



**Leicester**

**The Lodge of Research  
No. 2429**

**Transactions 2007-08**

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## EDITORIAL

The Meetings this year have been well attended as the Lodge has looked at some interesting events from the past and the present, culminating in a demonstration by the Operative Masons in April. The Worshipful Master's paper on Athelstan in November took us back to A. D. 925, and then we moved, in January, to Edinburgh in the 1780s and 90s.

This volume of the Transactions also includes research on some eminent Edwardians in Leicester, a paper on English Masonic Lodges, Pipe Organs and National Heritage, which has reference to the organ in the Holmes Temple at London Road, and a short paper on the Jews in Exile in Babylon.

2008 also sees the Sesquicentennial celebrations of the Provincial Grand Lodge of Mark Master Masons of Leicestershire and Rutland. Although the meeting of Provincial Grand Lodge to celebrate the 150 years as a Province will not be held until September 2008 (and so any papers delivered are not yet to hand), a special meeting of Fowke Lodge, No 19, was held in April, which Howe Lodge, No 21, attended, to celebrate the 150th anniversary of the granting of their warrants. The paper delivered on that occasion is printed here.

These Transactions also show the current developments in Masonry with two orations given in the past year.

**The Lodge of Research, No. 2429**

Officers 2007-2008

*Worshipful Master*

**BRO. BRYAN B. WILLS**

BRO. A. DAVID HERBERT (P. M.)	Senior Warden
BRO. WILLIAM G. DAWSON (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. RALPH LEEK (P.M.)	Senior Deacon
BRO. BRIAN E. HEAD (P. M.)	Junior Deacon
BRO. MICHAEL A. ROBINSON (P. M.)	Assistant Director of Ceremonies
BRO. M. DAVID M. PARKES BOWEN P.M.	Organist
BRO. WALTER W. GLOVER (P. M.)	Assistant Secretary
BRO. DAVID M. SHARPE (P. M.)	Inner Guard
BRO. DAVID J. HUGHES (P. M.)	Steward
BRO MICHAEL WILSON (P. M.)	Tyler

*Immediate Past Master*

**W. BRO. JOHN T. HARRISON**

*Master Elect*

**W. BRO. A. DAVID HERBERT**

*Treasurer's Address*

**"Tanglewood", 35 The Oval, Oadby, Leicester LE2 5JB  
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*Secretary's Address*

**Freemasons' Hall, 80 London Road, Leicester LE2 0RA  
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*Editor*

**W. BRO. DAVID M. SHARPE  
Freemasons' Hall, 80 London Road, Leicester LE2 0RA**



Portrait of the Master W.Bro. Bryan B. Wills, P.A.G.D.C.

### **BIOGRAPHY**

W.Bro. Bryan B. Wills was made a Mason in the Gartree Lodge, No.7778, in 1976. He was Master in 1988. He joined the Lodge of St Simon & St. Jude, No. 8729, in 1978 and was Master in 1990. He joined the Lodge of Research, No. 2429, in 1995. In Provincial Grand Lodge he was promoted to Past Provincial Junior Grand Warden in 2000, and in 2003 was appointed Past Assistant Grand Director of Ceremonies in Grand Lodge.

In the Supreme Order of the Holy Royal Arch he was exalted in the Knights of Malta Chapter, No. 50, in 1979 and was First Principal in 1993. He joined the Leicestershire and Rutland Chapter of Installed First Principals, No. 7896, in 1993. In Provincial Grand Chapter he was promoted to Past Provincial Grand Scribe Nehemiah in 2001, and in 2003 was appointed Past Assistant Grand Director of Ceremonies in Supreme Grand Chapter.

Advanced in the Degree of Mark Master Masons in the Knight of Malta Lodge of Mark Master Masons, No.30, in 1978, a founder of the Harry

Wilson Lodge, No. 1572, (Nuneaton) in 1982 and was Master in 1987. In 1987 he joined Wiclif Lodge of Mark Master Masons, No. 1068. He was a founder member of the Ashby de la Zouch Lodge of Mark Master Masons, No. 1783, in 1997, and in the same year he was also a founder member of the Progress Lodge Installed Mark Masters, No.1786, November 1997, and was Master in 1998. In the Mark Province of Leicestershire and Rutland he was promoted to Provincial Grand Junior Warden in 1991 and served as Provincial Grand Secretary from 1996 to 2001. In the Grand Lodge of Mark Master Masons he was promoted in 2003 to Past Grand Junior Overseer.

Elevated in the William Kelly Lodge of Royal Ark Mariners, No.19, in 1979 he was Commander in 1986. He was a founder of the Knight of Malta Lodge of Royal Ark Mariners, No. 30, in 1988 and Commander in the same year. He was a founder and first Commander of the Ashby de la Zouch Lodge of Royal Ark Mariners, No. 1783, in 2000, likewise the Progress Lodge of Enthroned Commanders, No. 1786, in 2002, and the Simon de Montfort Lodge of Royal Ark Mariners, No. 194, in 2004. In 1992 he received Provincial Grand Rank and Grand Rank in 1997.

In the Masonic and Military Order of the Red Cross of Constantine and the Orders of the Holy Sepulchre and of St. John the Evangelist, he was installed in the John Wiclif Conclave, No. 304, in 1980, and was Sovereign in 1990. In the East Midlands Division of the Order he was promoted to Viceroy in 2002, and in Grand Imperial Conclave was promoted Grand Chamberlain in 2006.

He was perfected in the Venonae Chapter Rose Croix, No.617, in 1980, he was Sovereign in 1991. He was a founder of Saints Peter and Paul Chapter Rose Croix, No. 1046, in 1992. He was elected to the 30° in 1991.

In the United Religious, Military and Masonic Orders of the Temple, and of St John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales and Provinces Overseas, he was installed in the Ivanhoe Preceptory, No. 294, in 1980, and was Preceptor in 1991. He was promoted to Past Provincial Chancellor in 2000, and has served as Provincial Marshal from 1997 to 2008. In Grand Priory he was promoted to Past Great Registrar in 2008

In the Order of the Secret Monitor he was inducted in the Ernehale Conclave, No. 220, and was Supreme Ruler 1989. In the Province of the East Midlands he was Provincial Grand Supreme Ruler from 1999 to 2006. He became a member of The Knight of the Scarlet Cord in 2007.

In the Grand Council of the Order of Royal and Select Masters, he was received in the Nottingham Council, No.81, in 1985. He was a founder member of the Leicester Council, No.146, in 1986, and was promoted to Past Grand Captain of the Guard in 2005, and in Grand Council Past Grand Captain of the Guard in 2006.

In the Order of the Allied Masonic Degrees, he was admitted into Grange Council, No. 94, in 1987. He was a founder member of Ratae Council, No. 124, in 1990 and Master in 1996. He was a founder and first

Master of the Golden Jubilee Council, No.179, in 2002. He was District Grand Secretary from 2002 to 2006, and promoted to Past Grand Junior Deacon in 2006.

He was admitted in The Holy Royal Arch Knight Templar Priests or Order of Holy Wisdom into Leicestershire and Rutland Tabernacle, No.122, in 1985, and was High Priest in 2003. He was appointed Past Grand III Pillar in 2006.

He was advanced in the Provincial Grand Lodge of Derbyshire in the Royal Order of Scotland 1981. He was a founder member of the Provincial Grand Lodge of Nottinghamshire in 1987. He was Provincial Grand Junior Warden for the Province of Nottinghamshire in 1988.

He was admitted into The Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers (The Operatives) in 1987 as an Entered Apprentice in the Dudley Castle Assemblage, No. 9, and was Deputy Master Mason in 1994. He was a founder member of the Collyweston Quarry Assemblage, No. 42, in 1995, and was Deputy Master Mason in 1996. He was a founder member and first was Deputy Master Mason of the Breedon and Cloud Hill Assemblage, No. 63, in 2003. He was promoted to the VII<sup>o</sup> in 2006, and in the same year appointed was Deputy Master Mason V<sup>o</sup> of the East Midlands Region.

He joined The Masonic Order of Athelstan in 2005, and was appointed Provincial Grand Master for the Province of Mercia, and Primus Master of the High Cross Court, No. 5, in 2005. In 2007 he was promoted Grand Cross Scarlet Mantle in the Appendant Order of the Scarlet Mantle.

## 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 eighty-second meeting  
was held on  
MONDAY 26th November 2007.**

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

W. Bros. K. F. J. Johnson and P. J. Sacre were elected to membership of the Correspondence Circle.

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

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

"Athelstan, the first King of All England".

The brethren afterwards met together for refreshments and conversation.

**The Four-hundred and eighty-third regular meeting  
was held on  
MONDAY 28th January 2008.**

These present were W. Bro. B. B. Wills, W. M., W. Bro. A. D. Herbert, S. W., V. W. Bro. W. G. Dawson, J. W., thirteen officers, four full members, eighteen members of the Correspondence Circle and five Visitors. A total attendance of forty.

W. Bros. Gerald Thurgar and Ian Silcock were elected to membership of the Correspondence Circle

The Lodge then received a paper from W. Bro. John Wade entitled: "Dr. John Brown, the Latin language and Lodge Roman Eagle in Edinburgh 1785 – 1793."

At the conclusion of the paper the W. M. gave a vote of thanks and the gratitude of all present was expressed.

The brethren afterwards met together for refreshments and conversation.

**The four-hundred and eighty-fourth regular meeting  
was held on  
WEDNESDAY 2nd April 2008.**

There were present W. Bro. B. B. Wills, W.M., W. Bro. A. D. Herbert, S. W., V. W. Bro. W. G. Dawson, J. W., ten officers, three full members, twenty members of the Correspondence Circle and ninety-four Visitors. A total attendance of one-hundred and thirty.

The Secretary read a Dispensation signed by the Provincial Grand Master to allow the Lodge to meet on this night.

The minutes of the 483rd Regular meeting held on Monday 28th January 2008 were read, approved and signed by the Worshipful Master.

W. Bro. R M Stevenson, and the Lutterworth Masonic Association were elected to membership of the Correspondence Circle.

The annual election resulted as follows:

W. Bro A. David Herbert	Master Elect
W. Bro. Roger Pipes	Treasurer

A Demonstration Team from the Worshipful Society of Free Masons, Wallers, Slaters, Paviers, Plaisterers and Bricklayers also known as the Operative Masons, gave a very interesting demonstration of how a Masonic Lodge is laid out at a Consecration Ceremony. At the conclusion of the demonstration the W. M. thanked the team for a very informative demonstration.

The brethren afterwards met together for refreshments and conversation.

## ATHELSTAN, THE FIRST KING OF ALL ENGLAND

W. Bro. Bryan B. Wills P. A. G. D. C.

Many books and papers have been written about King Athelstan over the ages and Quatuor Coronati Lodge, No. 2076, holds many papers and books on the subject; however most of us know very little about this deserving ancient Masonic Patron.

We do however owe some of the present day revival of him to the Founder members the Masonic Order of Athelstan, who formed the first Masonic Lodge of the Order of Athelstan in October 2005.

The earliest known typographical references to the Old Charges are to be found in a non-Masonic work, The Natural History of Staffordshire, by Dr. Robert Plot, Keeper of the Ashmolean Museum. The reference in question is known in our literature as the Plot Manuscript which was extracted from "a large parchment volume containing the History & rules of the Craft of Masonry" first communicated to St. Alban and confirmed by King Athelstan, whose youngest son Edwin "loved well masonry and took upon him the charges, learned the manners and obtained from his Father a free charter. Whereupon he caused them to meet at York, and to bring all the old books of their craft as they then thought fit: and thus was the Craft of masonry grounded and confirmed in England." (Alex Horne – The York Legend).

It is not known from where this parchment comes and attempts have been made to identify the parchment volume to which Dr. Plot refers, but we do know that King Athelstan never married, nor had any natural issue, much less a lawful son Edwin. He did however have a half Brother of that name.

The Anderson version of the York Legend AD 1723 is as follows:  
Edward Senior died 924.

Athelstan the eldest son succeeded though only the son of a Concubine; (under Roman Law, under which England was governed at that time, the oldest son of a concubine could inherit his father's titles.) He at first left the Craft to the care of his Brother Edwin (called in some copies 'his son'). For all the old Constitutions it is written to this purpose:

*"That though the ancient records of the Brotherhood in England were most destroyed or lost in the wars with the Danes, who burnt the Monasteries where records were kept, yet King Athelstan (the Grandson of King Alfred), the first anointed King of England, who translated the Holy Bible into the Saxon language, when he had brought the land to rest and peace built many great works, and encouraged many Masons from France and elsewhere, whom he appointed Overseers: they brought with them the Charges and Regulations of the foreign Lodges and prevailed with the King to increase the wages. That Prince Edwin, the*

*King's Brother, being taught geometry and Masonry, was said to have been made a mason at Windsor, where his love of the Craft started; and for the love he had of the Craft and to the honourable principles whereon it is grounded".*

The claim of Windsor to any Masonic importance has hitherto been neglected. This city may have been inadvertently confused with Winchester, the Royal seat of the Anglo Saxon Kings, but whether at York or Windsor or Winchester, Edwin is seen to have been the first 'speculative' to have been made a Mason.

He purchased a Free Charter and commission of King Athelstan, his Brother, for the Free Masons having among themselves a correction (a power and freedom to regulate themselves) to amend what might happen amiss, and to hold once every year an Assembly or yearly communication.

Accordingly Prince Edwin summoned all the Free and Accepted Masons in the Realm, to meet him at York. They came and formed the Grand Lodge under him as their Grand Master in the year 927.

They brought with them many old writings and records of the Craft, some in Greek, some in Latin, some in French, and other languages; and from the contents thereof, they formed the Constitutions of the English Lodges, and made the law for themselves to preserve and observe the same in all time.

He caused a book to be made of how this worthy Craft of Masonry was first founded, and he himself commanded, and then caused, that it should be read at any time when any Mason or Masons were to be made to give him or them their Charges. From that time all manner of Masons have been kept in this way.

However Prince Edwin died before the King (938) without issue to the great grief of the Fraternity, though his memory is fragrant in the Lodges and honourably mentioned in all the old constitutions.

Historians say that Edwin, being accused of a plot against Athelstan, the King set him adrift in an open boat without sail, oars, or provisions and that Edwin protesting his innocence jumped into the sea and was drowned. Athelstan was very saddened at this event. The loss of Edwin was a great blow to him for he had a great love of all his Brothers and Sisters.

It was after the death of Edwin that Athelstan undertook the direction of the Lodges and propagated the art of Masonry in peace and security.

Had Athelstan's name never been mentioned in the Old Charges he would have a large place in Masonic History. York was Athelstan's home. He took York from the Danes in 927, essentially driving out the Viking raiders for the last time. He also forced the submission of Scotland and other northern provinces. In the south of England all five of the Welsh Kings agreed to pay him a huge annual tribute to avoid war. He built or rebuilt many structures there. It was possible that the city already had its Guildhall. This was later called a City Company of Masons.

York was the locale for the events that took place, and for no ostensible

reason because Winchester was Athelstan's capital. But why York, when York was not securely in Athelstan's hands, militarily or politically? It was not even the centre of stone building activity.

It is said that when King Athelstan was on his march against the Scots he halted at York, took the city and sought the ministers of St. Peter's Church to offer up their prayers on behalf of himself and his expedition, promising them that, if he returned victorious, he would confer suitable honours upon the church and its ministers. Accordingly, after a successful campaign, he revisited the church, and publicly returned thanks for the favour Heaven had vouched to him. He granted to the church forever a donation which continued to be enjoyed until a late period under the name of Petercorn.

He also built and rebuilt much in London and was so interested in the work personally that rules and regulations for craftsmen were large in his laws and edicts.

When the Old Charges attribute to Athelstan a great interest in Masonry and a love of masons they do not exaggerate; indeed they fall short of the whole truth, because apparently the author of the Old Charges knew nothing of Athelstan's work outside of York.

There are several versions of the York Legend, sometimes called the 'Athelstan Legend', because the General Assembly is said to have been held there occurred during his reign, and sometimes called the 'Edunn Legend', because that Prince is supposed to be the head of the Craft and to have called them together to form a Constitution.

One of the earliest extant of the old manuscript Constitutions comes from the Halliwell or Regius Manuscript, the date of which is said to be about the year 1390.

The following is part of a poem from that manuscript modernised by Roderick H. Baxter.

This craft came to England, as I you say,  
In time of good King Athelstan's day.  
He made them both hall and even bower,  
And high temples of great honour,  
To disport him in both day and night,  
And to worship his God with all his might,  
This good Lord loved his craft full well,  
And purposed to strengthen it every part,  
For divers faults that in the craft he found;  
He sent about into the land  
After all the masons of the craft,  
To come to him full even straight  
For to amend these defaults all  
By good counsel, if it might fall,

An assembly then he could let make  
Of divers lords in their state,  
Dukes, Earls and Barons also,  
Knights, squires and many more  
And the great burgesses of that city,  
They were all there in their degree;  
These were there each one always  
To ordain for these masons' estate  
There sought by their wit,  
How they might govern it;  
Fifteen articles they there sought,  
And fifteen points there thy wrought.

### Second Article

The second article of good masonry,  
As you must here hear it specially,  
That every master, that is a mason,  
Must be at the general congregation,  
So that he it reasonably be told,  
Where that assembly shall be held;

And so that assembly he must needs go,  
Unless he have a reasonable excuse,  
Or unless he be disobedient to that craft  
Or with falsehood is overtaken,  
Or else sickness hath him so strong,  
That he may not come among,  
That is an excuse good and able,  
To that assembly without fable.

