



Leicester

**The Lodge of Research
No. 2429**

Transactions 2002-03

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EDITORIAL

For the second time in its history *The Lodge of Research No. 2429* takes great pride in that one of its members W. Bro. A. N. Newman, P.P.G.Swd.B. was nominated by the Board of General Purposes to the Trustees of the Prestonian Fund. His lecture on *The Contribution of the Provinces to the Development of English Freemasonry* amply demonstrates that London was not the sole arbiter. We were not granted an official delivery, but notwithstanding we were instructed in an unofficial delivery. The full Prestonian Lecture is published in extenso on its own, but we publish an edited version by courtesy of the author.

This year the *Knights of Malta Lodge No. 50* celebrates its bicentenary and we publish the two addresses given at the especial meeting to mark the anniversary. In addition two consecrations of 'side degrees' have been celebrated in the Province, and the Sentiments expressed therein are worthy of the Consideration of all Masons.

The various articles contained in this issue deal with the past and the present, and hopefully provide food for thought, for the future of Freemasonry.

The Lodge of Research, No. 2429

Officers 2002–2003

Worshipful Master

BRO. ALAN SIMPSON

Bro. M. DAVID M. PARKES BOWEN (P.M.)	Senior Warden
Bro. PETER A. NEAVERTON (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. JEREMY A. RIDGE P.M.	Almoner
Bro. AUBREY N. NEWMAN P.M.	Charity Steward
Bro. JOHN M. CAPPIN (P.M.)	Senior Deacon
Bro. JOHN T. HARRISON (P.M.)	Junior Deacon
Bro. KENNETH G. MASON P.M.	Assistant Director of Ceremonies
Bro. RALPH LEEK (P.M.)	Organist
Bro. BRYAN B. WILLS (P.M.)	Assistant Secretary
Bro. VICTOR C. CLARKE (P.M.)	Inner Guard
Bro. ALAN SELBY (P.M.)	Steward
Bro. MICHAEL E. HERBERT (P.M.)	Steward
Bro. WILLIAM G. DAWSON (P.M.)	Tyler

Immediate Past Master

W.BRO. XXXXXXXXXX

Master Elect

W.BRO. M. DAVID M. PARKES BOWEN

Treasurer's Address

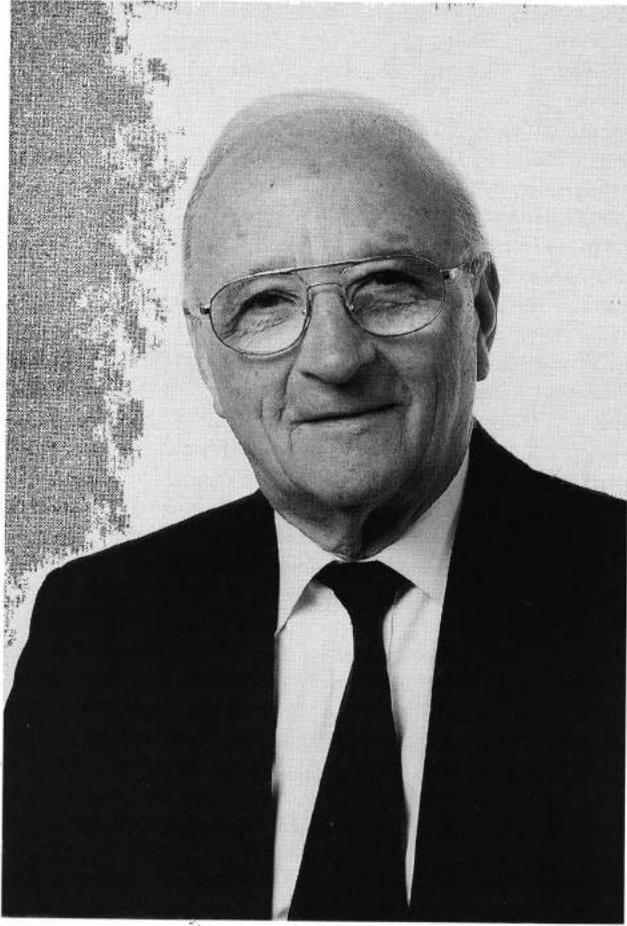
**"Tanglewood", 35 The Oval, Oadby, Leicester LE2 5JB
Tel. 0116–2713795**

Secretary's Address

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

Editor

**W.BRO. J.A. RIDGE
Freemasons' Hall, 80 London Road, Leicester LE2 0RA
Tel. 0116–2545325**



W. Bro. A. Simpson

BIOGRAPHY

W.Bro. Alan Simpson was made a Mason in the Humber Stone Lodge No. 7744 in 1969 and was Master in 1980. He joined the Leicestershire and Rutland Lodge of Installed Masters No. 7896 in 1981, serving as Master in 1995. He was a founding member of the Leicestershire and Rutland Rotary Lodge No. 9158 in 1985 and in 1989 became a joining member of the Lodge of Research No. 2429. In Provincial Grand Lodge he was appointed Past Junior Warden in 2002.

In the Supreme Order of the Holy Royal Arch he was exalted in the Chapter of Fortitude No. 279 in 1972 and was First Principal in 1985, and in 1986 joined The Leicestershire and Rutland Chapter of Installed First Principals No. 7896. In Provincial Grand Chapter he was appointed Past Scribe Nehemiah in 2000.

He was advanced in the Fowke Lodge of Mark Masters No. 19 in 1999 and is progressing in office.

In the United Religious, Military and Masonic Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta he was installed in Rothley Temple Preceptory and Priory No. 152 in 1975 and was Preceptor in 1990, and in 1998 was a founding member of the de Verdun Preceptory and Priory No. 615. In Provincial Priory he was appointed Past Chancellor in 2002, and since 1998 has been the Deputy Marshal. In Great Priory he was appointed Past Great Aide-de-Camp in 1999.

In the Ancient and Accepted Rite under the Supreme Council 33° he was perfected in the Oliver Chapter Rose Croix No. 311 in 1976 and was Sovereign in 1991, being elected to the 30° in the same year.

He was installed in the Leicestershire and Rutland Tabernacle No. 122 of The Holy Royal Arch Knight Templar Priests or Order of Holy Wisdom and is in progressive office.

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 sixty-seventh Meeting
was held on
MONDAY 25th November 2002

There were present W.Bro. A. Simpson, S.W., W.Bro. M. D. M. Parkes Bowen, J.W.; fourteen officers, seven full members, twenty eight members of the Correspondence Circle and eleven visitors, a total attendance of sixty-two.

In the absence of the Worshipful Master, W.Bro. [REDACTED], the Master's chair was occupied by W.Bro. E. W. Bramford.

Six brethren were elected members of the Correspondence Circle.

The Master elect, W.Bro. A. Simpson was presented by the Director of Ceremonies, installed by W.Bro. E. W. Bramford 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:

"Recent Exposures and Attacks on the Craft".

The brethren afterwards met together for refreshments and conversation.

The Four-hundred and sixty-eighth Meeting
was held on
MONDAY 27th January 2003

There were present W.Bro. A. Simpson, W.M.; W.Bro. M. D. M. Parkes Bowen, S.W.; W.Bro. P. A. Neaverson, J.W.; fourteen officers, eleven full members, forty-eight members of the Correspondence Circle and twenty-two visitors, a total attendance of ninety-eight.

Six brethren were elected members of the Correspondence Circle.

W.Bro. A. N. Newman, Prestonian Lecturer for 2003, presented his paper entitled:

"The Contribution of the Provinces to the Development of English
Freemasonry".

A vote of thanks was given by the Worshipful Master and the brethren expressed their appreciation.

The brethren afterwards met together for refreshment and conversation.

The Four-hundred and sixty-ninth Meeting
was held on
MONDAY 24th March 2003

There were present W.Bro. A. Simpson, W.M.; W.Bro. M. D. M. Parkes Bowen, S.W.; eleven officers, nine full members, thirty-five members of the Correspondence Circle and two visitors, a total attendance of sixty.

In the absence of W.Bro. P. A. Neaverson, the Junior Warden's chair was occupied by W.Bro. E. W. Bramford.

Thirteen brethren were elected members of the Correspondence Circle.

The annual election resulted as follows:-

Master Elect W.Bro. M. D. M. Parkes Bowen
Treasurer W.Bro. R. G. Pipes

W.Bro. M. A. Robinson presented a paper entitled:

"Lieutenant General Sir Charles Warren, G.C.M.G., K.C.B.".

The brethren afterwards met together for refreshment and conversation.

RECENT EXPOSURES AND ATTACKS ON THE CRAFT

W.Bro. A. Simpson, P.P.J.G.W.

Groucho Marx said *I would not want to belong to any club that would have me as a member.*

Unfortunately Brethren that is how the vast majority of the general public view Freemasonry.

It has been attacked and villified from all quarters from its earliest days. The question is, why should the Craft attract so much hostility when it is based on tolerance of all things, especially its fellow men? There is obviously a fundamental misunderstanding of the aims and objects and over the years we have come to accept this.

During the earliest years of the Craft in the 18th century Freemasonry generated a great deal of interest, sometimes benevolent, sometimes hostile, and a number of exposures were published including *Three Distinct Knocks* in 1760 and *Jachin and Boaz* which appeared in 1762.

One of the most notable was entitled *Masonry Dissected* by Samuel Prichard in 1730; Prichard describing himself as a *late Member of a Constituted Lodge.*

These books proved very popular, not least among masons themselves who were at that time entirely dependent on learning the ritual by word of mouth, and which provided a very useful aide-memoire. It is only human nature that where there are those with secrets there are others who strive to obtain them; a splendid illustration of this is of course in the words of the Entered Apprentice song.

W.Bro. Yasha Beresiner has stated: *If the success of an organisation can be judged by the opposition it generates then Freemasonry began as a successful institution long before its formal launch in 1717 (The formation of Grand Lodge).*

In the late 1930s Freemasonry, with the encouragement of Grand Lodge, became inward looking and introspective. There is a theory which may at least partially explain this.

In Germany Freemasons were being persecuted and sent to concentration camps. The threat of the invasion of this country was very real, and it is perfectly reasonable to understand why English Freemasons withdrew into themselves. Indeed according to Hitler's secret plans in 1940, the United Grand Lodge was one of the first centres the Germans intended to eliminate. This situation after the war appeared to be very convenient, and Freemasons found it easier to say *no comment* than to be open and informative. That, Brethren, is all history. My interest, as the title of this paper suggests, is in more recent times and was sparked even before I was initiated (although I had made application).

On March 16th 1965 a full First Degree ceremony was enacted on BBC TV. I was fascinated, not so much by the content, but by the excitement

generated by someone's obvious betrayal. (The Grand Master, The Earl of Scarborough called the programme *An intrusion*).

I am told that the filming was done by the reconstruction of a lodge room in the studios and that the participants were actors and not masons. However a mason or former mason must have been involved for it to be reproduced so effectively.

I may say that on my eventual initiation there was not one small part of the ceremony that was familiar to me; so much for the so-called power of TV.

There is nothing new in such exposures, but what is new is the red hot passion by which they are propagated and the great amount of interest they have stirred up. Broadly they fall into four groups: Books, Media, Church, and Political.

The latter part of the 20th century saw a number of books published attacking Freemasonry. One of the most notable was *Darkness Visible* by the Rev. Walton Hannah in 1952. This book included the workings of all the three degrees and caused a sensation at the time. In an interview Hannah claimed that he had successfully infiltrated masonic lodges, including The Royal Arch and had so effectively decoded the secrets that he had never once been caught as a gate-crasher, or should I say cowan!

I find this hard to believe but it does reinforce the need to exercise care and to fully prove visitors to our lodges.

In 1984 Stephen Knight published *The Brotherhood* and tried to prove that Freemasonry was the cause of corruption in all sections of society from the Police to the Judiciary and The Government, most of which was pure fabrication.

He states in his book that he has tried not to speculate and then goes on to do just that, and he has got hopelessly confused between the leadership of the craft and the 33° of the Ancient and Accepted Rite. I have often heard it said that *A little knowledge is a dangerous thing*, nothing could be more true of Stephen Knight.

Even the Rt. Hon. Lord Hailsham, who was not a mason, described the book as a worthless activity and a valueless project.

Stephen Knight died in July 1985 at the age of thirty three, and surprise, surprise, there were dark mutterings and hints at the time that "The masons were responsible". The facts were ascertained very easily, he died of an aggressive brain tumour from which he had been suffering for eighteen months.

A sequel to Knight's book was written by Martin Short and published in 1989 entitled *Inside The Brotherhood*.

This was somewhat better researched, but still highly speculative and trawled over much of the ground that Knight had covered.

Headline in the Yorkshire Post at the time of the Dunblane tragedy:

Dunblane Killer was a Mason

The paper was quoting Frank Cook, M.P. for Stockton North, who stated that Thomas Hamilton was a member of Lodge 1417 (Scottish Constitution)

in Glasgow and was initiated in 1977 and that is how he obtained the licences for his guns.

There are only three things wrong with Mr Cook's claim

1. Thomas Hamilton was never a Freemason
2. He would have been too young to have been initiated in 1977
3. Lodge 1417 is in Durban, South Africa, and not in Scotland.

But why let the facts spoil a good story if you are a politician or a journalist?

There have been a number of attempts to link Freemasons with medical scandals such as the Bristol baby deaths. In the Mail On Sunday 4th October 1998 – the headline read *Probe into hospital masonic links*.

The article claimed that masonic friendships produced an atmosphere of complacency. Dr. Stephen Bolsen said he believed that Freemasons contributed to the failures and that they helped to prolong the loss of life and led directly to the children's deaths. If the journalist concerned had bothered to check his facts he would have discovered, as was very quickly proved, that none of the parties involved were Freemasons. However the truth does not sell newspapers, scandal does.

I must here digress for a moment and quote a little gem I came across during my research – it's from the Cheltenham Chronicle dated 26th October 1813. *We have been informed that a Masonic Lodge will shortly be established in this town. Those who view masonry through the medium of a correct judgement and unprejudiced mind will felicitate themselves on reading this notification. For what in point is Masonry? It is an ancient and honourable institution that presents an assemblage of objects in every respect worthy of the attention of mankind. An institution in which curiosity can never want a motive, where the innocent may find enjoyment, the unhappy consolation and the despairing hope. Its placid principles calm the feelings, its great ones exalt them.*

What a refreshing change from the miserable attacks we have suffered over the years. So much for the Media, what about the Church? I hardly know where to begin. According to various recommendations over the years in order to be a good Methodist you should:-

Be a 100% abstainer

Never buy a raffle ticket however good the cause

Believe the Bible is wrong to say homosexuality is sinful

Abhor boxing and wrestling

Have nothing to do with Barclays Bank

Have nothing to do with Freemasonry.

If these things were mandatory 90% of members of the Methodist Church would have to resign. After a report by the Faith and Order Committee expressed serious doubts about Freemasonry, an association of Methodist Freemasons was formed alongside the Black Methodist group and the Gay and Lesbian Group. It would appear that the Methodist Church is depicted by people forming in groups for support.

At the Church of England General Synod in February 1985, Mr. Roderick Clark introduced a private member's motion that there should be an inquiry into the compatibility of Christianity to Freemasonry, the subject being described as the church's grumbling appendix. The report was produced in 1987 and in July of that year it was debated.

The Archbishop of York, Dr John Hapgood, was among several who spoke of Freemasonry in a favourable light and felt that the whole issue was getting far too serious. He lightened up the proceedings by saying that the atmosphere of secrecy was so infectious that when he had read his copy of the report he very nearly ate it.

He also said: *No doubt some Masons become religiously confused but that is not unique to Masons. No doubt there have been Masonic Lodges whose members have become introverted, conspirational, self seeking and manipulative, but this is not entirely unknown in some churches.* He concluded his remarks by saying *I regard Freemasonry as a fairly harmless eccentricity.*

During earlier discussions a delegate denounced *Groups of men dressing up in silly regalia.* A member rose to his feet and said *Have you seen the Archbishop of Canterbury lately (Probably apocryphal!).*

When the so-called secret name of God was debated, I was reminded of the Arab story that God has a hundred names of which man knows only ninety nine, the camel knows the hundredth: that is why his expression is one of ineffable superiority!

The report criticises us for having secrets. Does not the Church of England have secrets? Who would be willing to tell me whose names were on the list submitted to the Prime Minister for the appointment of the Bishop of _____, those who know will not tell, why? They have been sworn to secrecy.

Think about this:-

You can be a Communist and a Christian

You can be a Fascist and a Christian (Catholic Church during the rise of Hitler)

You can be a homosexual and a Christian (the twenty or so clergy who have suffered from AIDS)

You can even be a mass murderer and a Christian (Lord Longford and his lost lambs).

But there are serious doubts now (according to the report) whether you can be a Freemason and a Christian.

The report also comes close to branding Freemasons as blasphemous and the Press had a field day in equating that with the fact that an academic theologian who questions the Virgin Birth has been made a Bishop (Dr. David Jenkins).

One body, the pompous sounding Full Gospel Businessmen's Fellowship International (FGBFI) actually states that Freemasonry is the teaching of a demon.

Nero blamed the Christians, Hitler blamed the Jews, F.G.B.F.I. blames the Freemasons.

I suggest that all this says more about the attackers than the attacked.

Those in authority over the various denominations should read St Paul's First Letter To The Corinthians, verses 6 to 13 before condemning this great and noble institution and remember that many prominent members of the clergy, including Bishops and Archbishops, are or have been proud to be members of the Craft.

So much for the Church, what about the Government. The earliest opposition to the Craft in Government circles as far as I ascertain was in 1951 when Fred Longden M.P. asked the Government to inquire into the effects of Freemasonry on Britain's political, religious and administrative life. Home Secretary Mr. Herbert Morrison, announcing the Government's refusal, said: *We have got enough troubles without starting any more. If only this had been the end of the matter. When the Labour Party won the election in 1997 I bet a friend that within twelve months the subject of Freemasonry would crop up in the House. I am sorry to say I was proved right. The Home Affairs Select Committee chaired by Chris Mullin, a notorious anti-mason held two inquiries, the first into the police and judiciary and the second entitled Freemasonry in Public Life.*

No evidence was produced about any influence on the police and judiciary and a grudging acknowledgment that there was no evidence of any adverse masonic influence in public life. It was admitted that *There is a great deal of unjustified paranoia about Freemasonry.* The matter was subsequently debated in the House of Lords and as so often happens Their Lordships put the whole matter into perspective.

Lord Janner, a non-mason, observed *May I urge the government to take great care with an organisation which numbers among its members a huge number of very distinguished servants of this country,* and in Lord Swansea's concluding remarks he said: *Have not the Government got better things to do that conduct a witch hunt against an Honourable Institution which has existed under Royal Patronage for over three hundred years. When the state tries to legislate that an individual may not associate with others without making it public for fear that it might affect public confidence then ignorance and foolishness have scored over common sense.*

I used to have on my desk at the office a text ascribed to the late Peter Cook which neatly sums this up: *The longer we live the less we know and the more we know the dafter we grow.*

Brethren, I make no claim to be an authority on Freemasonry, but as one with an enquiring mind I hope my research has proved interesting. In conclusion I will leave you with the comments of the wife of a Freemason writing to the Daily Mail. After several complimentary remarks about the craft she said *There is only one thing wrong with masons, they take themselves too seriously.*

THE CONTRIBUTION OF THE PROVINCES TO THE DEVELOPMENT OF ENGLISH FREEMASONRY

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

One does not need to be a Provincial freemason to feel that the Provinces have for too long been neglected by students and historians of Freemasonry. Masonic historians have usually narrated and analysed their subject in terms of national figures or else of its national structure and institutions. That however omits a whole dimension of the history of Freemasonry and gives a very one-sided picture, omitting in effect the rank and file, the bread and butter membership of the Craft, the persons whose membership and subscriptions have kept and continue to keep the Craft alive. When historians write the history of their own Lodges these often are very worthy, but still by definition they present a very limited horizon and certainly do little to put the Lodge or even the Freemasons themselves into a wider social and historical context. Even attempts to write the history of an individual Province have often ignored the wider dimension, in effect concealing the impact not of provincial masons as such but of the achievements of Provincial Masonry as a whole, and here I would emphasise that I am talking about '*Provincial*' with a capital initial. So my aim has been to try and examine the significance of this whole structure, particularly in connection with a number of developments that occur during the course of the second half of the nineteenth century, to look at some aspects of the crisis which developed in the central direction of the Craft during the middle of the nineteenth century as well as looking at some suggested weaknesses which, it was alleged, had appeared in the local structure of the Craft, at Provincial level.

The concept of Provincial Masonry (with its system of Provincial Grand Masters and sometimes Provincial Grand Lodges) derives from the Grand Lodge of the Moderns. The Antients had had a large number of Lodges outside London but had never created a system of Provincial Grand Masters. The Moderns had a structure of Provincial Grand Masters but too often had not organised a system below that level. The organisation of Freemasonry at the time of the Union of the two Grand Lodges was thus represented by a comparatively well structured central body and a large number of individual lodges both in London and the Provinces, with a minimum of control and linkage between London and the others. There were a number of Provincial Grand Masters nominally associated with individual named Provinces, but the existence of a Provincial Grand Master did not necessarily imply the existence of a Provincial Grand Lodge let alone the existence of Freemasonry or even of Masonic Lodges in the Province nominally associated with him. In the 1756 version of the Book of Constitutions of the Moderns there is a mention of a Provincial Grand Master, apparently acting on his own and enjoined to transmit a circumstantial account of his Province every year, invested in effect with the powers of a Grand Inspector. In 1767 there is for the first time mention of Provincial

Grand Lodge officers, but as late as 1815 the Book of Constitutions is almost dismissive on the subject:

As the provincial grand lodge emanates from the authority vested in the provincial grand master, it possesses no other powers than those here specified. It therefore follows that no provincial grand lodge can meet but by the sanction of the provincial grand master or his deputy; and that it ceases to exist on the death, resignation, suspension or removal of the provincial grand master until he be reinstated or a successor appointed, by whose authority they may again be regularly convoked.

It is in 1815 that Provincial Grand Masters are for the first time required to have a meeting of Provincial Grand Lodge at least once a year and there are other new functions required of them. It therefore follows that those of us who have attacked Provincial Grand Masters in an earlier period for having behaved as if they held sinecures have completely misunderstood the situation. In many cases these offices were sinecures, and there were several Provincial Grand Masters who did so regard them. Take the Provincial Grand Master for Yorkshire in 1783, Sir William Vavasour, invited by his brethren to consider retiring since he had never fulfilled any duties in that capacity. His reply was he had not the slightest objection to resigning, since he had always known that he was not fit to hold the office. Had he known that there was any work attached to the office he would not have accepted the appointment in the first place.

At the time the brethren had made known to him the honour they intended him in electing him Provincial Grand Master he pleaded the impropriety of his accepting the offer, believing himself by no means fit to execute the duties of the rank, and still entertaining the same sentiments he is ready to resign it into more proper hands.

Some provinces did have a clear view of what they expected from their Provincial Grand Masters. There is the instance of the Freemasons of Cheshire who in 1814 complained to its Provincial Grand Master:

I am desired by the unanimous voice of the Master, Officers, and Brethren of Lodge 58 to express very forcibly to you that the duties of the Provincial Grand Master of this county of Cheshire should be more punctually fulfilled than has hitherto inadvertently been the case.

Forty years later it fell to the successor of that Provincial Grand Master to look back proudly:

He assured them it was with pride and satisfaction he received the appointment to the high honour of presiding over the Craft in Cheshire. At that time Masonry was much discouraged in the Province and all his energies as an old Mason who had not been in the habit of attending to his duties as closely as he ought to have done, were found necessarily and actively employed in endeavouring to restore masonry to the high and

palmy state of former days from which it ought never to have been allowed to descend ... He was gratified to find that there had been not only very considerable additions to their numbers but that those additions had been attended by an increase in respectability. It was with the greatest satisfaction he had the honour of seeing several brethren of the first rank and property initiated here and elsewhere in the Province. It was not however sufficient that high rank should be added to their body but character should be looked to as well.

