



**Leicester**

**The Lodge of Research  
No. 2429**

**Transactions 1999-2000**

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## EDITORIAL

On the 20th October 1999 the Province suffered the loss of W.Bro. John E. Foister P.S.G.D. and A.P.G.M. (1962–1978). Fulsome tributes have been paid in the various degrees and orders of which he was a member. In the Lodge of Research he will be remembered as a long standing and stalwart member, having been elected in 1945 and serving as Master in 1956. In latter years he was unable to attend the Meetings but his interest continued undiminished.

Once again the Lodge was honoured to receive an unofficial delivery of the Prestonian Lecture for 1999 'Freemasonry and Entertainment' by W.Bro. John F. Ashby, P.A.G.D.C.

In the *Transactions 1995* a paper entitled 'Soldiers, Statesmen and Freemasons' gave an account of two English Freemasons and the part they played in the development of North America. This theme is continued by W.Bro. V.C. Clarke in 'A Short History of the Masonic Route to Texas'. It would be interesting for the theme to be extended with an account of the part played by Freemasons in the development of the Southern part of the Continent.

Prior to the establishment of Grand Lodge in 1717 there are many references to Freemasons, some of whom would today be termed architects, others supervisors of the building and craftsmen working on the construction. W.Bro. B.E. Head in his paper on Sir Christopher Wren, who was an architect and supervised the buildings which he designed, furthers the debate as to what was Freemasonry prior to 1717.

## The Lodge of Research, No. 2429

Officers 1999–2000

*Worshipful Master*

BRO. W. JOHN S. BOOTON

Bro. EDWARD W. BRAMFORD (P.M.)	Senior Warden
Bro. [REDACTED] (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. ALAN SIMPSON (P.M.)	Senior Deacon
Bro. PETER A. NEAVERSON (P.M.)	Junior Deacon
Bro. KENNETH G MASON 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. DAVID L. WYKES

*Master Elect*  
W.BRO. EDWARD W. BRAMFORD

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

*Secretary's Address*  
**Freemasons' Hall, 80 London Road, Leicester LE2 0RA**  
**Tel. 0116–2545325**

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**W. Bro. W. John S. Borton**  
**Master**

## **BIOGRAPHY**

W.Bro. W. John S. Booton was made a Mason in the Wyggeston Lodge No. 3448 in 1966, and in 1969 become the first joining member of the newly consecrated St. Denys Lodge No. 8276 in which he was elected Master in 1978. In 1983 he was elected to full membership of the Lodge of Research No. 2429. In Provincial Grand Lodge he was appointed Senior Grand Warden in 1991 and the following year was appointed Past Assistant Grand Director of Ceremonics in Grand Lodge.

In the Supreme Order of the Holy Royal Arch he was exalted in the Saint Crispin Chapter No. 7832 in 1974 and was First Principal in 1990, joining The Leicestershire and Rutland Chapter of Installed First Principals No. 7896 the following year. In Provincial Grand Chapter he was promoted to Past Grand Registrar in 1999.

## 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-eighth Meeting**

was held on

MONDAY 22nd November 1999

There were present W.Bro. D.L. Wykes, W.M.; W.Bro. W.J.S. Booton, S.W.; W.Bro. F.W. Bramford, J.W.; seventeen officers; twelve full members; twenty-eight members of the Correspondence Circle and nine visitors, a total recorded attendance of sixty-nine.

Two Brethren were elected members of the Correspondence Circle.

The Master elect, W.Bro. W.J.S. Booton was presented by the Director of Ceremonies, installed by W.Bro. D.L. Wykes 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 Meeting Places of the Lodges in the Province of Leicestershire and Rutland from 1739 to 1999”

The Brethren afterwards met together for refreshment and conversation.

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

was held on

MONDAY 24th January 2000

There were present W.Bro. W.J.S. Booton, W.M.; W.Bro. E.W. Bramford, S.W.; ten officers; twelve full members; thirty-one members of the Correspondence Circle and two visitors, a total recorded attendance of fifty-seven.

W.Bro. R.J. Moore was elected a member of the Correspondence Circle.

W.Bro. A.D. Herbert presented a paper entitled

“Masonic Personalities as seen through the Byron Connection:  
R.W.Bro. Sir Frederick Gustavus Fowke, Bt.”

The Brethren afterwards met together for refreshment and conversation.

**The Four-hundred-and-sixtieth Meeting**  
was held on  
MONDAY 27th March 2000

There were present W.Bro. W.J.S. Booton, W.M.; W.Bro. E.W. Bramford, S.W.; W.Bro. [REDACTED], J.W.; twelve officers; eight full members; forty-five members of the Correspondence Circle and eleven visitors, a total attendance of seventy-nine.

Seven Brethren were elected members of the Correspondence Circle.

The annual election resulted as follows –

Master-elect	W.Bro. E.W. Bramford
Treasurer	W.Bro. R.G Pipes

W.Bro. J.F. Ashby, P.A.G.D.C. presented a paper entitled,

“Freemasonry and Entertainment”

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 MEETING PLACES OF THE LODGES IN THE PROVINCE OF LEICESTERSHIRE AND RUTLAND FROM 1739 TO 1999

W.Bro. W.J.S. Booton, P.A.G.D.C.

Over the last two hundred and sixty years there has been a steady growth of lodges and by 1999 there were seventy-four, soon to be seventy-five, meeting in the province. of which:-

- 7 meet in Syston
- 2       Ashby
- 3       Melton Mowbray
- 2       Market Harborough
- 2       Lutterworth
- 4       Hinckley
- 1       Uppingham
- 6       Loughborough
- 1       Oakham
- 1       Oakham School
- 2       Coalville

**31       Total County Lodges.**       Meeting in 11 county towns.

The remaining forty-three lodges meet here at Freemasons' Hall, 80 London Road.

However in 1790 when the fourth Leicester Lodge, St. John's Lodge, was warranted there was no permanent Freemasons' Hall, only the good will of the various public houses or inns enabled the Lodge to meet in Leicester.

Before itemising these meeting places it will be helpful to understand the system of lodge names, meeting places and the numbering system employed in England until 1863.

After the first Grand Lodge of England was inaugurated in 1716-17, Dr. Anderson acknowledged four lodges, but the earliest engraved list, issued in 1723, indicates there were five "Time Immemorial Lodges" then enrolled, and possibly six were present at the original meeting according to the anonymous author of "Multa Paucis" (1763). However numbering of Lodges does not appear until the engraved list of 1728-29.

The names of these, and later lodges, were taken from the public houses where they met, for example "The Wheat Sheaf" Lodge, No. 179, Leicester. Engravers appointed by the Grand Master originally maintained the official lists of lodges. These engravings contained the public house sign, lodge name, and meeting times. Over a number of years as old lodges were erased, the remaining and newer lodges were renumbered being given the number that reflected their seniority. This continued until 1863, when a lodge was erased, the number was "lost" and a new lodge was given a permanent consecutive number.

When the “Ancients” or 1st Athol Lodge was established on 17th July 1751 by the 3rd Duke of Athol, it was designated No. 2, Turks Head, Greek Street, Soho.

To complicate matters further, when the Ancient (Athol) and Moderns Grand Lodges were united in 1813, they agreed to be numbered alternately, so Grand Masters Lodge, which was No. 1 in the Athol register in 1759 became No. 1 and the original Lodge of Antiquity, 1691 Time Immemorial, became No. 2, and so on: so there are a number of lodges that have been renumbered up to ten times.

## MEETING PLACES – PROVINCIAL GRAND LODGE

The earliest recorded meetings of the Provincial Grand Lodge often coincide with St. John’s Lodge and the consecrations of the later county and city lodges up to the acquisition of the first permanent Freemasons Hall in Halford Street in 1859.

Year	Month	Place	
1793	Jun	Lion & Dolphin Inn, Market Place	Bro. Joseph Smith – Publican Deputy Provincial Grand Master Rev. William Peters presiding.
1816	Dec	Three Cranes Inn, Gallowtree Gate	
1835	Mar	Kings Head Inn, Loughborough	Consecration – Raneliffe Lodge No. 608 (erased 1853).
1836	May	Royal Hotel, Ashby-de-la-Zouch	Consecration – Ivanhoe Lodge No. 631 (erased 1851).
1838	Sep	Bell Hotel	
1846	May	Magistrates Room, Corn Exchange, Market Place	Consecration – John of Gaunt Lodge No. 766 (later No. 523).
1847	Aug	Bell Hotel	
1848	Jul	Three Crowns Inn, Cheapside	
1848	Dec	Three Crowns Inn	Funeral Procession to St. Margaret’s Church Bro. Henry Harding, Master of John of Gaunt Lodge.
1851	Apr	Bell Hotel	Installation – Sir Frederick G. Fowke Provincial Grand Master by R.W.Bro. Dobie Provincial Grand Master Surrey.
1852	Apr	Three Crowns Inn	Inauguration, statue of Duke of Rutland.
1856	Nov	Three Crowns Inn	Installation – Earl Howe Provincial Grand Master by W.Bro. C.R. Colville Deputy Provincial Grand Master Derbyshire.

1857	Jun	Bell Hotel	Adoption of by-laws of province.
1858	Jul	Town Hall, Hinckley	Installation of Earl Howe as Master, Knights of Malta Lodge No. 58 (later No. 50).
1859	Sep	Freemasons' Hall, Halford Street	Consecration of the new Masonic Hall. The cost of the site and buildings including the organ, £2000 was borne by the members of the St. John's and John of Gaunt lodges, plus a mortgage of £250 and a record board of the individual donations can be found on the first floor of this hall.
1866	Oct	George Hotel, Melton Mowbray	Consecration – Rutland Lodge No. 1130
1869	Sep	Agricultural Hall, Oakham	Consecration – Vale of Catmos Lodge No. 1265.
1870	Sep	Three Swans Inn, Market Harborough	Consecration – St. Peter's Lodge No. 1330
1873	Apr	Freemasons' Hall	Installation – 10th Earl Ferrers as Provincial Grand Master by R.W.Bro. W. Kelly Past Provincial Grand Master.
1884	Feb	Narborough Hotel, Narborough	Consecration – Granite Lodge No. 2028.
1894	Oct	Three Swans Inn, Market Harborough	Provincial Grand Lodge annual communication.
1909	Jul	Freemasons' Hall, London Road	Foundation Stone laid by Provincial Grand Master the 10th Earl Ferrers.
1909	Dec	Freemasons' Hall, Halford Street	Final annual communication here.
1910	Mar	Freemasons' Hall, Halford Street	Consecration of St. Martin's Lodge No. 3431.
1910	Apr	Freemasons' Hall, London Road	Consecration and Dedication of Freemasons' Hall by the M.W.Pro Grand Master the Rt. Hon. Lord Amphill.
1913	Feb	Temperance Hall, Granby Street	Installation of W.Bro. E. Holmes as Provincial Grand Master by Lord Amphill the Pro Grand Master.
1929	Mar	De Montfort Hall, Leicester	Installation of W.Bro. C.F. Oliver as Provincial Grand Master by V.W.Bro. Sir P. Colville Smith, Grand Secretary.
1939	Apr	De Montfort Hall	Installation of W.Bro. Sir J. Corah as Provincial Grand Master by M.W.Pro Grand Master The Rt. Hon. Earl of Harewood.

1959	May	De Montfort Hall	Installation of V.W.Bro. Brigadier C.B.S. Morley as Provincial Grand Master by Most Worshipful Grand Master The Rt. Hon. Earl of Scarborough.
1978	Apr	De Montfort Hall	Installation of V.W.Bro. G.C. Taylor as Provincial Grand Master by Right Worshipful Deputy Grand Master The Hon. Fiennes Cornwallis.
1989	May	Freemasons' Hall	Installation of W.Bro. D.A. Buswell as Provincial Grand Master by the Right Worshipful Assistant Grand Master The Rt. Hon. Lord Farnham

Freemasons' meeting places fall into five categories.

- Inns and Taverns, later Public houses.
- Hotels.
- Assembly Rooms, Agricultural or Village Halls.
- Town Halls.
- Purpose built Freemasons' Halls.

Why Inns and Taverns? The answer may appear to be obvious but in the 18th Century they were the only places available where –

- (a) Rooms could be hired for a reasonable charge.
- (b) Refreshments could be provided on the premises for the numbers involved in Freemasons' Lodge meetings.
- (c) Provide some privacy and temporary storage for Lodge furniture.

Lodges were warranted to meet on a certain date and in a stipulated meeting place. When however you look at the number of places a specific lodge met, it is no wonder the inns and taverns enjoyed such a large patronage as the Freemasons. Many lodges were almost nomadic and although meeting place dispensations were readily given by Grand Lodge, as it depended on a written application from the Lodge Secretary many lodges met irregularly as well as infrequently.

In the latter part of the 17th and throughout the 18th Centuries, Inns and Taverns were in common use, not only by Freemasons in the Metropolis of London but in all the Cities and Towns. Some of these Taverns were enlarged and became "Hotels", in the 19th Century. In the middle of the 19th Century, Assembly or Agricultural halls were in use by Freemasons; some of these became Parish or Town Halls. From the middle of the 19th Century with the increase in affluence in the towns, Town Halls were constructed and were used as Freemasons' meeting places.

The first purpose built or exclusively dedicated building for a Freemasons' Hall was started in Leicestershire in 1859.

## ST. JOHN'S LODGE No. 279

The St. John's Lodge is a typical example of a user of four out of the five types of meeting places available for Masonic purposes, as one would expect, over a period of two hundred years.

The lodge was granted a Warrant of Constitution on 31st August 1790 with the number 562, to meet at the sign of the Crown and Thistle, in Loseby Lane, Leicester. However, the minutes of the first regular meeting held on 11th November 1790, record the meeting place as the Lion and Dolphin Inn, Market Place, Leicester. In 1792, the Lodge was re-numbered as No. 471. In 1796, the Lodge paid the sum of £1. 7s. 7½d (£1.38) to the landlord Bro. Moore for Window Tax for the lodge room and later in 1799 permission was given to partition the lodge room for use as a bedroom, except on lodge nights. This cosy arrangement continued until 1801 when the landlord's wife, Mrs. Moore objected to masons in her house and Bro. Moore requested the Right Worshipful Master to find another house for the lodge to meet. The lodge minutes record that Mrs. Moore's objections "mutilated" against his peace of mind, although a more learned brother altered the entry to "militated"; she was obviously a woman of sonic character. The last meeting at the Lion and Dolphin was in July 1801 and afterwards the Lodge moved to the Three Cranes Inn, Gallowtree Gate, Leicester. In 1810, for no apparent reason, other than the Lodge had run into a period of absence of interest by the members, transferred its patronage from the Three Cranes to the larger White Swan in the Market Place. In 1814, the Lodge was again re-numbered as No. 525. In 1816, again for no apparent reason, the Lodge resumed occupancy of their old room in the Three Cranes Inn, which was then occupied by a Mr. Threlfal. The Provincial Grand Lodge then met on 27th December 1816, to consecrate and dedicate the Lodge in proper form. This arrangement did not last for long, for at an emergency meeting held on 17th April 1817, it was resolved to remove the Lodge to the George Inn. The Master of Lodge No. 114 (which prior to the union of 1813 was Athol Lodge No. 91) helped this move to the George Inn.

In 1819, the Lodge of Instruction was re-juvenated and met at the Exchange Rooms, in the Market Place.

The Lodge received its Warrant of Confirmation, on 26th April 1820. The Lodge remained at the George until 7th March 1821, when the Superintendent of Works was directed to prepare rooms at the Bell Hotel, in the Haymarket, for the reception of the Brethren of the Lodge. The Bell Hotel was to become the main meeting place for the Provincial Grand Lodge as well as St. John's Lodge for the next thirty-nine years. However, in 1825, a Lodge committee was formed to canvass for shares, the members having first option of taking the said shares and the remainder to be offered to the public, for the purpose of erecting a building as a Freemasons' Hall and Tavern, by subscription of £4000. The attempt to launch this fund failed, although the W.M. Bro. George Pochin and Bro. Colin Macaulay had gone as far as purchasing a site for the building extending from Market Street to Bowling Green Street. In 1832, the Lodge was once more re-numbered as No. 348. Eventually the Brethren of

the St. John's and John of Gaunt Lodges raised the funds for the Freemasons' Hall in Halford Street in 1859. The Lodge moved there in 1860.

The reasons for acquiring discrete and exclusive premises may appear obvious, but there were additional factors, which had made the Bell Hotel less than a satisfactory meeting place. For example – in 1847, the tranquillity of the Lodge had been disturbed by a dispute over the ownership of a partition in the Lodge Rooms. The retiring landlord of the Bell having treated the partition as his property, obtained payment for it from the incoming tenant, whereas in fact it belonged to the Lodge. Then in 1858, frequent applications by the Theatrical and Music Managers for the patronage of the Lodge and subsequent requests for performances to be held in the Lodge room itself caused considerable annoyance. But perhaps the overriding reason was the healthy state of both the Lodges whose membership was thriving and had outgrown the size of the Lodge Room in the Bell.

In 1863, the Lodge was finally re-numbered as No. 279 and remained in Halford Street for a further fifty years until the New Masonic Hall, London Road was completed in 1910.

Thus over a period of two hundred and nine years the Lodge had met in –

- 5 Inns or Taverns
- 1 Agricultural Hall
- 1 Hotel
- 2 Freemasons' Halls

### **JOHN OF GAUNT LODGE No. 523**

The John of Gaunt Lodge was granted a Warrant on 6th March 1846, as No. 766, to meet in the Magistrates Room in the Exchange (latterly known as The Corn Exchange) in the Market Place. Sir Frederick Gustavus Fowke, Deputy Provincial Grand Master, consecrated the Lodge on 11th May 1846. This was the third time the Lodge had met, the previous meetings prior to the consecration having been under a dispensation from the Deputy Provincial Grand Master. In October, the Lodge moved to the "Long Room" of the Three Crowns Hotel, now the site of the National Westminster Bank, at the corner of Horsefair Street, and remained there until moving to the new Freemasons' Hall, Halford Street in 1860. In 1863, the Lodge was finally re-numbered as No. 523.

The other lodges meeting in the town of Leicester, prior to 1860 are all erased, but will be noticed later.

### **COUNTY LODGES**

#### **HINCKLEY, LEICESTERSHIRE**

##### **KNIGHTS OF MALTA LODGE No. 50**

The Knights of Malta Lodge works under the original Athol (Ancients) Warrant issued in 1764 for a Lodge at Macclesfield No. 47 to meet "at the

Sign of the Red Lion". This original warrant is a document of considerable historic value, bearing the signatures of The Right Worshipful and Right Honourable Thomas Erskine, Earl of Kelly, Viscount Fenton, Lord Baron of Pitten Weem, Grand Master (1760-1766), The Worshipful Mr. William Osborn, Deputy Grand Master, The Worshipful Mr. William Dickey, Senior Grand Warden, and the Worshipful James Gibson Esq., Junior Grand Warden, duly authorised by Laurence Dermott, the Grand Secretary.

The Warrant was re-issued in March 1803 for the Lodge at Hinckley to meet in the Prince of Wales' Tavern, Litchfield Street, Hinckley. The Lodge met here for the next two years, when after a dispute with the landlord, concerning the annual charge of five guineas for the room, moved to the George Inn, Market Place. In 1807, the Lodge moved to the Barley Sheaf, Bond Street, as the landlord of the George wished to make alterations to the Lodge room. There they remained for nineteen years, until 1826 when the Lodge moved for a short period of two years to the Half Moon Inn, Stockwell Head. This move may well have been occasioned due to the failure of Sansome's Bank and the insolvency of the Treasurer of the Lodge who subsequently absconded with the Lodge funds. During this period the Lodge received its Warrant of Confirmation dated 20th April 1820, having been previously re-numbered No. 66 in 1814. The Lodge returned to the Barley Sheaf in 1828 but moved on to the Castle Inn, Regent Street, in 1829, where it remained for the next three years, until in 1831 it again returned to the Barley Sheaf, which appears to have been a favourite watering hole with the Brethren. In 1832 the Lodge was again re-numbered as No. 58. In 1841 the Lodge was transferred to the Union Inn, The Borough, but in the following year the Landlord gave the brethren notice to quit, as the numbers in the Lodge had dwindled in number to only seven, and the number of meetings had fallen, thereby not providing sufficient income to the Inn. This was a period of instability for the Lodge, which probably accounts for the moving of the meeting places. The Lodge now removed to the New Inn, Castle Street, in 1842, and there remained until 1849, when it moved back to the George Hotel in Market Place, and after only one year moved again to the Globe Inn, Station Road.

However due to falling membership and insufficient funds, it met irregularly and had to move again in 1852 to the Bull's Head Inn, Market Place, then two years later to the Crown Inn, Castle Street. From 1855 to 1857 the meetings of the Lodge were suspended, and although the Warrant was offered for suspension in 1857, the Provincial Grand Master, Earl Howe allowed the warrant to remain for a further year. Then in 1858, a meeting of the Lodge was held in the Corn Exchange, Hinckley, under the auspices of the Deputy Provincial Grand Master, Bro. W. Kelly, after which a revival of the Lodge took place and later that year the Provincial Grand Lodge met in the Town Hall, Market Place, for the purpose of installing Earl Howe as the Master of the Knights of Malta Lodge No. 58. In 1863, the Lodge was finally re-numbered as No. 50. The Lodge continued to meet in the Town Hall until 1865, when the Lodge again transferred its patronage, this time to the Plough Inn, Leicester

Road. After five years at the Plough, the Brethren took the Lodge back to the Town Hall in 1870 and then in 1872 transferred back to the George Hotel, there to remain for thirty-four years until 1906. It was in the George that the Knights of Malta Lodge No. 50 received its Centenary Warrant on 12th February 1903. This was the longest period the Lodge had stayed at the same meeting place.

We now come to the penultimate meeting place. In 1906 the Lodge transferred back to the refurbished Union Hotel, The Borough, and there remained until 1929 when the Masonic Hall, St. Mary's Road, Hinckley was completed. The Masonic Hall was conceived at an emergency meeting of the Lodge in March 1927, when it was resolved to acquire the land in York Road, later to become St. Mary's Road, for £250 and a capital loan to be raised with the Midland Bank for the Building to cost between £3500 to £4000. The land having been purchased, the first sod was cut by the Secretary, W.Bro. J. Blakesley (Worshipful Master 1903), on 21st May 1928 and the Foundation-Stone was laid on 28th July 1928, with full ceremony, by W.Bro. Lt-Col. C.F. Oliver, Deputy Provincial Grand Master of Leicestershire & Rutland.

As a matter of record, the Knights of Malta Lodge, since 1803 to 1929 had held its Lodge meetings in twelve separate places, some more than once, until it finally settled in the Masonic Hall in 1929, the three most favoured being –

- |                                  |          |             |
|----------------------------------|----------|-------------|
| 1) George Inn, Market Place      | 37 years | 3 occasions |
| 2) Barley Sheaf Inn, Bond Street | 31 years | 3 occasions |
| 3) Union Inn, The Borough        | 24 years | 2 occasions |

### PLACES OF MEETING AND DATES IN HINCKLEY

1803-1805	Prince of Wales Inn	Lichfield Street.
1805-1807	George Inn	Market Place.
1807-1826	Barley Sheaf Inn	Bond Street.
1826-1827	Half Moon Inn	Stockwell Head.
1827-1829	Barley Sheaf Inn	Bond Street.
1829-1831	Castle Inn	Regent Street.
1831-1841	Barley Sheaf Inn	Bond Street.
1841-1842	Union Inn	The Borough
1842-1849	New Inn	Castle Street.
1849-1850	George Hotel	Market Place.
1850-1852	Globe Inn	Station Road.
1852-1854	Bull's Head Inn	Market Place.
1854-1858	Crown Inn	Castle Street.
1858-1865	Town Hall	Market Place.
1865-1870	Plough Inn	Leicester Road.
1870-1872	Town Hall	Market Place
1872-1906	George Hotel	Market Place.
1906-1929	Union Hotel	The Borough.
1929-	Masonic Hall	St. Mary's Road.

The Masonic Hall in Hinckley is now the home of four craft lodges.

<b>NUMBER</b>	<b>LODGE</b>	<b>WARRANTED</b>	<b>CONSECRATED</b>
50	Knights of Malta.	30 Jan 1764	Transferred to Hinckley 10 Feb 1803
8063	Sparkenhoe	10 Nov 1965	22 Feb 1966
8699	Burbach	11 Feb 1976	27 Mar 1976
8729	Lodge of St. Simon and St. Jude	9 Jun 1976	29 Sep 1976

and the Knight of Malta Lodge of Mark Masters No. 30 "Time Immemorial", the oldest Mark Lodge in the Province, the Knight of Malta Lodge of Royal Ark Mariners No. 30 and the Knights of Malta Chapter No. 50.