### Final article

They ordained there an assembly to be held,  
Every year, where so ever they would,  
To amend the defaults, if any were found  
Among the craft within the land:  
Each year, or third year, it should be held,  
In every place where so ever they would;  
Time and place must be ordained also,  
In what place they should assemble to,  
All the men of the craft there they must be,  
And other great lords, as you must see,  
To mend the faults that there spoken,  
If that any of them be then broken,

There they shall be all sworn  
 That belongeth to this craft's lore,  
 To keep their statutes every one  
 That were ordained by King Athelstane;  
 These statutes that I have here found  
 I ordain they be held through my land,  
 For the worship of my royalty,  
 That I have by my dignity.  
 Also at every assembly that you hold,  
 That you come to your liege king bold,  
 Beseeching him of his high grace,  
 To stand with you in every place,  
 To confirm the statutes of King Athelstane,  
 That he ordained to this craft by good reason.

This poem, as long as it is and representing the so called York Legend, is only a very small part taken from the Regius MS. It appears that in 1734 it was found to have been erroneously entitled "A poem of moral duties" and was lost to sight until rediscovered by a non-Masonic antiquary, J. O. Halliwell. In 1839, he brought it to the attention of the Masonic world by means of a paper "On the Introduction of Freemasonry into England", since when it has been a most prized Masonic treasure.

Whilst the excerpt just mentioned from the Regius MS is normally included here under our York Legend, it can easily be seen that no mention of York, or any other location, is given for the original Assembly said to have been convened in Athelstan's time, and there is no mention of Prince Edwin, both of which features only come into the picture in later versions. However Gould reminds us that a vast preponderance of our written traditions assure us that – throughout Britain - York was long regarded the earliest legendary centre of the Building Art. He therefore does not hesitate to present, quite properly, under the sub-heading of the York Legend, despite the absence of the specific locale in the manuscript itself as to the persistence of the Athelstan tradition in this connection, that there is in fact no period which could be more plausibly assigned to the Building Art being established in this country than that of the glorious Athelstan. We may safely assume, he thinks, that Athelstan, having been the first King of all England, was therefore the most natural fountainhead from which a legendary belief in the grant of a Royal Charter to the Masons can be supposed to have arisen.

British historians consider Athelstan (895-939) to be the first true Saxon King of All England. The grandson of Alfred the Great, Athelstan reigned between 925 and 939. In his early years, he had been taught to read, write and, like all Anglo-Saxon nobles, trained to become a soldier. Before Alfred the Great died in 899, Athelstan, then a lad of five, was presented to Alfred who "affectionately embraced him and gave him a Saxon sword,

a jewelled scabbard, a belt and cloak". Later in life, Athelstan was to put this same sword to good use in his victorious military campaigns. Athelstan grew to become a distinguished and courageous soldier who pushed the boundaries of the kingdom further than anyone had ever done before.

As he grew into manhood Athelstan became a tall, thin man with long golden hair and conveyed the image of a handsome, powerful knight. It may be these attributes of Athelstan which live on in folk memory of Sir Lancelot. He was also said to have been an avid reader and that his character was beyond repute.

The most critical point during Athelstan's reign came in 937 when a huge coalition of England's enemies, drawn from all over Britain and Ireland, invaded. Their leaders were Constantine, King of the Scots, Anlaf the Dane, whose father had been King of Northumbria, Olaf, also a Dane, King of Dublin, King of Cumberland and many English who were discontented with their master. Athelstan, with his back to the wall, gathered his army together and struck forward to meet the invaders. The men of Mercia and the men of the West Saxons stood side by side.

It was a huge savage battle said to rage over a thirty mile front in what was essentially hand-to-hand combat. The English won a decisive victory and completely smashed the opposing army. Five Kings of the Northmen and seven Earls fell that day, Constantine fled back to his own country, and the Danes, such as the sword had spared, crossed the sea again. The vanquished were forced yearly to submit to Athelstan and to pay a huge levy of gold, silver, cattle, falcons and hunting dogs. After this King Athelstan increased still more in honour and power. He ruled his people with much prudence, making wise laws. He caused justice to be done without fear between men and made provisions for the poor.

Under Athelstan, enforcement of expanded legal codes strengthened royal control over his large kingdom. He also instituted programmes to eliminate inflation through currency control, and to establish new measurement guidelines for silver and gold. Harsh punishments were decreed for anyone in violation of his new laws. In order to encourage the growth of towns and cities, he devised new construction projects in urban areas throughout the country, implemented advantageous tax rates for those living in cities, and established price controls for food and other required items.

He also built new defence fortifications and strengthened many of those built by the Romans. While it is not known if he travelled abroad, Athelstan built alliances with other countries by arranging the marriages of four of his half-sisters and a couple of aunts to various rulers in Europe and Scandinavia. He was also a great collector of religious art and relics, which he gave away to many of his followers and various churches throughout his new kingdom in order to gain their political support.

There are several legends surrounding Athelstan, and each is somewhat different in their various details. There also remains a great deal of confusion as to exactly whom Athelstan empowered to lead the Craft in its

annual assemblages. In the Lansdowne Manuscript (1560), for example, Athelstan is said to have had a son by the name of Edwin to whom the royal charter was given, which is highly unlikely as Athelstan never married.

Anderson's Constitutions of 1728 explicitly states that Prince Edwin was Athelstan's brother. Non-Masonic sources state that Athelstan had a half-brother by the name of Edwin that was "sub-king" of Kent, although other sources indicate that Edwin was already dead when Athelstan assumed the throne. In addition, the Roberts Manuscript seems to imply that, although a royal charter was given, it was Athelstan himself who assumed leadership of the Craft after having been "made a mason" at York. British Royal Records, perhaps the most reliable, state that Athelstan was succeeded by his half-brother, Edmund. However, the name "Edmund" is not mentioned anywhere in the old Masonic manuscripts.

Athelstan died in 939 at the height of his power. Later analysts remembered Athelstan's reign as a golden age, and certainly there would be nothing like it again for many centuries to come. He was buried in Malmesbury Abbey. It is most fitting that he should be buried there, as he had been an ardent supporter and the primary endower of the Abbey. His tomb bears the following inscription:

*"Struck his enemies with fear, by terror of his name alone. A royal son prolonged a noble line, when a splendid gem lit up our darkness. Great Athelstan, glory of the country, way of rectitude, noble integrity, unswervable from the truth".*

It may be that the facts surrounding King Athelstan and the name of the recipient of the royal charter will never be discovered - such is the nature of legends. In the overall scheme of things, it is probably of little importance anyway. Several other manuscripts exclude any mention of Athelstan. What is of importance is that manuscripts such as these serve, in part, to establish the antiquity of Freemasonry. Many also establish that at different times and places in history, the "Crown" has supported and protected the Craft.

Yet, as well stated in his memorable Commentary on the Regius MS, Gould reminds us that a vast number of our written traditions assure us that York was long regarded as the earliest legendary centre of the Building Art. He therefore does not hesitate to present a section of his Commentary under the sub heading of "The York Legend" There is in fact no period which could be more plausibly assigned to the Building Art having taken firm root and being established in this country, than the reign of glorious Athelstan, and we may safely assume that Athelstan, having been the first King of all England, was therefore the most natural fountain head from which a legendary belief in the grant of a Royal Charter to the Masons can be supposed to have arisen. The City of York is celebrated for its traditional connection with Freemasonry. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic Scholars, or given more

discussion, than the alleged facts of the existence of Freemasonry in the tenth century at the City of York as a prominent point, the calling of the Congregation of the Craft there in the year 926, of the organisation of a General Assembly and the adoption of the Constitutions.

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**Dr. John Brown, the Latin language and Lodge Roman Eagle in  
Edinburgh 1785 – 1793**

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West Riding & Derbyshire).**

This is a short paper based on my *Quatuor Coronati* Lodge paper on Lodge Roman Eagle. The full paper will be published in AQC Volume 120 in November 2008.

Lodge Roman Eagle No. CLX was granted a Charter from the Grand Lodge of Scotland on 7 February 1785. That in itself was not an unusual occurrence in the last quarter of the eighteenth century in Edinburgh. What was unusual was that the founders had specifically stated that it was their intention that the Lodge should conduct its business and keep its records in the classical Latin tongue. Why did this Lodge work its ritual and keep its early records in the Latin? To the best of my knowledge and belief this is unique in a Masonic Lodge. My research is based on an analysis of the Latin minutes from the Lodge's foundation in 1785 to 1793. After this date they were recorded exclusively in English. I shall also be reassessing the literature on Dr. John Brown, the founding Master of Lodge Roman Eagle, and those who were associated with him in both his professional and Masonic careers (and sometimes these associations overlapped).

A starting point for the question of why a Lodge was founded to work in Latin can be found in the Funeral Eulogy to John Brown delivered by William Charles Little, Brown's successor as Master of the Lodge, who said of Brown that

*when Roman literature was lying everywhere neglected and scorned, at his instigation and through his agency a Roman Lodge was instituted for the reason and with the intention that not only should the sons of the eagle be initiated into the mysteries of our art, but that they should be imbued with and be erudite in the best Roman studies and precepts . . .*

This does show how the educational aspect of the Latin language and literature mattered to Brown as much as the language of science and communication. The catalyst for using the Latin language in a Masonic context can be found in the fascinating account of an unusual initiation ceremony at Lodge St. David No. 36 in Edinburgh some fifteen months before the founding of Lodge Roman Eagle. An emergency meeting of Lodge St. David was convened on 13 September 1783 to admit three Polish army officers and the Secretary to the Polish Embassy in London. In the absence of the Master, the chair was taken by a Past Master of the Lodge, Brother Walter Ferguson, who was well acquainted with the Polish gentlemen. We find in the minutes of Lodge St. David that

*the ceremony was performed by the R[ight]. R[evd.]. Br. John Maclure, Grand Chaplain, & translated into Latin by Br. John Brown, M. D., as none of them understood English.*

It was the good fortune of Lodge St. David on this particular occasion to have the services of Dr. John Brown, who was renowned for his facility in the Latin language, and who was a member of Lodge Edinburgh St. Andrew, No. 48. His presence was required again five days later when the four Polish Brethren were passed and raised. Referring to the initiation ceremony as having 'proved tedious', William Charles Little, the Substitute Grand Master Mason

*had voluntarily offered to assist Br. John Brown, M. D., and Br. Clark, of St. Andrew's Lodge, and accordingly the Ceremony which took up above three hours was performed in very Elegant Latin.*

It would seem from this second minute that the passings and raisings were performed wholly in Latin, rather than Latin explanations being given to the candidates for what had been performed in English, as would appear to have occurred at the initiations at the previous meeting. As to why Latin was used, it is simply the case that the use of Latin in the Edinburgh of the 1780s served the same purpose of international communication that English does today. The Polish gentlemen, being army officers and a diplomat, would naturally have studied Latin in their native Poland, and so, in view of the fact that they had no English, they would have a far better grasp of the ceremony from a Latin explanation than its delivery in English. It seems that Dr. Brown had tried, prior to the foundation of the lodge, to get Latin ceremonies performed in Lodge Edinburgh St. Andrew, but was unsuccessful in this, and so decided that a new lodge should be formed, specifically to work its ritual in Latin and to keep its records in that language. The minute book of Lodge Edinburgh St. Andrew shows that between March and June 1784, for a total of eight meetings, the minutes were recorded in Latin. It is clear from these minutes that they are the record in Latin of the normal business of the Lodge between those dates, but there is no mention of why the minutes are suddenly being recorded in Latin, or why they just as suddenly revert to English.

A close inspection of the wording in the sixth line of the first Latin minute suggests that the ceremony was actually performed in Latin with the words *Hic est primogenitus noster Latinus*, presumably meaning 'This man is our first-born Latin (*sc.* candidate)', an interpretation strengthened by the next minute which includes the words *Hic est proximus natu noster Latinus*, 'This man is our next-born Latin (*sc.* candidate)'. Confirmation of these degrees being worked in Latin can be found in an oration by Bro. Herbert Down given at the Bi-Centenary Celebration of Lodge Edinburgh St. Andrew in 1945. Apart from the references to Brown, Down suggests that there was dissatisfaction in Lodge Edinburgh St. Andrew about the Latin workings and that

*we have a clue to the rift which led to the erection of Lodge Roman Eagle, for in a minute of a meeting of November 1784, it states: "At the same time, Brother Craven, who was formerly made in Latin, was again entered, passed and raised," this time, presumably, in English.*

When we note that each of these candidates was a medical student and a member of the Edinburgh Royal Medical Society, things become a little clearer. It may well be that, following his involvement with Latin ritual in an unusual 'one-off' situation of admitting candidates who had no English but did have Latin, and thus were able to understand what was going on, Dr. Brown saw the possibility of continuing to use the language in which he was so fluent for further masonic ceremonies, involving other candidates who, while more than likely having English as their first language, were equally at home with the Latin language. These of course were medical students at the University of Edinburgh, where Brown himself was deeply involved: they came from America, the Caribbean, Ireland and Continental Europe, including Russia and Poland, as well as England, Scotland and Wales.

The abrupt halt in the use of Latin in the minutes of No. 48 in June 1784 and the granting of a charter for a new Lodge to work specifically in Latin in February 1785 suggest, in the absence of any further evidence, that the decision was taken to form a separate Lodge to continue the ideas Brown had put to Lodge Edinburgh St. Andrew. We do not know whether he was an initiate or an affiliate member of Lodge St. Andrew, as his name does not appear in the lists of members in the first Grand Lodge Members book, but he was clearly a member of Lodge St. Andrew and was its Senior Warden before becoming the founding Master of Lodge Roman Eagle.

The Charter was granted on 7 February 1785 by the Grand Lodge of Scotland for the foundation of Lodge Roman Eagle. It would seem that Grand Lodge was not entirely happy about the petition at the start of the meeting to consider granting it. According to *The Times* of 16 February, 1785:

*After some little altercation, it was unanimously agreed to grant the charter, and it was granted accordingly.*

What the 'little altercation' was we are not informed, but it cannot have been too serious, as is demonstrated by the unanimous vote to grant the Charter, a copy of which appears at the start of the first minute book which also contains a translation of it into Latin. We are told in the Charter that the petition for the new Lodge was made

*together with Two ample Certificats in fav[our] of the petitioning Brethren from the Master and Wardens of the Lodge of Edinburgh Saint Andrew and the Edinburgh Defensive Band*

which suggests that either these two Lodges sponsored the application to Grand Lodge for the warrant for Roman Eagle, or that there was no objection made by them to the application. However, the fact that only these two Edinburgh Lodges are mentioned by name points rather to the former, unusual though that may have been at this time.

Murray states in the opening page of his history of the Lodge that the intention of the founders was

*to erect and maintain a Lodge whose working and records should be in the classical Latin tongue, and whose prestige of members and standard of erudition should be noteworthy in the annals of the Scottish craft.*

It is unlikely to have been a mere coincidence that this Lodge was founded when plans were being laid for the new University building. There was an expansion of the Medical School at this time, and it should be noted that the majority of the first few years' initiates were medical students. Of the founders who are listed in the Charter three held the degree of Doctor of Medicine: they were John Brown, the founding Master, James McDonald the Depute Master and Lawrence Welsh, Senior Warden, while two others held an MA and BA respectively, namely the Substitute Master, John Kewley, and the Junior Warden, John Craven. Two more of the first Office Bearers were medical students and between November 1785 and February 1791 there were 34 entrants to the Lodge with medical connections, some listed as MD but most designated 'medical student'. A further 17 from other lodges, again largely medical students, many from abroad, were admitted as honorary members. Moving on from the suggestion of how the idea for forming such a lodge arose, I shall now focus on the person of Dr. John Brown.

The accounts for John Brown's life are often at considerable variance with one another, especially with regard to both his behaviour and his professional integrity. This colourful character seems to have inspired both great affection and great hostility. He was baptised on 17 May 1735, the son of Archibald Brown, a weaver at Lintlaws in Berwickshire. He was sent at the age of five to Duns Parish School, where he was taught by a good Latinist called Cruickshank. According to his son, Brown had read the whole of the Old Testament by the age of five. He became a pupil teacher at the age of thirteen, and made great strides in his academic studies (especially Latin in which he developed the ability to memorise lengthy passages of Cicero almost at sight) and also showed great prowess in sport. Following a brief spell as a tutor in a Laird's household, Brown went to Edinburgh, attended lectures in philosophy and divinity and supported himself by giving private tuition. Aged 23 he returned to Duns School as usher (assistant to head teacher), then aged 24 went back to Edinburgh where, after failing to secure a teaching post in a high school, he studied medicine, was admitted to lectures without charge and taught Latin, becoming an extramural coach, or 'grinder' (crammer for examinations),

and composer of theses: these were the 'dissertations' which were required to be submitted in Latin before graduation.

Brown opened a boarding house in 1765, married Euphemia, the daughter of an Edinburgh citizen called Lamont, by whom he had four daughters and four sons. He now appears to have developed an enjoyment of conviviality and a love of good food (possibly initially out of necessity to keep in with his social superiors, for example Professor William Cullen, the head of the Medical School, whose children he tutored, and whose name was given as a middle name to his two older children). Two serious disagreements with Cullen followed, one apparently involving an unsuccessful application by Brown for the Chair of the Institutes of Medicine in 1776 for which Brown thought he had been promised Cullen's support, and the second involved the blackballing of Brown, who had applied for election to the Edinburgh Philosophical Society. Cullen had apparently advised Brown to withdraw and he now broke off all communication with his former protégé.

John Brown then started to teach his own system of medicine in Edinburgh – this was in opposition to Cullen's system and was known as the Brunonian (or Brownian) system, the fundamental principle of which was that of 'excitability'. His treatment for asthenic diseases was by stimulation with opium and alcohol and for sthenic diseases mild depletion. He gave public lectures on the practice of physic in 1778, receiving his MD from the University of St. Andrews in 1779. He was elected President of the Royal Medical Society of Edinburgh in both 1776 and in 1780. His system, published in Latin as the *Elementa Medicinae* in 1784, gained popularity among medical outsiders and political radicals in Edinburgh, as well as elsewhere in Britain and subsequently in France, Germany and Italy and the United States.