In some instances a group of the local leading masons would take the initiative of nominating their own Provincial Grand Master. In Cornwall for instance the masters of four Lodges wrote to the Grand Master:

By the death of ... our late Provincial Grand Master ... that office is become vacant and in order to prevent any delay in the appointment of a successor which in its consequence might be prejudicial to the interest of masonry in general but more particularly to this province, the several lodges within the county after consultation with each other have unanimously made choice of and agreed in the nomination of Sir John St. Aubyn, Bart, a gentleman of distinguished abilities and a person in every respect qualified to fill that important office.

Clearly here was a Province which felt the need for a comparatively active Provincial Grand Master. There were, however, Provincial Grand Masters who ignored the views of the members of their Provinces. Nor was there much detailed organisation at a Provincial level, since it was not uncommon for there to be no active Provincial Grand Lodge.

It is during the period of some fifty years after the formation of United Grand Lodge that there is considerable evidence of discontent about the quality of leadership being provided locally. It is in this context, incidentally, that there can be seen the need to bring together the histories of a large number of separate provinces in order to see how widespread were such complaints. It is all very well for an individual provincial history to report in passing on the inadequacies of its Provincial Grand Master. It is when many of these histories are put together that a wider picture emerges. These years see many instances of Provincial Grand Masters behaving as if their office was a purely private concern, often indeed to be regarded as being held within the same family over several generations. Increasingly this was becoming no longer acceptable to many provincial masons. Over and over again there are to be found instances of local lodges complaining with great vehemence against an absentee Provincial Grand Master and of his failure to work with, to consult, or even to acknowledge the existence of freemasons at a local level. Not least were the complaints that Grand Lodge seemed to ignore the need to appoint a new Provincial Grand Master after the death of the incumbent. There are Provinces where there was a gap of several years between the death of one Provincial Grand Master and the appointment (let alone the installation) of a successor. There were

complaints about '*absentee landlords*'. In Shropshire for instance there was a request made by one Lodge that its secretary should write to Grand Lodge requesting that a new Provincial Grand Master be appointed in place of the then incumbent '*who has been absent many years*'. There is a long history of such a gap in the Province of Sussex. The 4th Duke of Richmond was Provincial Grand Master from 1814 till his death in Canada in 1819; the post was then left vacant until 1823 when his son was appointed to it. He in turn was not exactly known for his attention to Masonic business, so that in 1830 one Lodge in Brighton held an emergency meeting '*for the propriety of writing to his Grace the Duke of Richmond on the propriety of calling a Provincial Grand Lodge*'. Nothing happened. In 1851 another Sussex Lodge wrote to the Provincial Grand Master

to address Your Grace on the position of the Craft in this Province, owing to the non-organisation of a Provincial Grand Lodge. The last Provincial Grand Lodge was convened ... in the year 1827 [twenty-four years earlier] since which period the Craft have been (comparatively) without a Deputy Provincial Grand Master or Provincial Grand Secretary with whom to communicate on Masonic matters ... [went on to comment very pointedly on the breach of Grand Lodge Regulations about the need to have a meeting of Provincial Grand Lodge at least once every three years] ... We have abstained from appealing to the Grand Lodge on the state in which our Provincial Lodge has for so many years been placed out of grateful respect to Your Grace, as its Grand Master, and in the confident hope that now your attention has been drawn to the subject Your Grace will be pleased forthwith to adopt such a course as will lead to the appointment of an influential and competent Deputy Grand Master who will under Your Grace's supervision appoint the secretary, wardens, Chaplain and other officers so that a Provincial Grand Lodge may be convened at a very early period.

Nothing came of that, the Duke, then resident in Scotland, even claiming that he had never received that letter, but when he did come back to the county he held discussions with various Masters of Lodges and promised '*to confer with his sons as to their feelings in respect of either of them being initiated with a view to taking the office of Deputy Provincial Grand Master*'. The fact is that even if the sons had been willing to enter the craft (in fact neither were) it is doubtful whether they would have been eligible to hold such office.

There were other Provinces where the Provincial Grand Master had not been active in appointing his Provincial Officers. In 1833 the Grand Master, the Duke of Sussex, visited Nottingham. All the neighbouring Provincial Grand Masters appeared in order to pay their respects to him, whereupon he expressed a desire to meet the Provincial officers of the Province of Leicestershire. There were none, since there had never as yet been any meetings of Leicestershire Provincial Grand Lodge. Lord Rancliffe, the Provincial Grand Master, hurriedly assembled in an ante-room those

Leicester brethren who could be found, hastily appointed them on the spot to various Provincial Grand Offices, and then proceeded to introduce them as such to the Duke.

Perhaps the most notorious of all these cases of neglect is that of the linked Provinces of Berkshire and Buckinghamshire, presided over by the Marquis of Downshire. The *Berkshire Provincial Yearbook* for 1894 still repeated in detail the dismal history of the period some fifty years earlier, so deeply scarred into the province's soul. The chronicler of the state of these two provinces records of Lord Downshire: *though he reigned over the joint province fourteen years, he only held five Provincial Grand Lodges, in 1848 on the occasion of his Installation, and subsequently in 1850, 1852, 1858, and 1859. In 1861 he resigned.*

It was in the middle of the century, partly as a result of the state of this double Province, that the first decisive steps to bring order to the Provinces were taken by Grand Lodge which in 1857 passed a resolution directing the Grand Secretary to *procure a return of the number of Provincial Grand Lodges held in each Province during the past ten years, specifying those at which the Provincial Grand Master has presided in person and to return the same to Grand Lodge.* The return is of great interest in itself. On the whole the Provincial Grand Masters come out of it with mixed reputations. Not surprisingly one discovers that the twin Provinces of Buckinghamshire and Berkshire did not make any return at all. When pressed by the Grand Master why no return had been made the noble Marquis commented that he could not say when the last meeting had been held since no one could find the minute book. On the other hand even that return shows up inadequacies in the organisation of the General Secretary's office. No return was registered for West Lancashire, though correspondence in the Grand Secretary's office shows that the return was eventually made and received by him, while although Suffolk shows no return there is a letter from its Provincial Grand Secretary in the same office file:

I have casually observed in a Publication called the Masonic Observer that the G.L. have been procuring a return of the various P G lodges during the last ten years and I also see that Suffolk shews a nil return.

Permit me to say that no application whatsoever has been made to me which I am astonished at, your assistant being perfectly aware that I have for many years held the office of PG Secy.

One of the problems of the middle of the century had resulted from the way in which Provincial Grand Masters were chosen and appointed. The appointments gave a great deal of patronage to the Grand Master and threw a great deal of responsibility upon him. Lord Zetland in twenty-six years of office as Grand Master made thirty-three appointments as Provincial Grand Master; Lord Ripon, his successor, in four years made six; and eventually the Prince of Wales in twenty years made twenty-two. It was taken for granted that only noblemen of the highest rank and standing should be

appointed as Provincial Grand Master but inevitably there were charges of favouritism and political partiality.

The first step in making such an appointment was clearly to discover who was the leading nobleman in the Province. The trouble was that too often when such a person had been pitched upon for appointment it was discovered that he had the very great disadvantage that he was not eligible, often enough because he was not in fact a Freemason. In Cumberland for example at one vacancy it was felt that Sir James Graham would be acceptable as Provincial Grand Master. Unfortunately it could not proceed, because he was at that stage still only an Entered Apprentice and since the Duke of Sussex wanted him to be passed and raised in the lodge in which he had originally been initiated it was not possible to push him through quickly. Other names were suggested but they too presented the problem that no-one in Grand Lodge could discover whether or not they were Masons. In Kent the brethren came together to express the conviction *that the interests of Masonry in this county would be most materially benefited by the appointment of a Provincial Grand Master whose social position, local connections, and great Masonic abilities would confer dignity and influence upon our Order.* In 1860 a former Provincial Grand Master for Kent, an eminent QC, wrote to the *Freemasons' Magazine*: *My appointment would not, I believe, have been thought of had there been a nobleman or gentleman, having estates in the Province and settled there, willing to undertake the duties of the office.* When one was appointed his installation ceremony had to be interrupted so that he could be properly qualified by being installed into the chair of a private lodge before the rest of the ceremony could be completed.

Over and over again there were complaints coming from the Provinces about their disorganisation, complaints echoed also in the Masonic press. The *Freemasons' Magazine* reported about Somerset for example that the Province had no Provincial Grand Master but was operating under the Deputy Provincial Grand Master. The brethren had urged that the Grand Master appoint

some eminent, worthy brother, possessed of local influence to the office of Provincial Grand Master, for however active may be the Deputy Provincial Grand Master, however good a mason, however devoted he may be to the carrying out the duties of his office, where there is a want of a Provincial Grand Master of local stature, masonry rarely continues to flourish as it does when presided over by such a brother; and here we could remark that too many of our Provinces are without GMs, though nominally possessing them; many of them never having entered into Masonry for years and taking so little interest in the proceedings of the brethren that we doubt whether some of them could even tell us the names of their own deputies.

The same journal was very scathing about some of these officers.

We hope also that the Provincial Grand Masters or their Deputies – for in many cases the Grand Masters are merely ornamental appendages to the Order, serving by high sounding titles to give a false gloss to the position of Masonry in the Province – will be careful not only thoroughly to learn their own duties but to appoint no brother to office whom they are not fully convinced will do the same. It is only a few months since we were present at a Provincial Grand Lodge at which the Rt. Worshipful Provincial Grand Master (a brother of the highest standing in life and one who is universally revered in the district in which he lives) and nearly all, if not everyone of his Officers, read their parts, which were written for them on half-sheets of foolscap. Now this should not be, for there is nothing in the opening or closing of any Lodge, be it private or grand, which any man of ordinary intelligence (and none other should be admitted into Freemasonry) ought not to be able to commit to memory within an hour; many men would do so in ten minutes.

The story of how William Kelly came to be Provincial Grand Master of Leicestershire and Rutland is highly relevant. Kelly had served for some fifteen years as Deputy Provincial Grand Master to several Provincial Grand Masters and had indeed done much of the work of administering the Province and supervising its ritual. But by 1869 the Provincial Grand Master, Lord Howe, was unwell and gave notice of his intention to retire. Kelly declared that he too wished to retire, though there is clear evidence that he really would have liked to succeed but, as he wrote, *my social position was not high enough to fit me to be the Grand Master of the Province ... I considered it to be highly desirable that the head of Masonry in the Province should be a man in a far higher social position as regards wealth and rank than myself.* A possibility had been suggested, even mooted in Grand Lodge itself, that Lord Ferrers, who came of a distinguished Masonic family, should be appointed, but he was quite generally regarded as being too young and indeed he had only been initiated a few weeks earlier. One comment was *we don't want a boy pitch-forked over us.* Kelly then suggested that he himself be appointed *for a year or two* until Lord Ferrers shall have obtained the necessary experience. He explained to a friend:

I felt my occupying so distinguished a position as that of Provincial Grand Master permanently would not be advantageous to Masonry in the Province and at that time there was no brother of elevated rank to whom on his becoming masonically qualified it might after a time be transferred I freely admit that under present circumstances and as a temporary arrangement until Lord Ferrers or some other noble brother should be qualified to take it I should highly appreciate the rank of Provincial Grand Master not only for the present honour which it would confer upon me after many years performance of the actual duties of the office but especially as giving me a permanent position as a Past Grand Officer in the Grand Lodge where the Deputy Provincial Grand Masters are eminently ignored.

He was appointed as Provincial Grand Master: Lord Ferrers did become masonically qualified: and after three years Ferrers did succeed as Provincial Grand Master, and indeed did very well. However Kelly was to face further obstacles before he secured his longed-for status as Past Provincial Grand Master, but that is another story.

I mentioned earlier that the middle of the 1850s was a period of great turmoil within the Craft. This reflected problems of its organisation at a national level, a number of crises in relation to Grand Lodge itself and the direction being given to the Craft by its leaders. The long tenure of office by the Duke of Sussex, supported though he had been by a succession of Pro and Deputy Grand Masters, had almost inevitably led to some looseness in the Craft, while the Grand Secretary had held office for nearly fifty years during which time, increasingly, there were complaints of dilatoriness in the conduct of business. There were well-founded complaints for example that on occasion it took several years before Grand Lodge certificates were despatched or before even routine letters were acknowledged. The crisis became much more pronounced after the death of the Duke of Sussex, under his successor, Lord Zetland. The Duke of Sussex was posthumously charged with *having bequeathed Masonry as an heirloom to the political party of which the Earl of Zetland is a member*. There were by now many problems appearing in the reported communications of Grand Lodge, not least indeed about the fact that such communications were reported upon avidly in the Masonic press; there were complaints about the relationships between Grand Lodge and various overseas Lodges, above all questions about the status of Lodges in Canada and accusations that it was the dilatoriness of Grand Lodge and the incapacity of the Grand Secretary and his inability to answer letters or forward certificates which was leading to discontent there. So annoyed were the lodges there at their treatment that they eventually broke away to form its own independent Grand Lodge. These arguments set the tone for much of what followed. There were accusations that Freemasonry, under Lord Zetland, had become a plaything of national politics and politicians. There was a feeling of antagonism between what became known as *the Dais* running the craft and dissident groups amongst the members of Grand Lodge itself, and these dissident elements exploited and developed a growing feeling among some of the Provincial Masons that Grand Lodge was too much dominated by London at their expense. These elements were using these feelings as a weapon against the Grand Master and his associates. There were complaints that the agendas and proceedings of the regular communications of Grand Lodge were being manipulated for the benefit of the Dais and that Grand Lodge appointments were made always for the benefit of particular political groups associated with Lord Zetland. One Masonic magazine, the *Masonic Observer* commented: *We had occasion this time last year to draw attention to the unblushing effrontery with which the principal appointments in Grand Lodge were prostituted to political purposes*. There was certainly a strong and growing sense amongst a number of Lodges in the Provinces

that they were being neglected and that the source of this neglect was a failure of Provincial organisations. There was at the same time a number of crises in relation to Grand Lodge itself and the direction being given to the Craft by its leaders.

These arguments were extremely bitter, and were not helped by the interventions of the two leading Masonic newspapers, *The Freemasons' Magazine* and the *Masonic Observer* became especially vituperative about each other and about those who allegedly supported the other side. The circumstances of the foundation of the *Masonic Observer* are interesting:

The Masonic Observer was conceived and published for the purpose of combating the policy of Lord Zetland and Grand Lodge, in relation to Canada, and certain other objects of which I have not a clear communication. I believe at that time the Executive was very feebly conducted, through the incompetence of W. H. White, the Grand Secretary, who was really past his work; and other matters were not carried on with that vigour and promptitude which the interests of the Craft demanded. Lord Zetland showed a great deal of haughty pride; although ultimately he yielded.

The *Masonic Observer* from its outset, claimed to be the voice of the unheard Provincial Masons. It attacked the Grand Master for having chosen his Provincial Grand Masters from too narrow a clique, and then proceeded to attack the way in which gentlemen of the highest social importance were ignored:

In reading the accounts of the different Provincial Grand Lodges which have been held during the summer, no one can fail to be struck at the absence of nearly all the names of local influence and importance. With the exception of the Provincial Grand Master we look in vain for any of the county gentry. Indeed their apathy seems not to be confined to public meetings for we find the building committee of the New Masonic Hall at Leicester expressing their regret that the gentry generally, who were Members of the Order, had not supported the undertaking. ... We are however greatly mistaken if we have far to go in order to find the cause of this want of interest. It lies entirely in the mode of appointment to the higher offices in the Craft. ... It is notorious that with few exceptions there are in every Province in England Masons of a higher social rank than the Provincial Grand Master. What inducement then have such persons to interest themselves in the Craft. They must be content to serve as inferiors under one to whom they are socially and possibly in Masonic worth and knowledge also superiors.

The answer so far as the Editor was concerned was the annual or at least triennial election of the Provincial Grand Masters and the bestowal of a certain proportion of the honours of the craft by the brethren themselves. And yet another edition of the same magazine struck a blow for the

importance in the Province of some brethren of not quite so high a status as the Provincial Grand Master of high social standing.

It is very important that the leading noblemen and gentlemen in each county should give to the Craft the support of their name and influence. But it must frequently happen – and the more prosperous the Order is the oftener it will occur – that the detailed organisation of Masonry can be much better carried out by some brother who from position and circumstances is able to mix more frequently with the great body of the Lodges and so long as the work is efficiently done, we are quite content to see it performed by the Deputy Prov. Grand Master.

The magazine attacked the lackadaisical Provincial Grand Master who had been appointed to the Province virtually from outside:

When he does appear, he makes a few reappointments, one or two new ones (with regard to which he had taken advice of his Deputy, of course one of his own sort) and languidly expressed an amount of enthusiasm for which people did not give him credit before. ... They did not want him, they wanted someone else. However they got him and hoped the best, and soon found their worst fears realised. What is to be done? Why, they must grin and bear it. ... If elected by their Provincial Brethren they would be obliged to take some pains to satisfy them. Provincial Grand Lodges in places of shams would become realities with more respectable functions than eating and drinking on a larger scale than a Private Lodge. Nor should we hear anymore of motions displeasing the Clique in London being burked or shelved by obedient Provincial Grand Masters.

Here there is the real crux of the argument. There was the desire by the opposition to the Dais within Grand Lodge for its own ends to assert the independence of the Provinces against London.

Our Provincial Brethren will see with some indignation that the motion carried by Lord Carnarvon for sending the business papers of the Grand Lodge into the country – and in favour of which so many petitions have been presented – is virtually shelved for the present ... Provincial masons are, and must always be, at a disadvantage compared with their Brethren in London. Nothing can make up for having to cross half England, instead of cross the street to attend Grand Lodge We recommend our country brethren to attend Grand Lodge in June ... so as to secure justice for themselves ...

In order to make the visits of Provincial Masons to Grand Lodge easier the *Masonic Observer* organised a Provincial Mess. It announced:

In order to facilitate the attendance of Provincial Brethren at the Quarterly Communications in London, the following arrangement has been made:—

1. Any Provincial Mason, on payment of £1 annually will be entitled to attend the Provincial Mess at Freemasons Tavern, on the day of each Quarterly Communication, when he will be provided with a plain dinner and a pint of wine

Provincial Brethren attending the next Quarterly Communication ... will be provided with dinner, including wine, for 5/-

On another occasion:

At present, the Provinces feel as little concerned as to what takes place in London, as if it happened in New York. Utterly oblivious that they themselves compose the vast majority of Grand Lodge, and that for the London members to usurp the government of the craft is as much as if the Metropolitan members were to monopolise the government of England. ... Why should the choice of the elective officers of the Craft be virtually placed in the hands of one hundred London lodges, while the provinces have as much to do with the election as they have with that of his holiness the Pope?

Lord Carnarvon had certainly made himself the mouthpiece of the Provinces: *It was a monstrous thing that the control of the 500 lodges of the country should be left, from an accident of their geographical situation, to the control of a small section ...* And in almost the final number of the Magazine he was reported as claiming that *the country as well as London have a voice in the appointment of the Grand Master and the election of the members of the several boards ... also pointing out that Provincial Grand Lodges are characterised by 'the absence of nearly all the names of local influence and importance.*

Consistently the opposition drew attention to the alleged injustice of the way in which the regular Communications were conducted for the benefit of London masonry and in prejudice of the interests of those outside London. Important business, it was said, was kept to the end of the agenda so that either it could not be reached in time and thus had to be referred back to the Executive, or else pushed through after those Provincial Masons who had appeared had had to go in order to catch their trains home.

It was of course to be expected, considering the origin and constitution of the present Board, that they would get all the power they could into their hands, alike regardless of the laws and of the expense and inconvenience which necessarily accompanies all their schemes of centralisation. But the injustice of the proceeding is clear. In spite of a protest from several Provincial Brethren £275 was voted for the decoration of the Great Hall notwithstanding the uncertainty which surrounds the whole position of the Masonic buildings. The sum of £70 was also voted to patch up the organs in the Hall and Temple though the Grand Organist stated his opinion that such an outlay would be entirely wasted. So long as country funds are at the mercy of a London Board and a London Grand Lodge this unprincipled waste of charity funds will probably continue to prevail.

The leaders of the opposition included the Revd Portal and Lord Carnarvon, and it was no mere coincidence that these two were to be prominent in the formation of the Mark Degree, the history of which in the 1850s demonstrates the extent to which new meaning can be given to the stated Masonic principles of Brotherly Love. When in 1859 Carnarvon was elected as Grand Master of the Mark Degree his stated aims were not irrelevant to his attitudes to the Craft and reflect the many dissensions he had:

Whenever three Lodges existed in a district, be it a Masonic province or a county, he would erect them into a Province as regards Mark Masonry and appoint a Provincial Grand Master to preside over them. ... He considered the position of a Provincial Grand Master so important and responsible that he would never give his consent to placing anyone in the office who was not prepared fully and adequately to discharge the duties he undertook, it being his opinion that no man had a right to accept a situation the duties of which he could not properly fulfil.

It is also of interest that the patents by which Provincial Grand Masters in the Mark Degree were appointed for a period of three years at a time and needed to be renewed thereafter, unlike those for Provincial Grand Masters in the Craft.

Perhaps the last word in this exchange might be left to the *Freemasons' Magazine*:

In many Provinces notwithstanding the great advancement of Masonry the Grand Lodge is a mere annual fair for collars and aprons and the Lodges are languishing so that considerable towns are without a Lodge or with a warrant alone – the last symbol of a dying Lodge. It is on account of such things that the moment a zealous Grand Master is appointed to a province masonry revives. Lodges are resuscitated in the various towns and a great accession of members follows. We say that Masonry has no business to revive, because it has no business to die out; but it is where there is a Grand Master who is a nullity or a Provincial Grand Lodge is conducted by incapables and nullities that Masonry does die out. A purgation of the Provincial Grand Lodge is urgently required if Masonry is to be represented as an institution engaged in the pursuit of the moral sciences of philosophy and the arts. Men whose mental endowments do not qualify them to hold the chair of a lodge and ought not to be seen outside the walls of their lodges as known masons are paraded in provincial dignities before the public ... This is a state of affairs which though it lasted while Masonry was more obscure cannot continue in this day when public attention having been more closely called to masonry, a vigorous scrutiny of those holding prominent office will be maintained by the public.

There were also criticisms of the ways in which even at the Provincial level unsuitable appointments were being made, such as appointing a tailor as Provincial Grand Superintendent of Works.

The whole case is too strong a commentary on the Book of Constitutions, showing how, in many cases, it is out of keeping with the present state of society and the advancement of the craft; and on the administration of the laws which enables small cliques to dominate Provincial Grand Lodge and distribute offices, reckless of qualification. It must necessarily follow under such a system that the insignificant members of the several cliques are loaded with honours and that many of the worthiest members of local lodges are left unnoticed.

If however we see a greatly increased number of lodges and can assume a parallel growth in the numbers of individual freemasons, we must look for reasons for it. In this Magazine it has been too often shown how unsatisfactory is the condition of Provincial Grand Lodges ... In the hurryscurry of mixing up a Grand Lodge and a local lodge and in the desire in too many instances to let the important personage who officiates as Provincial Grand Master get away as early as he can, a list of nominations is made out, without thought and without regard to the consequences; but were Provincial Grand Lodges more frequently held there would be a better knowledge of the state of the province and a better acquaintance with the members and their qualifications for office.

