



Leicester

**The Lodge of Research
No. 2429**

Transactions 2008-09

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EDITORIAL

The meetings this year have again been well attended. The Worshipful Master's paper 'Brothers in Freemasonry' was written to commemorate the one hundredth anniversary of the laying of the Foundation Stone of our Provincial Headquarters at London Road, Leicester, on 17th July 1909. The other papers delivered have looked at Freemasonry before the foundation of United Grand Lodge, and in nineteenth century West Cornwall.

2008 saw the 150th anniversary of the founding of the Leicestershire and Rutland Mark Province, and the anniversary was celebrated with an especial meeting of Mark Provincial Grand Lodge. The paper delivered on that occasion is also produced in this volume.

This edition of the Transactions also contains a paper on the development of the Royal Arch Degree ceremonies from the Antients, continuing a theme in the paper received by the Lodge at the January meeting.

The paper on Masonry and the Third Reich is an example of research carried out for a paper delivered in another Lodge in the province. In the Lodge Transactions of 1908 the W. M., W. Bro. J. Russell Freers, wrote, 'I ask the Brethren, whatever their rank and wherever they reside, to send in to the Secretary papers and Notes on Masonic subjects for publication in the Transactions... By this means the Brethren are interested and enlightened, and the Craft of Masonry benefitted'. One hundred years later I can only endorse his request wholeheartedly.

The Lodge of Research, No. 2429

Officers 2008-2009

Worshipful Master

BRO. A. DAVID HERBERT

BRO. WILLIAM G. DAWSON (P. M.)	Senior Warden
BRO. RALPH LEEK (P. M.)	Junior Warden
BRO. EDWARD W. BRAMFORD P. M.	Chaplain
BRO. ROGER G. PIPES (P. M.)	Treasurer
BRO. DAVID M. SHARPE (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. BRIAN E. HEAD (P.M.)	Senior Deacon
BRO. DONALD A. PEACOCK (P. M.)	Junior Deacon
BRO. MICHAEL A. ROBINSON (P. M.)	Assist.Dir. of Ceremonies
BRO. M. DAVID M. PARKES-BOWEN P.M.	Organist
BRO. DAVID J. HUGHES (P. M.)	Assistant Secretary
BRO. MICHAEL WILSON (P. M.)	Inner Guard
BRO. DAVID J. WALTERS(P. M.)	Steward
BRO WALTER W. GLOVER (P. M.)	Tyler

Immediate Past Master

W. BRO. BRYAN B. WILLS

Master Elect

V. W. BRO. WILLIAM G. DAWSON

Treasurer's Address

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

Secretary's Address

**14 Spruce Avenue, Loughborough, LE11 2QW
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Editor

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



Portrait of the Master, W. Bro. A. David Herbert, P. P. S. G. D.

BIOGRAPHY

W. Bro. A. David Herbert was initiated into the Lodge of St Simon and St Jude, No. 8729, in 1984 and was Master in 1992. He then served as Treasurer of the Lodge for three years before becoming Director of Ceremonies, an office which he held for the next six years. He was then appointed Charity Steward but has now returned to the office of Director of Ceremonies. In 1998 he was elected a member of The Lodge of Research, No. 2429. He is also a member of the Leicestershire and Rutland Lodge of Installed Masters, No. 7896, and is a Past Provincial Senior Grand Deacon in the Province of Leicestershire and Rutland.

He was exalted into the Holy Royal Arch in the Knights of Malta Chapter, No. 50, in 1992 and was MEZ in 2004. He is also a member of the Leicestershire and Rutland Chapter of Installed First Principals, No. 7896. In Provincial Grand Chapter he was appointed to the rank of Provincial Grand Standard Bearer in March 2008.

In the Order of the Red Cross of Constantine, he was the Most Puissant Sovereign of the John Wiclif Conclave, No. 304, in 2008. He is also a member of the Venonae Chapter Rose Croix, No. 617, of the Antient and Accepted Rite.

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-fifth meeting
was held on
Monday 24th November 2008.**

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

W. Bros. J. Wade, R. K. Sheppard, K. Rawson and Bros. P. Godwin, and J. Crawford were elected to membership of the Correspondence Circle.

The Master Elect, W. Bro. A. David Herbert, was presented by the Director of Ceremonies, installed by W. Bro. Bryan B. Wills 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:

“Brothers in Freemasonry - A Study of the Contrasting Lives of Leicestershire Freemasons, W. Bro. Samuel S. Partridge and W. Bro. Sir John F. L. Rolleston.”

The brethren afterwards met together for refreshments and conversation.

**The Four-hundred and eighty-sixth regular meeting
was held on
Monday 26th January 2009.**

The were present W. Bro. A. D. Herbert, W. M., V. W. Bro. W.G. Dawson, S. W., W. Bro. R. Leek, J. W., twelve officers, four full members, twenty-four members of the Correspondence Circle and one Visitor. A total attendance of forty-four.

W. Bros. C. D. Crocker, P. C. Kinder and A. E. Sharman were elected to full membership.

Bro. P. Wilkinson was elected to membership of the Correspondence Circle.

The Lodge then received a paper from W. Bro. Ray Sheppard entitled: “The Turbulent Years of Masonry, 1751 – 1781.”

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-seventh regular meeting
was held on
Monday 23rd March 2009.**

The were present W. Bro. A. D. Herbert, W. M., V. W. Bro. W.G. Dawson, S. W., W. Bro. R. Leek, J. W., eleven officers, three full members, twenty members of the Correspondence Circle and no Visitors. A total attendance of thirty-seven.

W. Bro. J. Townsend was elected to membership of the Correspondence Circle.

The annual election resulted as follows:

V. W. Bro William G. Dawson	Master Elect
W. Bro. Roger Pipes	Treasurer

The Lodge then received a paper from W. Bro. Roger Burt entitled:

“The Membership of West Cornwall Masonic Lodges during the
Victorian Period
or
Why did men become Masons?.”

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.

BROTHERS IN FREEMASONRY

**A Study of the Contrasting Lives of Leicestershire Freemasons,
W. Bro. Samuel S. Partridge and W. Bro. Sir John F.L. Rolleston.**

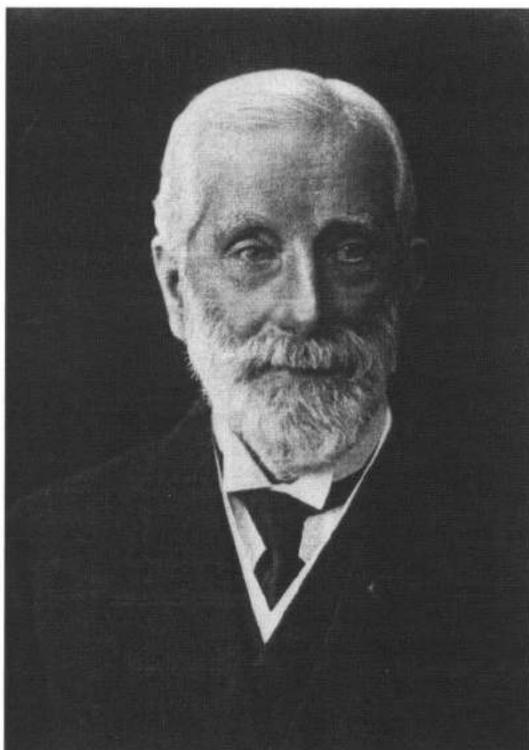
W. Bro. David Herbert, P. P. S. G. D.