Life in Edinburgh in the next few years was not especially easy, as Brown had financial problems, including being imprisoned for debt on more than one occasion, both in Edinburgh around 1785 – 6 and in the King's Bench prison in 1788, soon after his arrival in Golden Square, London. The move to London from Edinburgh was made in the hope of improving his financial situation by giving lectures and having been assured, according to his son, by friends in Edinburgh that 'the instant his name was announced in London, his house would be crowded with patients, and that fees would flow into his pockets sufficiently fast to defray the expences (*sic*) of his family.' Unfortunately this was not to be (and the optimistic Brown had not even brought letters of recommendation with him). Although he had organised a programme of publication and brought out an English edition of the *Elements of Medicine* in the amazingly rapid time of 21 days, Brown's efforts were cut short by his sudden death in Golden Square on 7 October 1788.

A Eulogy was delivered in Latin by William Charles Little at the Funeral Lodge held three months later and steps were taken by friends of Brown to ensure that his family was not left destitute. Samuel Parr organised a

collection of 'a sizeable amount of money' as is evidenced by a reference in a letter written by Parr in November 1788 mentioning a donation of twenty guineas to Brown's family from Thomas Coke.

There was discussion between Samuel Parr, Erasmus Darwin and Thomas Beddoes about a new edition of Brown's *Elements* to be published for the benefit of his family. This resulted in the 1795 edition edited by Thomas Beddoes, although the biography included by Beddoes upset both Brown's family and Samuel Parr, who offered to write a life of Brown himself. There is no doubting the affection felt for Brown by Parr: the two shared an interest in both medicine and Latin and Parr may well have met Brown through their mutual association with either or both of Erasmus Darwin and the printer Joseph Johnson. Further research into these relationships is certainly called for.

With regard to Brown's masonic career, he had, according to Murray, become a member of Lodge Canongate Kilwinning, No. 2. in November 1767. This date is confirmed by Mackenzie in his history of that Lodge, where he lists Brown as becoming an affiliate member on 4 November 1767. At present we do not know in which Lodge Brown was made a freemason, but he was, as we have seen above, the Senior Warden of Edinburgh Lodge St. Andrew in 1783 – 84.

A 1786 caricature by John Kay of John Brown shows him drinking punch with some of his associates, during the year following the consecration. Kay etched nearly 900 plates depicting the famous Scotsmen of his day. The fact that he was caricaturing Brown does not mean that he was necessarily anti-Brown or anti-masonic: he was surely treating his subject as he would any other leading figure at whom he could poke fun. What is far more interesting is that in this cartoon we have representations of some identifiable Lodge Roman Eagle members included in the group, who are named by Hugh Paton in 1842 as Mr. Little (no doubt William Charles Little), John Bellenden-Ker, 5<sup>th</sup> Lord Bellenden, who became an early affiliated member and John Lamont (Substitute Master at the time of Brown's death). The other two gentlemen in conversation at the back of this convivial group are Dr William Cullen, head of the medical faculty, and Dr Alexander Hamilton, Professor of Midwifery; the gentleman in white clothes, to the left, is Dr James Graham.

Although Beddoes suggested that Brown's motive for founding a lodge which worked in Latin was for 'gaining proselytes to his doctrine', this is strongly refuted by William Cullen Brown who says that it was 'with the design of preventing, as far as possible, the rapid decline of the language and literature of the ancient Romans.' He goes on to say that, although it is more than likely that many of his father's students did join the Lodge, a masonic lodge was a place where 'nothing but hilarity and good humour is understood to prevail, and from whence everything serious is banished, [and] would be a very unlikely place for a zealot to succeed in gaining over converts to a new doctrine.'

In speculating on the reason for founding a lodge which worked in Latin, we need to look at the wider social and political background of eighteenth-century Edinburgh. There was great emphasis on learning Greek and Latin among the educated classes of the eighteenth-century: one would be regarded as uncultured if one could not read these languages. This was the age of the 'Grand Tour'. However, it would seem that in the 1780s Scotland had seen a decline in the use of Latin. We only have to look at a letter included in Minute no. 43 for 2 January 1786 from George Chapman, a former headmaster of the grammar school in Dumfries, in which he expresses his delight to Dr. Brown for 'bringing back that ancient language, which has almost been driven out and exiled from our schools'. He goes on to say that he has sent him 'as a gift a little book composed by me about my boys' school . . . to recall the youth of our schools from barbarism and educate them in the classics'.

Would the use of Latin in the ceremonies and record keeping of Lodge Roman Eagle have seemed elitist or snobbish to the other lodges in Edinburgh? The frequency of fraternal visits from a variety of Edinburgh lodges (and those from further afield) would suggest that the Latin was not viewed with criticism by other lodges. But it should also be noted that, with the exception of the Chapman letter mentioned above and William Charles Little in his Funeral Eulogy, there is no comment suggestive of what either members or visitors thought about the use of Latin.

Analysis of the meetings recorded in the minutes shows that degree ceremonies were performed at the majority of meetings. On many occasions all three degrees were conferred, and often on several candidates, but on other occasions the Lodge merely received delegations from visiting lodges. At nine meetings of the Lodge during its first year the chair was taken by Samuel Lynch, a founder who came from the West Indies, and who in April 1785, together with two visiting Mark Masters, introduced the Mark degree, which was conferred on six brethren, this situation being repeated on a further eight occasions as far as September 1785, after which there are no more references to the Mark degree in the Latin minutes. The marks chosen by Samuel Allvey, Samuel Lynch and Charles Throgmorton were the level, square and anchor respectively.

The occupations given for the candidates in the minutes are most illuminating in identifying the main source of candidates, who were initiated in and would understand the Latin language, as being from the University of Edinburgh, principally the Medical School. For the period of the Latin minutes there were 95 degree ceremonies of which 81 included initiations (the remainder being for affiliates undergoing passings and raisings). For 65 of these ceremonies we have the profession or (in the case of students) the subject being studied. Thirty-seven of these candidates came from a medical background. In addition from the University are a law student, a literature student, a classics student and three theology students, as well as an advocate and a preacher, all of whom are most likely to have had some proficiency in Latin.

Why did the founders choose the name 'Roman Eagle' for the new Lodge and not a medical or an immediately obvious masonic name? Perhaps the piece of ritual given at the time of the investiture of a new initiate with his apron, which is described as 'more ancient than the Golden Fleece or Roman Eagle', inspired the name. More likely, though, must be the connection between the use of the Latin language in the Lodge and the civilisation of ancient Rome as taught to generations of Scottish pupils through instruction in the Latin language. Perhaps in the foundation of this Lodge we may perceive an attack on the increasing 'barbarism' which Chapman sees in the universities? The Latin of the ritual and the minutes promoted the continued use of that language – which was also the language used for many of the lectures in the Medical School. The 'Roman Eagle' would once again be the harbinger of civilisation.

It is beyond the scope of this summary presentation to make more than a passing reference to the many Lodge members and visitors covered in the appendices of the full paper, but I have selected one or two for comment. One of the founders was Dr. Samuel Lynch, a Glasgow graduate in 1785, who contributed the 'Table of excitement and excitability' to the *Elementa Medicinae* with the dedication 'To John Brown, M.D., this table is dedicated, as a testimony of respect, by his friend and pupil, Samuel Lynch'. We have already seen that it was Lynch who had introduced the Mark degree into Lodge Roman Eagle – and he may well have brought this from Antigua. He certainly returned to Antigua, because that is given as his provenance in the biographical information we have on the architect Sir George Gilbert Scott (1811 – 1878). Samuel Lynch's wife was a Gilbert, from a family of West Indian planters, and their daughter, Euphemia (1785 -1853), was the mother of George Gilbert Scott. No doubt Euphemia Lynch was named after John Brown's wife Euphemia (Lamont), emphasising the close link between the two freemasons. I suppose I shall have to undergo the chore of going to Antigua to check this out!

Another founder, William Charles Little, who was to become the second Master of Lodge Roman Eagle in 1789, features in the 1786 caricature by the artist John Kay referred to earlier. Little was an Edinburgh advocate who was from 1778 – 1786 Deputy Grand Master of the Royal Order of Scotland. His Mother Lodge was Lodge Edinburgh St. Giles. Little had antiquarian interests and contributed two papers to the first volume of the transactions of the Society of Antiquaries of Scotland, published in 1792.

A medical student who was initiated in February 1786, was the American Samuel Latham Mitchill, born in North Hempstead, Long Island, in 1764 to Quaker parents. He went on to become a distinguished botanist, geologist and a Senator. Mitchill is one of the few Lodge Roman Eagle initiates I have been able to follow in his masonic career as well as his professional career after leaving Edinburgh. In 1806, very interestingly, he was the founding Master of Clinton Lodge No. 143 (renumbered 453), Brooklyn, New York City, which was warranted in September 1806. Mitchill was Grand Steward of the Grand Lodge of New

York in 1807. I am most grateful to R.W. Bro. Tom Savini, Director of the Livingston Masonic Library in New York for his assistance last month, when I was with a delegation from Quatuor Coronati Lodge for the 250<sup>th</sup> Anniversary of St. John's Lodge No. 1, New York. I was able to see the original manuscript history of the lodge, and confirm that it was named after Governor George Clinton, uncle of Mitchell's close friend De Witt Clinton. A brief minute on June 12 1810 says: 'Hon. Samuel L. Mitchell, first Master, withdrew from the Lodge'. This is the last mention I have of Mitchell as a mason, although he lived for a further 21 years. It was particularly interesting to discover that Clinton Lodge No. 453 eventually ended up being amalgamated with St. John's Lodge No. 1. the very Lodge I had been asked to address!

Dr. Thomas Addis Emmet, who became a Mark Master Mason in Lodge Roman Eagle in April 1785, was born in Cork in 1764 and educated at Kerrs School and Trinity College, Dublin. He trained in medicine at the University of Edinburgh, graduating in 1784, although following travels in Italy and Germany he abandoned medicine for law, training at the Temple in London and was called to the bar in Dublin in 1791. He gained an outstanding reputation as a barrister, especially in defending members of the Society of United Irishmen, but was imprisoned for his efforts for the Irish cause in 1798. Released later that year, on condition that he went into exile, he emigrated to New York, where he established a successful law practice, assisting many early Irish immigrants, and died in there in 1827. He was the elder brother of Robert Emmet, who was executed in Dublin in 1803.

One of the most colourful figures to visit Lodge Roman Eagle was the balloonist Vincenzo Lunardi, who was Secretary to the Neapolitan Ambassador in London, Prince Caramanico, and who visited Lodge Roman Eagle in December 1785. Lunardi had just two months earlier, in front of a large crowd, made an ascent in a hydrogen-filled balloon above the grounds of the George Heriot's School and travelled for 46 miles over the Firth of Forth to land in a field at Ceres near Cupar in Fife.

Edinburgh was one of several places in the UK to witness Lunardi's flights. An earlier one had been at Newington, London in June 1785. What we know about Lunardi as a freemason is that the minute recording his visit to Lodge Roman Eagle says that he was *de circulo Divi Andreae* ('from the Lodge of St. Andrew' and, as can be seen from this minute, he was made an honorary member of Lodge Roman Eagle.

## Conclusions

The question posed at the start of this paper asked why Lodge Roman Eagle in the first eight years of its existence worked its ritual and kept its records in classical Latin. To draw the threads of the analysis together, first, there is no doubt that, from his involvement in the initiation ceremony of the four Polish gentlemen in 1783, Dr. Brown conceived the idea of making further use of the Latin translation he had made of masonic ritual,

and that he had a ready made pool of potential candidates among the students of the University of Edinburgh, especially those with whom he had regular contact in the Faculty of Medicine. Secondly, Brown was a very able classical linguist, having been taught by a well-known classical scholar in Duns, William Cruikshank. The strongest confirmation, though, of Brown's views on the educational importance of the Latin language and literature is to be found in the Latin eulogy given at his funeral.

Obviously the original scenario of the initiation of foreign gentlemen who had little or no English, leading to the use of Latin as a *lingua franca*, is relevant, but how often would this situation actually have arisen? The real reason for the Latin ritual must surely lie to a large extent in academic elitism and not a little in the University attitude of superiority. Nevertheless, from the many visits made and received by Lodge Roman Eagle at its most active in those early years of using the Latin ritual, together with those minutes recording the conviviality and singing of songs in four or five different languages, it must be concluded that the other Edinburgh lodges accepted the members of this unusual lodge with masonic brotherly love.

Further research is required into the individual members of Lodge Roman Eagle, especially those who can be traced through their medical careers. It will be extremely interesting to establish to what extent these young men carried on their masonic membership in the various countries in which they established themselves as doctors, lawyers, botanists or whatever. In the case of some of the Irish doctors, there is evidence that a number of them, for example Thomas Addis Emmett who was made a Mark Mason in Roman Eagle Lodge, became involved in radical politics in the wake of the French Revolution. Whether there was any form of masonic network involving radical political or scientific developments is a question which needs exploring.

Lodge Roman Eagle continues to meet to this day in their premises in Johnston Terrace in the centre of Edinburgh, and I would like to express my thanks to the RWM and the Brethren of that Lodge for the interest they have shown in my research and for the help and support they have given me during the last two years.

## SOME EMINENT EDWARDIANS

W. Bro. D. J. Hughes P. P. G. Std. B.

In 1902 W. T. Pike published in Brighton, as No 7 in his "New Century Series", "Leicestershire and Rutland at the opening of the 20th Century." Part of that volume was devoted to biographies, somewhat potted it must be added, of well known men in the two counties. In 1985 Peter Bell, an Edinburgh Bookseller, reprinted and reissued the biographies as "Edwardian Biography: Leicestershire," in a limited edition of 200 copies. I acquired a copy of this volume via the internet in connection with other research undertakings, but it became clear on reading the book that there was much of Masonic interest which could and should be communicated, hence the present paper.

It must be said at the outset that the original volume is neither exhaustive nor uniform in its content, for example nearly all the subjects are pictured, but a few are not. Then it has to be added that some of the biographical sketches are much more detailed than others. The shorter ones are no more than a record of birth, education, career and current occupation, while others go into rather more detail about positions held, honours achieved and organisational memberships. Thus, while some of the biographies declare their subject's membership of the Craft, others are silent on the issue, even though it is arguable some of those portrayed must surely have been Masons. A good case in point is the second biography, The Most Hon. the Marquess of Granby, Lord Lieutenant of Leicestershire, and heir to the Duchy of Rutland. His education and Parliamentary career are detailed, as is his interest in Natural History, his marriage in 1882, and his membership of the Carlton, Turf and Beefsteak Clubs. There is no mention of Freemasonry. However, as the 8<sup>th</sup> Duke of Rutland, John Brinsley Manners became Provincial Grand Master of Leicestershire and Rutland in 1912, even though he resigned before his installation. His Grace was a P. M. of Rutland Lodge, No. 1130, of which he was W. M. in 1892, and was a Past Grand Warden, but it appears that he relinquished the appointment as P. G. M. of Leicestershire and Rutland on grounds of health.

It also has to be stated that there are some notable omissions from the ranks of those who might be expected to figure in a biographical compilation of the present sort. Where, for example, is Sewallis Edward, 10<sup>th</sup> Earl Ferrers, our Provincial Grand Master in 1902, and whose ancestral seat was at Staunton Harold?

Where is Charles Bennion, a prominent local Mason, who was W. M. of St John's Lodge, No. 279, in 1893, and was the founder of the British United Shoe Corporation? Bennion also served as W. M. of Albert Edward Lodge, No. 1560 in 1915. He was born in 1857 of farming stock, and initially pursued a career on the railways, serving an apprenticeship with the London and North Western Railway at Crewe, following which he went to sea for a while. Returning to England he took up the manufacture of shoe

machinery, and settled in Leicester early in the 1880's. He set up a partnership with a manufacturer from Leeds, Marshall Pearson, and in 1899 Pearson and Bennion merged with the United Machinery Company of America to be the British United Shoe Machinery Company of which Bennion remained Managing Director until his death in 1929. He is perhaps best remembered today for his purchase of Bradgate Park which he then presented to the Borough and County of Leicester as a permanent open space for the people, but he was also prominent in Church circles serving for many years as Churchwarden of St Nicholas, Leicester, where he was instrumental in securing a major restoration of the Church in the early years of the 20<sup>th</sup> century alongside the Vicar, the Rev Edward Atkins.

Where is the Rev Charles Moore, Incumbent of Appleby Magna and a scion of a landed family which had sizeable estates in Leicestershire and Lincolnshire, and another prominent Masonic figure? Moore was not only of the landed classes himself, but also married a suitably aristocratic wife in the person of the Hon. Mabel Charlotte Byron, daughter of the 7<sup>th</sup> Baron Byron of Rochdale. He was Rector of Appleby Magna between 1877 and 1922, and served as W. M. of Ferrers and Ivanhoe Lodge, No. 779 in 1905-07, of Knights of Malta Lodge, No. 50 in 1920, and the Lodge of Research No. 2429 in 1911.

A further major omission is Edward Holmes, who became P. G. M. of Leicestershire and Rutland when the Duke of Rutland had to relinquish the appointment as outlined above. Edward Holmes was a most colourful character who ruled over the local constabulary as an autocratic patriarch. He was born at Melton Mowbray in 1847, and for a while was employed by the Post Office, but on seeing the post of Inspector in the Leicester Police force advertised in 1875 he applied for it successfully. His rise in the constabulary was rapid. He was Deputy Chief Constable of Leicester by 1885, becoming Chief Constable in 1889; a post he held until his death when he was in his eighty first year. Holmes was a keen cricketer and once played against W. G. Grace in a match played on Victoria Park; complete with band accompaniment! He was also a regular rider to hounds and liked spirited mounts. Holmes was a member of St John's Lodge, being initiated in 1883, and serving as W. M. in 1892. During that year he was also appointed Provincial Grand Secretary; as with the police, Holmes seems to have enjoyed a rapid rise in Freemasonry. In 1906 having been Provincial Grand Secretary for some thirteen years, Holmes became Deputy P. G. M., and at his installation he was presented with a full set of appropriate Grand Lodge regalia, three silver rose bowls, and a diamond pendant for him to give to his wife. Holmes "held the fort" during the interregnum of 1913 following the death of the Earl Ferrers, and while the installation of the Duke of Rutland was awaited. When that event did not take place Holmes was appointed as P. G. M. He should clearly have been in Pike's work and his absence is a cause for some speculation.