### **ASHBY-DE-LA-ZOUCH, LEICESTERSHIRE FERRERS AND IVANHOE LODGE No. 779**

The Ferrers and Ivanhoe Lodge No. 1081, was granted a Warrant on 4th February 1859, to meet in the Town Hall, Ashby-de-la-Zouch, on or after the full moon of every month. The Brethren probably chose the Town Hall for their meeting place because the founders had a great objection to meetings of the Lodge in an Inn. The Lodge was renumbered as No. 779 in 1863.

The Lodge moved to the new Masonic Hall in Lower Church Street, Ashby-de-la-Zouch, and the Provincial Grand Master, R.W.Bro. G.C. Taylor dedicated the Hall on 10th November 1981. The Brethren of the Lodge had established a building fund prior to the building being purchased for £7000 in 1981, and the refurbishment cost to build the Lodge Room and dining facilities of £94,531 was raised by interest free loans and money raising functions. The loans were repaid by March 1993. Since then (in 1998) a further £30,000 has been spent to provide larger robing room facilities. The Masonic Hall now houses the Hastings Lodge No. 8695, Warranted 10th December 1975, Consecrated 29th March 1976. Also the Ashby-de-la-Zouch Lodge of Mark Masters No. 1783 and the St. Augustine's Chapter No. 779.

### **LOUGHBOROUGH HOWE AND CHARNWOOD LODGE No. 1007**

The Howe and Charnwood Lodge was granted a Warrant on the 1st March 1864, to meet at the Bull's Head Hotel, Loughborough, the landlord being Bro. Henry Dougherty of the John of Gaunt Lodge No. 523. Bro. Dougherty was also a founder and the first Senior Deacon of the Lodge. The Lodge continued to meet here for the next thirty-six years, until a disagreement with the landlady, over the charge of twenty-five shillings per meeting, was unresolved and the brethren were advised to move elsewhere. In 1900, the Lodge moved to the Town Hall and in 1902 the meals were taken in the King's Head. After fifty-four years, in 1956 the Masonic Hall Ltd. company was formed between the Howe and Charnwood, Beacon and Thomas Burton



The Masonic Hall in Melton Mowbray is now the home for three craft lodges.

<b>NUMBER</b>	<b>LODGE</b>	<b>WARRANTED</b>	<b>CONSECRATED</b>
1130	Rutland	6 Sep 1866	19 Oct 1866
7164	St. Mary's	6 Feb 1952	27 May 1952
9453	Framland Hundred	13 Nov 1991	27 May 1992

including the Rutland Lodge of Mark Masters No. 1051, the Rutland Lodge of Royal Ark Mariners No. 1051 and the Vale of Catmos Chapter No. 1265.

### **OAKHAM, RUTLAND VALE OF CATMOS LODGE No. 1265**

The Vale of Catmos Lodge No. 1265, was granted a Warrant of Constitution on the 5th May 1869, to meet at the Agricultural Hall, Oakham, Rutland. The Deputy Provincial Grand Master, W.Bro. William Kelly consecrated the Lodge on 30th September 1869. It should be noted that this was the first Lodge to be warranted in Rutland. After the consecration ceremony, the officers of Provincial Grand Lodge then processed to the Parish Church, to attend Divine Service at 2 pm. After the service, they then returned to the Agricultural Hall to complete the business of the day. The banquet was held at 4 pm in the Crown Hotel, Oakham. In 1877, the Lodge decided to meet in licensed premises and duly moved to the George Hotel. This move required a Dispensation not only for the change in meeting place but because the proprietor was Bro. J. Read, the Treasurer of the Lodge. After ten years at the George Hotel the Lodge returned to the Agricultural Hall for the Installation meeting of 1887 although the banquet was held as usual at the George Hotel. Between 1887 and 1910 the Crown Hotel was patronised for the after proceedings and then it was the George Hotel's turn until 1917 and thereafter the Crown until 1928. From October 1928, to the present day, all the meals were served in the Victoria Hall. The Victoria Hall was originally the Agricultural Hall, built in 1858. In 1899, the trustees changed its name to the Victoria Hall to commemorate Queen Victoria's Jubilee. In 1901 the Hall was refurbished, given a thorough overhaul and the Lodge found temporary accommodation in the Castle until 1902. The Lodge meets on the first floor of the Victoria Hall with the room partitioned between the Lodge Room and the dining facility. A formidable task for the Tyler and the Stewards at each meeting, to set up and then clear away and store the Lodge furniture.

### **OLD OAKHAMIAN LODGE No. 8033**

The Old Oakhamian Lodge was granted a Warrant on 29th April 1965 to meet in Oakham School, Oakham. The Consecration and Dedication was on 22nd May 1965, in the Barraclough Hall, by Brigadier C.B.S. Morley. The

Membership of this Lodge is drawn from its old boys and teachers and the lodge room is set up in the Old Hall in School House and the furniture is removed and stored after each meeting. The Lodge currently dines at the Victoria Hall although it has patronised Boulton's and the Falcon Hotel, Uppingham.

**MARKET HARBOROUGH, LEICESTERSHIRE**  
**ST. PETER'S LODGE No. 1330**

The St. Peter's Lodge was granted a warrant on 18th July 1870, to meet at the Three Swans Hotel, in Market Harborough. The first Master was to be none other than the Provincial Grand Master R.W.Bro. William Kelly. The Lodge continued to meet and dine in the Assembly Room at the Three Swans Hotel for fifty-two years, until in 1922, the Lodge decided to seek larger accommodation at the Assembly Rooms in Abbey Street. In order to store the furniture, a piece of land adjacent to the Assembly Room was bought and a building erected. The Lodge continued to dine at the Three Swans Hotel. In 1966, the Assembly Rooms advised no further bookings could be taken. Accordingly the Lodge moved temporarily to the Ambulance Hall until September 1968. A Building Fund appeal was launched, trustees were appointed and land was purchased and the contract for the building work, in Kings Road was signed in November 1967. The building was completed by August 1968 and on 26th September 1968 the Lodge Room was dedicated by the Provincial Grand Master, R.W.Bro. Brigadier C.B.S. Morley. The speed of the work from raising funds to completion taking only eighteen months, was due in no small part to the dedication of the brethren and their voluntary labour. The Masonic Hall is now home for the St. Wilfrid's Lodge No. 8350, Warranted on 9th September 1970 and Consecrated on 30th March 1971 as well as St. Peter's No. 1330 Royal Arch Chapter.

**NARBOROUGH, LEICESTERSHIRE**  
**GRANITE LODGE No. 2028**

The Granite Lodge was granted a Warrant on 22nd December 1883, to meet at the Narborough Hotel, Narborough. The consecration and dedication was held on 14th February 1884 at the Narborough Hotel. The Lodge continued to meet in Narborough at a time nearest to the full moon, until March 1914. Representation had been made to the proprietor, W.Bro. Everard, on several occasions to improve the facilities, but as these were not forthcoming the Lodge moved to Freemasons Hall, London Road in April 1914.

**COALVILLE, LEICESTERSHIRE**  
**GRACE DIEU LODGE No. 2428**

The Grace Dieu Lodge was granted a Warrant on 3rd June 1892 to meet at the Masonic Hall, Coalville. The Lodge was consecrated on 16th November

1892. A Mr. W. Sheffield built the first Masonic Rooms in Coalville on the land adjacent to his Railway Hotel, which was conveniently situated within one hundred yards of the railway station. In 1926 a committee was appointed to establish funds to pay for the building of a new Masonic Hall and a property in Park Road was purchased at auction, for £825 on 4th November. The foundation stone was laid by the Provincial Grand Master Edward Holmes on 25th May 1927.

The Freemasons' Hall is also the home for the Fidelity Lodge of Mark Masters No. 491 and the Wayfarer Lodge and Chapter No. 8679.

## **SYSTON, LEICESTERSHIRE**

### **EAST GOSCOTE LODGE No. 2865**

The East Goscote Lodge was granted a Warrant on 19th July 1901 to meet in the Village Hall. Syston and was consecrated on the 14th November 1901 by the Deputy Provincial Grand Master, W.Bro. S.S. Partridge. The Lodge name, East Goscote, is the name of the Hundred in which Syston is situated. The Lodge continued to meet there until 1905, when it was decided that the Village Hall was no longer a suitable place for the Lodge Room, as it could not be properly Tyled. At this time the first Master, W.Bro. H.H. Perry, was the Lord of the Manor and he owned an old school in Broad Street, which he demolished and on the land built a single storey Masonic Hall. He gave the land to the East Goscote Lodge and after a five-year lease he sold the hall to the lodge for £450. The Hall was enlarged and was opened by the Provincial Grand Master R.W.Bro. Edward Holmes on 26th August 1915. R.W.Bro. Holmes was W.Master 1902-3. After a further fifteen years it was decided to build a larger dining room over the existing one at a cost of £3000. The Provincial Grand Master R.W.Bro. C.F. Oliver opened the new dining room on 2nd January 1930.

Syston Masonic Hall has the largest number of Lodges meeting outside the Provincial Headquarters.

<b>NUMBER</b>	<b>LODGE</b>	<b>WARRANTED</b>	<b>CONSECRATED</b>
2865	East Goscote	9 Jul 1901	14 Nov 1901
6596	Bradgate	3 Dec 1947	21 Sep 1948
7744	Humberstone	2 Nov 1960	14 Mar 1961
8639	Roundhill	12 Feb 1975	14 Apr 1975
8756	Compass	7 Feb 1977	29 Mar 1977
9158	Leicestershire and Rutland Rotary	13 Mar 1985	31 Oct 1985
9285	Reynard	28 Apr 1988	27 Sep 1988

and in addition the East Goscote Lodge of Mark Masters No. 970, the William Kelly Lodge of Royal Ark Mariners No. 19 and the East Goscote No. 2865 and the Reynard No. 9285 Royal Arch Chapters.

## **LUTTERWORTH, LEICESTERSHIRE**

### **WICLIF LODGE No. 3078**

The Wiclif Lodge was granted a Warrant on 8th November 1904 to meet in the upper-room of the Town Hall, Lutterworth. The Consecration and Dedication of the Lodge took place at the Town Hall on 11th January 1905. Owing to the unavoidable absence of the Provincial Grand Master, Earl Ferrers, the ceremony was conducted by the Deputy Provincial Grand Master, W.Bro. S.S. Partridge. The Lodge then dined at The Hind Hotel, Lutterworth. The Master, W.Bro. S. Perkins Pick provided the furniture for the new Lodge, which was considered as second to none in the Province. The Lodge continued to meet in the Town Hall and dine at The Hind Hotel during the next fifty-eight years until the Freemasons' Hall, George Street, Lutterworth was dedicated by the Provincial Grand Master R.W.Bro. Brigadier C.B.S. Morley on 13th November 1963.

The new Freemasons' Hall was originally the old Ritz Cinema. The Lodge Room is upstairs and was converted from what was previously the circle/balcony. The dining room is downstairs and available for non-Masonic lettings. In 1998 a major refurbishment was undertaken and the Wiclif Rooms are now available for lettings.

The Freemasons' Hall, Lutterworth is also the home for the Edward Sherrier Lodge No. 6757, Warranted 1st September 1948 and Consecrated 18th October 1948. In addition there is the Wiclif Lodge of Mark Masters No. 1068, the Wiclif Lodge of Royal Ark Mariners and the Wiclif Chapter No. 1068 Royal Arch.

## **UPPINGHAM, RUTLAND**

### **UPPINGHAM IN RUTLAND LODGE No. 9119**

The Uppingham in Rutland Lodge was granted a Warrant on 8th February 1984 to meet in the Upper Cricket Pavilion, Seaton Road, Uppingham. The Lodge was consecrated on 10th September 1984, at Freemasons' Hall, Leicester by the Provincial Grand Master R.W. Bro. G.C. Taylor. The Lodge has dined at various places including rooms in the Uppingham School, the Marquis of Exeter and the Falcon Hotel. The Pavilion is also the home for the Multum in Parvo Lodge of Mark Masters No. 1775, which was in 1996 the first Mark lodge to be consecrated in this province for 45 years. There is also the Uppingham in Rutland No. 9119 Royal Arch Chapter attached to the Lodge.

### **Provincial Grand Lodge – Meeting Places**

As already mentioned on Page 10, the earliest recorded meetings of the Provincial Grand Lodge often coincide with St. John's Lodge and the consecrations of the later county and Leicester Borough Lodges up to the acquisition of Freemasons' Hall in Halford Street in 1859.

However, for the Installations of the Provincial Grand Masters requiring more seating capacity than available at London Road, the Temperance Hall,

Granby Street, was used for the Installation of W.Bro. E. Holmes in 1913. The De Montfort Hall was then used for –

W.Bro. C.F. Oliver in 1929, W.Bro. Sir J. Corah 1939, V.W.Bro. C.B.S. Morley 1959, W.Bro. G.C. Taylor 1978.

Our present Provincial Grand Master R.W.Bro. D.A. Buswell was Installed here at London Road in 1989.

### **ERASED LODGES OF LEICESTERSHIRE AND RUTLAND**

There are five lodges, which have ceased operating, surrendered their Warrants and have been subsequently erased from the roll of lodges.

<b>NUMBERS</b>	<b>NAME</b>	<b>WARRANTED</b>	<b>ERASED</b>
179 111 90 74	Wheatsheaf, Leicester	7 Dec 1739	31 Oct 1781
250 187	Pelican, Leicester	21 Aug 1754	1769
91A 114	Leicester, (Warrant Renewed)	26 Sep 1761 2 Nov 1775	1821
631	Ivanhoe Lodge, Ashby-de-la-Zouch	16 Apr 1836	3 Dec 1851
608	Rancliffe Lodge, Loughborough	19 Jul 1834	1 Jun 1853

The earliest recorded lodge warranted (7 Dec 1739) in Leicester was the Wheatsheaf, in Gallowtree Gate, numbered as 179 in 1740 and erased 4 Apr 1744 (John Lanc. Masonic Records 1717–1894).

The Pelican, Leicester was warranted on 21st August 1754 No. 250, to meet at the Pelican Inn, Gallowtree Gate. It was renumbered 187 the next year and was erased sometime in 1769. There are no records left of this Lodge and due to its short life of 15 years, it made little or no contribution to Freemasonry in Leicester.

The next Lodge did play an active part. This was an Ancient (Athol) Freemasons' Lodge No. 91 Warranted on 26th September 1761 to meet at the Crown and Thistle, Loseby Lane, Leicester. The Warrant was renewed on the 2nd November 1775.

<b>Meeting Places – Lodge No 91</b>	<b>Date</b>	<b>Number</b>
Crown and Thistle, Loseby Lane, Leicester	1761	91
Leather Bottle, Church Gate	1775	91
Recruiting Serjeant	1775	91
George Inn	1801	91
Renumbered	1814	114
Erased	sometime	1821

There was considerable rivalry between Lodge 91 and St. John's until the union in 1813. There is evidence that members of each of these lodges "disappearing" from one lodge, suddenly to appear in the other. Despite the supposed rivalry between the "Ancients and Moderns" Lodges, in Leicester however there is recorded in St. John's Lodge minutes of 1817 thanks to the Master of Lodge 114 for his assistance in sharing the Lodge Room in the George Inn.

### **Rancliffe Lodge No. 608 – Loughborough**

The Rancliffe Lodge No. 608 was granted a Warrant, by the Grand Master H.R.H. the Duke of Sussex on 19th July 1834, to meet at the King's Head Inn, Loughborough. The Lodge was Consecrated on the 13th March 1835 by the Provincial Grand Master Lord Rancliffe. The first Worshipful Master being Bro. James Elverson, who as the Provincial Senior Grand Warden later consecrated the Ivanhoe Lodge.

The Lodge did not prosper the "Art or the Man" by trying to keep its membership exclusive to professional men only and failed to recruit new members of that class in a County Town. There were only three new initiates and a serving Brother added to the Lodge in thirteen years. The final entry in the minute book was in 1848 and the Lodge was erased on 1st June 1853.

### **Ivanhoe Lodge No. 631 – Ashby-de-la-Zouch**

The Ivanhoe Lodge No. 631 was warranted on 16th April 1836, to meet at the Royal Hotel, Ashby-de-la-Zouch and was Consecrated on 30th May 1836 by Bro. James Elverson, Provincial Senior Grand Warden who had been deputised for this purpose by the Provincial Grand Master Lord Rancliffe. Unfortunately the Ivanhoe Lodge did not prosper and after a "short, but merry life" due to the copious amounts of champagne consumed at the banquets, passed into oblivion about 1841. The Master Bro. Edward Mammatt had reported to the Provincial Grand Lodge in 1844 that all the members of the Lodge had dispersed. The Lodge was erased on 3rd December 1851.

In Ashby-de-la-Zouch there were two French prisoners of war lodges with a Rose Croix Chapter. The French lodges were working circa 1804–1814. The first was called *Vrai Amis De L'Ordre* or *True Friends of the Order* and this Lodge was under the protection of Lord Moira, A.G.M., despite being at war with the French, Freemasonry still survived. The second Lodge was called *De la Justice et de l'Union*, or *Of Justice and Unity*. These lodges most probably met at the Royal Hotel, Ashby-de-la-Zouch.

## **MASONIC PERSONALITIES AS SEEN THROUGH THE BYRON CONNECTION**

**Right worshipful Brother Sir Frederick Gustavus Fowke, Bart.  
The First Forty Years (1782–1822)  
by W.Bro. A.D. Herbert, P.P.G.Std. B.**

Through my interest in the life and times of the poet Lord Byron, I have discovered in my research many interesting references to eminent Freemasons of the time, which I believe would provide the basis of a series of articles or lectures, giving an insight into their lives in a most informative way; perhaps helping us to view their lives, and their approach to Freemasonry, with greater understanding. The first person I will address in this context is Sir Frederick Fowke, born on 24th January, 1782.

The poet, the 6th Lord Byron, lived from 1788 until 1824 dying a hero's death in Greece aged only thirty-six years. He was the great-nephew of William, the 5th Lord Byron, Grand Master of English Freemasons from 1747 until 1751 of whom a future article will be written. The poet himself was not a Freemason but it is quite often claimed that he was being confused with his great-uncle.

Fowke was six years older than the poet Byron. He was the third of five sons born to Colonel Sir Thomas Fowke, the first Provincial Grand Master for Leicestershire from 1774 until his death in November 1786. Frederick Fowke's first success was in the 'lottery of life' as his four brothers all died in infancy, as did one of his two sisters. When he was only four years old his father died leaving him the sole male heir. Memories of his father would therefore be very limited. It is almost certain that a male guardian was appointed to look after the boy's interests, his education and his general well-being. Fowke was sent as a boarder to Louth Grammar School, Lincolnshire, but he has not left any record of this time. The Victoria History of the Counties of England, Leicestershire, Vol. 5, referring to the village of Billesdon states 'Owner of Manor was Mrs. Bunney of Leicester, widow of Sir Thomas Fowke.' This was for the year 1790 and indicates that his mother remarried. The boy would then be eight years old, about the age when his formal education would begin. I am not able to say for certain why he was sent to this particular school, but the name of Burnaby occurs in the school records and Fowke's sister married into the Burnaby family. Indeed there are several Burnabys mentioned as being members of St. John's Lodge in the years soon after its formation.

During the 1790s he certainly seems to have developed into a well-educated handsome young man progressing to Harrow school as well as receiving some private tuition. He celebrated his twenty-first birthday in January 1803 and on December 8th 1805 he was admitted as a Fellow to Trinity Hall at Cambridge University. Here he would have met the poet Byron who was admitted to the adjacent Trinity College also in the year 1805. Byron when at Cambridge was already a poet of some note and his outgoing

personality and charisma was such that students such as Fowke would know and be attracted to this precocious young lord. An article published at the time of Fowke's death tells us that while at Cambridge, he played the part of Sir Anthony Absolute in Sheridan's play *The Rivals* and that other parts were played by Lord Palmerston the future Prime Minister, and John Cam Hobhouse a personal friend of Byron: indeed it was thought that Lord Byron himself may have taken part. Poetry at this time was the equivalent of pop music today. The latest published poems were eagerly sought after and the major poets were always in the public eye, particularly those such as Byron who was not afraid to write poetry which was controversial for one reason or another. Fowke readily took up these pursuits and his Cambridge records list him as a 'humourist, mime and ready rhymester.'

Byron left Cambridge with his degree in 1808, celebrated his twenty-first birthday at Newstead Abbey, Nottinghamshire in 1809 and he then took his seat in the House of Lords. Later in 1809 he set off for a tour of the Mediterranean area which lasted two years. In 1812 he published the first part of his poem '*Childe Harold's Pilgrimage*' based on his travels and his fame was assured. The young, handsome, talented poet became the most sought after personality in London society. Being unmarried, Byron was frequently accompanied to the many receptions, house parties and glittering balls by none other than Lady Rancliffe, wife of the then recently appointed Provincial Grand Master for Leicestershire. This will be the subject of a future lecture or article on the Rancliffe family.

Meanwhile Fowke had become a Freemason and I now quote from his inauguration address on his appointment as Provincial Grand Master for Leicestershire in 1851, recalling those times.

I hold in my hand a document, the discovery of which first gave me the idea of becoming a mason. It is my father's appointment as Provincial Grand Master for Leicestershire in the year 1774 by Lord Petre, the then Grand Master. I also found this square and Royal Arch jewel, emblems which excited in me a curiosity to know the meaning assigned to them, and I entertained at once a preconceived opinion of the usefulness of our order. A relation of mine, happening to be a member of the Prince of Wales Lodge in London, I requested him to propose me as a candidate for initiation, and I was accordingly initiated into that Lodge in the year 1813 by Brother Waller Rodwell Wright a barrister, one of the greatest ornaments of our order and possibly the ablest and most accomplished mason of his day.

I have tried to discover who this relative was who introduced him. However at a meeting held on July 12th 1787 of the Prince of Wales Lodge it was resolved 'that no person be proposed by any member of this Lodge to become a member who has not an appointment in the service of His Royal Highness except such proposition should come from the Chair'. As the Master from 1787 until 1820 was the Prince of Wales himself and Fowke was a great friend and favourite of the Prince and his royal brothers, it was almost certain to have been at the behest of the Prince. The present secretary of

the Lodge believes this to be the case also. How do we reconcile then Fowke's statement that he was introduced by a relative? It was quite likely that a member of the Royal family had acted as his guardian following the death of his father, who was an equerry to the Duke of Cumberland, the Prince of Wales' uncle. The most likely person was the second son of King George III, the Duke of York, who at this time was Senior Warden of the Prince of Wales Lodge. Fowke seemed to have a special relationship with him, and this would reconcile his statement that he was introduced by a relative, i.e. a legal relation rather than a blood relation. He was already a great favourite at Court having been given the nickname of 'Fred Fun' by the Prince and some of the material used to entertain the court was written by the most famous poet of the day, Lord Byron.

Bro. Waller Rodwell Wright must have been quite a remarkable man. To list all his Masonic achievements would require a chapter to itself. In this context the advantage of looking at distinguished masons through the lives of their contemporaries becomes apparent. Lord Byron was well known for his verbal attacks on other poets, such as Southey, Wordsworth and Keats, and other prominent persons of his day including the Prince of Wales himself. To receive the acclaim of Byron was indeed a rare honour and Byron agreed with Fowke in paying tribute to Wright. In his poem '*English Bards and Scotch Reviewers*' Byron writes:

But doubly blest is he whose heart expands  
With hallow'd feelings for those classic lands,  
Who rends the veil of ages long gone by,  
And views their remnants with a poet's eye!  
Wright! Twas thy happy lot at once to view  
Those shores of glory, and to sing them too;  
And sure no common muse inspired thy pen  
To hail the land of gods and men.

Bro. Waller Rodwell Wright was Consul General of the Ionian Islands from 1800 to 1804. The Ionian Islands are off the coast of Western Greece, the principal ones being Corfu, Cephalonia, Zante, and Ithaca. Wright published a poem based on his stay at these islands entitled '*Horae Ionicae*' which Byron held in high regard prompting Byron to write the above lines. Byron came to know Wright through one of his relatives, Robert Charles Dallas. When talking to Dallas about Wright, Byron refers to him as 'your Ionian friend'. It was only when Byron published his '*Isles of Greece*' that a more inspirational poem appeared. Wright continued to write poetry after his return to England. Byron described another of his odes as follows:

It is evidently the production of a man of taste and a poet though I should not be willing to say it was fully equal to what might be expected from the author of '*Horae Ionicae*.'