As against that position there is the contrast that can be drawn with the situation of the Craft during the second half of the nineteenth century. It is now common form amongst modern historians of masonry that it is then that there occurs an enormous expansion of Freemasonry in England, even although it is remarkable how limited is our appreciation of the extent of that growth. In terms of the numbers of Lodges we can judge that growth quite accurately. While between 1820 and 1859 some two hundred and fifty new Lodges were formed in the Provinces there were over seven hundred and ninety new Provincial Lodges founded between 1860 and 1899. These were not fly-by-night affairs. While many lodges formed during the first half of the century seem to have had a very short life most of these later Lodges were still in existence in the middle of the twentieth century. Of the fifty-five lodges that seem to have lapsed by 1900, for whatever reason it might have been, only four of them had been founded after 1860. The period 1860 to 1900 therefore sees Freemasonry expanded almost beyond recognition. Curiously enough what we cannot do is to quantify this growth in terms of individual membership. Despite all the annual returns made by Lodge Secretaries and Provincial Registrars and faithfully sent in to Grand Lodge there seems nowhere to be any note of the annual total of Freemasons for the period between 1850 and 1901.

If however we see a greatly increased number of lodges and can assume a parallel growth in the numbers of individual freemasons, we must look for reasons for it. I would certainly suggest that one of these is the greater publicity which came to the Craft following the emergence of Albert Edward, Prince of Wales, as one of the leading members not only of it but also of most of the various degrees and orders that came to be associated

with the Craft. It became very socially acceptable to be known as a Mason. Indeed, when the news of the Prince's initiation was first published the *Freemasons' Magazine* suggested that large numbers would wish to become Masons for what many masons would consider to be the wrong reasons.

The year just completed marks a new era in Freemasonry in Great Britain. Having once more connected with our Order a member of the Royal Family ... we may expect a large addition to our ranks from the higher circles of society, and in consequence additional prosperity to the Order, both in numbers and its influence; and no doubt from the expected accessions to our ranks, the charities will meet with that increased support which they so eminently deserve.

A short while later the *Freemasons' Magazine* commented further:

There are symptoms that Freemasonry is about to attract more of public attention. The notice given to the initiation of the Prince of Wales is only one of these indications; but if the Prince should be elected Grand Master, then the result would be unequivocal. There are many who will regret that any greater degree of publicity should be given to our institution, there are many who would clamour for it, and it is certainly worthy of consideration how far Masonry may be affected by such external influences. Masonry has been public enough before, it is public enough elsewhere than in London, and yet to a great number of Masons there is no conception of Masonry beyond the Lodge-room.

It was certainly clear that it was not until after Lord Zetland had retired as Grand Master that relations improved. The appointment of Lord Carnarvon as Deputy Grand Master and subsequently (after the election of the Prince of Wales as Grand Master) as Pro-Grand Master defused much of the Provincial discontent. If one might use the concept of 'Poacher turned Game Keeper' to describe this appointment it is not altogether disrespectful to point to the way in which one of the principal spokesmen of the opposition to the establishment had become part of it. At the same time there was clearly recognition in Grand Lodge of the need to keep in step with the Provinces and to recognise the general discontent of many Provincial Masons. The lackadaisical treatment by Provincial Grand Masters of their Provincial Grand Lodges was not going to be permitted, and Grand Lodge laid down clearly: *it is the opinion of Grand Lodge that a Provincial Grand Lodge should be held in each Province at least once in every year either by the Provincial Grand Master or his Deputy.* The creation of an effective administration within each Province was clearly an important result of the arguments of these years. It is not too much to say that it was in the 1850s that the Provincial Grand Lodge system as we know it was firmly established. The admission of Provincial Masons to Grand Lodge rank must have gone far to mollify provincial susceptibilities, while

perhaps the greater physical ease of moving from the Provinces to London for Quarterly Communications would have helped. Equally, the beginning of a process whereby Provincial masons were given specific rank in Grand Lodge as distinct from having membership consequent on being the master or past master of a Lodge would have lead many of them to feel a part of the governing body.

This in turn had an enormous impact upon the general state of the Craft during the rest of this century. I have pointed already to the fact of the expansion of the numbers of Lodges during this period, but it must be emphasised that the expansion of the number of Lodges is far from being evenly spread over the country. It varies considerably from Masonic Province to Masonic Province, and I would suggest that among the wide variety of factors explaining this differential expansion, not least of them is the influence of individual Provincial Grand Masters. If I may quote some figures; over the period from 1830 to 1860 there were one hundred and eighty new Lodges founded outside London, but over the next five decades the figures for new Provincial Lodges are two hundred and twenty one [1860–69], two hundred and nineteen [1870–79], one hundred and sixty seven [1880–89], one hundred and seventy five [1890–99], and two hundred and twenty six [1900–1909]. Some of these, such as in the Provinces of Essex or Kent, were in the outskirts of London and might be regarded as only technically 'Provincial', but there has to be some other explanation for the one hundred and forty three such foundations in Lancashire, or the fifty-eight over the same period in Yorkshire. Cheshire saw forty-four new Lodges, Northumberland saw thirty-seven, and Durham saw thirty-three. Some of this trend must be linked to demographic and economic changes in the north of England, marking the growth of populations and the great wealth of the area. But on looking further, it is not irrelevant that these are areas of strong Masonic influences where there was stability and strong Masonic leadership. Cheshire had two Provincial Grand Masters between 1860 and 1900; Durham three between 1847 and 1900; East Lancashire two between 1856 and 1899; West Lancashire two between 1865 and 1898; and Northumberland four between 1844 and 1906. While long tenure in itself proves nothing, and indeed could well cover indolence and inaction, there are strong indications of stability in these provinces and this raises the issue of the extent to which the Provincial Grand Masters actively promoted the Craft. In West Lancashire, the Deputy Provincial Grand Master reported to London:

It has always been understood that owing to the physical defect of the Right Worshipful Provincial Grand Master (who is very deaf) the duties devolved upon the deputy Provincial Grand Master

The Deputy Provincial Grand Master had served as such for over ten years and on promotion to Provincial Grand Master remained very active in his Province.

There is a further feature of this half-century, the development of the purpose-built masonic hall. Till then most lodges held their meetings in taverns, but the middle of the century saw a sustained drive for the building and consecration of masonic halls, a drive which has been seen as an expression for the desire for respectability, an important aspect of the rising middle classes in Victorian England. The masonic press expresses over and over again the need to leave the taverns which had earlier been closely associated with lodge meetings and to replace them by buildings more in common with the new image which was now appearing as essential to masonry.

There remains a considerable need for additional work at a local level into the details of this expansion. Local masonic historians must examine the structures of their own provinces, and above all look at the likely links between new local prosperity, newly emerging middle classes, and new enrolments into Freemasonry. For instance, one survey into the growth in the Province of Durham points to an increase in colliery managers and the growth in local numbers of master mariners as having been the basis for this growth. Published research into developments of Freemasonry in Wolverhampton points to similar links between the economic history of the locality and developments in local Freemasonry. We do really need detailed analysis of these key provinces in order to throw an accurate light upon their nature, and in the meantime all that we can do is to make the obvious conclusion that Freemasonry had become extremely attractive to newly active social classes. We can also make the links with those who had now become upwardly mobile and the earlier re-organisation and creation of a regularly organised system of Provincial Grand Lodges with their socially desirable hierarchy of Provincial Grand Offices.

The controversies surrounding Grand Lodge, the arguments between the Dais and Lord Carnarvon, were not just petty grievances and the results of personal rivalries and jealousies. The eventual victory of Lord Carnarvon and his circle, as seen in his appointment as Deputy Grand Master and thereafter as Pro-Grand Master, were to lead directly to the development of Provincial Masonry as suggested above. Nor would I suggest that all of a sudden everything was peace and light in Grand Lodge. In rereading some of the earlier Prestonian lectures, I was greatly struck by the remarks made by Sir James Stubbs about *rows and arguments* proliferating in the Quarterly Communications during his own period as Grand Secretary. I was struck too by his description of Sir Alfred Robbins, whom I quote, *in his earlier years had been a thorn in the flesh of the Masonic Establishment [but] became a great if overbearing President of the Board of General Purposes. He was a classic example of poacher turned gamekeeper.* I wonder who in future will in his own turn fall to be so described.

For some considerable period of time, indeed since I first began research into Masonic history, my aim has been to look at Masonry in the Provinces and to ask the basic question behind the official title of this lecture. What indeed has been the contribution of Provincial Masonry to the Craft as a

whole. Obviously it provided a large body of members, and without that solid base none of the various institutions and charities associated with Masonry could have existed. But I would now suggest that it was in the middle of the nineteenth century, a time when there were great changes occurring within society as a whole, changes in the make up of the population, changes in the regional distribution of the population, changes in the political attitudes of the population, that Grand Lodge itself found itself faced to look outwards at a broader perspective, to realise that the cosy manner in which in many ways it had managed to exist for the first fifty years after the Union was no longer suitable for the rest of the century.

My answer then is that the relations between Provincial Masonry and the central organisation of Freemasonry go in two directions at once. So long as London remained as disorganised as it was there was no chance of the Craft expanding. It was the force coming from the Provinces, through the discontent expressed by Lord Carnarvon, himself an active Provincial Grand Master for Somerset, which led to the recognition of a change. And it was the implementation of changes in Grand Lodge which encouraged the phenomenal growth in the Craft.

LIEUTENANT-GENERAL SIR CHARLES WARREN,
G.C.M.G., K.C.B.

W.Bro. M. A. Robinson, P.P.G.Reg.

At the meeting of the Lodge Quatuor Coronati, held at Freemasons' Hall, Great Queen Street, on Friday the 4th of March 1927. The Worshipful Master read an *In Memoriam* from which this is a very condensed extract. Since our Lodge last met it has lost its oldest member. Our final surviving Founder has passed from us in the person of R.W.Bro. Sir Charles Warren. Indeed so high was the esteem in which he was held by his Masonic colleagues in Quatuor Coronati that he was unanimously chosen to be its first Master; and the consecration of the Lodge was deferred for about eighteen months, awaiting his return to England, so that he should then be present to be installed in office in 1886.

In this same *In Memoriam* the Master said, *His fame will be mainly and permanently associated with his successful work in excavating the Jerusalem of Biblical times, buried mostly some seventy feet beneath the streets of the present city.* In his book *Blood on the Mountain* Richard Andrews refers to the work that Lieutenant Charles Warren carried out for the Palestine Exploration Fund, and it is this extensive work that is of so much interest to Freemasons today. But what was the Palestine Exploration Fund? To answer that question I sought the advice of W.Bro. Aubrey Newman, who referred me to a book entitled *Measuring Jerusalem*, written by John James Moscrop. He writes that the main purpose for which the Fund was founded in 1865 was to increase knowledge of the Lands of the Bible, which before that time had been closed to all but the most hardened explorers. The reason for this was that the area had been under Islamic control since the twelfth Century A.D. On Friday the 2 October 1187, on the anniversary of Muhammad's night journey from Mecca to the Sakhra, Moslem troops under the command of Saladin re-entered the Holy City, less than ninety years after the bloody conquest by the leaders of the first Crusade. Although Saladin did allow Christian pilgrims access to the Holy sights they did so at great risk from attack by local Moslems.

In the early part of the nineteenth century Napoleon Bonaparte took an army to Egypt. His object was not Egypt, but to take Constantinople and gain control of the Levant (Lebanon), and thereby control the Mediterranean coast. He made his way up the Mediterranean coast as far as Acre where he found the English under Sir Sydney Smith, who together with the Turks forced him to retreat. This event left the area open to Western penetration and influence. Suddenly the Holy Land became a real place that could be investigated, explored and visited. From 1800 until 1831 a number of Europeans travelled to the Holy Land, many disguised as Arabs, and a few even converted to Islam in order to pursue their travels. From 1831 until 1840 the Holy Land attracted many scholars taking the opportunity to investigate the Holy places. Non-missionary Societies were set up to advance

scholarship, and to some extent British military and political interests. The status of Britain in the Holy Land was high, and there was strong support from the middle classes who at this time were becoming richer due to the wealth being created by the Industrial Revolution. One of these societies was the P.E.F. (Palestine Exploration Fund). The fund relied upon donations from supporters, and it is interesting to note that Grand Lodge and many private Lodges supported the fund including the Provincial Grand Lodge of Leicestershire and Rutland, which gave £1. 1s. together with St John's Lodge, John of Gaunt Lodge, the Chapter of Fortitude, Ferrers and Ivanhoe Lodge, and the Rutland Lodge, all of whom gave £1. 1s.

At the inaugural meeting its objects were laid out appealing to the public for funds, which were to be used for the purpose of exploring Jerusalem, and other Holy Land sites. The pious hope was expressed that *'biblical scholars may yet receive assistance in illustrating the sacred texts from the careful observations of the manners and people of the Holy Land'*. This objective was even more clearly expressed by the Archbishop of York, who was to be the President of the fund, when he said: *This country of Palestine belongs to you and to me. It is essentially ours*, and placing this comment against others made at that first meeting it is very clear how important Palestine was to England in this respect. But although its plans were grand, the P.E.F. had very little funds, and relied upon the generosity of its supporters; it had no offices, no paid employees and no explorer or surveyor. The Archbishop wrote to the Earl de Gray and Rippon requesting the assistance of Charles Wilson a Royal Engineer, the fund did in fact give some financial support, and the military authorities considered his work to be of considerable importance to British military intelligence of that very sensitive area. It is interesting to note that after Charles Wilson returned in June 1865, he was instructed by the fund to return to Palestine; they gave him a formidable itinerary, one which coincided with military interests, and surveys concerning the making of maps. However Charles Wilson's extensive work turned out to be very disappointing from the point of view of the Fund. But his amateur archaeological investigations had been relatively cheap, and he did create considerable interest in Palestine and its Holy sites. At the end of 1866 the Fund requested the assistance of an officer and three NCOs to continue the work of Charles Wilson, and on February 15th, 1867, Lieutenant Charles Warren arrived in Palestine.

Lieutenant Charles Warren had been initiated into the Royal Lodge of Friendship No. 345, renumbered No. 278 (Gibraltar). He made very rapid progress, joining the Royal Arch in 1861, and joined a number of other Lodges as he travelled the world during his military career, and became the first Master of the Quatuor Coronati Lodge. It is very clear that he had a great interest in Freemasonry, and this must have influenced him in his work on behalf of the P.E.F. He wrote a paper for Quatuor Coronati based on his observations while in the Middle East. After his arrival he set off for the Jordan valley where he made a study of the customs of the Ta'amireh Bedouin. He wrote in one of his reports to the P.E.F. full details of an

execution that he had witnessed. Warren wrote that it was *truly barbarous*. Charles Warren wrote this report from the Mediterranean Hotel in Jerusalem, on New Year's Day 1868.

Charles Warren's main interest however lay in Jerusalem, directed as he was by the P.E.F. In its Quarterly Statement the P.E.F. stated, *The Holy City must always remain the central point of interest; and to it we must always gravitate.*

Charles Warren's work was mainly concentrated on the Temple Mount, and because of this he had to face a running battle with the Turkish authorities. He had already experienced problems with the climate, and local people. Many of Charles Warren's reports to the P.E.F. give details of the sort of problems he had to face, and here is an extract from one of those reports. *In photography we have been most successful, Corporal Phillips having produced some of the most perfect negatives I have ever seen. The hot dry air has, however, spoilt all the photographic apparatus, and with the exception of the lens, it will be of no use after this tour till it is repaired. On return to Jerusalem I shall send Corporal Phillips home with the negatives, which I think will number 200. My great fear is that some mishap may befall them before we get safe across the Jordan. These people are very queer. They take the corporal in his tent for a magician practicing the black art, and very little would induce them to stone him to death.*

Charles Warren faced many personal dangers during the excavations that he carried out on the Temple Mount, and his reports contain details of some of these. On one occasion he gives a detailed description of a passage only 1ft 4ins high with 4ins of breathing space where they had difficulty in twisting their necks round properly. However Charles Warren was always suitably modest about the dangers, but the Dean of Westminster who was invited by the P.E.F. to write an introduction to Charles Warren's book *The Recovery of Jerusalem*, wrote *That the whole series of their progress was a succession of 'lucky escapes'. Huge stones were day after day ready to fall on their heads. One of the explorers was so severely injured that he could barely crawl out into the open air.* In another report on the progress of works we find the following, and here I have condensed the very detailed report from Charles Warren:

At the northern end of the Haram Area are two tank mouths which were not examined by Captain Wilson. They are listed on the plan as 16 and 17. I was unable to get down on account of the small size of the opening. On Monday last I went again to this garden to have another try at these cisterns. On sounding I found it 42ft. down to the water. I tried to descend, but to no purpose until I had nearly stripped to the skin. On getting down to the water I found it only three feet deep, and concluding that help would be required in measuring, I signaled for Sergeant Birtle to come down. On lighting up the magnesium wire, and looking about me, I was astonished, my first impression being that I had got into a church. I could see arch upon arch to north and east, apparently rows of them.

After taking considerable measurements he found that the whole structure consisted of nine rectangular bays.

In his report Charles Warren concluded: *The impression that I had got into a church still remains on my mind, I do not exactly know why; they are so unlike any known tanks in Jerusalem and so very different from the substructions at the south-east angle Haram Area. I cannot believe that such a structure as this was built merely for a tank.*

Much of Charles Warren's work on the Temple Mount took place within, and under the Haram al-Sharif (Noble Enclosure). Within the confines of the Haram is the Dome of the Rock, the third most Holy place of Islam, and beneath is the *sakhra*, the exposed area of bedrock traditionally accepted as part of the holy Mount Moriah. It was here that according to the account in the Bible, King Solomon built the first Temple, and to this day the exact location of that Temple is unknown, because Herod the Great, commencing in 19 BC built his magnificent Temple on a platform of great blocks, covering the whole site. Charles Warren in a report to the P.E.F. says that the corner stone at the South East Angle had a weight of one hundred tons.

In 1997 the Israelis reopened one section of an ancient tunnel which ran along the haram platform, and before being stopped by riots caused by the local Moslems, were able to observe the incredible degree of accuracy which had been achieved on the external face of the masonry.

Charles Warren sent incredible detail to the P.E.F. of the excavation that he and his team had completed during their time on the Temple Mount. He complained on a number of occasions that he was short of funds, and had to use his own financial resource to support his work.

A report of work carried out on the 10th of October 1867 went as follows:

On Friday, having arrived at a depth of 79ft, the men were breaking up a stone at the bottom of the shaft. Suddenly the ground gave way, down went the stone and the hammer, the men barely saving themselves. They at once rushed up and told the sergeant they had found a bottomless pit. The report then gives great detail of the construction of the workings, and goes on to describe Charles Warren's descent as follows: One is now at a depth of 79ft from the surface, and from here we commence the exploring of the "bottomless pit". After dropping the rope down, we found that it was only six feet deep, though it looks black enough for anything. Climbing down we found ourselves in a passage running south from the haram area 4ft high by 2ft wide, and we explored the passage. It at once struck me that it was one of the overflow aqueducts from the Temple of Solomon, and that there might be a water conduit underneath.

Here the report says that further exploring was not possible due to the increased restriction of the passage, and due to the lack of timber they were unable to sink further shafts.

Charles Warren wrote in a letter to the P.E.F. dated 22 October 1867:

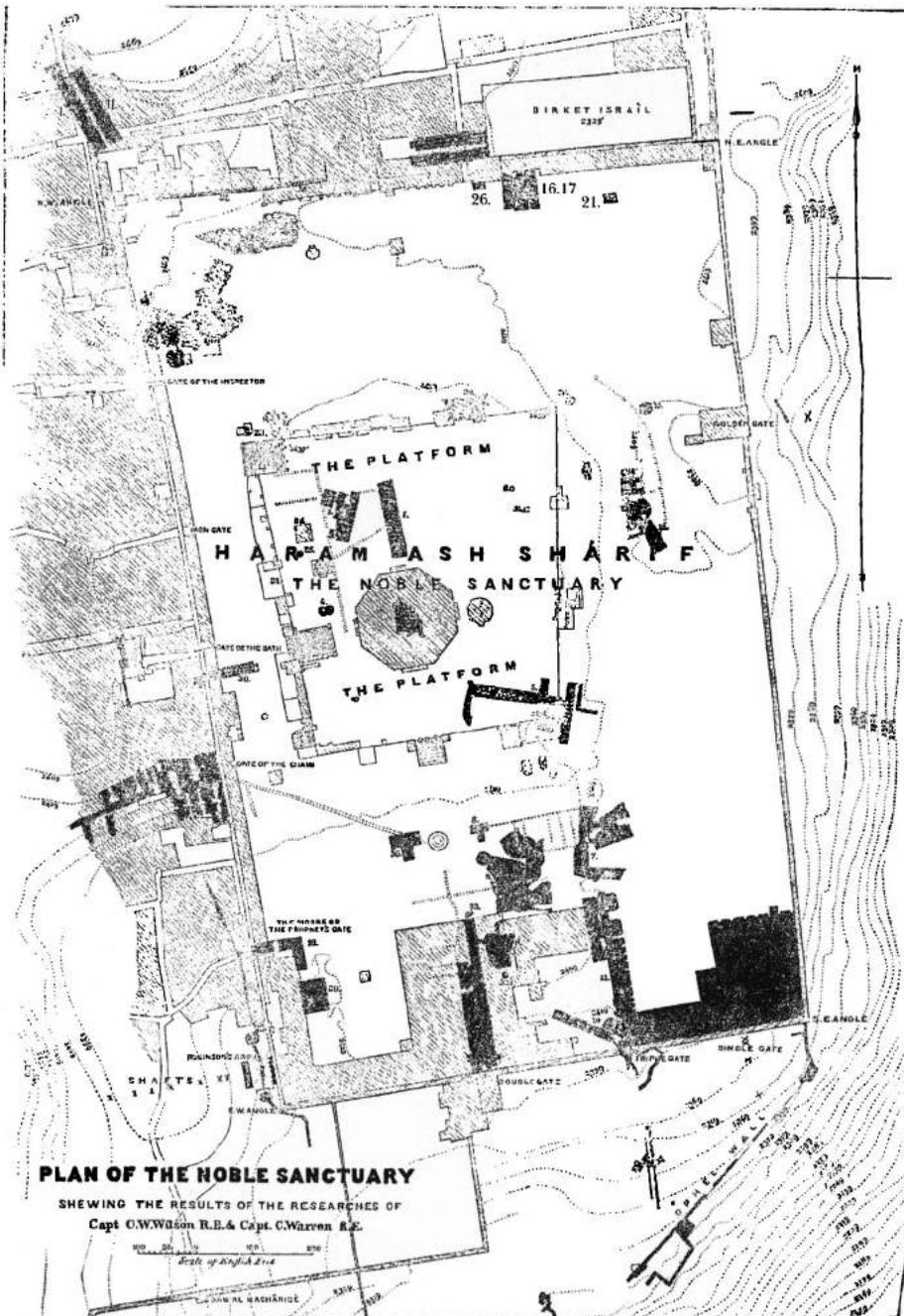
In a former letter I stated that I believe that there was another system of vaults under the present vaults (of Solomon's Stables).....and in a sketch I showed a point where I expected the entrance would be.....on Wednesday. To our great delight the hoped-for entrance was found. I send you a plan which I made yesterday immediately it was open; you will see that the stones are of great size, one of them 15 feet long.....The passage is 3 feet wide, and is perpendicular to the south wall of the Sanctuary.....after 60 feet (inside the haram) the roof stones disappear. On the east side there is a passage blocked up.....at present I have no clue as to the use of this passage.