It must be suspected that not all those contacted by Pike for potential inclusion in the work responded to his requests for information. Some men

might have regarded his requests for information as not worth their time. Others might have regarded the proposed work as mere flummery—one wonders whether Edward Holmes fell into that class.

Even so the information Pike collected gives a fascinating picture of the political, cultural, social, educational, commercial, industrial, and agricultural life of our two counties. In rural areas it is clear that hunting was the chief recreation of a very large number of prominent men—how many at the start of the 21<sup>st</sup> century would claim such an activity?

It is interesting, however, how many of the subjects declare their Masonic allegiance—and that across the various classifications (for Edwardian Society was highly socially stratified) adopted by Pike—Nobility and Gentry, Clerical, Medical, Dental (no dentist admitted to being a Mason), Legal, Military, Architectural, Surveying and Engineering, Literary and Scholastic (again no Masons), Commercial, Accounting and Auctioneering, Veterinary (again no Masons) and Official.

So, who then were those who stated their Masonic allegiance?

The first name we encounter is one of the “Nobility and Gentry,” and it is a name dear to the Lodge of Research, for it is John Thomas Thorp. J. T. Thorp was born in Leicester in 1849, and in 1902 he resided in Regent Road, Leicester. He was the son of John Thorp and was educated at Stoneygate School and Frankfurt on Main. Thorp became in the last quarter or so of the 19<sup>th</sup> century a recognised leading authority on the literature and antiquities of Freemasonry, possessing a unique collection of antiquities, jewels, insignia, and parchments. We are familiar with his writings, “French Prisoners’ Lodges”, “History of Various Extinct Lodges”, and “The Manuscript of Masonic Documents of the 16<sup>th</sup> and 17<sup>th</sup> Centuries.” He was a P. M. of Lodges 523, in 1875, and 2429, in 1892, a member of the Inner Circle of Quatuor Coronati Lodge, a member of the Masonic Veterans’ Association of Illinois, and P. P. S. G. W. of Leicestershire and Rutland, as well as being recognised in wider fields of literary and historical scholarship. Thorp must have had considerable wealth to figure in this section of Pike’s work, and it appears this was derived from his position as Managing Director of a company producing elastic web which was one of Leicester’s most important industries.

We turn next to the Clergy, and find the following brethren. The Revd Percy Harris Bowers was Rector of Market Bosworth, and was the son of James Bowers who owned land in Flintshire and Lancashire. A graduate of St John’s College, Cambridge, he was ordained in 1879 and after spending time in Lancashire became Rector of Market Bosworth in 1886. He was married to the daughter of a former Lord Mayor of Manchester. His Masonic affiliation was in Warwickshire where he was W. M. of Athelstan Lodge, No. 1333, and he held office as Provincial Grand Chaplain for that province in 1902.

Another St John’s, Cambridge, man was Canon Denton, Vicar of Ashby-de-la-Zouch. He was born in 1830, and was ordained in 1853, becoming Vicar of Ashby in 1875. He was also Rural Dean of Akely West

from 1896. He was clearly prominent in local poor law work, being Chairman of the Ashby Board of Guardians from 1886 and a member of the Executive Council of the Poor Law Association and of the Central Committee of the Poor Law Conferences. He found time to be also Chairman of the Governors of Ashby Grammar School, Chaplain to the Leicestershire Volunteers (the ancestor of the modern T.A.) and was P. P. S. G. W. for Leicestershire and Rutland. Canon Denton's picture shows him wearing what appears to be a Masonic jewel on the right breast of his cassock. Canon Denton was W. M. of Ferrers and Ivanhoe Lodge, No. 779, in 1862-64.

The Revd Laurence Rayner Tuttiett, Rector of Braunstone, was a Graduate of St Andrews and Durham Universities, who was ordained in 1878 and who then served in the Lichfield Diocese, in Germany, Cambridgeshire and Suffolk before taking up his living in Leicestershire in 1898. Despite his travels he held high Masonic rank, being Past Grand Chaplain and PPSGW of Cambridgeshire.

Finally amongst the Clergy we encounter the Revd S. Wathen Wigg, Rector of Saddington. Born in 1850 to a clerical father, he was ordained in 1877, and after service in Northampton and Anstey became Rector of Saddington in 1896, serving also as Diocesan Inspector of Schools in Religious Knowledge and Chaplain to the High Sheriff of Leicestershire. He was W. M. of Knights of Malta Lodge, No 50, in 1896, and of St Peter's Lodge, No. 1330, in 1903, and, in Northamptonshire and Huntingdonshire, he was P. M. of Eleanor Cross Lodge, No. 1764, and De la Pré Lodge, No. 1911. He was also P. P. S. G. W. of Leicestershire and Rutland.

Amongst Medical Freemasons we first encounter Henry John Blakesley of 56, London Road, Leicester. He was the son of a grazier, and was born in 1859, being educated at Trent College, Queen's College, Birmingham, and University Hospital, London. He was a surgeon, holding the F. R. C. S., and was surgeon to The Leicester Royal Infirmary and Wyggeston Hospital. He had been Medical Officer of the County Lunatic Asylum, and was a County Councillor and a Past President of the Leicester Medical Society, being also a director of several commercial concerns. He was a P. M. of Albert Edward Lodge, No. 1560, Past Principal of St George's Chapter, No. 1560, a member of Fowke Lodge of Mark Masons, Preceptor of the Union Lodge of Instruction and P. P. J. G. D. In addition to all the foregoing he was married and also fond of cricket and golf—clearly a man of many parts!

A medical man who also achieved high civic dignity was Alderman George Clifton J.P., of 60, London Road, Leicester. He received his medical education at St Thomas's Hospital in London and the Royal Infirmary Medical School in Glasgow. He became a Leicester Councillor in 1882, an Alderman in 1892, and was Mayor of the Borough of Leicester in 1898 and 1899. He served as Master and Assistant Master of the Trinity Hospital, Leicester, and also as President of the Leicester Branch of the N. S. P. C. C., President and Treasurer of the Leicestershire Patriotic Fund,

Chairman of the Leicester and Leicestershire Army Reservist Fund, Chairman of the Visitors of the Borough Asylum, Chairman of the Hospitals Committee, and travelled widely in Sweden, Norway, Finland, Denmark, Germany, Holland, France, Switzerland, Italy and North Africa in connection with hospitals, asylums and charitable institutions. During his Mayoralty he raised over £20,000 for various charities, and presided over the opening of Western Park. Remarkably he also found time to be P. M. of Commercial Lodge, No. 1391.

Another P. M. of Albert Edward Lodge, which has longstanding medical connections, was Charles Crossley, J. P., of New Walk Gates, Leicester. He was born in 1856 and was educated at the Leicester Grammar School and Guy's Hospital. He was surgeon to the Leicester Provident Dispensary and also served as President of the Leicester Medical Society in 1898-99.

John Arthur Thomas Hall of the somewhat unfortunately named Bleak House, Hinckley, was a doctor's son, born in 1866 and educated at Loughborough and the Glasgow Royal Infirmary Medical School. He served as Medical Officer of the Hinckley Cottage Hospital and of the Stoke Golding District of the Hinckley Union. A keen sportsman who was a pole jumper to National Championship level, he was a member of Knights of Malta Lodge, No. 50.

Another member of that Lodge was Arthur William Jenkins of Lindum House, Hinckley, also the son of a medical father. He was educated at Epsom and University College Hospital, London. He was in practice in Hinckley also serving as Medical Officer of Health for the Hinckley Urban District Council, and for Hinckley Cottage Hospital. He played cricket, rode and fished, and was S. W. of Knights of Malta Lodge, No. 50, in 1902.

Finally we encounter a medical mason initiated somewhat unusually at the age of 18. Montague William Williams, a Lewis, was born at Saham College, where his father was Head, in 1860. He was educated at Saham, Heidleburg and the Middlesex Hospital. After hospital posts in medicine, obstetrics, pathology and clinical practice and surgery in various hospitals, in London and Leicester, he set up in private practice in 1899. He was initiated into Freemasonry in Tunbridge Wells where his father was prominent in the Craft.

Solicitors figure quite prominently in Pike's work, though some feature in the volunteer military section rather than as members of their profession.

Frederick William Billson was born in Leicester in 1864, educated at Wyggeston School and at the University of London being admitted as a solicitor in 1886, practising for a while in Stratford-on-Avon before commencing in Leicester. He was solicitor to a number of important companies and his hobbies were yachting and Freemasonry. He was P. M. of Commercial Lodge, and a founder and P. M. of the Lodge of Research. He was P. P. G. Reg. of the Province of Leicestershire and Rutland, and Treasurer of the Provincial Charity Association.

Another member of Commercial Lodge was Harry Bray who commenced his practice in Leicester in 1893, where it still flourishes and numbers our

Deputy P. G. M., V. W. Bro. David Hagger amongst its past partners. Harry Bray was also an accomplished athlete: running was his sport.

We next encounter two county solicitors, both members of Ferrers and Ivanhoe Lodge, No. 779. Thomas Jesson was born in 1856 and served his articles in Ashby-de-la-Zouch, becoming a partner in the firm of Fisher, Jesson and Wilkins. He served as Chairman of Ashby Urban District Council, Clerk to the Coalville Urban District Council and was active in local politics in the Conservative interest. In addition to being P. M. of Lodge No. 779, he was a founder of Grace Dieu Lodge, No. 2428, and was P. P. A. G. D. C. Sherrard Joyce was also born in Ashby, in 1864, and was educated at Ashby Grammar School and Caius College, Cambridge, where he read Classics. He served his articles in London where he practised for a number of years before commencing in Ashby. A keen sportsman while at Cambridge, he later devoted his energies to mountaineering—and poultry breeding.

Another Ashby solicitor who was active in Freemasonry, though Pike does not state his Lodge, was William Alfred Musson, who was born in Leicester in 1851. He too was active in local government circles, being Registrar of Ashby County Court, Clerk of Ashby Urban District Council and of Swadlincote Urban District Council. W. Br. Musson was W. M. of Ferrers and Ivanhoe Lodge, No. 779, in 1883-85.

A very prominent Freemason was John Joseph Sharp, a member of an old Whitwick family who had resided in the area for over two centuries. He became a partner in Sharp and Lancaster of Coalville and Loughborough, and also served as a Life Governor of Leicester Infirmary. In Masonic circles he was a P. M. of Grace Dieu Lodge, No. 2428, P. P. G. Reg. of the Province, W. M. of Fidelity Lodge of Mark Masters, No. 491, and also held provincial rank in the Mark degree.

At this point it might be asked why there has been no mention of Hiram Abiff Owston—surely it must be asked whether he featured in Pike's work, and, given his name, whether he was a Freemason. H. A. Owston certainly figures prominently in Pike's book, but he was not a Mason!

W. Bro. Donald S. Hunt in "The Master Builder: A History of Hiram Abiff Owston" (which he published privately in a limited edition in 1991, and for a copy of which I am more than grateful to W. Bro. Richard Bloor) makes the position clear. H. A. Owston's grandfather, Welborn Owston, was a member of the Craft, being initiated into Tyrian Lodge in Derby in 1796, and subsequently becoming a member of our own St John's Lodge in 1804, being W. M. in 1810. Welborn's third son, John Hiram Abiff Welborn Owston followed his father into the Craft, being initiated in St. John's Lodge in 1818. John Owston was father to H. A. Owston, but, as W. Bro. Donald Hunt explains: [Hiram and his brother] broke off the family connection with Freemasonry and the socialite circle and Hiram Abiff became a total abstainer to set a good example to others."

It would be unthinkable to talk of Leicester Solicitors without a mention of the Freer family, for Messrs. Freer Bouskell are Leicester's oldest firm. William Jesse Freer was born in 1853 and served his articles with his

Grandfather, William Freer, being admitted as a solicitor in 1875. Thereafter his public life was multifaceted. He was Clerk of the Peace and to the Lieutenancy from 1888, Clerk to Leicestershire County Council from 1889, Hon. Local Secretary of the Society of Antiquaries of London from 1901, and Hon. Secretary of the Leicestershire Architectural and Archaeological Society, amongst many other organisations. He was Churchwarden of St John the Baptist Church, Leicester, and combined this ecclesiastical role with the patriotic duty of being Hon. Major of the 1<sup>st</sup> Volunteer Battalion of the Leicestershire regiment, for which he was awarded the Volunteer Distinction. Amongst Freer's Masonic interests he became P. G. M. of the Mark Degree in 1912. He was W. M. of Albert Edward Lodge, No. 1560, in 1885.

Another solicitor recorded by Pike in the military section of his work is Arthur Ernest Wright, son of the famous Leicester solicitor, Sir Thomas Wright. He was born in 1866 and was articled to his father, becoming a solicitor in 1891. He too was a prominent sportsman, playing hockey, cricket and rugby at regional, county and borough levels respectively. He held the rank of Captain in the Leicestershire Volunteer Battalion, and was also W. M. of St John's Lodge No. 279 in 1902.

Henry Meadows was a medical cum military man. He was born at Market Harborough in 1849 and received his medical education at St. Thomas's Hospital, London, and the University of Edinburgh. He was Surgeon to the Leicester Provident dispensary, a Past President of the Leicester Medical Society, and also served for some years as a local councillor. His Lodge is not named in Pike, though his rank in the army was Lieutenant Colonel as second in command of the 2nd Volunteer Battalion of the Leicestershire Regiment. His name does not appear to be recorded amongst the Past Masters at 80, London Road, Leicester, so it may be his Lodge was in another Province, or he did not take the Master's chair.

Amongst the Architects, Surveyors and Civil Engineers, Pike lists Edmund Jeeves of Braeside, Melton Mowbray, who was born in 1858 at Hitchin, educated privately and trained initially with Cubitt and Co. in London. He subsequently moved to Darlington before settling in Melton and there took over an architect's practice in 1885. He was a hunting and riding man, serving as Secretary of the Quorn and of the Melton Mowbray Hunt steeplechases. He was Surveyor to the Melton Mowbray Urban District Council, also acting as letting agent for hunting boxes. In the Craft he was P. M. of Rutland Lodge, No. 1130, and in 1902 was S. W. of Vale of Catmos Lodge, No. 1265, and was the active S. G. W. of the Province.

Frank Seale of Holmfield Road, Leicester, was born in 1855 and was trained in the practice of C. A. Macaulay in Leicester before moving into drainage schemes in Blaby, Knighton and Aylestone. In the late 1880's he set up his own architectural practice and amongst his buildings was the Leicester and County Constitutional Clubhouse. He was an accomplished flautist and his wife was also a well known local musician. He was a P. M. of Commercial Lodge, No. 1391.

Clement Edwin Stretton of Saxe Coburg House, Leicester, was born in 1850, and was the son of a former Mayor of Leicester. His father, also Clement Stretton, was a solicitor, who was an Alderman of the Borough, and Mayor in 1878. He too was a member of the Craft, being of St John's Lodge, No. 279. The younger Stretton was educated at Rugby before training as an engineer, and then developing his work in connection with the railways. He was a prolific author, and produced, inter alia, histories of the Midland and London and North Western Railways. He acted as the British railway representative at the Chicago Exhibition of 1893, compiling a collection of 1500 photographs, books and papers and 10 tons of early lengths of rail! He served twice as W. M. of St John's Lodge, No. 279, in 1877 and 1887. His father had been W. M. in 1871. He was a founder of the 'operatives' which are proposing in this Province.

A lack of exact information also affects Pike's entry on John Wigg of St Martin's, Leicester. He was born in 1860 and educated privately, his father being the Rev Samuel Wigg, Minister of the Friar Lane Baptist Church. He trained as a surveyor and architect in Leicester and was Surveyor to Messrs Freeman, Hardy and Willis. He is stated by Pike to take a "considerable interest" in Freemasonry, being a P.M. of two Lodges, and in 1902 W. M. of a third, but which? The boards at No. 80, London Road, Leicester, indicate that W. Bro. Wigg was W. M. of Knights of Malta Lodge, No. 50, in 1897, so his other Lodges appear to be outside the Province of Leicestershire and Rutland.

In the case of William T. Topott of Clinton House, St Peter's Road, Leicester we can state that he was a P. M. of St John's Lodge, No. 279, (W. M. 1901) though he is recorded as W Thomas Topott. He was born in Nottingham, but his ancestors came originally from Bohemia via Hanover, where one of them joined the Electoral Household and thence came to England in the train of George I. Topott's practice was much concerned with residential development, though he was also involved in the formation of the Great Northern Railway from King's Cross to Barnet. He was one of a very large number of members of the craft who lost sons in the Great War, and he received a letter of condolence from his Lodge in May, 1918. His death was recorded by St John's Lodge in 1926.

The Commercial section of Pike's work is the most substantial in terms of the number of men included, and that, of course, reflects the growing importance of Leicester as a manufacturing and trading centre at the beginning of the 20<sup>th</sup> Century.

Richard Charles Allen was born in 1852 and, after a period as a pupil and then a pupil-teacher at the Great Meeting School in Leicester, he moved into bottling and subsequently set up R. C. Allen, beer bottlers and aerated water manufacturers. He was a keen musician and both sang and played: his instrument was the violin. He was principal bass of St Martin's (Leicester Cathedral since 1926) choir. In 1902 he was S. D. of St John's Lodge, No. 279, and went on to be W. M. in 1906.

Harry Charles Beeby was born in Wellingborough in 1854 and was educated at Wellingborough Grammar School, subsequently entering the

boot and shoe trade, where he became Managing Director of Walker, Kempson and Stevens Ltd., who operated at Wellingborough, Higham Ferrers, Leicester and Sileby. He was a keen cricketer and golfer and was, in 1902, W. M. of Golden Fleccc Lodge, No. 2081.