A problem which faces all responsible Freemasons, I suspect, especially in the early part of their lives, is how to balance the pleasures and duties of Freemasonry on the one hand with the many other demands expected of them in life on the other. This situation is not new and this paper demonstrates this fact. The brethren in question are two of the most important and high profile Freemasons ever initiated in this Province, but for very, very different reasons. Let me explain.

Freemasonry quite clearly needs brethren who can give a substantial amount of time to the Order, otherwise it simply would not function. This is often acknowledged in the toast to Provincial Grand Lodge, when mention is invariably made of the splendid and dedicated way in which certain brethren undertake duties freely, cheerfully, and voluntarily for the benefit of all of us. One of the greatest servants ever to Freemasonry in the Province of Leicestershire and Rutland in this respect was W. Bro. Samuel Steads Partridge.

It is equally recognised, of course, that without talented and learned people in business, commerce, medicine, the Arts, government and the professions, society as a whole would not thrive. None of us would want a situation where such highly qualified persons were excluded from the many enjoyments and benefits of Freemasonry, because of the demands placed upon them in the community. There has to be a compromise. Again, arguably, the most high profile Freemason of all time from the Province of Leicestershire and Rutland in this respect was W. Bro. Sir John Rolleston, who practised his Freemasonry as and when he felt he was able to do so. This paper will present a dual biography of these two distinguished, yet very different, Leicestershire Freemasons of around one hundred years ago; one who represents, shall we say, the 'in house' Freemason, and the other who attained the highest positions in the land both in his profession and in government.

Samuel Steads Partridge was initiated into the John of Gaunt Lodge, No. 523, on 15th November 1866, and in 1874 was installed as Master. His next appointments were to the offices of Provincial Senior Grand Warden and the important office of Provincial Grand Secretary, in which office he served for around twelve years until 1884. He then succeeded his friend, W. Bro. George Toller, as Deputy Provincial Grand Master and carried out the duties of that office for some twenty-two years until 1906. In 1887, W. Bro. Partridge received the appointment of Past Assistant Grand Director of Ceremonies in the Grand Lodge of England, being only the second Brother of the Province of Leicestershire and Rutland to receive Grand Rank. In addition to these important roles in the Craft he also held high office in the Royal Arch Degree and was Grand Superintendent of this Province for many years. He was also a founder member of our Lodge of Research, No. 2429, becoming Master in 1896.



Portrait of D.P.G.M., W. Bro. Samuel S. Partridge

It was W. Bro. Partridge, who presented a report and made recommendations to Provincial Grand Lodge on 25th April 1907 to the effect that a new building was required to replace the Halford Street lodge rooms, and that they had an option to buy this London Road property for a price of £2,500. After much discussion, and indeed much opposition which resulted in a number of resignations, W. Bro. Partridge assisted the R.W. Provincial Grand Master, R. W. Bro. the Earl Ferrers, to lay the Memorial or Foundation Stone on 17th July 1909. Within a further year our new Masonic Hall was dedicated in solemn form by the Most Worshipful Pro Grand Master, the Rt. Hon. Lord Ampthill. As many of the resolutions necessary for the acquisition and transfer to London Road were only passed by a very narrow majority, I believe we all owe a debt of gratitude to W. Bro. Partridge for his vision as to the future needs of Freemasonry in this Province. There is ample evidence that his wise counsel had great influence in the Province and carried the day.

Indeed the minutes of this particular Lodge, The Lodge of Research, No. 2429, record that at a regular meeting held on 25th March 1907 at

which W. Bro. Partridge was not present, a resolution was proposed by the Secretary, W. Bro. J. T. Thorp, and seconded by the Worshipful Master, W. Bro. W.A. Lea as follows: *'that the members of the Lodge of Research, No. 2429, decline to commit themselves to the scheme for building a New Masonic Hall, until authoritatively supplied with fuller details than those now before them, and until ample time has been allowed them to consider the alleged necessity for removal from the present building'*. An amendment *'that the purchase of the Site recommended by the Full Committee be approved'* was then proposed and seconded. The votes for and against the amendment were equal, and the votes for and against the original resolution were also equal. The W. M. then made a second, or casting, vote in favour of the Resolution, which was carried.

Within a month of that meeting, on 16th April, the minutes of this Lodge show that an emergency meeting was held at which W. Bro. Partridge was indeed present. He proposed that the Resolution passed at the previous regular meeting be rescinded. He then proposed a lengthy Resolution to the effect that this Lodge approves the purchase of the London Road site and the proposed erection of a New Masonic Hall. Both resolutions were seconded and carried, although the Secretary, W. Bro. J.T. Thorp, recorded in the minutes that *'there was considerable opposition to both propositions'*.

As regards the Lodge of Research, the differing opinions regarding the change of venue continued, which resulted in the Lodge obtaining a dispensation to hold future meetings at Syston Masonic Hall. The regular meetings, commencing with the meeting on 23rd May 1910 until a special meeting held on 7th September 1911, were all held at Syston. At this latter meeting a Resolution was carried unanimously that *'the Lodge be held in future at the New Masonic Hall, Leicester'*.

It is significant that at this May 1910 meeting W. Bro. Partridge resigned from the Lodge of Research. It is recorded that his resignation was accepted with *'deep regret'* and it was immediately proposed by Bro. Thorp and seconded that W. Bro. Partridge be requested to accept honorary membership of the Lodge, which was carried unanimously. W. Bro. Partridge duly accepted this honour. It is also pleasing to record that it was W. Bro. W. A. Lea, who had been at the forefront of the opposition to London Road, who seconded the motion to return to Leicester.

The circumstances regarding the move from Halford Street to London Road are worthy of a separate presentation. I have only mentioned it as part of the biography of W. Bro. Partridge, and the fact that we are one hundred years on from this important event in our history. It has to be remembered that during most of his period as Provincial Grand Secretary and Deputy Provincial Grand Master, the Provincial Grand Master was the 10th Earl Ferrers, who certainly did not regard his appointment as an executive office, thereby causing W. Bro. Partridge to assume a much greater degree of control and responsibility for the affairs of the Province. He was also the founder of the Kelly Memorial Fund and Chairman of this committee for some twenty-four years. In 1916 he had completed fifty years in Freemasonry. At this time



Portrait of W. Bro. Sir John F.L. Rolleston, J.P., D.L.

also it was stated that he was thought to be the oldest practising solicitor in Leicester. He was a partner in the firm of Haxby, Partridge and Talbot and a Justice of the Peace, but his was essentially a life dedicated to Freemasonry. His home was 91 De Montfort Square.

Surely he must be one of the greatest servants ever to this Province and this fact was acknowledged at the Provincial Grand Lodge meeting of 21st November 1907, when he was presented with a silver tea and coffee service, a clock, salver and candlesticks on his retirement from the office of D. P. G. M. on behalf of the grateful brethren of the Province. W. Bro. P. Colville Smith, the Secretary of the RMBI, was present. Mrs Partridge received a diamond ring from the brethren of the Province. Thank you, Bro. Partridge—it is most probably through your determination and forethought that we are able to enjoy the facilities we now have at London Road.