For many years after his return to England in 1804, Wright was Recorder of Bury St. Edmunds and held many Masonic appointments. He seems to have been particularly prominent in the Royal Arch Degree. In 1807 he was Grand

Superintendent of Cambridgeshire. In 1808 he was J in Grand Chapter with the Earl of Moira as M.E.Z. In 1813 he was H in Grand Chapter when the Duke of Sussex, the Grand Master, was M.E.Z. It was in this year of 1813 that he initiated Fowke into the Prince of Wales Lodge on 19th March. For the record Wright was never officially Master of this Lodge, as mentioned previously that honour belonged to the Prince of Wales himself, but he occupied the chair on many occasions.

Fowke greatly regretted the loss of Wright to the Lodge when he was posted back to the Ionian Islands as Consul General later in 1813, but not before Wright had carried out his most momentous task that of helping to draft the Articles of Union of the two Grand Lodges. Wright's signature appears directly under that of the Duke of Sussex, Grand Master, and his rank is shown as Provincial Grand Master, Ionian Islands. At this time these Islands belonged to Britain. In 1815 Wright went on to become the President of the Court of Appeals in Malta, where he became District Grand Master and I now quote from the records of Grand Lodge concerning Wright in Malta:

Meetings were held weekly and up to the time of his death in 1825 it is said that Wright never missed a meeting. Soldiers, sailors, diplomats and churchmen entered the Craft through its portals, many of them, of course, on the threshold of their careers, and they carried the lessons they learned within them into every quarter of the globe.

Such was the introduction of Fowke into Freemasonry, no wonder he and Byron held Wright in such high regard. Wright wrote another ode which was read at the banquet which followed the first meeting of the new United Grand Lodge on 27th December 1813. This was followed by an anthem composed by Bro. Samuel Wesley, Grand Organist.

On 2nd February 1814 Fowke was created a baronet and was now a prominent member at the Court of the Prince Regent where his talent to entertain was much appreciated which, as I have mentioned, earned him the sobriquet of 'Fred Fun.' At this time he seems to have been spending more time in London than at his family seat at Lowesby Hall. This was not unusual for a man of his status. Letters at this time were addressed to him at 48 Berners Street. In 1811 he had decided that fox-hunting was not for him and he sold his hunters. He joined the Lodge of Antiquity presided over by the Grand Master, the Duke of Sussex, no doubt at his behest. However he now seems to have decided to spend more of his time in Leicestershire where he became an active member of the community.

Sir Frederick was very much a Tory and he was a leading light in the Pitt Club of Leicester named of course after the celebrated former Prime Minister. He was also a great friend of the Duke of Rutland. Lord Rancliffe, the Provincial Grand Master for Leicestershire, was by contrast a Whig, as indeed were Byron's leanings. On 29th December 1817 Sir Frederick became a joining member of St. John's Lodge which gave great impetus to Freemasonry in Leicestershire then languishing under an absentee Provincial

Grand Master. Already by 1815 he was arranging Subscription Concerts in Leicester of music by the great composers. On Thursday 23rd February 1815 he was the principal steward for a concert at the Assembly Rooms, Leicester which commenced at 7 pm. For those interested in what we now know as classical music the programme was:

Overture – Saul	Handel
4th Grand Sinfonia –	Haydn
Piano Concerto (Storm) Soloist Miss Hewitt	Steibelt
Sinfonia	Haydn
Trumpet Concerto – Soloist Mr. Norton	Haydn
The Creation (1st Part)	Haydn

Haydn was himself a Freemason. This concert was scheduled to finish at 9 pm to be followed by dancing. If a citizen of Leicester wished to attend this single concert the price of a ticket was seven shillings. I like to think, but have no proof, that Sir Frederick had been taken as a boy in the 1790's to the concerts in London promoted by Salomon, attended by Haydn, who wrote his last twelve symphonies for these concerts. In 1815 Sir Frederick married Mary Anne, daughter and heiress of Anthony Henderson MP, a factor which may well have been the cause of him spending more time in Leicestershire. Coincidentally it was in 1815 that Lord Byron married Anne Isabella Milbanke, a niece of Lord Wentworth of Kirkby Mallory Hall, Leicestershire; but whereas Sir Frederick was to remain happily married for the rest of his life, Byron's marriage was to be a disaster, breaking up after just one year. The father of Byron's bride was none other than Sir Ralph Milbanke, Provincial Grand Master for Durham for almost twenty years until 1818. In 1815 on the death of Lord Wentworth, Sir Ralph had to change his name to Sir Ralph Noel, in order to inherit the Kirkby estates and move to Kirkby Mallory Hall, but I cannot find any trace of him joining in any Masonic activity in Leicestershire.

Sir Ralph and Sir Frederick certainly knew one another as they are shown as joint stewards of Leicester Races in 1817. During this period the aftermath of Byron's disastrous marriage continued to breed rumour and suspicion in the social circles of the time forcing Byron to live abroad. Byron who had satirized so many important people in his writings, including the Prince of Wales, now found himself the victim. Sir Frederick must have joined in the lampooning of Byron at court no doubt to the pleasure of the Prince of Wales. Among Sir Frederick's papers I came across a satirical poem, which he had almost certainly written himself, but it was simply signed 'Somebody', which he would have used in Court entertainment, for instance after a banquet for the pleasure of the guests. Entitled '*Ode to Lord Byron*'. Here are a few lines:

Byron consent to be like other men!  
 Consent to chose the common vulgar fate  
 To marry! And give children to the state!  
 And shall thy roaring soul then stoop to this?

To lead a listless life of quiet bliss!  
An idly busy dozing country life  
Hob-nobbing with a portly lady wife!  
Discoursing with her of your eggs and cheese  
Your oxen, hogs, your turkeys, cocks and gees ... ..

Also in Sir Frederick's papers I discovered a printed poem entitled '*Enigma*'\* by Lord Byron. This was something of an enigma for me as this poem does not appear in any of the collected works of Byron. It was only after contacting the foremost expert on Byron's poetry that I learned that at the time of Byron and Fowke it had been wrongly attributed to Byron. Sir Frederick however used it as material with which to entertain the Court of the Prince Regent, himself of course a past Grand Master, and I'm sure Sir Frederick, being the dedicated Freemason that he was, would have been especially pleased to know that over one hundred and eighty years later his material would be used in the year 2000, in the Lodge of Research No. 2429 in his Province of Leicestershire, now of course including Rutland. This poem is printed at the end of this article. See if you can solve the enigma, a puzzle which Sir Frederick would have put to his audience in his capacity as 'Fred Fun'. Still dividing his time between Leicester and London the following announcement appeared in the '*Leicester Journal*':

Presented at the Theatre, Leicester by desire and under the distinguished patronage of Sir Frederick Fowke, Bart. on Friday Evening 19th November 1819 will be performed the fashionable Opera 'Guy Mannering' To which will be added the Grand Melodrama of the Woodman's Hut. The last scene represents the entire Destruction of the Forest and the Woodman's Hut by Fire!

In true style Sir Frederick was involved in the health and education of the people. The records of the Leicester Royal Infirmary show that he attended their meetings on a regular basis. In 1819 at the annual meeting, the minutes show that he offered to provide the Leicester Royal Infirmary with 'a carriage on four wheels for the purpose of carrying distant patients, but it was respectfully declined by the Committee on their deciding to keep their carriage on two wheels!'

He and his wife supported local schools. He was also a Life Governor of the Masonic Schools for both boys and girls. He writes:

I was Steward at the anniversary of our girls school in 1820 and the boys schools in 1822 and became a Life Governor of each. Here perhaps I may be allowed to say, in order to encourage others to go and do likewise, that I induced my better half to be in some measure useful to our order although she, in common with many of the fair sex, had no very great affection for 'our dark and mysterious secrets' by becoming a Life Governor as well as myself, of the girls school.

In 1820 King George III died and the Prince Regent became King George IV. Sir Frederick aged thirty-eight was appointed Gentleman of the Privy Chambers, attached to the household of His Majesty. He was also a Past

Senior Grand Warden of United Grand Lodge and was about to perform what would be his most prestigious civil role.

The History of St. John's Lodge No. 279 tells us that on 9th July 1821 the Lodge met specially under the presidency of Sir Frederick to consider the possibility of members joining a procession of Masons at Westminster Abbey to support the Past Grand Master at his Coronation. There were insufficient numbers prepared to attend so Sir Frederick was the sole representative. For the record Earl Howe would almost certainly have been at the Coronation but he only became a joining member of St. John's Lodge later in 1821. One can quite understand from the member's point of view that the cost of the journey to London and back, which often entailed an overnight stay at Woburn, would be sufficient reason not to attend, especially as they would not be allowed inside Westminster Abbey. The economic conditions then prevailing in Leicestershire would prevent many from making the journey in any event. How do I know they would not be allowed into the Abbey? Well, admission was by ticket only unless you were an official and Sir Frederick was in his capacity as a Gentleman of the Privy Chambers. He only needed a pass for the festivities held afterwards in Westminster Hall, and there is a photocopy of Sir Frederick's pass. (Now with the Leicester Masonic Library.) The original I found in the Lowesby Estate papers, and I am pleased to say that permission was given to me to copy it. In Sir Frederick's handwriting under the pass is written:

I attended the Coronation, and formed part of the Procession, as a gentleman of the Privy Chambers, attached to the household of His Majesty, George IV.

This Coronation was especially famous in English history, being the one where Queen Caroline who had been living apart from her husband, there being much acrimony between them, turned up at the Abbey but was refused admission as she did not have a ticket! Lady Fowke also did not have a ticket, but I imagine Sir Frederick was saved from embarrassment through his friendship with the Duke of Rutland who because of his high rank received an allocation and generously allowed Lady Fowke to be his guest for the day. There are photocopies of ticket No. 84 giving admission to the Abbey signed 'Howard of Effingham' and marked 'Poet's Corner - Rutland - Lady Fowke', and ticket No. 1484 giving admission to Westminster Hall afterwards for the festivities again marked 'Rutland - Lady Fowke'. Sir Frederick writes on the tickets that, among others, Lady Fowke was with Mrs. Coghlan, who I believe was the wife of Dr. Coghlan D.D. Grand Chaplain from 1813 to 1816 and a member of the Prince of Wales Lodge. (These photocopies are now also with the Leicester Masonic Library.) What a wonderful spectacle it must have been. By this time Lord Byron was living in Italy, the most talked about poet of his time. As a Peer of the Realm he was entitled to be present at the Coronation but he perhaps wisely decided to stay away.

The King, when Prince Regent, had resigned his position as Grand Master in 1813 to be succeeded by his brother the Duke of Sussex. In 1820 on his

accession to the Throne he also resigned his position as Worshipful Master of the Prince of Wales Lodge to be succeeded, at the suggestion and request of Sir Frederick, by another of his royal brothers the Duke of York. In 1821 Sir Frederick had been promoted from Junior Grand Deacon to the rank of Senior Grand Warden and was held in high esteem both at Court and in Freemasonry. So much so that he was deputed by the Prince of Wales Lodge to write an address to His Majesty requesting permission for the Lodge to continue to wear the jewel 'so long worn by its members as their most honourable and distinguished badge.' Sir Frederick's final paragraph reads as follows:

As Your Majesty has long possessed the love and confidence of The Society of Freemasons, so may you, Sire, continue to live in the hearts of men. From no class, however, can this prayer be offered up to the Great Architect of the Universe with more fervour and sincerity, than from those individuals who have the high honour to be members of the Prince of Wales's Lodge.

He also sent the greetings of St. John's Lodge on behalf of the members to His Majesty, and an acknowledgement was received from Lord Sidmouth on behalf of the King. 1821 was proving to be a very busy year and back in Leicester, Sir Frederick in the role of Acting Master of St. John's Lodge, initiated George Pochin into the Lodge in July. Pochin lived at Barkby Hall and became High Sheriff of Leicestershire in 1828. In September Sir Frederick 'passed' Bro. Pochin and at the same meeting he 'passed through' Earl Howe who had been initiated in the Tyrian Lodge, Derby, in 1815, he having 'expressed the wish to have a further degree.'

Let us now close this first part of the biography of Sir Frederick by reading his reply in verse to a brother, whose name he does not mention, who had sent him a copy of Preston's Masonry. It is not dated but it must have been written by him, I feel, before he had passed the Chair of King Solomon as you will see:

Your book, my dear friend, with many thanks I return,  
Its contents must make all for Freemasonry burn,  
In one they have raised in me a bright flame that I feel,  
I'm a Mason all over from the head to the heel;  
It warms one so nicely that I have no desire  
To draw on my Great Coat or to draw near the fire.  
And if you elect me something tells one I shall  
In decorum and virtue far outstrip you all.  
I've little ambition; yet your Chair do admire,  
And when I am in it will never look higher.  
I have notions aspiring perhaps you will say,  
But half up the ladder, I dislike much to stay.

At the age of forty Sir Frederick was about to set off with his family for a stay in France which was to last for nearly two years; and another most important Masonic duty was beckoning. These subjects will start the second part of the biography.

## ENIGMA

'Twas whisper'd in heaven and mutter'd in hell;  
And echo caught softly the sound as it fell.  
In the confines of earth 'twas permitted to rest;  
And the depths of the ocean its presence confest.  
It was seen in the lightning, and heard in the thunder:  
'Twill be found in the spheres when all driven asunder.  
It was given to man with his earliest breath;  
It assists at his birth, and attends at his death;  
Presides o'er his happiness, honour, and health;  
Is the prop of his house, and the end of his wealth.  
It begins ev'ry hope, – ev'ry wish it must bound;  
And though unassuming, with monarchs is crown'd.  
In the heaps of the miser 'tis hoarded with care;  
But is sure to be lost in the prodigal heir.  
Without it, the soldier and sailor may roam;  
But woe to the wretch who expels it from home.  
In the whispers of conscience its voice will be found;  
Nor e'er in the whirlpool of passion be drown'd.  
It softens the heart, and though deaf be the ear,  
It will make it acutely and instantly hear. –  
But in shades let it rest, like a beautiful flow'r:  
Oh! breathe on it softly, – it dies in an hour.

For the answer to *Enigma* see page 103.

## A SHORT HISTORY OF THE MASONIC ROUTE TO TEXAS

W. Bro. V. C. Clarke, P.P.D.G.D.C.

The Genesis of this paper was the result of a visit to Texas and an interest in the concept of folk heroes as masons, which has become in practice an examination of the social and political history of the United States of America, and the South American Continent, and examines the growth of Masonry throughout the Continent.

The period from 1682 until 1846 covers the American Revolution, the Civil War and the events which took Texas from an insignificant provincial state in the Mexican federation to become an Independent Republic and subsequently a state in the American Union. We examine the effect of Masonry in setting up the American Constitution, the educational system and of the Judiciary, and will also find that many of America's greatest statesmen, and administrators have been members of the craft.

James D. Carter in his book *Masonry in Texas, Background, History and Influence to 1846* (2<sup>nd</sup> Ed. 1958), has approached these questions as a historian and has identified a list of masons, compared it with lists of leaders and participants in both of these two revolutions, and its subsequent governments. In both the American and Texas commonwealths, masons were few in number in comparison to the total population, but they held a majority in high places as Councillors, Generals, Presidents, Law Makers and Judges. In a certain Masonic Lodge in Boston, on the night of the Boston Tea Party, it is recorded in the minutes that "the Lodge closed on account of few members in attendance", but more of that later.

Masons brought many things to the new-found colonies and the frontiers, not least the provision of public free schools. These pioneer communities had few facilities for public service; whilst the state may have provided meagre funds for paying a teacher, there were no buildings or places to teach, but there were inevitably the Masonic halls, which were of a necessity two-storey as they always held their meetings on an upper floor. The ground-floor was therefore used for social activity and a house of learning for the community. From this came the public free school system, and throughout the whole of the frontier period, Masons not only supported public schools but provided a solid foundation for each community, and subsequently concentrated their attention on hospitals, homes for orphans, and other institutional services.

Freemasonry in its earliest form was exported to the whole American Continent, North and South, not only by the English pioneers, but the French, Spanish, and Portuguese too. As early as 1561 investigators reported to Queen Elizabeth that "the business of masonry is the cultivation of morality and science, and harmony and peace". It must be remembered that the religious orders, which had been the dictators of manners and morals for a millennium, had established their own pattern of tradition and internationalism. The rise of nationalism however was greatly facilitated by

the spread of masonry and its principles and philosophy. In 1737 Louis XV banned the order in France. In 1740 Masons in Spain were subjected to intense and cruel persecutions, and Pope Clement XII issued the first bull against freemasonry on April 27th 1738; a further seven were issued by different Popes.

Whilst Masons pursued their struggles in Europe, others were establishing Masonic centres in the New World. As far as we are aware, English Freemasonry was brought into the colonies of North America at a very early period in the 18th century, and lodges were established which were worked without the sanction of warrants, this was in accordance with the then general custom. The first Mason known to have lived in America was John Skene, who arrived with his wife in October 1682 from Aberdeen, and settled in West Jersey. William Penn, the Quaker founder of Pennsylvania was made a Mason in London, England, before starting for the New World in 1682. The first native born American, so far discovered to have been made a Mason was Jonathan Belcher in 1704 or 1705.

On the whole of the Eastern seaboard of what is now the United States of America, in every community appeared a Masonic lodge. In addition to the Stationary Lodges that were established in the colonies, there were some fifty Military or Travelling Lodges, twenty-three of these military lodges held warrants of the Grand Lodge of Ireland, nine from the Grand Lodge of Scotland, and five chartered by the Antients and three by the Modern Grand Lodges in England, the remainder were instituted by the Provincial Grand Lodges of Massachusetts, Pennsylvania or New York.

The obvious differences between the English Modern and Ancient Lodges at this time did not appear to have produced open conflict, the Lodges under different constitutions operated side by side in the same city. Instances were recorded where visiting brethren were "healed" before they were permitted to sit in the Lodge visited, also some instances where visitors were refused permission. It is interesting to note the minutes of the Lodge at Falmouth, Maine, on December 16th, 1772, which read as follows, "in order to establish harmony among the Freemasons of this town, it is voted that for the future, the Lodge will be open one evening in the Modern form and the next evening in the Antient form, which is to continue until the Lodge votes to the contrary".

The war with the French for colonial supremacy in North America ended in 1763 with the seizure of the French colonies. The success of this victory however, in itself, strengthened the feeling that the new colonies should be self-supporting, and whilst they were not disloyal to the Crown, objected to the higher taxes and a rigid enforcement of the tax laws applied to them. Resentment turned into rebellion at the turbulent port of Boston where for at least a century the colonial merchants had evaded the various tax laws by smuggling, they in turn were supported by the population of some fifteen thousand people. The opposition in Massachusetts took a threatening turn, and two regiments of troops were ordered to Boston. By 1770 however, the added expense of military garrisons required for enforcement caused

Parliament to repeal all the taxes, except that on tea, which was maintained as a matter of principle.

There were numerous instances of damage to tea stores and empty tea ships. The Sons of Liberty, many of whom were Masons, became active, tea was deliberately stored in damp cellars, captains were encouraged to sail back to England with their cargoes intact. At Boston the town meeting, controlled by masons, refused to let the tea be unloaded, under the law the cargo was subject to seizure for duty at the end of twenty-one days. The British Admiral threatened to sink the tea ships if they attempted to return to England. On December 16th, 1773, the last day before the seizure of the tea by the customs officials, the Boston Town meeting assembled again, at this meeting, John Rowe, a member of St. Andrew's Lodge provoked laughter when he asked whether tea would mingle with salt water. About nightfall, when no solution to the problem had been found by the Town meeting, Samuel Adams arose declaring "this meeting can do nothing further to save the country". Immediately a war whoop was heard, and about fifty Indians emerged from the 'Green Dragon Tavern', went aboard the ships at the wharf and emptied three hundred and forty-two chests of tea into Boston Bay, answering John Rowe's question by a practical demonstration. When the tea party was over the Indians mysteriously disappeared into the 'Green Dragon Tavern', and a short time afterwards some highly excited Sons of Liberty and Masons emerged and hurriedly scattered to their homes. No roll of those who took part in the tea party has survived, probably none was made, but in the course of time twenty-two masons had been identified as having had a part in the affair. There is documentary evidence that the members of St. Andrew's Lodge were concerned about the tea waiting in the harbour, on November 30th, 1773, the Secretary of the Lodge recorded in the minutes that "the Lodge adjourned on account of the few Brothers present" and added in a note "Consignments of tea took the Brethren's time". As for the night of December 16th 1773, the minutes read "The Lodge closed on account a few members in attendance until tomorrow evening". The value of the tea destroyed at Boston was not far from \$75,000 dollars and the British Ministry determined to compel Boston to pay for it. Parliament passed a Bill in March 1774 closing the Port of Boston, depriving Massachusetts colony of its many charter rights and privileges.

In December 1774 news reached Boston that the British government had placed an embargo on arms and ammunition, and that two regiments of soldiers were to be sent from Boston to Portsmouth to reinforce Fort William and Mary. The city of Boston was under martial law, an inner circle of thirty was organised called the "High Sons of Liberty". The group met and carried on its activities at the 'Green Dragon Tavern' to maintain a watch over the British forces constantly: John Pulling Junior, Mason and Vestryman of North Church and a boyhood friend of Paul Revere was assigned the duty of giving the signals, one if by land, and two if by sea. Revere escaped the British patrols and his warning precipitated the battle of Lexington and Concord, in which Provincial Grand Master Joseph Warren fought.

Revere was then despatched to carry the news of the battle to New York and Philadelphia, where the delegates to a Second Continental Congress were assembling, and so the American Revolution proceeded. Committees were established in various states, again a number of interesting Masonic events occurred. At the battle of the Cedars on the St. Lawrence, Colonel John McKistry, a member of the Hudson Lodge No. 13 of New York, had the misfortune to fall into the hands of the Indian allies of the British, as usual in such cases, he was being prepared for burning at the stake when he remembered that Chief Joseph Grant was a Mason. He communicated the Masonic sign to Grant, who caused his release. Grant and McKistry became close friends and after the war, and as late as 1805 sat in Lodge together at Hudson, New York. See: Freemasonry of the American Indian. W. Bro. A.E. Burrett, Lodge of Research Transactions 1988.

Another interesting incident concerns Joseph Burnham, a prisoner of war, imprisoned in New York, but made his escape. Not knowing where to hide, he found his way to the 'Green Bay Tavern', where St. John's Lodge was held. "Daddy" Hopkins the keeper of the tavern was a Mason and hastily prepared a hiding place for his escaping Masonic brother in the attic of the large room. During the evening while the Lodge was convened, with a number of British officers present, the hiding place broke through and Burnham plummeted into the midst of the Lodge. Hopkins was called upon for an explanation, he acknowledged what he had done and gave his reasons, the British Officers commended Hopkins for his charity to a Masonic Brother, took up a liberal collection for Burnham, and advised "Daddy" Hopkins to transport the escapee to Jersey shore, secretly and as quickly as possible.

For some time before the start of the American Revolution the Americans had been looking Westward beyond the natural barrier of the Appalachian Mountains. Frontiersmen were interested in Freemasonry because it bound men together for protection and fostered more sociability. As early as 1748 Christopher Guist supported by the Ohio Land Company, in which George Washington was interested, began opening a trail into Western Pennsylvania, the vicinity of the present Pittsburgh. It was the activity in this area that produced the border conflict with the French, which led to the French and Indian wars. By 1774 there were some fifty thousand people in South Western Pennsylvania, in 1798 a United States Senator reported that in a journey through Pennsylvania he had seen many Irishmen, who with few exceptions were, "United Irish Freemasons". The militant democracy of a frontier Freemason is illustrated by an old powder horn, bearing the name of Robert Yates, the date 1772 is engraved upon it and the square and compasses along with other Masonic symbols, and the line "Masonry like powder and ball noble-like doth level all".

It was said at the outbreak of the Revolution that there was approximately one hundred stationary Masonic Lodges and some fifty Military Lodges working in the colonies. The so-called "Modern" Lodges were patronised by the aristocratic element of the population, the ancient Scottish and Irish

Lodges by the more democratic classes. The war destroyed some of the Lodges physically, but more important the aristocratic Modern Lodges were totally wiped out. Henceforward Masonry in the United States was undivided, and strictly loyal to American Democratic ideals. The opening of the frontiers made it possible for Freemasonry to establish itself solidly on the principles of equality, toleration, and fraternal Brotherhood, free from the restrictions of class distinctions and privilege, which prevailed in the old world.