Harry (or Henry) Bailey Bruce J.P., of 184, London Road, Leicester, was born in 1843, and was an old boy of Alderman Newton's School. He owned Bruce and Son of South Wigston and was a manufacturer of elastic. He was elected as a Conservative Councillor for Leicester in 1890 and served on the Highways, Gas and Electric Lighting and Asylum and Tramways Committees. A fluent linguist, he travelled extensively on the continental mainland, and was also a member of St John's Lodge, No. 279, which he joined in 1886, though he does not appear to have attained the position of W. M.

Another member of that Lodge was John Butcher of Springfield Road, Leicester. In his portrait in Pike he is wearing a W. M.'s collar, heavily decorated with Masonic jewels, a fashion once accepted, though now defunct. He was born at Brackley, Northamptonshire in 1833 and came to Leicester in 1873 in connection with the boot and shoe trade, though he was also very active in the Co-operative movement, and was a former member of Leicester Town Council. He was a P. M. of St John's Lodge, holding that office in 1897, and held the rank of P. P. G. Supt. Wks. He was also, in 1902, First Principal of Chapter of Fortitude, No. 279, and in Provincial Grand Chapter was Second Assistant Sojourner.

Horace Walter Dymock was born in Kentish Town in 1863, but was educated at Wilson's School, Castle Donnington. He was connected with the brewing trade via W. Everard and Co., but was also a director of the Narborough Wood Dairy Co., and R.C. Allen and Co., a company we have already encountered. He was a P. M. of Granite Lodge, No. 2028.

Edwin Edwards was born in Leicester in 1848 and was engaged in another local trade for which both City and County are still well known, namely food and confectionary manufacture. He was Chairman of E. Edwards and Co. of Leicester, Liverpool and Nottingham, a Director of Dunmore and Co. Ltd, The A1 Biscuit Co., both of these being biscuit makers, and of the Leicester Press Co. He was a Town Councillor, and served variously on the Markets Committee, the Gas and Electric Lighting Committee, and the Highways and Tramways Committee. He also served periods as a member of the Leicester Board of Guardians and as a Governor of Wyggeston Hospital. He was a member of St John's Lodge, and of Coronation Lodge, No. 2898, in London. He joined St John's Lodge in 1894, but again does not appear to have been W. M.

Harry Strong Elliott was born in Southampton in 1859, and was initially educated for a life at sea, serving for nine years in the merchant marine before spending a period in Africa, then returning to work for his father's brewing concern. He came to Leicester in the 1890s and was keen on riding, shooting, golf and cricket. He was a P. M. of Albert Edward Lodge, No. 1560, and held office in 1902 as Grand Assistant Pursuivant of Provincial Grand Lodge.

John Hasell, J. P., who had homes in both Ashby-de-la Zouch and London, was born in Mount Sorrell (sic) in 1843 and educated at Loughborough Grammar School. He was active in the supply of sanitary stoneware, fireclay goods and brick making in Derbyshire and Staffordshire, also being a Builders' Merchant in London. He served as a member of Ashby-de-la-Zouch Urban District Council and its predecessor, Ashby Wolds Local Board. He was also a sometime member of the Ashby Union Board of Guardians, Chairman of Woodville Parish Council and a Governor of Ashby-de-la-Zouch Grammar School. He was a prominent Freemason being a P. M. of Ivanhoe and Ferrers Lodge, No. 779, and of Carnarvon Lodge No. 1739, which is in the Province of Derbyshire. He was a P. Z. of St Augustine's Chapter, No. 779, and was also a member of the Mark, Rose Croix, KT and what Pike describes as the KM degrees. This latter may be a reference to the United Religious, Military and Masonic Orders of the Temple and of St John of Jerusalem, Palestine, Rhodes and Malta. He was also a Vice-Patron of the Royal Masonic Institution for Boys and a Vice-President of the Girls and Benevolent Institutions. He held Past Provincial rank in Leicestershire and Rutland as P. P. S. G. W., and in The Royal Arch as P. P. G. J., while in Derbyshire he was P. P. G. Supt. Wks.

James Hawkes was born in Leicester in 1840 and was trained in both the hosiery and elastic web industries in Leicester and then Manchester, returning to Leicester in 1867 where he set up his own elastic web manufactory. He was prominent in local life being a member of Leicester Town Council, where he served on the Parks, Highways and Sewage and Watch Committees. He also served for six years on the Leicester Board of Guardians and was High Bailiff of Leicester in 1900-01. He was a Freemason, though Pike does not record his Lodge, and was a member of the Ancient Order of Foresters. His name does not appear to be recorded amongst the Past Masters at No 80, London Road, Leicester.

A well known Leicester boot and shoe manufacturer was Stephen Hilton of The Fernery, Belgrave. He was born in Leicester in 1845 and educated at the local British School. He set up as a boot and shoe manufacturer in 1877, and then went into shoe retailing in the 1880's, by 1902 having over 100 branches. He was a member of the Belgrave Local Board, and represented Belgrave on Leicester County Council, being elected to the Borough Council when Belgrave and Leicester merged in 1894. He served as Chairman of the Markets Committee. He was a member of St John's Lodge, No. 279, where he became W. M. in 1907.

Pike does not give the Lodge of Henry Howe of Knighton, who was born in Stoney Stanton in 1850. He was in the hosiery trade as proprietor of W. and H. Howe. He was a keen cricketer and served as a committee member of the Leicester County Cricket Club. By 1902 he had been in the Craft for twenty years and was P. G. D. C. in the province in Craft, Royal Arch and Mark Masonry. He was W. M. of Commercial Lodge, No. 1391, in 1892.

Another boot and shoe manufacturer was James Lulham, who lived in Central Avenue, Leicester. He was born in Uckfield in 1845 and entered the boot trade in Brighton for a while, thereafter being a traveller for a Leicester boot maker before achieving control of a Leicester shoe factory, trading as James Lulham and Co. He was a P. M. of John of Gaunt Lodge, No. 523, and was P. P. S. G. D.

Joseph Herbert Marshall, J. P., was a very prominent local figure. He was a J. P. for both County and Borough, an Alderman of Leicester, and Mayor of Leicester in 1896-7, during which time he was presented to Queen Victoria at Buckingham Palace. He led the Conservatives locally, but is nowadays chiefly remembered for his work in fostering the musical life of Leicester, where he founded the Leicester Philharmonic Society and became, on the appointment of the then Prince of Wales, Hon. Representative for the Leicester Centre of the Royal Academy and the Royal College of Music. His former music retail premises can still be seen at the Humberstone Gate end of Queen Street. In 1902 he was P. M. of St John's Lodge, No. 279, (W. M. 1891) and of Howe and Charnwood Lodge, No. 1007 (W. M. 1885), and was P. P. S. G. W. in the Province. He was also the first W. M. of Lodge Semper Eadem, No. 3091, in 1905. Marshall was also knighted in 1905 and his tomb can be found in Welford Road cemetery in Leicester—a sombre structure in black stone, the central upright slab being flanked by two columns surmounted by the terrestrial and celestial globes, and with a dove carved in the central pediment, indicative of his Grand Rank, which was conferred in 1908. W. Bro Marshall died in 1918, and the minutes of St John's Lodge recorded his long last illness. W. Bro. Marshall's tomb is an unmistakable and impressive Masonic memorial of a sort unlikely to be created nowadays. He is also one of those buried in Welford Road cemetery who has been commemorated on the incised stainless steel plaques which have been installed in the area formerly occupied until 1958 by the mortuary chapels. His musical, but not his Masonic, achievements are noted there.

John Spurway was born in Kidderminster in 1831 and was trained in the wool stapling and carpet trades. His carpet premises in Leicester were in Highcross Street, and these included the old Free Grammar School, which in due course became a 'bus operator's office, and which has now, following a rather poor restoration in the 1960s, been rather more sympathetically treated as part of the Highcross Quarter redevelopment. Spurway was prominent locally as a member of the Leicester Board of Guardians and a Town Councillor, serving on the Sanitary, Technical Schools, Gas and Electric Lighting and Free Libraries Committees. He was active in cycling and swimming as sports. He was a member of St John's Lodge, No. 279, which he joined in 1882, but he does not appear to have served as W. M. He was also a member of a number of other lodges not specified by Pike. These appear to have been in other provinces.

Richard Ball Starkey was a descendant of an old yeoman family of Tonge, Leicestershire, though he was born at Chilvers Coton in

Warwickshire in 1849. He was connected with both the railway and mining industries, and also acted as a builders' merchant. He was active in the Leicester Liberal Club and his recreations were shooting and gardening. He was a P. M. of Commercial Lodge, No. 1391, and in 1902 was its Treasurer, having been active S. G. W. of the Province in 1901. He was also a Past Principal of the Chapter of Fortitude, No. 279, and was a member of the Mark, Royal Ark Mariners and other side degrees.

Amongst the section of Pike's work devoted to Accountants, Auctioneers and Stockbrokers we first encounter William James Whittle of Regent Road, Leicester, who was born at Scalford in 1856, and who was educated at Melton Mowbray. He was apprenticed to an auctioneer in Melton and subsequently created Whittle, Attenborough and Co, auctioneers, valuers and land agents of Leicester, Melton Mowbray and Market Harborough. He was a keen huntsman, a "straight and hard rider" as Pike describes him, and he hunted with the Quorn, Cottesmore and Belvoir hounds. He was an active Conservative politician, serving for many years as Hon. Secretary of the Syston and District Conservative Association. He was a member of both the Rutland Lodge, No. 1130, and of Commercial Lodge, No. 1391, but does not appear to have been W. M. of either.

Finally in "official life" we meet Herbert Mansfield, who was born in 1862 in Earl Shilton and who trained under Benjamin Goodman Chamberlain, Clerk to the Leicester Board of Guardians. Mansfield later became Clerk of that Board in 1892, combining the post with Clerk of the Leicester Assessment Committee. Nationally he was Treasurer of the National Poor Law Association and Secretary of the Midland Union Clerks and Superintendent Registrars Society. Active in the Oddfellows and various friendly societies, he was also a member of Commercial Lodge, No. 1391, but does not appear to have been W. M.

George Phillips of Fossebank, Oakham, was born in Manchester in 1857 and became Certificated Inspector of Weights and Measures for the County of Rutland. He wrote several books on weights, measures and weighing instruments and also investigated the continental metric weighing system in Paris: the struggle between Imperial and Metric weighing systems remains unresolved! He also served as Secretary of the Oakham Technical Instruction Committee, Secretary of the Leicestershire and Rutland Photographic Society; he inaugurated the Oakham Lending Library and coached for Board of Trade Weights and Measures Examinations, and also wrote on aspects of local history. He was a member of St John's Lodge, No. 279, which he joined in 1896, but of which he does not appear to have been W. M.

We cannot suppose that the brethren listed above were all the "great and good" of Leicestershire and Rutland at the beginning of the 20<sup>th</sup> century. It is clear that there were many men who must have been disinclined to be associated with the Craft, and in this connection we may mention those active in abstinence circles, and to a certain extent those active in Nonconformity and Liberal political circles. But it is clear that Freemasonry

was an important element in the lives of many who were otherwise active in building up the life of the area, and furthermore they were happy to declare their membership of the Craft. The influence thus exerted by the comparatively small number of lodges in existence in 1902 must therefore have been considerable. Of the currently active lodges in the Province only 15 date from before 1902— East Goscote Lodge, No. 2865, only just squeezes into the picture being warranted in 1901. Even so, amongst what must have been a much smaller membership than we currently boast there were many men of prestige and influence.

Two other points may be made. Readers may care to speculate on the number of those listed who were locally born and bred—and indeed educated—and the rather smaller number of incomers from outside the area, though Leicester's burgeoning industries certainly did attract an influx of newcomers to our two counties. The other point of interest is the number of clearly prosperous men living within what were then the borough boundaries of Leicester. The London Road area and its environs were clearly a fashionable part of town, and, to a certain degree, they remain so. However, it would be instructive to ask how many members of the current membership of the Craft locally now live outside the limits of the City of Leicester.

#### **ACKNOWLEDGEMENTS.**

I have already recorded my thanks to W. Bro. Richard Bloor in connection with Hiram Abiff Owston, but I am happy to record those thanks again here, and also to thank W. Bro. Dale Glover for kindly making available to me a copy of "St John's Lodge, No. 279, 1790 to 1928" by W. Bro. W. Maurice Williams, W. Bro. John Butcher and W. Bro. A. Pelham Hanford.

## THE ROAD TO BABYLON AND BACK

W. Bro. D. A. Peacock, P. P. S. G. W., Prov. G. Sec. (P. P. G. Swd. B. [R. A.]

This short paper is meant to be read in conjunction with the excellent paper presented last year by Ex. Comp. M. E. Robinson and published in the 2006 Transactions of the Lodge of Research. The main thrust of this paper is the forcible exile of the Jewish people and their eventual return to Jerusalem.

The story of the return from the Babylonian Exile and the discoveries made by the Sojourners are central to the ritual of the ceremony of Exaltation in the Holy Royal Arch Chapter. This paper starts with the history as recorded in the Holy Bible in Kings and Chronicles and, where necessary, adds further detail drawn from external records.

We must start with the establishment of the first Temple at Jerusalem by King Solomon. Solomon and his father King David were the two kings who presided at the peak of Israel's power and influence in the region. King David provided the power base and the funds for the temple and King Solomon went on to complete the task by building, completing and dedicating the Temple. Indeed, to my mind, King Solomon appears as a figure much akin to Moses as portrayed in the Holy Bible. He seems to have a direct relationship with God and actually presides over the dedication of the Temple as a Priest-King. Both kings were not perfect and King Solomon, perhaps through attempts at cementing relationships with the sovereigns of surrounding nations, married many non-Jewish women. Specifically mentioned was Pharaoh's daughter. The king then went on to let these foreigners establish temples or shrines to foreign gods even on the Temple Mount and, as recorded in Holy Scripture, caused God to turn from Solomon. However, because of the Covenant God had made with David, he did not allow the Kingdom of Israel to be broken up until after the death of Solomon in 928 BCE<sup>1</sup>. It has to be said here that so far, archaeologists have found little evidence of a powerful state of Israel at the time of David and Solomon, and, because of the sensitivities of the politics in Jerusalem, have not had permission to excavate on the Temple Mount.

Following Solomon's death his son Rehoboam ruled in the southern part of Israel in the Kingdom then known as Judah, and Jeroboam ruled in the Northern Kingdom still known as Israel. As God had ordained, two tribes stayed with Judah and ten were allied to the Northern Kingdom of Israel. In general both sets of kings and their successors, with very few exceptions, proved to be disappointing to God and the power and influence of Israel and Judah waned. Ultimately the Northern Kingdom of Israel began to be known as Samaria and hence we eventually find the inhabitants known as Samaritans, but more of this later.

As time went on the Northern Kingdom of Israel managed to prosper under Jeroboam II, who ruled for 41 years between 793 and 753 BCE. This proved to be the Indian summer of the nation of Israel, as they controlled

an area from north of Lebanon to the Dead Sea. Following Jeroboam II's death, things rapidly fall apart and Israel became a vassal state of Assyria.

In 722 BCE the Northern Kingdom of Israel (Samaria) fell to the Assyrians following an attempt by Israel to win Egyptian support to throw off their Assyrian overlords. At this period there was a forced exile of the inhabitants and the Assyrians then settled Samaria with other peoples, who eventually were taught the Jewish Law by a priest whom the Assyrian King ordered to be returned from exile. This led eventually to the formation of a syncretistic (where two faiths are mixed to the detriment of both) version of Judaism based in Samaria and resulted in the Samaritans becoming despised by the pure Jewish people to the south.

Judah, meanwhile, had pursued a statesmanlike and sensible path and had remained independent. At the time that Israel fell, Judah was also under attack from all quarters and the Temple stripped of silver and gold to pay tribute to Assyria in return for their help. Later on God intervened and Hezekiah managed to stave off a further invasion by the Assyrians. Archaeologists have recently concluded that the population of Jerusalem increased dramatically following the fall of Israel to the Assyrians. These incomers were undoubtedly Jews from the fallen Kingdom of Israel. It has also been surmised that King Hezekiah ordered his priests and scribes to undertake a review of the Jewish traditional history as followed by the Judeans and by the Israelites to form a unified Holy Bible. This may have led to the boosting of the reputation of King David and King Solomon and inflating the power of the State of Israel under their kingship, as they ruled at a time when the two populations were one nation and thus would provide a common focus for both groups. Following Hezekiah's death Judah was ruled by a succession of "bad" kings, as described in Holy Scripture, until Josiah ruled for a period of 32 years from 640 to 609 BCE. Josiah recovered a copy of the lost Book of the Law and found that the nation had broken its Covenant with God. Josiah tried to purge the nation of its corrupt practices but was ultimately killed in conflict with the Egyptians. At this time the Babylonians were a rising power and the Egyptians had been moving to join forces with the Assyrians against the Babylonians when Josiah took the field against them. The Egyptian Pharaoh, Necho, who had not wished to fight Josiah, then defeated and mortally wounded him. The Israelites then placed Jehoahaz on the throne for three months, but he was then deposed by Necho and deported to Egypt. Necho then placed another son of Josiah on the throne in 609 BCE and renamed him Jehoiakim as a sign of subjection. Egypt was ultimately defeated by Babylon in 605 BCE and Judah became a vassal state to Nebuchadnezzar for three years. Judah then defected to Egypt again and suffered more attacks from several nations. In 597 BCE Jehoiakim died and was succeeded by his son Jehoiachin. His rule was short-lived, for within three months the Babylonians captured Jerusalem and he was taken to Babylon with his mother and wives and all the leading men of Judah leaving only the poorer sort of the people of the land. All of the treasures of the Temple and the land were also taken to Babylon at this time.