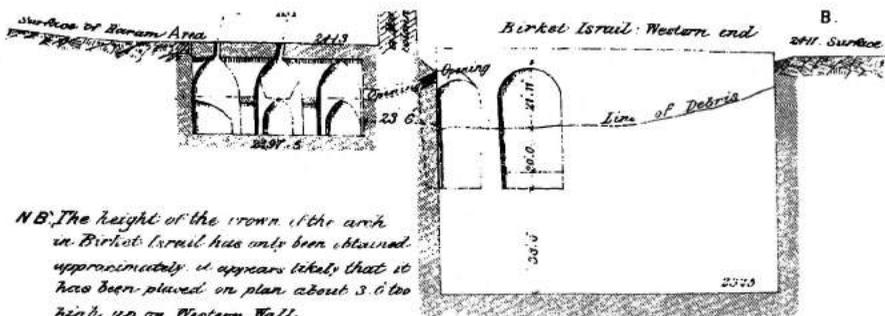
Warren later concluded that this passage was the Kidron outlet for the drainage of the Altar of Solomon's Temple via Cistern V.

Because of the problems facing him from the religious authorities, Charles Warren knew that he would be unable to penetrate as much of the Temple Mount area as he would wish, but one day he vaulted over a protective railing onto the Sakhra to investigate two pieces of stonc flagging which lay side by side set into the surface. He managed to get his fingers into the joint between the flagstones and realized that there was a hollow underneath. The cave under the Sakhra had a circular stone lid set into the floor which covered the entrance to a narrow shaft known to the Moslems as the Well of Souls. It was forbidden for Warren to investigate this entrance, but he now believed he had a chance via the flag stones above. He made certain arrangements to carry out a clandestine investigation. Warren planned his mission with military precision. He had in his company two ladies who insisted that the mosque officials show them the cave under the Sakhra. During this distraction Warren took three minutes to lever the northernmost piece of flagstone from its bed of mortar. Then with both hands he lifted the flagstone, however his left arm was weak from a fall that he had suffered in Gibraltar and it gave way. The stone fell with a crash. Warren would have been exposed if it had not been for the quick wit of one of the ladies, who silenced the arising suspicion of the guide by asking if the wind had not risen and slammed the door. Undeterred Warren disappeared down the hole. At the bottom, he found a channel filled with soft earth and dust. It was about 3 ft. deep, and 2 ft. wide. It ran northwards for about 11 ft. where it was blocked by rough masonry. Warren's survey of this channel tallied with his assessment of the position of the altar outside Solomon's Temple which he situated to the south of the Sakhra over Cistern V. He concluded:

'The solution I propose is that above this rock was the chamber of the washers of the temple: here were the innards etcetera cleaned, and this gutter carried the blood and refuse to co-mingle with that from the altar, and then run into Kidron by the passage we discovered under the Single gate.'

We may question the use of such a gutter to channel the blood of sacrifice until we read in Kings 1 Chapter 8 Verse 63 that Solomon sacrificed



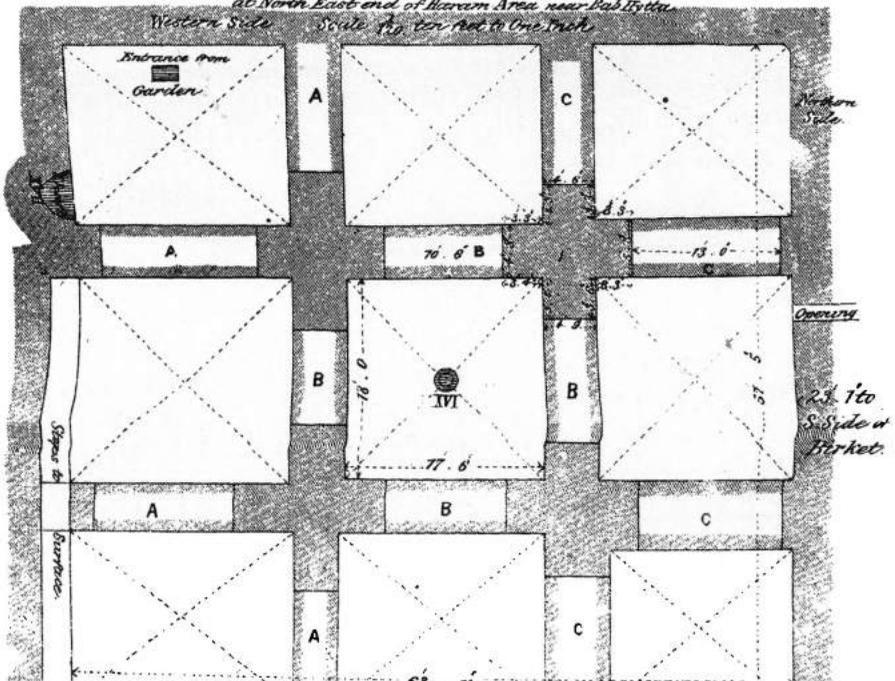


NB. The height of the crown of the arch in Birket Israel has only been obtained approximately. It appears likely that it has been placed on plan about 3.6 feet high up on Western Wall.

Plan & Section of a remarkable Cistern XVI. XVII.

at North East end of Haram Area near Dab Istia

Western Side Scale 1/4" for Feet to One Inch



Draw showing the position of cistern XVI. XVII. with regard to Birket Israel. See Ordnance Survey Plan of the Haram Area. 500.



B

twenty two thousand head of cattle and one hundred and twenty thousand sheep as fellowship-offerings. The first book of Kings also describes how Solomon set five of the ten lavers for the washing of entrails on the northern side of the temple entrance, and we can presume that Charles Warren was referring to this, and if he is correct his findings on the Sakhra reinforce his view of the position of King Solomon's Temple. It is very clear from the high risks that Warren was prepared to take that the position of King Solomon's Temple held a particular fascination for him.

In the letter which mentioned the existence of Solomon's Stables, Charles Warren was referring to the vaults which the Templars, during the time they were on the Temple Mount, converted into storage quarters and accommodation, which they named *Solomon's Stables*. Still in existence, they were converted in 1998 into the largest mosque of the Haram.

Our Brother Lieutenant-General Sir Charles Warren kept his involvement in Freemasonry very private, and after his death, when his grandson and biographer Watkin Williams wished to gain information, he found it very difficult to obtain any detail about his Grandfather's life as a Freemason. The Grand Secretary of The United Grand Lodge wrote a letter to Watkin Williams as follows:

Dear Sir and Brother

I regret not having replied earlier to your letter of the 12th January. I have taken advice on the manner to which you refer. It is felt that it would be inappropriate for a reference to be made in the biography of your Grandfather, the late General Sir Charles Warren, beyond the brief statement of his Masonic services which are outlined in the first paragraph on page No. 17a, and perhaps some abbreviation of the two following paragraphs.

The account of the speech which follows in your notes, it is thought should certainly be omitted.

Yours faithfully and fraternally.

Dep.G.S.

The speech which seemed to give cause for concern was a response made by Charles Warren in which he said *Brethren....I am deeply impressed with the good done by Masonry in foreign lands, and the important feature it is in bringing together so many who would not otherwise have an opportunity of knowing each other...In Palestine, Masonry brought together persons of different races and creeds, who were otherwise not likely to have met, and I may mention among others whose acquaintance I made, the name of Herr Petermann, of Berlin, the distinguished occidental linguist. While grubbing among the ruins of the Temple of King Solomon, I had ample opportunity of observing the good work of Masons in Palestine, and my thanks are due to many for the valuable assistance they gave me in my work. On one occa-*

sion I had the pleasure in assisting in opening a Lodge in a cavern which runs nearly under the old Temple, the members of which, though few in number, represented the East and West. There was an Englishman, an American, a German, a Frenchman, an Armenian, and a Greek, and also a Hebrew.

Watkin Williams was researching the biography of his Grandfather in 1936 and this may be the reason that the United Grand Lodge was so concerned about the contents of the speech.

Brethren, this paper represents only a very small part of the life of our Brother Lieutenant-General Sir Charles Warren. A man who served his country at a time when the sun did not set on the British Empire; a time when many of the old beliefs and traditions were being questioned. His extensive work for the P.E.F. has to date never been equalled by any man, and until we see the Temple Mount free of human conflict further investigation will not be possible. However, his many references to the Temple of Solomon will be of interest to Freemasons down the ages, and we can be sure that one day his work will be continued, and maybe the Temple Mount will then give up its secrets.

MASONIC PERSONALITIES AS SEEN THROUGH THE BYRON CONNECTION

PART FOUR

**Right Worshipful Bro. Sir Frederick Gustavus Fowke, Bt.
(1851–1856)**

Provincial Grand Master, Leicestershire

W.Bro. A. D. Herbert, P.P.G.Std B.

When Sir Frederick was invited by the Grand Master, the Earl of Zetland, to become Provincial Grand Master of this Province, he knew that age and infirmity would be limiting factors in performing the duties of this important role. Nevertheless he felt it a great honour to attain the position held by his father from 1774 until his death in 1786, and his desire to serve the Order was undiminished. He spoke the following words at his Installation ceremony:

... I feel conscious that I am animated by the same zeal for the Order that I ever possessed and trust with the aid of my Wardens and other officers of the Provincial Grand Lodge, the Province may continue to flourish, for I should indeed grieve if Masonry declined in it under my too feeble sway and superintendence.

The Installation took place on St George's Day, 23rd April 1851, with Sir Frederick now in his seventieth year, at the Bell Hotel in Humberstone Gate. He made a speech to the many Masons assembled on this joyous occasion outlining his Masonic career to date. I have used much of the information contained therein in writing this biography so there is no need to repeat it in full here, but we can mention the press report of the introduction to the speech which set the scene:

Wednesday last was a high day for the Brethren of the Craft of the Province of Leicester. On that day the Brethren met in great force from town and county, and of friends from a distance not a few, to be present and assist in the Installation of that highly esteemed Mason and amiable man, Sir Frederick Gustavus Fowke, Bart., as Provincial Grand Master for this Province, in room of the late lamented Lord Rancliffe.

Brother Dobie, Grand Registrar; Bro. White, Grand Secretary; and Bro. Lawrence Thompson, Past Senior Grand Deacon from the Grand Lodge in London lent their valuable aid in the performance of the ceremony, after which the Brethren sat down to a superb banquet, served in the well-known, unsurpassable style of the Provincial Grand Purveyor, Bro. Cuff of the Bell Hotel and Masonic Hall in this town. Several admirable and characteristic speeches were delivered in the course of the evening; and harmony was skilfully and pleasingly promoted by Bro. Mavius, Provincial Grand Organist; and Bros. Gill, Windram, Brown, Palmer and

others, among them, not last nor least, the Right Worshipful Provincial Grand Master himself, of whom we are glad to be able to state that his health, though still infirm, appears to be much improved. Lord Howe would have been present but from illness and an obligation to be elsewhere on the day appointed for the installation, his lordship was necessitated to supply his place by one of those kind and affectionate letters which none know better how to write the expression of genuine and heartfelt feeling than he.

In addition to being Provincial Grand Master, he was also a member of the Chapter of Observance and the Encampment of Mount Carmel, two Lodges of Masonic Knight Templars, and was the Provincial Grand Commander of this Order in this Province. He was also Provincial Grand Superintendent of Royal Arch Masonry for Leicestershire and he remained a member of The Prince of Wales Lodge, his mother lodge until his death.

Following his installation he writes to Kelly:

Nothing could be more gratifying to me than the number in which my Installation passed off. With regard to the attendance it is my own fault that one or perhaps two, high in the order were not present. I find that some consider it not Etiquette to accept invitations merely from a circular signed by a secretary, at least in matters of this kind, where a personal communication is generally expected from the individual to be promoted in the Craft.

The non-attendance of three members of John of Gaunt Lodge without any explanation certainly surprised me. I think of holding a Provincial Grand Lodge sometime in July, which may be considered as the annual festival. I will then see what some of these Grand Officers are made of.

When he writes on 29th May 1851 his letter indicates that he was writing from Sibleby where he had gone to consult Mr Dalton. He had recently had a bad attack of influenza. We shall hear quite a lot of Mr Dalton from now on. He was of a similar age to Sir Frederick and appears to have been a medical practitioner. He devoted himself to caring for the family and was to remain with Sir Frederick until the end. His full name was John Haywood Dalton and he was a member of St John's Lodge, being initiated in 1811, although he probably was not an active Mason, never attaining the office of Warden or Master. It may however have been through the Lodge that the relationship built up.

It was probably at this time that the handsome portrait of Sir Frederick as Provincial Grand Master was painted by Scott. This portrait adorns the walls of the Holmes Temple. In 1852 Mrs Buck, an amateur artist and wife of the Worshipful Master of St John's Lodge that year, painted a meritorious copy of the Scott portrait to be presented to the John of Gaunt Lodge. This copy hangs on the back stairs. Sir Frederick also presented at this time an engraved portrait of his mentor Bro. Waller Rodwell Wright,

who had initiated him into Masonry in 1813, to the John of Gaunt Lodge as well as a number of other items to the two existing Lodges.

On 13th January 1852 Sir Frederick writes to Kelly:

I have written a line to Bro. Cooke to say that I hope both Lodges will support Mr Stallard as a candidate for the situation of Surgeon to the Infirmary. A medical friend of mine says he believes there is not a more scientific or skilful operator in the profession. I have just hinted to Bro. Cooke that we all know we ought to serve a Brother 'in all his lawful undertakings' so far as we can, consistently with our feelings of justice towards others and the especial interests of our own family circle.

Bro. Stallard was a member of the John of Gaunt Lodge. At a meeting of the Leicester Royal Infirmary management in 1852 to consider the appointment, Sir Frederick proposed him as a surgeon, but he was defeated by a Mr Benfield by a vote of one hundred and forty six to ninety nine. The records of the LRI state that it was a result 'which may not have been devoid of political considerations'. We always have to remember that Sir Frederick was a staunch Tory in a radical Leicester. The medical friend referred to in the letter was Dalton, who had been present on the 8th February 1847 when Stallard removed the arm of a woman in approximately thirty seconds while she was under anaesthetic. Stallard at the time was only twenty-five years of age and it is claimed that it was the first time a patient had been sedated in this manner in Leicestershire for an operation. It is said that when the patient awoke she was unaware that the operation had taken place. His full name was Joshua Harrison Stallard and he was initiated into the Lodge just a few weeks after he had performed this operation, on 21st April 1847. He was the eldest son of John Penfold Stallard who was also a surgeon of New Street, Leicester and who had been initiated into St John's Lodge in 1818. He was Worshipful Master of that Lodge in 1825.

The next event would see Sir Frederick at his very, very best. How fortunate that his health did not fail at this time, thus enabling him to perform probably the last and greatest deed in his long service to this community. It was to be his swan song – played out in front of an estimated fifty thousand people. How fitting that it should occur during his short period as Provincial Grand Master. Writing this biography in the month of March in the year 2000, I am very conscious that it was almost one hundred and fifty years ago when he received the appointment as Provincial Grand Master, and also since he so impressively inaugurated the statue of the Duke of Rutland with full Masonic rites. The fact that the statue still survives in the Leicester Market Place today is a lasting remembrance of this dedicated Mason and to nineteenth century Masonry in this Province.

Today as thousands of people pass the statue every day without probably a second glance, it is difficult for us to contemplate the impact it had on the people of Leicester and the County at that time. It seems that Sir Frederick was only approached at relatively short notice to perform the ceremony, and it is a wonderful tribute to him and his fellow Masons that the whole

event was so successful and met with great acclaim. The newspapers carried the ceremony in full and an engraving was made from a photograph, which enabled all the readers to see the statue in all its glory in that week's newspapers.

One of Leicester's most renowned residents at that time was Mr William Gardiner, aged eighty-two at the time of the ceremony. He had been a great champion of music by the great composers in Leicester and elsewhere, particularly that of Beethoven. It is claimed that a piece by Beethoven, his Opus 3, was heard in Leicester before any of his music was performed in London, due to Mr Gardiner's efforts. In 1848 he visited Bonn, Beethoven's birthplace, and together with Queen Victoria and Prince Albert, and the King and Queen of Prussia, was present at the inauguration on the 12th August of a statue to his beloved Beethoven. A document of parchment was signed by the dignitaries present and Mr Gardiner was honoured when his name was called to add his signature, the reason being that he had been born in 1770 (the same year as Beethoven) and for having been responsible for introducing his music to English audiences. Mr Gardiner was overcome with emotion as he recalled that he had signed in a small space immediately below the names of Victoria and Albert. This document was then sealed in a box and deposited in the base of the statue where it presumably rests to this day. The purpose of mentioning this event is that at the end of the proceedings in the Market Place, Mr Gardiner spontaneously announced to the vast crowd that in spite of that memorable inauguration in Bonn, the splendour and enthusiasm there did not equal what he had witnessed at this ceremony in Leicester.

In the next letter to Kelly dated 1st May 1852 he says that he is about to go to town and that he cannot send the sword and column to Leicester but he will do next week adding:

I have caught a bad cold and felt the effects last night of my past anxieties. Without your efficient services in arranging the programme we should have been like a ship without a rudder and unable to steer our course safe into harbour. But thanks to you and your arrangements all was done in due order and I am certain every Mason must have felt proud of his position.

He then writes from Lincoln's Inn on the 31st May:

I am detained in Town from day to day by my surgeon, who says he will give me leave to return home by the end of the week.

We then do not hear from him for another six months when he writes to Kelly on 18th December:

I am still suffering from head pains and giddiness. I first had an attack six years ago the vestiges of which still remain. With regard to installing Lord Howe, I shall be happy to assist at the ceremony if health permits me to attend. (This referred to a Royal Arch appointment)

On 4th May 1853 he writes to Kelly:

I will write to Lord Howe as soon as I think he is well enough to fix a time for his Installation. I am sorry to say that he has, at present, an attack of the gout but generally soon rallies on these occasions, and I am sure he will try to be at Leicester on the 11th instant... ..I am glad you have had an opportunity for a rehearsal.

On 11th July he writes that he is having a number of problems with his estates and he does not know how to extricate himself. He does not however neglect his Masonic duties. It appears that Lord Howe's Installation had still not taken place for he is still trying to agree a date. It had now been agreed that it would take place on 27th September on the same day as Provincial Grand Lodge. Chapter was to be at 1.30pm followed by the Provincial Grand Lodge at 4pm. Dinner was to follow at the price of five shillings and sixpence. However on the 20th September, one week before the meeting, Sir Frederick writes to Kelly:

I entirely forgot to say in my last that Lord Howe's attendance should not be mentioned on the Summons. It can be stated to friends personally. In a letter received from him today his Lordship expresses a wish to be reminded at The Crowns, where he will be from Monday next, of the day and time of the meeting.

The copy of this Summons in the Leicester Masonic Library clearly shows that it is to Install Earl Howe as M.E.Z. so this rather strange message appears to have arrived too late. In an earlier letter Sir Frederick states:

I suppose if I am at The Crowns tomorrow by 1 o'clock I shall be in sufficient time for us to arrange about Lord Howe's Installation. I will take the Mystical lecture and the 'Retrospect' thinking you would like me to assist as Provincial Grand Superintendent although you must be aware I am now rather rusty in these matters.

Kelly was due to give the Symbolical lecture. Earl Howe was duly installed as M.E.Z. of St Augustine's Chapter on 27th September 1853. We then have no letter until 10th February 1854 when he is clearly unwell again saying it is very painful for him to write. The next letter to Kelly is dated 9th March 1854:

I am really much obliged to you for sending me your 'Royal Progresses to Leicester'. At the very time I received this report of your excellent Paper I was just thinking how stupid it was of me forgetting to send for the 'Mercury' in which you said it would appear. All these reminiscences of past occurrences in our County and Town of Leicester are, I assure you, most interesting to me and much to my taste. We are greatly indebted to those, who like yourself take the trouble so efficiently to investigate them.

There are facts and incidents in our local, as well as national history, with which we should be ever ignorant, were it not for such kind and laudable exertions to rescue them from oblivion, and I consider it as remarkable evidence of the great advantage to the community of the Leicester Literary and Philosophical Society. Would that it were in my own power to be a more practically useful member, but I regret to say my strength has failed me much during the last four or five months, and I begin seriously to think of retiring shortly from every society that requires my personal attention. I can scarcely walk two hundred yards without great exhaustion and fatigue; yet I can scarcely describe to anyone what particular ailing I have, except that of general weakness. Medical men do me but little good. They say I shall be better when summer weather enables me to go about in an open carriage. I feel that I shall have to try the patience and forbearance of my Brethren in the Province in the future discharge of my Masonic duties. I have not left home for three months – this is a delightful day and I begin to enjoy myself outdoors.

Later in March he writes interestingly:

I send you the sword and spearhead to be presented to the Muscum. The sword is in a very fragile state they were found in a gravel pit at the top of the Cold Newton Hills about fifteen years ago by the side of a skeleton, five or six feet below the surface.

There are no further matters of note during the remainder of 1854. Perhaps however it ought to be mentioned that it was during Sir Frederick's period as Provincial Grand Master that efforts were being made to bring the Knights of Malta Lodge, based at Hinckley, into line particularly with respect to paying its provincial dues which were a number of years in arrears. This however was not achieved until Earl Howe's period in office, when he graciously agreed to become Worshipful Master of that Lodge in 1858 in an effort to revive its fortunes. Also Bro. Kelly was appointed Provincial Grand Secretary during this year in succession to Bro. William Cooke who had held this appointment for the past twenty-one years. Like Sir Frederick he was now in failing health.

We have a letter from him dated 9th February 1855 but he is now so ill that it was written by someone else on his behalf. He says:

My friend Mr Dalton had been in attendance upon me night and day for nearly a week ... The fact is that I have had a far more serious illness ... I have been confined to my room and bed for more than a fortnight ... I am so weak I cannot give my mind to business of any kind whatsoever.

He writes again to Kelly on 24th April showing some improvement in that he was able to write himself:

Mr Dalton having never left me night or day for upwards of three months ... I am certainly progressing towards convalescence but so long a



Lowesby Hall (Rear View)

confinement to my bedroom, having only been out twice, I must be necessarily very weak. I have had a bad finger on my right hand that makes writing very difficult and painful. It is quite impossible for me to undertake any Masonic decision by letter. I must therefore beg the favour of you to give me a few hours when convenient for you to come over. I fear I have neglected much of my duty as Provincial Grand Master and have had serious thoughts of resigning the Post. But of this I will say more when we meet.

Sir Frederick was now to enjoy a pleasant surprise in the form of a tribute from the John of Gaunt Lodge. An address beautifully written and illuminated on vellum was presented to him at Lowesby by Bro. Goodyer, the Worshipful Master, and Senior Past Masters praying that the GAOTU may speedily restore him to perfect health and preserve him for many years to come to rule over the Province. This tribute was also printed in *The Leicester Journal*. Sir Frederick sent a very appreciative and touching reply. It is quite likely that this tribute made him decide to continue in office.

Two letters for Kelly are dated 9th and 11th May. He acknowledges a list of appointments to Provincial Grand Lodge, encloses his subscription to the Leicester Literary & Philosophical Society asking Kelly to pay it for him. He ends by saying to Kelly:

Whatever strikes you as necessary for me to do as Provincial Grand Master pray act for me, whether regards anything relating to the affairs of Provincial Grand Lodge itself or the Craft in general. PS – I am rather better today.

We now have a letter from Kelly to Sir Frederick thanking him for supplying a reference dated 27th June 1855:

I am favoured with your note of yesterday enclosing your very kind and flattering testimonial in which you are pleased to speak of me in terms which I fear are very, very far beyond my desert, but which are extremely gratifying to me as an indication of the good opinion you are pleased to entertain of me – although as I informed you yesterday I cannot at present make use of it for the purpose it was intended to serve, and in effecting which it must have had great influence.

I shall nevertheless prize it as invaluable for the reasons mentioned. I am incapable of thanking you in adequate terms for your great kindness towards me and I will therefore not attempt it, but only ask you to believe that I am truly grateful.

I will not now trouble you with any further remarks beyond repeating my sincere wishes for your speedy restoration to health and my apologies for having given you so much trouble in your present state.