The Masonic road to Texas lay Southwestwards from the Masonic base established along the Atlantic seaboard, moving down through the area between the Appalachian Mountains and the Mississippi river. By 1813 nine Lodges had been chartered in Tennessee: Tennessee having been admitted a state of the Union in 1796, with a member of Tennessee Lodge as its first governor. Samuel Houston held the office of Governor of Tennessee between 1823 and 1836 also Commander in Chief of the Texas army and became the first President of the Republic of Texas, he received his Masonic degrees in Cumberland Lodge No. 8 at Nashville. Shortly after the formation of Lodges in Kentucky and Tennessee, Masonry began to penetrate the West from another direction. The insurrection of the native West Indies drove many refugees to New Orleans, among them Masons who attempted to organise Masonic Lodges, and on the 28th April 1793 a preliminary meeting was held in New Orleans under a Rose Croix patent under the French Rite.

The French Revolution again caused many to flee the country and among those who came to New Orleans were Masons who established Lodges under the Grand Orient of France.

In 1800 Spain ceded Louisiana to France. This caused concern to the United States and in 1803 Napoleon offered to sell Louisiana to the United States and the price of \$15,000,000 was agreed. The President, Thomas Jefferson was a Mason as were the envoys Robert Livingston and James Madison who negotiated the sale with Napoleon's representatives.

In 1812 there was a declaration of War by the United States Congress against the British and, as in the revolution, Masons took a prominent part in the war. Captain James Lawrence a naval captain was buried with full Masonic honours and was famous for his dying cry "don't give up the ship" which has become the battle cry of the United States Navy and General Andrew Jackson is credited with one of the greatest victories in this period of American history when he beat off the British attack at New Orleans.

The Creek Indians were encouraged by the British and Spanish authorities to continue the war and General Andrew Jackson led an expedition into Florida; this ultimately led to the treaty by which Florida became part of the United States, at the same time however he gave up all claims to Texas. Florida was formally surrendered in 1821 and Andrew Jackson became its first Governor. There was much resentment in the West with regard to relinquishing the claims to Texas. It was however in the battle of New Orleans that Texas found an inspiring example of what citizen soldiers

could achieve against professional troops and had a considerable effect on the character of the frontiersman.

By 1820, Masonry was approaching Texas from the south through Mexico, the route however is more tortuous than the first. Freemasonry had been introduced into France in 1725 it was then banned by Louis XV in 1737, it could not be destroyed however by the state or the Church. The unification of the various Orients in France took place in 1804 and in 1805 Napoleon gave consent for his brother Joseph to become The Grand Master of French Masons. It was through Joseph Bonaparte and the French army and his Imperial Brother that Masonry was re-established in Spain, and from thence carried to Mexico by the Spanish troops.

In May of 1808 Napoleon forced Charles IV and his son and heir Ferdinand, to renounce their claims to the Spanish throne and Joseph Bonaparte The Grand Master of the French Masons was placed on the Spanish throne and all restrictions on Masons and Masonry were removed.

The earliest mention of Freemasonry in Mexico is found in the records of the Inquisition which also held jurisdiction over Central America and the Philippine Islands. The first case appearing being that of a Philippino charged with being a Mason, before 1785 three other cases were tried by the Inquisition in Mexico for the same offence, an Italian and two Frenchmen. The first Masons to arrive in Mexico of whom there was any record was in 1782. Evidence indicates that a Masonic lodge may have existed in Mexico as early as 1785, there is no doubt there were masons in Mexico at that time and held meetings.

The long struggle for Mexican independence started with a series of uprisings which paralleled disturbances in Spain led by liberals, many of whom were Masons to effect reforms, the Spanish people had not accepted the King selected for them by Napoleon without violent protest. Troops were sent to reinforce the Spanish garrisons in Mexico and among them many masons of the Scottish Rite. They formed a number of secret lodges with membership drawn from officers in the army, resident Spanish and Mexicans. One of the strongest of these lodges was known to have fifty-two members, one should appreciate however that these Lodges had a political bias, their aims to install a representative system of government and reform of the clergy.

In 1814 Ferdinand VII was restored to the throne of Spain, but after promising to abide by the constitution of 1812 his promise was soon broken. The Inquisition was restored and Freemasonry again proscribed: many Spanish liberals, some of whom were Masons, fled the country and came to the American colonies. During the French invasion of Spain nearly all of Spain's American colonies rebelled, troops were sent to crush the rebellions but made little progress; service in the Americas became intensely unpopular among the troops, furthermore the King's brutality towards liberals began to produce a reaction.

After securing political control of Spain the Liberals, many of whom were Masons, introduced severe restrictions against those previously highly

privileged, the clergy and army officers. In Mexico these groups who had been loyal to Spain in the early struggle now concluded that independence and their control of the government was the only way to protect their privileged position. These various groups joined forces and defeated the Spanish army and entered Mexico City on the 27th February 1821, from then on for all practical purposes the Mexican War of Independence was over.

The Lodges controlled by these groups spread throughout the several states of Mexico after independence was gained, and it numbered among its members, those who under the old regime had titles of nobility, the clergy, many of the military leaders and native Spaniards of every class. The aristocrats soon transformed the lodges into powerful political machines; generally speaking they were men of moderate and conservative principles and at first supported the efforts to establish a constitutional Monarchy. One of the most powerful of these lodges was a Military Lodge organised by General Nicolas Bravo among his troops in 1822, so powerful indeed was he that in 1825 he became The Grand Master of the Scottish Rite.

By early 1823 however dissatisfaction had set in, particularly among those masons who saw that a native Monarchy would violate their principles as readily in Mexico as in Spain. So bitter had this opposition become that in a Scottish Lodge meeting in Mexico City it was proposed to the one hundred masons present that "the Emperor be assassinated". Augustin de Iturbide had become head of the Government in August 1821, proclaimed as the Emperor Augustin in May 1822 and abdicated in March 1823. Whilst trying to regain the throne he was shot on the 19th July 1824. The venerable Colonel Antonio Valero, Worshipful Master disapproved of this outrageous violation of Masonic conduct but the incident was prophetic of the bitter struggles so shortly to come. The Emperor was ultimately overthrown, the majority of the officers involved were Scottish Rite Masons who then went zealously into politics. Many Mexican masons were dissatisfied with the innovations which had been introduced into the Scottish Rite and the prostitution of the Rite to political purposes. They determined to introduce the York Rite into Mexico which in England and the United States had remained aloof from politics. They organised York Rite Lodges without the charters, technically these were clandestine because they were not working under the authority of any recognised Grand Lodge. The Emperor having been forced to abdicate in March 1823; and the Congress, left in absolute control, issued a decree invoking a Federal Constitution. This constitution was fashioned mainly after that of the United States and partly an imitation of that given to Spain in 1812. The Mexican constitution of 1824 was therefore modelled after two constitutions written by bodies dominated by Masons, in a body dominated by Masons.

By February 10th, 1826 the Grand Lodge of New York had issued five charters to lodges in Mexico City and they formed a Grand Lodge under the York Rite. The Escosse party dominated by the old Scottish Rite Masons resented the rapid growth of membership and the power of the Yorkinos and instituted measures against them. The York Rite lodges had become a rallying point for the elements in Mexico who opposed the centralisation of

government and the privileged position of the class based Escosse party operating under the Scottish Rite. Both Rites established newspapers which progressively became more inflammatory in their attacks against each other to such an extent that one of the editors of the Yorkinos newspaper in Vere Cruz made himself so obnoxious that he was threatened with assassination and fled the city.

In 1827 General Nicolas Bravo, Grand Master of the Scottish Rite revolted and General Vincente Guerrero Grand Master of The York Rite led the government troops against him and won a decisive victory. It was described not as a victory of an organised government over insurgents but a triumph of one branch of Masonry over another. The Church saw an opportunity to re-establish its power and protect its position of privilege, and supported the Escosse party who were in a majority in the Chamber of Deputies, and the Senate of the Mexican Congress. Having little hope of winning any legitimate contest against the Yorkinos, who had the support of the majority of the people, a law was enacted in October 1828 which effectively outlawed "clandestine" organisations.

We will now trace the highlights of the history of Masonry in Texas through the final years of the period in which Texas was a province of Mexico.

Anglo American colonisation of Texas had its real beginning when Moses Austin secured a contract from the Spanish government for the introduction of three hundred colonists. Moses Austin did not live to carry his ambitious scheme into execution but with almost his last breath requested his son Stephen Fuller Austin to assume the task. Young Austin undertook to carry out his father's request and it is at this point that there is positive proof that a Mason had a guiding hand in the destiny of Texas. It appears from Austin's biographer Dr. Eugene Barker that Austin was made a Mason in Louisiana Lodge Number 109, receiving its first three degrees in 1815.

By the time Stephen Austin took up his father's colonisation project, the revolution that had been started in Mexico by the Mason Hidalgo had been smouldering for almost a decade. By the time he entered Texas the Spanish government had been overthrown and his father's grant was no longer valid. However Austin who had entered upon the project with reluctance was now convinced that it was practical and determined to go to Mexico to secure a confirmation of the grant from the new government. He encountered difficulty with the language and culture, but Austin did have one thing in common with many of the most influential Mexicans however, for they were Masons. Whilst no documentary evidence has been discovered that Austin made himself known as a Mason, this was not strange as such information was almost always transmitted confidentially, and seldom in writing. The Ministry of Foreign Relations supported Austin's plea for confirmation, recommending the location of the colony around the abandoned missions of Conception and San Jose in Texas. This was approved by a Congressional Committee on colonisation, all of whom were Masons and the Bill introduced in Congress.

The popular concept of the early Texas settlers may be summed up in the following quotation, "of all wild populations ever gathered together at any place or time of the world, this was the perhaps the wildest and most indomitable. There was hardly a soul within the borders of that great land who was not a fighting man and who had not come to take his fighting chance". Whilst this sweeping generalisation was no doubt true of a portion of Texans it did not apply to all. Austin made strenuous effort to secure only those who were law abiding and of sterling character for his colony; requiring each prospective settler to furnish him with a certificate of good character attested to by officials of good judgement. Many of these certificates are still held in the files of the Land Commission of the state of Texas. Austin also banished several from his colony because they did not meet his requirements for morality, industry, and freedom from the vice of intoxication.

The colonisation of Texas effectively took place between 1800 and 1830. Colonists brought their institutions with them, one of which was Masonry. In this period Freemasonry was also approaching from Mexico; the influence of these Masons, both Anglo-American and Mexican, was liberal and although there were some differences in viewpoint there were no sharp points of distinction. After 1828 however it appears that the ruling faction in Mexico not only came to fear that the Anglo-Americans might try to gain their independence but that Texan liberalism, if permitted to gain additional strength from an increase in population from the United States, would pervert the establishment of an authoritarian political system. As a result military inspection tours of Texas were undertaken to determine strategic points to locate military posts, to prevent further Anglo-American entrance into Texas and maintain control of those already in the province. The law of 1830 was passed by the Mexican Congress to stop the flood of immigrants from the United States into Texas, and it reduced the legal and peaceful colonisation to a trickle.

The movement towards independence in Texas was slow; the early conflicts need not have been the beginning of a revolution had not the overthrow of the liberal constitution in 1824 by Santa Anna convinced the majority of Texans that no other course of action was left to them.

Mexican politics at this time seemed to have been influenced by a number of forces, the personal ambitions of the various political leaders and the struggle between the new liberal attitudes and the old regime. Texas was becoming a hotbed of liberalism, and a national split was developing in Mexico.

The people of Texas were alarmed by the passage of the law in 1830 limiting immigration and proceeded to seek its repeal by constitutional means. The Mexican army by this time had set up several garrisons. One of these was put under the command of Colonel John David Bradburn, a renegade American, who began a series of intolerable tyrannies; culminating early in 1832 with the arrest of Patrick Jack, William Travis and Edwin Waller, all masons, for making derogatory remarks about his greatness. A meeting

of citizens sent Branch T. Archer the Master of the Manchester Lodge No. 14 to demand the surrender of the prisoners, which was refused. The Texans attacked the fort, they had no artillery and their attack was unsuccessful. It was however during this attack that William Russell killed a Mexican soldier and as a result has been credited by some historians with having fired the first fatal shot in the Texas Revolution.

In 1832 a Convention assembled at San Felipe consisting of fifty-eight delegates representing the sixteen districts of the province. Committees were formed to draft a resolution asking the Mexican Federal Government to repeal the Act of 1830, and to consider the admission of Texas as a separate state in the Mexican Union. At the time of the Texas conventions of 1830–1833, Santa Anna had not firmly established himself as the undisputed master of Mexico; he had abandoned his lip service to the constitution of 1824 and allied himself with the clergy and the centralist factions in the country, with a view to eliminating all vestiges of liberal federalism.

Austin unaware of the Mexican distrust of the Texan convention, planned his trip to Mexico in order to explain the actions of the Texans. He arrived there in the midst of Santa Anna's premature attempt to make himself dictator of Mexico. Austin managed to secure repeal of Article 13 of the law of 1830 but could not get any satisfaction on the question of statehood for Texas; he urged statehood with such venom that he was arrested and thrown into jail.

He was released and returned to Texas in September 1835. During this year a number of skirmishes and battles took place, by the end of 1835 not a Mexican garrison remained in Texas. This in itself however created a greater threat: individualism, initiative and self-reliance became over-confidence; individuals were consumed by ambitions hardly less noble than those of Santa Anna; soldiers left the army without formal discharge; the provisional government of Texas engaged in acrimonious quarrels. The self-discipline so necessary to co-operative action in a democratic society had not been developed. This self-discipline, a cardinal principle of freemasonry had been imperfectly learned by some masons, and a multitude of others with less opportunity to learn.

In January 1836 a majority of the General Council took action to dispatch an expedition against Mexico. This was opposed by the governor Henry Smith and General Sam Houston as impractical, and did not have the support of many Texans.

Francis W. Johnson, James Fannin and Dr. James Grant established headquarters at San Patricio with about one hundred men, principally volunteers from the United States. Fannin was positioned at Goliad with less than five hundred men including the Georgia Battalion, a Kentucky company under Colonel Neal, and James Bowie was holding San Antonio with about one hundred destitute men and appealing vainly for supplies and reinforcements.

On February 23rd, 1836 General Ramcres Semsa appeared before San Antonio with the advance unit of Santa Anna's army, estimated to consist

of between four and six thousand men. General Jose Urrea arrived at San Patricio on February 27th, 1836 with about six hundred and fifty troops evenly divided between infantry and cavalry. Francis Johnson with about fifty men were taken by surprise, only five including Johnson escaped the general slaughter. General Urrea then trapped Grant at Agua Dulce and massacred the whole command of some fifty men. With the appearance of General Urrea in the area, Fannin was ordered to withdraw from his exposed position at Goliad. The battle continued with Texans hopelessly outnumbered. Some detachments held their positions until their ammunition was exhausted, and a total of four hundred and forty-five prisoners were taken by the Mexican army. On the evening of March 26th, 1836 Colonel Jose Portilla, a Mason, received explicit orders from Santa Anna to execute all prisoners that had been engaged against the Mexican troops. Portilla interpreted his orders that as Major Miller and his eighty volunteers, who had surrendered when their ammunition had been exhausted, would not be executed as they had surrendered without a battle. He also reserved eight others to care for the Mexican wounded. On Palm Sunday March 27th 1836 Santa Anna's order was executed, of the three hundred and fifty-seven intended victims only twenty-seven escaped.

Whilst General Urrea was defeating the scattered bands of Texans, Santa Anna was laying siege to the Alamo where Travis and Bowie the joint commanders had about one hundred and forty-five men. By the 4th March Santa Anna had concentrated his entire force on the siege, by March 6th the final assault was launched. Not a single defender survived, among the slain were the following masons, John C Clark, Almeron Dickinson, William B Travis, James Boneham, James Bailey and David Crockett.

Whilst these tragic events for the Texans were taking place on the military front, the Convention called for by the consultation of 1835 assembled at Washington. The Declaration of Independence was adopted on the 2nd March 1836 and signed by fifty-nine delegates of whom twenty-two were masons. On March 4th the Convention elected Sam Houston Commander in Chief of all Texas Land Forces, thus re-establishing the unity of the command. General Houston left the convention to join the army at Gonzalez on the 6th March. At Gonzalez Houston found three hundred and seventy-four effective men very poorly supplied with arms, ammunition, food and clothing. Unable to effectively cope with the Mexican forces now free to attack him, Houston ordered a retreat that was to end at San Jacinto.

After the fall of the Alamo it appears that Santa Anna considered the war to be practically over. On this apparent assumption, he made the military mistake of dividing his forces and despatching them on widely separated missions, making rapid re-concentration impossible. On April 20th the Texan and Mexican forces were facing each other at San Jacinto. Houston had a force reputed to consist of seven hundred and eighty-three fighting men; the Mexican army were estimated to consist of sixteen hundred men, but careful studies now place that figure at about twelve hundred. At about three o'clock in the afternoon of the 21st April 1836, Houston gave the order to

prepare for an attack. Santa Anna had made another mistake, he had not taken proper precautions to establish adequate outposts to prevent surprise attack, and permitted his camp to relax as if it were on a peaceful garrison duty. The attack was launched, the Mexicans made one confused attempt to sustain the charge and then fled in panic.

General Santa Anna fled from the battlefield at San Jacinto; disguised himself at an abandoned house, and attempted to make an escape out of the country. On April 22nd he was discovered by a Texan scouting party, among them were the masons James Sylvester and Joel Robinson. Sylvester was the first to reach the fugitive and took him prisoner without suspecting his identity. There is a tradition that Santa Anna gave the distress signal of the masons at that time. At least one of the scouting party wished to kill the prisoner, but Sylvester would not permit him to do so. After the prisoner was identified as President Santa Anna at the Texan camp, he was carried before Houston who was sleeping at that time, nursing the wound he had received in the battle. Santa Anna awakened him with a hand clasp, reputed to be that of a mason, Alexander Horton wrote that he saw men gather from every quarter demanding the prisoner, whose life they determined to take at all hazards. Houston was obliged to throw a guard around Santa Anna as it looked as though there would be mutiny in the camp. General Houston went out amongst them saying that the prisoner justly deserved death, but it would be greatly to their credit to save his life, as when dead he would be no more than any other dead dog.

The prisoner was afterwards removed to the home of Dr. James Phelps near Columbia. Fearing death at the hand of the enraged Texans, Santa Anna appealed to Phelps as a Mason to protect him, also to his secretary one Juan Almonte. Whilst there is no record that only masons were detailed to guard the prisoner, six masons are recorded amongst the guard. There is a report that friends of Santa Anna sent him some poisoned wine from New Orleans with which to kill his guards and make his escape. Almonte revealed the plan to Dr. Phelps and implored him to save the masons who were on guard duty. It may be that Masons saved the life of Santa Anna, but if so they did not act because he appealed for their mercy as Masons. Santa Anna was saved because the Texan leaders considered him worth more to Texas alive than dead.

The battle of San Jacinto was in practice the end of the Texan revolution. Santa Anna though a prisoner of war ordered the remaining Mexican troops in Texas to retreat beyond the Rio Grande. The Mexican Government countermanded his order but lack of supplies and other considerations caused the retreat to continue. Frequent threats of renewal of the war were made, but the constant turmoil of Mexican politics made it impossible for the unstable government to mount an offensive against Texas.

Historians have pointed out many parallels between the American and Texas revolutions; they have substantially agreed that both were generated by the Liberal movement. In Texas, Masonry was predominantly a school of liberal philosophy which not only attracted Anglo-Americans but also a

number of Mexicans. It seems significant that every prominent Mexican who engaged in the revolution on the side of Texas was a Mason. With the exception of Santa Anna, masons in the Mexican forces attempted to mitigate the savagery unleashed by the civil war. The majority of Texan masons tried to avoid war and succeeded in preventing the butchery of prisoners such as that ordered by Santa Anna at Goliad.

At the end of the revolution Texas was in confusion, the independence had been won largely under the leadership of masons, it remains to be seen what this leadership accomplished towards stable social, economic and political structure for the happiness of the people.

## THE BANNERS OF MASONIC BODIES DEDICATED TO SAINT CRISPIN

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

“Ecce iterum Crispinus” wrote Lord Derby to Disraeli when he heard that Bulwer Lytton had, yet again, tendered his resignation from Cabinet office<sup>1,2</sup> – which not only illustrates how conversant with Classical literature were British statesmen in Victorian days but also provides an indication that the name Crispinus was a familiar one to Roman ears in the time of Juvenal who lived from 60 to 140 A.D. Crispinus, who was born in Egypt, began his career as a fishmonger and was made an Eques by Domitian. Juvenal appears to have had a special grudge against Crispinus and severely lampooned him in his First and Fourth books of Satires, painting him as a truly atrocious character. Also in the Fourth book, Juvenal turns his spotlight on a consul called Crispus whom he describes as ‘... the aged, genial Crispus whose manners – like his morals – were mild and pliable.’ This same Crispus is described by Quintillian as a witty man, a view supported by Suetonius who provides the following anecdote: ‘At the beginning of his reign Domitian would spend hours alone every day catching flies – believe it or not! – and stabbing them with a needle-sharp pen. Once, on being asked whether anyone was closetted with the Emperor, Vibius Crispus answered wittily: “No, not even a fly.”’ These glimpses of life in Ancient Rome are given here to show that the names Crispinus and Crispus were associated with men who were well known and who rose to very high rank in public affairs.

To find the Saint Crispin after whom Masonic Lodges are named we need to move forward to the third century A.D., to two brothers, possibly twins, who were born of a noble Roman family and baptised as Christians, one being named Crispin and the other Crispian or Crispianicus. As men, they were of great cultural attainment, ardent in their faith and they dedicated themselves to preaching the Word. They lived at the time of the persecution of Christians under the Emperor Diocletian and they were obliged to give up their noble status and their wealth owing to their refusal to sacrifice to the Roman gods. They decided to apprentice themselves to a trade and become skilled craftsmen so that they could earn a living for themselves and avoid dependence on the alms of the Faithful. French hagiographers state that the brothers preached in Gaul and settled at Soissons as shoemakers, never ceasing to sow the seed of the Faith among the populace. The authorities subjected the brothers to increasing persecution which ended with their being beheaded sometime between 285 and 287 A.D. One source states that they were beheaded at Rome and their relics later translated to a shrine at Soissons, which became the centre of their cult from about the 6th Century, and where it was popularly believed that the brothers were of local origin. They became the patron saints of cobblers and shoemakers and are often represented with the tools of this trade or with thongs of leather in their hands. A single saint portrayed with the palm of victory in one hand and an

awl in the other may depict either saint. Their feast day is the 25th of October but the liturgical keeping of their festival has fallen into disuse since the Church allocated this day to the feast of the martyrs SS Chrysanthus and Darius. A noble church, dedicated to Saints Crispin and Crispianicus, martyrs, was built at Soissons.<sup>4</sup>

By some scholars, the tale of the twins is said to be probably fabulous since the word for 'a shoe' in Greek is 'crepis' and in Latin is 'crepida': this is thought to have led to the two saints being called Crespis and Crepida which later became Crepin and Crespin. (Perhaps they were thought of as twins, by analogy to a pair of identical shoes, in the days when such did not generally comprise one left-footed and one right-footed shoe – author.) To this day, the French argot for 'a leather purse' is 'une crépine'; also, 'a shoemaker's awl' is called, in French, 'une lance de Saint Crépin' and, in English, 'Saint Crispin's lance'. In popular English usage, the phrase 'having a Saint Crispin's holiday' means taking Monday off work because, by tradition, it was the practice of shoemakers to start the working week on Tuesday.

In England, a medieval tradition arose that, to escape persecution, the brothers fled to Faversham, in Kent, where they plied their trade at a house on the site of the Swan Inn which became a centre of pilgrimage for English and foreign visitors as late as the 17th Century. An altar, dedicated to the two martyrs, is in Faversham Parish Church and the veneration in which they were held is thought to account for the references made to the saint by Shakespeare in his play "Henry V" since many in the audiences of his time would have been acquainted with the legend. Shakespeare turns the two brothers into one person, called Crispin Crispian in Act IV, Scene 3, when Henry V (1387–1422) addresses his soldiers in his famous speech before the battle of Agincourt, fought on the 25th of October, 1415:-

#### Enter KING HENRY

*Westmoreland* O! that we now had here  
But one ten thousand of those men in England  
That do no work today.

