



Leicester

**The Lodge of Research
No. 2429**

Transactions 2006-07

***THIS IS THE WAY WITH RESEARCH; IT CANNOT BE DONE TO ORDER BUT REQUIRES BOTH INSPIRATION AND DEDICATION.
(ANON)***

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EDITORIAL

Freemasonry is not and never has been immutable. The greater the length of time one has been a Freemason the more changes we have experienced, albeit imperceptibly in our Lodge working, and more obviously in directives from Grand Lodge; which by their very nature are immediate. What has not changed are the fundamentals of the Order, Brotherly Love, Relief and Truth. The Brotherly Love of Companionship, the Relief which we can afford in alleviating distress, and the searching after Truth to make the world a better place.

Sir John Soane's contribution to Freemasonry was architecture and design. He was the first to design a Masonic Hall, Lodge Rooms and their Furnishings. Most of his work is lost, but his plans and drawings are preserved and his influence on our modern Masonic architects and builders is evident. Here is a Brother whose influence continues, his name perhaps unknown to many, but they recognise his legacy.

Whilst the effect of Sir John Soane on Freemasonry could be described as dramatic, the Knights of Malta Lodge No.50 at Hinckley, working alone in the town exemplifies the gradual changes since 1803, and W.Bro. D. A. Peacock provides us with another insight into the development of his mother lodge, and the district.

W.Bro. M. A. Robinson continues his researches into the events of the Old Testament vis-à-vis History and Masonic Tradition not easily reconciled.

This issue of the Transactions concludes with three consecrations orations, looking forward, but still recalling the great traditions of the past.

The Lodge of Research, No. 2429

Officers 2006-2007

Worshipful Master

BRO. JOHN T. HARRISON

Bro. BRYAN B. WILLS (P.M.)	Senior Warden
Bro. A. DAVID HERBERT (P.M.)	Junior Warden
Bro. EDWARD W. BRAMFORD P.M.	Chaplain
Bro. ROGER G. PIPES (P.M.)	Treasurer
Bro. DONALD A. PEACOCK (P.M.)	Secretary
Bro. ALAN SIMPSON P.M.	Director of Ceremonies
Bro. JEREMY A. RIDGE P.M.	Almoner
Bro. AUBREY N. NEWMAN P.M.	Charity Steward
Bro. WILLIAM G. DAWSON (P.M.)	Senior Deacon
Bro. BRIAN E. HEAD (P.M.)	Junior Deacon
Bro. ALAN SELBY (P.M.)	Assistant Director of Ceremonies
Bro. RALPH LEEK (P.M.)	Organist
Bro. WALTER W. GLOVER (P.M.)	Assistant Secretary
Bro. MICHAEL A. ROBINSON (P.M.)	Inner Guard
Bro. MICHAEL WILSON (P.M.)	Steward
Bro. MICHAEL E. HERBERT (P.M.)	Steward
Bro. DAVID M. SHARPE (P.M.)	Tyler

Immediate Past Master

W.BRO. JOHN M. CAPPIN

Master Elect

W.Bro. BRYAN B. WILLS

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Editor

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



Portrait of the Master W.Bro. J. T, Harrison, P.P.D.G.D.C.

BIOGRAPHY

W.Bro. John T. Harrison, a Lewis, was made a Mason in the Lodge of Gratitude No. 6514 in 1970 and was Master in 1988 and in 1995 elected a full member of the Lodge of Research No. 2429. In Provincial Grand Lodge he was promoted to Past Provincial Deputy Grand Director of Ceremonies in 2002.

In the Supreme Order of the Holy Royal Arch he was exalted in the Knights of Malta Chapter No. 50 and was installed as First Principal in 1992, joining the Leicestershire and Rutland Chapter of Installed First Principals No. 7896 in 1993. In Provincial Grand Chapter he was promoted to Past Provincial Grand Registrar in 2001.

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 seventy-ninth meeting
was held on
MONDAY 27th November 2006**

There were present W.Bro. J.M. Cappin, W.M., W.Bro. J. T. Harrison, S.W., and W.Bro. B. B. Wills, J.W., fourteen Officers, seven full members, thirty-one members of the Correspondence Circle and four visitors. A total attendance of fifty nine.

There were no propositions for membership of the Correspondence Circle.

The Master Elect, W.Bro. J. T. Harrison was presented by the Director of Ceremonies, installed by W.Bro. J. M. Cappin and proclaimed in the three degrees.

After the W.M. had appointed and invested his officers for the year he then delivered his Inaugural Address entitled:

“Masonic Humour”

The brethren afterwards met together for refreshments and conversation.

**The Four-hundred and eightieth meeting
was held on**

MONDAY 22nd January 2007

There were present W.Bro. J. T. Harrison, W.M., W.Bro. B. B. Wills, S.W., W.Bro. D. Herbert, J.W., eleven Officers, five full members, twenty-three members of the Correspondence Circle and twelve visitors. A total attendance of fifty four.

W.Bro. A. L. Jarvis and W.Bro. R. W. Boulton were elected to membership to the Correspondence Circle.

The Lodge then received a paper by W.Bro. D. A. Peacock entitled:

“The Evolution of Royal Arch Masonry in Hinckley since 1803”

The brethren afterwards met together for refreshments and conversation.

**The Four-hundred and eighty-first meeting
was held on**

MONDAY 26th March 2007

There were present W.Bro. J. T. Harrison, W.M., W.Bro. B. B. Wills, S.W., W.Bro. D. Herbert, J.W., thirteen Officers, six full members, twenty-eight members of the Correspondence Circle and nine visitors. A total of fifty-nine.

W.Bro. R. Kinghorn, Bro. F. Cardone, Bro. K. Russell, W.Bro. R. Teate, Bro. A. Veldhuizen and Bro. S. Warden were elected to membership of the Correspondence Circle.

The annual election resulted as follows:

W.Bro. B. B. Wills Master Elect

W.Bro. R. G. Pipes Treasurer

R.W.Bro. R. B. F. Khambatta, Past District Grand Master (Pakistan), Prestonian Lecturer for 2007, then presented his paper,

“The Grand Secretaries 1813 to 1980”.

At the conclusion of the paper, W.Bro. A. N. Newman offered the thanks of the Lodge for the most interesting paper and the Brethren showed their warm appreciation.

The brethren afterwards met together for refreshments and conversation.

**JOHN SOAN (1753-1837),
HOD CARRIER TURNED KNIGHT
W.Bro. J. T. Harrison, P.P.D.G.D.C.**

John Soane, was born John 'Soan' in the Oxfordshire village of Goring on 10 September 1753, the youngest child of John Soan and his wife Martha. They had seven children, William(b 1741), Deborah(b 1744), Susanne(b 1746) and Martha(b 1749), they also had two more, another William(b 1739) who only survived for six months and a John who was buried in 1751. Deborah died, aged twenty two, in 1766. John Soan's Grandparents were William and Susanna Soan.

His brother William started work with his father who was a bricklayer and the eight year old John was fortunate to be sent to a small private school run by a William Baker, where he developed a great interest in literature and enjoyed the lush landscape of the Thames Valley between Goring and Pangbourne.

When their father died in April 1768 the family moved to Chertsey in Surrey to join his brother William with whom the fifteen year old John worked as a building labourer and hod carrier, also spending many happy hours fishing with his friends. It was probably during this period in his life that he made friends with the workmen of the varied trades and more importantly realised the skills they possessed, a knowledge that was to be extremely valuable to him throughout his working life.

It was in 1768 that William introduced his brother to James Peacock, head surveyor in the employ of the architect Charles Dance the younger, who had just inherited his father's position as Clerk to the City Works, in effect architect to the City of London. Soane eagerly accepted the chance to work for such an eminent employer and was determined to make the most of his good fortune. The young Soane quickly became aware of the very different life from that he had previously known, he also took full advantage of the opportunity to make full use of Dance's library.

Dance recognised Soane's interest and ability, and encouraged his young employee by supporting his application to join the Royal Academy schools where the students spent many hours in the library, and attending lectures which were delivered on Monday evening by the Professor, Thomas Sandby, in whom Soane saw the very model of a successful architect. It was while Soane was at the Royal Academy that Sandby undertook one of his major projects, the impressive two storey Freemasons' Hall on Great Queen Street. Sandby, having the patronage of Henry Frederick, Duke of Cumberland 1745-1790 Grand Master 1782-1790, had been appointed Grand Architect of the Order of Freemasons in 1775, and his headquarters building gave the Freemasons, now established for some fifty years, (Grand Lodge 1717), a prominent place in the centre of London. Soane, well aware of the advantages of patronage, was adding yet another string to his bow and forging the first link in the chain that would see his later connection with Freemasonry.

In 1772 Dance assisted Soane to obtain employment with the respected builder Henry Holland, where as a clerk, he earned the sum of £60 p.a., and was further influenced in his work and responsibilities. Soane by this time had enrolled at the Royal Academy and became aware of the 'Gold Medal', a prize that would allow the successful winner the opportunity of a 'travelling scholarship'. His immediate target became the silver medal, a stepping stone towards the gold, however his first attempt failed due to the late submission of his work.

In 1776 he finally achieved his goal, the Gold Medal that would provide him with the scholarship, the gift of the King, that would enable him to study in Rome. Soane persuaded Sir William Chambers to show his drawings to the King and George III (1760-1820) personally approved Soane's scholarship. The Academy however considered this irregular and held an election for the scholarship instead, which in December 1777 Soane easily won.

The twenty-four year old Soane departed on his travels at 5.00 a.m. on 18 March 1778 carrying with him a letter from Sir William Chambers summarising the educational possibilities before him. On his journey to Paris and on to Rome he was accompanied by Robert Furze Brettingham, a fellow student from the Royal Academy schools. They knew each other well enough to be amicable travelling companions and also had contacts in Italy provided for them by Dance and Robert's Uncle, Matthew Brettingham. In Parma Soane became an honorary member of the Academy by submitting a reworked version of his 'Gold Medal' drawing using Greek Doric columns. In Italy he was meeting with young men of similar age, sons of wealthy Merchants and Landowners. With them he travelled to Sicily and Rome and subsequently back to England. His journey provided him with many interesting ideas which would be used to good effect in his architectural career and he was making many friends which would serve him well as contacts in the years that followed. One in particular was Thomas Pitt who invited Soane to join his party and together they visited Pompeii, the Temple of Isis and Paestum, and becoming good friends.

The biggest disaster he had was on his return journey by coach when the uneven roads shook the coach causing his trunk to collapse, and his gold and silver medals, together with his drawings and clothes, spilled onto the track and were lost forever. Soane gained invaluable experience from his travels and it is likely that his time observing the 'flattened dome' of the Pantheon together with the colonnades greatly influenced his later designs.

His years in Italy where he developed a Neo-classical style of architecture which was strongly influenced by his own personality, which was described as 'gloomy and obsessed by death'. So he probably achieved much pleasure in designing his mausoleums, one for himself and his family, and another related one as part of his Dulwich Picture Gallery.

These designs incorporated his trade-mark 'saucer-domed or handkerchief' roof which, it is believed, was copied in the 1920's by Giles Gilbert Scott in his design of the familiar red telephone box. It was said that making a call from one of these kiosks gave you the feeling of entering the house of death!

After his arrival back in England Soane who had, during his Italian sojourn, received numerous requests for his service from Frederick Hervey (1730-1803), Bishop of Derry and now 4th Earl of Bristol. The Earl's promises proved worthless so Soane ventured to Glasgow to attend other enquiries, these also lead to nothing and learning from his misfortune he returned to London where he found employment through former colleagues, especially Pitt who became his patron. Soane received constant support from the friends he had made in Italy and Cyprus, providing him with more contracts and a steady workload, particularly in North Norfolk. Profitable though the work was it had its problems; the necessary but uncomfortable constant travel to Norfolk by bone – shaking mail coach, journeys which could take at least fifteen hours or more putting considerable pressure on him.

Gillian Darley, in her book 'John Soane an Accidental Romantic' records; While Soane was employed on Pitt's house at Burnham Westgate, he could easily have made the short journey to Burnham Norton and had he been a church-goer, could have listened to sermons delivered by Horatio Nelson's father, (Rev. Edmund Nelson 1722-1802, Rector of Burnham Thorpe).

It was on 10 January 1784 that John Soane took Miss Elizabeth Smith to an evening at the theatre, followed by regular meetings as he pursued his Elizabeth, niece of the City Builder George Wyatt. Elizabeth was an independent and well educated young lady with many social contacts and eventually they married on 21 August 1784. Elizabeth quickly becoming an integral and influential part of his growing fortune and success.

Soane having made a good marriage found his fortunes further improved by a request to work on the house of the Prime Minister, the younger William Pitt (1759-1806) which helped make his name and work even more well-known. Another of Soane's trade mark designs was his preference for these use of indirect 'top-lighting' which lent itself to the designs of buildings where conventional windows were an inconvenience, such as a Picture Gallery, or most famously the largest and most important work that he designed, the Bank of England. Here Soane felt free to draw on the gloomy side of his nature to create his underworlds, with shafts of light darting from the high level windows. It was reported that the Dulwich Picture Gallery of 1817 was extremely difficult to construct and even worse in later years to repair. However it turned out to be one of the most influential public buildings in the world, even being painstakingly restored following a direct hit by a bomb in the second world war and continued to provide a source of inspiration for future architects who incorporated it in their own designs. Architects of today are still fascinated by his skills in the use of light and space and few have managed to match him in manipulating light so successfully. Soane's finest buildings use daylight from numerous sources, mostly indirect and from above. Rooms from small to grand in size are lit by light often provided by the use of artificially placed mirrors, with rooms frequently opening up into other rooms via opening panels or unexpected

windows. It has been said that visitors experienced the sensation of being underground as in a cave yet still with indirect contact to the open air.

The Bank of England was certainly a most impressive building, greatly influenced by Soane's seemingly morbid nature and his 'Colonial Office'; a radically original Soane design where pillars rise into arches, then to a dome with its top cut away to form a circular-sky-light to reveal a crowning Ionic colonnade, and the interior of the Bank featured an exquisite sequence of single-storey, toplit spaces. The innovative windowless, intermittently decorated perimeter wall provided the walk-through that Soane described as his 'walk or tour', for Royal visitors.

Regretably the interiors of Soane's Bank of England were destroyed between 1921 and 1939 at the hands of Sir Herbert Baker, architect-in-chief to the British Empire. Fortunately the museum of the Royal Academy contains a reconstructed version of the Stock Office in an exhibition where architect-designer Piers Gough, has also placed a three-quarter scale painted simulation of the Bank's lost Colonial Office, although such 'mock-ups' could never provide the same subtle, or melancholic feeling as the Soane originals. More of the lost Bank of England is revealed in a computer animation, created from Soane's original drawings, by the University of Bath's department of architecture under the direction of Professor Robert Taverner. At his most audacious, Soane reduced his classical ornamentation to a few incised lines which was quite daring for that time and although producing some beautifully rich designs for his public buildings, his best effects were not through ornament but through form, colour and, above all, space and light.

Soane was not a Mason and lived on the North side of Lincoln's Inn Fields in the house which, when he died in 1837, he left to the nation and is now 'Sir John Soane's Museum' which purports to receive more than one hundred thousand visitors a year. The Museum contains among many treasures, his portrait where he is dressed in his Masonic regalia (Grand Superintendent of Works), a watercolour of Soane's design for the interior of his Council Chamber by his perspectivist, Joseph Michael Gandy in 1828, and a pen and wash drawing of the design for his 'Ark of the Masonic Covenant', also are to be seen two other series of important paintings, 'Rake's Progress' and 'The Election' by William Hogarth. There are even more works of art to be seen in Soane's collection.

The German Karl Friedrich Schinkel is said to have noted in 1826, that Soane's house had 'interiors like a sequence of cemeteries and catacombs,' and some visitors still remark on it being claustrophobically filled with his relics of antiquity, which can still send a shiver down the spine.

I now come to that point where Soane appears to have his first serious connections with Freemasonry, for he both as a student and fellow architect, had known Thomas Sandby, the architect of the Masonic Temple and, who knew that Soane was to some extent familiar with both the Hall and the Tavern. It was Luke Reilly who set up the Freemasons' Tavern and Coffee House in 1775 in what was then a private residence, the Tavern was

later demolished in 1778 and rebuilt under the direction of the architect Thomas Sandby with the assistance of the sculptor and architect William Tyler.

Freemasons' Hall is only a few hundred yards from Soane's home at 13 Lincoln's Inn Fields and he was aware that many men of influence met there. Sandby's death in 1798 left a vacancy for the position of Grand Architect, which was taken by his friend Robert Brettingham, but only briefly due to him retiring in 1800 after marriage to a banker's widow. So it would appear that it was the death of William Tyler, the architect of Freemasons' Tavern, which led to the Hall Committee consulting Mr. John Soane, who was arguably the then most eminent architect practising in London and who was currently busily engaged on the new building for the Bank of England. His initial task was to carry out a survey of the two houses and gardens known as 62 and 63 Great Queen Street, and in March 1813 he prepared his valuation.

After more than twelve years of debates it was realised that the Unification of the two Grand Lodges was imminent. Thus it was that in August 1813 the first Grand Master of the new United Grand Lodge of England, His Royal Highness the Duke of Sussex, requested Soane to design a suitable repository in which to retain the 'Articles of Union'. Soane designed a pedestal measuring about 4ft. high and 3ft. wide, triangular in plan with a different classical column at each corner, Doric, Ionic and Corinthian, to denote Strength, Wisdom and Beauty, and was intended to stand in front of the Throne. It was constructed and ready in time for the Grand Assembly.

Soane was proposed for election to the Grand Master's Lodge No. 1 by his friends James Perry and Thomas Harper and initiated into freemasonry on the 25th of November 1813 (some records put the date at 1 December), the same day as the Preliminary Articles of Union were agreed, signed and sealed by the two deputations, where at an Emergency Meeting of the Grand Masters Lodge No.1, held at the Crown and Anchor Tavern in The Strand, he with several others, was initiated, passed and raised in one day.

On the 11th December 1813, he was again in audience with the Duke of Sussex where he was offered and accepted the appointment of Grand Superintendent of Works. It seems unlikely that Soane was ever installed as Master or occupied the chair of a Lodge although he does appear to have also had connections with St. John's Lodge No. 80.