This reference was for the post of County Treasurer which was held by Bro. William Cooke whose ill-health had caused him to resign as Provincial

Grand Secretary. Cooke had intimated that he would also retire as County Treasurer, a better paid position than Kelly's present job as Borough Accountant, but then Cooke decided to stay on a little longer. The next letter from Sir Frederick is dated 15th September 1855, in which he says he has just written to Earl Howe about Provincial Grand Lodge, and he then tells Kelly one week later that he has asked Earl Howe to take the Chair at the next meeting of Provincial Grand Lodge if it can be held during Yeomanry week.

Sir Frederick would now never see his beautiful house and the scenery around Lowesby again. Lodge meetings would never again be honoured with his presence. He had taken a house at Leamington Spa in the hope that it would benefit his health and that of his wife, who appears also to have been quite seriously ill. Someone wrote on his behalf on 4th December to say that he will only write as little as possible and that Lady Fowke was quite ill. A little better in January 1856, when he writes to Kelly approving of a Masonic Ball to be held at the Bell Hotel and granting a dispensation for the Brethren to wear Masonic clothing. It is recorded as being an unquestioned success. Sir Frederick writes on the 19th January to purchase two tickets on his behalf and to dispose of them as he saw fit adding:

I never object to subscribe to any amusement of this kind which either of the Lodges wish to afford to the ladies of Leicester.

Sir Frederick now received the sad news that his sister, Mrs Burnaby, had died and that one of his sons had been taken ill. This news certainly would not have helped his recovery. Just four days later Kelly receives an important letter from Dalton as follows:

Sir Frederick is far too unwell today to reply to your letter of 21st inst. He desires me to say that he fears it very doubtful whether he shall ever again be able to attend personally to his Masonic duties. Sir Frederick wishes to know whether you will object to fill the office of Deputy Provincial Grand Master if offered to you, of which office to save time he now begs your acceptance.

In case of your reply in the affirmative he must write to Mr White, Grand Secretary, to desire him to send you the Patent for your appointment for which I think you have to pay three guineas.

Kelly evidently replied that he would accept, and a further letter from Dalton dated 13th February confirms that he had now written to the Grand Secretary on the matter. On the 19th February Sir Frederick is well enough to write to Kelly himself, though of course still residing at Leamington.

I now send you the patent signed and sealed in due form and feel happy that the office of Deputy Provincial Grand Master is in such safe and competent hands. You will now be so good as to say whose names will fill

the Provincial Grand offices. I should certainly have wished to see Goodyer in the Chair of Senior Grand Warden before he becomes Grand Secretary that being the first office in the Lodge.

The office of Provincial Grand Secretary was vacant because of Kelly's promotion and Sir Frederick thought very highly of Bro. Frederick Goodyer who was the Chief Constable of the Leicestershire County Police Force. The reply also came from Grand Lodge about Kelly's appointment addressed to Sir Frederick. It was from an assistant Grand Secretary who informed him that Bro. White, the Grand Secretary was exceedingly unwell and that he had the honour to enclose the document for the appointment of Bro. Kelly as Deputy Provincial Grand Master.

On 16th March 1856 Dalton writes to Kelly that both Sir Frederick and Lady Fowke continue to be very ill, and that Sir Frederick hoped that Kelly would come to Leamington to see him and stay overnight. Dalton informs Kelly also that Sir Frederick had received a letter from a woman asking for financial assistance. Sir Frederick had been in the habit of helping old and infirm estate workers and such persons if they came upon hard times, so he therefore sent a draft via Kelly. Dalton says he must not receive any more of these letters as Sir Frederick's finances were strained through building and renovation work at Lowesby. The letter closes with Dalton saying that it was impossible for him to leave Sir Frederick, even to attend to his own affairs.

A melancholy duty now devolves upon me in having to inform you, and through you to the other Brethren of the Masonic order in Leicestershire, that my dearest, oldest, and most valued of confidential friends, Sir Frederick Fowke is laid down by the hand of death. My dear friend's health has been declining for several years. He was surrounded by his family, except for two of his children. He died easy indeed at half past six last evening.

This was the letter received by Kelly dated 18th May 1856 from Dalton. Whether Kelly did manage to get to Leamington before he died I do not know, Dalton then continues:

The dear deceased left a message with me for you in the presence of Mr George Fowke (one of his sons) which at a more fit opportunity I will not fail to communicate in person, relative to Masonic jewels and things of that sort in which Bro. Goodyer's name was also joined with your own – his name only. Our departed Brother's wish – expressed only to me – six or eight hours before his death that Dr. Shaw should be the Provincial Grand Master, if the Brethren choose it.

Whether this last sentence came as a shock to Kelly is not known. Who then was Dr. Shaw? Looking through the list of Lodge members, George Shaw M.D. was a joining member of the John of Gaunt Lodge on 16th September

1852. In Dalton's letter of 18th May 1856 to Kelly he makes the following remark about Sir Frederick's final hours:

In order that no stone might be left unturned in his case I twice telegraphed Dr. Shaw's coming here.

Dr. Shaw was the most experienced and respected medical practitioner in Leicester at that time. He had been appointed a physician to the LRI in 1840 and at the time of Sir Frederick's death in 1856 he was the senior physician. Whether Dr. Shaw managed to get to Leamington is not known but it would probably not have prevented his death in any case. I have only come across two further references to Dr. Shaw in our Masonic library. The first was in a letter dated 22nd August 1853 when Sir Frederick writes that he would be glad to attend St Augustine's Chapter when Dr. Shaw is exalted. This clearly shows that Sir Frederick took a special interest in his Masonic career. The second was that he was appointed a Provincial Grand Steward in 1857, the year after Sir Frederick's death. This is the only Provincial appointment I have been able to trace. Dr. Shaw continued as a physician at the LRI until 1870, and he then was given the position of consulting physician, which he held until his death in 1888 at the grand old age of eighty-eight years.

Now as we know Dr. Shaw did not become the next Provincial Grand Master. It is interesting to speculate as to what did happen. Dr. Shaw was well known to Sir Frederick and also to Earl Howe, who of course succeeded to this office himself. When one reads through Dr. Shaw's career it would seem that the demands on his time and his responsibilities to the LRI would have prevented him accepting this office. Earl Howe would almost certainly have taken this view. As a vice-president of the LRI he often came into contact with Dr. Shaw, especially when discussions took place between the management and medical staff. I do feel sure that when the contents of Dalton's letter was made known to Earl Howe and Dr. Shaw (if indeed they were informed of Sir Frederick's views) then they would have come to this decision. Anyway Grand Lodge may have nominated Earl Howe – and so the matter was settled in this way. We have to remember that this was how Sir Frederick was appointed in 1850.

Kelly replied by return and evidently asked about the funeral arrangements, particularly as regards the Freemasons of Province who would wish to pay their last respects to their esteemed Brother. Dalton then replied by return of post on the 20th May:

My dear Kelly – I have just received your most kind, considerate letter for which I thank you. Our departed Provincial Grand Master never expressed a wish for the official attendance of his Masonic Brethren at his obsequies. Nor did he at any other time when in fair health express such a wish, or intention of doing so, in the matter and nothing more was said in Masonic matters but what I mentioned to you in my last letter and told me by himself only the day before he departed.

Sir Frederick's body was returned to his home at Lowesby for burial in the village church. The first part of the journey was by train from Leamington to Leicester and then by hearse to Lowesby. According to Dalton the funeral was strictly private attended only by the immediate family. No doubt the serious illness of Lady Fowke at this time had a bearing on this decision. Sadly it meant that there was no Masonic presence. I am quite sure that this was a great disappointment to all the Brethren of the Province and no doubt to many outside. His popularity resulted in all the local newspapers printing glowing tributes to his civil and Masonic achievements during a lifetime of service to the community and as I have used most of this information in writing this biography I shall not repeat them again. I will however quote the *Leicester Journal*:

He carried out the moral precepts of the Order in all the relations of life and was ever ready to offer the right hand of fellowship to every good and true man, and to succour the afflicted and distressed without reference to their religion and political creed. The obituary continued:

Peace to his manes! He was a man whose place, whether in public or private life – whether as a noble-hearted and chivalric country gentleman of the old school (and of which class we conceive he was the very beau ideal), or as a Mason among the Brethren of the Order, will not soon be filled up.

A meeting of Provincial Grand Lodge was due to be held on the Monday when Kelly received the sad news from Dalton but this was accordingly cancelled. It was replaced by a general meeting of Masons of the Province with Deputy Provincial Grand Master Kelly in the Chair. It was resolved that a message of condolence should be sent to his family as follows:

Resolved – that the members of the Provincial Grand Lodge of Leicestershire have received with deepest sorrow and regret the melancholy intelligence of the decease of the Right Worshipful Grand Master of this Province. The death of one holding so high and important a position in Freemasonry must under any circumstances create a deep emotion in the breasts of those over whom he ruled. But the late Provincial Grand Master was endeared by other and far stronger ties than those resulting from official position or duties discharged with courtesy. His high attainments in Freemasonry which rendered him one of the best teachers and illustrators commanded the intellectual respect of the Brethren, and these were combined with such noble qualities of heart and mind as endeared him to all and created towards him the warmest feelings of personal regard. During a brilliant career of nearly half a century, whether as a private member of the Order or as a ruler in the Craft in his high official position as Deputy Provincial Grand Master and Provincial Grand Master for Leicestershire, which offices he successively held during a period of twenty-three years, his chief anxiety seemed to be that of doing good, of alleviating the sorrows and of increasing the joys of all

with whom he came into contact. The Masonic fraternity of this Province must long deplore their irreparable loss. They beg respectfully to offer their heartfelt condolence and sympathy to the family of the departed and to express their earnest prayer that the Great Architect of the Universe will bless and protect them.

A reply was received from the new Sir Frederick on 28th May requesting Kelly

to express to the Provincial Grand Lodge how grateful I am for their kind and sympathetic address of condolence on the death of my father.

It appears from subsequent events that Sir Frederick had spoken to Dalton about his regalia, clothing and jewels and Dalton had informed Kelly that he would be the recipient of some or all of these items. They did not however come directly to Kelly. It appears from correspondence that Dalton was taking a little too much for granted not realising that Sir Frederick's eldest son and heir, as a barrister, would take a strictly legal view. Kelly, after a few months enquired of the family as to the disposal of these Masonic treasures. A letter was eventually received from the new baronet, Sir Frederick Thomas Fowke, that he had communicated with Earl Howe as the newly appointed Provincial Grand Master for Leicestershire, and that all such items were to be sent to him. Fortunately most or all of these items became the property of this Province and some of Sir Frederick's regalia can be viewed in our Masonic Library and Museum. Sir Frederick made a short will just a few days before he died in which he remarks that his family have been provided for and that apart from a bequest to one of his sons who had run into financial difficulty, the residue of his estate was left to his wife. Dalton was a witness to this will.

Sadly it appears that there is no memorial to Sir Frederick at Lowesby inside the church or in the graveyard. As his body was placed in the family vault it may be that this is no longer visible. There are numerous memorials to his children and other descendants. Perhaps his true memorial lies then within the Provincial Grand Lodge of Leicestershire where his portrait and many of his letters are preserved for posterity.

How then can we close this biography which I have tried to present honestly and without bias as far as it is possible. The more I discovered in my research, the more I came to admire the man, which of course gave me great enthusiasm for the project. He seems to me to epitomise Freemasonry. His standards were high and he did not knowingly deviate from them and he tried desperately hard to encourage others to adopt those same high standards. Although he held the position of Provincial Grand Master for only around five years, he was the key figure in Leicestershire Freemasonry for nearly forty years. He was the man who made it work. He was always at the helm through the good times, but more especially through those difficult periods, when the brethren turned to him for help which was always forthcoming.

He was the friend of Kings and Princes. He was Deputy Master in the Prince of Wales Lodge to the 'Grand Old Duke of York' who I firmly believe was his legal guardian. His love of literature and poetry which he gained from his time at Harrow and Cambridge where he met Lord Byron, the poet, equipped him with knowledge which made him a most entertaining person to be with. His modesty in being equally at home with the tradesmen of Leicester as he had been with royalty in London contributed to his modesty and acknowledged affability. Perhaps we ought to give the last word to his protégé, Bro. William Kelly, who was later in the nineteenth century to become Provincial Grand Master of this Province himself.

A more genial, kind hearted man, or a better specimen of the 'fine old English Gentleman' never existed. As a Mason he was learned, zealous, and most efficient. His heart was ever in his work, going through the ceremonies and lectures of the Craft, and especially that of the Royal Arch Degree, in a manner rarely equalled, and still more rarely surpassed.

THE MASTER MASONS' DEGREE COMPLETED?

E.Comp. K. G. Mason, P.P.J.G.W., P.A.G.D.C. (RA)

This paper is not aimed at serious students of Masonic history nor is it an entirely light-hearted examination of some aspects of our ritual. However I hope that most of you will find something to interest you.

We were all told at our Exaltation, and all First Principals will have told candidates, that we hadn't received a Fourth Degree but that it was the Master Mason's Degree completed. I want to examine with you what is really meant by that statement since it seems such a large leap from the symbolic death of Hiram Abif to the vault in which the Secrets are said to have been discovered. Indeed the death of Hiram led to the loss of the knowledge necessary for major building works such as temples! But in the Royal Arch vault all that was discovered were a pedestal with inscribed initials, a gold plate bearing what was said to be the ineffable name and a scroll copy of the long lost Volume of the Sacred Law. Not much help for building temples!

Throughout the ages there have been many legends of secret vaults and their contents. A great many of these found their way into Masonic rituals and, in addition to the Royal Arch, some persist to the present time in, for example, the Allied Masonic Degrees. Later I will be examining just one of these legends which might have a bearing on our ritual.

Before so doing it is necessary to examine the origins and development of the Royal Arch. But I will preface with a brief excursion through the Craft generally. There has been a very large number of books and research papers published on this topic and it would be presumptuous to imagine that I could add to their number in a meaningful way. It is obvious that when the first Grand Lodge was founded in 1717 a very considerable body of Masonic practice and associated "ritual" already existed. If not from time immemorial then at least for quite a long while. However there is much more written evidence from Scottish sources than from England, especially with regard to Operative Masonry. In Scotland the Schaw Statutes of 1598 created, with the approval of all the masons present, a general warden of all Scottish masons. Also a warden, to be in charge of each lodge, was to be elected annually. Rules were laid down concerning the taking on of apprentices, the fact that they had to serve at least seven years in that capacity and then a further seven years before they could be made a "brother and fellow in craft". The terminology seems strange to modern ears but the terms Master, Mason and Fellow of Craft, or Fellow-Craft, can be regarded as equivalent in that they were all fully trained masons. Furthermore it was the Warden who was the senior and not what we understand as the Master of a Lodge. The difference between Masters and Fellow-Crafts lay outside the lodge where the Fellow-Crafts were merely employees but those who could pay the requisite fees and take up the duties of citizenship were able to set up as Masters, i.e., as employers. Masters had to notify their lodges

when they took on apprentices who were booked in and then entered in the same order as they were booked. No Master or Fellow of Craft was to be admitted to a lodge unless at least six Masters, including the warden, and two entered apprentices were present, and the candidates' skills were tested. Also laid down was the conduct of disputes and what can be regarded as good working practices. However the presence of entered apprentices implies that there are considerable differences between late sixteenth century practice and late seventeenth century conduct, especially in the latter's assumption of a particular posture or the communication of a word, when apprentices were excluded, when a candidate was to be admitted as a fellow-craft. This is quite clearly indicated in the Edinburgh Register House Manuscript of 1696 in which the admission of Entered Apprentices and Fellow Crafts are shown as involving different words and secrets. Indeed the five points of fellowship, the words Jachin, for the Fellow Crafts, and Boaz, for the Entered Apprentices, had become well established and used in catechetical examinations by 1700.

Strangely however the Sloane Manuscript of ca.1700 delineates the use of a third word thus:

Another [salutation] they have called the masters word and is Mahabyn which is always divided into two words and standing close with their breasts to each other the inside of each others right ankle joints the masters grip by their right hands and the top of their left hand fingers thrust close on the small of each others backbone and in that posture they stand till they whisper in each others ears the one Maha- the other replies Byn.

Whilst it is difficult to be precise about what is being described in the Sloane Manuscript there is no such difficulty with the Trinity College, Dublin, Manuscript of 1711. There we see a description of three words, namely Boaz, Jachquin and Matchpin and three methods of communicating them appropriate to three distinct grades, namely Enterprentice, Fellow craftsman and Master. Notwithstanding these puzzles, up to the first quarter of the eighteenth century it does seem that there were still only two degrees widely known to be in regular existence. I have deliberately stated regular existence because the appearance of a full version of the Hiramic legend in the catechetical pamphlet *Masonry Dissected* in October 1730 indicates that the story, if I can call it that, must have been in common circulation for some years previously. Indeed this was preceded by the implication of three degrees, namely Brother i.e., Entered Apprentice, Fellow-Craft and Master, in the Irish Book of Constitutions published by Pennell in 1730 whereas Anderson's English Constitutions of 1723 seems only to refer to the two degrees of operative Scottish masonry. In some way then the three-degree or trigradal system given in the Trinity College Manuscript and in Prichard's *Masonry Dissected* must have arisen from some combination and division of existing esoteric knowledge and operative practice. However this system was very slow in permeating the craft in general. For example the records of the Old Dundee Lodge No. 18 clearly indicate that

from 1748 to 1809 when they *Made a Mason* a candidate was given the two first Degrees as one ceremony on the same evening as a matter of course and it wasn't until 1809 that three Degrees were given separately. Indeed Old Dundee's Bye-Law No. 14 of 1760 states a fee of 2 guineas was charged for being *Made a Mason* and the candidate was then a fully-fledged Fellowcraft. It is clear that many brethren remained as such because Bye-Law No. 17 states that every Fellowcraft should pay a further five shillings when *Passed Master* which implies that it was optional and really hints back to a time when there wasn't a third Degree to be received. This apparent reluctance might have arisen from the importance that was formerly attached to the Fellowcraft Degree. This importance might be said to continue nowadays in the Master-Elect answering questions and taking his Obligation in the Second Degree i.e., in a Fellowcraft's Lodge, and not in the Third Degree i.e., that of a Master Mason. When you think about it there's nothing of importance done in the Third Degree at an Installation ceremony. Furthermore the Fellowcrafts' Working Tools are the most important known to a Mason i.e., the Square, Level and Plumb Rule, which are the Jewels allocated to the Master and his Wardens. And you will all remember that King Solomon selected fifteen Fellowcrafts for an important mission and they formed themselves into three Fellowcraft lodges. Why didn't he select Master Masons? Perhaps because in the Hiram legend as it was developing the degree of Master Mason, as we know it, didn't exist!

Nevertheless, whenever the system of Three Degrees did in fact come into wide acceptance and practice, we have in the 1813 Act of Union between the premier Grand Lodge, *The Moderns*, established in 1717 and the Atholl Grand Lodge, *the Antients*, established in 1751, the clear statement that ... *pure Antient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.* Most Masonic historians of the Nineteenth Century regarded this statement as a mythical claim and that the Royal Arch originated in the 1740s. In his monumental History of Freemasonry, R. F. Gould, that doyen among nineteenth century Masonic historians, states: (1885, vol. 2 p. 457) *There is little doubt, however, that the degrees of Installed Master, and of the Royal Arch had their inception in the Scots degrees, which sprang up in all parts of France about 1750.....the only knowledge we possess concerning the Royal Arch before 1752 arises from an incidental allusion in a work of 1744.....*

Gould continues: *I conceive that the word Arch must have been first used in the sense of Chief, or, of the first class, as Archangel, Archbishop, in which signification, we meet with the same expression in connection with associations outside the pale of the order. An Arch-Mason, therefore, was one who had received a degree or step beyond the recognised and legitimate three. Out of this was ultimately evolved the degree of Installed Master, a ceremony unknown, in the older system, until the second decade*

of the present century (i.e., the Nineteenth), and of which I can trace no sign among the Antients, until the growing practice of conferring the Arch upon brethren not legally qualified to receive it, brought about a constructive passing through the chair, which, by qualifying candidates not otherwise eligible naturally entailed the introduction of a ceremony, additional to the simple forms known to Payne, Anderson, and Desaguliers.

This latter attitude of Gould's is at variance with statements such as made by Anderson in his 1725 Constitutions that *the whole Body (of the Brotherhood) resembles a well built Arch*, and by Pennell in his Irish Constitutions of 1730, that *the whole Body may remain as a well-built Arch*. An anonymous letter printed in the *Flying-Post or Post-Master* in April 1723 had as an appendix a Masonic catechism which, among familiar questions, asked, *Whence comes the pattern of an Arch?* The answer given being *From the Rainbow*. Further in the catechism *The Grand Mystery of Free-Masons Discover'd* published in 1724, in between a question on the Five Points of Fellowship and one on *How many Orders in Architecture?* is asked, *Whence is an Arch derived?* The answer is given as *From Architecture*. However, in the same way that the various questions we've all answered from time to time have an allegorical or symbolic basis so these references might be regarded in the same light.

The *incidental allusion* mentioned by Gould and which John Hamill states is *The earliest undisputed printed reference* was published in Dublin in 1744 and is given thus:

A certain propagator of a false system some few years ago in this city (Dublin) who imposed upon several very worthy men under a pretence of being a Master of the Royal Arch, which he asserts he had brought with him from the city of York; and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry. However he carried on this scheme for several months and many of the learned and wise men were his followers, till at length his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London and plainly proved that his doctrine was false.

The author, Fifield Dassigny, of the book in which this passage appears, was held in high regard and it seems to be the general view among Masonic historians that it can be deduced that there was an early Royal Arch Degree working before 1744.

A possible reference to the essentials of the Royal Arch might be found in the By-Laws of Lodge Kilwinning, adopted in 1745, when a fee of five shillings was fixed for conferring the degree of *Excellent and Super Excellent*. Earlier than this the Lodge's Minutes reveal that two candidates were admitted Royal Arch Masons on 30th July in 1743 or 1745, there is some dispute about the correct date. However the earliest Minutes referring to the conferring of the Royal Arch appear in a craft lodge in Fredericksburg, Virginia, where it is recorded that three members of the

lodge were *Raised to the Degree of Royall Arch on 22nd December 1753* whilst Thomas Dunckerley, a remarkable Freemason and at one time widely assumed, incorrectly, to be the illegitimate son of George II, was exalted within his mother lodge, the now defunct Lodge of Antiquity at Portsmouth, on 16th August 1754. There is plenty of evidence to show that this soon became a growing practice within Craft lodges especially in the north of England. Whilst the oldest warranted chapter in the world is the Chapter of Friendship, Portsmouth, being the third on the list warranted by Grand Chapter in 1769, and the other two being extinct, the Royal Arch was flourishing in Lancashire and Yorkshire. The Minutes of the Britannia Lodge, now No. 139 but which started life as an Antients Lodge No. 85 in 1761, record that they received a visit from a member of another Antients lodge thus: *June 25, 1764. Thomas Beesley, Hosier, Royal Arch from Lodge 45, Liverpool.* An interesting phraseology occurs in the first entry of a newly warranted chapter in Bolton, viz.

Bolton, 5th October, 1785. At a General Encampment of Royal Arch Superexcellent Masons, held in due form, Bro. M. J. Boyle in the chair, the following Royal Arch Brethren were properly instructed and afterwards Initiated into the higher degree of Masonry (Five names are listed). You might be interested in another occasion where the word encampment occurs viz. in the Minutes of Lodge St. Ebbe, in Eyemouth, for 19th May 1787 thus: At a general encampment held.... in Lodge St. Ebbe, the following Brethren were made Royal Arch Masons – namely Robert Burns ... and Robert Ainslie.... Robert Ainslie paid one guinea admission dues: but on account of R. Burns's remarkable poetical genius, the encampment unanimously agreed to admit him gratis, and considered themselves honoured by having a man of such shining abilities for one of their companions.