Nebuchadnezzar then appointed Mataniah, the uncle of Jehoiachin, as ruler and changed his name to Zedekiah. Zedekiah proved to be a bad king and did not keep the religious Laws. After nearly ten years, Zedekiah, in his turn, rebelled against Babylon. Jerusalem then suffered a siege lasting 18 months, and eventually, in 587 BCE, Zedekiah saw that the situation was lost and tried to flee to the south and was captured. Nebuchadnezzar ordered the sons of Zedekiah to be killed and Zedekiah had his eyes put out and was led in brass fetters to Babylon. The Babylonians then utterly destroyed the ornaments of the Temple including the pillars and the brass sea. The chief priests and principal officers and advisors of King Zedekiah were taken away and executed along with many other people. Most of the rest of the population were then also taken away to Babylon and only workers on the land were allowed to remain in Judah. Nebuchadnezzar did not appoint a King over Judah this time but made Gedaliah governor over the people that remained. Gedaliah himself did not rule long, as Ishmael, of the royal blood, came with a band of supporters and slew Gadaliah. This caused the remaining people of Judah to flee to Egypt, taking with them the prophet Jeremiah, because they were afraid of the consequent reparations of the Babylonians.

Evilmerodach, the new King of the Babylonians, released Jchoiachin from prison after 35 years and treated him very favourably, raising him above the other captive kings.

We now arrive at the history as recorded in the Books of Ezra and Nehemiah, which cover a period in history of around 100 years from 539 to 433 BCE. It should be noted that the last two verses in 2 Chronicles 36 are identical to the first three verses in Ezra Chapter 1. Here we have moved on in time nearly 50 years to 539 BCE when Cyrus, King of Persia, had overthrown the Babylonian Empire. The ruler of Babylon at the time of the Persian conquest was Nabonidus, who appears to have been mentally unstable. He had gone into a self imposed exile from Babylon to rebuild the Temples of the Moon Goddess in the Oasis of Tema and other places in the Arabian desert and was absent from the city of Babylon for a period of seven to ten years. He had made his oldest son, Belshazzar, the co-regent of Babylon and put him in charge of his officials and army. Nabonidus ignored the god Marduk and during his absence from Babylon he failed to observe the important religious New Year festivals. He attempted to restore the primacy of a religion based on the worship of the moon god, Sin, and thus became very unpopular with the priests and court of Babylon. According to the Bible (Daniel 5:1-4), and confirmed by the Greek historian, Herodotus, the incident of the writing on the wall occurred at the end of his reign. In October of 539 BCE, Belshazzar hosted a great feast inside Babylon, wining and dining a thousand exalted guests. The prophet Daniel wrote that Belshazzar brought out the sacred vessels and utensils that Nebuchadnezzar had confiscated from the Temple of Jerusalem so that his princes, wives, and concubines might drink and dine therefrom. At that moment a hand appeared and wrote in Aramaic on the wall for Belshazzar and all his guests to see:

“MENE, MENE, TEKEL PERES UPHARSIN”.

Daniel interpreted the message as follows:

*Mene: God hath numbered thy kingdom and finished it.*

*Tekel: Thou art weighed in the balance and found wanting.*

*Peres, Upharsin: Thy kingdom is divided and given to the Medes and Persians.*

Belshazzar, before the feast, appeared to have the upper hand over Cyrus of Persia, who was besieging Babylon. However soon after this event the Persian army entered the city and killed Belshazzar. Nabodinus, who had returned to the city some days before the Persians entered, was taken prisoner and exiled but made a governor of a Persian province. Cyrus was greeted with joy by most of the population and soon established himself as benevolent and wise ruler. This inscription was found on a clay cylinder.

*...I am Cyrus, King of the world. When I entered Babylon...I did not allow anyone to terrorize the land...I kept in view the needs of the people and all its sanctuaries to promote their well-being...I put an end to their misfortune. The Great God has delivered all the lands into my hand; the lands that I have made to dwell in peaceful habitation...*

Cyrus appointed Darius the Mede as ruler of the conquered territories of Babylon, Syria and Palestine. Darius in turn appointed governors to rule under him. Cyrus allowed the Israelites to start to return from Babylon to Jerusalem and that return was completed in three stages. The first stage was the return under Zerubbabel in 538/7 BCE. In Masonic tradition we are told that Cyrus issued the following proclamation.

*“ Thus saith Cyrus, King of Persia, all the kingdoms of the earth hath the Lord God of Heaven given me; and he hath charged me to build Him a house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord God be with him, and let him go up.”*

The book of Ezra names those in the first party and among them are Zerubbabel, the son of Shealtiel, governor of Judah and grandson of King Jehoiachin, and Jeshua/Joshua the son of Jehozadak, the leading priest. Nehemiah is also named but this is not the same person as the eminent figure who became Governor of Jerusalem at a later date. The Book of Ezra totals the returnees at some 50,000 but the individual figures given for the various family and tribal units do not add up.

What more do we know of Zerubbabel? He is mentioned in the Book of Haggai when Haggai conveys God’s commands to Zerubbabel and Joshua. He urged them to rebuild the Temple but also to bear in mind that they must be holy themselves and remember to obey God’s laws.

Finally Haggai has a prophetic word for Zerubbabel, who is a descendant of David, to confirm that his line will be chosen. In other words the Messiah will spring from the line of Zerubbabel. Another intriguing reference is made to Zerubbabel in the Book of Esdras, one of the Books of the Apocrypha. The Apocrypha are a set of Books included in the Holy Bible of some Christian Churches and provide useful additional information.

Let me here arouse the interest of those Brethren who have studied Rosslyn Chapel and its supposed connection to Masonry or the Knights Templar. If you stand in the South Aisle and look north at the architrave, which joins the Apprentice Pillar to the south wall, running above the stairs to the sacristy, is an inscription. This reads:

*"Forte est vinu, Fortio est rex. Fortiores sunt mulieres: sup om vincit veritas".*

This translates as:

*"Wine is strong. The king is stronger. Women are stronger still: but truth conquers all".*

This is a direct quotation from 1 Esdras 3: 10-12., and refers to a trial of wisdom by three young men of the personal bodyguard of King Darius. They each submitted a written note and placed it under the King's pillow while he slept. When the King awoke he questioned them on their writing and adjudged the one submitted by Zerubbabel as the wisest. "Women are stronger still; but truth conquers all". As a reward Zerubbabel was granted permission to lead the Jews back to Jerusalem to rebuild the Temple. We can all debate why this particular quotation has been engraved in the Chapel and particularly at this position.

The next important character to lead another migration back from Babylon to Jerusalem was Ezra. This occurred in 458 BCE, some 80 years after the first return and during the reign of Ataxerxes, who had succeeded Xerxes in 464 BCE. Xerxes was the son of Darius, who had allowed the first wave of Israeli returnees some 80 years before. Ezra was the son of Aaron the chief priest and a knowledgeable scribe of the Law of Moses. He requested Ataxerxes for his permission to return to Jerusalem along with certain members of the various priestly and other classes. Ataxerxes willingly gave Ezra permission, and furthermore gifted him treasures for repairs and to buy meat and drink offerings for the Temple. He moreover decreed that the returnees should be free of tax, customs duties etc.

On their return Ezra started to apply the Law strictly and compelled the Jews to divorce any non-Jewish wives and to follow the scriptural Laws.

Some 14 years later news came to Nehemiah, who was one of Ataxerxes' cupholders, that the situation in Jerusalem was desperate. The walls were broken down and the gates destroyed by fire. He spent several months in fervent prayer to God and at last Ataxerxes, seeing him in low spirits, asked him what the problem was. After Nehemiah explained that he was sad

because of the situation in Jerusalem, the King asks him what his request was. Nehemiah requested that he should be allowed to rebuild the city of Jerusalem and the King agreed, but Nehemiah had to set a time for his return to Babylon. After an inspection of the walls Nehemiah inspired the people of Jerusalem to work together to rebuild the walls and the gates. Even people living far away from Jerusalem came down and worked as one to complete the works. When the works had been started, the nations neighbouring Judah became angry and came to Jerusalem to hinder the works. This was when Nehemiah showed his military skills as well as building skills. He ordered his builders to wear a sword by their side while they worked on the walls and had a trumpeter always by his side to give a warning signal if required. Nehemiah also had the population forgo all debts and abandon the practice of usury. It appears that at some stage Ezra had returned to Babylon but apparently returned once more. Together Ezra and Nehemiah then expounded the Torah Laws to the people, who then committed themselves to a strict observance of the Laws. Nehemiah ruled as a Governor in Judah for a period and then returned to Babylon. After 12 years in Babylon Nehemiah returned once more to Jerusalem to find the reforms had been forsaken. He expelled the High Priest and restored the religious duties that he had put in place previously. Here the Book of Nehemiah ends.

This short paper has listed the sequence of events from the destruction of the First Temple to the rebuilding and construction of the Second Temple and the rebuilding of the Walls of Jerusalem. The historical characters of the three Principals and the two Scribes have been examined and the timeline of the events charted. Much of this can be disputed and interpreted in different ways, but it helps us understand the context in which our ceremonies should be placed.

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## **EDITORIAL**

<sup>1</sup> BCE = Before Common/Christian/Current Era. It equates to BC dating but has no religious connotations.

**Address by W. Bro. A. Newman, P. A. G. D. C. (Craft), P. P. G. J. O. (Mark), at the celebration of the 150th Anniversary of the granting of the Warrants of the Fowke Lodge, No. 19, and the Howe Lodge of Mark Master Masons, No 21.**

Tonight we are having a celebration, but we must recognise that it is a rather peculiar celebration and above all we must be very careful about what we say we are celebrating, for if we step over the line we are liable to incur all sorts of penalties. We, the brethren of Fowke and Howe Mark Lodges with our very special guests, can certainly tell from the summons and the general invitation that we are celebrating a jubilee, but the question is which number jubilee and of what is it a jubilee? We must be very careful indeed to make clear that our celebration tonight is involved not with our two Lodges themselves but with the warrants of our Lodges.

There is confusion, and brethren who know me will not be surprised by my saying that the confusion is in part, a very substantial part, the fault of our own dearly beloved and highly regarded William Kelly. At the same time there are many here who will not be altogether sorry to hear some part of the responsibility laid on Mark Grand Lodge itself. We, the members of Fowke and Howe Mark Lodges, have always played it by the book. Admittedly we might have tried to hide a few pages of the book or to cover up a few words within several of the sentences on those pages which do not necessarily suit us. But broadly speaking I don't think we have anything to hide. In the spirit of the immortal words of the three overseers, "Please sir it wasn't us."

On the face of it since both our Lodges were warranted in April 1858 and were consecrated in September 1858 and this is April 2008 there should be no problem so far as our various Jubilees are concerned. However it ought to come as no surprise to anyone to discover that nothing concerning the early days of our Lodges has been either normal or straightforward.

Let me go back first to 1908. In that year Mark Grand Lodge authorised the striking of a medal to celebrate the fiftieth anniversary of our two Lodges and they were allowed to hold a joint ceremony of celebration. That was indeed remarkable, since in the absence of qualification or caveat from Mark Grand Lodge this commemoration was completely out of order, unhistorical, and subject to any other sort of criticism that can be made.. These were to become clear fifty years later when Fowke Lodge sought to be rewarded for a hundred years of working with a centenary warrant and a centenary jewel. Grand Lodge rather tartly made out a number of objections, not least by declaring that Fowke would not be entitled to any such distinction until 1968 and Howe would have to wait until 1981. Not surprisingly Fowke and Howe decided that they wanted to have a celebration and that therefore they would do their own thing any way and to mark their non-centenary by having a joint meeting.

Why was there this delay? To explain all of this I must return, not exactly to the quarries but to the history of William Kelly and the very

early history of the Mark Degree in this country. Those who have tried to explore the early history of the Mark degree as practiced in this country will have found a great deal of confusion in 1856 and in the years both before and after that date. No one in United Grand Lodge was originally prepared to recognise the Mark Degree as being part of Pure and Accepted Masonry. However, after a certain amount of to-ing and fro-ing United Grand Lodge of England agreed at one meeting in 1858 to accept a Mark Degree as a graceful appendage to the second degree in the Craft, only at the next meeting of Grand Lodge to decide not to proceed further, thus in effect forcing those in favour of such a degree to go ahead on their own, thus establishing their own Grand Lodge of Mark Master Masons. This was at a time of great dissension within the Craft and the would-be leaders of this new Mark Degree were among those opposing themselves to some of the actions of the Grand Master of the Craft. This was thus a degree born virtually in rebellion. Those who now became the leaders of Mark Grand Lodge were anxious to widen its appeal and to attract as many leading members of the Craft as they could into their ranks as well as seeking to attract those Lodges which had already been working the Mark Degree for a number of years. Some of these Lodges were so far established as indeed to have founded a number of daughter Lodges. Amongst these Lodges was the leading Mark Lodge in the Midlands, Newstead Lodge in Nottingham. While a number of the other existing Lodges did adhere to this new Mark Grand Lodge, Newstead Lodge declined doing so. Instead it continued to act independently, and continued to advance individual masons on its own account.

It was at this stage that William Kelly and a number of his close associates in Leicester decided that they also wanted to become Mark Master Masons. They could have invited the members of Newstead to come to Leicester and there establish a daughter Lodge. Instead this group of Masons decided to go their own way. William Kelly led a number of prominent Leicester Masons to Nottingham where Newstead Lodge duly and regularly advanced them into Mark Masonry. They then petitioned Mark Grand Lodge for warrants to establish their own two new Lodges of Mark Master Masons in Leicester, one to become Fowke Mark Lodge No. 19 (to be based on John of Gaunt Craft Lodge, then numbered 766) and the other to become Howe Mark Lodge No. 21 (to be based on St Johns Craft Lodge then numbered 348). The Fowke warrant was dated 26<sup>th</sup> April 1858 and the Howe warrant was dated 27<sup>th</sup> April. At the risk of opening old wounds I must explain that all this was deliberately intended by Kelly. He had originally been initiated into St John's Lodge, had fallen out with its members leaving in order to found a new Lodge, John of Gaunt. The two Lodges had not always been on the best of terms, whereupon he deliberately ensured that in the Mark Degree at least the members of John of Gaunt were to take precedence over St John's. It is just as well, Brethren, that 150 years later all such differences have disappeared, and that this is neither the first, nor I hope the last time,

when our two Lodges have met under circumstances of strong friendship and the highest amity.

To revert to 1858, both Lodges were due to be consecrated on 9<sup>th</sup> September but on 23<sup>rd</sup> June 1858, before these Lodges had even had a chance of meeting, the Mark Grand Master, Lord Leigh, erected Leicester into a Mark Province and appointed Kelly as its first Provincial Grand Master. It is an interesting legal question whether when he became P.G.M. he had any Lodges over which he could preside.

The suspicion cannot be avoided that for Kelly himself this appointment had been one of his leading objects. He was already Deputy Provincial Grand Master in the Craft and Provincial Second Grand Principal in the Royal Arch, so clearly he had been accumulating a great many Masonic honours. But if you look at this appointment from the point of view of the newly created Mark Grand Lodge in London it was equally advantageous to secure for the Degree the support of such an eminent Leicestershire Mason, even to the extent of ignoring a certain irregularity about his advancement.

Let me elaborate on this irregularity. The normal proof of advancement is the possession of a Certificate issued by Grand Lodge after due notification by the Lodge in which advancement had taken place. The problem was that Newstead Lodge had not adhered to Grand Mark Lodge and therefore could not notify Grand Lodge that such advancement had taken place. On the other hand Newstead Lodge did not issue its own certificates of advancement. Yet Kelly needed to have some such evidence of his advancement. So Brethren look in the Museum and you will see his Mark Master's certificate preserved here in the Kelly archive. It is a printed certificate which contains all the then normal wording. 'Be it known that our brother William Kelly, who hath signed his name in the margin' etc. Thereafter it would go on to say 'was regularly advanced to the degree of a Mark Master on the 2<sup>nd</sup> day of February 1858 in such and such a Lodge. This one is different. After the phrase 'in the margin hereof' someone has inserted in ink the additional words 'having proved that he'; the certificate then continues with the standard phrase that he 'was advanced in the degree of a Mark Mason on 2<sup>nd</sup> February 1858'. Then, where the standard certificate would name the Lodge in which he was advanced the clerk has inserted the phrase 'has joined the Fowke Mark Lodge of Mark Masters No. 19'. Look at the word 'joined'. The letters 'jo' are written immediately in front of the printed word 'in' which appears on the printed certificate and the letters 'ed' are inserted immediately afterwards thus making the final word 'joined'. This certificate is dated 14<sup>th</sup> August 1858, that is nearly two months after his appointment as Provincial Grand Master; clearly here are a series of irregularities which to my mind have never been clearly and fully explained, but I must wonder whether somebody in London felt that there was a need for a certificate of some sort for Kelly to be given a patent of appointment as P.G.M. and that is why this document was thus cobbled together.

At all events we now have a Provincial Grand Master and on 9<sup>th</sup> September 1858 the new P.G.M. had his two new Lodges. Kelly himself presided and read himself into office as W.M. of Fowke Lodge. The members of Fowke Mark Lodge then proposed twelve new members eight of whom were immediately advanced. They then proceeded to consider the by-laws of the Lodge. A little later that evening he again presided and after installing his Deputy P.G.M. as Master of Howe Lodge they proceeded to do the same there.

The next two years saw the Lodge expanding with a wide range of new members, but by February 1860 the Minutes record that 'in consequence of the very small attendance of officers and members' the W.M. decided to defer the appointment of new officers till the next meeting. When he was able to do so the Minutes recorded that none of the candidates for advancement had appeared. On 28<sup>th</sup> February 1861 a new Master was installed but the Minute Book notes: 'The attendance of officers and members of the lodge being so very small the Worshipful Master intimated his intention to postpone the appointment of officers until the next Lodge when he hoped a greater number of brethren would be present.' There was no further meeting recorded until 1868. And that is why, Brethren, there was a period of years in which our two Lodges experienced a period of abeyance, when there was no continuous working. There was a similar pattern in the Howe Lodge. After enthusiastic initial meetings the attendance record shows a steady decline until at a meeting, also held on 28<sup>th</sup> February 1861, the newly installed Master of that Lodge deferred the appointment of his officers until a larger attendance could be secured.