Soane began his designs for a new Freemason's Hall in Great Queen Street, London in 1826 and building commenced in 1828. The interior of his Council Chamber was one of the most personal and richly ornamented of his career. The room had a canopy, a Lantern, designed to 'float' above the centre of the room, its high canted sides and deep profile echoed Soane's earlier Neo-Tudor designs and in the centre of the canopy the coffered lantern contained signs of the Zodiac and fitted with yellow glass. The four side windows of the room were glazed with coloured glass which further heightened the atmosphere with four adelestery windows containing painted glass with representations of

the five orders of classical architecture Doric, Ionic, Corinthian, Composite, Tuscan. The room was completed in 1831 at considerable cost, towards which Soane made a personal gift of £500. Nothing now remains of Soane's work at Freemasons' Hall but there is a scale model in his museum, there are also drawings of his design for the roof lantern but his 'Ark of the Masonic Covenant', the symbol of the Union, was destroyed when engulfed by the fire that also destroyed a large part of the Temple in 1883.

Soane's personal life was not as satisfactory as his working life. His single-minded and changeable temperament was the cause of many of his problems of which he was constantly reminded by his wife and friends. He desperately wanted his sons,* John and George to follow him into architecture and form a dynasty, regardless of their own inclinations. George chose to mix with bad company and pursued his wish to be involved in the theatre, rebelling against his father despite expecting to be supported by him financially. He even spent time in prison for debt and fraud which caused both his mother and father considerable grief.

John, the eldest, did try and follow his father's wishes although reluctantly, but despite his efforts his teacher eventually referred him back to his father, stating that his health was not sound enough. John also relied on income from his father, often like his brother, and from his mother Elizabeth who went to great efforts to be with and look after him. A month after Soane's seventieth birthday John died of consumption leaving his wife Maria with three daughters and a son. Soane had suffered a father's nightmare, to have his son die before him. He had never completely accepted the loss of his eldest and favourite son in 1823, and became desperately unhappy in his domestic relations, even establishing a life-long feud with his surviving son whom he later blamed for the death of his dear wife Elizabeth. It was said that he had actually refused a Baronetcy in order that his son should not benefit. In November 1825 his brother William's wife Maria wrote to Soane of his poor health and blindness, William died on 1 December.

Elizabeth and John lived a strange together/apart life, he always working, she travelling and looking after their sons and families. In August 1815 Elizabeth was in Cheltenham and suffering from gall-stones, it was not long after that she was extremely upset by George's verbal attacks on his father. Elizabeth returned home and on Tuesday 21 November Elizabeth and John had breakfast together, some time later she complained of being in pain but went to market, later she was taken ill again and retired to her bed. Dr. Pemberton was called but Elizabeth died at twenty minutes past one.

The Gentleman's Magazine for December 1815 records . . . A larger gall-stone than common, in passing from the gall-bladder through the biliary duct, appears to have occasioned a bursting of the gall-bladder,

* There were four sons:-

John died 1823 aged 38.

George born December 1787 died at 6 months.

George died 1860 aged 71.

Henry born October 1790 died 1791.

when a mortification and almost immediate death ensued. This case is of rare occurrence.

Soane, on Friday 1 December 1815 recorded: 'Melancholy day indeed! The burial of all that is dear to me in this world'. Elizabeth was buried in the Churchyard of St. Giles-in-the-Fields at St. Pancras (St. Pancras Gardens), where Soane afterwards built an unconventional structure which dominated the burial ground.

Although Soane found Freemasonry appealing to him it was most likely the attraction of its History and Symbolism, and natural influential people he met, his preference of not choosing to embrace religion apparently remained firm despite Soane enjoying his Masonic connections.

Gillian Darley records another interesting item; 'One later writer described it as an old nursery tale, the most widely disseminated and the most ridiculous. Of course such an opinion will shock many gentlemen, who wear aprons, leather or silk as the case may be and who amuse themselves with talking of 'light from the east' and the building of Solomon's Temple, and with many other childish pranks which if played off in broad daylight would be ridiculous'. 'The author was George Soane!' This was yet again another cheap jibe at his father, a spiteful practice that even continued after Soane's death.

When Soane was working on the Law Courts he still personally closely supervised the work on the House of Lords, obviously determined to protect his good reputation and on completion of the Royal Entrance in January 1824 he invited his workforce to a celebration dinner. Colonel Stephenson of the Office of Works considered this in appropriate so Soane chose not to attend and John Britton hosted the evening instead. Soane later wrote to Stephenson apologising, stating that he simply wished to express his compliments to the men whose exertions had enabled him to complete the extensive works with almost incredible promptitude, Soane never ceasing to appreciate the value and loyalty of his selected workforce and their part in his good fortune.

In the later years of his life Soane became aware that he was beginning to have difficulty with his eyesight and was extremely anxious that he would suffer blindness as had happened to his brother. He sought help from his medical friends only to be told that he had cataracts and would have to wait until they were sufficiently encrusted and could then be 'knocked off'. This treatment was eventually carried out and Soane recovered improved vision, he was advised however that no guarantee could be given on how long his sight would last, and in his eighties his eyesight once again began to fail.

As Soane became older he never forgot those friends who had helped him on his path to success and would willingly give assistance, usually financial, as in the case of Gandy when he was in difficult circumstances, even offering lodgings for his family, just one of his many acts of kindness to his old friends.

He was elected a Fellow of the Society of Antiquarians in 1785, was a Royal Academician in 1802, a Fellow of the Royal Society in 1821 and Knighted in 1831. On 20 June 1835 Soane was awarded a Gold Medal by the Architects of England, showing his likeness on the obverse and the north-west angle of the Bank on the reverse.

It is rather sad that fate has decreed that such a large amount of Soane's greatest and most splendid works have, either by accident or design, been lost forever and are now only to be found in lifeless models, pictorial views and computer reproductions.

Sir John Soane rose from a humble beginning to become one of London's most eminent and successful architects whose creative designs inspired others and not least, became an avid and influential Freemason.

Gillian Darley in her 'Postscript' clearly sums up this remarkable man; 'There is evidence in the long and melancholy story of Soane's life that he was a man frequently beyond self-control. Despite that fearful temperament, so damaging to him, personally and professionally, many friends, clients, employees, were prepared to exercise understanding and forbearance to see the best in Soane or to forgive him'.

William Palin writes:-

I think it is not strictly fair to describe Soane's personality as 'gloomy and obsessed with death'. He was very interested in solemn effects of light and shade and in the subterranean burial chambers he visited in Italy but his melancholia did not manifest itself until later in his life. Like many Neoclassical architects of his age, the architecture of burial held a strong appeal, not at least because so many of the buildings that survived from antiquity were related to burial or commemoration.

NOTE: in answer to the more observant reader, John Soane added the 'e' to his name about the time he was married. He died on Friday 20 January 1837, having caught a chill. He was eighty-three.

ACKNOWLEDGEMENTS

Gillian Darley, author of 'John Soane an Accidental Romantic'.
William Palin, Assistant Curator of the Sir John Soane Museum.
The Leicester Masonic Library.
Transactions of the Lodge of Research No. 2429.
Miscellaneous magazine 'cuttings'.
MQ magazine.
Susan Palmer, The Soanes at home.

THE EVOLUTION OF ROYAL ARCH MASONRY IN HINCKLEY FROM 1803

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

INTRODUCTION

This records the workings of the Holy Royal Arch ceremony in Hinckley from the establishment of the Craft Lodge in 1803. It brings to the attention of the reader some of the hand-written documents stored in the archives of the Knights of Malta Craft Lodge No. 50 and also some of the printed regulations pertaining to the order at that time, which have also been bound into the archives. These documents are examined by reference to previously published papers and inferences are drawn as to the effect of the Union of the two Grand Lodges (the Premier Grand Lodge, also known as the Moderns, and its powerful rival the Antients) on the Lodge in Hinckley.

EARLY HISTORY OF THE HOLY ROYAL ARCH IN THE MASONIC PROVINCE OF LEICESTERSHIRE AND RUTLAND

It is recorded that the Chapter of Fortitude 102 (Moderns), attached to the St. John's Craft Lodge No 471 (the number of St. John's Craft Lodge 279 at that time) worked the Royal Arch Degree. The Charter for this Chapter was issued on 25th August 1796, but unfortunately the Warrant and Minutes of the Chapter up until 1814 have been lost. Similarly there was a Chapter 114 working in Leicester under the Antients Constitution and attached to Lodge No. 91. Likewise, the Minutes of this Lodge and Chapter have all been lost; and Craft Lodge 91 was later erased. Happily the Chapter of Fortitude has continued strongly throughout the years.

The Knights of Malta Craft Lodge No. 50, still working in Hinckley, Leicestershire, is in fact the Daughter Lodge of the Antients Lodge No. 91. In the History of the Knights of Malta Lodge it is recorded that four of the founding Brethren were members of Lodge 91 and one other, having previously been a member of Lodge 91, had then joined the St. John's Lodge in Leicester. (The Lodge History states that Bro. William Clark also was said to be a member of Lodge 91 but his name does not appear on the Register of the Lodge. However I have proved by reference to the correspondence between Knights of Malta Craft Lodge and the Antients Grand Lodge that Bro. Clark had only just been raised in Lodge 91 in Leicester and it was therefore requested that his Grand Lodge Certificate should be sent directly to the Hinckley Lodge).

SOME OBSERVATIONS ON THE ANTIENTS AND THEIR BELIEF IN THE HOLY ROYAL ARCH DEGREE AND OTHER DEGREES

It was a core belief in the Antients Grand Lodge that the Holy Royal Arch Chapter was an integral part of Ancient Masonry, which, they held, consisted of four degrees. These degrees were those of Entered Apprentice, Fellow Craft and the Sublime Degree of Master and, *for those Brethren well versed in those Degrees and having discharged the offices of the Lodge, particularly that of Master, to the approbation of the Brethren of the Lodge and if elected and found worthy – the Fourth Degree, The Holy Royal Arch.* (This is quoted from the Rules and Regulations of the time held as part of the Knights of Malta No. 50 Craft Lodge archives.)

Although some Masons under the Moderns Constitution had responded to the popularity of the Holy Royal Arch Degree by forming a Grand and Royal Chapter it was not an integral part of the Moderns Craft Grand Lodge structure in the same way as the Antients system, nor was it officially recognised by the Moderns Grand Lodge.

In a similar way, the Antients Grand Lodge considered that the Warrant issued to a private Lodge entitled it to work a number of other Degrees including that of the Mark and Knight Templar.

THE LODGE AT HINCKLEY

On March 1st 1803, after seeking and being granted a Warrant, the founding Brethren met and constituted themselves a Lodge with the number 47. They installed their Master and the other offices were determined among the founders. The first recruits were soon admitted and it is also apparent that the Lodge started to work Degrees other than the Craft some members working their way through the whole range open to them. That this was done with the full approbation of the Antients Grand Lodge is certain, for in the records of the Antients Grand Lodge, dated London 1803, is the beginning of a "List of all the Members of Lodge 47 from the commencement, with the Dates of their Different Degrees."

Columns are provided for the following particulars (among others), Made, Past, Marked, Raised, Past Chair, Arched (Ould), Arched (New), Templar. Some observations on these titles are perhaps appropriate. An interpretation would be Made being Initiated, Past to the Degree of a Fellow Craft, Marked awarded a Mark and made a Mark Man and possibly Mark Master Mason, Raised to the Sublime Degree of a Master Mason, Past Chair was a device to let a Brother pass the Masters Chair to qualify him for exaltation. (It was not the same as being admitted to the Inner Workings of the Craft.) Arched Ould and New, being exalted to the Degree of the Holy Royal Arch in the Old and New forms; whatever they were! Templar denotes being admitted to the Degree of Knight Templar.

I cannot be certain of the exact form of the Mark ceremony in those days as practised by our Brethren in Hinckley. V.W.Bro. The Revd. N. B. Cryer has written a book, entitled *The Arch and The Rainbow*, and in it he details many of the various ceremonies worked by early Mark Lodges. One thing is very clear; the link was certainly there for a progression through the Craft into Mark and then onto the Holy Royal Arch. He has reviewed my paper and suggests that Arched Ould could refer to the Arch ceremony that came before the Royal Arch Degree. This ceremony is still practised in North America and is called the Most Excellent Master Degree.

We now come to what appears to be the first definite recorded Minute of a private Chapter held in Leicestershire and Rutland., set out below for ease of reading. This was all well recorded in the History of the Knights of Malta Lodge but the significance of the Chapter content has perhaps been overlooked until now. (Note that spelling was fairly flexible in those days!)

That a Chapter of Imergency met at the Barley Sheaf, 26 July 1812, when the Following Regulations was unanimously agreed, that after the 5th of September next that if any Brother wishes to be exalted to that Sublime Degree of the Holy Royal Arch shall Pay the sum of £1.11.6 to be paid Before the Exaltation out of which the sum 15 Shillings shall go into the Fund.

Z – John Sketchley
H – William Jennings
J- Chas. Muston

Henry Granger
James Harrold
Scribes

On the same day a meeting of Knights Templar was held at the same venue and this minute is also included. For reference both these minutes are included in the Minute Book stored as Archive item 2 in the Knights of Malta Craft Lodge records.

In the History of the Knights of Malta Lodge there is also described a copy of a Royal Arch Certificate granted to the same Chas. Muston in 1811.

And God said let there be light, and there was light, and the light shineth in Darkness but the Darkness Comprehendeth it not.

To all our most Excellent masons round the Globe, helth. – we greet you in peace three heartily well Brethren, these presents will Certify unto you. Your Testimony is borne for we Bear testimony unto the truth, that our trusty Excellent and well beloved Brother, the Worshipful Charles Muston, whose name in his own hand writing is subscribed in the Margin herof, has been duly Recommended to us, and we find that he is endowed with prudence, Justice, fortitude, and Temperance, -

Whereupon, we have further initiated him into the Holy Mysteries of Royal Arch, and Royal Arch Super Excellent Masonry, under the Sanction of Lodge 47 on the Registry of England, Held at Hinckley Leicestershire, we therefore Recommend him to the Justice and regard of Royal Arch Super Excellent Brethren. This done in our Lodge beneath the Surface, and sealed with our Seals this 27 Day of February, in the year of our Lord, 1811 and of Masonry 5811.

*John Sketchley
James Harrold
Henry Granger*

Wm. Rogers. Secy.

The certificate is annotated in the margin, Charles Muston Lodge No 47 on the Registry of England.

Perhaps the wording gives some clue to Arched (Ould) and (New) for we see references to Royal Arch and Royal Arch Super Excellent Masonry. In Mackey's Lexicon of Freemasonry, there is a reference to a ritual of a degree of Super Excellent, given in Ireland, preparatory to the Royal Arch. The author says that this is a modification of the degree of Most Excellent Mason in the York Rite and Perfect Master of the Ancient Scottish Rite. It is perhaps worth recording here that the Ceremony of Passing the Veils was an integral part of the Holy Royal Arch at this time until it was discontinued in England and Wales in 1835, being reintroduced at a later period into the Bristol workings. This ceremony continues to be a necessary forerunner in the Holy Royal Arch in Scotland and Ireland. We must therefore consider that the Hinckley Lodge included the Ceremony of Passing the Veils thereby granting the Degree of Super Excellent Mason as well. It is also recorded that in Ireland there were two versions of the legend of the Royal Arch. The first concerned itself with the repair of the Temple by King Josiah and the second with the return from the Babylonish captivity. Chapters in Ireland were free to choose whichever version they wished, until the Supreme Grand Royal Arch Chapter of Ireland, set up in 1829, chose the Josiah legend. This ceremony is the one worked today in Ireland and the three principal officers of the Chapter are known as the Three Kings. One wonders, if as an alternative, the Ould and New refer to these two different ceremonies then being worked in Ireland, as presumably they had both been worked in England and Wales at some time. (It is recorded that a Chapter in Sheffield worked the Three Kings version in 1784. For further reading on this topic please refer to Relationship between Craft and R. A. by W.Bro. Harry Carr in the Transactions of the Quatuor Coronati Lodge Volume 86. This explores a number of related matters.) V. W.Bro. Cryer, in a letter to me, observes that the Grand Lodge of All England at York certainly acknowledged both legends for the Royal Arch. There is no doubt that the Hinckley Lodge in 1812 worked the Return from

Babylon version as the three principal officers are referred to as Zerubbabel, Haggai and Joshua.

In Transactions of the Quatuor Coronati Lodge, Ars Quatuor Coronatorum, Volume 98 there is an interesting article on a supposed ritual from the Lodge of Antiquity No. 178 believed to date from 1786 when the Lodge was founded under the Antients Grand Lodge. This portion of ritual neatly encompasses the Master Mason, part of the Mark Master Mason and Chapter legends and shows how the Antients bound together the whole story into one integrated lecture.

The other interesting documentation included in the Knights of Malta Craft Lodge, No. 50 archive material, in this same book 2, are two sets of Rules and Regulations for the Introduction to and Government of the Holy Royal Arch Chapters under the protection of and supported by The Ancient Grand Lodge of England. One of these is dated December 3rd 1794 and would have been used by the Brethren of the Hinckley Lodge when they first started and the second is dated April 1st 1807. This latter is headed in a slightly different way.

Let us now take a look at these documents and see how they would have affected our ancient Brethren and what occurred following the success of the attempts being made to bring about a Union between the two Grand Lodges.

The first version brings to our notice the absolute definition that masonry consisted of four degrees including the Holy Arch. It further informs the Brethren that the Fourth Degree is reserved from those who are held to have discharged all their duties as officers including that of Master to the approbation of their Brethren. Brethren wishing to be exalted must of necessity obtain a certificate from their Lodge to certify that they are duly qualified.