*King Henry* What's he that wishes so?  
My cousin Westmoreland? No, my fair cousin:  
If we are mark'd to die, we are enow  
To do our country loss; and if to live,  
The fewer men, the greater share of honour

God's peace! I would not lose so great an honour  
As one man more, methinks, would share from me,  
For the best hope I have. O! do not wish one more:  
Rather proclaim it, Westmoreland, through my host,  
That he which hath no stomach to this fight,  
Let him depart; his passport shall be made,

And crowns for convoy put into his purse:  
We would not die in that man's company  
That fears his fellowship to die with us.  
This day is called the feast of Crispian:  
He that outlives this day, and comes safe home,  
Will stand a tip-toe when this day is name'd,  
And rouse him at the name of Crispian.  
He that shall live this day, and see his old age,  
Will yearly on the vigil feast his neighbours,  
And say, 'These wounds I had on Crispin's day.'

This story shall the good man teach his son,  
And Crispin Crispian shall ne'er go by,  
From this day to the ending of the world,  
But we in it shall be remember'd;  
We few, we happy few, we band of brothers;  
For he today that sheds his blood with me  
Shall be my brother; be he ne'er so vile  
This day shall gentle his condition:  
And gentlemen in England, now a-bed  
Shall think themselves accurs'd they were not here,  
And hold their manhoods cheap whiles any speaks  
That fought with us upon Saint Crispin's day.

As an historical fact it is recorded that, at Agincourt, the French and English heralds watched the battle together as joint referees and, in the evening, reported their verdict to Henry V that 'the day was his' whereupon the king exclaimed "DEO GRATIAS!"

A window in the Round Church of the Holy Sepulchre in Northampton depicts Henry V and it commemorates one in whom, even in the early 15th Century, the spirit of the Crusades was still alive, connecting battles with religious aims, and he saw himself as God's instrument to reform the corrupt French. The window appears here because Northampton is a centre for shoe manufacture and the great battle of Agincourt was fought on Saint Crispin's Day.

The activities connected with the provision of footwear are ubiquitous and omnipresent and, over the years, many associations, guilds and fraternities have been formed; however, the scope of this paper is restricted to a study of the banners of Masonic Bodies dedicated to Saint Crispin, in England and Wales. Within this restriction, one may refer to a Saint Crispin Lodge founded in 1834 by the shoemakers of Nantwich in the county of Cheshire. The Brethren record that, after the payment of all the running expenses of the Lodge, they had £40 to spare (which would be the equivalent of, at least, £2,000, today). As a priority, they decided to spend £25 of this reserve on the acquisition of a Lodge Banner whose design was to be emblematical of the shoemaker's trade and which was to carry the legend 'May the Manufactures of the Sons of Saint Crispin be trod upon by All the World'. The rest of the reserve was to be divided between expenditure on regalia and furnishings for the temple and

on the setting up of a benevolent fund, shared with other local lodges, for the relief of poor and distressed Masons and their families. An initiative in the latter direction had already been taken by the Provincial Grand Lodge of Cheshire, the oldest Masonic Province in England, in 1832, with the inauguration of the Provincial Fund of Benevolence.<sup>5</sup> Perhaps it is worth recalling that, in the first half of the 19th Century, a living weekly wage might be better quoted in terms of shillings (units of 5 pence, today) rather than in pounds and that this record does not necessarily show the prosperity of those shoemaking trade in Nantwich at that time but, rather, the devotion of those Masons to the principles of the Craft in material terms. In this connection, one may be reminded of the ballad called 'The Cobbler's Song':-

I sit and cobble at slippers and shoon  
From the rise of the sun to the set of moon:  
Cobble and cobble as best I may,  
Cobble all night and cobble all day,  
And I sing as I cobble this doleful lay:  
The stouter I cobble the less I earn,  
For the soles ne'er crack nor the uppers turn,  
The better my work, the less my pay,  
But work can only be done one way.

And as I cobble with needle and thread  
I judge the world by the way they tread:  
Heels worn thick and soles worn thin,  
Toes turned out and toes turned in,  
There's food for thought in a sandal skin.  
For prince and commoner, poor and rich  
Stand in need of the cobbler's stitch.  
Why, then, worry what lies before,  
Hangs this life by a thread, no more.<sup>6</sup>

Of particular interest to the present study of the Masonic Banner is the desire of the brethren for the acquisition of a Lodge Banner early in the life of the Lodge and their readiness to spend a relatively substantial sum for that purpose. This is a feature which has survived to the present day, as has already been recorded in a previous paper concerned with the banners of two recently-consecrated Lodges.<sup>7</sup> In many instances, steps are taken by the prospective Founders, even before a new Lodge is Consecrated, to initiate the production of a suitable design for a Lodge Badge which will form the basis of that to be used subsequently for the Lodge Banner; examples of this procedure will be encountered, below, when banners dedicated to Saint Crispin are discussed. It is particularly interesting to note the undiminished fervour of the Brethren for the possession of a Lodge Banner even though it is, nowadays in England, most unlikely to be needed for a public procession of Masons, although such events used to be a not uncommon feature of civic activity up and down the land. In Leicester, for example, the last time that a public procession of Lodges with their banners took place was at the Hallowing of the Cathedral, in 1927.

At the time of writing, there are seven active Masonic Bodies in England named after Saint Crispin, the details of which may be summarised as follows:-

(1) *St. Crispin Lodge, No. 5627*, Warranted on the 10th June, 1936, and consecrated on the 27th October, 1936, which meets at the Masonic Hall, Kettering, in the Province of Northamptonshire and Huntingdonshire, on the second Friday, September to May. The banner of this Lodge is discussed below. Associated with this Lodge is a Royal Arch Chapter.

(2) *St. Crispin Chapter, No. 5627*, Warranted on the 3rd May, 1944, and Consecrated on the 29th June, 1944, which meets at the same venue on the 4th Thursday in January and March, the 3rd Friday in May and the 3rd Thursday in October. This Chapter does not possess a banner specific to St. Crispin.

(3) *Saint Crispin Lodge, No. 7832*, Warranted on the 14th March, 1962, and Consecrated on the 3rd May, 1962, which meets at the Freemasons' Hall, Leicester, in the Province of Leicestershire and Rutland, on the 4th Monday from September to April, December excepted. The banner of this Lodge is discussed below. Associated with this Lodge is a Royal Arch Chapter.

(4) *Saint Crispin Chapter, No. 7832*, Warranted on the 29th April, 1965, and Consecrated on the 17th May, 1965, which meets at the same venue on the 2nd Thursday in October, the 2nd Tuesday in December, the 3rd Monday in February and the 1st Wednesday in May. This Chapter does not possess a banner specific to Saint Crispin. Both the Lodge and the Chapter, No. 7832, are most particular that the word Saint in the name is always written in full and not abbreviated to St.

(5) *St. Crispin Lodge, No. 9046*, Founded in 1982, in the Province of Surrey, which used to meet at Agincourt Hall, Camberley, but now meets at the Masonic Hall, Farnborough, Hampshire, on the 4th Thursday from September to May, December excepted. The banner of this Lodge is discussed below.

(6) *St. Crispin Rose Croix Chapter, No. 642*, Under the Supreme Council of the Ancient and Accepted Rite, which was consecrated on the 5th May, 1967, which meets at the Freemasons' Hall, Northampton, on the third Tuesday in January, April and October. This Chapter does not possess a banner specific to Saint Crispin.

(7) *St. Crispin Conclave, No. 268*, Under the Masonic and Military Order of the Red Cross of Constantine, which was consecrated on the 9th September, 1971, and meets at Maesgwyn Hall, Wrexham, Clwyd, on the 1st Wednesday in May, June and September. This Conclave is the subject of on-going research whose results will be presented and discussed at a later date. The reason why the Conclave adopted this name is believed to derive from the fact that a tannery used to exist, many years ago, in Wrexham: there is a road, called Crispin Road, leading to the site of the former tannery and there is a square, called Tenter Square, thought to be named after the word 'tenterhooks', the hooks from which leather used to be hung up to dry at tanneries.

A description of these banners will now be given together with commentaries including historical notes containing, in many instances, information kindly furnished by members of the Lodges concerned.

### **THE BANNER OF ST. CRISPIN LODGE No. 5627**

On the 12th February, 1999, the author spent a delightful evening as a visitor to a meeting of St. Crispin Lodge, No. 5627, held at the lovely old Freemasons' Hall, Kettering. Seated in the Lodge Room, one could see the banner of the Lodge, shown here in Plate 1, and another, much larger, on the wall behind the Master's chair, see Plate 2, which had features reminiscent of the Antients' Grand Lodge banner surrounded by female figures representing the Four Cardinal Virtues of Temperance, Fortitude, Prudence and Justice. Both these banners, to protect them from further wear, hang in cupboards having fixed (shiny!) glass fronts that provide a challenge for the photographer. At this point the author recalled an anecdote recorded in one of Bro. The Reverend Cryer's books on Masonic Halls ... "If you ask some masons in a place that already has a long tradition where are their old tracing boards, banners, pillars or pottery, the answer is either 'we never did know what happened to them' or 'Ah! now we do have something like that stacked away somewhere'. Readers of this book will discover that one hall lost its oldest banners because a heating engineer threw them out as 'unwanted rubbish' and another had its oldest banner and first Victorian candidate's clothing in a trunk in a side 'junk room'."<sup>8</sup> How nice to see these veteran banners so well housed at Kettering! The Brethren were then called to Order and the Officers of the Lodge entered in procession, among whom one noticed that the Inner Guard was wearing a turban. An excellently-executed ceremony of Initiation followed and, at the festive board, the Sikh Brother gave a sensitive rendering of the Entered Apprentice's Song. The author came away from this meeting with the feeling that here, in microcosm, was an illustration of the development and enduring quality of our 'Antient and Honourable Fraternity' in the world of today: the foundation from which the Lodge stemmed, commemorated in her name, was the sincere Christian Faith of two men who died for their beliefs; the Lodge banner which, apart from the Lodge name, was entirely secular in composition and depicted an operative activity; the Sikh Brother who had taken his Obligation on the Sacred Volume of his faith, whilst wearing his turban; the sight of the Antients' banner with its multiplicity of Biblical references, a reminder of the contribution made by the central design on this banner to the arms which the United Grand Lodge of England uses today.<sup>9</sup>

The banner, shown in Plate 1, is of the gonfalon type and is 4' 6" high and 3' broad. It was purchased at the time of the foundation of the Lodge but the consecration of the banner is not on record. In the centre of the banner is a medallion surrounded by ears of wheat in which is depicted a leather worker seated on a stool and, on the floor nearby, are his toolbox, tools and fragments of leather. He is working a piece of leather on a last

held on his left knee by a thong which passes over the last and under his left foot. On either side of the medallion is a column standing on a plain plinth and supporting an ornamented chapter. Down the length of the columns is wound a helical tape bearing the names of the Founders of the Lodge. The chapter to dexter carries a globe showing a physical map of the continents while that to sinister carries a globe painted blue to represent the Heavens. The plinths stand on a Mosaic pavement and between them are a rough and a perfect ashlar, to sinister and dexter, respectively. In the centre is a cushion having four small corner tassels on which rests an open VSL with a square and compasses placed upon it. On the pavement near the rough ashlar is a square and, near the perfect is a pair of compasses. Above the whole flies a ribbon in the form of an exploded scroll; dark blue on the face bearing the name and the number of the Lodge; and mottled white on the obverse showing two, small equi-arm blue crosses. Under the ribbon and above the medallion is a radiant all-seeing eye. The whole design is on a field of light Masonic blue and the banner is completed at the bottom with a generous, thick M-shaped fringe in old gold. The banner is supported by a gold-coloured cross-bar, cord and tassels. Some small signs of wear are evident, mainly at the bottom near the fringe, and in 1976, it was decided to house the banner permanently in a glass-fronted case on the south east wall of the Lodge Room. Seeing the names of the Founders on the banner arouses one's curiosity concerning them and the author is greatly indebted to the present Secretary of the Lodge, a former Mayor of the Borough of Kettering, W.Bro. K.G. Bacon, P.P.J.G.W., for the information, taken from his "St. Crispin Lodge, No. 5627: A Short History", given in Appendix 1. As Bro. Bacon records, 'A review of the names of these early members confirms a strong connection with the town's staple leather and footwear industry, for the names "Birds", "Wrights", "Lees", "Gravestocks", "Caswells" and "Loakes" were common to the lips of workers in that industry for many years and associations with some of the names continue yet.

'Local legend tells us that, with the two lodges existing at that time in Kettering (the Lodge of Perseverance, No. 455, and Cytringan Lodge, No. 4048, both holding their meetings on Monday evenings) there was a demand for a Friday-evening Lodge to accommodate the needs of Commercial Travellers who were back in their home town on that night; though, from the list of Founders, only two describe themselves as 'Commercial Travellers'. No doubt the businesses of the various Founders took them out of town on a weekly basis. The local legend also tells us that St. Crispin Lodge was the only 'Dining Lodge' in the area at that time.'

Thus, a study of this banner has led to the presentation of a valuable piece of research concerning the Founders. The Lodge flourishes today with a membership of seventy-seven, the majority of whom have no connection with the shoe industry, but the members will never cease to be proud of their Lodge Banner and the story it tells.

## **THE BANNER OF SAINT CRISPIN LODGE, No. 7832**

At the time of the foundation of Saint Crispin Lodge, No. 7832, a substantial part of the working life of Leicester and of many villages about the city was devoted to shoemaking, from the mass-production of footwear for civil and military use to the design and small-scale production of Ladies' shoes, following the latest fashion, for sale in Bond Street, London, and world-wide. In Leicester alone there were sixty firms employing eleven thousand people producing over fifteen million pairs annually.<sup>10</sup> Indeed it was a Leicester man, Thomas Crick, who, in 1853, patented a method of inside riveting of upper to sole that paved the way for the mass-production of machine-made footwear. This activity now occupies a smaller part of the industrial scene but it has always exhibited a rather enduring quality, since it has existed since at least the 14th Century when there were nine tanneries and five footwear manufacturers in the town of Leicester and a list of shop rents from 1376 names thirteen shoemakers.<sup>11</sup> More recently, the Patron Saint of the industry was commemorated when a new church, of an innovative architectural design, was built for the Church of England and consecrated on the 7th February, 1989, to serve the expanding urban population of the parish of Braunstone, Leicester, and called St. Crispin's Church.

It was natural that the membership of Lodges meeting at Leicester should include those engaged in the shoemaking industry and its ancillary trades and professions. However, it was not until about 1959 that there began to be mooted a feeling that a Lodge dedicated to the Patron Saint should be founded. The leading lights who eventually gathered together the Founders of the new Lodge were W.Bro. Sidney Frank Sursham and W.Bro. George William Henry Glover, both of whom were Founder Members and Past Members of The Lodge of Friendship, No. 7168, consecrated on the 22nd May, 1952, and they each had served the Office of Master of that Lodge, in 1956 and 1957, respectively. W.Bro. Sursham and W.Bro. Glover were also long-standing members of the Mother Lodge of The Lodge of Friendship, The Lodge of Welcome, No. 5664, consecrated on the 31st of May, 1937, although neither Brother was a Past Master of that Lodge. These two Senior Brethren were able to communicate their enthusiasm for a new Lodge to other Brethren, especially some Junior Brethren in those two Lodges and other Lodges meeting at the Freemasons' Hall, London Road, Leicester. At the same time, Bros. Sursham and Glover were deeply involved in the activity which led to the foundation of the Humber Stone Lodge, No. 7744, Consecrated on the 14th March, 1961, which meets at the Freemasons' Hall, Syston: W.Bro. Sursham was the first Chaplain and W.Bro. Glover was the first Treasurer, while Bro. Horace E. Nutt (see below) was the first Joining Member of that lodge. Eventually, meetings of prospective Founders of Saint Crispin Lodge took place and the first formal meeting, of which minutes were recorded and are now kept in the Lodge archives, was opened at 6 p.m. on the 26th of January, 1962, at the Freemasons' Hall, Leicester, with W.Bro. Sursham in the chair. Bro. Sursham announced that the prospective Mother

Lodge of the new Lodge would be The Lodge of Friendship, No. 7168, and, at the meeting of that lodge to be held on the 6th of February, 1962, the Petition for Saint Crispin Lodge would be presented. At this meeting of the prospective Founders, it was decided that the Lodge should meet seven times in each Masonic Session, preferably on Mondays, the traditional weekly holiday of shoemakers referred to above, and, by making it the fourth Monday of the month, the Lodge meeting would periodically fall on Saint Crispin's Day. Also, it was decided that enquiries should be initiated to obtain a suitable design for a Lodge Banner dedicated to Saint Crispin and to provide some idea of its cost.

The next formal meeting of the prospective Founders took place at 6 p.m. on the 12th March, 1962, at the Freemasons' Hall, Leicester, again with W.Bro. Sursham as chairman, when the list of the Brethren concerned and their prospective Offices in the new Lodge was drawn up, as given in Appendix 2. W.Bro. Cecil Harry Holyoake, by now a Past Master of The Lodge of Welcome, was expected to be the Immediate Past Master. Against the name of each Founder is the title of his employment in business which he supplied to the meeting. The list shows that many were engaged in the footwear industry and, no doubt, some of the others were employed by that industry in their professional capacities. By making an examination of The Freemasons' Year Books and Directories for the period, the author has compiled additional information concerning, in particular the Junior Brethren who became prospective Founders and this information is included in the list in Appendix 2. It can be seen that at the period when the foundation of the new lodge was being mooted, many Junior Brethren found themselves in lodges with large memberships and with the prospect of having, by natural progression, to take many years to reach even the most junior office of Steward but, by becoming a Founder, this period of delay might be obviated. W.Bro. Sursham presented to the meeting a design for a Lodge Badge which would form the central feature of the Lodge Banner; this design had been submitted to the makers of the banner for an estimate of cost which had not yet been received. W.Bro. Sursham also reported that he had obtained an estimate of the cost of the purchase of Founder's Jewels, made from silver and bearing the Lodge Badge in coloured enamels, and each jewel would cost £6. 7s (£6.35). Bro. D.J. Tewkesbury undertook to have made a suitable associated Shield, which would carry the Lodge Badge, for the dining room at the Freemasons' Hall, Leicester. At this point it should, perhaps, be explained that every Craft Lodge in the Province of Leicestershire and Rutland is represented by a shield, which hangs on a wall of the Holmes dining room, on which is painted a reproduction of the design, or the essential part of the badge, of the Lodge banner. This shield is brought out into a prominent position for display at the festive board on Lodge evenings held at Leicester. At this meeting it was decided that the Annual Subscription for Lodge Membership be 5 guineas (£5.25p), that a Candidate be charged a fee of 30 guineas (£31.50p) for his initiation and that a Brother who joined the Lodge be charged a fee of 17 guineas (£17.85p). It

would also be necessary to purchase and have installed an elegant, varnished wood display board, to be affixed to a wall in the corridors or on the stairs of the Hall, on which the names of successive Masters of the new Lodge would be written in gold leaf, and the cost of this Lettered Board would be 22½ guineas (£22.52½p).

The next meeting of the prospective Founders took place on the 28th April, 1962, at 10.30 a.m. It was announced that a Warrant for the new Lodge had been signed by the Grand Master on the 14th March and that the number of the new Lodge would be 7832. Bro. Tewkesbury "sought guidance as to the design of the Crest for the Dining Room shield and it was agreed that the Crest be adopted for the Banner". It was suggested that the Annual Subscription agreed at the last meeting would prove to be inadequate for the Treasurer to cover his costs and an increase from 5 to 7 guineas was approved. On the other hand, the Joining Fee of 17 guineas, agreed at the last meeting, was felt to be too large and this was reduced to 15 guineas (£15.75). A contribution of £10 was made to the fund for the "Standing Salt" for the City of Leicester Corporation, being donated by the Province. A Dinner-Dance for the new Lodge would be held on the 15th September, 1962, and the first Ladies' Festival would be in 1963.

At this point, one may pause to compare some of these costs with those of the present day, almost forty years later, as at January, 2000: the Annual Subscription for membership of Saint Crispin Lodge is £120, the Initiation Fee is £50 and the Joining fee is £34. In 1962, it is seen that a Candidate would pay a total of 37 guineas (£38.85p), comprising £31.50p for his Initiation and £7.35p for his Annual Subscription, at a time when a good salary for a professionally-qualified person would be about £1,200 or £24 per week; in other words, about a week-and-a-half's wages to be made a Mason (his dinner on the evening of his Initiation, according to ancient custom, was and still is paid for by his sponsor!). According to official figures, a moderately good salary today is £15,000–£20,000, so it now costs less than half a week's wages to become a Mason. The changes that have taken place in these costs, over the years, may be traced from a perusal of Lodge records and Summonses and a summary is given in Appendix 2 whence it is concluded that the most significant trend has been to much reduce, relatively, the fees for Initiation and Joining. The Initiation Fee has been increased only twice since the Lodge was founded, to £42 in 1972 and to £50 in 1996, at which figure it remains in 2000. With reference to Appendix 2, the author is indebted to the present Treasurer of the Lodge, W.Bro. K.J. Sansome, P.Prov.A.D.C., for supplying some of the information given in the Table and, in particular, for the breakdown of the charges that fall on the Lodge following an Initiation, as at the year 2000. The year 1972 coincided with the conversion of the currency of the United Kingdom to the decimal system and, by September that year, the financial records of the Lodge were being kept in that form: this meant that the use of the words 'guinea' and 'shilling' ceased but the word 'penny' was, for sentimental reasons, retained and represented by the letter 'p' to denote one hundredth part of a pound Sterling.

The consecration of Saint Crispin Lodge, No. 7832, took place on Thursday, the 3rd of May, 1962, and the meeting opened at four o'clock p.m., precisely, with the Provincial Grand Master, R.W.Bro. Brigadier C.B.S. Morley, C.B.E., T.D., D.L., as Consecrating Officer; W.Bro. W.G. Fox, T.D., D.L., M.A., J.P., P.A.G.D.C., as Installing Officer; Bro. the Reverend N.L. Hewitt, the Provincial Grand Chaplain, as Chaplain; and W.Bro. O. Farrant, P.A.G.D.C., the Provincial Grand Director of Ceremonies, as Director of Ceremonies. An Oration was delivered by Bro. the Reverend Hewitt and music was provided by the Provincial Grand Organist, W.Bro. D.E. Sharp, and the Provincial Choir under the direction of W.Bro. D.H. Holmes. Two Candidates for Initiation were Proposed and Seconded at this meeting as described in Appendix 2.

From the Minute Book of the new lodge we learn that, at a Committee Meeting held on the 6th February, 1963. "Bro. Tewkesbury sought permission to consider and make such amendments as he thought desirable to the Lodge Shield in the Dining Room. It was agreed that he consult his colleague, Brother H.E. Nutt, and that they make such amendments as would add to the beauty of the Shield, although it was unanimously agreed that the Shield was excellent in both beauty and workmanship at present." W.Bro. Tewkesbury informs the author that the Shield, shown in Plate 3, was made and painted by a member of the Graphic Design Department of Leicester College of Art and Design, under his supervision. The Founder's and Past Master's Jewels were made about this time, all to the same specification and carrying a copy in enamels of the design on the Shield, although the maker of the jewels is not recorded.

Meanwhile, W.Bro. Sursham had employed the services of a skilled embroidress, who specialised in ecclesiastical embroidery for altar frontals, in the production of the Lodge Banner which was to contain a Badge similar to that on the Shield. At the Lodge Meeting held on the 25th February, 1963, the Banner was ceremoniously carried into the Lodge and then slowly paraded round for all to see after which the Banner was Dedicated in due form by the Provincial Grand Chaplain, Bro. the Reverend N.L. Hewitt. At this meeting there were present W.Bro. S.F. Sursham, Prov. S.G.D., Worshipful Master, Bro. the Reverend R.W. Swingler, Senior Warden, and Bro. H.E. Nutt, Junior Warden. Bro. Swingler was installed as the second Master at the September meeting that year while W.Bro. Sursham became the Lodge Secretary. The Lodge was greatly saddened by the death of W.Bro. Sursham, on the 28th May, 1964, and, whilst lamenting the loss of a dear Brother, they were thankful that he had lived to see the happy fruition of his labours to create the new Lodge and the Dedication of the Banner whose production he had supervised.