Now let us look at the very differing lifestyle of contemporary Leicestershire Freemason, John Fowke Lancelot Rolleston. If I were delivering this paper in 1908 rather than 2008 his name, and his achievements, would be known to virtually every adult in Leicester. He

would need no introduction, but today very few know of him, in spite of all he did for the town and county. He was initiated into St John's Lodge, No. 279, on 7th May 1873. At the time that R. W. Bro. William Kelly was Provincial Grand Master. I am sure that this new Brother would have been particularly welcomed into Freemasonry by R. W. Bro. Kelly, as Bro. John Rolleston was the grandson of his mentor, the former Provincial Grand Master, Sir Frederick Fowke, who had himself introduced and welcomed Kelly as an initiate into St John's Lodge in 1838.

However, in 1875 the Albert Edward Lodge, No. 1560, was consecrated and Bro. John Rolleston became a founder member, being appointed Junior Deacon at the first meeting. In 1880 he was installed as Worshipful Master. He appears to have resigned his membership of St John's Lodge. Following his year as Master of Albert Edward Lodge, W. Bro. Rolleston was appointed to the active rank of Provincial Grand Superintendent of Works. Later records show that he did not continue with his membership of Albert Edward Lodge either. Here is the first indication of his restless nature and an example of his great determination to succeed in life. Once he had achieved one objective he was off in pursuit of his next.

John Rolleston was born on 26th March 1848 to the eldest daughter of the P.G.M., R. W. Bro. Sir Frederick Fowke. Young John was educated at Repton School, then went on to study Applied Science at Kings College, London. He loved the outdoor life and the countryside and chose the profession of Land Agent and Surveyor. He first trained at Sandiacre, Derby, but was soon to set up in business in Leicester in a firm under the name of Rolleston and Soady. He is shown in directories as having offices in Greyfriars Chambers, Friar Lane, and also at 9 Halford Street, with London Offices at 32 Regent Street. His private address was St Peters Terrace, 15 Highfield Street, Leicester, later moving to Scraptoft. In 1876 he was admitted as a Fellow of the Surveyors' Institution, the forerunner of the Institute of Chartered Surveyors. He then became a founder member of the Midland Counties Tenant Rights Valuers Association and was elected President of that body the same year as he was installed as Worshipful Master of Albert Edward Lodge. His love of the countryside caused him to specialise for a time in forestry. For periods during the 1880s and 1890s he travelled the world in order to gain a better understanding of his subject matter, visiting the USA, Canada, India, Egypt and many other countries. On his return to this country he wrote a number of learned papers.

In 1883 he was elected a member for St Mary's Ward on the Leicester Town Council on which he served for a number of years, becoming leader of the local Conservative and Unionist Group. A local comment of the time was that *'he courageously undertook to fight what seemed to be a lost cause in the centre of Radicalism'*. He was appointed a Justice of the Peace. In his business life he managed the important Leicester estates of Lady Eyres Monsell, and that of the Burnaby family at North Evington, being largely responsible for the housing and industrial development of

those areas. In particular he conveyed Spinney Hill Park to the Leicester Town Council in 1885. In 1889 he became President of the Leicester Conservative Association, and in 1894, with the opening of Leicester Conservative Club, he was elected its first Chairman. It was around this time also that he was elected Chairman of the Leicester North and Rutland Committee of the Surveyors' Institution, and thereby gained a place on the national governing council.

One of his many local interests was sport. He played a leading role in the management of the Leicester Fosse Football Club until it gained admission to the Football League in the 1894/5 season. In 1896 he was elected President of the club. At the annual dinner in March 1897 he donated two cups for an annual charity football competition. The Rolleston Cup is still played for each year by local area football teams, over one hundred years later. He gave his valuable support also to local rugby football and to the cycle and athletic clubs, which enjoyed great popularity at that time. For Queen Victoria's Diamond Jubilee in 1897 he was elected to the Leicester committee to prepare for the celebration of this event.

One would imagine that he would be fully occupied with these many responsibilities. However, during the 1890s, his main preoccupation in business was through his engagement by the Manchester, Sheffield and Lincolnshire Railway, better known today as The Great Central Railway, for the purpose of negotiating the acquisition of all the required land in Leicester, Leicestershire and parts of Northamptonshire to enable that railway to continue its route through to London Marylebone. He was well known at this time for his negotiating skills particularly with the Town and other councils. We do have to remember that this railway passed directly through the centre of Leicester, necessitating many viaducts and site clearances. It was rightly thought that John Rolleston was the best man for this job, and his services as a valuer and arbitrator were in constant demand. As if all this was not enough, he fought a parliamentary by-election in 1894 for the Conservatives, and in 1895 he stood as the Conservative candidate at the General Election but was unsuccessful on both occasions. However, in Queen Victoria's 1897 Diamond Jubilee Honours List, he received a knighthood.

A Mr Seddon, who was described as the father of the Leicester Fosse Football Club, proposed that the Club should congratulate Sir John on his award. By this time Sir John was living at Glen Parva Grange, situated off Saffron Road, South Wigston, adjacent to the former Glen Parva Barracks. His first wife had died in 1891. He later married Eliza Morant of Farnborough Park, Hampshire, who was an acknowledged art expert. At their home at Glen Parva Grange it was stated that hanging in the rooms were paintings by Lancret, Botticelli, Zuccarelli, Tintoretto and many more old Masters. She was an accomplished artist herself. The Rolleston Junior and Infant schools, built around where his home formerly stood in South Wigston, help to perpetuate his name in that part of the county today.

A General Election was due to be held again in 1900 and Sir John was chosen to contest the Leicester seat again for the Conservatives. However, before we discuss this momentous event, we must first consider a Masonic event in the previous year of 1899, which I believe shows perfectly how Freemasons can work together for the greater good of the Order and the Community at large. This event would bring W. Bro. Partridge and W. Bro. Rolleston together once more in a most extraordinary way.

A request had been received by the Knights of Malta Lodge, No. 50, based at Hinckley, from the Committee of the proposed new Hinckley Cottage Hospital, for the Lodge to lay the foundation stone with full Masonic Honours. The Lodge necessarily got in touch with Provincial Grand Lodge at Leicester concerning the ceremony, and I imagine that this request had ultimately landed firmly on the desk of the D. P. G. M., W. Bro. Partridge. R. W. Bro. Earl Ferrers, Provincial Grand Master, had given his apologies for not being able to perform or attend the ceremony, but had granted a dispensation for the brethren to wear their Masonic clothing.

Now this was regarded as a most prestigious civic ceremony with the press and many dignitaries present. We can picture the scene with many eminent Victorian gentlemen clothed in frock coats and top hats, and, in accordance with the practice of those times, it was therefore essential for Provincial Grand Lodge to rise to this grand occasion. Status really mattered in those days! A Freemason of exceptional ability was needed to perform this public ceremony, who was of equal standing to the grandest of those present, who was well known in the area, and who was experienced in ritual and at speaking at public events. I suppose that W. Bro. Partridge debated as to whether to call on the services of Grand Lodge. However, the name of Sir John Rolleston must have come to the fore. It does not seem that he had been a member of any private Lodge in this Province for around fifteen years, and this is borne out by the fact that his rank in Provincial Grand Lodge was still shown as Past Provincial Grand Superintendent of Works in the programme details. Sir John was approached to see if he would assume the role of Acting Provincial Grand Master for this ceremony, to which he readily agreed. He was thus about to emulate his grandfather, Sir Frederick Fowke, who, when Provincial Grand Master, had some fifty years previously inaugurated, with full Masonic honours, the statue of the Duke of Rutland in the Leicester Market Place.