Members of a London Lodge must then be examined by a specified number of the senior of the Grand Officers and, if approved and accepted by a Chapter to which they are recommended, could then be exalted. Brethren in a Country or Foreign Lodge could omit the examination by the Grand Officers but must be approved by the three presiding chiefs of the Chapter to which they are recommended before exaltation. Apparently the Ceremony of Passing the Chair was then accepted as a substitute for the actual Ceremony of being Installed as Master of the Lodge. Perhaps the term Geometric Master Mason, as used in the form of certificate issued by the sponsoring Craft Lodge, denoted that the Passing the Chair Ceremony had been taken. V. W. Bro. Cryer also observes in a letter to me that two Lodges in London in the 1730's had a ritual that included the rank of Geometric master Mason. However, the thought occurred to me that there is a legend, associated with Masonry, that the Three Grand Masters each carried a staff. That of King Solomon was 5 cubits tall, that of King Hiram 4 cubits and that of Hiram biff 3 cubits. When placed together they could form a right-angled triangle essential in laying out buildings. No doubt most of us recall, from our schooldays, the theorem that the square on the

hypotenuse is equal to the sum of the squares on the other two sides. The triangle with sides of 3, 4 and 5 units is the simplest one to construct that meets this geometrical formula. This is known as the 47th proposition of the First Book of Euclid and can be seen represented on the collar jewel of a Past Master where it is attached to a square. I conclude that the implication may be that a Geometric Master Mason was one who had been admitted to the secrets of this Geometry. Again V. W. Bro. Cryer confirms that in the Grand Lodge of All England at York the rulers had three separate rods, one 18 inches, one 24 inches and one of 30 inches thus able to form the right angled triangle that was the medieval secret. More information will appear on this aspect in his book scheduled to appear shortly.

In the second document, now called the Laws and Regulations, and which was published in 1807, some subtle differences emerge. The Antient Grand Lodge had now become the Grand Lodge of England. According to the Old Constitutions (His Grace John, 4th Duke of Atholl 1755-1830 G. M. 1775-1781 and 1791-1813, was Grand Master and was the second Duke of Atholl to hold this office. From this connection the Antients Grand Lodge was also known as the Atholl Grand Lodge.)

The qualifications in this document now seem to have been more clearly stated, with Clause VI clarifying the necessity of having passed the Chair. Again the three Chiefs in Country Chapters would have to examine the candidate rather than the Grand Officers.

We now find that only Royal Arch Companions from Chapters in or near London are entitled to be members of Grand Chapter.

I find it most interesting that the Principal Officers are referred to as the Three Grand Chiefs in the 1794 version or just as Grand Chiefs in the 1807 version. In both instances the principal officers of Grand Lodge are to fill these posts. The term Grand Chief could perhaps be a form that acknowledged the existence of the two forms of Holy Royal Arch Chapter, that of the King Josiah legend and that of the return from Babylon. This would then not discriminate between Three Kings and Three Principals.

We also see the reference to the Nine Excellent Masters deputed to inspect and report on the workings of Lodges etc. By 1807 these had become nine skilful Royal Arch Masons. Masonic History tells us however that the use of these worthies soon died out. V. W. Bro. Cryer comments that nine officers were for a long time the required number for any properly formed Royal Arch Chapter, namely three Principals, three Sojourners, two Scribes and one Outer Guard.

THE EFFECT OF THE UNION

In 1813, after a prolonged period of negotiation, the Union of the two Grand Lodges (Moderns and Antients) took place. Both sides agreed to accept some of the other's core beliefs and happily the acceptance of the Holy Royal Arch Chapter was bound into the structure for all time. (Note the words at the beginning of the general Laws and Regulations for the

Government of the Craft that still are part of the Constitutions of the Craft.) Also included in the archive material of the Knights of Malta Craft Lodge No. 50 are more documents that pertain to this period. In sequence, the first of documents is a copy of the proceedings of an Especial Grand Lodge of the Free and Accepted Masons of England According to the Old Institutions (Antients) held on Monday November 8th 1813. This reports that the Duke of Atholl had resigned to allow His Royal Highness the Duke of Kent to assume the office of Grand Master. Bro. Thomas Harper was then requested to continue as Deputy Grand Master until the Installation took place. Then very shortly after, on Dec. 1st 1813, we have the report of the Installation of the new Grand Master. The interesting point about this ceremony was that it again illustrated the integrated nature of the Holy Royal Arch and the other three Degrees. In the formal procession that moved into the Grand Lodge there were Nine Excellent Masters bearing the implements of masonry immediately after the regalia of the Grand Master borne by the Grand Stewards. These Companions were succeeded by the Banner of the Royal Arch and a Grand Principal of the Royal Arch, and then follow the other Grand Officers of Grand Lodge. The Grand Master then reported that the two Grand Lodges had signed Articles of Union on 25th November last and the said Articles of Union were read and ratified. An Assembly of Union was to be held on the 27th December coming.

By the solemn Act of Union between the two Grand Lodges of Freemasons of England in December 1813, in Article II, it was "declared and pronounced 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". The Article does go on to say "This article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said orders."

I believe the wording of this article led to some confusion among the Brethren in those Lodges that came from the Antients lineage. Let us review what must have been the intent and then what seems to have happened in practise. The Antients would have held out for the right to award Degrees all the way through from the three Craft Degrees up to that of Knight Templar. The Moderns while partly recognising the Holy Royal Arch did not consider it part of the Craft regime. The Articles affirmed that the Holy Royal Arch was the completion of the Master Masons Degree and also that the Lodges or Chapters had the right to hold a meeting in any of the Orders of Chivalry and this, I presume, was framed to include the Knight Templar Degree.

At the Assembly held on 27th December 1813 both Grand Lodges processed in, but this time the Antients **did not** have their Royal Arch Companions in their procession. At this meeting the Duke of Kent proposed that the Duke of Sussex should be the first Grand Master of the United Grand Lodge and this was of course agreed with acclaim.

Following this meeting the Brethren in the former Antients Lodges may have wondered what was the exact meaning of the Articles sent to them and assumed they had the right to carry on working the Mark, Holy Royal Arch and Knight Templar as before. Grand Lodge, the new United Grand Lodge of England, now seemed to interpret it differently and ruled that the Craft Lodges could only work the three Degrees of Craft Masonry. I expect the logic that they used was as follows.

The Degree of Knight Templar can only be conferred on Brethren who have been exalted into the Holy Royal Arch. The meaning of Article II was that Chapters (Moderns nomenclature) or Lodges (that is Lodges of the Fourth Degree in Antients nomenclature) could hold a meeting to confer the Degree of Knight Templar. Chapters and Lodges in the Fourth Degree were not part of the United Grand Lodge but under the authority of either the Moderns Grand and Royal Chapter or the Antients Grand Lodge Grand Chapter. However the Antients Grand Chapter was now without any real existence! Chapters and Fourth Degree Lodges could obviously continue to confer the Degree of the Holy Royal Arch but again this left the Antients Fourth Degree Lodges in limbo as they had no real Supreme authority and did not now work under the Authority of the Moderns Grand and Royal Chapter.

The situation of the Mark Degree presented further difficulties. It was not specifically listed in the Articles and yet we know that the Antients Grand Lodge would have considered it a necessary part of the Masonic development of a Brother. If however, the Moderns were working the Mark Degree in their Chapters the whole system could make sense. The United Grand Lodge would say that the Chapters or Fourth Degree Lodges should confer this Degree also. It is a fact that to this day either a Craft Lodge or a Chapter can confer the Mark Degree in Scotland. In Scotland it is, however, an essential qualification for Exaltation. Furthermore in Scotland, the Inner Secrets of the Mark Degree are only conferred on Companions at the same time as they assume the First Principals Chair. So a Master of a Craft Lodge in Scotland can confer the Degree of Mark Master but not be in possession of the Inner Secrets. As previously stated the Ceremony of Passing the Veils, in Scotland, is also still part of the sequence of ceremonies that candidates must take before Exaltation. So if the Ceremony as worked at the time of Union by the Modern Chapters was similar to the Scottish method, and was essentially the pattern adopted by the Antients, then this all made perfect sense. The Chapters or Fourth Degree Lodges should then be responsible for conferring all these Degrees from Mark, through the Holy Royal Arch to the Knight Templar but they could not be considered an integral part of the United Grand Lodge!

The Brethren in Hinckley were duly notified of these events by the records of the Grand Lodge assemblies etc. that had been held and at the same time informed that due to the Union their new Lodge number would be 66. (In the course of time the Craft Lodge took the name of the Knights

of Malta and following further re-numberings of the whole of the Craft, the Lodge number became 58 and finally 50, as we know it today.)

All of the important documents giving the records of the various meeting of the Antients Grand Lodge and the United Grand Lodge have been preserved in the archives of the Knights of Malta Craft Lodge No. 50. Some bear the signatures of the Grand Secretary of the Antients, Bro. Robert Leslie, and the Joint Secretaries of the United Grand Lodge Bros. William White and Edwards Harper. Of interest to our Province we see that R. W. Bro. H. J. Da Costa, Provincial Grand Master for Rutland, was one of the senior officers present at the Especial Grand Lodge of the Moderns Lodge held on Dec. 1st 1813, in parallel with the Especial Grand Lodge of the Antients.

Now all this was well and good but it presented a distinct difficulty to members of former Antients Lodges who were Companions of the Holy Royal Arch. Some Masons under the Modern Grand Lodge had formed a separate Grand and Royal Chapter many years before but this was neither integral with, nor acknowledged in any way by the Moderns Grand Lodge. Nonetheless it had issued Warrants and thus Companions who had worked the Holy Royal Arch in a Moderns environment were quite able to carry on doing so. Companions in the Antients were now left in a state of confusion. Their Grand Chapter, which was an integral part of the Antients Grand Lodge, now no longer existed. They were not supposed to work any other than Craft degrees in the new Lodge structure under United Grand Lodge! The whole colourful and integrated system from Craft, through Mark, then Chapter and finally to Knight Templar could not continue. No doubt in Cities and larger Towns, where ex-Moderns and ex-Antients Lodges existed side by side it would be difficult to hide the fact that you were working the extra degrees and pressure would be exerted to stop the practice. Indeed the larger towns would already have a Moderns' version of the Chapter and thus Brethren would be able to continue their Masonic development without too much of a problem. However, in smaller more remote communities it would be easier and more practical to continue in your old ways and that is precisely what the Brethren in Hinckley did. They continued with the Mark and Knight Templar degrees way into the 1820s with the last reference of the Mark Degree in the Craft Lodge archives occurring in 1828. There is no record of any Chapter meeting in these later years but I am confident they must have happened. The chaos left by the Union and its effect on the Holy Royal Arch Chapter was resolved in 1817. A Supreme Grand Chapter was formed on 18th March 1817 as a result of a meeting between representatives of the "Moderns" Grand and Royal Chapter and some "Antient" Royal Arch Masons (note that this was not a meeting between the Moderns and Antients Grand Chapters as some writers still say). This nicely filled the void and eventually resulted in the close working relationship between Grand Lodge and Grand Chapter, with the principal offices in the latter again being held by their equivalents in the former, as in the days of the Antients. It must be said that the

preponderance of officers in the new Grand Chapter at its formation came from the Moderns and thus they would have had the overwhelming voice in deciding the format of the new ceremony that came to be adopted. As stated previously, this resulted in 1835 in the Ceremony of Passing the Veils being discontinued.

It might be assumed that the practise of the Holy Royal Arch degree in Hinckley would have faded away sometime in the early 1820's. We should note that an independent Mark Lodge practised the Mark Degree in Hinckley, from the earliest period we have mentioned. This Mark Lodge continued right through to the time that it was granted Time Immemorial status in 1870 and came under the authority of the Grand Lodge of Mark Master Masons which had itself been formed in 1856. I surmised that these independent Brethren might also have worked, for some years, some of the other degrees that had been cast loose due to the Union in 1813. However absolute proof of this was not forthcoming until another search of the Knights of Malta Craft Lodge No. 50 archive materials in April 2001 discovered this hand written letter compiled by W.Bro. B. J. Moore when compiling an earlier History of the Lodge.

George Clarke, once Tyler of the Knights of Malta Lodge No. 50, had all the properties of the Lodge, afterwards they came into the hands of Mr (Capt.) Tom Needham (W.Master. Number 50 Craft Lodge in 1846 Author's comments), who was a bachelor and lived in Church Walk, Hinckley, where he kept the properties. The coffin was a green painted one, and stood at the side of his fireplace – the other things, including an Ark, containing the skull and cross-bones usually lay around the same room.

Mr. Harrold (Thomas Harrold, W.Master 50 Craft in 1860 Author's comments) who related the above to A. J. Pickering (W.Master 50 Craft in 1926 Author's comments) in 1917 said that he understood Clarke to say that a Mark and Chapter Lodge was always held on the same night as the Mark Lodge.

This is borne out by the application for a Mark Chapter signed by a number of Masons in 1870 (when the Mark Lodge came under the authority of Mark Grand Lodge), a copy of this is in the Lodge Chest. (Unfortunately I have not been able to trace this document. Author)

Extract from a letter W.Bro Harrold wrote to Bro. J. T. Thorpe in 1914 "I suppose you know that old Bro. George Clarke communicated to me them meeting for oral rehearsal on Burbage Common which at that time was nearly covered with gorse, in part 7 or 8 feet high, and I mentioned it one night in Lodge. He also gave me on my deathbed, an old gilt Royal Arch Jewel, belonging to Brother Remmington, which I presented

to the Lodge." (I suppose that this refers to Bro. Clark's deathbed not W.Bro. Harrold's who died in 1919. Author)

W. Bro Alan Pickering first mentioned this story some few weeks before in March 2001 and said that his uncle, W.Bro. A. J. Pickering, had said that W.Bro. Harrold had destroyed all the previous records of the independent Mark Lodge at the time they came under the authority of the Mark Grand Lodge and believed he had been so ordered to do by the Grand Lodge.

If this information is correct it appears that the Hinckley Brethren were still keen to carry on with the Royal Arch and tried in 1870 but without success. They tried yet again for, in 1899, approaches were made to Provincial Grand Chapter to transfer the Warrant of De Mowbray Chapter 1130 to Hinckley. E. Comp. S. S. Partridge, the Second Provincial Grand Principal in a letter of 3rd March to W.Bro. Bradshaw Smith asks him to make formal application if it is the wish of the Hinckley Brethren to have it transferred to them. He comments that there would be a meeting of De Mowbray Chapter to be held Thursday next to consider the advisability of removal and also that there is a lodge in Leicester glad to take the Warrant over if the Hinckley Brethren do not apply for it. This Chapter was moved from Melton Mowbray to Leicester on 2nd May 1900 and renumbered 523 and so the Hinckley Brethren were not fortunate enough to be able to have their own Chapter again for some years to come. E. Comp. Partridge recorded that he had been to a meeting of the Melton Mowbray Chapter and the members were quite opposed to the Warrant being removed to anywhere other than Leicester.

Some time earlier W.Bro J. T. Thorp had written to W.Bro. Bradshaw Smith on March 19th 1894.

"Dear Sir and Bro.. Thanks for yours of 16th. Bro. Partridge has told me of the old Royal Arch properties and shall have the pleasure to accept them on loan and take care of them for you. Kindly collect them all together, with any old books, papers that are no use to you and address them to me at Freemasons Hall, Leicester. – I will then go carefully through the lot prepare an inventory and send you an acknowledgement.

Yours fraternally.

Bro. J. T. Thorp

Were these old records and properties of the Chapter that worked with the independent Mark Lodge? It would certainly be nice to think they were still existing in a file somewhere.

In the early part of the 20th century, the Brethren in Hinckley and Nuneaton made a happy arrangement whereby the Mark Lodge in Hinckley would serve both communities and similarly the Chapter in Nuneaton would provide a reciprocal service. This continued on until 1972 when a Chapter was formed in Hinckley, which according to the

Regulations, had to be attached to a Craft Lodge. From a historical point of view it was appropriate that it was attached to the Knights of Malta Lodge No. 50 and from that day forward has become one of the strongest Chapters numerically in the Province and attracts candidates from a wide area of Leicestershire.

CONCLUSION

This paper has traced the fortunes of the Holy Royal Arch as practised in Hinckley from its early days at the beginning of the 19th century to its resurgence in 1972 with the formation of another Chapter. In re-examining the archives of the Knights of Malta Lodge No. 50 we have found what may be the earliest minutes of a Chapter meeting held in the Province of Leicestershire and Rutland. We have seen how the Union, while bringing to a happy conclusion the schism in the Craft, left the former Antients Lodges who had practised the other degrees at a distinct disadvantage. We may speculate on the form of ceremony used in those early Antients Chapters and on the meaning of the terms Arched Old and New. One thing is certain, the spirit of the Companions in Hinckley is as strong today as it ever has been and we can look forward to many happy years in Royal Arch Masonry in the Province in general and of course in Hinckley in particular.

FOOTNOTE

For clarity I have throughout referred to the Chapter Ceremony as a Degree. As explained in the text, this is the title accorded to it by the Antients. Following the formation of United Grand Lodge it could not thereafter be so described and until recently was described merely as the completion of the Master Masons Degree. Nowadays we are once again encouraged to regard it as a distinct and separate Degree and so the wheel goes full circle.

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IT AIN'T NECESSARILY SO

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

"It ain't necessarily so, It ain't necessarily so. De t'ings dat yo' libble to read in de Bible, it ain't necessarily so."

These are the first words of a song written by George Gershwin for his musical Porgy and Bess.

It goes on "David was small, but oh my. Li'l David was small but oh my! He fought big Goliath who lay down an' di eth! Li'l David was small but oh my". "Moses was found in a steam, Li'l Moses was found in a stream, He floated on water till ole Pharaoh's daughter she fished him, she says from that stream".

The Old Testament is full of stories like these, some believable, and some not quite so believable.

The stories of Samson who killed Philistines with the jawbone of an ass, and the prophet Jonah who was swallowed by a whale and survived, thrilled us as children, but as adults we find them hard to believe.

The Hebrew Bible from which the Old Testament is derived is an epic story of the foundation of a nation which has lasted down to our own time, and has influenced the progress of many of the world's modern nations.

For centuries the Bible was considered to be accurate history, and the word of God conveyed to a wide variety of Israelite sages, prophets, and priests. Both Jews and Christians naturally assumed that the five Books of Moses (The Pentateuch) were set down in writing by Moses himself just before his death on Mount Nebo. The books of Joshua, Judges, and Samuel were all regarded as sacred records preserved by the venerable prophet Samuel at Shiloh. The books of Kings were seen as the product of the prophet Jeremiah's pen. King David was believed to be the author of the Psalms, and King Solomon the author of Proverb, and the Song of Solomon. However since the seventeenth century Biblical scholars and historians have devoted themselves to a very detailed literary and linguistic study of the Bible narratives, and found that they had some very troubling questions to answer concerning the historical reliability of the Bible.