The Lodge Accounts for the year ended 30th April, 1963, contain the Founding Account which is reproduced in Appendix 2. The Banner cost £142 (that is, almost exactly twenty times the annual subscription of 7 guineas, or about £2,500 at today's prices) and a photograph of it is shown in Plate 4.

The banner is of the gonfalon type, 2 feet 7 inches broad and 4 feet high, at its maximum. Centrally placed on a field of light Masonic blue is a representation in embroidery silks of a leather panel in the form of a stained-glass window having a background made up of a patchwork of pieces of pink, light yellow and light blue leathers. The panel shows a worker standing at his bench cutting a sheet of brown leather, depicted here in embroidery silks, with a clicking tool, depicted here in silver leather, and wearing a white smock, brown leather gauntlets and boots. On each side of the central panel climbs a flowering plant with a green stem, coiled at the base, and green leaves; and the plant supports a white, six-petalled flower, exhibiting three gold stamens, which is a lily. An exploded scroll in dark Masonic blue flies below the panel with a gold bordure and carrying the legend 'No. 7832' in gold, while, on the reverse, is a mottled white floral pattern. At the base of the field are a square and compasses in gold thread and real leather of a silver tincture. Above the panel, flies a scroll of a style similar to the former, carrying the legend 'SAINT CRISPIN LODGE' and enclosing a radiant all-seeing eye. The eye has a pupil in dark blue, lids of gold, surmounted by an eyebrow in brown, all of silk threads; the rays are of alternate strands of dark blue and gold. Piercing this scroll is a leather thong whose ends fall on either side of the panel behind which it hangs as a catenary; the thong comprises strands of many tinctures to give the impression, at a distance, of shading in the folds. The field has a bordure and a deep fringe and the banner is supported by a cord and tassels, all in light blue and gold, on a crossbar.

The significance of various parts of the banner, based, in part, on the personal recollections of W.Bro. Tewkesbury, are as follows. The Operative Activity, portrayed by the leather worker, is shown on a background of pieces of coloured leathers which signifies a Network representing the co-operative and multifarious activities associated with the manufacture of footwear. Associated Masonically with Network are the Lilies, implying Peace and Harmony. The leather thong, under gravity, hangs as a catenary (which is the shape, inverted, of a uniformly-loaded Arch) and the central panel is deliberately situated to give the impression of it hanging from the thong like a stained glass cartouche. In addition, the thong passes 'through' the region of the heart of the worker and links him with the scroll above: this signifies the spiritual link from the worker to Saint Crispin and that his work is done to the Glory of God under His All-Seeing Eye.

This banner has a lovely, colourful design that provides much food for thought and yet is not too fussy and it is made from first-class materials worked with great care and skill. In 1998, the Lodge had some minor repairs made where the banner was showing signs of slight wear and this has restored the banner to its full glory.

### **THE BANNER OF ST. CRISPIN LODGE, No. 9046**

The Founding Secretary and first Worshipful Master of this Lodge was W.Bro. Alan Bevins who wrote a comprehensive 'History' of the

circumstances which led to the formation of the Lodge and its development from 1980 to 1996, and the author is greatly indebted to Brother Bevins (who now lives in New Zealand) for allowing him to use information taken from the 'History' in this part of the paper.

A group of four Brethren, all members of Agincourt Lodge, No. 7172, met on May 23rd, 1980, to explore the possibility of forming a new Lodge and a discussion took place concerning the choice of a suitable name. It was envisaged that the new Lodge would be sponsored by Agincourt Lodge and, like that lodge, it would meet at Agincourt Hall, Camberley, in the County of Surrey. This part of England contains a cluster of towns, principally Aldershot, Farnborough, Camberley and Sandhurst, whose development was largely associated with that of the Army during the days of the British Empire, the provision of 'the thin red line'. Agincourt Hall had itself been named after the famous battle and some of the Brethren felt that the new name should also be redolent of the Battle of Agincourt: suggestions included 'Henry V', 'Henry of Agincourt', 'St. Crispin' and 'Tramecourt' whilst another suggestion was 'Surrey Heath'. At a meeting of ten prospective Founders on August 28th, 1980, Bro. Mike Lindsay proposed that the name of the Lodge be 'Saint Crispin' and this was agreed. The reasons for this choice were that the battle of Agincourt was fought on St. Crispin's Day, the 25th of October, 1415, and that the two brothers, Crispin and Crispian, were recorded in history as having made shoes for poor people without having demanded payment, acts of charity which are in accord with the ethos of Masonry. It is interesting to note that, even at this early stage, the prospective Founders were not only making a careful choice of the Lodge Name but, at the same meeting, Bro. Lindsay was asked to look for a suitable motto and W.Bro. Bevins was asked to draft a simple design for a Lodge Badge. It was envisaged that the Badge would then be used as the design for a Lodge Banner. The reasons that the meeting gave for requiring simplicity in the design was that Masonic Ornaments were already amply illustrated in the Lodge Room and that a Past Master's Jewel, based on the same design, should not involve unduly costly workmanship. By November 26th, 1980, a draft badge and motto had been produced and, after another year of intensive preparatory work done with the guidance and assistance of the Provincial Office for the formation of the new Lodge, the badge and motto, in colour, were agreed and sent to the Provincial Office for approval in November, 1981. On June 9th, 1982, the Badge was agreed by the Provincial Grand Master and, on the following June 26th, approved by the Grand Master. On January 13th, 1982, the petition was put to Agincourt Lodge in Open Lodge and on the following April 29th, the petition for the Lodge was acceded to by the Grand Master, the number 9046 was allocated and the Warrant was signed. It was decided that the Lodge would meet seven times per year, as stated above, and that the October meeting should be for Installation because the fourth Thursday would sometimes fall on Saint Crispin's Day. The Consecration of St. Crispin Lodge, No. 9046 was carried out by the Provincial Grand Master, R.W.Bro. The Right Honourable,

the Earl of Shannon, at the Freemasons' Hall, Croydon, on the 12th November, 1982. Each Founder was then eligible to wear his special jewel which bears the Badge of the Lodge (and cost £26). Bro. Bevins writes: "All the Founders, of course, had the jewel and those who subsequently became W.M. had a square and Pythagoras added, rather than another jewel, in order to reduce cost."

During the second year of the Lodge, under the Mastership of W.Bro. Ray Yeowell, enquiries were made concerning the production of a Banner for the Lodge and it was found, from other lodges, that the cost could lie between £325 and £1,500. To quote from Bro. Bevins' 'History':-

"The Founders, in the early years of the formation of the lodge had chosen to adopt a very simple design. Two options were put to the members, one was for a lady in Bournemouth to make it for £325 and she would make a donation of some money to Guide Dogs for the Blind. The second option was for Mrs. Bevins to make it and the lodge to donate money to a local organisation she nominated: W.Bro. Alan Bevins would donate the materials of around £25. The latter option was chosen by the members and Mrs. Avril Bevins suggested the lodge assisted members of a local Ranger Girl Guide Unit in their costs of a visit to a similar unit in the U.S.A." Bro. Bevins informs the author that a sum of £325 was, in fact, donated by the Lodge to the Ranger Girl Guides, the same amount as it would have cost to have had the banner made by the Bournemouth lady.

On the evening of the Installation of the third Master of the Lodge, W.Bro. Vic Soane, which fell on St. Crispin's Day, 1984, the Banner was dedicated by the Assistant Provincial Grand Master, W.Bro. David Haig.

Before a description of the Lodge banner is given, one may pause to contemplate the design on the banner of the Provincial Grand Lodge of Surrey, used since 1935 and familiar to those brethren involved in the design of the new Lodge banner: this is because both banners contain similar elements and a simplicity of style which is often found in banners of recent design, especially those now being used by Provincial Grand Lodges. With regard to the latter, the design takes the form of a central shield which carries the Arms of the United Grand Lodge of England and a bordure charged with elements peculiar to the particular Province. For example, the new banner of the Provincial Grand Lodge of Leicestershire and Rutland, brought into service in 2000 and shown in Plate 5(a), carries this central shield and a bordure of red and green containing two pierced cinquefoils for the City of Leicester; a lion rampant with two tails representing the earls of Leicester (1206-64), father and son who were both named Simon de Montfort, for the County of Leicestershire; and an inverted horseshoe enclosing an acorn, three times, for the County of Rutland. The banner of the Province of Surrey, shown in Plate 5(b), has the same central shield and a bordure of blue and black charged, above, with the gold crown of King Eadgar and, below, with a sprig of two oak leaves and an acorn, all gold: these are the emblems of the County of Surrey and are found in the Arms of the County. To dexter and sinister, the bordure

is charged with a white ostrich feather on a gold quill: these are the emblems of Edward, Prince of Wales, who was the Provincial Grand Master for Surrey from 1924 to 1936 and held that Office when the Arms were granted in 1935.

The banner of St. Crispin Lodge, No. 9046, shown in Plate 6, is of the gonfalon type, 3 feet high and 2 feet 6 inches broad. Centrally placed on a field of light Masonic blue is a piece of fair leather having an arc-indented gold bordure charged, below, with compasses on a square and, above, with a medieval crown having jewels, two emeralds on the band and three rubies in the diadem, all gold with gold bordures. A scroll sang with gold bordure flies above the shield with legend, in gold, 'St. CRISPIN LODGE No. 9046' and the same, below, with legend, in gold, '\*DEO\*GRATIAS\*'. At the base of the field, in gold, the legend 'CONSECRATED 12th NOVEMBER, 1982'. The field has a fringed bordure and the banner is supported by a crossbar, cord and tassels, all in gold. The material used in the construction of the principal parts of the banner is satin and that used to represent the piece of leather is a brown lining. Gold tape was used to outline the various objects and embroidery silks were used to form the letters and numbers and to attach these to the main material. The date of the Consecration of the Lodge was deliberately worked in a faint tincture with the intention that it would not detract from the impact of the main design. Bro. Bevins writes "The Prov. G.M. didn't like the use of 'shields', so I got as near as I could with the leather skin without it being seen as one!"

The significations of the parts of the banner design are as follows. The shield of animal skin is to demonstrate that the brothers St. Crispin and St. Crispian were craftsmen in leather: this is placed at the heart of the field of Masonic blue and at the heart of Freemasonry is Charity which the two brothers are known to have exercised in good measure, as already mentioned. The crown is of a design alluded to that worn by King Henry V and the motto commemorates the words spoken by the king when he knew that the Battle of Agincourt had ended in his favour.

In 1995, the place of meeting of the Lodge was changed to the Freemasons' Hall, Farnborough, Hampshire, where the banner is now housed. Bro. Bevins writes: "The reasons for the move were lower costs, an in-house meal and an on-site bar. Whilst at Camberley, we had to travel to a local restaurant for the Festive Board and that location varied. At one restaurant, the room was L-shaped (in the form of a square!) so that the Senior and Junior Wardens, and the Brethren near them, could not see each other, this caused much good-humoured banter!" In a recent paper, delivered to the United Masters Lodge, No. 167, a Lodge of Research under The Grand Lodge of New Zealand,<sup>12</sup> Bro. Bevins says:

"Committee meetings were held four or five times a year at the home of the Master or the Secretary until the Lodge moved to Hampshire. The main hall below the Masonic Hall in the Surrey town was let to a company which held discos on several nights in the week. This did have some slight problem in that on lodge nights, if the meeting was late finishing, the

members had to pick their way through the teenagers who had occupied the entrance and the staircase.

“The dinner after each meeting, called the Festive Board, reserved one dinner a year to entertain the ladies. This was apart from the more formal annual Ladies’ Night held at a local hall in October just before the Master completed his year. Many lodges held their annual Ladies’ Night in a hotel in the seaside town of Bournemouth with two nights’ accommodation and meals included.”

The Founders of St. Crispin Lodge No. 9046, were drawn from Agincourt Lodge, No. 7172, some of whom also belonged to lodges in Hampshire, Berkshire and London. An examination of the business activities of the Founders and early members of St. Crispin Lodge No. 9046, and of Saint Crispin Lodge No. 7832, revealed a strong connection with the footwear industry. A similar compilation has been made for this lodge and the following list shows the occupations of members:- airline ground trainer, airline pilot, airline operations manager, airport buildings engineer, banknote salesman, bookshop owner, builder, building site supervisor, butcher, cafe proprietor, casino cashier, dry-cleaning shop owner, electrician, electronics engineer, fireman, garage proprietor, management consultant, newspaper shop licensee, police officer, printer, prison hospital warder (several of these), public house licensee, salesman, schoolmaster, sports therapist. This shows the wide diversity of the business activities of the Brethren and how membership of such a Lodge provides the opportunity to broaden one’s social horizons. Although the list does not record anyone specifically connected with the provision of footwear, whatever his ‘walk of life’, every member will undoubtedly be helping to fulfil the hope of those Masons of Nantwich, in 1832, “May the Manufactures of the Sons of Saint Crispin be trod upon by All the World”.

## REFERENCES

- (1) ‘Disraeli’ by Robert Blake, University Paperbacks, Methuen & Co. Ltd. 1969, p. 401.
- (2) ‘A Dictionary of Latin Words and Phrases’, Oxford University Press, 1998. The phrase ‘Ecce iterum Crispinus!’, translated into English, is ‘Look, it’s Crispinus again!’ and is used to mean ‘I am returning to a topic which I have dealt with often before.’
- (3) ‘Juvenal: The Sixteen Satires’, Translated with Introduction and Notes by Peter Green, Penguin, 1967.
- (4) ‘The Oxford Book of Saints’ by David Hugh Farmer, Oxford University Press, 1977 and ‘Butler’s Lives of Patron Saints’, Edited by Michael Walsh, Burns & Oates, 1987, ISBN 0 86012 157 7.
- (5) ‘Province of Cheshire: The Beginnings’ by Oscar W. Hope, Stockport Express Ltd., Stockport, 1951, from which the following extract is taken:-  
“The Cheshire Charities owe their origin to the steps taken and interest shown by Viscount Combermere from the first day of his becoming Provincial Grand Master. On the 12th September, 1832, at the first meeting of Provincial Grand Lodge (of Cheshire) held since his

appointment, at his instigation it was unanimously resolved that 'a local fund be immediately established for charitable and other Masonic purposes: a scale of fees to be fixed to be paid by the various Lodges of the Province' – thus was inaugurated the Provincial Fund of Benevolence.'

Also, 'A History of Freemasonry in Cheshire' by John Armstrong, P.P.G.W., P.P.G.H., published by Bro. George Kenning, 16 & 16a, Great Queen Street, Lincoln's Inn Fields, W.C., 1901, from which the following extract is taken, referring to the resolution of 1832, quoted above:-

"The payments to be made for charitable and other purposes of the Provincial Grand Lodge to be:-

For every contributing member of a Lodge	1/- (5p) per annum,
For Registering every newly-Initiated Brother	2/6 (12.5p)
For Registering a new Lodge	10/6 (52.5p)".

- (6) 'The Cobbler's Song', words and music by Frederic Norton, Keith Prowse Music Publishing Company, 1916. Note: '... the uppers turn,' to make 'crisp' or 'wavy' comes from the Latin 'crispus'; also, 'crêpe-soled', has a similar derivation.
- (7) 'Masonic Banners and the stories they tell' by R. Leek, Transactions of The Lodge of Research, No. 2429, 1998, p. 63.
- (8) 'The Masonic Halls of North Wales' by The Reverend Neville Barker Cryer, Lewis Masonic, 1990, ISBN 0 85318 179 9.
- (9) 'The Arms of the United Grand Lodge of England – their History and Significance' by Bro. L. King, of Lodge No. 4088, a Member of The Correspondence Circle, Trans. Lodge of Research, No. 2429, 1946–7.
- (10) 'The Boot and Shoe Industry' by L. Toft, Secretary of the Leicester Footwear Manufacturers' Association, an illustrated article in the Official Handbook for The City of Leicester, issued by The Leicester Corporation and published by Burrow & Co. Ltd., undated.
- (11) 'A History of Leicestershire and Rutland' by Roy Milward, Phillimore, 1985, ISBN 0 85033 390 3.
- (12) 'A Year in the Life of the Secretary of an English Lodge' by Bro. Alan B. Bevins, P.P.J.G.W. (Surrey), Proc. United Masters Lodge, No. 167, Lodge of Masonic Research under the Grand Lodge of New Zealand, Vol. 39, No. 9, May, 1999.

#### **FURTHER READING:-**

"The Patron Saints of the Masons" by Bro. F.W. Billson, Ll. B., P.M. and Treasurer of the Lodge of Research No. 2429, Transactions of The Lodge of Research, No. 2429, 1902–1903, p. 59.

"Patron Saints" by Hills, G.P.G., an Inaugural Address, Transactions Ars Quatuor Coronatorum, Vol. 31, 1918, pp. 172–5.

"Patron Saints, Patrons and Founders" by W.Bro. Lionel Vibert, W.M., 2076, London, Transactions of The Lodge of Research No. 2429, 1921–22, p.75.

## **APPENDIX 1**

### **THE FOUNDERS OF ST. CRISPIN LODGE NO. 5627**

1. W.Bro. Harold Cooper Pretty. P.M. Lodge of Perseverance, P.P.G.W. "A Surgeon". First W.M. of St. Crispin Lodge. Remained a member until his death in 1952.
2. Bro. Rev. Frederick Laughton Cattell, P.P.G. Chaplain. Member, Lodge of Perseverance. First Senior Warden. W.M. 1937-38. A Clerk in Holy Orders - then at St. Andrews Church, Kettering. The Lodge membership Register records his resignation in October 1939 but this is not minuted.
3. Bro. Frank Bollard Jowett. Member, Lodge of Perseverance. First Junior Warden. A "Company Director, Boot Factor". Died 1943. W.M. 1939-40. Almoner 1942-43.
4. Norman Henry Mohun, P.M., Lodge of Perseverance. First Chaplain and served in that office from 1936-58. Resignation recorded in January 1969. A "Tanner and Currier".
5. Thomas Norton Bird. P.M., Lodge of Perseverance. First Treasurer and Charity Steward (1936-43). A "Company Director, Boot Manufacturer". Died 1958.
6. Frederick Arthur Potter. Member, Lodge of Perseverance. First Secretary (1936-55). "Schoolmaster". Elected to Honorary Membership in September, 1955. No record of death or resignation in minutes or Lodge Register.
7. Raymond Campion Soans. P.P.G. Swd.B.; P.M., Lodge of Perseverance. First Director of Ceremonies. "Director, Electrical". Resigned 9th June 1937 on leaving the town and thus failing to complete his year as the first D.C.
8. Guy Roberts. Member, Lodge of Perseverance. First Senior Deacon. W.M. 1940-41. D.C. 1945-52. "Commercial Traveller". Was the longest surviving Founder. Died 1987.
9. Philip Alan Wright. Member, Lodge of Perseverance. First Junior Deacon. "Boot Manufacturer". Resigned 4th Nov. 1939, not minuted.
10. Henry Edwin Brockhurst. P.M., Victoria Lodge, No. 2848. First Asst. D.C.; W.M. 1946-47. Served as Asst. D.C. 1936-37 and 1952-56; D.C. 1937-42; 1944-45 and 1956-61; Almoner 1965-70. "Designer, Mens Wear". Elected Honorary Member 9th Oct. 1970. Death recorded in Lodge Minutes of 9th Jan. 1976.
11. William Tomlinson. P.M., St. Peter's Lodge No. 1330. First Almoner. W.M. 1938-39. Served as Almoner 1936-38 and 1941-42; D.C., 1942-44. "Coal Merchant". Died 5th May 1966.
12. Sidney Jesse Loasby. Member, Lodge of Perseverance. First Organist. W.M. 1942-43. "Secretary, Nursing Association". Served the Lodge in various Offices as:- Organist 1936-39 and 1956-57; Almoner 1949-52; Treasurer 1952-65. Died 31st Mar. 1970.

13. John McKibbin. Member, Lodge of Perseverance. First Inner Guard. W.M. 1941-42. "Company Director - Draper". Served the Lodge as Almoner 1943-47 and 1952-56, Asst. D.C. 1947-52.

At this point it is observed that the brother whose name appears next on the banner (see Plate 1) is Bro. Caswell, listed here as No. 17. The order of names given here follows that given in Provincial records.

14. William Nelson Burton. Member of Cytringan Lodge No. 4048. First Steward. "Home Decorators' Goods Merchant". Resigned 26th Oct. 1938.

15. Frank Bull Henson. Member, Cytringan Lodge No. 4048. First Steward. "Currier". Resigned 28th Oct. 1946.

16. Cyril Lawrence Hulett. Member, Lodge of Perseverance. First Steward. W.M. 1943-44. "Commercial Traveller". Almoner 1947-49; D.C. 1952-56. Died 23rd Feb. 1984.

17. Herbert William Caswell. P.M. Lodge of Perseverance. Pr. G.S.D.; First I.P.M. "Company Director - Boot Manufacturer" Resigned 31st Oct. 1941.

18. William Charles Cattell, P.A.G.D.C.; P.P.G.W. P.M. of Hatton Lodge No. 3041 and Cytringan Lodge No. 4048. "Accountant". Elected to Honorary Membership 13th Nov. 1936. Resigned 13th July 1937.

19. George William Loake, P.P.G.D.; P.M., Lodge of Perseverance. "Company Director, Boot Manufacture". Died 13th Feb. 1962.

20. Edward Chandler Gravestock. Pr.G.S.W.; P.M. of Cytringan Lodge and Member of Perseverance Lodge. "Boot Manufacturer". Elected to Honorary Membership 13th Nov. 1936. No record of death or resignation.

21. Arthur Moss Lee. P.M. of Perseverance Lodge. "Leather Merchant". Served as Asst. Secretary 1938-40; Asst. D.C. 1940-47. Death recorded in minutes of 8th May 1964.

22. Vincent Parris Mobbs, P.M. Cytringan Lodge. "Last Manufacturer". Resigned 15th July 1937.

23. Percy Loake. P.M. Lodge of Perseverance. "Retired Accountant". Elected to Honorary Membership 9th Sept. 1955. Died 8th May 1959.

24. Harry Hodge. Member of Lodge of Perseverance. "Accountant". Death recorded in minutes of 12th Feb. 1954.

25. Charles William Ward. Member of Lodge of Perseverance. "Antique Dealer". Died 22nd Sept. 1962.

At the Consecration Meeting, the first Joining Member was proposed; this was Bro. Thomas Farcy Chater, a member of the Lodge of Perseverance, who became W.M. in 1944-45. Also proposed at that meeting as Candidates for Initiation were:-

1. William George Edward Marriott, "Company Director - Sports Outfitters";
2. George Arthur Blanchflower, "Garage Proprietor" and

### 3. Henry Austin Gibson, "Chief Fire Officer of Fire Brigade".

The first two of these were elected at the meeting on the 13th November, 1936, and W.G.E. Marriott became the first Lodge Initiate that evening. George Arthur Blanchflower was initiated on the 11th December, 1936, and became the first Lodge Initiate to progress all the way to the Chair when he became Master in 1945.

## APPENDIX 2

### THE FOUNDERS AND FIRST INITIATES OF SAINT CRISPIN LODGE, NO. 7832

The name of each Founder, his Office in the new Lodge and his Profession or Occupation is taken from The Record Book of Saint Crispin Lodge and given in the list below. Also included in the list is each Brother's membership of other lodges, determined from the number of each Lodge as recorded by the Brother himself in the attendance register at the consecration of Saint Crispin Lodge on the 3rd May, 1962. Other information included in the list has been gleaned from Lodge, Provincial and Grand Lodge Records and, in particular, The Freemasons' Year Books and Directories for the Province of Leicestershire and Rutland, especially those for the Session 1959-60.

1. *Worshipful Master*: W.Bro. Sidney Frank Sursham; a Member of The Lodge of Welcome No. 5664, and a Past Master of The Lodge of Friendship No. 7168, of which he was Master in 1956; Member of Humber Stone Lodge No. 7744, Consecrated on the 14th March, 1961, of which he was a Founder Member, being first Chaplain; Manager, Engineering Company; deceased 28th May, 1964, and was Lodge Secretary at the time of his death.

2. *Senior Warden*: Bro. the Reverend Reginald Walter Swingler, a Member of The Newarke Lodge No. 6794, in which he is listed as No. 60 in a Membership of sixty-seven and twenty-two names below that of the most junior Steward. Member of Corinthian Lodge No. 1208 meeting at Dover, Kent; Clerk in Holy Orders and Vicar of the Parish of Thurcaston, Leicestershire; Master in 1963; held the rank of Past Provincial Grand Chaplain (1967); deceased 27th October, 1986.