In his later Memoirs William Kelly placed the responsibility of this decay in both Lodges on their newly installed Masters.

*After Bro. Underwood [W.M., Howe Lodge] and I had each served as Master for two years, working the Degree successfully, and each Lodge having between twenty and thirty members, our successors were elected, but strange to say they never summoned a meeting and both Lodges were allowed to fall into abeyance for eight years*

He was however writing some thirty years after the events, and it may be that his memory was perhaps betraying him. Equally perhaps he was trying to justify himself and explain away his own lack of actions as Provincial Grand Master. For if you look at his own patent as P.G.M. it was originally dated 1858 and was for a period of three years. In other words, it expired in 1861. There is no evidence of his seeking to have it renewed. Nor did he summon any meeting of Provincial Grand Lodge or even appoint any Provincial Grand Lodge Officers. No one other than Kelly himself could be held responsible for the gap between 1861 and 1868, the date when Mark Masonry was revived in Leicestershire by Kelly himself. It is when we look at the wider context of the Mark degree in the country as a whole that we can see that this gap is paralleled elsewhere. Clearly these were trying times for the degree, and it would seem that a number of

Mark Master Masons were keeping their heads below the parapet, avoiding all the arguments which were currently proceeding.

At all events, in January 1868 William Kelly sent out a circular calling on all those who might be interested in reviving the degree to meet for that purpose. Interestingly enough he signed the letter as Provincial Grand Master and it was counter-signed by Bankart and Pettifor as the Provincial Wardens, the very persons whom later he criticised for their alleged inaction as newly Installed Masters of the two Lodges. When, however, these events were reported on in the Freemasons' Magazine in London he is more correctly designated as Past Provincial Grand Master, for it was not until March 1868 that his Patent was officially renewed. The fact remains therefore that there was a gap in the continuous working of the Lodge, and that Mark Grand Lodge seems to have been rather lax when it gave permission to the two Lodges to wear a Jubilee jewel in 1908 without making it very clear that it was the jubilee of the warrant and not the Lodge. Incidentally, one piece of evidence for the existence of the Lodge that could not have been presented to Mark Grand Lodge prior to this event was the Lodge Minute Book, for pasted in the front of that first Minute Book is the following note:

*This Minute Book after being lost for many years was discovered in the shop of a second-hand bookseller in Braunstone Gate. It was purchased from him (after consultation) for the sum of £4:10:0 [i.e. £4. 50p] and restored to the keeping of the Lodge at the Installation Meeting, 28th October 1915.*

If in 1908 both Lodges were allowed to celebrate their fiftieth anniversary with a joint meeting and a joint banquet, they ran into rather more difficulties in 1958. The Committee Minute book of Fowke Mark Lodge records the events and the reactions of its then Committee. In January 1957 there is a note:

*The Secretary reported upon the action he had taken ... in connection with the Lodge Centenary due in September 1958. It was resolved to appoint a sub-committee to deal with the matter... It was further resolved that the Secretary write to the Prov Grand Secretary ... asking him to make early enquiries at Grand Lodge to elicit what information is required to secure the issue of a centenary Warrant and Commemorative Jewel in this connection*

Unfortunately they were met with extreme disappointment, and there is thereafter a feeling in the minutes almost of resentment that their wishes could not be met together with a feeling that come what may there was going to be a celebration of some sort. At the next meeting there was recorded a letter from the Grand Lodge Librarian

*which unfortunately discloses that as 'the Lodge had not maintained continuity of work from time of inception' being in abeyance from 1861 to 1868 'the Lodge could not qualify for Centenary status until 1968 – subject to continuity of work in the future. Investigations should be pursued with a view to obtaining an acknowledgement from the General Board that on a certain date the Lodge will qualify subject to continued working from now on, in order that all the evidence could be filed in readiness for the occasion'. .... It was then suggested that some steps ought to be taken to recognise the Centenary of the date of consecration of the Lodge i.e. 26th April 1958 by attending a Church service at which the Deputy P.G. Master will be requested to join in and the P.G.M. attend with all his officers.*

There were further complications. On 31st December 1957 there is a minute:

*The Secretary reported that he had discussed the question of observing the Centenary of the Inauguration with the Rt. W. Prov. G. M. ... and that he is inclined to the view that the former could conveniently take place at the Masonic Hall at the September Installation Meeting. ... It was decided to proceed with an effort confined to the Fowke Lodge – to combine with the Howe Lodge appeared to lead to many complications*

On 1st September 1958 there was a minute describing a further change in the arrangements.

*It had now been decided to hold the celebration jointly with that of the Howe Lodge at the regular Meeting on the 23rd October 1958.*

And so, W.M. and brethren, we have the story of our previous Jubilees. Those of us who have been involved in making the preparations for tonight's meeting may well feel a sense of relief that that our discussions seem to have been a little less complicated, and that we have been able to get together such a distinguished gathering for this evening. At least, W. M., Rt. Worshipful P. G. M., Brethren, we now have a better idea as to why we are here and what we are celebrating. And of course we can now get ready to have another 150th celebration in 2018.

## ENGLISH MASONIC LODGES, PIPE ORGANS AND NATIONAL HERITAGE

Andrew Pink  
January 2007

The presence of a pipe organ in English Masonic Lodges still represents to many freemasons a *sine qua non* in terms of Lodge furnishings, and the position of Lodge organist remains a prized one. However, while the tradition of appointing a Lodge organist flourishes, the heyday of the pipe organ in English Masonic Lodges (c. 1850-c. 1950) is long gone and pipe organs have been steadily disappearing from Lodges to be replaced by an electronic keyboard, or even just a CD player; *sic transit gloria mundi*. Of course, English Masonic Lodges are responsible only to themselves for the management of their estate and are free to make their own decisions, but a serious consequence of this shifting musical landscape of disappearing pipe organs is that in many cases the documentary history of an instrument disappears with it. Thus the record of a significant slice of English masonic heritage, and of England's musical history, is steadily being eroded and lost to posterity.

Music has been integral to English freemasonry from its establishment in the early years of the eighteenth century. The inclusion of songs set to music in James Anderson's first edition of *The Constitutions of the Freemasons* (1723) is clear evidence for this. Less well known is that in London during the 1730s and 40s freemasons pioneered the use of marching bands. These were used to accompany each year's newly-elected Grand Master in a spectacular procession of freemasons through the streets of Westminster and the City of London to the annual Grand Feast, held in a City livery hall. At other times the singing of Masonic songs, led by celebrated masonic actors, was a well-documented feature of London freemasons' annual night out at the theatre during the same period, no doubt with the theatre orchestra playing its part.

Despite eighteenth-century English freemasonry's exuberant public music-making, musical instruments were unknown in the privacy of the Masonic Lodge, which by tradition in those days met in the private, upper room of a tavern. Here music-making was restricted to a relatively small repertoire of songs, sung to simple unaccompanied harmonisations, not only during the work of the Lodge, but during the shared meal at the midpoint of the meeting, and in the informal time after the lodge closed.<sup>1</sup> From 1772 the influential Masonic writer William Preston (1742-1818) advocated an elaborate formal role for orchestral instruments and groups

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<sup>1</sup> See Pink, A. (2005) 'When They Sing: the performance of songs in 18th-century English lodges' in: Transactions of the Fifth International Canonbury Conference: Freemasonry in Music and Literature, The Canonbury Papers (vol 2) Stewart, T., (ed) Canonbury Masonic Research Centre: London pp. 1-14<<http://tinyurl.com/y73lum>>, accessed 2 January 2007.

of singers in Masonic Lodges in his *Illustrations of Masonry* (which ran to many editions in his lifetime), but there is no evidence that Preston's grand design for Masonic music-making was ever adopted. The scale of Preston's musical aspirations was unrealistic and impractical for the vast majority of eighteenth-century English Lodges.

The pipe organ made its first appearance in English freemasonry with the advent of regional masonic halls in the late eighteenth century, but the impetus for the inclusion of an organ in these halls was commercial rather than masonic. It must be remembered that to pay their way these purposebuilt halls occasionally had to double as public spaces available for hire. So, for example, in the new Freemasons' Hall, London, an organ was not originally part of the plan for the building, and for the hall's inauguration in 1776 it was a hired organ that accompanied the choir and orchestra in the newly-commissioned celebratory ode that marked the event; the same ode was used two years later for the opening of a new masonic hall in Sunderland in 1778.<sup>2</sup> It was only in 1784, at the request of the Academy of Ancient Music, then hiring the Freemasons' Hall in London for its regular concert series, that the London hall acquired from the London organ-builder Samuel Green (1740-96) what was in effect its first permanent organ,<sup>3</sup> and it was not until 1812 that the national (though largely symbolic) role of Grand Organist was created for the influential Catholic musician Samuel Wesley (1766-1837). It is worth noting here the significant contribution that masonic halls made to the development of public sociability in the late eighteenth-century England. The 'masonic audiences' were well known for their orderly and civilized behaviour,<sup>4</sup> and people's experience of concerts in masonic halls played an important role in the development of the modern concert audience.

A unique masonic hall organ surviving from this period is the substantial instrument built in 1785 by north-east organ builder John Donaldson (d.1807), which is still to be found in its original position on a gallery in the Grade 1 listed masonic hall that opened in Sunderland in 1785, the second hall on this site.<sup>5</sup> This hall, which is surprisingly small by modern standards, had a public use when not being used for purely masonic

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2 Prescott, A (2005) p.219. 'Freemasonry as a Part of National Heritage: The Conservation of Esoteric and Fraternal Heritage in Great Britain' in *Masonic and Esoteric Heritage: New Perspectives for Art and Heritage Policies* Kroon, Andrea (ed) OVN . Den Haag 211-30.

3 See Clements D (2006) p.5. 'Grand Lodge Organs and Organists' in *Library and Museum News for the Friends of the Library and Museum of Freemasonry*, 17 (Winter) 4-8.

4 McVeigh, Simon (2000) p.90. 'Freemasonry and Musical Life in London in the Late Eighteenth Century' in *Music in Eighteenth-Century Britain* Wynn Jones, David (ed) : Ashgate : Aldershot 72-100

5 For more information about this building see <<http://tinyurl.com/yahq95>>, accessed 2 January 2007.

purposes, just like other masonic halls of its type. Certainly, from what we know of eighteenth-century English freemasonry the Sunderland organ was not designed for the day-to-day work of the freemasons who met in the hall. While the fine organ case and display pipes remain, it is unclear how much of the instrument inside the case is intact and the organ is currently unplayable. Nonetheless, this is by any standards a valuable, historic English instrument; it is the only surviving work by Donaldson in its original location, and since the Sunderland hall records are intact, this organ's history is available, (though not yet fully researched), thus making accurate restoration possible in the future.<sup>6</sup>

During the nineteenth century, numerous English Masonic Lodges moved from meeting in taverns into their own local, purpose-built masonic halls where a pipe organ was considered as standard. This was not so much a reflection of the tradition of the organs found in the regional halls that had been established in the eighteenth century, but was rather a reflection of the Victorian vogue for pipe organs which by then were installed across England in every ambitious church, chapel, meeting hall, masonic lodge and stately home. The shift from tavern to purpose-built lodge premises not only reflected the rapid spread of freemasonry among the burgeoning well-to-do urban middle classes, who were able to contemplate owning their own lodge premises, but also reflected newly-emerging ideas about male respectability and propriety that excluded the tavern and valued sobriety. These numerous local masonic halls did not normally have a public function, as had been the case with the few regional halls of the eighteenth-century.

The previous century's tradition of Lodge music, with its echoes of tavern culture, was ill-suited to the new lodge environment, and so the process of appropriating a new musical repertoire from the unimpeachable sources of church and chapel began. Christian hymns and psalms, and new music inspired by them, expressing sentiments thought to validate freemasonry's fraternal tenets, began to dominate. A profusion of such material appeared in inexpensive, commercially produced editions of lodge music from the middle of the nineteenth century until the zenith of such publications in the early decades of the twentieth, and the enlightened, convivial and inclusive song culture of eighteenth-century English freemasonry was completely erased. Such a shift was inevitable given that Lodge organists were *de facto* already church or chapel organists, and that an invigorated Christianity provided the framework for English notions of social order and respectability. With the nineteenth-century flourishing of masonic activity that expressly drew on Christian traditions it is not hard to see how, in the public imagination, a process began of confusing freemasonry with alternative forms of organized religion.

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6 I am grateful to officers of the Provincial Grand Lodge of Durham for making the necessary arrangements for me to visit to the Sunderland masonic hall in the summer of 2006.

The pipe organs that were installed in England's new wave of lodge premises were by any standards modest. They were not designed as concert instruments but designed simply to support corporate singing, and to create a suitably solemn atmosphere that was quite distinct from the convivial masonic bonhomie of tavern lodges. The tonal consistency of these modest English instruments, by whichever organ builder, across many decades and in all parts of the country, makes it possible to view these masonic pipe organs of the nineteenth and early twentieth centuries as a distinct type. They not only represent a significant part of English freemasonry's cultural heritage but, arguably, they also make a distinctive contribution to the nation's wider cultural heritage. However, as a consequence of their private location and their modest scale, these instruments have been overlooked by the organ cognoscenti, and are unlikely to compete successfully for public funding towards the cost of their maintenance or restoration. Indeed, it is the costs of maintaining these otherwise modest and unremarkable instruments that has led to many being removed and replaced by electronic alternatives, without any systematic attempt to record what is lost.

It is unlikely that another historic instrument with the significance of the John Donaldson organ at Sunderland waits to be re-discovered in a masonic property, although it does seem remarkable that no-one who has made a study of Donaldson's work has ever commented on its presence. Elsewhere, some valuable domestic chamber organs by a number of late eighteenth and early nineteenth-century organ builders can occasionally be found in lodge rooms, donated in the nineteenth and twentieth centuries by well-to-do lodge members from their own homes. These are exceptions to the typical masonic organ and they deserve preservation. For example, a fine one-manual chamber organ c. 1793 in an attractive mahogany case, by Robert & William Gray of London, is currently being carefully restored by Michael Broadway for use in Lodge Room 3, at Freemasons' Hall, London.

I am not suggesting the wholesale preservation of all the pipe organs in English Masonic Halls and Lodge rooms. Times change, and so do the needs and budgets of masonic Lodges. It must be admitted that the vast majority of these instruments are of little musical or monetary value in themselves, and that the singing they were designed to support is no longer a hallmark of English freemasonry. The value of these instruments lies not in their physical preservation *per se*, it lies in the collective preservation of their historic details, that will allow us to gain a better understanding of their place in the wider context of the cultural history of English freemasonry, and in the history of English organ building.

That said, a few examples of these modest instruments do need to be preserved if only to make sense of the documentation they have generated. But if, as I suggest, there is little to choose between them, then how are they to be selected for preservation if not on obviously musical or historical grounds? The important consideration in making such choices must then be the importance of an instrument's location, because it is only by location in notable spaces that the preservation of an otherwise unremarkable

instrument might be justified. In some cases such a location will be identified by the UK Government's heritage listing process. This is the case for the organ by Norman and Beard Ltd of London (1912) in the Lodge room known as The Greek Temple, at the Great Eastern Hotel Liverpool Street Station, London. This imposing and highly decorated Edwardian space is Grade 1 listed and so the survival of its otherwise typically modest masonic pipe organ has been guaranteed by its integral to the lodge room's original design. Despite the completeness of the furniture and fittings in this lodge room it is no longer used for masonic meetings, but the instrument is intact and playable.<sup>7</sup> In other situations it may simply have to be that English Freemasonry corporately agrees to create a mechanism of some kind to register its historic buildings and their interiors, providing support where necessary for their maintenance of preservation. By way of example, let us consider the large, paneled lodge room at the masonic hall (Holmes Temple) in Leicester and its modest organ (1949) by Taylor & Sons of that city, all dating from the middle decades of the twentieth century. This currently well-maintained instrument is located on a spacious balustrade gallery above the room's entrance doors, and housed in a handsome neo-classical case, all integral to the impressive effect of the room's design. The coherence of the whole would be lost without the organ.<sup>8</sup> Fortunately the survival of this room and its organ are not in doubt. Is there a case to be made for such significant masonic locations to re-discover a public amenity value as concert venues?

It is to be hoped that at the very least some enthusiasm can be found by individual lodges to record for posterity the pipe organs they still have, and for others to recover information from their files about those pipe organs that are now lost. The mundane paperwork associated with a pipe organ is as important as the instrument itself: receipts for tuning, details of tonal design and alterations, examples of architects' drawings, notes of correspondence, and programmes of events can all be kept for posterity with a minimum of fuss. Any documentary information about lost instruments that lodges may be willing to relinquish might be of interest to The British Organ Archive, in the Archives Department of the Birmingham Public Libraries.<sup>9</sup> Of course, the specification of individual pipe organs past and present should always be checked against the data already held by the National Pipe Organ Register (N.P.O.R.) at Cambridge University,<sup>10</sup> and updates sent electronically to the editors there.

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7 I am grateful to the Engineering Manager of the Great Eastern Hotel for making it possible to visit The Greek Temple in the autumn of 2006.

8 I am grateful to Professor Aubrey Newman from the University of Leicester for arranging my visit to this hall in the summer of 2006.

9 The British Organ Archive <<http://tinyurl.com/somdt>>, accessed 2 January 2007.

10 The National Pipe Organ Register <<http://tinyurl.com/tdzj5>>, accessed 2 January 2007.

Not all the material relating to Masonic pipe organs is held in the relatively restricted environment of individual lodges' records. Masonic newspapers held in the Library and Museum of Freemasonry at Freemasons' Hall, London contain glowing reports of once newly-built masonic halls and their organs, most now long gone.<sup>11</sup> This is publicly accessible data, currently unknown to the N.P.O.R. and deserves recording there. Perhaps someone will find the time.