The first question was whether Moses could have been the author of the Five Books of Moses, when the last Deuteronomy, described in great detail the precise time and circumstances of his own death. There were many other inconsistencies, such as conflicting versions of the same event as in the two spliced, and re-arranged flood stories. With many of these difficult questions to answer Historians and Archaeologists have laboured long and hard to try and establish how much of the Old Testament was Historical fact, and how much was written long after the events described, possibly inspired national memory.

Many scholars now suggest that much of the narrative of the Old Testament as we know it was written down in the reign of King Josiah

when the Jewish state was once again establishing itself as a power in the Middle East, under the leadership of one of its more innovated Kings who was carrying out religious reforms. Josiah reigned for thirty one years and was killed in futile conflict with Pharaoh Necho, who was marching to join forces with Assyria, after the Assyrian capital Nineveh had fallen to the Babylonians.

In the early part of the nineteenth century the Middle East was opened up to Westerners by the French Armies of Napoleon. Napoleon stood before the walls of Karnak and marvelled at the hieroglyphics. However it was not until Jean-Francois Champollion used his knowledge of Ancient Greek to decipher the Rosetta Stone that historians and archaeologists were able to make sense of the many inscriptions on the ancient walls of Egypt. Supported by funds such as the Palestine Exploration Fund, historians and archaeologists flocked to the ancient lands of the Bible to search for evidence in support of the Bible narrative. In the early days much of the work was carried by the British army through the Royal Engineers by such men as Charles Wilson and Charles Warren both of whom were knighted in reward for the extensive contributions they made to the historical knowledge of the Holy Land. Both men concentrated much of their efforts on the Temple Mount in Jerusalem in an effort to find evidence of the old Jerusalem, and the first Temple; to date theirs' was the most extensive work carried out, and while it supported the Bible's account of continual habitation of the site it was not able to prove the existence of the Temple of Solomon. The main reason being that the possible site of the first Temple was covered by the huge platform built by Herod the Great on which he erected his own Temple starting just before the beginning of the Christian era. Over the next one hundred and fifty years Historians, and Archaeologists perfected their methods, and today we are able to look at the Old Testament with a new light, and see that this most widely-read, and best loved book of human civilization has been a source of inspiration to countless generations all over the World. As a book of history, it tells us a great deal about the ancient Middle East. As a book of ethics, it is the foundation of monotheism and moral law. As literature, it is matchless in the beauty of its tales and poetry.

In 1872 a young Assyriologist, George Smith, while sorting and classifying fragments of tablets from Ashurbanipal's Famous Library at Nineveh, made a discovery which fired the imagination of Victorian England. He found a large fragment telling a flood story which formed a part of the Sumerian Epic of Gilgamesh. It was written long before the Bible, but its parallels with the Old Testament narrative are startling. The Gods prepare to destroy mankind in a mighty deluge, but decide to spare the hero of the tale, Atrahasis who tears down his house and builds a boat, into which he brings his family, his craftsmen, and a host of animals, both wild and domesticated. When the terrible storm is over, his boat is left grounded on a mountain top. First he sends a dove, then a swallow, and finally a raven to see if the waters have abated.

In 1854 a British diplomat J. E. Taylor set out to explore an ancient mound of mud-brick ramps and terraces. He was no archaeologist and only hoped to find artefacts to display in a museum. He found at the top of the mound some clay cylinders with cuneiform (wedge shaped) inscriptions. Local people later scavenged the mound for bricks, and the depredations continued until the First World War, when a British Officer Major R. Campbell Thompson tried to restore some of the damage. His enthusiasm brought the tablets found by Taylor to the attention of scholars who deciphered them, and disclosed the fact that the mound was the site of a tower erected in the Third millennium B.C. by a Mesopotamian king, Ur-Nammu. If the king ruled Ur then this desecrated site had to be the city of Abraham.

In 1923 an Anglo-American expedition headed by Sir Leonard Woolley revealed the full grandeur of Ur. Woolley continued to work on the site, and the shafts went deeper and deeper. It was noticed that the pottery remained surprisingly unchanged. After some time the workmen reported that they had reached ground level, and Woolley went down the shaft to investigate. He found that any traces of habitation had indeed abruptly stopped. He examined the floor of the shaft and noticed that it was pure clay which he felt could only have been deposited by water. After some deliberation he decided to take the shaft further down and after some ten feet the baskets brought to the surface rubble and ancient rubbish and countless potsherds. All of which pointed to human habitation. The appearance of the pottery was noticeably different to that above the layer of clay which indicated it had been turned on a potter's wheel. That below appeared to have been made by hand. Woolley carried out further extensive investigation and concluded that the evidence found below the ten foot layer of clay was the site of ancient Ur which had existed before the flood.

The great flood which had existed in the memories of men down the ages was thus supported by evidence, and although the Bible says that the whole World was subject to the great flood. In ancient times the world was that which man could see around him, and the area of the flood it was the land of the "fertile crescent". That is the land between the Rivers Tigris and Euphrates.

Abram came from the city of Ur. The Bible tells us that "Terah took Abram his son and Lot. . . and they went forth from Ur of the Chaldees". But there are other references in the Bible which point to somewhere else. Abraham sends his old servant from Canaan to the city of Nahor, to fetch a wife for his son Isaac, and he calls this place Nahor his "country" and "father's house" and "the land of my kindred" Scholars suggest that the contradiction may be the result of translation. What is known is that the people of Mesopotamia were Sumerians, and not Semites like the Hebrews, and it is possible that some memory of a great journey through the lands of the "Fertile Crescent" in some bygone age by the Semites was responsible for the mention of Ur in the Bible narrative. Excavations in the last century make it clear that Abraham could not have been a citizen of Ur

as the Bible descriptions of the life of Abraham present him and his family as tent dwellers who moved about with their flocks. He was not a citizen of a great city like Ur, but a nomad who came out of the north of the "Fertile Crescent" from obscurity on to the plane of history.

For many years historians, theologians and archaeologists have deliberated whether the Patriarchs were historical figures, or fictional characters written down in the Bible narrative by some ancient anonymous scribe many centuries after the events. Whatever the truth many great thinkers have put their ideas before the world. The French Dominican biblical scholar and archaeologist Roland de Vaux noted, "if the historical faith of Israel is not founded in history, such faith is erroneous, and therefore, our faith is also".

The American biblical archaeologist William F. Albright echoed the sentiment, insisting that "as a whole, the picture in Genesis is historical, and there is no reason to doubt the general accuracy of the biographical detail. The great archaeological finds in Mesopotamia in the early nineteen hundreds intensified activity in the area and with the advance of modern methods of archaeology many historians and archaeologists became convinced that as a general outline the Bible narrative, although written many centuries later did represent a true picture of the founding of the nation of Israel. However archaeology has so far not been able to prove a mass migration of groups from Mesopotamia to Canaan in the period given in the Bible narrative. There has been considerable discussion as to when it may have been, and de Vaux tried to place it in the Middle Bronze Age (2000-1550B.C.), while others tried the early Iron Age, but the parallels were so general that it was impossible to come to a conclusion.

What clues are available to help to put a more precise date on the events? First take the repeated mention of camels in Genesis. Archaeological evidence shows that the domestication of camels as beasts of burden occurred late in the second millennium B.C. and were not used widely until well after 1000 B.C. and camel caravans carrying "gum, balm, and myrrh" as the Joseph story suggests that these events took place under the supervision of the Assyrian empire in the eighth-seventh centuries B.C.

Another clue in the Bible narrative comes from Isaac's encounter with "Abimelech, king of the Philistines," at the city of Gerar. The Philistines, a group of migrants from the Aegean or eastern Mediterranean, had not established their settlements along the coastal plain of Canaan until sometime after 1200 B.C. Gerar is today identified as Tel Haror northwest of Beersheba. Here archaeology has shown that in the early part of Philistine history it was only a small village. But by the late part of the eighth and seventh centuries it had become a strong, heavily fortified Assyrian administrative stronghold. Thomas Thompson implied in the early 1970's that these specific references to cities, neighbouring peoples, and familiar places distinguished the patriarchal stories from completely mythical folk-tales.

Further clues are available such as the mention of various names. In Genesis Ch. 14 the story of the great war waged by invaders from the north, led by the mysterious Chedorlaomer from Elam in Mesopotamia together with the kings of the cities of the plains a unique source of historical and geographical information. In Genesis Ch. 10 the Bible gives details of a great tower being built by men to reach into the heavens and make themselves God-like. This tower of Babel was most likely multistoreyed and temple-like, similar to one that has been excavated by archaeology discovering the Sumerian culture in southern Mesopotamia where the great tower was the centre of the city. The Bible narrative tells us of the birth of Isaac, and the problem that Abraham had because he had a son Ishmael by his concubine Hagar, and he was forced to send him away to where his descendants became the tribes who occupied the Sinai Peninsular and North-West Arabia. The narrative later tells us that another branch of the descendants Those of Isaac's son Esau who occupy the valley between the Dead Sea, and the Red sea (Gulf of Aqaba) and the mountainous area on either side, this area was a very important trade route, and in a later period of history we find there was little love lost between Israel, and the Edomites who occupied the area. The story of Jacob, the other son of Isaac, and his multiple family is told in the final chapters of Genesis. It is a very well known story made even more popular in our modern times by the writers and producers of the musical "Joseph and the Amazing Technicolour Dreamcoat". As we know Joseph one of the Jacob's twelve sons is sold by his brothers to slave traders who sell him to an Egyptian Noble by the name of Potiphar. Egyptian records show Potiphar to be a popular name amongst Egyptians. However due to his ability to interpret dreams he is elevated to high rank by the Pharaoh and establishes his family in Egypt when they flee from famine ravaged Canaan. The Egyptians have records of many foreign nationals holding high office in Egypt, and on the walls of temples can be found evidence of the use foreign labour on many of their great building projects. Immigration into the delta region from Canaan was a common occurrence over many hundreds of years. This was due to the very unreliable climate in Canaan causing years of famine and hardship for the people.

From the fourth millennium onwards there is considerable evidence to show that substantial numbers of Asiatic people were transported into Egypt following Egypt's expansion into the coastal plains and hill country of Palestine, and Syria. One such campaign brought in five hundred and fifty Maryanu (charioteers); two hundred and forty of their wives, six hundred and forty Canaanites, two hundred and thirty two sons of chieftains, three hundred and twenty three daughters of chieftains, two hundred and seventy concubines. Another campaign brought in huge numbers of peoples from all parts including; thirty three thousand, six hundred Apiru, fifteen thousand, two hundred Shasu (desert dwellers), thirty six thousand Syrians and many others. The term Apriu is thought by some to relate to the Hebrews of the Bible.

Other sources confirm the sojourn of Asiatics in Egypt during the second millennium, and the same records show that children of vassal rulers were often raised in elite Egyptian households and went on to hold high office as already mentioned. This practice confirms the Bible story of the early life Moses, and his elevation to the ruling classes. The vast majority of the immigrants worked as menial labourers on state or temple building projects as also narrated in the Bible. Records also show that groups of foreigners were settled in the delta area. This appears to be the case especially in the late thirteenth, and early twelfth centuries. The Bible tells us that the Israelites were in Egypt for up to four hundred years and that the Pharaoh did not know Joseph. Egyptian records show that foreign labour was welcomed by the Egyptian authorities for many years, but there came a time when the borders of Egypt were threatened, and the presence of so many foreign nationals within their borders was considered to be a danger to internal security. The authorities may then have made life very unpleasant for these immigrants by forcing them to labour hard, in the fields, and on building the huge temples and palaces which succeeding Pharaohs ordered to be built. It is against such a background that "The Exodus" the greatest story in the Hebrew Bible is told. The story of the Exodus has been the subject of discussion amongst historians and theologians for the last two to three hundred years. The Exodus narrative has no support either from contemporary records or archaeology. However there is some evidence that an Egyptian Prince of the name of Moses may have existed. Josephus in his "Antiquities of the Jews", using old manuscripts tells of an Egyptian leader of the name of Mousos leading a campaign deep into the Kush (modern Ethiopia). In the British museum is a stele which tells of a Thirteenth Dynasty (1781-1650 B.C.) pharaoh undertaking a campaign south into the region of Kush. That pharaoh was Khaneferre, the step-father of Mousos according to Artapanus. He was the only Thirteenth Dynasty pharaoh who is recorded as having campaigned into Upper Nubia or Ethiopia. At Kerma on the Nile an official Egyptian building was found, outside of which was discovered a statue of Khaneferre, so dating this building to the Thirteenth Dynasty. This is many hundreds of miles south of the known boundaries of Thirteenth Dynasty Egypt and may have been a governor's residence. It would have been built to secure Egyptian interests in the area after the military victory of the Egyptians led by Prince Mousos.

According to Artapanus, Mousos, a Hebrew child, whom having been adopted by pharaoh's daughter grew up to become a prince in Egypt and returning from the successful campaign made Pharaoh jealous of his popularity, and to avoid trouble Mousos fled to Arabia and returned later to lead the Israelites to freedom. The manuscripts available to Artapanus in the third century B.C. were lost and may have been in the Alexandrian library in the time of Ptolemy I (305-282 B.C.). In recent years researchers have looked again at the Biblical narrative and realised that the main problem in obtaining satisfactory evidence was the Chronology of the Bible. In the

case of the Exodus the Bible put it in the time of Ramesses II, a time when Egyptian influence extended across the whole of the coastal regions up to the Hittite empire. After the great battle of Kadesh a peace was established between the Pharaoh and the Hittites confirmed by Ramesses taking a Hittite bride. It is therefore very unlikely that at this time the Egyptians would be concerned about an immigrant problem, and the Israelites would have nowhere to which they could escape.

The Bible says that the Exodus took place four hundred and eighty years before the construction of the first Temple at Jerusalem. Modern thinking places the construction by Solomon around 971 B.C. and thus the Exodus according to the Bible took place in the fifteenth century B.C., by modern calculations 1447 B.C. Egyptologists have calculated that Ramesses II ruled from 1279-1213 B.C. and thus there is a considerable discrepancy between the biblical date for the building of the city of Ramses, and the Egyptological date for the building of the Pi-Ramesse. The identification of Ramesses as the Pharaoh of the oppression comes as a result of scholars' assumptions based on the identification of the place name Pi-Rameses with Ramesses. Chronology has always been a problem when trying to set dates in the ancient world. The reason being that records only give the term of a Pharaoh or Kings Reign. Thus a date may be set starting back from the start of the Christian era. Historians have found that it is possible that some reigns overlapped and thus over a period of perhaps three to four hundred years there would be considerable errors creeping in to any set date.

Historians have for many years tried to find a formula to get to an accurate chronological dating system for the ancient civilizations without much success. One such system was called the Ebers Calendar which relied upon the observations of Egyptian priest-astronomers who had observed that the Dog star, Sirius rose at the time of the Nile inundation. In the 1870s Georg Ebers found at Thebes what is called the Ebers Calendar datable to the ninth year of Amenhotep I (1525-1504 B.C.). This calendar recorded the rising of the star on the ninth day of the third month of Shemu. The Ebers Calendar however is disputed by many respected Egyptologists.

In the early 1990s David Rohl, an Egyptologist and ancient historian wrote a book entitled "A test of Time" in which he proposed a new chronology for the Biblical events placing them against archaeological evidence, and the records of surrounding nations. However the only positive date that can be relied upon is the sacking of Thebes in 664 B.C. by the Assyrians under their King Ashurbanipal as a punishment for the revolt led by Pharaoh Taharka of the twenty-fifth Dynasty. Babylonian and Egyptian sources contribute to make this a firm date.

Whatever the truth the dating of the Exodus is of no concern as without the Exodus the nation of Israel would not have been born. Biblical historians have suggested that the story of the Exodus may have been developed from national memory, as already stated, in the seventh century B.C. when the nation of Israel was once again facing a conflict with the Egyptians. The confrontation between the young King Josiah and the

Pharaoh Necho must at the time have been seen by the people as a direct parallel to the great leader Moses and his confrontation with the Pharaoh.

It was during the peoples wandering in the wilderness of Sinai that the Law of Moses was derived giving the people a code of living which has been passed down over the centuries to influence the basic structure of our civilised world today. The period of the Exodus comes to an end with the death of the great leader Moses on mount Nebo overlooking the "Promised Land". It was to Joshua that the mantle of leadership was passed. It was for him to conquer the "Promised Land". To the modern reader it is difficult to believe the story of the conquest as told in the Bible, with the walls of Jericho falling down before the trumpets of the encircling Israelites, or the fact that God made the Sun stand still in the heavens at the request of Joshua. Inspired by its Biblical connection Jericho has attracted considerable attention for over nearly fifteen hundred years. The first recorded interest was the pilgrimage of Bordean in 333 A.D. described in "Jerusalem Pilgrimage" by John Wilkinson (1099-1185). It was not until 1868 however that the first archaeological investigations of the mound at Tell el-Sultan were carried out by Charles Warren on behalf of the Palestine Exploration Fund. Charles Warren concluded "The fact that in the Jordan valley these mounds generally stand at the mouths of the great wadies is rather in favour of their having been the sites of ancient guard-houses or watch towers." The real truth of the conquest may never be known. Historians have discussed the possibilities that it may have taken place much as the bible says, but over an extended period.

It has been proved by archaeologists that there was no walled city of Jericho during the Late Bronze Age when according to the Bible narrative the Israelites had destroyed the city and massacred the population. However the excavations by Dame Kathleen Kenyon begun in 1952 showed that evidence of a walled city discovered by Professor John Garstang belonged to the Early Bronze Age a thousand years before the time of Joshua. Dame Kenyon was able during her excavations to find a trace of a thin plaster surface sloping down from the top of a trench, this Archaeologists have called a "glacis," they suggest that the builders created a slippery gradient beneath the main city walls that had the effect of forming a defence against chariots and battering rams. The walls which at one time stood at the top of the slope had disappeared due to the passage of time. If it is considered true that the walls of Jericho did in fact come tumbling down they would have finished up at the bottom of the glacis slope. Kenyon found at the bottom of the slope a thick deposit of red-brown earth, which she interpreted as the remains of a city wall of the middle bronze age about 1550 B.C. This date has since been confirmed by carbon dating. Adjusting the chronology as suggested by David Rohl in his book "A Test of Time" it can be seen that the Biblical Jericho was in fact a Middle Bronze age city at Tell el-Sultan devastated by fire and remained a desolate ruin for several centuries. Joshua continued in his conquest and excavations have revealed that some 80% of the cities of the plains were

destroyed by fire in the Middle Bronze Age, including Bethel, Lachish, Hazor, Debir, Arad and Hebron.