The date fixed for the ceremony was 22nd June 1899, and an Extraordinary Meeting of the Knights of Malta Lodge was held at 2.15 that afternoon. The Dispensation from the Provincial Grand Master was read, and then it was announced that Deputy Provincial Grand Master, W. Bro. S. S. Partridge, was outside the door of the Lodge and sought admission. The D. P. G. M., accompanied by W. Bro. Rolleston, was then admitted, and was saluted with the honours due to his rank. The meeting was then 'called off', and the Masonic parade formed, which set off

through the crowded streets of Hinckley, accompanied by a squad of the military with a band, towards the site of the new Cottage Hospital, with Sir John Rolleston in the role of Provincial Grand Master.

This impressive ceremony was the subject of a paper given by my good friend, W. Bro. Henry Lockley in 1987, and can be read in the Transactions of the Lodge of Research for that year. The point of my Paper is to show the wonderful degree of co-operation on the part of these two eminent Masons, which made for the best possible ceremony, and which was much appreciated by the large crowds, which had turned out for the occasion. It was probably the first time these two Brothers had worked together in the cause of Masonry for at least fifteen years. It is likely they travelled back to Leicester by train after the ceremony, shook hands, and, as far as is known, never worked together again.

W. Bro. Partridge continued with his duties at Provincial Grand Lodge, and W. Bro. Rolleston got ready to fight the Leicester seat in what would become the famous General Election of Autumn 1900. Polling day was 2nd October, and the result was to be announced by the Mayor around midnight. Large crowds had gathered in the Market Place, Town Hall Square and in the Pocklington's Walk area to hear the result. Leicester, in those days, had two seats, and there were four candidates. These were the two sitting Liberal members Mr Broadhurst and Mr Hazell, J. Ramsay MacDonald, the future Prime Minister for Labour, and Leicester Freemason, Sir John Rolleston for the Conservative Party. When the result was announced the Liberal Party's grip on the Leicester seats for over a generation had been broken. In first place was Mr Broadhurst for the Liberal Party with 10,385 votes, but in second place was Sir John Rolleston for the Conservative Party with 9,064, third came the other Liberal candidate, Mr Hazell, with 8,528, and last was Mr Ramsay MacDonald for the emerging Labour Party with just 4,164. This meant that Broadhurst and Rolleston were elected.

There was much celebrating at the Conservative Club, and congratulatory telegrams were received from Lord Salisbury, A. J. Balfour and one from Winston Churchill, which simply said, '*Bravo, Leicester*'. Sir John spent the rest of the night at the Grand Hotel. A celebratory dinner took place in the following month, which was attended by Winston Churchill. Winston was known to have stayed at Glen Parva Grange as a guest of Sir John on at least two occasions. They were both great supporters of free trade and, of course, they were both Freemasons.

Incidentally, as far as I can ascertain, there have been only two Leicestershire Freemasons who have been elected Members of Parliament for Leicester. The first was the 1st Lord Rancliffe, from 1790 until 1800; the second was Sir John Rolleston. However again, as far as can be ascertained, Sir John Rolleston remains the only person to be elected a Member of Parliament for Leicester, who was a Leicester initiated Freemason.

Sir John and his wife became well known for the many garden parties held at Glen Parva Grange to raise money for various charitable causes.

There were those to benefit the football, rugby and many other sporting clubs, the Primrose League and the Conservative Party, and, in particular, the nearby St Thomas's Church, South Wigston.

Of great interest to Leicestershire Freemasons, I believe, is that Sir John and Lady Rolleston also played a leading role in setting up buildings at Mablethorpe as a seaside camp for the poor boys and girls of Leicester. Lady Rolleston was elected President of the Ladies Committee, Sir John was lifetime President of this organisation, whose full title was 'The Leicester Poor Boys and Girls Summer Camp and Institute'. The boys' camp was officially declared open by the Mayor and Mayoress of Leicester in the presence of Sir John and his wife, and the first children were welcomed there in 1898. In one of his speeches the Mayor of Leicester said of Sir John:

'Nothing delighted our President more than to be amongst the poor children, and hundreds of boys and girls of Leicester will remember with gratitude the benefits they derived from this movement. In Sir John the children of the town of Leicester had a warm friend and his kindness of heart and his sympathy was with them.'

Provincial Grand Masters and Grand Superintendents of this Province have over a number of years continued to support these unfortunate children and so this splendid tradition continues. Quite recently there was a photograph of our Senior Warden, V.W. Bro. Bill Dawson, presenting a cheque for the benefit of this charitable organisation. Let me take this opportunity to put it to you that one of the great advantages of having an active Lodge of Research in the Province is that facts like these can be made known to the general public, who can thus be made aware that our support in such matters is on going and part of a great tradition. Sir John's support of other projects, both locally and nationally, are far too numerous to mention in this paper, as also is his active involvement in Parliamentary affairs.

In 1901 another great honour came his way when he was elected President of the Council of the Surveyors' Institution. The records in the Institute of Chartered Surveyors' Library say that it was an office '*which he filled with much distinction*'. However those records then go on to say that it was with regret that he then '*abandoned this professional work on which his reputation had been made and that his attainments were largely lost to the profession*'. This shows, once again, that having reached the top in his profession he was eager to move on to another important office, this time to become Chairman of the Investment Registry Ltd. In his mid-fifties there was great demand for his many talents.

This was followed by his appointment as a director of The Law, Union and Rock Insurance Company, and the honour of becoming a Liveryman of the City of London and Master of the Spectacle Makers Company and a Knight of Grace of the Order of St John of Jerusalem. He was still in great demand in Leicestershire being elected President of the

Leicestershire Agricultural Society as well as receiving the appointment of Deputy Lieutenant of the County. He lost his Leicester parliamentary seat in 1906 following what was stated in the newspapers to be 'a Liberal/Labour coalition against him'.

His position as Chairman of the Investment Registry necessitated him spending much time in London. His period as M.P. for Leicester had not gone unnoticed, and he was invited to stand for the Conservatives in the safe seat of East Hertfordshire at the 1910 general election, where again he was successful.

It was also in 1910 that he was to return to active Freemasonry. A group of Freemasons at the Investment Registry in London had the desire to form a Masonic Lodge from within their ranks. The name Waterloo Lodge was decided upon, for the reason that the Investment Registry was situated in Waterloo Place, and it became Lodge No. 3475. How fortunate it was then that the Chairman was a Freemason. Sir John Fowke Lancelot Rolleston, M.P., P. P. G. Supt. of Works, Leicestershire and Rutland—that is how he is still described in the first literature of the new Lodge—became a founder member and was installed as the first Worshipful Master by the Grand Secretary, V. W. Bro. Sir Edward Letchworth, on 24th November 1910. Brethren, again by coincidence, that ceremony was taking place exactly ninety-eight years ago as I speak this evening!

The Lodge met at Great Queen Street, and, in accordance with Sir John's very thorough way of doing things, he also set up a Lodge of Instruction, which held its meetings actually in the Investment Registry buildings at Waterloo Place.

'During the first year five candidates were initiated of whom three were passed and three raised, nine of the ceremonies being worked by the Worshipful Master, whose rendering was most impressive.'

(History of the Waterloo Lodge, No. 3475)

The Lodge history then goes on to say:

'This was somewhat remarkable because he had for years been prevented by his public and professional duties from taking any active part in Freemasonry.'

Sir John served as Worshipful Master for the first two years and the Lodge historian remarks:

'Sir John's speech of thanks to the brethren on leaving the chair was one of the finest I ever heard. Later he presented to the Lodge the silver gilt loving cup that graces the head of the table when refreshment follows labour.'