However, unlike in the Craft, within these references or exposures there isn't anything to show what those early ceremonies actually comprised. There is also a need to try to understand why the Irish and English traditional histories within the Royal Arch are differently based. The Irish differing from what you are all well aware of by being based on the repair of the Temple by Josiah rather than the rebuilding of the Temple under Zerubbabel. Further, craftsmen not sojourners assist the candidate and the chief officers of an Irish chapter are the King, High Priest and Chief Scribe. On the other hand Scottish working and titles are in close accord with English practice. However consideration of these features and others such as the late arrival, not before 1835, of distinctive ceremonies for the Installation of the Principals properly belong elsewhere and not here.

In the formative years of Masonic ritual different degrees abounded and the relation between them is not always clear, indeed it is often very obscure! Bernard Jones comments that, in addition to the Craft degrees, the *Antients* worked a Past Master Degree, derived from the Installation ceremony, an Excellent Mason or Excellent Master Degree, Super Excellent Mason, Super Excellent Master or High Excellent Master Degree, the Royal Arch, Mark, and occasionally such further degrees as Knight Templar, Red

Cross, and possibly others. A common sequence of step degrees was Past Master, Excellent Master and Super Excellent Master – the Royal Arch and other degrees then following. A Minute of an *Antients Lodge*, founded in Liverpool in 1792 and erased in 1822, records such a sequence:

This being a regular Royal Arch night, the Lodge was opened on the three degrees of Masonry by Bro. L. Samuel, W.M. in the Chair. When Bros. A.B. and C.D. were duly proposed, and seconded as advocates for the Holy Royal Arch, the ballot was in their favour and they were Past the Chair, and a Lodge of Past Masters was formed and they were entrusted with the Past Master degree. The Lodge was then closed on the three degrees of Masonry and the Chapter was opened on the Excellent Super Excellent degree of masons, when the above Brothers were balloted for and approved; they were then passed through the three veils of the temple and into the Holy of Holies; the Chapter was then closed on the Excellent degree and opened on the Holy Royal Arch Chapter, when the above Brothers with amazing skill and courage received the Order of the Royal Arch Mason. Nothing further for the Royal Arch the Chapter was closed.

There are many other examples of the Royal Arch Degree being conferred at the end of a sequence such as when John Newman was initiated in 1813, made a Fellow-Craft, a Master Mason, a Past Master of Arts and Sciences, and then initiated as a Knight of the Red Cross all on the one occasion. In this case the Red Cross was a preliminary to the Royal Arch but in other instances the order was reversed. At the end of the 18th and early 19th Centuries there was a close relationship between the Royal Arch and the Mark Degrees and both were still intermingled with the Craft, both degrees being conferred in regular and emergency meetings. For example in 1829 Bro. Thomas Taylor took the degree of a "Pass Master" and afterwards took the degree of Mark Mason and also the degree of Arch Mason. A moment ago I referred to candidates having passed through the three veils of the temple. You will remember that in September 1997 E.Comp. Michael Herbert, the First Principal of this Chapter, introduced a demonstration of the Passing of the Veils ceremony. Suffice it to say that this interesting ritual was a feature of Royal Arch ceremonies from the late eighteenth to the late nineteenth Centuries and, I believe still exists in Bristol. Indeed there is good evidence to believe that at one time it was a separate degree. In Scotland it is, in fact, the Excellent Master's Degree. However it seems not to have been in existence during the very early development of our ritual – that is English ritual! On the other hand a recent acquisition of the library here is a small book entitled Chapter Degrees by E. Ronayne, dated 1996 and copyrighted 1984. This contains The Opening, Closing, Secret Work and Lectures of the Mark Mason, Past Master, Most Excellent Master and Royal Arch Degrees. As Revised and set forth by the General Grand Royal Chapter of the United States. The chapter on the Royal Arch contains such interesting headings as: Travelling the rough road, Crossing the old bridge, Passing the veils, the Ark and its contents etc. There certainly isn't time to make any useful comments

on that work here. Except to comment that full instructions are given for the making of the rough road and the old bridge. Additionally the latter falls down just as the travellers have passed over it.

One of the earliest, if not the earliest, Exaltation rituals in English is in the Sheffield Masonic Library, or more correctly in the Hallamshire College of the Societas Rosicruciana in Anglia, which owns most of the books in the Sheffield Masonic Library. The ritual is a Manuscript written with a quill pen about 1780 as an aide-memoire. The officers are Zerubbabel, Haggai, Joshua, Scribes Ezra and Nehemiah, and two Sojourners. It describes in familiar terms the candidate's admission and obligation, descends into a vault and the discoveries of a scroll and a plate of gold. Zerubbabel invests the sojourners and the candidate with the Order of St. John of Jerusalem. There is a catechism which includes: *They showed me the Pedestal with the Word thereon, and told me that if I continued Just and True I should at my departure know the Mystical Knowledge of the Temple and By digging we found the remains of seven pair Pillars and past them before we came to the Arch ... These supported a roof under which KS had a secret passage from the Centre of the Temple to this Arch where he used to go and adore the – this roof was destroyed when the Temple was but the Arch remained sound till we broke in.* Subsequent sections deal with the Three Grand Lodges and who presided over them, the Bible, the square, the Tabernacle, and several questions about Moses. The late E.Comp. J. R. Clarke, who discovered the Manuscript in the Sheffield library, in the Transactions of Quatuor Coronati Lodge for 1980 referred to these as *examples of a not uncommon tendency to elaborate a ritual to pad out a short ceremony.* I said earlier that in the catechism there is mention of *the Mystical Knowledge of the Temple.* E.Comp. Clarke believed that this showed that this last part of the ritual is a culmination of the ceremony of admission and not a later addition. The Sheffield ritual is antedated by about twenty years by a French manuscript reproduced, transcribed and commented on by P. Naudon in 1970. The ritual there depicted resembles both the Thirteenth Degree of the Ancient and Accepted Rite, the Royal Arch of Enoch, and the present day Royal Arch in that a lost word is discovered in a vault below the ruins of a former temple. If those of you who are members of the Ancient and Accepted Rite care to look up the Thirteenth Degree in the booklet on the Intermediate Degrees you will see quite clearly this resemblance.

It is often said that the compilers of our various rituals must have had a deep knowledge of the Bible, Jewish history, Classical scholarship and this might also apply to the introduction of Enoch. In the Book of Genesis the ten patriarchs from Adam to Noah lived from seven hundred and seventy seven years, in the case of Lamech, to nine hundred and sixty nine years in the case of Methusaleh except one, namely Enoch, who only lived three hundred and sixty five years. However, unlike the others of whom the Bible says *and then he died, Enoch walked with God, then he was no more because God took him away.* During the Hellenistic period of Judaism,

third century B.C. to third century A.D., Enoch was firstly revered only for his piety but was later believed to be the recipient of secret knowledge from God. The Books of Enoch were not, of course, written by the antediluvian patriarch but are Pseudoepigraphical works: Book I dating from 200 B.C. to 50 A.D., Book II dating from the late first century A.D. and Book III dates from about the fifth or sixth centuries A.D. According to one legend Enoch constructed a series of nine subterranean vaults and in the lowest he placed a golden triangle, bearing the name of the deity, on a white cubical altar. He gave a smaller golden triangle, inscribed with strange words he had gained from the angels, to his son Methusaleh. After the vaults were sealed Enoch had two indestructible columns constructed on the spot. On a brick column were inscribed the seven sciences of mankind and on a marble column was an inscription stating that a priceless treasure would be found in a nearby subterranean vault. Enoch then retired to Mount Moriah where he was translated to Heaven. Legend then has it that King Solomon uncovered the hidden vaults while building his legendary temple and learned of their divine secrets. In Masonic folklore Enoch also invented writing and taught men the art of building.

The proliferation of different degrees on the Continent, particularly in France, during the eighteenth century has been widely documented and commented on. Brigadier Jackson in his *History of the Ancient and Accepted Rite* comments that over a thousand degrees could be listed although many were never used and seem to be no more than a whim of the inventor! It has been averred that within this framework some astute compiler might have seen the possibility of introducing into English Masonry a portion that was further developed into the Royal Arch. This might well have been what Gould was implying when, as I said earlier, he expressed his view that there was no doubt that the degrees of Installed Master and the Royal Arch sprang from the "Scots" degrees generated in France in the early eighteenth century. Indeed it seems to me that the brethren who took part in the expansive movement away from the operative nature of pre-eighteenth century Masonry towards the speculative variety in the early eighteenth century might well have been disenchanted with the restrictive nature of the limited rituals then existing. As a result it can be imagined that many brethren, whose leaders were Fellows of the Royal Society and protagonists of the intellectual movements of the day, would eagerly embrace any ritual that introduced more variety but particularly more spiritualization of the ceremonies. I referred earlier to the excerpt from the Sheffield ritual in which the candidate refers to coming to know the Mystical Knowledge of the Temple. E.Comp. Clarke refers to a book by John Bunyan, written in 1688, entitled *Solomon's Temple Spiritualised*. That book comprises seventy short chapters each dealing with a question on different parts of the Temple and to each of which a spiritual answer was provided. The widely read intellectuals of the day would be aware of books such as Bunyan's and I regard it as unsurprising that the nature of the ritual

became less operative based and received a more speculative or, as one could say, a more intellectual and spiritual content.

So I'd like to return to my title and particularly the question mark. However, I need to explain to those of you who are not members of the Ancient and Accepted Rite, that the first three Degrees of that Rite are regarded as equivalent of the first three Degrees of Craft masonry. If then someone concocted a resemblance of the Thirteenth Degree of the Ancient and Accepted Rite, added a bit of Bunyan or the like, tweaked it around generally and added it to the end of the Hiram legend are we safe in saying that the Royal Arch is the completion of the Master Mason's Degree. Or is that the same as saying that a Marathon is the completion of the hundred metres? However I consider that this is far too simplistic. I prefer to think that among the many vault and arch legends that the Royal Arch and the Thirteenth Degree might well have had a common ancestor or indeed ancestors. Much in the same way that Charles Darwin in the Origin of Species pointed to many species having common ancestors. When I began I commented that it seemed a large leap from the death of Hiram to what was discovered in the Royal Arch vault. This is certainly true if we look at these from a purely operative viewpoint. On the other hand if we consider, as we do, that the Hiram story and the building of King Solomon's Temple are allegorical ways of teaching us to build our own personal temple it could then be said that, having built our temple, the Mystical Knowledge of the Royal Arch does follow on by showing us a search for a spiritual dimension.

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ENOCH, FIRST BOOK OF

also called *Ethiopic Book Of Enoch*, pseudoepigraphical work (not included in any canon or scripture) whose only complete extant version is an Ethiopic translation of a previous Greek translation made in Palestine from the original Hebrew or Aramaic.

Enoch, the seventh patriarch in the book of Genesis, was the subject of abundant apocryphal literature, especially during the Hellenistic period of Judaism (third century B.C. to third century A.D.). At first revered only for his piety, he was later believed to be the recipient of secret knowledge from God. This portrait of Enoch as visionary was influenced by the Babylonian tradition of the seventh antediluvian king, Enmenduranna, who was linked to the sun god and received divine revelations. The story of Enoch reflects many such features of the Babylonian myth.

I Enoch is a compilation of several separate works, most of which are apocalyptic. Its oldest portion is the *Apocalypse of Weeks*, written shortly before the Maccabean uprising of 167 B.C. against the Seleucids. Other sections, especially those dealing with astronomical and cosmological speculations, are difficult to date. Because of its views on messianism, celibacy, and the fate of the soul after death, parts of *I Enoch* may have originated with or been influenced by the Essene community of Jews at Qumran. No fragments of the longest portion of the work (Chapters 37-71), however, were found among the Qumran writings. This had led scholars to theorize that this section was perhaps written in the second century A.D. by a Jewish Christian who wished to imbue his own eschatological speculations with the authority of Enoch, and added his work to four older apocryphal Enoch writings.

I Enoch was at first accepted in the Christian Church but later excluded from the biblical canon. Its survival is due to the fascination of marginal and heretical Christian groups, such as the Manichaeans, with its syncretic blending of Iranian, Greek, Chaldean, and Egyptian elements.

ENOCH, SECOND BOOK OF

also called *Slavonic Book Of Enoch*, pseudoepigraphical work whose only extant version is a Slavonic translation of the Greek original. The Slavonic edition is a Christian work, probably of the seventh century A.D., but it rests upon an older Jewish work written sometime in the first century A.D. (but before the destruction of the Temple of Jerusalem in A.D. 70, because there are references to pilgrimages and cultic rituals connected with temple worship). In its apocalyptic and cosmological emphases, the book is similar to *First Book of Enoch* and may be dependent on it, although *II Enoch* is recognized as a separate part of the literary tradition surrounding the patriarch Enoch.

The first part of the book (Chapters 1-21) deals with Enoch's journey through the seven tiers of heaven; it thus invites comparisons with

descriptions of the heavenly spheres and their inhabitants in the *I Enoch* and the *Testament of Levi* in *Testaments of the Twelve Patriarchs*. The second section (Chapters 22–38) is an explication of the tradition of Enoch's reception of secret wisdom from God. The final section (Chapters 39–68) includes Enoch's advice to his sons and an account of his life, including his final ascension.

A product of the Greek-speaking Jewish Diaspora centred in Alexandria, Egypt, *II Enoch* includes many of the motifs characteristic of Hellenistic religious literature: visionary journeys, astrological calculations, a highly developed angelology, personal confrontations with divine beings, and a structural view of heaven.

THE SECOND TEMPLE – EXILE AND RETURN

W.Bro. Rev. Canon M. Wilson, P.A.G.Ch., Prov.G.Ch.

In Craft Masonry, to my mind, there is a *solidity* about the Temple of King Solomon, which comes from the assuredness religiously, socially and historiographically, of the Scriptural record about its building, completion and dedication. When we come to consider the building of the Second Temple at Jerusalem recorded and inferred conditions and attitudes appear very different. Elements of fragmentation show themselves. This is due to the experience of Jews in dispersion, dispersion not confined to exile in and return from Babylon. Royal Arch Masons are free to identify themselves with the returning exiles as their hearts and minds might prompt through ritual veiled in allegory and illustrated by symbols. In this paper I set out the context in which these returning exiles gave play to their hopes and fears for they were dealing with challenges very different from those that prevailed in the reign of King Solomon.

In the wreck of mighty empires, Babylon fell. It was conquered by the Persians in 538 B.C. Information about the changes this occasioned to God's chosen people is patchy and uneven. Although the writer of the *Books of the Chronicles* obviously had access to some Aramaic letters and official documents much of their record can be interpreted as an attempt to stay the destroying hand of time. The *Books of the Chronicles* laud a "golden history" of Israel from Adam to the Exile, extensively quoting the canonical books of 1st and 2nd *Kings*. This can be interpreted as a ploy to enthuse where enthusiasm has waned and to give substance to a shaky future on the basis of an idealised past. This should be remembered as *Royal Arch Masons* enact the ritual of the discoveries made at the excavation stages for the Second Temple. It should be recognised, too, that, in contrast to the somewhat idealised and imaginative historical narratives of the *Books of the Chronicles*, the prophets Haggai and Zechariah give a less cosmetic view of life and commentary of the times.

The notion of building a Second Temple in Jerusalem was not urgent when the exiles started to return. Long before the Temple of King Solomon had been destroyed, Judaism had begun to develop another centre of worship for God's dispersed people, the Synagogue. It is not known when the Synagogue came into being, the religious institution that has formed the basis of worship for much of the modern world. There has been the conjecture that the Synagogue had its beginnings in the period of the exile, that it was in Babylon that the exiles first began to gather together for mutual comfort and support in keeping the faith so imperfectly cherished in their homeland. This is by no means certain. The earliest known evidence for the existence of a Synagogue (perhaps a house of meeting in a private home) comes from the end of the fifth century B.C., from outside Palestine and certainly not in Babylon, with the words *beth kenishah* inscribed on an ostrakon from Elath.

The rise of the Synagogue was only one element of change to affect the lives and prospects of the returning exiles. Beginning in some simple way the Synagogue was found after the exile and in the wider dispersion to minister to a need not felt prior to deportation. Country shrines had disappeared, too. As the local Synagogue became established in the post-exilic age as a centre of worship without sacrifice, so new attitudes and experiences were bound to modify the concept and profile of the Temple at Jerusalem. The great post-exilic period from 538 B.C. to the decisive extinction by the Romans of Temple worship in 70 A.D. showed that Judaism was very much alive, faithful and imaginative in testing and transitional times determined to serve and to glorify God.

Ezra's writings give the impression that Cyrus emperor of Persia responded in faith towards the call to repatriate the Babylonian exiles en masse and so fulfil Jeremiah's prophecy of return. Cyrus's action was more political than religious. If his motivation was religious the Cyrus cylinder reports the emperor's restoration of captured deities at the command of his own god, Marduk-Bel, who is reputed to have proclaimed *May all the gods whom I have resettled in their sacred cities ask daily Bel and Nebo for a long life for me.* The ritual of Royal Arch Masonry focuses on the one God before whom all bow down. The Persian conqueror also had a political programme of calculated leniency toward establishing supervised local autonomy, culture and religion. This was a strategy to weaken Babylon and establish his conquering power and influence among those whom the Babylonians had captured and dominated during their ascendancy.

What sort of return was it? Here the reports of and conversations with the Sojourners command interest. The *Books of the Chronicles* report that forty two thousand three hundred and sixty Jews plus their servants returned under Zerubbabel as prince and Joshua as high priest (Ezra 2:64 and Nehemiah 7:66). However Haggai and Zechariah disagree with this. They report a weak and struggling community. Forty two thousand three hundred and sixty may be the total population of the restored community counting those who had remained in Jerusalem and the surrounding neighbourhood. It seems that the twofold leadership of Zerubbabel (also called Sheshbazzar) and Joshua was an arrangement acceptable to the Jews and to the Persians. For the Jews it secured a separation of the powers and duties of the high priest from the state interference and constraint. It meant, too, that religious faith in priestly and prophetic mode could flourish free from constricting state control and could influence the course of state and society in ways impossible before the exile happened. The ritual synergy of the three Principals therefore is instructive. The Persians benefited in the Jerusalem area and other regions from the division of local authority that prevented a concentration of power in any one leader. Until the ascendancy of Nehemiah local leaders were answerable to the governor of the province of Samaria and under the authority of the Satrap *beyond the river.*

The *Books of the Chronicles*, out of longing for the restoration of the Temple cult and the rebirth of the golden religious age, give the impression

that the building of the Second Temple began at once. This was not the case. The repatriated Jews had a severe economic struggle and a shortage of religious enthusiasm. The prophets writing at the time were more honest than the historiographers, saying eighteen years elapsed before the people laid the foundation for the new Temple. During this time Jeremiah records that sacrifices took place on the sacred rock exposed by the Temple ruined by Nebuchadnezzar and that power seeking political and religious ambitions ran to murder. The general atmosphere was that of *wait and see*. The people of the land were not very capable and had little or no resources. There were also wrangles about tribal authenticity. There might come a time when a cohesive infrastructure and a surplus of wealth could appear to erect a sumptuous Temple to replace the first.

The prophets Haggai and Zechariah were impatient about this irresolution and complacency. They argued that inertia, however hopeful, did no justice to the will and care of God. Instead an act of faith and loyalty towards God, together with zeal for his holiness, were the only catalysts to bring about prosperity and plenty. So between 520 and 516 B.C., the Second Temple was built. It was not on the scale or up to the magnificence of King Solomon's. It did not accord with the ambitious designs of Ezekiel, but in strained circumstances it was a triumph for Haggai and Zechariah and a focus for hopes of the *good life*, the revival in every aspect of Judaism. But was it working out like that?

To the Persian authorities the appointment of Zerubbabel the prince may have seemed ideal at first, but he soon plotted his own course and set about his own agenda to re-establish the dynasty of King David of which he was a legitimate descendant. In 522 B.C. before the rebuilding began and when there was a weakness in the Persian imperial succession, Zerubbabel (although misnamed Joshua in the text of Zechariah to cover up for posterity the embarrassment of a failed coup) is envisioned as being crowned and enthroned (Zechariah 6:9–14). References to Zerubbabel as Messiah appear in Haggai's *second message, for Zerubbabel the governor of Judah* (2:20–23) – *I am about to shake heaven and earth and overthrow kingdoms and end their power... on that day I will take you, Zerubbabel my servant, and I will appoint you to rule in my name. You are the one I have chosen. The Lord Almighty has spoken.*

The allusion is that Zerubbabel will have the signet ring of the Almighty that Jeremiah refers to it 22:24–26: *The Lord said to Jehoiakin ... As surely as I am the living God, even if you were the signet-ring on my right hand, I would pull it off and give you to the people you are afraid of, people who want to kill you. I will give you to King Nebuchadnezzar of Babylonia and his soldiers. I am going to force you and your mother into exile ... you will long to see this country again, but you will never return.* It is not clear whether the prophets Haggai and Zechariah were instrumental in this plot or not because they always spoke against the course of military action. The *Books of the Chronicles* are silent about all this. However, Zerubbabel overplayed his hand. The Persians executed or deported him. Zerubbabel

suddenly eclipsed though the hopes surrounding him and his abortive coup lingered on.

The fifty years from Zerubbabel to Nehemiah are nearly a blank. The small community of transplanted exiles had their difficulties politically, socially and religiously. They developed suspicious and defensive attitudes to their fellow-Jews to the north, regarding them as less faithful to the Law of Moses than themselves. This was the occasion of the Jewish/Samaritan rift. The northerners tried to share in the rebuilding of the Temple, but were sharply rebuffed. Their response was animosity and they obstructed the efforts of the returned exiles to establish themselves on Judah's depleted soil in isolation from major trade routes. Whereas in the past there had been political animus between the northern and the southern Jewish kingdoms, now suspicion and resentment focused on religious matters to the demeaning of the will of God and the distress of daily life.

Two reformers were raised up in these circumstances. It is now accepted that Ezra came from Babylon in the reign of Artaxerxes II (404–358 B.C.) at least fifty years after Nehemiah arrived in the reign of Artaxerxes I (465–423 B.C.). In the historiography of the *Books of the Chronicles* there is a tendency in this Dark Age in Jewish history to compress little-known periods and conflate similar personalities and activities.

The work of Nehemiah was accomplished in two visits from Babylon in 444 and 432 B.C.. Even as a Jew, Nehemiah had risen to prominence in the administration of the Persian king. He served as royal cupbearer, a function of confidence and importance. The price he paid for that privilege was that he was most probably a eunuch, which might explain his attitude to men who were not. His agenda aimed at strengthening Judaism through the rebuilding and development of Jerusalem together with enforcing religious high standards. With approval from the Persian authorities he established Judah as a separate district from Samaria and was himself appointed governor. The Persians did not allow this out of mere goodwill. Rebellion had broken out in Egypt, the governor of the "province beyond the river" had staged a revolt, and the old enemies of the Persians, the Athenian Greeks, were more meddlesome than ever in the area east of the Mediterranean Sea. Therefore it was highly desirable to have Nehemiah in charge of Jerusalem, dictating operations there and unable to found his own dynasty.

Under Nehemiah's direction the walls of the Holy City were inspected secretly by night. There was severe opposition from numerous neighbouring powers, but it is recorded by Nehemiah that *the people had a mind to work* (Nehemiah 4). The work was finished in fifty-two days which testifies to a repair rather than a total reconstruction (Nehemiah 6:15). After the refortification of the city, Nehemiah felt that *the city was wide and large, but the people within it were few and no houses had been built* (Nehemiah 7:4). To remedy this, a tenth of the population living outside Jerusalem was selected by lot and resettled within the walls (Nehemiah 11:1–2). Sabbath observance and tithing of grain, wine and oil were enjoined on the hitherto

lax population. Nehemiah locked the gates of the Holy City before the Sabbath sunset and posted guards, prohibiting commerce and traffic.