Whatever the truth the Israelites established themselves across some of Palestine and continued to prosper under the control of a fairly loose tribal system as narrated in the book of Judges. During this period the tribes seem to have been held together by their common devotion to God as their national focus, and the Bible tell us that it was the Levites who provided this focus, and for this service they were provided with lands. The little book of Ruth relates the story of Ruth and her marriage to Boaz founding the Davidic line. The book of Ruth shows the way in which the people lived with regard to their everyday lives and traditions. After Ruth the Bible brings the period of the judges to a close with the story of Samuel the last of the Judges. The story of Samuel and his relationship with Eli the priest is well known, and once again we are told that God was not always pleased with the people, and in the case of Eli it was the conduct of his sons that offended the Almighty. Samuel is called to God's service and the people, who are, according to the narrative, unhappy with the rule of the Judges, ask for a King to lead them, as was the case with their surrounding neighbours. Samuel gives them Saul who turns out to be lacking in some of the finer qualities of Kingship. In the Bible narrative the story of Saul and his mood changes is related in Samuel I, as is his conflict with David, his successor to the throne of Israel. It was during the reign of Saul that the Israelites were involved in many military campaigns against the Philistines who controlled the southern coastal plains. The Philistines have been identified as part of the intrusion of "Sea People" who arrived from the west. Modern archaeology has suggested, culture links with the Mycenaean world on the Greek mainland. The Egyptians during the reign of Ramesses III (1184-1153 B.C.), recorded in considerable detail their defeat of the "sea people" and the fact that they were imprisoned in Egypt. The Philistines occupied the five cities of Gaza, Ashkelon, Ashdod, Ekron and Gath. This area belonged to Egypt in the closing days of the Nineteenth Dynasty (1291-1185 B.C.). The Philistines had a great advantage over the Israelite as they had long held a monopoly in iron smithing. The Biblical description of Goliath's armour is consistent with iron-smithing technology. There was almost perpetual war between the Philistines and the Hebrews who occupied the hill country, and at times they held the Hebrews in servitude, and at other times they were defeated with great loss of life. The Bible narrative tells of the long conflict between Saul and David who had become a great national hero after many successful campaigns against many of the Israelites enemies. The fact that the King tries time and again to kill David, forces him to escape to Philistia with six hundred men (Samuel I ch. 27) and becomes an outlaw. Today he would possibly be called a freedom fighter. He joins up with the Achish in the city of Gath, and he and his men settle down with their families safe from the anger of Saul. Saul and his sons are killed in battle with the Philistines. David showed deep regret in Samuel II Ch. I.

There was very little supporting evidence to support the Bible narrative of Saul and David until a peasant woman in 1887 accidentally discovered at Tell el-Amarna a large quantity of clay tablets. There were approximately three hundred and seventy seven clay tablets in cuneiform writing and proved to be letters from the royal archives of the Pharaoh Amenhotep III (1387-1350 B.C.) and his son Amenhotep IV who changed his name to Akhenaten, (1350-1333 B.C.). The tablets were letters written by rulers of some of the powerful states, such as the Hittites of Anatolia and Babylon. Most however were from the rulers of city states in Canaan who were vassals of Egypt, some of these cities included Jerusalem, Shechem, Megiddo, Hazor, and Lachish. The letters indicate that the whole region was under the control of the Egyptians. The letters mention several times the Habiru people who are stateless wanderers outside the rule of the city-states of Palestine and Syria, and were often employed as mercenaries by the rulers of the city states. The lifestyle of these wanderers closely resembled that of the biblical Hebrews, and if placed against the new chronology suggested by David Rohl they fit into place.

Akhenaten was the Pharaoh who attempted to change the whole religion and culture of Egypt by producing a single deity the sun-god Re, in the form of the Aten sun disc. This attempt promoted considerable unrest in Egypt and brought the super power to the brink of revolution, allowing some of the peoples of the Levant to emerge as a new power base one being the Hebrews under the focus of a new king Saul. There is no contemporary record of the name Saul. However he may have had another name of Labayu, which is translated as Great Lion of God. The record of Labayu's campaigns in the Amarna letters is very similar to those of Saul's. Saul as Labayu even wrote to the Pharaoh not to meddle in his affairs. In letter E.A. 252 Labayu writes:-

"if the ant is struck, does it not fight back and bite the hand of the man who struck it?"

After the death of Saul the Kingdom of Israel is divided as described in Samuel II, and after a civil war David emerges victorious and he goes on to lay siege to Jerusalem and finally takes it from the Jebusites. It is interesting to note that one letter to the Pharaoh from The Jebusite King of Jerusalem Abdiheba (EA 288) states that he is an island amidst a sea of violence as city after city falls to the Hebrews who are all conquering. The fall of Lachish is mentioned and the Pharaoh is reminded that he has done nothing to help. The King requests to be brought to Egypt with his Brothers. However there was no rescue and David goes on to conquer Jerusalem. The Amarna letters do not mention Abdiheba again. There is very little contemporary evidence to suggest that King David existed as described in the Bible. However in 1993 at a biblical site of Tel Dan in northern Israel a small piece of writing was discovered referring to the "House of David", it was an inscription as part of a black basalt monument.

It was written in Aramaic, the language of the Aramean Kingdoms of Syria, it refers to the invasion of Israel by an Aramean king whose name is not mentioned on the fragments that have so far been discovered. It is possible however that it refers to an assault by Hazael the king of Damascus against the northern kingdom of Israel. The war was waged when the kingdoms of Israel and Judah were divided and outcome was a bitter defeat for them both.

Hazael boasts in the inscription.

I killed Jehoram son of Ahab king of Israel, and I killed Ahaziah son of Jehoram king of the house of David. And I set their towns into ruins and turned their land into desolation.

This is indeed dramatic evidence of the David dynasty less than one hundred years after the reign of David's son Solomon, and proves beyond doubt that the house of David was not just an invention by a much later writer. After the death of David, the Bible, in Kings I tells of the conflict between his sons Adonijah the heir apparent, and Solomon. Solomon had been promised the throne by his father with whom he had worked very closely on preparations for the building of the first Temple at Jerusalem. Solomon secures the throne and sets about the task of building the Temple.

To date there have been no archaeological finds to support the Biblical narrative of extensive building works during the reign of Solomon, which according to the Bible was 970-931 B.C. Historians believe that Jerusalem at this time was little more than a fortified village. However if the reign of David and Solomon is placed against the new chronology suggested by David Rohl, the Levant was going through an age of wealth and prosperity, and in Egypt the contemporaries of Solomon were Haremheb, and Seti I. Excavations at Megiddo for this period has revealed a Late Bronze Age palace fifty metres long with two-metre thick walls, a royal treasure-room with a magnificent hoard of treasures and the richest collection of Canaanite carved ivory yet discovered in Palestine. One of these ivory pieces depicts a King on his throne flanked by two sphinxes with his queen before him. The queen is presenting the king with lotus flowers, this being a typical Egyptian scene. The Bible in Kings I Ch. 10 v18-20 gives a description of Solomon's throne which it's the picture in the ivory piece discovered in the excavations of Megiddo. The Bible also says that Solomon took an Egyptian queen. The Bible states in II Chronicles Ch. 8 v11 that Solomon built a house for his Egyptian Queen in order that she did not live in the palace of King David where the Covenant box had been placed.

It is clear that Solomon ruled over a strong nation of Israel at a time when it was at peace with its neighbours. In geographical terms Israel was well placed to benefit from the overland trading and lucrative tourist trade. As a middleman Solomon must have grown rich beyond his wildest dreams trading horses from Turkey and chariots from Egypt. Archaeology may one day be able to support the construction of the first Temple at Jerusalem, but

it would require considerable cooperation from the three major religions which occupy the Temple Mount.

After Solomon's death the country descended into civil war and ultimately became two nations that of Israel and Judah. Israel occupying the north, and Judah the traditional highlands. There is considerable contemporary evidence from the period of the divided monarchy. One example comes from the attack on Israel by the Aramaeans. They burned the towns of Galilee, the Jezreel and Gilead in Transjordan. The Aramaeans were repelled when Israel received assistance from the Egyptian Pharaoh Shoshenk I, known in the Bible as Shishak I. The Bible relates that Shishak sacked Jerusalem and took away the Treasures of the Temple, but in the campaign records on Shoshenk I in the great Temple of Karnak there is no mention of Jerusalem. There of course may be many reasons for this omission. Weathering of the stone, or the fact that the Egyptians did not consider its worth that important. The Victory relief of Sheshonk I show the Pharaoh holding in his hand cords which are attached to Palestinian prisoners, 156 in number every prisoner represents a city or village. Some do in fact have Biblical names such as "father of Arad" (Joshua Ch. 12 v14). The fortified city of Megiddo is represented, and in the ruins of that City the name of Sheshonk I has been found. In his new chronology David Rohl sets the date of Shoshenk's campaign as 803/802 B.C. He says that he could be the anonymous "saviour" of King Jehoahaz mentioned in II Kings Ch. 13 v5. It is much more likely that it was Pharaoh Ramesses II who plundered Jerusalem. On the top of the north pylon of the Ramesseum at Thebes we find "The town which the King (Ramesses II) plundered in Year 8 Shalem." Shalem was the ancient name of the city of Jerusalem. Professor Kitchen, having made detailed study of all the war reliefs of Ramesses II has determined that Ramesses entered the central hill country of Judah and reached Jerusalem. Ramesses had the resources to muster a very large army "with twelve hundred chariots, and three score thousand horsemen: and the people were without number that came with him out of Egypt; the Lubims, the Sukiims, and the Ethiopans" (II Chronicles Ch. 12 v3).

The reason the Bible narrative confuses this intrusion into the hill country with Shishak was possibly due to translation. The name Shishak may be derived from the Hebrew name Shashak, meaning "assaulter" or "the one who crushes-under foot or under wheel. This is as most descriptive synonym for Ramesses the Great who "crushes the rebels on top of the hills".

The divided Kingdoms of Judah and Israel survived side by side for many years. Israel had nineteen Kings from Jeroboam I, who led the secession from the united monarchy, to Hoshea, when Israel was swallowed up by the all powerful Assyrians under Sargon II. In Judah there were twenty Kings from Rehoboam, Son of Solomon to Zedekiah, the last King whose rebellion brought Nebuchadnezzar's army and the destruction

of Jerusalem. The fall of Jerusalem was recorded on a Babylonian tablet as follows:-

In the seventh year, in the month of Kislev, the Babylonian King mustered his troops, and having marched to the land of Hatti, besieged the city of Judah, and on the second day of the month of Adar took the city and captured the King. He appointed therein a king of his own choice, received its heavy tribute and sent (them to Babylon).

The Bible narrative tells that the poorest people were left under the appointed governor Gedaliah.

The Bible gives Nebuchadnezzar a very bad press, but according to the contemporary historical records he was worthy of the title "Nebuchadnezzar the Great". The excavations of the site of his greatest building project the capital city of Babylon are proof of his great skill as a builder, and statesman. The reconstruction of the Ishtar gate in the Pergamon museum in Berlin testifies to the great wealth acquired by Nebuchadnezzar. Although Nebuchadnezzar showed himself to be capable of great brutality as with any Assyrian conqueror he showed tolerance towards the Jews that had been deported to Babylonia giving them considerable freedom, and treating their former King Jehoiachin more as a guest of his court than a prisoner. The Bible narrative speaks of Nebuchadnezzar being humbled by God and loses his sanity, living like a wild animal. After some time he is restored to health. There are no Babylonian records to confirm this story, however there is a notable absence of any record of acts or decrees by the King during 582-575 B.C. Nebuchadnezzar died in Babylon between the second and sixth months of the forty-third year of his reign. The power of the Babylonians did not last for long after his death as the mighty Persian military machine swept across the region mopping up in its wake the vassal states such as Judah. The Persians were a completely new breed of conqueror. They allowed the people of their conquered nation states to govern themselves, and they were very tolerant towards other religions. In this vain Cyrus, King of Persia allowed the Jews who had been brought to Babylon to return to their own country, and informed them that they would be allowed to re-build their Temple in Jerusalem. History considers this action by the Persians to constitute the very first ever bill of human rights. This was particularly so under King Darius I. Records from the time seem to suggest that not all the Jews availed themselves of the opportunity to return to their native country. Many had built their lives in Babylon, and prospered. However as the Bible narrates, encouraged by their prophets, Ezra and Nehemiah, they did in fact return, and under the leadership of Zerubbabel set about the task of rebuilding the Temple in Jerusalem. Darius I gave considerable help to the Jews in their task of rebuilding their religion. It is very likely that Darius himself was monotheistic as in royal inscriptions only the God

Ahura Mazda is mentioned by name. Darius, like all Persian Kings maintained a no-slave policy. This was a revolutionary policy at that time.

This paper has endeavoured to show that the Bible is far more than a history book. It is a book dedicated to the birth of a nation. The epic story of a people and their relationship with the one true God who, when they turned against him, set their enemies upon them. The history of the Jewish people as a nation came to an abrupt end in 70 A.D., when under Titus the Romans destroyed Jerusalem, the Temple, and scattered the people across the known world. Over the centuries these people are shown to have endured great hardships, but supported by their hopes they finally succeeded in returning to their promised land against all odds.

To try and put the Exodus into a period of time is to betray its true meaning of an eternal hope of freedom expressed by all oppressed people. That great song of triumph sung by the Israelites after they had crossed the Red Sea (Sea of Reeds) expresses how they, freed from oppression felt about their relationship with God.

"I will sing to the Lord, for he has triumphed gloriously; the horse and rider he has thrown into the sea.

The Lord is my strength and my might, and he has become my salvation; this is my God, and I will praise him."

The code of conduct passed to Moses on Mount Sinai forms the basic structure for man to live in peace with his fellow man for all ages.

It only remains to be seen, if having turned to the many Gods of materialism, and greed modern man will find his enemies let loose upon him.

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A Visit to

De Ludge
at
Kilwynning

In the Year 1695
Anno Domini

NOTES.

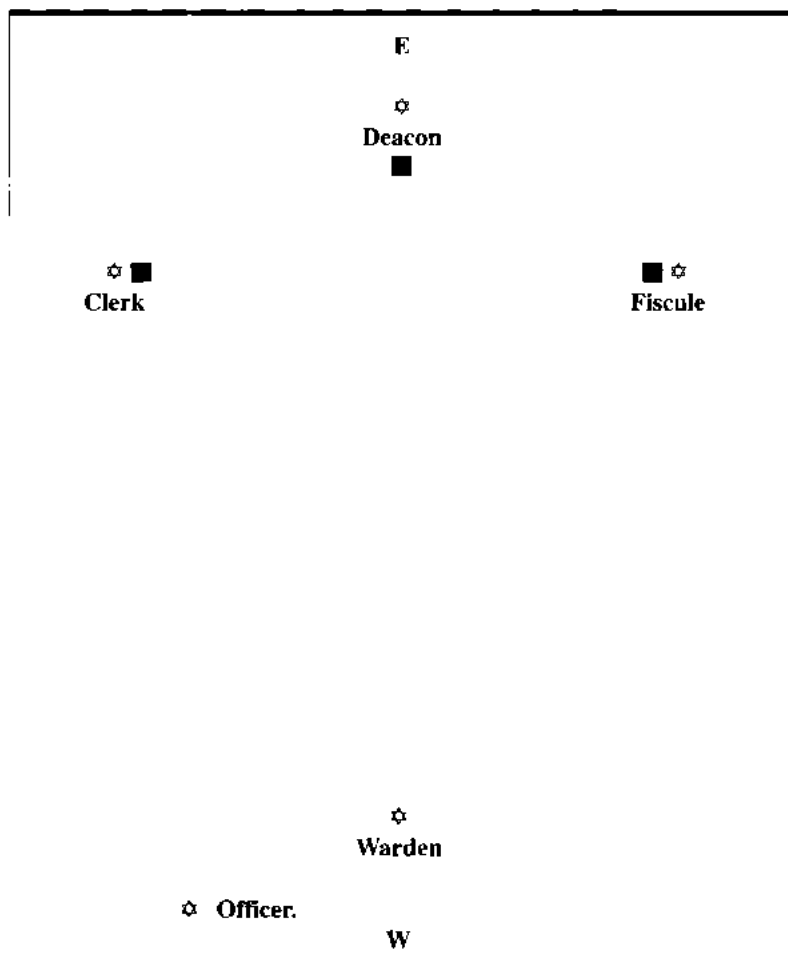
- In the years c. 1690 to 1708, there would appear to have been only six active officer bearers required within Lodge Kilwinning

The Deacon
The Warden
The Clerk (Secretary)
The Fiscal (Treasurer)
The Officer
One or more Quartermasters
(Not always recorded)

There was no R.W.M. at this period nor any of the other Office bearers that are associated with the modern Craft Lodge.

- The dress worn in the Lodge would have been little more than the operatives apron and gloves. The first embroidered apron does not appear on the scene in Kilwinning Lodge until 1766, jewels until 1736, hung from ribbons not collars and sashes did not appear until the 19th century.
- At this time the Lodge was not the “*Mother*” Lodge.
- Two ceremonies only, the “*prentise*” and “*ffellow of craft*” were known at Kilwinning in 1695. Candidates for Lodge Membership however, may have been either operative or “*gentlemen*” masons.
- Other than the “*Guid Booke*” and possibly a maul and a lodge “*kist*” for the funds of the Lodge, and three candles, no mention is made in the minutes up to this time, of any other type of paraphernalia.

PROBABLE FORM OF YE LUDGE
AT KILWYNNING.