Sir John's return to active Freemasonry was rewarded by his promotion to Grand Rank, becoming a Past Senior Grand Deacon. With the coming of

the First World War, Lodges suffered the loss of many brethren to that cause. Sir John's Senior Warden and business associate, whom he installed as the second Worshipful Master of the Waterloo Lodge, Bro. Knollys, was a Yeomanry officer who was called up for war service and gave his life for his Country in 1915.

By the end of the war in 1918 both W. Bro. Samuel Partridge and W. Bro. Sir John Rolleston were in their seventies. They were both in failing health and, although still active, were in the process of reducing their duties accordingly. Both had given very creditable service to their country and to Freemasonry in general in their own particular way. Did they ever meet up again in a Masonic context? Not as far as I am aware in this life—but I will leave it for you to dwell on this subject, as by another remarkable coincidence they both departed this life for the Grand Lodge above within a few days of each other in April 1919 –Brothers in Freemasonry! Let us hope that these two worthy Freemasons of the Province of Leicestershire and Rutland were admitted together.

We do indeed still benefit from their legacy!

The Turbulent Years of Masonry, 1751 – 1781: Some Initial Thoughts

W. Bro. Ray Sheppard

This period covers a most dramatic period of the history of English Freemasonry during the eighteenth century. The Province of Leicestershire and Rutland escaped this turmoil, mainly due to the fact that Leicester had only a Modern Lodge, No. 250/187, which was erased in 1769, and an Antient Lodge, No. 91, which worked from 1761 until 1821. The Leicester Militia also held an Antient Warrant (No.87) which worked from 1761 to 1764.

Neighbouring Warwickshire, like many other Masonic provinces, witnessed the turmoil which overtook many Lodges in this period. The oldest surviving Lodge, St. Paul's, No.43, came to believe that the grass 'was greener in the Antient Grand Lodge camp'. Before transfer was made, enquiries were undertaken with its own Grand Lodge (the Moderns). The cost of transfer was £1 3s 6d. They also paid the Antient Grand Lodge Secretary, Bro. Laurence Dermott, the sum of £ 1 12s 6d for the new Antient warrant. The Lodge Minutes for 27th April 1764, record their defection to the Antients. Trinity Lodge, now No.254, also dabbled with the two different constitutions, having at one time in their history a warrant from both Grand Lodges.

Many other examples may be given to illustrate the issue, including a unique Lodge, St Andrew's Lodge, No. 231, London, which was a player in this turbulent period. St Andrew's may claim that honour and privilege, for it was first issued with a Warrant from the Antients, as No.59, on 23rd December 1756. By the end of 1769 and early 1770 there was movement afoot to found an 'Anglo Scottish-Antient Grand Lodge'. Lodge No. 59 was invited by members of Antient Lodges, No. 9 and 12, with whom they were on friendly and intimate terms, to join together in forming a Grand Lodge.

However, by 1776, this Grand Lodge collapsed, and Nos. 9 and 12 returned to their original Grand Lodge, that of the Antients. However No. 59, through sheer bravado, turned to the Modern Grand Lodge for a new Warrant. They renounced their former Grand Lodges, never to have any further connections, though they are now members of the Association of Atholl Lodges. Their petition was granted, and the Modern Grand Lodge issued them with a warrant as No. 490, on 28th February, 1776, under the name of 'St. Andrew's Lodge'.

Over the years, first the Moderns and then United Grand Lodge closed up the numbers of Lodges. St Andrew's were given the following numbers up to the Union of 1813: 490, 395, 396, 321. After the Union they became No. 407, and in 1832 281. At the last closing up of Lodges in 1863 they became 231.

The above facts show how volatile Masonic life could be during these 'Turbulent Years'. However, there are other situations to consider during this period of our history.

First it is necessary to consider some of the background regarding major events, which almost managed to bankrupt the Modern Grand Lodge.

There were seven Grand Lodges held in England:

1. The Grand Lodge of England, known as the 'Premier Grand Lodge' or 'the Moderns'. This was founded on 24th June 1717 and was the first Grand Lodge in the World.
2. The Grand Lodge of All England held at York, 1725 – 1792.
3. The Grand Lodge of England, according to the Old Institutions. This was known as the Antients of Atholl Grand Lodge, 17th July 1751. It was also known as 'The Most Ancient and Honourable Society of Free and Accepted Masons' and as 'The Grand Lodge of the Four Degrees'.
4. The Grand Lodge of England, South of the River Trent, 1779 – 1789.
5. An Unrecorded Grand Lodge, Anglo Scottish-Antients, London, 1770 – 1778.
6. United Grand Lodge of England, 27th December 1813
7. Wigan Grand Lodge, 1818 – 1913 (Sincerity Lodge, No.3677, Wigan).

It was following the arrival of the third of these Lodges that the story of the 'Turbulent Years' began to take shape.

Representatives of this Lodge, mostly Irish brethren numbering around 80, met on Wednesday 17th July 1751 at the Turk's Head Tavern in Greek Street, Soho, London, and there and then decided to form their own Grand Lodge. They believed that the Masonry which they practised was genuinely '*free from innovations*' introduced by the Premier Grand Lodge: so they were going to revive the Ancient Craft. Most rules and orders were agreed and settled by a committee appointed by a General Assembly, apart from Rule 8 which dealt with the issuing of warrants.

At first very little notice was taken of the Irish brethren, the Moderns being 'unimpressed by these artisans, tradesmen and their like'. When Laurence Dermott became their elected second Grand Secretary on 5th February 1752 things changed rapidly. The Moderns had to change their ways or risk losing their dominant position.

The election of a series of Grand Masters after 1762 brought about a plan to amend the 'failings' of the Modern Grand Lodge. However these plans almost led to their bankruptcy. It all started with a Charter of Incorporation.

Attempts had been made as early as 1762 to persuade the Premier Grand Lodge to seek a Charter of Incorporation. The Grand Master, the Duke of Beaufort, (1767 – 1771) took the cause up, reasoning that if a Charter was procured the Grand Lodge would at last be able to purchase property and establish a permanent headquarters.

What was not stated, but was quickly grasped by the rival Antients Grand Lodge, was that incorporation would enable the Premier Grand

Lodge to have recourse to the courts, as a legal person, over anyone claiming to practise Freemasonry outside the control of an Incorporated Grand Lodge.

A 'Bill of Incorporation' was duly presented to Parliament in 1768 and was given two readings. So intense, however, was the feeling of the Craft *against* the Bill (it being feared that it was a legal method of 'misappropriating' the Charity funds for other purposes), that the debate on the Bill was adjourned *sine die* at the start of its third reading.

The Duke of Beaufort was more successful in his plans to provide a central home for the Premier Grand Lodge. In 1768 he put forward a scheme for financing the provision of a Hall and furniture and regalia for Grand Lodge. The Grand Lodge had, since its formation in 1717, met in various London city taverns and held the Annual Feast in the hall of one of the City Livery Companies. The scheme for the Hall and Tavern was finally approved with some minor changes. It not only resulted in the building of the Hall, but also completely altered the administration of the Premier Grand Lodge.

Up to 1768 the Moderns Lodges paid a fee for their 'Constitution' and for Grand Lodge certificates, if they required them. They also had sent a 'few guineas' to the Charity Fund whenever they could afford it.