3. *Junior Warden*: Bro. Horace E. Nutt; a Member of the Lodge of Welcome No. 5664, in which he is listed as No. 92 in a Membership of ninety-eight and thirty names below that of the most junior Steward; Member of Humber Stone Lodge No. 7744, of which he was the first Joining Member; Master Printer; Master 1964; resigned 7th September, 1974.

4. *Chaplain*: W.Bro. Jack S. Ralphs; a Past Master of Hazeldene Lodge No. 4681, meeting at Dcardengate, Haslingden, Lancashire, of which he was Master in 1951. Company Director, Boot and Shoe Machinery Company; deceased 27th February, 1971.

5. *Treasurer*: Bro. Cyril Harry Morris; a Member of The Lodge of Friendship No. 7168, in which he is listed as No. 39 in a Membership of

forty-nine and eight names below that of the most junior Steward; a Member of Stone Squarer Lodge No. 6617, meeting at the Piccadilly Hotel, Piccadilly, London; Shoe Manufacturer; by Ballot at the Meeting of Saint Crispin Lodge held on the 27th November, 1989, made an Honorary Member of the Lodge, by which date he was a Past Master of Stone Squarer Lodge; deceased 27th August, 1993.

6. *Secretary*: Bro. Harold Thomas Walker, a Member of The Newarke Lodge No. 6794, in which he is listed as No. 46 in a Membership of sixty-seven and eight names below that of the most junior Steward; Certified Accountant; Master in 1967; by Ballot at the meeting of Saint Crispin Lodge held on the 22nd October, 1990, made an Honorary Member of the Lodge, Founder Member and first Master of Gabriel Newton Lodge No. 9071; deceased 14th March, 1992.

7. *Director of Ceremonies*: W.Bro. George William Henry Glover, a Member of The Lodge of Welcome No. 5664, and a Past Master of The Lodge of Friendship No. 7168, of which he was Master in 1957; Member of Humber Stone Lodge No. 7744, Consecrated on the 14th March, 1961, of which he was a Founder Member and first Treasurer, Chartered Accountant; resigned 30th April, 1973.

8. *Almoner and Charity Steward*: Bro. Ronald William Loake, J.P., a Member of Ferrers and Ivanhoe Lodge No. 779, in which he was a Steward in a Lodge having eighty-two Members and of which he was Master in 1965; Shoe Manufacturer, resigned 17th March, 1978, Past Provincial Junior Deacon (1970).

9. *Senior Deacon*: Bro. Hubert Sidney Vernon; a Member of The Lodge of Welcome No. 5664, in which he is listed as No. 91 in a Membership of ninety-eight and twenty-nine names below that of the most junior Steward; Master of Saint Crispin Lodge in 1965; Member of Sir John Hawkins Lodge No. 3704, meeting at the Masonic Hall, Plymouth, Devon; Lecturer in Electronics, Loughborough College (now University) and whose father was a 'clicker' in a shoe factory in Leicestershire; resigned 23rd April, 1982; Founder Member and first Treasurer of Gabriel Newton Lodge No. 9071, Consecrated on the 13th September, 1983; deceased 5th September, 1997.

10. *Junior Deacon*: Bro. Denis John Tewkesbury; a Member of The Lodge of Friendship which he joined in 1960, and in 1962 was twelve names below that of the most Junior Steward; Member of Portland Lodge No. 1037, meeting at the Masonic Hall, Portland, Dorset; Lecturer in Building Construction, Southfields College, Leicester; resigned 27th September, 1976; Founder Member of Morley Lodge No. 8320, Consecrated on the 18th September, 1970, in which he serves the Office of Organist and holds the Past Provincial Rank of Registrar (1989).

11. *Assistant Director of Ceremonies*: Bro. Edgar William McDowell; a Member of The Grey Friars Lodge No. 6803, of which he was Assistant Secretary and became Master in 1963; Leather Manufacturer; resigned 1st September, 1977.

12. *Organist*: Bro. Hubert E. Asher; a Member of The Grey Friars Lodge No. 6803, in which he is listed as No. 48 in a Membership of fifty-four and thirteen names below that of the most junior Steward; Heel Manufacturer; Organist of the Lodge at the time of his death on 1st April, 1966.

13. *Assistant Secretary*: Bro. Kenneth Sharp; a Member of The Bradgate Lodge No. 6596, in which he is listed as No. 48 in a Membership of fifty-five and eleven names below that of the most junior Steward; General Manager, Aircraft Engineering Company; resigned 27th March, 1972.

14. *Inner Guard*: Bro. Eric Farmer; Member of Grenfell Lodge No. 3077, meeting at the Masonic Hall, Slough, Berkshire; Works Manager, Concrete, Alexandra Stone Company; Master 1968; resigned 23rd April, 1990; deceased.

15. *Steward*: Bro. Ralph Jack Percival; a Member of The Lodge of Welcome No. 5664, in which he was a Junior Steward; Company Director, Shoe Components; resigned 28th April, 1975. See, below, his son, first Initiate of the Lodge.

16. *Steward*: Bro. Ralph Middleton; a Member of St. Peter's Lodge No. 1330, in which he is listed as No. 96 in a Membership of one hundred and four and seventeen names below that of the most junior Steward; Hairdresser; resigned 26th of August, 1974.

17. *Steward*: Bro. Leonard J. Frederick Mew; a Member of The Lodge of Friendship No. 7168, which, in 1962, had a membership of fifty-eight, and he was six names below that of the most Junior Steward; Member of Box Hill Lodge No. 5858, meeting at the Masonic Hall, Dorking, Surrey; Manager, Grocery; Master 1970; deceased Sunday, the 9th March, 1986.

18. *Steward*: Bro. William George Musgrave; Member of Industria Cambrensis Lodge No. 6700, meeting at the Town Hall, Cowbridge, Glamorgan (S. Wales, E.D.), Electronics Engineer; Master 1971; resigned 29th August, 1989; at present a member of Grey Friars Lodge No. 6803.

19. *Steward*: Bro. A. Harold Bloxham; a Member of Lodge Temperantia No. 4088, of which he was a junior Steward in a Lodge of one hundred and thirteen Members and Master in 1968; Master Printer, deceased 9th August, 1972.

20. *Tyler*: Bro. William H. Foulds; a Member of The Lodge of Welcome No. 5664, in which he is listed as No. 79 in a Membership of ninety-eight and seventeen names below that of the most junior Steward; Master 1969; Director, Building Contractors; deceased 16th May, 1976.

21. *Immediate Past Master*: W.Bro. Cecil Harry Holyoake; a Member of the Lodge of Welcome No. 5664, being Master in 1960; Shoe Manufacturer; resigned 2nd July, 1968.

22. Bro. Lewis George Stone; a Member of The Grey Friars Lodge No. 6803, being Junior Deacon in 1959 in a Lodge of fifty-four Members and becoming Master in 1962; Manufacturer's Agent; resigned 11th September, 1967.

23. Bro. Horace H. Measom; Member of Hatton Lodge No. 3041, meeting at the Masonic Hall, Wellingborough, Northamptonshire; Company Director,

Footwear Company; abode, Poole, Dorset; resigned 29th August 1966.

The first two Candidates for Initiation, proposed at the Consecration of Saint Crispin Lodge on the 3rd May, 1962, were:-

(1) John Ralph Percival, aged twenty-nine years, carrying on business as a Director of Crane & Percival Ltd., Devonshire Road, Leicester, shoe components manufacturers, a Lewis, Proposed by the Master, W.Bro. S.F. Sursham, and Seconded by his Father, Bro. Ralph Jack Percival, Senior Steward. Brother J.R. Percival was Master of the Lodge in 1972 and resigned on the 13th November, 1996.

and

(2) Charles Henry Leonard Sibson, aged forty-seven, carrying on business as a Chartered Secretary with Diana, Shoemakers Ltd., Doncaster Road, Leicester, Proposed by Bro. W.H. Foulds, Tyler, and Seconded by Bro. E. Farmer, Inner Guard. Brother Sibson was Master of the Lodge in 1973; deceased 8th October, 1987.

At the meeting of the Lodge held on 22nd October, 1962, a third Candidate was proposed:-

(3) George Henry Glanville, aged fifty-four, carrying on business as a Leather Factor at 6, Station Street, Leicester, Proposed by Bro. E.W. McDowell and Seconded by W.Bro. R.W. Loake. Brother Glanville resigned on the 4th September, 1977.

In the above list of Founders, Bro. H.T. Walker and Bro. H.S. Vernon were mentioned as Founders of Gabriel Newton Lodge No. 9071, which is the Daughter Lodge of Saint Crispin Lodge consecrated on the 13th September, 1983. Gabriel Newton was an Alderman of the town of Leicester who gave his name to a school, Alderman Newton School, of which some of the Founders of the Lodge were Old Boys, including W.Bro. Walker.

The Lodge Accounts for the Year ended 30th April, 1963 contain the following information:-

#### The Founding Account

	£	s	d	£	p
Founders Jewels	164	1	6	164.05½	
Regalia	143	1	6	143.05½	
Banner	142	0	0	142.00	
Working Tools	48	0	0	48.00	
Lettered Board	22	10	6	22.50½	
Shield	12	0	0	12.00	

The Working Tools were presented to the Lodge by Bro. E.W. McDowell.

The fees payable by members of the Lodge have changed over the years, as shown in the following table:-

Date	1962	23 Nov 70	25 Sep 72	22 Jan 73	22 Jan 79
Initiation Fee	30 guineas	£31.50	£42	£42	£42
Annual Subscription	7 guineas	£9	£11	£15	£25
Annual Subscription+	3 guineas	£3.50	£6	£6	£11
Joining Fee	15 guineas	£13	£25	£25*	£25

Date	25 Jan 82	26 Mar 84	1 Sep 88	1 Sep 92
Initiation Fee	£42	£42	£42	£42
Annual Subscription	£40	£55	£80	£95
Annual Subscription+	£11	£11	£ 9.60p	£ 9.60p
Joining Fee	£25	£25	£34	£34

Date	1 Sep 95	1 Sep 97	1 Sep 00
Initiation Fee	£42	£50	£50
Annual Subscription	£115	£130	£130
Annual Subscription+	£9.60	£9.60p	£9.60
Joining Fee	£34	£34	£34

\*£13 for a Member of a Lodge in another Province.

+for a 'County Member', i.e. a Member of the Lodge who, for reasons acceptable to the Lodge, is not in a position to enjoy the privileges of the Lodge regularly.

The figures given for the Annual Subscription, as at 1 Sep 88 and for subsequent years, include an amount, currently £10, to be paid by each Member as a contribution towards the annual levy which the Lodge is expected to pay to the Freemasons' Hall, Leicester, for the upkeep of the building.

Breakdown of Charges, payable by the Lodge, consequent upon an Initiation, as at March, 2000

	£. p
Registration Fee	34.00
United Grand Lodge of England Levy	9.60
	<hr/> 43.60

Value-added tax is levied by the Government on this sum, and the rate of this tax is, as present, 17.5%. This adds an amount of £7.63p, bringing the total to £51.23p. A further payment is then required to the Grand Charity of £4.20p. The total charge to the Lodge for an Initiation is therefore:-

£. p
51.23
4.20
<hr/> 55.43

As stated above, the amount that the Lodge requests of the Candidate to cover his Initiation Fee is at present £50 which means that the Lodge is consequently out-of-pocket by £5.43p.

PLATE I: THE BANNER OF ST. CRISPIN LODGE, No. 5627  
The Author



PLATE 2: THE BANNER OF THE LODGE OF PERSEVERANCE, No. 455  
The Author



PLATE 3: THE SHIELD OF SAINT CRISPIN LODGE, No. 7832  
The Author

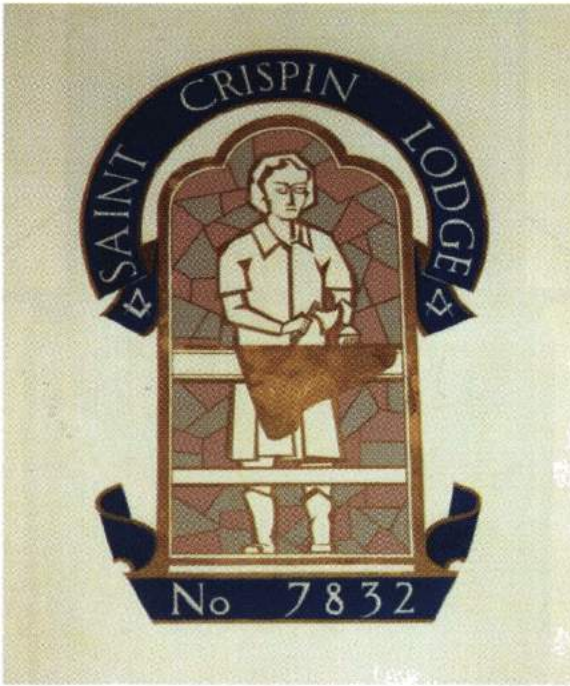


PLATE 4: THE BANNER OF SAINT CRISPIN LODGE, No. 7832  
Chavda Photographers, Leicester



PLATE 5(a): THE BANNER OF THE PROVINCIAL GRAND LODGE OF  
LEICESTERSHIRE AND RUTLAND  
W.Bro. M. Kellett, P.P.G Supt. Wks.

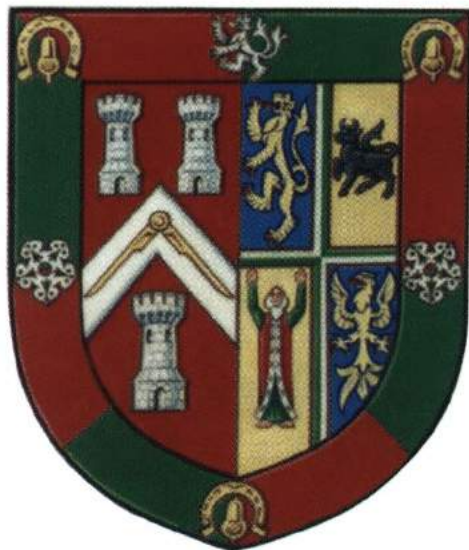


PLATE 5(b): THE BANNER OF THE PROVINCIAL  
GRAND LODGE OF SURREY



PLATE 6: THE BANNER OF ST. CRISPIN LODGE, No. 9046  
W.Bro. A.B. Bevins, P.P.J.G.W. (Surrey)



## **CHRISTOPHER WREN, SCIENTIST, ARCHITECT, FREEMASON?**

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

When Charles I appointed Laud as the Bishop of London his first thoughts were to restore St. Paul's and being highly delighted with the designs of Inigo Jones for the new portico, even offered to pay for it himself. Fines from the High Commission Court were set aside and donations were received from the wealthy citizens of London. In 1633, Charles appointed Laud Archbishop of Canterbury. William Laud, the son of a clothier, was one of the staunchest supporters of the King representing absolution in both Church and State. However in March 1639, a paper was found in the Deanery which stated, "Laud, look to thyself. Be assured that thy life is sought, as thou are the fountain of wickedness." The following year with the High Commission sitting at St. Paul's, the Puritans nearly two thousand strong caused a riot, tore down the benches in the consistory and announced, "We have no Bishops and no High Commission". This followed Laud's attempt to impose High Church conformity in Scotland and England and aroused the bitter opposition of the Puritans. He was impeached for treason by the Long Parliament (in 1640), condemned and finally beheaded in 1645. In 1640 Charles I suffered grave problems; for having dissolved Parliament in 1629, and ruling alone for eleven years, he was compelled to recall Parliament to deal with the problems of the Scottish rebellion and the growing lack of money. From this point on the conflict between King and Commons became more intense. The King's stubbornness and duplicity, and the Commons' insistence on its rights, and its generally anti-Anglican (Puritan) character led to the Civil War and the beheading of the King in 1649.

The Parliament of the day made short work of Laud's proposals and the money left from the subscriptions was immediately confiscated. The copes in St. Paul's were burnt to extract the gold. This was sent to the persecuted Protestant poor in Ireland. The silver vessels were sold to buy artillery for Cromwell's army and a strong rumour circulated that Cromwell intended to sell the site to the Jews for a synagogue. This caused widespread discontent amongst the citizens of London; for the Jews had been expelled in 1290 by Edward I, but they were gradually being allowed back by Cromwell. This did not find favour with the majority as there existed a strong wave of anti-Semitism throughout the city. The graves were desecrated, the choir was allocated as a barracks for the cavalry and the pulpit and cross removed. In 1651, the Dragoons became so undisciplined that an order was proclaimed forbidding them to play riotous sports between 6 a.m. and 9 p. m. (hours of daylight).

With the coming of the Restoration attention was again drawn to the ruins of the great Church. Christopher Wren was called in to advise on the possible reconstruction. His report was disastrous; the pillars were giving way and the tower was leaning. On August 27th 1666 Mr. Evelyn, the famous diarist

who was also a commissioner recorded a meeting with Wren and the Bishop and Dean of St. Paul's. A decision was made to rebuild on a new foundation. Sunday September 2nd saw those plans thwarted, for on Saturday night about 10 o'clock, in a bakehouse in Pudding Lane began the Great Fire. Sunday afternoon Pepys records "in corners and upon steeples, and between Churches and Houses, as far as the eye could see up the City, a most horrid, bloody, malicious flame, not like the flames of a normal fire." On the 7th he records he saw St. Paul's with all the roof off. The portico was completely destroyed, the lead roof had melted, the vast stones had split asunder and the graves of John of Gaunt, Sir Philip Sidney, Walsingham and Constance of Castille along with scores of Bishops all destroyed. Charles II led the appeal for funds for the rebuilding, pledging £1000 per annum. There is however no evidence that this ever materialised; it possibly was used to repay Nell Gwynne's huge losses at the gambling tables. Parochial collections were made throughout England. £1700 in fines was set aside, but the bulk of the money came from a City duty on coal.

Who was this Christopher Wren? He was born at East Knoyle in Wiltshire, on October 20th 1632. He was the son of the Dean of Windsor, and a nephew of a Bishop of Norwich who had been imprisoned by Cromwell for his Romish ideals. He displayed an early genius for science, and at the tender age of fourteen was admitted to Wadham College, University of Oxford. Whilst a student he won acclaim for several mathematical contributions. In 1657, after serving as a Fellow of All Souls College in Oxford he was appointed Professor of Astronomy at Gresham College in London. He returned to Oxford in 1661 to become Savillian Professor of Astronomy. He did not show any interest in Architecture until the age of twenty-nine, when he became assistant to the Surveyor General, who was responsible for the maintenance and upkeep of public buildings. In 1665 he studied architecture in Paris with leading European architects. These architects specialised in the French and Italian Baroque styles.

Wren however was not the King's first choice to rebuild St. Paul's. Charles II, whose tastes were predominantly French, had invited Perrault the designer of one of the fronts of the Louvre. Wren submitted two designs, the first Greek and the second Latin. He also proposed to rebuild London on a grand scale. The first stone was laid on June 21st 1675. There was no public ceremonial but John Timbs in his 'Curiosities of London' states:- "The first stone was laid by the Architect and his Lodge of Freemasons." This is substantiated by a minute dated June 27th 1827, which reads:- "By order of the M.W. The Grand Master, H.R.H. the Duke of Sussex, W.M. of the Lodge of Antiquity and with the concurrence of the brethren of the Lodge, this plate has been engraved and affixed A.L. 5831, A.D. 1827, to commemorate that this is the same mallet with which his Majesty King Charles the 2nd levelled the foundation stone of St. Paul's Cathedral A.L. 5677 A.D. 1673 and was presented to the old Lodge of St. Paul now the Lodge of Antiquity by Bro. Sir Christopher Wren, R.W.D.G.M. of this Lodge and Architect of this edifice."

Soon after laying the foundation stone Wren, when drawing the circle for the beautiful dome, sent a workman to find a piece of stone to mark the exact centre. It is recorded that the workman returning bearing a fragment of a gravestone bearing the word "Resurgam", 'I shall rise again'. The ruins of old St. Paul's were exceedingly stubborn. Wren applied his scientific knowledge in the demolition; for in trying to remove a stubborn tower he resorted to the old Roman battering ram to remove this mass. Other ruins created grave problems; to remove another tower Wren resorted to the use of gunpowder. Unfortunately a passer-by was killed in the explosion and strong public opinion forced him to seek other means for the demolition. In his search for a solid firm foundation he excavated Norman, Saxon, and Roman graves below which he found sand, and then a layer of sea shells, then more sand and finally London clay upon which he built a strong pier of masonry.

The total sum for the building of St. Paul's was £736,752, 2s. 3½d. Wren was accorded £200 per annum. Twenty-two years after the laying of the first stone the choir was opened for divine service. The Master Mason who helped to lay the first stone assisted in fixing the last in the lantern. The great day for the official opening was December 2nd 1697. It was the thanksgiving for the peace of Ryswick, a treaty which humbled France and seated William III (1694-1702) securely on the English throne.

Queen Anne, during her reign, went seven times in solemn procession to St. Paul's. The first of these was Marlborough's triumphs in the Low Countries in 1702; followed in 1704 to commemorate the victory at Blenheim; 1705 the forcing of the French lines in Tirlément; 1706 the battle of Ramilles; 1707 more triumphs; 1708 the battle of Oudenarde; and finally in 1713 the Peace of Utrecht.

In 1710, it is recorded that Wren, his son, and a body of Freemasons laid the highest stone of the lantern of the cupola. (Funnily enough in Wren junior's diary of the event I can find no mention of his Father being present.)

Now followed the most bitter period of Wren's life; his old friends were dead, the commissioners had been reduced to Dean Godolphin and six others. Wren wished to use mosaic for internal decoration but his detractors said it was too costly. The painting of the cupola they took out of his hands and gave to Hogarth's father-in-law, Sir James Thornhill. They accused him and his assistants of wilful delay and corruption and withheld part of his salary until the work was completed. In 1718 a violent pamphlet was produced accusing Wren's workmen of pilfering timber and cracking the bells. Wren vehemently denied the charges and proved them to be malicious and totally untrue. The following year, Wren, in his eighty-sixth year, and his forty-ninth year in the post, was dismissed from office without apology. The German court, hostile to those who had served the Stuarts, appointed in his stead a very poor replacement named Benson. This charlatan is now only remembered by a line in the "Dunciad," which pours scorn on the singular vanity of a man who erected a monument to Milton in Westminster Abbey, and crowded the marble with his own titles. He was afterwards dismissed

with ignominy, but retained enough influence at court to escape prosecution and managed by devious means to obtain several valuable sinecures.

On the accession of George I (1714–1727) the new monarch, princes and princesses went in state to St. Paul's, but a further seventy years elapsed before an English King again entered Wren's cathedral. That was in April 1789, when George III came to offer thanks for his temporary recovery from insanity.

Fittingly the first grave in St. Paul's was that of Sir Christopher Wren, its builder. He lies in the place of honour, the extreme east of the crypt. He died in 1723 at Hampton Court, aged ninety-one. The inscription upon a tablet on a wall above his grave reads:-

*Subtus Conditur Huius Ecclesiae et Urbis Conditor,  
Christopher Wren,  
Quii Vixit Annos Ultra Nonaginta,  
Non Sibi Sed Bono Publico.  
Lector, Si Monumentum Requiritis,  
Cicumpsice. Obijt XXI. Feb. Ano. MDCCXXIII. Aet. XCI.*

A rough translation would be, "Underneath lies buried the builder of this Church and City, Sir Christopher Wren, who lived for more than ninety years, not for himself, but for the public good. Reader, if you ask for a moment, look around you."

During the building of St. Paul's, Wren was reputedly the zealous Master of the St. Paul's Freemasons' Lodge, which assembled at the Goose and Gridiron in St. Paul's churchyard, one of the most ancient lodges in the city. He presided regularly at its meetings for over eighteen years. He presented the Lodge with three beautifully carved mahogany candlesticks, and the trowel and mallet used in the laying of the first stone of the Cathedral. This is substantiated in the minutes of the Lodge of Antiquity\* dated June 3rd 1723. Meeting at the Queens Arms it is recorded:- "The work of Masonry was carried on with proper spirit and the Brethren joined in harmony. The three mahogany candlesticks presented to this lodge by its worthy old Master Sir Christopher Wren ordered to be carefully deposited in a wooden case, lined with cloth to be immediately purchased for that purpose."