Frictions arose between repatriated Jews and those who had not experienced exile, particularly the people of the land. In one famous case Nehemiah caused Tobiah, a pro-Samaritan Amorite, to be expelled from the chamber he occupied in the Temple area. Recognising that men in the Jewish community had intermarried with foreign women from Ashdod, Ammon and Moab and had children who no longer spoke Aramaic, Nehemiah made these men swear an oath. They would not arrange intermarriage between their children and non-Jews. Nehemiah gets blunt at this point, admitting that to get them to do so he had *reprimanded the men, called down curses upon them, beat them and pulled out their hair* (Nehemiah 13:25). He argued that *It was foreign women that made King Solomon sin* and no man should place himself in that jeopardy again (Nehemiah 13:26, 27). This was not primarily a racial matter, for the majority of the *people of the land* were of Jewish parentage. The exiles were held, in Jeremiah's terms, to be *a basket of good figs* (Jeremiah 24) and Nehemiah was, in the exigency and awareness of the time, stopping the rot.

Ezra may have come to Jerusalem in 398 B.C., exactly when is still a matter of dispute. He bore the title of *scribe of the law of the God of heaven* (Ezra 7:12), the implication being he was a member of the Persian civil service perhaps with the commission to supervise Jewish religious and community matters. The terms of reference from the Persian monarch were *to make enquiries about Judah and Jerusalem according to the law of your God* (Ezra 7:14). The Persian kings had an interest in collecting and codifying the laws of various parts of their empire, and Ezra went further than his predecessor Nehemiah. He not only opposed marriage with foreigners but insisted, through a special court, that men who had married foreign women should divorce them and drive out their own offspring. Also a special court was instituted to judge people on the basis of the law of God, with power to execute punishment, and with the obligation of ensuring the law was taught when and where it was not known (Ezra 7:25, 26).

Ezra succeeded in promulgating a version of the Torah as the basis of a community founded on the Law of Moses, thus revisiting Josiah's Deuteronomic Reform of long ago. This was read out in public before the assembled community on the first day of the seventh month. The Levites interpreted the Hebrew and expounded it, most probably in Aramaic. The entire community then sealed its commitment to obey the law through a covenant ritual presumably similar to that recorded in Nehemiah 10:28–31, part of which runs as follows: *We, the people of Israel, the priests, the Levites, the Temple guards, the Temple musicians, the Temple workmen, and all others who in obedience to God's Law have separated themselves from the foreigners living in our land, we, together with our wives and all our children old enough to understand, do hereby join with our leaders in*

an oath, under penalty of a curse if we break it, that we will live according to God's Law, which God gave through his servant Moses; that we will obey all that the Lord, our Lord, commands us; and we will keep all his laws and requirements . . .

In this era of change and sustained uncertainty for the people of God, the influence and activity of Nehemiah and Ezra was seminaly important for their future and developing identity. Through them the Jerusalem community was reconstituted with the Torah as a constitution. Judah was organised as a cultic community, a Temple state recognised by the Persian authorities. Matters of self-government, such as taxation, social ordering and obedience to the Law, were focused on the Temple and the high priest as supreme authority and with the civil governor as the appointed representative of the imperial overlord. The *good life* of Judah was a mediated theocracy within the limits the Persians allowed.

But all was not well. During Ezra's reforming career, relations with the Samaritans worsened. Sanballat, governor of Samaria and Tobiah the Ammonite (who had been expelled by Nehemiah from his apartment in the Jerusalem Temple precincts) opposed this Jerusalem revival. They whispered rumours of insurrection to the Persian authorities and the Samaritans made a decisive break with Jerusalem by worshipping exclusively at their own Temple on Mount Gerizim. In honesty it had been a process of mutual exclusion and schism. The final break came between 400 B.C. and 200 B.C.

Appearances in both communities were different from reality. While the Jerusalem community seemed more rigid the *good life* of God developed rather more deeply and more broadly than that of the Samaritans. The biblical faith centred at Jerusalem started to be creative despite the apparently unattractive strictures of those re-founding fathers, Nehemiah and Ezra. As Judaism began to embrace the culture of the Synagogue more and more with opportunities for debate, interpretation and risking the spiritual imagination, the Samaritans clung to their ancestral worship, renouncing everything not found strictly in the books of Moses.

And what of the twelve tribes? What constitutes and defines a Jew increasingly became an art rather than a science, for the majority of Jews lived in dispersion well away from the Jerusalem community. As an example, some late fifth-century B.C. Aramaic documents disclose the life of a Jewish military colony at Yeb (now Elephantine) on an island in the upper Nile. They were mercenary soldiers in the service of the Persians. There was intermarriage with the Egyptians. A form of Passover was being observed and there was a Temple of the one true Lord, the God of Israel. It was needing to be rebuilt following an outburst of anti-Semitism. The scrolls divulge that, alongside this, other deities were worshipped in a climate of relative international peace.

The reform and consolidation of Judaism centred in and around Jerusalem was a major development of a fragmentary and unsure era. The Jewish Scriptures reveal this *good life* as the life that is lived in harmony

with God's will; that expresses itself in daily living in the reflection of the character of God translated into the terms of human experience; that draws its inspiration and strength from communion with God in fellowship with his people as well as in private experience; that knows how to worship and praise God in public and in the privacy of the heart. During this restoration time, the *good life* of the One True God had achieved a solidity, depth and creativity ready to be tested by the impact of the Greeks.

**ORATION AT THE CONSECRATION OF THE PROGRESS
LODGE OF ENTHRONED COMMANDERS NO. 1786**

18th October 2002

W.Bro. R. Dickinson P.A.G.Swd.B. (Mark), P.C.N.

The degree of Royal Ark Mariner, whilst worked under the aegis of the Grand Lodge of Mark Master Masons, stands alone, having no direct relationship with any other degree in Freemasonry. Taken under the jurisdiction of Mark Grand Lodge in 1871 and *protected by its mighty arm* The Ancient and Honourable Fraternity of Royal Ark Mariners has grown to its present strength and establishment. How very fortunate for us was that wise decision in 1871 taken by our Mark forefathers.

The degree is based on what is now known to be an established fact, that the great flood as recorded in the Bible and the Koran; the legend of Noah, the construction of the Ark and the deluge which followed are well documented in Genesis Ch. VI. It was an event of such importance as to have impressed itself on the religious dogmas and rites of several nations that have survived it. We find allusions to it in the annals of every people and some memorial to it in their religious observance. One of my earliest memories are of Sunday school in my native Lancashire and the vivid mental pictures that the story of Noah's Ark imprinted on the *tabula rasa* of my then fertile mind! All this tends to perpetuate veneration for Noah, the second parent of the human race and a reverence for his truly historic vessel, which forms the basic structure of our Royal Ark Mariner Lodge room.

The reading which follows shortly (Genesis Ch. VI v. 14–22) details the 'manufacturing specification' drawn up by God for Noah for the construction of the Ark and its curious and precious cargo, and of course, the purpose of all this activity; *by declaring His intent of destroying the World and all the inhabitants thereof whenever he chooses with the exception of Noah and his family* and the means by which it was to be accomplished. This story goes to the very root of the nature of our wonderful Royal Ark Mariner Degree and its ritual. The ceremony of elevation into the Ancient and Honourable Fraternity of Royal Ark Mariners is a truly initiation rite. As in the Craft it is based on the triumvirate of Wisdom, Strength and Beauty which are reinforced as being displayed in the construction of the Ark and synonymous with the three points of the triangle. Introduced to each point by the Junior and Senior Wardens and the Worshipful Commander, in their roles as Shem, Japhet and Noah, the elevatee is presented with some memorable nautical analogies to illuminate these three great pillars of Freemasonry. There are, however other significant messages, some peculiar to our elevation ceremony, which remind us of our reliance on a spiritual as well as material enlightenment and the duty we owe to society as a whole. The elevatee, advances to the East by nine

complete steps, culminating in the final step, Charity. During his passage he takes the fifth step to Watchfulness, a cardinal virtue for which there is no further explanation within the ritual!

Why then does the Royal Ark Mason consider watchfulness to be an important and necessary step towards the ultimate goal of Charity? If we turn to biblical and other references maybe we have a clue. In the parable of the fig tree, Mark Chapter 13: verses 28–37, God charges man to be watchful for the second coming. A third century B.C. aphorism from the Buddhist moral system declares: *Men who are foolish and ignorant are careless and never watchful; but the man who lives in watchfulness considers it his greatest treasure.* Watchfulness is therefore synonymous with vigilance, care and alertness; in the vernacular, 'wide awake'. How then can man be truly charitable if he is not wide-awake to the needs of those around him? Charity in its broadest sense calls for kindness, compassion, unselfishness and benevolence; all excellences of character prized by Freemasons everywhere. Royal Ark Mariners, in placing Charity as the final step and goal, *the end and aim of all their efforts* thus acknowledge Charity as the principal cardinal virtue.

However, Brethren, the Progress Lodge of Enthroned Commanders will not have the pleasure and privilege of introducing candidates to our delightful degree; theirs is another purpose. As a lodge of mature and experienced Commanders they will form a unique college of Royal Ark wisdom within the Province; a sounding board and point of reference for the Provincial Grand Master and his administration on matters particular to Royal Ark Masonry. With the founding of this new lodge the future for Royal Ark Masonry within the Province of Leicestershire and Rutland looks very rosy indeed.

THE GOLDEN JUBILEE COUNCIL NO. 179

Consecration of the Council

Wednesday 20th November 2002

Oration by W.Bro. Rev. J. M. Burgess, Dist. G. Chap.

Two weeks ago I was invited to deliver an Oration at the Centenary Meeting of a London Craft Lodge at Freemasons' Hall. This afforded me an opportunity to review a century which opened with the Coronation of King Edward VII and concluded with the Golden Jubilee of the Queen. It is this event, an oasis of joy and celebration in the midst of the year which has been taken up with the threat of terrorism and possible conflict, the spectre of further famine in Ethiopia and industrial unrest, especially among the Fire Services, which is to be commemorated for all time by the Consecration of this Council. So perhaps we should pose the question: Why do we keep a golden Jubilee of the Sovereign, apart from the fact that it has allowed the Nation and the Commonwealth to give thanks to the Great Disposer of All for her preservation for a long reign, and the Sovereign to return those thanks by travelling extensively throughout the year?

In order to discover the origin of Jubilee we need to refer to the Volume of the Sacred Law, where we find an answer in the Book of Leviticus. When the children of Israel were preparing to enter the Promised Land after slavery in Egypt, it was clearly laid down that every seven years land was to lie fallow, and only self grown crops could be harvested and eaten. Such a year was to be known as a Sabbath. In the year following the seventh Sabbath a Jubilee was to be declared. The word comes from the Hebrew word *yobhel* which means a ram's horn or the sound of the horn. The year of Jubilee is therefore a year of the trumpet. The trumpet was to be sounded on the day of Atonement, which as we are all very well aware from our Traditional History was the great day of expiation of sins in the Hebrew Calendar. Such a year was to be hallowed and proclaimed as a year of liberty. In the year of Jubilee all indentured labour was to come to an end and all leases were to expire, debts were to be wiped out; it was therefore truly a time of celebration.

In recent times Jubilees in this Country have been proclaimed to celebrate similar intervals as in marriage; hence Silver, Golden and Diamond. There will also be a Platinum if Her Majesty reigns for another twenty years.

By a happy coincidence the Golden Jubilee of the Queen has come very shortly after the turn of the century and the millennium, another event which attracted world-wide acclaim and was heralded with celebrations and magnificent firework displays. We were saying good-bye to the old, and welcoming the new, in the hope that we could look forward with hope, and quite literally turn the page and begin a new chapter in eager anticipation. Despite events in the past two years that must still be our expectation for this twenty-first century.

This Council is being consecrated here in Lutterworth, which has made its own unique contribution to history. For it was here in the fourteenth century that John Wycliffe lived and worked. Often referred to as the Morning Star of the Reformers for his forward looking ideas, he was one of the first who believed that the Bible should be read in English and set about translating it, which was completed by his followers. In his writing and in his thinking he made a great contribution to the life of his generation.

So what lies ahead for this Council? Clearly to stand firm for our principles in an age which is not altogether receptive to Freemasonry. Only this past weekend my own new spiritual leader* has, as you may be aware, accused us of being secretive and satanical, which I am sure we have all found to be hurtful when we know it to be wholly untrue and spoken in ignorance. But what he has said about his intended treatment of us is both offensive and unacceptable. All this comes just forty years after the retirement of one of his predecessors who was an active member of our Order and held high office within it. I am sure we had all hoped that *Freemasonry in the Community Week* held earlier this year had done much to project our true image in the world at large and we must continue to ensure that the real message is communicated.

Only this past week I received a Report from the Grand Inspector of the Malta Lodges, to which I belong, urging brethren to take advantage of the opportunity to make the widest possible advancement in Masonic knowledge and wishing to establish a committee of 'Masonic Research Fellows' who are able to teach more of the esoteric aspects of the Order. He also suggests that symbolism and ritual should be examined with an enquiring mind. I believe him to be right as we all need to have sufficient knowledge in our armoury to face the world and answer our critics. Most of us in this *Order of the Allied Masonic Degrees* are experienced and senior members of the Craft and clearly as we move forward have a duty and responsibility to encourage and instruct others.

Although as the introduction to our Ritual Books remind us, the Allied Degrees are a collection of *waifs*, and each one individual and distinct in its origin necessarily dictates that each has its own peculiar contribution to make to our Masonic lives. *St. Lawrence the Martyr*, teaches us fortitude and humility, as a study of his life clearly portrays. *The Knights of Constantinople* teaches humility and universal equality, *The Grand Tilers of Solomon* points out the danger of carelessness and hasty judgment and teaches the importance of careful tiling. From *The Red Cross of Babylon* we learn to keep inviolate our masonic secrets and to withstand all temptations to reveal them, however profitable these temptations may be. In *The Grand High Priest* we are left in no doubt that we are set apart for high duties and responsibilities in life, both as masons and as men: we are taught that, to carry them out, we are called upon to dedicate ourselves to the service of

* Dr. Rowan Williams, Archbishop of Canterbury designate 2002.

the Most High God and also to that of our fellowmen. Thus each of these distinctive degrees, through the story which illustrates their teaching, forcibly impresses upon us our responsibilities.

In such a way we all move forward into the unknown with faith that the Great Disposer of All will guide and direct us along our path: that in this year of Jubilee, as we give thanks for His gifts and blessings we may use them as not abusing them and go on our way rejoicing.

As today we consecrate this Council with all the pomp and ceremony attached to such an occasion we metaphorically blow the Jubilee trumpet to herald its beginning. In fifty years time as *The Golden Jubilee Council* in its turn celebrates its Golden Jubilee may you cause the trumpet of Jubilee to sound throughout the Province and our Order, and may the Great Disposer of All have you in His Holy Keeping now and in the years to come.

ORATION AT THE BICENTENARY MEETING OF THE KNIGHTS OF MALTA LODGE NUMBER 50

W.Bro. Rev. Canon M. Wilson, P.A.G.Ch., Prov.G.Ch.

Brethren, I start by reassuring brethren of the Knights of Malta Lodge No. 50 that, if their origins are unclear and subsequent accommodations to the course of history are in places difficult to determine, so are the origins and subsequent accommodations of the Hospitallers who became known as the Knights of Malta from 1530. Their full title was Knights of the Order of the Hospital of St. John of Jerusalem. In Jerusalem their centre was then, and still is, the Church of the Holy Sepulchre together with the traditional pilgrimage sites. The name *Hospital of St. John* derived from the dedication of the headquarters at Jerusalem at the end of the eleventh century to their patron St. John the Baptist. His birthday and Christian festival is 24 June. There are two St. Johns important to the Craft, the other being St. John the Evangelist whose feast day occurs on 27 December. St. John the Baptist has another feast day. His beheading is remembered on 29 August. St. John the Baptist was the victim by a despot of a macabre miscarriage of justice. He was the cousin and forerunner of Jesus Christ whose condemnation and crucifixion and subsequent death, resurrection and ascension motivated the Hospitallers with zeal, fortitude and compassion. These events changed the course of the world's instincts, and, if adopted, still have a miraculous effect for good in the world of our own day.

The Knights of Malta look back to Master Gerard under whose leadership the Knights Hospitaller obtained papal sanction in 1099; not, as we say in the Church *out of mere goodwill*, but because of their successes in the crusades. The impetus for the Order started in 1020 when Italian merchants from Amalfi and Salerno obtained permission from the Caliph of Egypt to build a hospital in Jerusalem. A hospital in those days meant a place of welcome, hospitality and safety. To achieve these aims, the Order from its inception had to be military in character and intention. This Jerusalem Hospital was built to take care of Christian pilgrims travelling to the Holy Land to visit those sites associated with Jesus Christ's birth and mission, his suffering, death and burial, his resurrection and ascension. Then, as today, political circumstances, religious stances and competing human interest were such that an armed guard was constantly needed to ensure safety and permanence. The rules of the Order were approved by Pope Pascal II in 1113 when he acknowledged its members as a religious as well as a military Order.

This religious acknowledgement had consequences. The knights became bound by the Augustinian rules of Chastity, Poverty and Obedience and were expected to observe eight obligations, which eventually were symbolised in the eight points of the Maltese Cross. These obligations were to:

Live in truth
Have faith
Repent of sins
Give proof of humility
Love justice
Be merciful
Be sincere and whole-hearted
Endure persecution.

As the human situation worsened in the course of the twelfth century the Order added the care of the sick to its original duties. When fully up and running the Order's members were distinguished in three categories: *military brothers*, *brothers infirmarians* and *brothers chaplains* who were responsible for worship and their spiritual needs. Knights were grouped according to nationality into eight *langues* or *tongues* matching the eight obligations. The *langues* were Provence, Auvergne, France, Aragon, Castille, Italy, Germany and England, quite a European Union of the time. The knights shared in the victories and defeats of the crusaders. They considered the spoils of war a godsent income. But the Hospitallers were far from monastic. They incurred huge ongoing costs in massaging their kudos, maintaining and developing their assets and contracts throughout the Mediterranean world, and in their weighty administration. They could be called in some respects the first western business conglomerate, and in 1170 were in danger of bankruptcy until financial backing was found, in the spirit of their originators, from mostly Italian merchants.

The fates and fortunes of the Hospitallers developed in many respects as with the Templars. Both Orders sought to increase and safeguard their wealth, lands and influence at a time when Church and society were of one piece in mediaeval Europe. Both Orders joined the northern French knight Simon de Montfort (a name not unknown in Leicester) when he became the first leader of the Albigensian Crusade attempting to exterminate the Cathar heretics. This led to Simon's death at the siege of Toulouse, much to the delight locally of heretic and Roman Catholic alike who resented interference from the north. In his wake both Orders clinched local alliances with former enemies determined to further self-interest and increase power, possessions and influence. It is now known that the Hospitallers secretly admitted Cathars into their ranks to secure and expand European assets and advantage. Dealings may have been buoyant in Europe, but in the Middle East things were going radically wrong in the face of Islamic ambition, strength and tenacity. The moral laxity amongst Christians, particularly the acrimonious competition between the Templars and Hospitallers (although they always claimed to hold each other in high regard), was noticeable in contrast with the fervour and single-mindedness of the Muslims.

Despite being the trusted civil servants of popes and kings, the Hospitallers gradually had to retreat from the Holy Land. The decisive moment was the fall of the city of Acre in 1291. Deprived of rights and

entitlements, the Order moved its headquarters to Cyprus for a period of eighteen years. Although they had extensive holdings in Cyprus and had set up an impressive base at Limassol, the Hospitallers were not happy. They could not enjoy their own jurisdiction, being under the thumb of the king of Cyprus. How different it was for ordinary Christians left behind in Acre. They had a stark choice: die or convert to Islam. At this low ebb of fortune there was much recrimination from popes and monarchs aimed at both Orders for the debacle of Acre. Hospitallers and Templars alike felt they were being made scapegoats. The Hospitallers now looked for a base free from the interference of the King of Cyprus, and the Order's Grand Master, Fulk de Villarret, set his sights on conquering Rhodes. This he accomplished in 1309. He chose well. Rhodes had little or no jurisdiction. The island was at the mercy of freebooting Genoese exploiters and had no history of sovereignty, except a tenuous connection with Byzantium in the past. Rhodes it was and remained until 1522 aided in the early stages of occupation by a spectacular increase in the Hospitallers' wealth after Pope Clement V had forcibly suppressed the Templars in 1312. Lack of competition led to stagnation and decline. In 1343 Pope Clement VI wrote that it was *the virtually unanimous and popular opinion of the clergy and laity* that the Hospitallers were doing nothing for the defence of the faith. Proposals were being made to create a new and much more dynamic Order, using a part of the Hospitallers' accumulated wealth.

This did not come about. Having enjoyed territorial sovereignty for over two hundred years, they capitulated once again to Islamic forces. This time to Suleiman I of Turkey on Christmas Eve 1522, after a siege lasting six months, during which seven thousand knights were pitted against four hundred enemy ships and nearly a quarter of a million Muslim fighting men. The knights had nowhere to go so they moved with what little they could carry to Civitavecchia in Italy. From there they moved to Viterbo and then to Nice. This period of wandering lasted seven years, until in March 1530, under pressure from Pope Clement VIII, their Grand Master, Philippe Villiers de l'Isle-Adam, accepted the islands of Malta in perpetual fief for the annual rent of a falcon. The knights were not impressed with their new home, nor with the inhabitants of Malta. The islands were too barren, but they had no other choice. They did begin to admit Maltese chaplains and to accommodate themselves to their lot.

In 1565 their capital Valetta was besieged by the Turks as once more Islamic forces followed the Order in a bid to expand their empire. The knights put up an heroic resistance as on 18 May 1565 a Turkish fleet of one hundred and thirty eight galleys approached the island with over forty thousand fighting men at the ready. Under the leadership of their Grand Master, John Parisot of La Valette, only two hundred and nineteen knights but over nine thousand Maltese men were casualties in siege fighting that lasted five months. The Turks withdrew on 8 September, the feast of the Birth of the Blessed Virgin Mary. This is still a high day and a holiday in the Maltese calendar. Following the siege the city of Valetta was founded

and fortified with bastions and palaces. It is worth recording that, in our own day, Valletta has been declared a World Heritage site by the United Nations and that in another great siege during the Second World War, the Maltese people were awarded the George Cross, the only time the honour has been accorded other than to an individual.

It was in the Seventeenth Century that the Hospitallers became known generally as the Knights of Malta. They regularly provided a useful naval force in campaigns against Islamic powers or for small privateering forays at the expense of ships from the ports of North Africa. Their oarsmen were slaves, the officers young aristocrats from the various *langues* of the Order. It was said at the time that membership of the Order secured, in the words of Anthony Luttrell, *a sinecure within a privileged aristocratic corporation providing a comfortable benefice for life*. The historian Roderick Cavaliero described life in Valletta as dull: *Dullness was the keynote of the island. The tone set at the top was of mild urbanity with a meticulous and fussy insistence on discipline and precedence*. The original tenets appeared to have been lost sight of. When the French Revolution broke out, the French Knights were deeply divided regarding their loyalties. The French revolutionary state decreed in 1791 that any French Hospitaller was deprived of his nationality. In 1792 the Order's estates and holdings in French territory were confiscated. By the end of the Eighteenth century, the Hospital had decayed to the point where Napoleon Bonaparte could take it after a siege of only a single day, 10 May 1798, without a shot being fired. There were only three hundred and thirty two knights in the garrison and fifty were too old to fight. Napoleon himself commented that *the place certainly possessed immense physical means of resistance but no moral strength whatsoever*. The knights left in a hurry, and Napoleon followed them six days later. In 1800 the Maltese people revolted against the French garrison, which surrendered immediately to the local population.