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This paper was written at the request of the British Institute of Organ Studies (B.I.O.S.) and presented during the B.I.O.S. Study Day at Freemasons' Hall, London, 25<sup>th</sup> November 2006. The author, Andrew Pink, is not a freemason. He works as a Research Assistant at U.C.L., University of London, and is currently completing a PhD thesis, *The Musical Culture of Freemasonry in Early Eighteenth Century London*, in the Music Department at Goldsmiths College, University of London.

#### **EDITORIAL NOTE**

Since Mr Pink's article was written, the condition of the organ in the Holmes Temple gave rise to some concern as to its playing condition. In 2008 a substitute digital instrument was installed, but the old pipes remain in situ, and the former console is in store. The visual appearance of the room is unaltered, and the sound from the new instrument appears to come from the gallery.

11 See, for example, Prescott, A (2005) 'An Old Masonic Hall in Sheffield' in Tales from Great Queen Street The Centre for Research into Freemasonry, University of Sheffield : Sheffield <<http://tinyurl.com/y78tv8>>, accessed 2 January 2007.

**Oration by W.Bro. Reginald Dickinson P.P.G.Swd.B.  
(Provincial Grand Chaplain, Mark Master Masons)  
at the consecration of The Joey Dunlop Lodge of  
Mark Master Masons, No. 1881, on 9th June 2007**

This new Mark Master Masons Lodge takes its dedicatory name from Bro. William Joseph Dunlop OBE, MBE, Joey to most and 'Yer Maun' to his many fans.

Sadly now departed, Joey was tragically killed doing what he loved best, in a motorcycle race in Estonia in the year 2000 at the tender age of 48. His sporting achievements included 26 wins in the Isle of Man including 3 T.T.s.; still a record. He won the Ulster Grand Prix some 24 times and in 1986 won his fifth consecutive Formula 1 World title.

It is recorded that fifty thousand mourners attended his funeral in his home town of Ballymoney in Northern Ireland.

But there is another side to Joey Dunlop, the world famous motorcycle superstar that few but his closest friends knew. He was a quiet, unassuming individual who shunned publicity; a family man devoted to his loving wife Linda and their five children. Not long before his untimely death Linda and Joey renewed their marriage vows at the same church where they had been married.

Joey was also a keen and dedicated Freemason. As a member of Vow Ferry Lodge, No.17, and the Royal Arch he took every opportunity to visit Lodges throughout the world when on his racing trips. It is not surprising therefore that the many biker Freemasons here today should wish to honour this remarkable man in such a way and so write his name into Masonic perpetuity.

As Freemasons we are all charged to practice charity. As Mark Master Masons we pride ourselves in the fact that our charitable donations are both practical and outreaching to the community at large.

In this Province our Grand Officers are charged by our Provincial Grand Master to report back at their Lodge meetings on Grand Charity donations to keep members aware of where their charity contributions are being directed at national level.

Major initiatives of the Mark Fund of Benevolence include a contribution of £2,000,000 in 2002 to the St. John Ambulance Brigade. It enabled them to renew their aging fleet of ambulances with over 50 state of the art vehicles allocated nationally and very much needed.

In 2003 £3,000,000 was slated for donation to prostate cancer treatment. Many hospitals benefited, like Addenbrooke's Hospital in Cambridge where a cheque handed over by the Grand Master helped fund a £1m Da Vinci robotic surgeon which has reduced hospital stay after prostate surgery from eight days to just 24hrs!

2006 marked a special year in the history of the Mark Degree. At its 150<sup>th</sup> anniversary celebratory meeting at the Royal Albert Hall it was announced that £3,000,000 would be donated to the National Osteoporosis

Society for the purchase of ten mobile osteoporosis scanners. They will operate under the Mobile Osteoporosis Scanning Service. This single donation will be over and above a sum of over £600,000 in other grants made during 2006.

Clearly Mark Master Masons take the charge of charity seriously and vigorously. This is no more obvious than within our own Province. We are in the penultimate year of our 2008 Festival. For such a small Province of just 16 Mark Lodges (including this new Lodge) and 9 Royal Ark Mariner Lodges our growing Festival fund currently stands at over £300,000. We do not have a fixed target, but an objective. The objective is to give it our best shot and so celebrate the event knowing that we could not have done better. The Joey Dunlop Lodge will be able to share in this 2008 festival and we look forward to many of its members joining us when we celebrate at the Walker's Stadium in July 2008.

Joey Dunlop was a shining example of what one man can achieve with respect to charity if he puts his mind to it. In his short lifetime Joey was awarded an MBE in 1986 and an OBE in 1996. It is perhaps very significant for Joey, both as a sportsman and a Mason, that his MBE was for his still unsurpassed motorcycle racing achievements and the more senior honour, the OBE, was for his charity and humanitarian work.

Single-handed and without any fuss or pursuit of publicity this humble individual would often load up his race transporter with food and clothing and deliver them to orphanages in Romania and Bosnia. Charity in its most exalted form!

The Mark Province of Leicestershire and Rutland is rightly honoured that it should be chosen to be the home of the Joey Dunlop Lodge of Mark Master Masons No. 1881. In particular it is fitting that Lutterworth should be chosen as its home, situated as it is within the birthplace of motorcycle manufacture, the English Midlands. Within a few miles of Lutterworth, in the town of Hinckley, the world famous Triumph motorcycle is still built, a popular marque that some would say exists from 'time immemorial' and to justify it they would direct us to its biblical references.

*'The roar of Moses' Triumph is heard in the hills' and, 'Joshua's Triumph was heard throughout the land'.*

Maybe in those days silencers weren't compulsory!

Coincidentally, Lutterworth is also the home of another very famous motorcycle racing family. A prominent Lutterworth freemason, Cyril Burton or Squib Burton as he was known to all, was in the 1920's and 30's a world class speedway rider and England captain. As a mark of his versatility Squib was also the winner of the very first motorcycle race on the nearby Donnington circuit on Whit Monday 1931 riding his 350cc. Raleigh.

I doubt very much that the Joey Dunlop Lodge of Mark Master Masons could have found a more fitting home than Lutterworth.

The Mark Master Masons of Leicestershire and Rutland extend a very warm welcome to The Jocy Dunlop Lodge of Mark Master Masons, No. 1881, into their Province. May it progress and become a credit to Mark Masonry in general and do justice to the name it honours.

**Oration at the dedication of the Banner of Militia  
Templi Preceptory No. 661. 13th September 2007  
W.Bro. W. Osborne, P.P.J.G.W.  
(Past Provincial Chancellor. The United Religious  
Military and Masonic Orders of the Temple)**

I have heard it said on many occasions that some clergymen and many more schoolteachers are extremely vociferous when endeavouring to get even the simplest of messages across to their listeners. I am not a clergyman and I do not believe that the period of time during which I served in the Army Educational Corps during the last few months of World War II 1939-1945 and five months of the peace that followed was long enough to lead me into the bad habits of schoolteachers.

As the Provincial Prior (R. E. Knight D. J. Walters) has stated, we are here to dedicate the Banner of the recently consecrated Militia Templi Preceptory No. 661. Not being a Latin scholar, I am reliably informed that in words that you and I know better means Soldiers of the Temple. The concept of a 'Bodyguard' Preceptory had often been discussed by those knights who had at one time served as the Provincial Prior's Bodyguard, to perpetuate the camaraderie and esprit de corps which had gathered strength over the last ten years.

Since the first appointment made by R.W.Kt. E. W. Bramford shortly after he became Provincial Prior (1997-2007), it has become the custom for each member of the Bodyguard to wear a small gold pin depicting a shield and sword. This was used as a frontispiece for the menu cards at annual Mess Dinners and the founders of Militia Templi agreed that this custom and the symbol should be embraced by the new Preceptory and that it should form the basis of the Banner. The design was deliberately chosen to be simple yet clear, emblematic of the principles embraced by those first Knights of the Cross. White was chosen as an emblem of Innocence and Gold as an emblem of Purity. The red cross depicted on the shield is in token of that emblazoned on the shields of those members of the Order who undertook the Crusades. Like them, the members of this Preceptory are comprised of Knights who have pledged loyalty and obedience to their leader and who are committed to the highest standards of integrity and fidelity.

History reminds us that a banner, flag or standard often formed the rallying point for a family, community or an army. In a battle it enabled the combatants to distinguish friends from foe, especially when the symbols emblazoned on the banner were repeated on the accoutrements of the combatants. Each banner or flag carried some particular simple emblem, easily recognized by those who fought under it. Your banner does just that, being an enlargement of the badge of a past or present member of the Provincial Prior's Bodyguard, currently worn on the jacket of such members.

Even in modern times flags or banners continue to be treasured and used on certain special occasions. Very recently, on 3<sup>rd</sup> September 2007, the

colours of the British regiment that served in Basra was ceremonially lowered while the bugler sounded the retreat indicating the end of their period of authority in that part of Iraq while the colours of the newly formed Iraqi regiment was raised to the sound of reveille announcing their commencement in authority over that district. The disbandment of three old established regiments of the British army, the Cheshire, Worcestershire and Sherwood Foresters, and Staffordshire Regiments, the creation of the new Mercian Regiment on 1<sup>st</sup> September 2007 was marked by the lowering of their old flags and the raising of the new one for the new regiment and the exchanging of old cap badges with those of the new regiment. One of the more impressive ceremonies is the annual Trooping of the Colour on Horse Guards Parade on the occasion of the Queen's 'official birthday' and note the dignity and pride displayed by all those soldiers of the chosen regiment taking part as their flag is paraded between the lines for all to see.

Members of the Militia Templi Perceptory I trust you will stand with equal dignity and pride when your Banner is paraded around the temple at the annual Meeting of Provincial Priory. Treasure it well and may it always be an inspiration to you and to those who come after.

## **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 Miscellanca, a section dealing with answers to questions submitted by the Brethren, short news items, and so on.

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

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

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

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

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

## MEMBERS OF THE LODGE

Brown, A.F., P.M. 6514, P.M.  
Stops, T.G.N., P.G.Supt.Wks., P.M. 4088  
Buswell, D.A., P.Prov.G.M., P.M. 4874, 7896, P.M.  
Ridge, J.A., P.A.G.D.C., P.M. 7841, P.M.  
McCrory, R.M., *M.B.E.*, P.J.G.D., P.M. 7762, 7896, 8013, P.M.  
Jacques, R.T., P.M. 1330, 7896, 8350, P.M.  
Booton, W.J.S., P.J.G.D., P.M. 8276, P.M.  
Bramford, E.W., P.J.G.D., P.M. 523, 8729, P.M.  
Newman, A.N., P.A.G.D.C., P.M. 523, 2076, P.M.  
Mason, K.G., P.A.G.D.C., P.M. 5208, 8312, 8429, P.M.  
Wykes, D.L., P.M. 1560, P.M.  
Simpson, A., P.M. 7744, 7896, P.M.  
Parkes Bowen, M.D.M., P.J.G.D., P.M. 1560, 7896, P.M.  
Glover, W.W., P.M. 4711  
Cappin, J.M., P.M. 8276, P.M.  
Harrison, J.T., P.M. 6514, P.M.  
Wills, B.B., P.A.G.D.C., P.M. 7778, 8729, W.M.  
Pipes, R.G., P.M. 3431, 8312  
Clarke, V.C., P.M. 8276, 8729  
Selby, A., P.A.G.D.C., P.M. 7778  
Dawson, W.G., *T.D. D.L.*, P.G.Swd.B., P.M. 4874, 8033  
Leek, R., P.M. 7832, 8429, 9071  
Herbert, A.D., P.M. 8729  
Head, B.E., P.M. 279  
Peacock, D.A., P.M. 50  
Wilson, M., Rcv. Canon, P.A.G.Ch., P.M. 7841  
Robinson, M.A., P.M. 3078  
Sharpe, D.M., P.M. 1007, 8312  
Hughes, D.J., P.M. 2201, 7801  
Walters, D.J., P.M. 1130

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and Huntingdonshire**  
**R.W.Bro. G.M. Cooper, P.Prov. Grand Master for Lincolnshire**  
**W.Bro. T.O. Haunch, P.D.G.Supt.Wks.**

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W.Bro. S.S. Partridge, P.M. 523, 1560, P.A.G.D.C., D.P.G.M.  
 W.Bro. J.T. Thorp, F.R. Hist.S., P.M. 523, P.P.S.G.W.  
 W.Bro. W.M. Williams, P.M. 279, Prov.G.Reg.  
 W.Bro. E. Holmes, W.M. 279  
     Bro. W.H. Staynes, 2081.  
     Bro. R. Pratt, M.D., 1560.  
     Bro. F.W. Billson, LL.B., 1391.  
     Bro. Rev. H.S. Biggs, B.A., 523.

## PAST MASTERS OF THE LODGE

W.Bro. J.T. Thorp	1892
W.Bro. W.M. Williams	1893
W.Bro. E. Holmes	1894
W.Bro. W.H. Staynes	1895
W.Bro. S.S. Partridge	1896
W.Bro. R. Pratt	1897
W.Bro. F.W. Billson	1898
W.Bro. Rev. H.S. Biggs	1899
W.Bro. Rev. H.J. Mason	1900
W.Bro. J.J. Knowles	1901
W.Bro. H. Howe	1902
W.Bro. G. Neighbour	1903
W.Bro. R.B. Starkey	1904
W.Bro. L. Staines	1905
W.Bro. W.A. Lea	1906
W.Bro. J.R. Frears	1907
W.Bro. H.J. Grace	1908
W.Bro. G.D. Potts	1909
W.Bro. G. Bonner	1910
W.Bro. G. Bonner	1911
W.Bro. Rev. C.T. Moore	1912
W.Bro. A. Lole	1913
W.Bro. T.G. Hunt	1914
W.Bro. G.W. Hunt	1915
W.Bro. J.E. Pickard	1916
W.Bro. F.H. Pochin	1917
W.Bro. J.D. Johnson	1918
W.Bro. A.H. Hampson	1919
W.Bro. F.H. Doughty	1920
W.Bro. F. Haines	1921
W.Bro. W.J. Bunny	1922
W.Bro. J.H. Hawthorn	1923
W.Bro. C.E. Oliver	1924
W.Bro. N.K. Lee	1925
W.Bro. A.H. Hind	1926
W.Bro. C.S. Bigg	1927
W.Bro. Rev. E.R.J. Biggs	1928
W.Bro. H. Hyde	1929
W.Bro. H.D.M. Barnett	1930
W.Bro. M.D.R. Richardson	1931
W.Bro. W.H. Riley	1932
W.Bro. G.B. Ellwood	1933
W.Bro. A.J.S. Cannon	1934
W.Bro. A.L. Macleod	1935
W.Bro. W.H. Cotton	1936
W.Bro. W.R. Bridger	1937
W.Bro. J.T. Cooper	1938
W.Bro. G.E. Phipps	1939

W.Bro. F.G. Fleeman	1940
W.Bro. E.H. Stork	1941
W.Bro. J.C. Burton	1942
W.Bro. T.O. Judge	1943
W.Bro. G.W. Wilkes	1944
R.W.Bro. Sir John Corah	1945
W.Bro. P.M. Webster	1946
W.Bro. S.F. Herbert	1947
W.Bro. W. Tomlinson	1948
W.Bro. A.T. Shorthose-Smith	1949
W.Bro. W.H. Wood	1950
W.Bro. F.W. Heaton	1951
W.Bro. C.C.H. Binns	1952
W.Bro. C.E. Haines	1953
W.Bro. E. Murray	1954
W.Bro. A.G. Kilner	1955
W.Bro. J.E. Foister	1956
W.Bro. R.H. Dilworth	1957
W.Bro. J. Lees Smith	1958
W.Bro. S. Kay	1959
W.Bro. W.E. Boulter	1960
R.W.Bro. C.B.S. Morley	1961
W.Bro. G.H. Fox	1962
W.Bro. H. Carr	1963
V.W.Bro. W.G. Fox	1964
W.Bro. E. Muddimer	1965
W.Bro. T.W. Haird	1966
W.Bro. W.H. Russell	1968
W.Bro. E. Thomas	1969
W.Bro. O. Farrant	1970
W.Bro. H.L. Wheatcroft	1971
W.Bro. C.E. Neale	1972
W.Bro. K.G. Westmoreland	1973
W.Bro. L.J. King	1974
W.Bro. R.G. Smith	1975
W.Bro. W. Steele	1976
W.Bro. T.M.L. Walters	1977
W.Bro. Rev. Canon J.R.H. Prophet	1978
W.Bro. H. Starmer	1979
W.Bro. J.E.R. Tompkin	1980
W.Bro. A.F. Brown	1981
W.Bro. E.V. Hazell	1982
W.Bro. L. Starmer	1983
W.Bro. S. Brown	1984
W.Bro. F.A. Stafford	1985
W.Bro. N.B. Ashcroft	1986
W.Bro. D.A. Buswell	1987
W.Bro. J. Sturges	1988
W.Bro. F.W. Warburton	1989
W.Bro. G.V. Clark	1990
W.Bro. R.M. McCrory	1991
W.Bro. R.T. Jacques	1992
W.Bro. A.R. Butler	1993
W.Bro. W.V. Dean	1994
W.Bro. J.A. Ridge	1995
W.Bro. A.N. Newman	1996
W.Bro. K.G. Mason	1997
W.Bro. D.L. Wykes	1998
W.Bro. W.J.S. Booton	1999
W.Bro. E.W. Bramford	2000
W.Bro. [REDACTED]	2001
W.Bro A. Simpson	2002
W.Bro. M.D.M. Parkes Bowen	2003
W.Bro. P.A. Neaverson	2004
W.Bro. J.M. Cappin	2005
W.Bro. J.T. Harrison	2006
W.Bro. B.B. Wills	2007