Opposition by some leaders to the proposal met with no success and the plan went ahead. Beaufort's successor to the Grand Mastership in 1772, Robert, Lord Petre, did much to finalise the project. In 1774 premises were acquired in Great Queen Street, comprising two houses and a garden, purchased for £3,150. An architectural competition was held, and was won by Thomas Sandby. Tenders were put out for the conversion work and building the Grand Hall over the garden. The original estimate was for £5,000, but inflation is no new thing, and by the end of the Eighteenth Century over £20,000 had been spent on the Hall and Freemasons' Tavern, which fronted it on Great Queen Street. Lord Petre laid the foundation stone of the Hall on 1st May 1775 and dedicated the completed structure on 23rd May 1776.¹

The Moderns were divided into three sections, two relating to the Charity and the New Building for the Craft at Great Queen's Street. A great deal of energy went into the new building project. However funding was not forthcoming from the Modern Lodges, despite the Modern Grand Lodge and others thinking highly of both the plans and those who made

¹ John Hamill, *The History of English Freemasonry*, Lewis Masonic Books (1994) pp53-54.

contributions². Although the project was high on the agenda of the four Grand Masters between 1777 and 1813, their expectation that Lodges would obey their dictates was not fulfilled.

A 'leave' was, however, charged on the Modern brethren which lasted until the Act of Union in 1813. It reads as follows:

'Return Form'

'And pursuant to the Resolution of the Grand Lodge on 7th Feb. 1798, for the more speedy liquidation of the Debts of the Society, we have paid 2/- for each of the said members, £1. 8. 0. Witness our hands this 27th day of Dec. 1810.'

1768 witnessed the beginning of a revolution in the attitude to the administration of the Modern Grand Lodge. It really started with the appointment of the Grand Master, Henry, 5th Duke of Beaufort, the previous year. Previously the officers of Grand Lodge had often taken little notice of the state of the Craft. Many private Lodges were neglected and left to dwindle. In consequence many faded away.

His Grace at once set to his task with the appointment of a 'new breed' of Grand Secretary, one who would bring order to the paperwork of the Craft. Past Grand Secretaries, many of whom were lawyers, had usually worked from their home or office, received no salary, but received a portion of the various fees levied, and some out-of-pocket expenses. When Heseltine came to that high office, he had a Grand Master, who had the vision and presence of mind to see what the Modern Grand Lodge required. If the improvement in administration and the wishes of Grand Lodge were to be enforced, the first step had to be to impose order on the Craft Lodges. A dual purpose building was also required, not only as a headquarters but also to house the Grand Lodge Meetings, with the added use by London Lodges as their home, instead of local taverns and hostel houses.

2 The erection of the first Freemasons' Hall (1775-6) proved to be a more expensive undertaking than at first envisaged. The Hall Committee of Grand Lodge, at its meeting on 29th May 1779, 'took into consideration some proposals made for raising Money to pay off the Hall Debt and agreed upon a Plan to the Effect following.' An article in AQC vol.82, (1969) pp1-32, [with a picture of 'The Freemasons' Hall Medal of 1780' on page 21], described and recounted the circumstances surrounding the issue of the well-known medal of 1780. It was given to subscribers of £25 or more towards the Hall Fund for liquidating the debt on the building. 120 medals of silver, 47mm in diameter, were struck, a list of 82 names of subscribers together with a further list of 26 Lodges are recorded in the Freemasons' Calendar of 1787. This was repeated each year, almost unchanged, up to the Union of 1813. Other impositions were also levied upon all Lodges, and a shilling (5p) per member was added to the annual returns over a period of many years to help reduce the large debt of the Hall.

The new administrative system was a vast improvement. When Grand Secretary Heseltine came to office in 1769 he soon set about fulfilling the aims of the Grand Master. Progress could now be made after many decades of neglect by the Moderns.

However, there were other movements in the world inimical to Freemasonry, and the Modern Grand Lodge.

The Roman Catholic Church issued a second Bull in 1751 under Benedict XIV. The Vatican's objections to Freemasonry were based on the facts that the Order admitted men of all religions and its secrecy. However the Roman Catholic Church had long had its own secret societies, such as the Knights of St. Columba. A further Papal objection related to the nature of the oaths included in the Masonic ritual. The Craft also suffered by the publication of 'exposures' claiming to recount the ritual. These included 'The Mystery of Freemasonry' and 'Jarkin and Boaz', which went through twelve editions in America 1762 - 1818, but there was a later printing at the time of the 'Morgan affair'.

The Antients were also making progress at this time, under the leadership of Laurence Dermott, whose name first appears in the Register of the Antients under the date 1st February 1752. The date of his initiation is given as 'Jan. 14, 1740-1'. The Lodge in which he was made a Mason is not clearly stated, but it was probably No. 26, Dublin. It was in that Lodge, after having filled several subordinate offices, that he was duly installed in the Master's Chair on 24th June 1746. We have it in his own handwriting that on 24th June, 1761, he was 'in his forty-first year of his age'.

Dermott was elected Grand Secretary of the Antients on 5th February, 1752, after having satisfied his predecessor (John Morgan) that he was in every respect well qualified for that office. At this time he was a painter, and is so registered. In Grand Lodge on 13th July 1753, he stated that he 'was obliged to work twelve hours in the day for the master painter who employed him'.

His remarkable tact, energy and firmness doubtless contributed to the improvement for his social position. In 1767 he was able to present to the Antient Grand Lodge a throne for the Grand Master, for which he had paid £34. In 1769 we find him described as a Wine Merchant, and in this business he appears to have continued until his death in 1791.

He filled the office of Grand Secretary with marked ability until 1771 when he was appointed Deputy Grand Master by the Duke of Athol³ on the recommendation of the Grand Lodge. He retired from this office in 1777, but was reappointed by the Earl of Antrim in 1783. In 1787 he finally resigned on account of age and infirmities.

The rise of the Antients as an organised body may be fairly dated from Dermott's appointment as Grand Secretary. His many services were

³ John, Duke of Athol, according to Duke of Athol Lodge, No. 210, only spelt his name with a single 'l' according to www.dukeofathol210.co.uk. This spelling is therefore used referring to the person. (See also page 27 with the letter of 1786 where this spelling is used) - Ed.

frequently acknowledged by the Grand Lodge, but the following resolution unanimously passed on the occasion of his resignation of the office of Deputy Grand Master in 1787 will doubtless evince the esteem in which he was then held by his brethren:

‘That the thanks of the Grand Lodge be given to the R. W. Lau. Dermott, Esq., Past Deputy Grand Master, who after forty-seven years zealously and successfully devoted to the service of the Craft had now retired from the eminent station which he held, and to whose Masonic knowledge and abilities, inflexible adherence to the Ancient Laws of the Fraternity, and impartial administration of Office the Fraternity are so much indebted.’

Dermott’s favourite Lodge, No. 5, is now the Albion Lodge, No.9, London.

During his lifetime he was probably the most hated man in Masonry, but he generally managed to hold his own, although his detractors were many and powerful. In 1884 Witham Matthew Bywater, in ‘Notes on Laurence Dermott and His Work’, wrote, ‘The zeal and success with which he devoted a large portion of his life to the service of the Craft; the many battles which he fought against her enemies within and without; his staunch and inflexible adherence to the ancient landmarks of the Order, and the vast knowledge which he brought to bear upon his work, justly entitle him not only to the encomiums which his Grand Lodge pronounced upon him, but to the generous admiration of his brethren in succeeding ages.’