A COMPOSITE RITUAL

Comprising elements of the Edinburgh Register MS, The Kevan MS, The Haughfoot Fragment MS and Extracts from the Lodge of Kilwinning Minute Book 1642-1758. Where the Kilwinning Minute Book and these Manuscripts showed differences, the resolution was derived in accordance with the Kilwinning Minute Book.

Narrator: Brethren. Since the Brethren of Lodge Kilwinning had no Lodge premises, meetings were usually held at local premises, for example “the Lodge of Kilwinning, held in Hew Smyth’s upper chamber at the Cross of Kilwynning. . .”

Therefore today, we will be in some large dwelling house in the town. Being December 20th 1695, the Brethren of the Lodge are gathered together. You will notice that those present were not prohibited from having a glass or tankard before them, nor were they denied the comfort of their clay pipes. While there was of course, only poor interior lighting in 1695, but as the Ludge at Kilwynning often meet during the daylight hours, it would not be too dim to observe what was taking place. Brethren, let us travel back some 300 years in time, and join that meeting.

Deacon *Knocks once with maul.* The Court is affirmed and so held.
The suits are called and we’ll now fence this ludge.

Clerk *Calls the Roll.* Historically there was always a high percentage of absentees.

Deacon The Court being held and fenced, the Ludge is opened.
(*Knocks once*)

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Narrator At this point in the proceedings, the Lodge would proceed to handle its business, assessing the fines of absentees, confirming loans to be made to members, collecting loan repayments, discussing matters of the operative trade etc. However, since our purpose this evening is to demonstrate the working of the Lodge with respect to ritual, we see no need to include this aspect of the Lodg’e activities.

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Deacon *Knocks with maul.* Brithers, we hae ither labours tae feenish this ev’nin. Brither Clark, what lies afore ye there?

Clerk Brither Deacon, we hae ane man to enter as prentiss and a enter’d prentiss wha’ll be received as a ffellow o’craft.

Deacon Brither Fiscale, hae ye got the monies that is required by our constitution?

Fiscale *Fiscale opens a ledger book.* Brither Deacon, Prentiss Bryson has payed twenty shillin’ Scots for the enterin’ and Bither

Gillmore has payed 36 shillin' to be entr'ed ffellow craft tae the maissoun trade but he remains owin' 24 shillin O' this sum the clerk has received six an' sixpence. *Fiscale closes ledger with a thump.*

Deacon Aye, weel – we can now gang aheid wi the work.

The Officer retires without sign or ceremony and brings back the apprentice who is to be "enter'd". The apprentice who must wear a hat, is made to kneel at a position approximately half distance between the table of the Deacon and that of the Warden. When this has been done the following takes place.

The Deacon lifts his maul and approaches the apprentice and makes as if to walk past hi, just as he is about to do so, he pretends to strike him with the maul and returns to his chair.

*The Warden then approaches the Apprentice stealthily from behind and cries out loudly in his ear – **Beware, beware!***

Two more brothers then stroll around the apprentice and at different times make lunges towards as if to slap or hit him.

Finally a brother takes up an empty chamber pot and carries it as if heavy with contents, and as he passes makes as if to throw the contents over the apprentice. After this treatment the Apprentice is thoroughly apprehensive about what is about to take place.

The Deacon then takes up the copy of the Goode Buik which usually lies on his table and approaches the Apprentice. He tells the Apprentice to remove his hat and lie the Bible flat on his left hand and place his right upon it. (While none of the manuscripts referred to, actually confirm that those present should now stand, it would seem that this would only be common courtesy to do so, therefore all present now stand.)

Deacon Prentiss Bryston. I hereby conjure you to secrecie of the Oath which ye are about to tak' and should you e'er reveal aught o' this Oath, as sure as the Sun is in the firmament, it will be a witness agin' ye as will a' the company here present an' sic' a day will be that o' your damnation an' likewise the masons hereabouts will be sure tae commit murder upon your person. Do ye promise now tae hawd this Oath ever in secrecie?

App'tice Ah will.

Deacon Then ye will repeat the Oath, saying as I say:- (*App. repeats as given.*)

By God Himself, to Wha' I shall answer, when, that I stan' naked afore Him, at that Great Day, I shall not reveal any part o' that which I hear or see at this time, nor write it nor put it in writ at any time, nor draw it wi' the point o' a sword or any ither instrument, upon the snow or sand, nor shall I e'er speak o' it 'cept to anither enter'd mason. So help me God.

The Deacon then advises the apprentice to don his hat and rise and after he does so the Deacon returns to his seat. The EA remains standing.

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Narrator At this point in the old ceremony, it would fall upon the youngest entered apprentice present, to take the newly entered apprentice out of the room and once outside give him certain instructions.

This will now be done. (The youngest EA conducts the newly entered apprentice out with the door and after a few moments they return, without a knock, the newly entered apprentice is then made to make a very low bow to all present, he then removes his hat by knocking it off his head from behind with his left hand and catches it with his right, once more dons it again. He then gives the DUE GUARD and then proceeds to a place in front of the Warden's table and address those present.

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New E.A. Brithers, here I come, the youngest and last enter'd prentice. As sworn by God and St. John, by the square and compass, to attend my Master's service at this honourable Ludge from Munday Morning 'till Setterday at night and to keep the keyes thereof under no less pain than having my tongue cut oot frae under my chin and my being buried within the flood mark, where no man shall know. *He then draws his right hand across his throat from left to right ear, thus demonstrating the penalty of breaking his word.*

Then the EA who instructed the newly entered apprentice goes to the next youngest and so on, whispering to each other the word B---, until it is given to the Deacon. On receiving the Word, the Deacon rises and approaches the newly entered apprentice and whispers the word in his right ea rand gives him the Grip or Token.

Deacon Brither Bryson, for as such are ye now kent, the Due Guard, Sign an Word wi' which ye have been instructed, are those belonging to an enter'd prentis. There are ithers which belang only tae the ffellow of craft which will doubtless follow in time tae come. Tak yersel' a seat among yir brithers. (*and does so and Deacon resumes his seat.*)

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Narrator Brethren, this is concluded the relatively short ceremony of entering an apprentice in the Lodge of Kilwinning around the turn of the 18th century. Before we proceed to the demonstration of an admission of a Fellow of Craft, a few

words relating to the Constitution of the Lodge at Kilwinning, are worth while of consideration.

In his First Statute of 1588, William Schaw laid down a dictate, in clause 13 that, "*at the admission of a Fellow of Craft, there must be present six masters that is, six other fellows of craft, and TWO ENTERED APPRENTICES...*" This requirement was detailed, almost verbatim, in the minute of the Lodge of Kilwinning dated 20th December 1643. This being the case, it would certainly imply that when a fellow of craft was admitted, there could be nothing in the ceremony of an esoteric content, that is, nothing that could not be witnessed by the entered apprentices. There have been suggestions made that perhaps the secrets of an FC were transmitted in such a way, perhaps whispered *mouth to ear*, in a corner of the Lodge room, that the EA's were not privy to such information. And yet, the manuscript rituals of the period 1690 to 1720 quite clearly state that apprentices should retire before the admission of a Fellow of Craft. We are therefore left with the circumstantial evidence that, at some time between 1650 and 1690, separate secrets, reserved for the Fellow of Craft or Master, were to be given in such a manner, that would preclude the presence of Entered Apprentices.

Therefore, for the second part this evening, you should note that the only enter'd Prentiss present, will be the one to be admitted as a fellow of craft. Thank you Brethren.



Deacon *Knocks once with the maul.* Let Brithier Gillmore enter.
The EA is admitted by the Officer, placed mid way between the Deacon and the Warden, thereafter the Officer resumes his seat.

Deacon Brother Gillmore, dae ye ken ye'r catechisme?

Gillmore Aye, Brithier Deacon.

Deacon Aye, well so we shall see. Are you a mason?

Gillmore Aye.

Deacon How will I know it?

Gillmore By the signes, token an' ither points o' my entrie.

Deacon What is the first point?

Gillmore Tell me the first point and I'll tell you the second.

Deacon The first is to heill and conceal..

Gillmore And the second is under no less a pain that that o' cuttin' your throat.

Draws hand across the throat from left ear to right.

Deacon Whaur was you enter'd.

Gillmore Att an Honourable Ludge.

Deacon What makes a true and perfect lodge?

- Gillmore** Seven ffellows of craft or masters and five prentisses, a dayes journey frae a burgh toon without the barke o'a dug and the crow o' a cock.
- Deacon** Does no less mak' a true and perfect ludge?
- Gillmore** Five ffellows of craft and three enter'd prentisses an' the rest as afore.
- Deacon** Does no less?
- Gillmore** The mair the merrier an' ye fewer the mair the cheer.
- Deacon** What is the name o' yer ludge.
- Gillmore** The Ludge o' Kilwynning.
- Deacon** How stan's yer ludge?
- Gillmore** East an' West as was the temple at Jerusalem.
- Deacon** Whaur was the first ludge?
- Gillmore** At the portch of Sollomons Temple.
- Deacon** Are there ony lights in your ludge?
- Gillmore** Aye, yin at the north east, yin at the sout wes' an' another at the eastern passage. The first stans' for the Deacon, the second for the Warden and the last fur the setter croft.
- Deacon** Is there aught else?
- Gillmore** Aye, a perpend ashler, a square pavement an' a broked mall.
- Deacon** Whaur will I find the key o' yer ludge?
- Gillmore** Three foot an' a hauf frae the the Ludge door under a perpend ashler and a green divot, but under the lap o' ma liver is whaur the secrets o' ma heart lie.
- Deacon** Which is the key o' yer ludge?
- Gillmore** A weel hung tongue.
- Deacon** Whaur lies that key?
- Gillmore** In the bone box.
- Deacon** Briher Gillmore, ye have done weel wi' yer responses, gie me noo the the due gard o' a enter'd prentiss. (*Gillmore does so.*)
- Deacon** Brither Warden, is all the prentisses withoot?
- Warden** Aye, they be so.
- Deacon** Brither Gillmore, will ye noo go doon on yer knees and tak' anither Oath.
(*Gillmore kneels and the Deacon rises and advances to him carrying the Bible which is held as before. All stand.*)
- Deacon** As afore, will ye agree ever to haud in secrecie whit will noo be telt tae ye?
- Gillmore** Ah wull.
- Deacon** Then ye will again say as I say.
Before God himself. I will never reveal any part o' what Ah may noo hear or see, nor speak o' it nor commit the same tae writ, either on parchment, nor on wid nor stone nor slate, nor in the sand nor in the snow, unless Ah be in the company o' a fellow o' craft or maister, so help me God.

Deacon You will noo get up aff yer knees. (*Deacon nods to the nominated FoC and resumes his seat. As before, the FoC takes Gillmore out of the Lodge Room and shortly thereafter returns without alarm. Again, Gillmore states:-*

Gillmore Here I come, the youngest and last admitted ffellow o' craft. As I am sworn by God and St. John and by the square and compasses. I will never reveal whit I have learned in secrecie, under the pain o' having my hart cut oot o' ma breast, should I break my oath.

Draws high right hand across his breast.

(Once more the word of a FoC is passed from the most junior FC to the Deacon. NOTE, from historical evidence, the word appears to have been a dual word J-B.) The Deacon then approaches Gillmore and whispers the Word in his right ear while communicating the grip. The Deacon then resumes his seat.)

Deacon Bro. Gillmore, stan' for a while in the the south east corner, an pey good heed tae what ye shall hear. (*Gillmore does so and the Deacon and Warden stand.*)

Deacon Brither Warden, gie for me the due guard o' an enter'd Prentiss. (*W. does so. The D and W then advance to the middle of the Lodge Room and exchange the W & G of an EA.*)

Deacon Brither, I acknowledge you as a Prentiss. I see that you have been in the Kitchin but have you been in the Hall?

Warden Aye, I have been in the Hall as weel as the Kitchin.

Deacon Are ye a ffellow o craft?

Warden Aye, ah am.

Deacon Then tell tae me, how many points of the fellowship are there?

Warden Five, namely, Foot to Foot, knee to knee, Harte to harte, hand to hand and ear to ear, which mak' th Signes o' Fellowship. (*They then take up this stance of five points, give the token and whisper the word. They then step back, both draw the right hand across their chests then the Deacon says:-*)

Deacon I greet ye as a true Maisson. (*Both resume their seats.*)

Deacon I greet ye as as true Maisson. (*Both resume their seats.*)

Deacon Brither Gillmore, Ah trust ye will tak' guid note o' whit has here been shewen to you. (*Indicates with his right arm.*) These ffellow crafts and maisters greet ye weel, greet ye weel, greet ye weel. Sit ye doon among them.



Narrator Brethren, as Brother Gilmour takes his seat among his fellows, this brings to an end the work of the day for the Lodge of Kilwinning. As far as we can ascertain, there was no *formal*

closing of the Lodge of Kilwinning until 1744, so we leave the last few words to the Deacon of the Lodge.

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- Deacon** Brither Clerk, is there aught mair tae hear.
Clerk I hae nothin' mair on the table, Brither Deacon.
Deacon Brither Fiiscale, what say ye.
Fiscale The kist is locked and the three keys weel keptit. Brither Deacon.
Deacon Then Brihers, Be blessed by God an' guided by St. John and travel hame safely. This Ludge is closed. (*Knocks once.*)

ISLAM AND FREEMASONRY

by W. Bro. Shaikh Hatim Fidahusseini Nakhoda, PDSGW

Assalaamo Alaikum, that is, peace be with you!

Islam has been much in the limelight these days. I have been diligent in attending to my duties as both, a mason and a Muslim and have come to realise that Islam and masonry are indeed compatible. Freemasonry may even be considered complementary to Islam as its principles only go to reinforce a Muslim brother's own faith; contrary to the misconceptions widely held among my Muslim brethren from various sects. The distrust perhaps arises from the fact that masonic symbols are derived from segments of the Old Testament such as the Temple of King Solomon, which gives the uninstructed world the erroneous impression that masons are Zionists. It is serious enough for masonry to have been brought into question in Malaysia in the late 1970s. Yet, the Old Testament is not excluded from the beliefs of Islam. Masons are obligated to submit to the laws of the Volume of the Sacred Law, which, in the case of the Muslim brethren in the Craft, is the Holy Quran, if they so desire.

In this sense, the Antient Charges are also relevant. They direct the masons "to obey the moral law... and practice the sacred duties of morality". They exhort him to "never be a stupid atheist nor an irreligious libertine". Masons are to "let a man's religion or mode of worship be what it may... provided he believes in the glorious architect of heaven and earth," They are advised that "**by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess**". Thus masonry is the centre of union between good men and true." At home and in his neighbourhood a mason is urged by the Antient Charges "*to act as becomes a moral and wise man... avoiding of gluttony or drunkenness... to give honour to whom it is due, and avoid ill manners.*" That, and the three grand principles: "*Brotherly love, Relief and Truth*" summarise what the fraternity teaches and expects of every man who of his "*own free will and accord*" submits to its dictates.

An essential need of a mason is his inalienable belief in the Supreme Being, God, Lord, Allah or Almighty. The term Islam, on the other hand, means submission to the Divine Will and Guidance of Allah and to follow the Divine Laws. The one who follows the divine Laws is called a Muslim. It therefore must follow that the principles of both Islam and Masonry have existed from time immemorial and risen from the same roots.

In this context, however, we should also reflect on the Charge delivered to the initiate of masonry, which at one point states: "*As a Freemason, let me recommend to your most serious contemplation the **Volume of the Sacred Law**, charging you to consider it as the unerring standard of truth and justice and to regulate your actions by the divine precepts it contains. Therein you will be taught the important duties you owe to God, to your neighbour and yourself. To God, by never mentioning His name but with that awe and reverence which are due from the creature to his Creator, by*

imploing His aid in all your lawful undertakings, and by looking up to Him in every emergency for comfort and support. To your neighbour, by rendering him every kind office which justice or mercy may require, by relieving his necessities and soothing his afflictions, and by doing to him as in similar cases you would wish he would do to you." Evidently, masonry seeks only to reaffirm whatever faith a Brother holds, be it Islam, Christianity, Hinduism, Buddhism, Taoism etc. except, if he should be an atheist, and in which case he cannot be accepted as a mason.

Prophet Mohd was bestowed prophethood at the age of forty. One of the first decrees he promulgated was to inform the business community to use the same set of scales when conducting business transactions. In those days, traders used two sets of scales: one for buying and the other for selling. The prophet abolished that system, citing unscrupulous business dealings. In the same way the masonic Charge after Initiation mentions... *"and by doing to him in similar cases you would wish he would do to you."* Or, as in one of our working tools explanation: *"Thus by square conduct, level steps and upright intentions we hope to ascend ..."*.

Allah in Islam has one hundred beautiful names, and this cluster of names is called Asmaul Husna. They are His Divine attributes like All knowing, All Powerful, The Creator, The Cherisher, The Just, The Kind and Forgiving, All Seeing etc. Similarly, the masons refer to Allah by His various attributes too such as: The Great Architect of the Universe, The Grand Geometrician of the Universe, The Most High, The True and Living God Most High, The Great Overseer of the Universe, The Supreme Commander of the Universe and so on. Also, Allah can be beseeched by: "Ya HoVa", the One and Only or "La Ilaha Il Lal Lah", None but Allah, or as in a Chapter: The Tetragammaton or The True and Living God Most High or El Elohe (Lord God) of the Supreme Order of the Holy Royal Arch.

For the Muslim masons, the Holy Quran is one of the three Emblematical Lights in masonry. It is referred to as the Volume of the Sacred Law. The former mentions all the Prophets, whom Allah sent, One hundred and twenty four thousand in all, to different countries and peoples of the world from time to time, beginning with Adam and ending with Mohamed. The Main Prophets identified are Adam, Noah, Abraham, Moses, Jesus and Mohamed. All are said to have performed miracles. The Quran was Mohamed's miracle, it being the Words of Allah, which were carried by Angel Gibrael (Gabriel) for promulgation to the world by Mohamed. Again, just as the masons are encouraged to memorise the rituals for the better understanding of the messages enshrined in them, the Muslims consider it their duty to memorise parts of the Quran that are extensively used in the rituals of prayers, which for most, like the old English in the masonic rituals, is in an unfamiliar language. A person who memorizes the entire Quran is highly respected and is called a Hafiz. Not unlike our masonic ritualists, who are held in high regard in the fraternity.