After the Battle of Waterloo, the British occupied Malta. They had no intention of handing the islands back to the Grand Master of the Knights Hospitaller. Members of the Order deposed Ferdinand of Hompesch, the Grand Master blamed for losing Malta, and the Knights of St. John chose as his successor the Tsar of Russia, Paul I who, as the historian Jonathan Riley-Smith remarked in 1991, *was not Catholic or celibate, or a professed brother, but was certainly mad*.

So, brethren, with these unkind words marking the demise of all the Hospitallers' original godly intentions and mindful of the victory at Waterloo, we come to the threshold years of the foundation of this, the Knights of Malta Lodge No. 50 in its present constitution two hundred years ago. In our present warfare we should give thanks for Craft Masonry. Craft Masonry, as we well know, tries to occupy and encourage moral, social and charitable common ground with people of all faiths and backgrounds who place their faith and trust in God, people who would otherwise remain at a perpetual distance. The Knights of Malta battled with fervour and zeal for the occupancy of Jerusalem, and battles continue apace

in our own day. But in Craft Masonry the magnetism of the Jerusalem Temple and the Holy Places is not so that they become the narrow territory for the few. Jerusalem for us, brethren, should never be a battleground at all. It should be the place in our hearts and freely shared among us, and widely dispersed in society generally – where God's glory, love and truth prevail, where no gate is shut, especially those of brotherly love, relief and truth.

THE KNIGHTS OF MALTA LODGE NUMBER 50

W.Bro. D. A. Peacock, P.P.D.G.D.C.

In trying to summarise in just ten minutes or so the first two hundred years of a Lodge's existence, I fear I have attempted the impossible. However you will find in the booklet placed before you on the Festive Board a somewhat more rounded version. This booklet in itself is merely a summary of the information contained in the official Lodge History, soon to be published and available at the cost of £19.50. The author of the last fifty years of the History of our Lodge is with us tonight in the person of W.Bro. Alan Pickering and his hard work has ensured we will have a very comprehensive document to refer to in years to come.

Back in 1802 the Masonic picture was very different indeed with two Grand Lodges but very few private lodges working outside London. In Leicestershire there were but two private Lodges and both of these met in Leicester. It is not surprising that seven Brethren residing in Hinckley decided to avoid the rigours of travel and attempt to form their own local Lodge. Most of these Brethren were members of the Antients Lodge No. 91 meeting in Leicester and so they applied to the Antients Grand Lodge for a Warrant. After some exchange of letters they were eventually granted a Warrant Numbered 47 that was transferred from a Lodge in Macclesfield and this arrived in Hinckley on February 12th 1803. The Past Masters among their number were able to install Bro. Henry Granger in the chair at the first meeting held on March 1st 1803. Along with the Warrant the Grand Lodge sent a set of regulations for the governing of the Lodge. In the first few years the Lodge moved along strongly with many candidates and large numbers of visitors attending the regular ceremonies. In common with many Antients Lodges several other degrees were worked under the same warrant and these included Mark, Royal Arch, Knights Templar and Royal Ark Mariner. The Mastership was changed twice a year at the Festivals of the two Saints John. This was soon to change, for upon the Union of the two Grand Lodges in December 1813 the regulations limited the ceremonies to those of the Craft only. Moreover the Mastership had to change only once a year. As a consequence of this Union the Lodge was renumbered 66. It has to be said that the Hinckley Brethren were somewhat slow in adopting these new regulations and other degrees were worked for several years. In 1828 the name Knights of Malta became associated with the Lodge with the publication of printed byelaws but, sad to say, the reason the name was adopted cannot be determined with certainty. At this time because of financial difficulties several Brethren resigned from the Lodge and it is probable that this is when the Independent Mark Lodge came into existence. We are pleased to record that this Mark Lodge survived and eventually became a Lodge under the Mark Grand Lodge and emerged as the Knight of Malta Lodge No. 30 we know today. We are happy to welcome its Worshipful Master tonight. From this date onward conditions became dire and by 1845

it looked as though the Lodge must soon become extinct. Nonetheless the brethren struggled on but in 1858 only the personal intervention of the Provincial Grand Master, R. W. Bro. Richard William Penn, 1st Earl Howe saved the day and by taking on the Mastership of the Lodge for two years, and stimulating the interest of the local gentry he turned things round. My admiration of this Brother as a man and a Mason is very great indeed. He provided practical and financial help to the citizens of Hinckley in very hard times and this ensured that we had a firm foundation. As a permanent reminder he gave the Lodge a handsome silver Loving Cup engraved with the Curzon coat of arms, and you will be able to see this on display at the Festive Board.

As the town began to prosper and several large manufacturing companies provided stable employment the Lodge also began to enjoy a higher profile in the community. Several times the Provincial Grand Lodge met in Hinckley under the banner of the Knights of Malta Lodge and the practice of holding an annual Masonic Ball gradually became established. In 1899 the Lodge was called upon to lay the Foundation Stone at the Hinckley Cottage Hospital. The Deputy Provincial Grand Master presided at an Emergency meeting of the Lodge on 22nd June and the Lodge processed in full regalia to the Hospital where W. Bro. Sir John Rolleston conducted the ceremony. The Centenary Warrant was received on 12 February 1903 and at this period the Lodge commissioned a new set of chairs for the Worshipful Master and the Wardens. These chairs are engraved with a variety of Masonic symbols and are still in use.

By the early 1920s the Brethren had decided that a permanent home for Freemasonry in Hinckley was a priority. Up to this point they had met at a variety of Public Houses and Hotels and for a while at the Town Hall. Eventually a suitable piece of land was purchased close to the Parish Church and building commenced in 1928 with the foundation stone being laid with full Masonic Honours by the Deputy Provincial Grand Master W. Bro. C. F. Oliver. The building was completed in 1929 and the first meeting held on April 18th. For a few years life continued in relative comfort but not too far away war clouds were gathering. During the Second World War the premises were partly requisitioned by the Ministry of Food and the Lodge was confined to the temple only, which also had to double as a dining room. In this period the Mark Lodge met on the same day an hour before the Craft Lodge. In 1948 the Hinckley Masonic Hall became a temporary home for Gateway Lodge until accommodation became available for them in Leicester. From that time very friendly relations have existed between our two Lodges and ceremonial visits are regularly exchanged. We welcome the Worshipful Master of Gateway this evening. In the 1950s a change started to take place in the character of Hinckley as more and more residents commuted to Coventry and Leicester for work. Indeed many people moved to Hinckley purely as a suitable dormitory town to access these centres. As the population grew so did pressure to form another Craft Lodge. In 1966 the Lodge was happy to sponsor what became

our first daughter Lodge, Sparkenhoe No. 8063 and to witness the consecration carried out in Hinckley by the Provincial Grand Master R.W.Bro. C.B.S. Morley, who had been very keen to see this expansion. Once more a welcome is extended to the Worshipful Master of the Sparkenhoe Lodge. In 1972 further expansion took place when the Knights of Malta Chapter was warranted.

In the 1970s two Masonic artefacts came to light. The first was the old tracing board exhibited here tonight and the second an old copper plate formerly used to print Masonic aprons.

Further expansion occurred when two more daughter Lodges were sponsored, warranted and consecrated. The first was Burbach Lodge No. 8699 in March 1976 closely followed by the Lodge of St Simon and St Jude No. 8729 in December. Both of the Worshipful Masters are with us this evening and they too are most welcome. The Knights of Malta Lodge became a Patron of the Royal Masonic Institute for Boys in 1980 and followed this in the 1990s by becoming a Patron of the Grand Charity for the 2001 Festival which was held under the Presidency of the Provincial Grand Master R.W.Bro. Derek Buswell. Just two weeks ago we had a most enjoyable evening in Hinckley when, at the regular meeting of the Lodge, our new banner was dedicated by V.W.Bro. Neville Barker Cryer, Past Grand Chaplain, who also gave a most interesting and informative talk on the old Athol Lodges.

Brethren, the somewhat spectacular Ceremony this evening must contrast dramatically with that first Installation meeting held on 1st March 1803, but the enthusiasm with which those Brethren launched their new venture has been transmitted down these two hundred years to the Brethren of the Lodge tonight. The fact that so many Brethren from this Province and further afield have gathered here tonight to support us and share in our celebrations, is most gratifying and witnesses the fact that the Lodge is on strong foundations.

WICLIF LODGE NO. 3078

John Wiclif, Morning Star of the Reformation

W.Bro. M. A. Robinson, P.P.G.Reg.

Early in the year of Our Lord 1428 in the chancel of St. Mary's Church Lutterworth stood a group of powerful men. Richard Fleming, the Bishop of Lincoln, in whose see Lutterworth lay. Also present was his chancellor, his suffragan bishops, and the priors and abbots of the diocese. The high sheriff of Leicestershire was in attendance with his officers, and the executioner looked on with professional interest. Their purpose was to exhume a body interred under the flags of the chancel.

The coffin was raised, and opened, and its contents were exposed to the onlookers. The body was then taken out of the small door in the south side of the chancel. The very same door through which the then dying rector John Wiclif had been carried by his parishioners forty-four years previously. He had died after suffering a stroke while celebrating Mass in December 1384. His remains were carried down the streets of the town to a field next to the hump back bridge that crossed the River Swift. In this field of execution a stake had been set up, and around it was piled timber and kindling. It was here that John Wiclif's remains were to be burnt.

There was a brief ceremony when Bishop Fleming confirmed that he was carrying out the command sent to him from the Pope in Rome. This ordered him to carry out the sentence passed on the body in 1415 by the great Council of the Church meeting at Constance on the German-Swiss border. The council had condemned two hundred propositions put forward by the dead man.

The sentence would have given details of the method of how the body was to be destroyed. This would have followed tradition which involved dressing the body in the vestments the rector had worn to celebrate Mass; these would then have been stripped from him to signify that he had been *unfrocked*. It is not recorded as to whether this was carried out on the body of Wiclif but it is certain that the bishops solemnly cursed him, and commended his soul to the Devil.

The Church itself could not carry out the burning as it could not shed blood, but in 1184 Pope Lucius III had decreed that unrepentant heretics should be handed over to the secular authorities for sentence and execution. Therefore after cursing the remains Bishop Fleming delivered them to the high sheriff of the county. The sheriff then declared that they be burnt by the executioner.

The executioner did his job well, breaking up what was left, after the fire had done its work, with a mattock. The last particles of dust were then swept into a barrow and tipped into the waters of the River Swift.

To us living in the twenty-first century all this must seem a complete nonsense, we may ask why go to so much trouble to destroy a body that had

been in the ground for forty four years? To answer the question we must look at the life and times of John Wiclif. This is not easy for as well as destroying the body the authorities tried to destroy all trace of him having existed. Today the only physical evidence of his existence are what remains of St. Mary's Church, Lutterworth, an ancient pulpit and font that he must have used when he was Rector of St. Mary's until his death. The destruction must have seemed complete to the authorities at the time, but the destruction of his ideas was far from complete.

Wiclif was born in about 1327 to a family of minor gentry who held the village of Wycliffe in Teesdale. He was ordained deacon at St. Mary's York, and priest at the Minster in York under Archbishop William de la Zouche during 1351. In 1356 he seems to have graduated in arts and become a Fellow of Merton College, but many colleges in Oxford claim this, but it is a fact that in 1360 he was appointed Master of Balliol College. Wiclif was acknowledged during his time at Oxford as an outstanding teacher. It was here at Oxford that Wiclif became the first of the Bible-men a term coined by the bishop of Chichester to describe the poor preachers, dressed in modest russet cloth, who spread the words of Wiclif to the common people. It was these poor preachers who were to become such a danger to the established church of the time.

Over the centuries the Church had become rich and powerful, and even sovereign states listened to the word of Rome. This word was passed down to the people by the clergy. The authority of the Church came from the Vulgate Bible, translated into Latin, in the fourth century by St Jerome. It was to the vast majority of laymen and women incomprehensible, neither had they any real understanding of the rites and ceremonies of the Church, and the power of the Church was very dependant on this ignorance. Wiclif was very critical of this state of affairs and called the clergy *this wicked kindred*. The Bible, Wiclif declared, was the *highest authority for every Christian, and the standard of faith and all human perfection*. He made it clear that the ritual, the law, the hierarchy, and dogma of the church that had been built up over the last thousand years was mere human invention, and that men should shake off all the laws that the Pope had made, and return to the laws of God. He stressed the importance of personal faith in Christ, rather than the merits of obedience to the Church. John Wiclif became known as one of the greatest scholars in the land, and his arguments for the disendowment of the church appealed to the greedy dukes, and over-burdened taxpayers alike. He was therefore supported by such men as John of Gaunt Duke of Lancaster; and Lord Percy King's Marshal of England.

When the Church at last summoned Wiclif to St Paul's London to explain himself before the Archbishop, and William Courtney the Bishop of London, he was escorted by John of Gaunt and Lord Percy. What followed then between the Lords Spiritual, and the Lords Temporal was sheer farce. On reaching the Lady Chapel where the conclave was sitting, the Duke and Lord Percy took chairs for themselves and Percy bade Wiclif

to be seated saying *Since you have much to reply, you will need all the softer seat.* Bishop Courtney whose hot blood had been already stirred by the insolence the men had shown at their entry, cried out that the suggestion was impertinent, and that the accused should stand to give his answers. The two nobles swore that he should sit. Courtenay insisted he stand. The Duke broke out into abuse and threats, saying that he would bring down the pride of all the Bishops of England. The next moment the Londoners who were outside broke in with wild cries of vengeance. They were not however there to support Wiclif but to protest against the recent bill of Parliament, which had the intention of taking the government of London out of the hands of the mayor, and putting it into the hands of the King's Marshall. They knew that their lives, and liberties were at stake. Wiclif stood silent in the roaring crowd and took no part. We will never know what he thought of it all, but he was never in danger as the Londoners were after Lord Percy, and he made a hasty retreat.

Pope Gregory sent Papal Bulls (formal documents) to the king, and to Oxford chiding the university for its *idleness and sloth* in allowing Wiclif to *vomit heresies from the poisonous confines of his breast*, and demanded that he be thrown into prison. Wiclif's supporters suggested to the university proctors that they should not arrest Wiclif as that may seem to give the Pope authority over the royal power of England. The vice-chancellor therefore merely forbade Wiclif to leave his room. Within a year Pope Gregory was dead, and then confusion reigned over the Papacy. Gregory had returned to Rome just before his death, and the people of Rome were fearful that if a Frenchman was elected as Pope he would return with his high spending court to Avignon, they therefore put considerable pressure on the Conclave of Cardinals to elect a Roman Pope, they elected Urban VI. Urban had been a sober, even austere man, but his elevation unhinged him, and he became violent and drank heavily, saying that he could do anything he liked. A group of Cardinals fled from Rome and declared Urban's election void due to it being held under pressure from the mob. They elected Clement VII, and the papal court followed Clement back to Avignon. Urban created twenty-nine new Cardinals and stayed in Rome. There had been two Popes before, and Wiclif revelled in this proof of papal depravity. He is quoted as saying *I always knew that the pope had cloven feet* he mocked. *Now he has a cloven head.* The Pope, both Popes, were the *most cursed of dippers and purse-heavers* who *villified, nullified and utterly defaced* the commandments of God.

Wiclif supported the power of the secular princes and lords as necessary to *teach the fear of God by harshness and worldly fear.* He therefore maintained the support of the secular powers. However the Peasants' Revolt broke out in May 1381. It was sparked off by the imposition of a poll tax, but many blamed it on the preaching of Wiclif, and his championship of the poor. He had made it very clear to all that the Bible said that all men were equal in the eyes of God. The Peasants' Revolt was put down by the intervention of the young King Richard II, but not before the Archbishop

was killed by the mob. William Courtenay, a true hounder of heretics, replaced him as Archbishop. He convoked a council that met at Blackfriars in London on May 17th 1381. It condemned twenty-four of Wiclif's propositions as *heretical and erroneous*. A powerful earthquake shook the city as the council sat. Courtenay described the tremors as the portent of the purging of noxious heresies from the bowels of the earth. To Wiclif they were proof of God's anger at the Church. Wiclif was forbidden to teach at Oxford, and forced to retire to Lutterworth. Even here he continued to rail against the clergy, and their treatment of the people to whom they should have been giving spiritual comfort. Instead they charged people for their prayers for the dead.

During his time at Lutterworth he must have continued his work of translating the Bible into the English of his day. This work had begun many years earlier when he was at Oxford where he had the help of many students. It is doubtful if the work was completed before his death in 1384. It was however completed by his followers who were conscious of continuing along the lines he had laid down. After Wiclif's death his followers suffered great hostility. The term Lollard, derived from a Dutch word, was applied to them, and was used in England to describe his followers.

The Lollards grew in number and support, as they preached across the land. In 1401 at the Archbishop's urging Parliament passed an act whose Latin title displayed its lethal intent, *De Haeretico Comburendo (On the Burning of Heretics)*. The first Lollard to be burnt was William Sawtre, a priest from Lynn in Norfolk. He was burnt alive in public at Smithfield. The works of John Wiclif were burnt in England, but his followers passed on his teachings from the villages of England to Prague and Bohemia. From there the brilliant preacher John Huss spread them through the central European heartlands. He was burnt at the stake on the banks of the Rhine. In England Lollard towers were prepared for the imprisonment of the Bible men, in the palaces of the bishops, and in the great palace of the Archbishop at Lambeth. Lollard pits were assigned as the places where they were to be burnt.

As the fires burnt across Europe and England alike, the teachings of John Wiclif *The Morning Star of the Reformation* spread like a forest fire stoked up by the introduction of printing and the mass production of books. By the beginning of the Sixteenth Century William Tyndale and Martin Luther were spreading the teachings of Wiclif across the length and breadth of Europe. Tyndale had to seek refuge in Antwerp where he continued to produce papers and books in support of the Reformation. He was captured and brought back to England for execution on the orders of Sir Thomas More. While Tyndale was in Antwerp his work was being smuggled into England by merchants who supported his ideas as they allowed freedom of expression outside the dogma of the church. It is interesting to note that Anne Boleyn was sympathetic to the teachings of William Tyndale, and it is reported that she gave Henry VIII a pamphlet to read. Whether he read it

we do not know. What we do know is that the King did break from Rome to form the Church of England, and followed this by dissolving the Monasteries. Although his motives will always be in question.

After the death of Henry VIII in 1547 his son Edward became King. Being in poor health, he only reigned for six years, and after a short power struggle for the throne Mary Tudor (Bloody Mary) triumphed and began at once to burn heretics. Bishops Nicholas Ridley and Hugh Latimer were burnt outside Balliol College in Oxford as was Archbishop Thomas Cranmer. Mary was determined to put an end to the Protestant Reformation. She died in 1558 and was succeeded by her half sister Elizabeth. In the very early years of the reign of Elizabeth I the English Parliament passed the Acts of Supremacy and Uniformity which renounced all Papal jurisdiction over England. King James I further advanced the cause of Protestant England by authorizing the Bible, which is still in use. Much of the text of this Bible came from the translation of William Tyndale, and has been praised down the ages for the beauty of its language.

In 1905 the founders of the Wiclif Lodge decided to adopt the name of Wiclif for the new Lodge, and at the consecration the Provincial Chaplain said in his Oration: *The V.O.T.S.L., which lies on every Master's pedestal, is the centre around which all our actions turn. Most appropriately is the Lodge in Lutterworth named "Wiclif". With his name is associated in the minds of Englishmen the precious treasure of the Bible. Enshrined in the church close by (the church which was the scene of his ministry) lies a copy of his translations of the Bible, which endeared him to the people, and has made his name one that we Masons are proud to enrol on the banners of our Fraternity. The futile attempt to anathematise his person and his memory by burning his bones and casting the ashes into the neighbouring stream, we trust may symbolise not only the dispersal of the Bible, all over the world, but also the ever-extending influence of the principles and tenets of our Masonic art.* He went on to give the following quotation.

*The Avon to the Severn ran,
The Severn to the Sea,
So Wiclif's dust is borne abroad
As wide as waters be.*

In conclusion speculative Freemasonry may or may not have been born out of the freedom of thought which came with the Reformation, an idea which has strong support with some students of Masonic History. We know however from the diaries of Elias Ashmole that on the 16th of October 1646 at Warrington in Lancashire he was *made a Free-Mason*. Present at the Lodge meeting he lists a number of members including Colonel Henry Mainwaring, Mr Richard Penket (Warden), Mr James Collicer and five others. From this entry it is clear that the Lodge must have been making speculative masons for some years, and this was only one hundred and ten years after William Tyndale was burnt at the stake. Whatever the truth we

Brethren of the Wiclif Lodge can be justly proud of our association with John Wiclif, the Morning Star of the Reformation, who at great personal risk gave us the writings of the Bible for all to read, and for all to use as a guide throughout life.

JOHN OF GAUNT LODGE NO. 523

Dedication of New Banner

Thursday, 19th December 2002

W.Bro. Rev. Canon A. T. Green, P.A.G.Ch., P.P.G.Ch.

It is a privilege for me to take part in the dedication of your new banner. The banner is an important part of a Lodge's life. It is, as it has always been in the past, the rallying point for those who belong to the Lodge, just as, in times gone by the Regimental Colours were the rallying point in battle for those members of the regiment who had become separated from the main body. The banner was identified by its colour or colours and perhaps it had a symbol, which had either been painted upon it, or had been sewn together with other materials and gold and silver threads. It could be very simple, such as a red cross on a white background, as is the banner of St. George, or it could be more complicated with a coat of arms being the distinguishing symbol. So it is, with your banner, which carries a symbolic figure of John of Gaunt carrying the sceptre in one hand and in the other an orb. The sceptre and the orb are in themselves symbols of kingly power. They indicate his lineage, for he was the fourth son of Edward III, being born in 1340. Or perhaps, when he was the Earl of Leicester and Earl of Lancaster, he held the office of Lord High Steward; an office which was traditionally held by the Earl of Lancaster. John of Gaunt became the Duke of Lancaster and assumed control as Regent for the young King Richard II, who was a minor. During this time John of Gaunt caused all meetings with those who believed they had some claim to take part in coronation ceremonies, and which came before him, to be minuted. Interestingly enough, this court still sits at the time of a coronation, and decisions made by the court in his time, are still used as a basis for discussion and action.

But why was this Lodge named after John of Gaunt? W.Bro. Aubrey Newman, P.P.G.Swd.B., whom I have to thank for helping me with background material for this oration, surmises that it was because three of the earliest members of the Lodge were eminent local historians and friends of William Kelly, and that in 1846, six years before the year the Lodge was founded, the five hundredth anniversary of John of Gaunt's birth had been celebrated. On the other hand, it might well have been because Sir Gustavus Fowke, Bt., a founding member of the Lodge, had an estate in the neighbourhood of a small hamlet called John of Gaunt, near to Burrough-on-the-Hill.

The truth may never be known why the Lodge was called John of Gaunt, but the Brethren can be sure that it was named after a man of his time, well known as a philanthropist, in that he gave and was caring about his people who lived within his estates and towns. He is remembered for the truly Masonic principles which were a part of his life and which Freemasons are expected to live up to today as they come into contact with others in their communities and beyond.

LODGE TRANSACTIONS

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

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Cheques for copies of Lodge Transactions to be made payable to 'The Lodge of Research No. 2429'.

NOTE ON TRANSACTIONS

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

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

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

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

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

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

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Stops, T.G.N., P.G.Supt. Wks., P.M. 4088
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