He lived down slander, misrepresentation and dissent from the originators of such calumnies, and from those who persisted in perpetuating them. He expressed a hope that he would ‘live to see a general conformity and unity between the worthy Masons of all denominations’. Although a comparatively poor man, he gave up the profits from the fourth and all future editions of his book, ‘Ahiman Rezon’, for the relief of the poor and needy of the Craft he loved, and whom he had so long and faithfully served.

Nowadays we are inclined to forget how bitter the rivalry could be between the two Masonic bodies, and how much the premier Grand Lodge resented both the existence and the popularity of its rival; particularly its close ties with the Grand Lodge of Ireland from 1758 forming a ‘strict union’ of establishment. Scotland followed suite in 1773, with the 3rd Duke of Athol at its head. Lastly, the predominance of Ancient Lodges in North America and other overseas constitutions added to the rivalry between the two antagonists. However, the Modern Grand Lodge attacked only the Antients, not any other Grand Lodge.

The first attack on the ‘Seceders’ or ‘Schisematics’ as the Antients were known came in a letter dated 8th August 1769 sent by the Grand Secretary of the Moderns to any Modern Lodge or Mason who made any remarks, enquiries or complaints about Antients’ Members or Lodges.

The letter was considered a satisfactory form of attack until the arrival

of William Preston as Under Secretary of the Moderns in the following decade. The attack was first published in his book, 'Illustrations of Masonry'. The attack was further included in Grand Lodge Circulars and also in the Book of Constitutions.

William Preston had, however, been initiated in a Lodge under the jurisdiction of the Antients. In less than two years he deserted that body and went over to the 'enemy' taking many of members of the Lodge as he could with him. In the rival society he soon rose to prominence, and tried his utmost, by misrepresentation, to annihilate the body that had first received him into Masonry. Having entered the service of the Modern Grand Lodge, he obtained access to the records, and was able to write what he called a 'History of Masonry', which was published in the Freemasons' Calendar. He then obtained the sanction of the Grand Master for publishing his 'Illustrations of Masonry', and the book was extensively advertised in Grand Lodge Circulars, together with the Book of Constitutions. After a while he and a few others rebelled against the duly constituted authorities of the Order and were expelled. Thereupon they started their own 'schismatic society' and called it a 'Grand Lodge', 'The Grand Lodge of England, South of the River Trent'. It was chartered by the Grand Lodge of All England, held at York on 29th March 1779, but it collapsed ten years later. The functions of this latter Lodge never extended beyond the counties of York, Cheshire and Lancashire.

A detailed example of the rivalries between the Antients and the Moderns is shown in an attack by the Moderns in Gibraltar following the arrival of an Antient Lodge in a unit of Royal Artillery relieving a similar unit at the Rock on 15th February 1773.

[Rice Price Esq. P. G. S. Gibraltar]

Drs. Commons 15th February 1773

'Sir and Brother

I am favoured with your letter of the 10th January last, and in answer to the question of the P. G. L. of Andalusia has done me the honour to leave to my decision, I beg leave to acqt. You that the Lodge you mention to be held in a detachment from the *Royal Regiment of Artillery* under a Warrant signed by Thomas Mathew⁴ G. M. and others is spurious, and those who act under such authority cannot, on any presence, be received into the Regular Lodges under the authority of the G. M. of England without being remade, and without they renounce in the first place, every connection with those who call themselves a Grand Lodge of Free Masons and over whom the above mentioned Mr Mathew in the

⁴ Hon Thomas Mathew was Grand Master of the Antient Grand Lodge from 1766 to 1770. He died in 1777.

year 1767 acted as G. M. They are the people who occasioned a Regulation to be made in our Grand Lodge on March the 20th 1755, when the Marquis of Carnarvon was G. M. and which is recorded in our Book of Constns. relative to those calling themselves Antients Masons.

The *Lodge of Inhabitants* at Gibraltar therefore acted very properly in rejecting these pretended Masons, and I make no doubt but the P. G. Lodge of Andalusia will discountenance them by every possible means.

I have pleasure to inclose for the use of the P. G. L. an account of the Contributions to our Fund of Charity at our Quarterly Communication, together with the Collections towards raising a Fund to Build a Hall &c for the use of the Society, and a Letter & upon this subject. And I am by the G. M. directed to recommend a particular attention to this new Fund as an undertaking of the utmost importance to the honour and dignity of the Society and in which the G. M. interests the assistance of the P. G. Lodge of Andalusia, and of the P. G. M. in particulate.

Any sum which our brethren at Gibraltar may contribute to this occasion will be particularly acknowledge (sic). I am with perfect respect

Sir & Bro:

Your most obedt servant &
J. H.⁵ G. S.

This document served as the first attack by the Provincial Grand Lodge of the Moderns in Gibraltar. The Lodge intended to take part in the normal St. John's Day parade to church which all Lodges did at that time. There were then three Modern Lodges in Gibraltar. The intruder was the first Antient Lodge that they encountered, although the 14th Regiment of Foot had worked under Antient Warrant No. 58 on the Rock in 1759. The Modern Lodges on the Rock are said to have made strong objections to this 'new' Lodge taking part in the parade. The Warrant under which the intruder Lodge functioned as No.148 had been signed by the Duke of Athol⁶ and countersigned by Laurence Dermott, Grand Secretary.

5 James Heseltine, Grand Secretary of the Moderns, 1769 – 1780; and shared this office with William White from 1781 – 1783. Heseltine was Grand Treasurer from 1785 to 1804 when he died in office. He was made S. G. W. in 1785.

6 I believe that this was not the case. The warrant was issued in the reign of the Grand Master, Hon. Thomas Mathew, for the Antients from 1776 to 1770. However, it matters not, as the records show that a Medal was struck and given to Captain Murray R. N.

The heated arguments between the Masonic bodies reached the ears of the Governor of Gibraltar. At this time the Governor's staff contained a naval Captain called Murray. He was able to identify the signature of his uncle, the Duke of Athol, and so the Governor ruled that the warrant must be regarded as authentic and that the Lodge could therefore take part in the parade. At the same time the intruder Lodge members had enlisted the help of the Irish Lodges (of which there were six) and other Military Lodges then working in the town garrisons.⁷

Brother Rev William Martin Leake continued the controversy in a letter in 1786 which attacked the Antients of Gibraltar.

"...it pains me to inform you that Masonry is now in a very unsettled state in this place; arising from the old Dispute between Antients and Moderns.

"I need not inform you of the original cause of this Dispute, as you must well know when ...refer to it in the Book of Constitutions; suffice it to say, that some of McDermott's (sic) adherents holding offices in some subordinate Lodges in this place, have persuaded the present Members of Lodge No. 28 to *reject* the former Warrant which they recd. under your Authority, and to take a Provincial Grand Authority (under which they now work) from the *Spurious Grand Lodge of England*, Grand Master being Antrim, successor to the Duke of Athol, the *very* Grand Lodge formed by McDermott & his Party, upon their expulsion from the *real & legal* Grand Lodge of England now under your Authority and (as we understand) of which the Duke of Cumberland is now head. Now as Lodge No. 28 has been a very old, and respectable military Lodge in this Garrison, and as many very old and good Masons wish to join & continue it under yours, being the proper authority, I beg leave to require that you will be pleased, *as soon as possible* to send us a new Warrant for No.28, stilled the Mother Lodge of Gibraltar, recapitulating the old Warrant, and mentioning its'(sic) having been lost in the late Siege."