Prophet Abraham, or Ibrahim, was the Patriarch and he was the first to build the Kaba in Mecca. As I had said earlier, Prophet Abraham (Ibrahim),

Prophet Moses (Musa) and Prophet Jesus (Esa) had performed miracles. Nabi Esa, or Prophet Jesus, had performed the most number of miracles. Nabi Esa's first miracle, as mentioned in the Holy Quran, was when Miriam (Mary) entered the chamber with her child in her arms. The Elders chided her, saying: "Hey Miriam, what have you brought?" In response, Mariam pointed at the Baby (indicating that the question be put to the Baby instead) when He (Esa) answered: "Do not scold my Mother, she has done no wrong. I am the Nabi Esa".

I have endeavoured so far to explain that both Islam and masonry have the same root, neither contradicting the other nor can either be identified reasonably as Zionists. Let me now give you a little insight into Islam, and more particularly its sectarian developments, along with some information on my own sect. The latter, because it appears to be historically connected to the scriptures adopted by masonry.

As I have already stated, Prophet Mohammed's (pbuh) most important miracle was the Holy Quran. Every word in the Quran is the word of Allah (swt). The Quran is divided into One hundred and fourteen Chapters called *Surah*. Each *Surah*, except for one, begins with "*Bismillah Hir Rah Ma Nir Rahim*" (BHRMNR) in praise of Allah, meaning: "In The Name of Allah The Most Gracious The Most Merciful." But the *Surah* No.9, *Al Tawbah* or Repentance, does not begin with BHRMNR. It has been speculated to be the continuation of *Surah* No 8. These words appear twice, however, in Chapter No.27 to make up the BHRMNR appearing one hundred and fourteen times times in the Holy Quran, once in the usual manner at the beginning of the *Surah* and again in the letter within, in which Nabi Suleiman (King Solomon) wrote to Queen Bilqis, the queen of Sheba, inviting her to follow Divine Laws, he had started his letter with the words BHRMNR. This *Surah* No.27 is called, *Al Naml*, or "The Ant". Queen Bilqis reigned over a powerful empire in Yemen and her headquarters were in Hadhramaut, twenty miles North of Sana (Capital of Yemen).

The first Chapter in the Holy Quran is called *Surah Fatihah*, also known as *Hamd*, meaning praise of Allah. Like every book, this first *Surah* acts as an introduction to the Quran. This Chapter has seven verses and is used extensively at every *Majlis* or Meeting or in functions like: Wedding, Divorce, Death Anniversary and Burial Ceremony. It is recited in the "Five Times Prayers" and "Supplications" as well. This *Surah* is:

1. *In the name of Allah, Most Gracious, Most Merciful.*
2. *Praise be to Allah The Cherisher and Sustainer of the Worlds;*
3. *Most Gracious, Most Merciful;*
4. *Master of the Day of Judgement.*
5. *Thee do we worship, And Thine aid we seek.*
6. *Show us the straight way.*
7. *The way of those on whom Thou hast bestowed Thy Grace, Those whose (portion) Is not wrath, And who go not astray.*

The practice merits comparison with the masonic rituals of saying a prayer or grace to The Most High before and after every significant masonic event.

Though all the Muslims believe in the One and Only Allah and the same Prophet Mohammed (pbuh) and the one unabridged Holy Quran, they are divided into several sects. The two main sects are the Sunni and the Shi'a. But, there are many other sub sects or groups. Again, not unlike the many Grand Lodges and rituals in masonry.

Sunnis consider 1st) Hazrat Abu Baker, 2nd) Hazrat Omar, 3rd) Hazrat Osman, and 4th) Hazrat Ali as successors of Prophet Mohammed and were based in Medina. They are recognised as Khalifas.

Shi'as, on other hand, regard Ali Ibne Abi Talib, the son-in-law and cousin of Prophet Mohammed, as the successor and Khalifa. After Ali, the Shi'as followed Imam Hassan and then Hussein; and so the reign from their base in Kufa in District Najaf, Iraq, was passed from father to son. The father designated one of his sons as his successor. The Shi'as are also called Imamiyas or the followers of Imam.

Taking Ali as the first Imam, the seventh Imam was Ismail and the fourteenth was Moez. The twenty first, Taiyeb was the last of the Fatimid Imams, being the progeny of Ali / Fatema. Fatimid Imams ruled North Africa including Egypt and Sudan for two centuries². Imam Moez founded the Al Azhar University in Cairo, which is still in existence. Recently the Imam or Dean or Mufti of Al Hazar University, Imam Mohammed Tantavi has visited Singapore.

Imam Taiyeb, the last of the historically important Fatimid Imams, instructed Queen Arwa (Arabic name: Hurratul Malika) to appoint several Syednas, or Chairmen, to carry on the Dawah or Mission in different parts of the world. Queen Arwa was the ruler from the same country, Yemen, and the same seat of Learning and at the same town of Hadhramaut as Queen Bilqis, the Queen of Sheba or Saba. Queen Arwa appointed the first Syedna, Syedna Zoeb, to carry on the Mission in Yemen, Hind (India)¹, and Sind (Pakistan)⁴. Each Syedna nominates his successor. Today, the fifty second Syedna is His Holiness Dr. Abul Quaid Johar Mohammed Burhanuddin Saheb tus. I belong to this sect, which is known as "Mustalian Taiyebi Sect of Dawoodi Bohras". Our Community is about one point two Million spread out in all parts of the world. We follow the Mission as instructed by Imam Taiyeb. The affairs of the community are conducted by the joint rule of three known as the Syedna, Mazoon and Mukasir. These three rulers may be compared, though with significant differences, with the Principals of a Royal Arch Chapter **Syedna** as the First Principal; **Mazoon** as the Second Principal and **Mukasir** as the Third Principal.

Then we have huzzoorias, dewans etc who are the junior officers and may be compared with the Scribes, Sojourners etc. of a Royal Arch Chapter. There are no elections. The Syedna is nominated by his predecessor to assume office after the latter's death and then the new Syedna appoints all his officers.

Some of the Shi'a sects, including my own sub-sect, instead of the usual five pillars⁵ of Islam, have Seven Pillars, the two additional being:

1. The Oath of Allegiance to Succession
2. The Taharat, meaning cleanliness, Outward and Inner leading to Hereafter⁶.

Anyone born in a Bohra family is not recognized a Bohra until he or she is INITIATED, just like the Initiation in masonry, though the ceremonies are not comparable. The initiate must be of mature age, however, generally thirteen or fourteen years for a girl and fourteen to sixteen for a boy, and that he or she must come of his own free will. No coercion or pressure from the parents is permissible. This Initiation Ceremony is known as MISAQ. The parents present him/her to the Syedna or his representative called Aamil, after a Bath and Wuzu, not symbolically washing his feet as in some of our masonic rituals. The ceremony of *Misqa* takes about one hour when the principles peculiar to the sect are communicated. It is stressed that the knowledge of the ceremony is confined within the community, just as the so-called secrets of the Craft. Then the oath of recognition and acceptance of: the Unseen; the Supreme Being that is Allah; Heaven; Hell; the Angels; the Holy Books; the Prophets; Prophet Mohammed; Ali and his Progeny and finally, the Syedna. Then a charge is given, as in the Craft first Degree mentioned earlier, for Truth, Unity and Love of Brotherhood. To read the Quran very regularly and slowly, and with understanding, as the rituals in the Craft, and to follow the precepts laid down. To attend, if possible, the Mosque for Prayers and to answer any calls made by the Aamil, the representative... just as masons are extolled to answer the lawful summons and to attend all meetings. And finally, to follow the Shariyah, meaning the seven Pillars, which are *Walayat* (Succession), *Taharat* (Cleanliness), *Salaat* (Prayers), *Zakat* (Charity), *Haj* (Pilgrimage), *Saum* (Fasting), and *Jihad* (Resistance to injustice).

Here, let me digress to refer to: "seven or more to make a perfect Lodge". The Emulation rituals suggest that the number alludes "to seven liberal Arts and Sciences" that a mason is required to research to progress in life, namely: "Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy". Esoterically, the numbers, 3, 5 and 7 may be said to allude to the harmony of body, soul and spirit of a Lodge represented by the JW, SW and the Master respectively; the five representing the five senses namely, sight, hearing, smell, feel and taste, which together with instinct and faith of man in the Supreme Being make seven. The masonic "five points of fellowship" is another example of the five duties pledged to assist a brother. These are not similar but certainly complementary. In Islam too, the embracing of a Muslim brother, breast to breast, has a similar meaning, both in happiness and in sorrow.

Prayers in Islam have two parts. The first part is always the same, with a ritual to stand, kneel, prostrate and sit. This ritual is called Selaat, and must be said in Arabic and must be from memory, as in the Craft, and facing the Kaba; the East in the Craft. The second part of the prayers is

called the Dua or supplications, which can be said in one's mother tongue. After Every Dua all the people say, Amin, so mote it be! After every prayer and Dua, there follows a handshake and the hand must be pulled asunder, as in some masonic rituals, in a pledge to remain a brother "until death do us part, to meet in the Hereafter".

Majlis are meetings, generally held in the Mosque like our temple or in an adjoining hall or room. Every meeting or any function begins with a Dua seeking Gods Grace, which called Hamd, as I have mentioned earlier. And every meeting ends with a Dua for favours received from the Almighty for having marked well. The practice must sound familiar to every mason. Doors to a Majlis are never closed, but latecomers make a Tasleem or bow at the entrance, as a mason does on entry into an open Royal Arch Chapter, and on receiving a nod from the presiding Aamil takes his appointed place. Brotherhood is observed during the Five Prayers, when all fall in line behind the Imam who leads the Selaat; The Ritual.

Women sit in the upper Hall of the Mosque, segregated from the men. Brotherhood is also observed at the Festive board where there is no protocol. The diners sit in groups of eight persons on the floor in a circle at a Safra (tablecloth), and a thal (big dish about three and a half feet in diameter). The host, with his helpers, wash the guests' hands with a small basin and pitcher. After the guests have settled down, the host proclaims BHRMNR to commence service. One of the eight in each circle presents a small dish of salt and each one takes a pinch. The same is repeated after the group has finished the meal. The meal is concluded with a thanks-giving prayer to Allah.

The significance of the salt is similar to that in Consecration and some other masonic ceremonies. The prayer, before and after a meal, is also practiced in masonry.

My Community follows the lunar calendar where all the important dates are marked on the calendar. This is similar to the masonic calendar. Thus, all major events like New Year, Muharram, Birthdays of Prophet Mohammed and the Syedna and death anniversaries of martyrs, and other major events are marked. Except for death and burial ceremonies, no other social functions are permitted to be held on those specific dates in the calendar. Similarly, masons too should perhaps avoid conflicts between Craft meetings and social activities, neither being less important.

Incidentally, a Good Standing Certificate is required for undertaking ceremonies like Wedding, Misaq, and Haj Pilgrimage. A Safai Chitthi (Gujarati for Clearance certificate) is needed to prove that all dues to the community have been settled for before the event. Similar to the masonic practice of receiving a stranger or a joining brother!

I have tried to bring to your attention an issue that is close to my heart. In my pursuit to strictly conform to the Islamic principles and practices, I have never found my masonic duties to be in conflict or a hindrance. On the contrary, I have found my masonic duties to be complementary and in harmony with those of Islam. In this District, which is set in a population

comprising more than half who are followers of Islam, I close with a fervent and humble hope that this paper may in a small way help to alleviate whatever prevailing distrust that may be extant among my fellow Muslim brethren towards the Craft.

BISMILLAH HIR RAHMA NIR RAHIM
In The Name of Allah the Most Gracious The Most Merciful

REFERENCES

- 1 The Holy Quran, as far as the followers of Islam are concerned.
- 2 The Middle East – A brief History of The Last 2,000 Years” by Bernard Lewis – pp 83-84.
- 3 Hind, referred to that part of the Indian sub-continent, which was to the east of the Indus river.
- 4 The Indus river basin, a part of the Indian sub-continent, now Pakistan, which came about only in 1947.
- 5 Prayers, Charity, Pilgrimage, Fasting and Resistance to injustice.
- 6 Taharate is included in the prayers.

W. Bro. Shaikh Hatim Nakhoda is a Past Master of Lodge St. Michael No. 2933 (E.C.) Singapore and a Past District Senior Grand Warden of the District Grand Lodge of the Eastern Archipelago. He is also a Past Master of Lodge Singapore No 7178 (E.C.). In addition, he holds the rank of P.A.G.D.C. in the Grand Lodge of Mark Master Masons of England and Wales and its Districts Overseas. He also carries the title Shaikh which was conferred on him, for his knowledge of Islam.

HARRY S. TRUMAN, PRESIDENT AND FREEMASON
W.Bro. W. Hamley, P.P.A.G.St.B.

Should a Mason visit the Truman Presidential Library in Independence, Missouri, he would receive quite a surprise for, apart from the usual array of Presidential memorabilia, photographs, documents etc, is a large glass display cabinet full of masonic aprons and collars, jewels and other items of regalia along with various plaques and mementos covering this 33rd U.S. President's Masonic career. Whilst other U.S. Presidents have been Masons, it soon becomes obvious that with a little research Harry S. Truman was not a 'nominal' Mason but one to whom Masonry was a central part of his life, as indeed the prominent showcase indicates.

He was born in Lamar, S. W. Missouri, in 1884 to a mule trader and was christened Harry S. just that, the S merely being a middle letter. In 1890 the family moved to Independence, Missouri, which became Truman's base for the rest of his life. The family was poor and to help make ends meet the young Truman worked in a drugstore while still at school. He could not afford to go to college and failed to get into military school because of his eyesight, he was short sighted and wore glasses from the age of five for the rest of his life.

Leaving school he tried a variety of jobs, on the railways, with the Post Office and in a bank until he went back to work on what was now the family farm at Grandview near Independence. A sociable young man and one who loved joining things, it was no surprise that, when a cousin of his mother suggested he might become a Mason he took up the offer with great enthusiasm. He was initiated in the Belton Lodge No. 540 (Missouri) on February 9th 1909 at the age of twenty four, passed a month later on March 9th and a fortnight later raised to the sublime degree. Obviously they did not hang about in those days in Missouri Lodges! He immediately felt a great affinity for the craft and within a matter of months was word perfect in much of the ritual. So great was his enthusiasm for his new interest that by September of the following year he was organising a new Lodge at Grandview and became its first Master and Secretary in 1911. In the meantime he was courting his childhood sweetheart, Bess Wallace, an attractive young lady and no doubt made even more attractive to Harry since her father was a Freemason. The courtship went on for such a long period of time perhaps not being helped romantically by the fact that his letters to her when they were apart often contained much news of his various Masonic activities.

By January 1912 he had received the 4th through to the 14th degree of the Scottish Rite and he was soon in constant demand as a natural ritualist to lead many Lodges of Instruction around northeast Missouri. He was soon appointed a Marshal which gave him the right to confer degrees in that state. He was a skilled pianist, playing in many lodges and, as a former bank employee, often as an auditor. His every free moment seemed to involve Masonry in some form or other.

He was, however, still quite poor, for the family farm was struggling financially and had to support his younger brother Vivien also, who incidentally was to become quite a distinguished Mason. As is still the case, the political party in power in a U.S. state has many jobs in its gift. In Missouri the Democratic Party held power and Truman was a Democrat. Consequently his financial position was eased somewhat on his appointment to two politically granted jobs, county road overseer and postmaster at Grandview. The former in particular could have supplemented Truman's finances further by the graft practised by the local political bosses. But true to his Masonic principles he remained incorruptible and eventually turned to other attempts at making an honest living, lead mining and oil prospecting in particular, though none were particularly successful. But at least this man of integrity had made an entry into local Democratic politics.

Then came American involvement in World War I, 6th April 1917. Truman went to training camp and, by that perverse logic which seems to afflict the military mind this man with weak eyesight, became an officer in charge of an artillery battalion. But he was still very much a Mason, so much so that at the training camp he persuaded among others two colonels and even a general to become Masons. However, he complain strongly that his particular battalion was made up almost entirely of Irish and German Catholics which, socially, was of little comfort to a Mason. His frustration was aggravated further by the fact that there was no Masonic activity available to American forces abroad, a situation he took pains to remedy when he became a Senator.

Returning from the war he married Bess and decided to set up a mens' clothes store in neighbouring Kansas City with his former sergeant. He could now indulge his other love, joining the Royal Arch in November 1919, the Royal and Select the following month and the Knights Templars in June 1923. Unfortunately the store failed after a few years, so once again he was jobless though now he was father to his only child Margaret. Hence he was easily persuaded by the local Democratic Party boss Tom Pendergast to become a County Judge, an administrative rather than a judicial office, raising taxes and authorising expenditure. Boss Pendergast led a party mired in graft and corruption, but as a true Mason, Harry Truman remained untainted. In fact he was soon to become more powerful Masonically as well as politically, for in 1924 he became District Deputy Grand Master and in 1926 Presiding Judge for his county.

As chief judge he initiated much needed public building and road works, free of graft. This honesty and success was noted in both Masonic and Political circles, and by 1930 he was appointed to Grand Rank in Missouri Grand Lodge. His big political breakthrough came in 1935 when the Democratic Party in Missouri needed a candidate for Senator, a 'shoe in' in this Democratic state. There were several contestants but that rarity a political candidate free of corruption who, whilst needing the patronage of the bosses, was not owned by them. Thus Judge Truman received the

nomination, but unfortunately the idea that he was just a cog in the Pendergast machine was to be levelled at Truman by his political enemies for some time.

As junior Senator for Missouri Truman was appointed a member of the committee dealing with transport in particular, did his work on various bills where appropriate and, for the most part, supported the New Deal. His particular Senate duty was to travel the United States seeing how defence contracts could be speeded up and awarded fairly. He was an effective, hard working but not particularly outstanding senator, and was still quite junior, so it was a great surprise when he was approached to join the Roosevelt ticket and run as Vice President in 1944. The political machinations leading to this are fascinating but are not the purpose of this paper. However, for the sake of the party he agreed, and thus in January 1945 Harry S. Truman was inaugurated as Vice President of the United States.