In Queen Anne's reign there were recorded eighty-six Lodges in London. Many of the oldest Lodges were in close proximity of St. Paul's (so records the Tatler). A minute of November 17th 1787 reads:- "As many Brethren may not have examined the records of the Fraternity, it is necessary to acquaint them that this is the oldest established Lodge in England, over which Sir Christopher Wren presided in person 18 years during the building of St. Paul's Cathedral and was one of the four Lodges which in the year 1717, gave rise to the present Grand Lodge." When the Grand Lodge was revived in 1716–17, of the four or five lodges joining in the event, the Lodge meeting at the Goose and Gridiron, St. Paul's Churchyard is entered in the first place,

\*Note. The name Antiquity was not adopted until 1768, and in the year 1717 met at the Goose and Gridiron in St. Paul's Churchyard until about 1729, when it moved to the Kings Arms, St. Paul's Churchyard.

a position which was not changed until the Union in 1813, when on the casting of lots it became No. 2, but during the time of my research it is called Original No. 1.

Messrs Hotton and Larwood in their history of Inn and Tavern signs state that at the Apple Tree Tavern in 1716, four of the leading Lodges met and thinking that they were being sadly neglected by Wren chose a Grand Master pro tem, until they would be able to replace that noble Brother with a new leader. This they did in the following year, electing the Duke of Montague in his stead. The three Lodges that joined with the Apple Tree Lodge met respectively at the Goose and Gridiron, St. Paul's Churchyard, The Crown in Parkers Lane and at the Rummer and Grapes Tavern in Westminster. This development is found in the minutes of the Lodge of Antiquity dated 1778, and records part of the Manifesto of the Right Worshipful Lodge of Antiquity from the original M.S. A.D. 1686 the third paragraph "And whereas it also appears that, in the year 1693, the meetings of the Fraternity in their regular Lodges in the South became less frequent, and chiefly occasional, except in or near Places where great works were carried on. At which time the Lodge of Antiquity, or (as it was then called) the Old Lodge of St. Paul, with a few others of small note, continued to meet under the patronage of Sir Christopher Wren, and assisted him in rearing that superb structure from which this respectable Lodge derived its Title. But on completing the Edifice in 1710, and Sir Christopher Wren's retiring into the country, the few remaining Lodges, in London and its suburbs, continued, without any nominal Patron, in a declining state for about the space of seven years." Wren retired to his house at Hampton Court, and there sought consolation in philosophical and religious studies. Hugh Walpole records that once a year Wren was carried to St. Paul's, to contemplate the glorious result of his genius.

During my research I was surprised to find that R.F. Gould in his 'History of Freemasonry' devotes many pages to his theory that Wren was not a Freemason. Let us consider the evidence:- Wren was undoubtedly a learned man of science. In 1662 The Royal Society was formed, the qualification for election was that a man should be curious about the happenings in the universe around him. It also brought him into contact with men of a similar intelligence. Before 1728, six Grand Masters and numerous deputies were Fellows of the Society. The first hint that Wren was introduced into the Order is a note written by Aubrey which states:- "1691, this day, May 18th being Monday after Rogation is a great convention at St. Paul's Church of the Fraternity of the Adopted Masons, where Sir Christopher Wren is to be adopted as a Brother, with Sir Henry Goodric of the Tower and diverse others." A further reference is found in the 1723 Book of Constitutions where he is referred to simply as an architect. In the 1738 edition he is shown in a totally different light. He is stated as being appointed Grand Warden by the Earl of St. Albans in 1663, and promoted to Deputy Grand Master to the Earl Rivers and to the Duke of Buckingham in 1674; who it is recorded, left all the business to his deputy Wren and his Wardens. He succeeded the Earl

of Arlington as Grand Master in 1685 and proceeded to appoint Gabriel Cibber his sculptor and Edward Strong his Master Mason as his Wardens. It is further recorded that in 1697 the Duke of Richmond and Lennox attended a meeting of Grand Lodge and was appointed Grand Master with Wren as his deputy. The following year Wren again became Grand Master. Prior to 1717 the Grand Master was nominated or elected annually, and apart from this break Wren so continued (Anderson).

Further references to Wren's involvement in the craft are found in two references in the Lodge of Antiquity minutes, one dated 1768 reads:- "The much coveted Hiram's were obtained and paid for on the 25th May. (Paid for two Warden Hiram's £1) these interesting old mauls which had done such good service were put aside, being too cumbersome. The form being the same as the one now in use in the possession of the Lodge and according to tradition presented by Sir Christopher Wren. Also in 1778 Inventory of Books, Jewels and Furniture, the property of the Lodge of Antiquity, violently taken away in the night, between the 18th and 19th of November 1778 from the Mitre Tavern Fleet Street, by a Set of Rioters who called themselves York Masons. Item 9, The Mallet with which Sir Christopher Wren laid the foundation stone of St. Paul's Cathedral, being by tradition Master of the Lodge at that time." Further reference to Wren as a Mason emerges in a recent book called 'A tale of two Princes' by W.Bro. Dennis Perrin. On page 11; "The Lodge was able to show in a tangible manner, the great esteem and affection in which the Prince was held, on the occasion of his marriage to Princess Helena of Waldeck Pymont on 27th April 1882. The Lodge sent him a letter of congratulations and presented him with a replica in silver gilt, of the Master's candlestick, one of those presented to the Lodge by Sir Christopher Wren A.L. 5860. It bore the following inscription:- 'The candle upholder. reproduced from one given to the Lodge of Antiquity by its then Master Sir Christopher Wren, is presented by the lodge to its P.M., Bro. H.R.H. Prince Leopold, Duke of Albany, K.G. on the occasion of his marriage 27th April 1882'. In a letter dated Claremont May 1st 1882, and signed Leopold P.M., the Prince expressed his sincere and cordial thanks."

Another of the relics of Wren was the maul used at the laying of the foundation stone of St. Paul's; also used by Prince Leopold at the ceremony of dedication of the enlargement of St. Marks Church, Hamilton Terrace, London, on June 21st 1877. A drawing of the same Wren candlesticks presented in 1680 by Wren to the Lodge appears opposite page 68, Records of the Lodge of Antiquity, Vol. II. One final thought, Could the word Freemason have another interpretation? Further research in the curiosities of London reveal the following. St. Paul's, built in 1604, and St. Peters in the City of Westminster were built by Freemasons. Gundulf, Bishop of Rochester who is reputed to have built the White Tower after the Norman conquest, governed the Freemasons. Further research showed Gundulf was a distinguished Norman monk and architect. He was brought to England because of his vast experience of fortress building in continental Europe and King William was familiar with his work on several projects.

Peter of Colechurch the architect of the old London bridge, started in 1176 and taking thirty years to build, was a Grand Master. Henry VII in a Lodge of Master Masons founded his Chapel at Westminster Abbey. The Free and Accepted Masons might have been a Guild of eminent mason contractors such as Edward Strong, who contracted for most of the stonework on St. Paul's. He was Master in 1696 of the London Company of Masons, and followed on by becoming its treasurer. His son, Edward junior, became Master in 1718. There are however no records of either of them becoming Grand Lodge Freemasons. Valentine Strong, the father of Wren's two Master Masons, was probably a member of the Company of Freemasons, Carpenters, Joiners and Slaters of the City of Oxford incorporated in 1604. I have attempted to present the evidence. Was Wren a Freemason? The final decision is yours but I think archdeacon Sinclair summed it up most succinctly when he wrote: - "Wren was a Freemason, and one of the pioneers which converted the craft of practical and working Freemasonry, in his day no longer needed, into its modern form of a speculative and ideal fellowship". In this fact is the suggestion that St. Paul's was probably the last building built by Freemasons. Nevertheless they left a marvellous legacy.

Finally I enjoyed a very pleasant conversation with Katrina Jowett, Assistant Librarian at Freemasons Hall, Great Queen Street, London, who confirmed they were in possession of the Wren Mail but could not confirm Wren's membership of the Craft.

**ADDRESS AT LEICESTER CATHEDRAL ROYAL ARCH SERVICE  
24 OCTOBER 1999**

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

**Ecclesiastes Chap. 11 and 12  
II Timothy Chap. 2 vv. 1-7**

We are all bombarded by forms of communication. We become so accustomed to images and words spoken and written, that a phrase needs to be supremely good to be memorable; Freemasons who rely on memory for what is said in their fellowships know this only too well. I remember a television play a few months ago with Thora Hird playing a very old lady living alone, stubbornly independent, yet on the threshold of not being able to cope; and her quiet, unassuming son visiting regularly but not too regularly so as to arouse suspicion, saying to her: "Mum, do you want to be buried or cremated?" The drama within those words was the split second silence with her wide bright eyes ablaze, and then Mum's wonderful reply with a smile: "Surprise me."

In this vein the writer Alan Bennett has done much with his dramatic monologues "Talking Heads", and with vignettes of what he overheard as a small boy among his northern parents and relatives, to portray directly human attitudes and preoccupations; even the unspoken ... the ordinary responses to thoughts of life and death, hopes and fears, love and loss, goodness and badness, judgement and mercy, intimacy and isolation ... golden nuggets of ordinariness, unadorned with intellectualism or piety, giving vivid glimpses of what it is to be human. "Do you want to be buried or cremated?" "Surprise me."

The writer of Ecclesiastes the "Book of the Preacher" or the "Collector of Wisdom" or the "Leader of the Assembled Community" is an "Alan Bennett" of his time. He ranges through the facts of life in their broadest sense "As you do not know how the spirit comes to the bones in the womb of a woman with child, so you do not know the work of God who makes everything."

With authorship traditionally ascribed to King Solomon because chapter two deals with building enterprises, wealth and wisdom, would Solomon – who eventually drastically overgrew his sense of power and person like many leaders in all ages – say: "there is an error proceeding from the ruler: folly is set in high places ... better is a poor and wise youth than an old and foolish king, who will no longer take advice." Sometime in our lives we have all met self-styled "kings" like that. If asked: "Do you want to be buried or cremated?", their answers might not be "Surprise me." They would want their death to be the occasion of their lives, the grand finale of their ambitions and supremacy, their wealth and influence, their conquering of smaller people's kingdoms.

The writer of Ecclesiastes aims resolutely to cut these people down to size, not nastily, not unlovingly, but theologically to provide a realistic

estimate of what life adds up to. "A man to whom God gives wealth, possessions and honour, so that he lacks nothing of all that he desires, yet God does not give him the power to enjoy them." "We brought nothing into this world, and it is certain we can carry nothing out", St. Paul said in the first letter to Timothy. Earlier, the Prophet Job took this hint to the point of saintliness by writing: "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

For those who see only fear and morbidity in this, they are on the wrong track. The stark truth is that earthly life is a perishable gift: "If a man lives many years, let him rejoice in them all; but let him remember that the days of darkness will be many. All that comes is vanity."

Now what is this "Vanity"? So many assume that Ecclesiastes is confined rigidly to the spectrum "pessimism towards absolute despair". "Vanity" means "emptiness", but it is not terminal depression and world-weariness. The writer is composing his wisdom after the exiled Israelites have returned from Babylon. The Second Temple at Jerusalem has been completed. There has been a generation or two who have lived shot through with exuberance and hope as they rekindle the tribal, national, institutional and spiritual beacons of what it means to lodge in the Promised Land once again. But these words were most probably finished around 180 B.C. when the restored community of Israel was experiencing disenchantment. Political uncertainties and economic hardships were arising. Greek influences were challenging reworked notions of what it meant to be Hebrews in the, for them, modern world.

New methods of seeking what God is saying in their present-day contexts were urgently required, as well as rediscovering in different words and values the essence of God's personality at the heart of the universe and dispersed in every person's daily life. Ecclesiastes tries to address a crisis of spiritual motivation at the heart of an ailing society. Leadership has lost that special quality, so have institutions and options in life do not appear straightforward; more "pick and mix" than they were. Do we recognise tinges of this in our own society and our own opportunities in life? Where is it all leading? No wonder the ancient Psalmist asked the urgent and poignant question: "I will lift up mine eyes unto the hills. From whence cometh my help?"

The famous phrase: "Remember your Creator in the days of your youth" causes much food for thought in every age. It is highly respectable in theological circles to translate this now as "Remember your grave in the days of your youth", to have what modern jargon would call "an holistic view of life". I want to leave you with a point to ponder about life's "emptiness", remembering "our graves in the days of our youth".

If you know your Ecclesiastes, you will realise that Jesus Christ drew significant words and themes and wisdom from its pages, particularly teaching us about those areas of human expectation where "not knowing" is important because any presumption might undervalue what God may have in store. There is a point beyond which human certainty becomes idolatry,

where we, our “certainties” and our dogmas, perhaps inadvertently, replace the loving intentions of the Most High. Ponder the attitudes of utter humility and self-giving before God that made Jesus allow himself to go to death on the Cross. He embraced the “vanity” so that the “fullness” might be given. Through the cross and the grave, the resurrection of Jesus assures us that the landmarks of God’s everlasting love mark our way to glorious eternity with Christ himself. Our prayer to God should be: “Surprise me.”

**ADDRESS AT LEICESTER CATHEDRAL AT THE PRESENTATION  
AND DEDICATION OF THE MARK MASTER MASONS CRUSADER  
VPV TO THE ST. JOHN AMBULANCE**

**Leicester Cathedral 18th June 2000  
Bro. Rev. Canon A.T. Green, Prov.G.Chap. (Mark)**

Bear ye one another's burdens, and so fulfil the law of Christ.  
Galatians 6:2

This evening two great organisations come together under the banner of the greatest one of all. I speak of the Order of St. John and the Grand Lodge of Mark Master Masons, both born out of the great redeeming act of our Saviour, Lord Jesus Christ.

Christ came into the world by a great act of love which was shown by the creator, our supreme father, God himself. God did this because of His profound and deep love for the human race. He loved us; He wanted us to return to Him, and He did this through Jesus Christ. Through Him we came to know how we should love God, love one another and care for each other.

In the eleventh century, the time of the Crusades to the Holy Land, a hospice was founded in Jerusalem, the Hospital of St. John of Jerusalem, and in 1113 the Order of St. John came to be recognised by the Pope as a religious order with the task of caring for sick pilgrims. Eventually the Order through the Knights Hospitallers followed a dual role of caring for sick and injured pilgrims and protecting them by a military Order. Those early members of the Order of St. John took on the burdens of one another and fulfilled the law of Christ.

The Order of St. John after a lapse of time was revived in 1860 when again it took on the task of training and helping the sick and the injured, and some of us here tonight are members of that Order.

In medieval times and perhaps even before, the skilled men who worked in stone, the masons, would when they came together to build a church or a great cathedral, live close by with their families and formed themselves into lodges, a union of like-minded people, who supported one another, who cared for one another in sickness and adversity. They cared for one another and they did it within the love and hope of Jesus Christ. They were operative masons; today those of us who belong to the Freemasons are speculative masons. That is we don't build great cathedrals, but we hope and endeavour to build great relationships between one another and the outside world. How do we do this, well, by caring. Just as you care for the sick and injured we care by being able to provide the finance to ensure that those with the knowledge of caring for the sick are able to do so. Hence we have come together this evening in this act of worship and praise to confirm our joint endeavours in caring for others. The ambulance which the Mark Masons have given to this county is an example of this. It's true that we care for brother masons, but this is what any self-respecting organisation should do,

care for one another, but Freemasons go beyond this and show their care extends to the community.

So both organisations are carrying on the work of the Lord Jesus Christ, showing love, showing that they care for their fellow human beings within the love of God and especially as that shown by Jesus Christ.

So, Brothers and Sisters,  
Bear one another's burdens,  
and so fulfill the law of Christ.

**ORATION: ASHBY-DE-LA-ZOUCH LODGE OF ROYAL ARK  
MARINERS, LODGE No. 1783**

Wednesday, 31st May 2000  
At the Masonic Hall, London Road, Leicester  
**Bro. Rev. Canon A. T. Green, Prov. G Chap.**

Masonic degrees may be divided broadly into distinct epochs. That is to say first, those which have a basis in the Old Testament and secondly, those which are based on the New Testament or the lives of individuals or groups whose background is that of the Christian way of life.

The degree of Royal Ark Mariners belongs to the first epoch, that of the Old Testament. The symbolism of the degree is that of the 'Ark' and the 'Rainbow'. In the Book of Genesis, chapter 6, verse 1, we read that the Lord (i.e. God), "... saw the wickedness of man was great in the earth ...". God then decided to, "... blot out man whom I have created". In his decision, God also included everything that he had created. But God relented to a certain extent, for in verse 5, of the same chapter we read that Noah, "found favour in the eyes of Lord". So Noah is told to build an Ark and to take with him his family and two of every living creature. When the great flood came everything on the earth was wiped out with the exception of Noah and those in the Ark. The story of Noah and the Flood is without doubt known to all of us and we will know how he sent out the raven and then a dove in an attempt to discover if the floodwaters were dispersing. It is the dove which eventually returns with the sprig of olive, and eventually does not return to the ark, so Noah knows the waters have receded.

From this story are developed the three great points of the Order which are explained to the elevatee during his elevation. That is, he is taught three things,

*Firstly*, Beauty, which is within the inner man, and reminds us of the beauty of God in his Creation and in the simplicity of the Ark, which was Beauty itself.

*Secondly*, Strength, which shows God as being omnipotent and who will give all the support that we require. Just as the water upheld the Ark, saving Noah and all his family.

*Thirdly*, Wisdom, which reminds us all of the wisdom of God. It is a wisdom which is infinite and able to direct all of us, as well as Noah, whose wisdom was in building the Ark, by which mankind was preserved from perishing in the deluge.

These three points also give each and everyone of us, 'hope' in the future. The Lord in his wisdom saved a nucleus of mankind and of his Creation, giving them 'hope' for a new life in the years to come. They learnt that God's strength will support them in that hope, and that his wisdom if followed will show the way forward.

The expression of that hope for the future, came to Noah in the form of a twig from an olive tree, it was found by a dove as the waters retreated. So,

we too can find 'hope' for the future as we learn to turn to the Lord God for his help in resolving our problems and learn to trust his strength and wisdom.

That 'hope' is further exemplified by the other symbol of our Order, that of the 'Rainbow'. As the water receded Noah saw a rainbow, and interpreted this as God making a covenant between himself and mankind; that never again would the Lord do such a terrible thing.

So the Degree of Royal Ark Mariner has the purpose of directing the thoughts of its members towards the Beauty, Strength and Wisdom of God as may be seen in the actions of Noah in building the Ark, and 'hope' for the future as characterised by the Rainbow.

In the years to come, may the members of the Ashby-de-la-Zouch Lodge of Royal Ark Mariners learn these precepts and take them to their hearts.

## THE DEREK BUSWELL LODGE OF PROVINCIAL GRAND STEWARDS No. 9705

Provincial Grand Chaplain's Oration, 18th January 2000  
W.Bro. Rev. Canon A.T. Green, P.A.G.Chap.

Bernard E. Jones in his book "Freemasons' Guide and Compendium" says that freemasonry inherited the office of Steward from the old English Guilds, and that in the early "modern" lodges, Stewards did some or most of the work which in the "Antient" lodges was done by the Deacons. He quotes from the minutes of the Lodge of Industry, Gateshead, in which in 1734 there is a reference to a "Senior Deacon or Steward and a Junior Deacon or Steward." In the "modern" lodges the Steward in pre-union days, was usually ranked next to the Secretary and even in lodges where there were Deacons the Steward took precedence. Hence it would appear since that time the Steward's office has lost its precedence and importance.

So who or what are Stewards? The definition of a "steward" in Chambers' Dictionary is given as, 'A person who manages the domestic concerns of a family or institution; one who superintends another's affairs.'

The word, 'Steward', itself has an odd history. In itself it includes the word "warden". The second syllable is "ward", but the first syllable "ste" means "sty", so the "steward" was originally the 'steward of pigs', that is a 'pig-ward' or 'styward', which in the course of time, like many other words which changed their meaning became 'steward'.

It is significant that the Stewards carry 'wands'. In all ceremonial rites throughout the ages, kings and others in authority have carried the 'wand' as a sign or token of office, of importance, of power, of strength, and of government. Even today a person's power or right to act is by virtue of his holding or carrying a 'wand'. The lodge officer entrusted with temporary office learns that he too derives his authority by the carrying of a 'wand', be he the Director of Ceremonies, Deacon, or Steward. Their 'wand' is an emblem of power and dignity, which is derived from history.

There are numerous Biblical references to the 'wand', 'stave' or 'rod'. The Lord directed Moses to make staves of accacia wood and through Roman and Greek times we find references to the 'wand', 'stave', or 'rod' of being of importance to the person who bore it, and, to those who saw it being carried by others.

The Stewards' aprons and collars of crimson were first worn by the members of the Grand Stewards' Lodge, which came into being in 1735.

Such is a potted history of the rank of Steward. Today, they play an important role in the life of the lodge, being responsible for the arrangements and organisation of the Festive Board. We all have knowledge of the care and thought which the Stewards in their respective lodges carry out their duties. They are done with those ideals in mind, which makes Masonry so different from other organisations. Those ideals, which are taught throughout all Masonry, of care for others, of thought for others, of

smoothing the way, so that the life of the lodge is one of peace and tranquillity. These are the ideals which are expected of those appointed as Stewards and to be an example to their Brother Masons.

It is not inappropriate that this new lodge should bear the name of Derck Buswell, for Right Worshipful Brother Derck Buswell was himself appointed to the rank of Provincial Grand Steward in 1975. He has shown, through the years, those qualities which a good 'Steward' should have; concern for others and an especial care for Brother Masons. Since his appointment as Provincial Grand Master he has shown an especial interest in the work of Devonshire Court, in those resident there and also in the staff. His concern for their care, for their needs has shown itself in his request that all the masons of this Province should be aware of this work and the need for the members of the Province to support that work.

Here truly is an example set for us all, here are shown the teachings of the Great Architect of the Universe, which are the basis of all masonic life; that is love, charity and concern for others. Those same teachings are written in the 'Charge after Initiation' and which should ever be in our thoughts. Let me remind you of those important words;

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

May this Lodge be blessed in all its future work in masonry and within the community.

## LODGE TRANSACTIONS

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

*Years*

1928/29 to 1930/31

1932/33

1934/35

1942/43 to 1961/62

1963/64 to 1967/68

1969/70 to 1970/71

1972/73 onwards

at £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.GCh.

*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.

## MEMBERS OF THE LODGE

Smith, R.G., P.M. 1782, 7778, 7896, P.M.  
Starmer, H., P.M. 4711, P.M.  
Ashcroft, N.B., P.M. 8276, 8481, P.M.  
Brown, A.F., P.M. 6514, P.M.  
Stops, T.G.N., P.G.Supt.Wks., P.M. 4088  
Buswell, D.A., Prov.G.M., P.M. 4874, 7896, P.M.  
Sturges, J., P.M. 4835, 7767, P.M.  
Hurwood, D.S., P.S.G.D., P.M. 1464, 8320  
Ridge, J.A., P.A.G.D.C., P.M. 7841, P.M.  
McCrorry, R.M., *M.B.E.*, P.J.G.D., P.M. 7762, 7896, 8013, P.M.  
Lockley, H.R., P.M. 8729  
Jacobs, C., P.A.G.D.C., P.M. 523, 9176  
Jacques, R.T., P.M. 1330, 7896, 8350, P.M.  
Butler, A.R., P.M. 3919, 7896, P.M.  
Dean, W.V., P.M. 8320, 7736, P.M.  
Booton, W.J.S., P.A.G.D.C., P.M. 8276, W.M.  
Bramford, E.W., P.A.G.D.C., P.M. 523, 8729  
Newman, A.N., P.M. 523, 2076, P.M.  
Mason, K.G., P.M. 5208, 8312, 8429, P.M.  
Wykes, D.L., P.M. 1560, P.M.  
Harper, R.E., P.M. 7762  
██████████, *C.St.J.*, P.M. 6514  
Simpson, A., P.M. 7744, 7896  
Tassell, H.W., P.Dep.G.Swd.B., P.M. 5061, 7896  
Parkes Bowen, M.D.M., P.J.G.D., P.M. 1560, 7896  
Neaverson, P.A., P.M. 279  
Glover, W.W., P.M. 4711  
Cappin, J.M., P.M. 8276  
Harrison, J.T., P.M. 6514  
Wills, B.B., P.M. 7778, 8729  
Herbert, M.E., P.J.G.D., P.M. 7778  
Pipes, R.G., P.M. 3431, 8312  
Clarke, V.C., P.M. 8276, 8729  
Selby, A., P.A.G.D.C., P.M. 7778  
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