Considering the responsibilities and workload of a U.S. Senator one would have thought that his Masonic activities would have been considerably curtailed. Far from it. He became active in lodges in the Washington D.C. area and a Grand Officer in Missouri, regularly attending his duties there including conferring degrees and installing officers throughout the state. He was so highly regarded as a Mason in Missouri that he was elected Grand Master in 1940 despite his being a Democratic politician among many Republican brothers. As Grand Master he represented his Grand Lodge in other states so incidentally, increasing his national political recognition at the same time.

His masonic correspondence was heavy but his Senate staff were instructed to see that he received everything pertaining to Masonry and any costs arising from his Masonic activities were to be met out of his own account. Using his position as Senator he made a nationwide radio broadcast on February 22nd 1941 on the topic 'George Washington, Mason'. This was the first time any Freemason had spoken on the radio on a Masonic topic, and perhaps inevitably, it had to be Brother Truman. In October 1943 he received the 33rd degree in the Scottish Rite.

Then, only eighty three days into his Vice Presidency, on April 12th 1945, Franklin Roosevelt died, just a month short of the war against Germany ending (May 7th). Meanwhile the war with Japan seemed endless and when the new President was informed that the U.S. had developed the Atomic Bomb, Truman gave the order for its use (August 6th, 1945 on Hiroshima, August 9th, 1945 on Nagasaki). This courageous act had led to days of excruciating headaches for the President but it has been argued that it shortened the war by at least six months. He initiated the Marshal Plan to help rebuild Europe and, ever the Freemason, set up a Masonic committee to assist European Masonry.

During his first presidential term he set out the principles of the Truman Doctrine which, briefly, aimed at supporting free people from subjugation by internal minorities or external pressure, thus eventually keeping the Soviets out of Turkey and Greece, ordering the Berlin Air Lift and setting

up N.A.T.O. Domestically he is probably best known in this first term for ending segregation in the armed forces, a principled act but not a good political move, especially with the 1948 elections approaching. In fact this 'stop-gap' President was given little chance against the Republican Thomas Dewey, so much so that on election night the banner headline in the Chicago Tribune read 'Dewey defeats Truman' but the next morning the picture of the victorious Truman, holding it aloft with a huge grin, was flashed around the world.

During the election campaign Truman criss-crossed the country in his campaign trains during which, needing a break, he took one the best way he knew how, by attending a Masonic meeting. He stopped off at a Lodge in Indiana, where, at his specific request, probably the most powerful and famous man in the world, first, proved himself a Mason, then asked to be introduced simply as Harry S Truman, Past Grand Master of Masons in Missouri. We are told that, perhaps not unsurprisingly, this unexpected guest caused the Master to dissolve into an attack of nerves and the candidate to become almost speechless. Truman told them "go ahead as if I weren't here".

Harry 'the buck stops here' Truman did not have an easy second term either. Very briefly he had to deal with McCarthyism, the Korean War, the recognition of Israel, a series of national strikes and an economic downturn, so that he left office in January 1953 an unpopular President. He gained much comfort, however, from his Masonic activities during these difficult years by visiting Lodges, which he did often, especially back home in Grandview Independence. On these occasions he was now accompanied by secret service agents who were also Masons. As President he received many honorary lodge memberships, including one from Columbia Lodge No. 2397 in London. He was extremely disappointed that he was unable to be present in 1950 at the Masonic Lodge of Research, Missouri when elected Master, an office accepted on his on his behalf.

During his second term the White House underwent some buildings alterations and Truman had forty nine stones sought out of the old building with Masonic markings on them and sent one each to the Forty nine Grand Lodges in the U.S.

Freed of his political duties after January 1953, Truman, aged sixty eight, returned to Independence where his time was taken up with planning his presidential library, catching up on a lifetime's reading and many Masonic activities, especially accepting more honorary degrees. He died on 26th December, 1972 at the age of eighty eight. He did not have the full masonic funeral he requested, the Masonic portion was limited to five minutes due to the demands of national T.V.

How then to assess the man, the President and the Freemason? As a man he did not have the bearing of a President. Physically he was unimpressive, slight of build, permanently having to wear spectacles, having little dress sense and, with a short but explosive temper, showing a wide range of very salty language. He was certainly not a politician to cross. His formal education was limited, ending in High School and his business ventures

had mostly failed. In our rather superficial and image conscious age he would hardly have been a presidential prospect. Yet, according to one observer, "he was direct, fallible and unexpectedly wise when it counted. He proved that the ordinary American is capable of grandeur and that a President can be a human being".

How does he rate as a President? This requires a political opinion and since political discussion is not part of our Masonic agenda, this paper has dealt with matters of record when outlining Truman's political career. Obviously he is open to criticism as well as praise but avoiding any political bias when assessing his overall achievement it is possible to turn to a very comprehensive and politically neutral source. Recently a survey was published compiling the opinion of over seven hundred leading historians and political scientists in the United States. They were polled listing the forty two presidents on a points score under such headings as leadership, management, accomplishments, character, integrity etc. Three presidents ranked as great, 1789-1796 George Washington, 1860-1865 Abraham Lincoln, and 1932-1945 Franklin Delano Roosevelt. Truman was assessed as America's seventh best president, a very good president in retrospect when measuring his performances against all the problems of his time. Churchill summed up his feelings of many, when, as early as 1950 he admitted his disappointment at first meeting Truman at Potsdam in 1945 saying "I must confess sir, I held you in very low regard then. . . But I misjudged you badly. Since then, you, more than any other man, have saved Western civilisation". With the hindsight of history many Americans now feel the same.

What then of Harry S. Truman the Freemason? This paper has only given the briefest indication of the vast number of Masonic activities he undertook and there can be no doubt of his intense interest and commitment to Masonry. He upheld all that is best in Masonry, he was scrupulously honest, plain dealing, a good husband and father, a true lasting friend to other Masons, his Masonic principles keeping his political activities free of sleaze and scandal, and he always left politics outside the door of the Lodge.

It should be emphasised however that being an outstanding Mason had little, if any, affect on Truman's performance as President. Certainly it helped in keeping him free from sleaze and reflected his character as a 'straight arrow' but politics requires other attributes where Masonic principles do not apply. To try to equate Masonic qualities with successful political achievements is of course pointless as can be illustrated by the case of Warren G. Harding, 1920-1923 a Freemason, who was ranked forty second of the forty two Presidents.

Nevertheless to try to reach some understanding of Harry S Truman's life we cannot ignore the extent to which he had, in effect, two careers, as a politician and as a Freemason. How did Truman see the two? In later life he answered this "the greatest honour that has ever come to me in my life is to be Grand Master of Masons in Missouri". Perhaps this does not say much for the Presidency of the United States, but it does illustrate the abiding influence Freemasonry had on President Harry S. Truman.

**ORATION AT THE CONSECRATION OF SHOWMEN'S
LODGE NO.9826 ON 27TH FEBRUARY 2007.**

W.Bro. Rev. Canon M. Wilson, P.A.G. Chap.

When King Solomon started his plans to build the temple in Jerusalem, he sensibly realised that he could not do it merely from his own resources. In the same way that an orchestra fails to reach perfect rhythm and harmony if the players fail to band together, so he knew that the Temple would be worthy of God's glory only if a vast number of skilled people became involved and worked meticulously together.

Freemasons remember this, literally they piece it together, at the opening of the Lodge, as we have today. It will be done again in a different form when the Master of Showmen's Lodge No. 9826 is installed and invests his Officers. If one is absent, then the "team" is depleted and the skilled interaction of the Lodge is deficient.

King Solomon's strategy as he countenanced building the Temple added up to far more than recruiting, instructing and deploying a vast team. His godly call was to build a Temple to the Almighty, so delineated, so constructed, so adorned, as to communicate far more by its splendour and wholeness than merely the sum of its constituent parts. They say this about beautiful music and the miracle of harmonics, that from instruments skilfully played together issue sounds of music beyond the analysable sum of its physical dynamics.

In their ceremonies, Freemasons gather and work together so that far more is brought into our lives than what would result from a committee, a group of friends even or a team. Just as music discloses to us what goes beyond words, so our ceremonies have one aim in view: to be happy and to communicate happiness. This happens because Freemasons believe in God according to their convictions and experience, and because Freemasons work to unfold in each other, individually and together, that inspired generous spirit we learn at our Initiation: brotherly love, relief, and truth.

King Solomon in his planning and execution of the work for the building of the Temple in Jerusalem was not self-reliant. He looked to glorify God first, even though he might have had an eye to substantiating his own reputation in all respects. As Grand Master he looked around for skills, wealth and high motivation near at hand; and also further afield, to the other two Grand Masters, Hiram, king of Tyre and Hiram the widow's son. They had the wealth, materials and complimentary skills that would add magnificently to King Solomon's purpose of providing for Almighty God and for the world, out of natural materials skilfully adapted, the sacred building that is our parable in our earthly journey. All this was achieved through inspired generosity, singleness of heart and mind, and an unequalled sense of purpose.

Just picture the building of King Solomon's Temple. Everyone and everything was constantly on the move to fulfil what it means to be human

and to glorify God. Like operative Masons, showmen are traditionally and actually on the move. They are committed to their task of providing enjoyment, entertainment and fun to young and old alike, of communicating happiness and pleasing those they serve. Showmen's Lodge No. 9826 will gather in now, and in future years, many who would otherwise remain at a perpetual distance. Many skills, outlooks, experiences and attitudes will come together to work with that brotherly love and harmony characteristic of the Craft so that God is glorified, the brethren brought to awareness and competences by working together that they never knew they possessed, and that the world may be the better for our outreach in every way possible to make it a better and more loving place.

**Orations by W.Bro. P. J. Staniforth, P.S.G.D. (Provincial Prelate.
The United Religious, Military and Masonic Orders of the Temple)
at the Consecration of:**

**SIR RICHARD HASTYNGS PRECEPTORY NO. 660
13th September 2006.**

In consecrating a new Preceptory, we should all hold in mind those salient facts and judgements about the Knights Templar. What is well known about them provides the context in which future members of this Order will operate. Present day ritual centred on a religious military order founded in 1119 to protect Christian pilgrims to the Holy Land against Muslim attack inevitably reminds us of present day Middle Eastern religious and political dissonances. However within that twelfth-century context of conflict, the Knights Templar lived under monastic rule, quartered originally near the site of the Jerusalem Temple. Our Masonic appreciation focuses on their godly perspective, resonances of their devotion to Christ appropriate to our lives and the present day, coupled with their common life together, a world apart from dissonance and recrimination.

The sustained daily activities of the Knights Templar were mainly military and administrative. Despite their godly intentions, they found themselves maintaining the property, power and influence of the Latin Kingdoms within the Holy Land. As these objectives became increasingly expensive to fulfil, so they began to raise funds from trade as a mercenary force protecting trade as well as travellers to the holy sites. It is said they became the world's first international bankers, holding property in Europe and conducting their internal affairs in strict secrecy.

Why was, and is Jerusalem so important? On maps drawn on parchment in the Middle Ages, Jerusalem is shown at the centre of the world. The "Mappa Mundi" at Hereford Cathedral testifies to our world in this era fired by faith in one true living God. Jerusalem was then, and remains today, the city sacred to three religions that have both godly kinship and human divergence: Judaism, Christianity and Islam. For each, Jerusalem is the site of momentous events, mostly shared but with different interpretations, that formed the indissoluble and developing bond between God and man. The Dome of the rock on the site of successive Israelite Temples covers the outcrop where, around eighteen hundred years before the birth of Jesus, Abraham prepared to sacrifice his son Isaac. Commanded at the last moment to stay his hand, Abraham is seen as the initial respondent towards God's loving and sovereign initiative of revelation for Jew, Christian and Muslim. He is the first pilgrim on the right path towards the fulfilment of God's promise that "All nations of the earth shall bless themselves by [his] descendants as a reward for [his] obedience."

First mention of the Templars in England was made in connection with the visit of Hugh de Payens, Master of the Order, in 1128. The foundation house in London was outside Holborn Bars, and Hugh appointed a Prior to

preside over the English branch of the Order. The Templars' European property portfolio and wealth included much in the British Isles; a complicated patchwork (sometimes of obscure provenance) of lands, houses and manors, some remarkable round churches, hospitals and infirmaries. Much of these holdings are documented only in annuals of seizure by and forfeiture to others in that wave of atrocities, fuelled by Church ambition and political greed, that led to the Order's rapid and complete suppression in 1312 by royal instigation and papal edict.

This new Preceptory in Leicester bears the name of Richard Hastyns, Master of the Temple in England at the accession of Henry II in 1153 to whom the Order was greatly indebted for grants of property. In slightly less than sixty years, land had been acquired in London and extensively throughout the country. Their possessions, for revenue purposes, were divided into districts, with holdings in London being called the "Baillia". Hastyns was in the thick of it religiously and politically. Members of the Order were playing their part in diplomacy and finance, the skilful role that was so remarkable a feature of their career throughout Europe. Hastyns was a friend and confidant of Thomas Beckett, even on his knees urging his friend Thomas to submit to the King and successfully persuading him to accept the Constitutions of Clarendon. To begin with, the Order was well regarded and patronised. Among the first patrons in this country were Earl Robert de Ferrers, Bernard de Balliol, King Stephen and Queen Matilda. Henry II was a great benefactor, conferring on the Order munificent gifts including the advowson of St. Clement Danes.

In 1184 the Templar house was transferred to Fleet Street and henceforth became known as the New Temple. The church building, round like the one in Holborn, was dedicated in 1185 by Heraclius, patriarch of Jerusalem, to the honour of God and the Virgin Mary. The New Temple itself was the Order's principal London possession, with holdings and rents extensive enough to be justifiably called a "manor". In 1200 Pope Innocent III issued a Papal Bull declaring the immunity of persons and goods within the houses of the Knights Templar from local laws. This ensured the New Temple became a royal treasury as well as a repository for the Order's accumulated revenues, and banking advanced and advanced.

It is difficult to come to clear assessments as we follow the rise and fall of the Knights Tempar. Allegorically the demise of the Templars parallels in microcosm the fate of the Temple at Jerusalem. In both, the potential for God's glory and love to be shed abroad in hearts and minds throughout the world has foundered on human frailty, worldliness and calumny, both Temple and Templars becoming a battleground. The scale of the Herodian Temple had been stupendous, towering over the Kidron Valley, the culminating achievement of one of the most extraordinary figures of the ancient world. Just as Herod turned from benevolence to despotism and tyranny, so ten and more centuries later the Templars were made victims of a similar experience, the descent from the heights of unrivalled patronage to the depths of vilification and persecution. Our task is to grasp their original vision and charisma and appropriate it for ourselves in the cause of Brotherly Love, Relief and Truth.

MILITIA TEMPLI PRECEPTORY NO. 661
20th December 2006

The purpose for our meeting here is for the consecration of a new preceptory in the name of "Militia Templi" a literal translation from the Latin being that of Soldiers of the Temple.

The earliest mention of a bodyguard was when nine French Knights approached Baldwin II 1118-1131, the Christian King of Jerusalem, and offered to protect the pilgrims from robbers and murderers who plagued the roads of the Holy Land. The King was delighted to have the support of the Christian Knights and gave them their title of "The Poor Soldiers of Christ and Temple of King Solomon". The Knights Templars were born. All took vows of Chastity and Obedience and soon rich landowners donated gifts, and eventually recognition (1128) by the Pope Honorius II 1124-1130 was obtained through the good services of Bernard of Clairvaux 1090-1153 (St. Bernard)

History tells us that, although the Knights Templars went from strength to strength, this very strength became their weakness, and they suffered greatly during the ensuing centuries.

Probably the most notorious and infamous Bodyguard was the Praetorian Guard of Roman Times; the elite Guard of the Roman Emperors, whose notoriously bribeable allegiance on many occasions determined the Imperial succession. They were not a political force, but later became the deciding factor of who should reign, and they would assassinate Emperors and install the one who would serve their best interest. The "Guard" was disbanded (312) by Constantine; (312-322) a Christian Emperor; who wished to rule himself, and guide his nation, on Christian Ethics. A triumph of good over evil.

Many who have visited the Vatican have gained great pleasure in seeing the Pontifical Swiss Guards, who are now only ceremonial, but in origin were the Helvetian mercenaries who were the most celebrated soldiers of the sixteenth century. They were renowned for their courage, their noble sentiments and their loyalty. Their fidelity to the Pope (Julius II 1503-1513) was confirmed when fifty Swiss Soldiers passed through the Porta del Popolo and were blessed and were given the title of Defender of the Church's Freedom. Their very presence was a sign to all of the "Peace" that country of Switzerland shows to the World as it displays its beliefs under the Red Cross. Our Yeoman of the Guard, founded in 1485, displays its loyalty to the Sovereign of our Country and Defender of this same Christian Faith.

Returning to the members of the Bodyguard representing the ceremonial of the Province and their loyalty to the Provincial Prior. Each Preceptory selects from its members two Knights, to serve on his Bodyguard. When they progress to the Office of Constable they retire from The Guard and are then replaced by another member of the Preceptory. Therefore the Bodyguard is ever changing and over the years a strong camaraderie has been created amongst past and present members.

This new Preceptory, Militia Templi will further bind this friendship and cement the relationships they have already made. These Brother Knights have similar tenets, they enjoy each others' company, they enjoy their masonry, they feel they have a purpose of setting and achieving a standard that will encourage others in this Order, "In hoc signo vinces", (in this sign thou shalt conquer). Not only are they guardians of our traditions so solidly laid by those first Christian Knights, but are also guardians and lights to the World as was our Great Captain, Jesus Christ. These Brother Knights will also carry their Crusade from this building tonight, and we trust they will never be ashamed to confess the Faith of Christ Crucified, but will manfully fight under his Banner against the sins of the World.

Now in this Season of Advent, the beginning of a New Year in the Church's Calendar, this Preceptory, Militia Templi begins its life, and as we approach the Celebration of the Birth of Christian Knights, may the Bodyguard of Angels which watched over the Christ Child, watch over us all. May the joys of Christmas, be ever present in the minds of the Members of this new Preceptory, and may their aim always be "Peace on earth and goodwill to all men".

LODGE TRANSACTIONS

Surplus copies of the Lodge Transactions are available for disposal for most years from 1912 at £5.00 per issue – inc. postage

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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