Later in the same letter he informs the Moderns' Grand Secretary of his own importance and attempts to pull rank and sway with him by stating:

"...As I understand that my worthy friend and Br. Heseltine has now given up the Business of Grand Secretary I address this letter to you Br. White. And I refer you to Br. Heseltine to enquire respecting me. I have been Master of Many Lodges, & and have constituted several in England. When masonry had

⁷ There was also a Lodge of the Scottish Constitution and two Modern Lodges.

entirely declined in the County of Essex some years ago, I replaced it upon its previous respectable footing, & served several years in different offices in the Provincial Grand Lodge of that County, under our worthy P. G. Master Br. Dunkerley. In consequence of the attention I had shewn to the Society, I was also admitted an honorary Member of Lodge No. 2 Called the Somerset House Lodge, and of which Br. Hesceltine and Br. Baker are members. I was also before I left England admitted a Member of the Royal Arch Chapter, Meeting Br. Riley's, Gt. Queen Street."

In another letter of the same year he states:

"They again turned about, rejected your Authority, entirely trampled on and insulted it, and then obtained a Warrant from the Spurious Grand Lodge of England, not only for their private Lodge, but also for holding a Provincial Grand Lodge, and to which spurious Authority, almost every Lodge in the Garrison has acceded. Except the Lodge of inhabitants, and even that had nearly yielded, had I not arrived in the Nick of time, and joined them, and I have since used by utmost endeavours to increase & benefit the Lodge, and exerted my utmost Zeal to support the Consequence of you insulted Authority in these parts."

In a further letter from Gibraltar, dated Dec. 7th, 1787, he states:

"... From the Conferences I have had with the lodges under the Scotch and Irish Constitutions they seem to doubt the Harmony and friendly correspondence which subsists between the Grand Lodge of Scotland, and Ireland, and our own at Freemasons hall. It would be of great use if you would obtain me letters from the Grand Lodges of those two Kingdoms, to the lodges here under their Authority, certifying to them that such friendly intercourse does subsist, and requiring them to acknowledge our Authority here. Or at least to act in compunction and Union with us, this I assure [you] would be of infinite service.

"And where as (sic) there is now existing in this Garrison, a body of Masons, calling themselves a Provincial Grand Lodge, under a Constitution derived from a Grand Lodge of England falsely so called, it is hereby declared and enacted into a Bye law, that no Member of the said spurious, and self created Grand Lodge nor any member of any member of any Lodge under the said spurious Authority, nor any person made a Mason under any warrant granted by the said Authority, shall upon any pretence whatever be admitted a Visitor in this Lodge, unless he shall abjure the said power and Authority, and in the most solemn

manner shall renew all his Obligations, and under them shall acknowledge his future Allegiance to the real Antient Grand Lodge of England, of which His Royal Highness the Duke of Cumberland is now Grand Master, and meeting at Free Masons Hall, Great Queen Street, Lincoln Fields.”⁸

Another of the many problems encountered by Moderns was the Royal Arch degree, which was a great attraction to many of the brethren of both orders. The Antients made this appealing to brethren by making it the conclusion of the Third Degree.

The Moderns tackled this by open disapproval of the Degree. They turned a blind eye to the ‘antics’ of many senior Grand Lodge Officers, who formed an unofficial Royal Arch Chapter in London. In 1767 a private Chapter was formed into a Grand Chapter with power to grant Charters etc by a Chapter of Compact⁹ between Lord Blaney (Grand Master of the Premier, or Modern, Grand Lodge) and the principal members of private Chapters including Thomas Dunkerley. This Chapter became a very important part of the rebirth of the ‘Royal Arch Masonry’ after the Union of 27th December 1813.

This degree was only open to Masters and Past Masters of Lodges. But Laurence Dermott, Grand Secretary of the Antients, once again outwitted the Moderns. He was able to do this by bringing in the ‘Passing of the Veils or Passing the Chair’. This usually happened at the election of the new Officers at the meeting before the two St. John’s Days, in June and December each year. By the fiction of this ceremony the Royal Arch Degree became open to all Master Masons of the Craft, and attracted many more brethren to the Antient cause.

Eventually, as we know, leaders from both the Masonic bodies turned their attention to draw the unsatisfactory situation of the rival Grand Lodges to an end; the outcome was a Union of the Moderns and the Antients. The importance of the Antients during this period of Masonic history was summarised by Bro. Ossian Lang in 1922 as: ‘They were a thorn in the flesh of the premier Grand Lodge, a thorn it needed to keep it from exalting itself above measure.’¹⁰

8 (To make this letter more intelligible the grammar has been altered. Editor.)

9 This important and most interesting document can be found in William James Hughan’s ‘Origin of the English Rites’. See also Henry Sadler ‘Masonic Facts and Fictions; Comprising a New Theory of the Origin of the ‘Antients’ Grand Lodge’, The Aquarian Press 1985 (reprint) p 172.

10 Ossian Lang, ‘History of Freemasonry in the State of New York’. Printed by Grand Lodge of New York F. & A. M. New York, 1922 p.59.

The Membership of West Cornwall Masonic Lodges during the Victorian Period or Why did men become Masons?

W. Bro. Roger Burt

The 18th and 19th centuries saw rapid economic and social change. Industrialisation was producing profound changes that challenged old occupations and communities and created new opportunities. The population was expanding rapidly putting pressure on job and communities; improved transportation (Turnpike Roads, Canals, Railways, steam shipping) was breaking down old regional identities and encouraging greater movement of people; the expansion of trade and empire and a rapid increase in European emigration was gradually creating a new global economy and society; and incomes and the standard of living began to rise, particularly for a new urban middle class.

However life remained perilous and fragile. Traditional charitable provision from the church and other such organisations was inadequate to the task. There was no health insurance (started 1913), no sick pay, no unemployment relief (started 1913), no pensions (started 1909 for over 70s), no death benefit and no provision for dependents. State provision came only in the form of parish relief and the workhouse, provided on the principle of 'less eligibility'. 'Self-help' was the only solution.

'Hedging' was therefore needed against the principal perils of life: sickness, unemployment, death, damage and loss of property. Three principal means emerged. Firstly there was *Corporate* – commercial companies charging market rates to 'insure' against loss and catastrophe to person or property. Corporate meant Insurance Companies, which developed contemporaneously with Masonry from the late 17th century through the 18th century. The early development was mainly for high value property but life assurance had become common by the early 19th century. The Prudential Insurance Co. was particularly important in this context. Founded in 1848 it pioneered insurance for the working and lower middle class by starting, in 1854, an 'industrial department' to sell insurance to the (industrious) working class. Its 'penny premiums', collected door to door, provided minimal cover for unemployment and death. By 1871 its annual premium receipts topped £348,000 and by the 1880s it had over 7 million policies with a combined value of £66 million. By the early 20th century it was estimated to have provided some level of insurance cover for one third of the country's population.

Secondly there was *Private* either in the form of either individual savings. Savings banks proliferated in the late nineteenth century, both local and national. As early as the 1840s, Savings Banks in Cornwall had deposits of more than £0.25 million, two thirds from miners. Nationally, the Post Office Savings and Trustee Banks alone had deposits that stood at more than £3 million in the 1870s. There were also private charities – funded by commercial or voluntary groups for their own membership.

These were joint initiatives by groups, principally of men, coming together for primarily commercial or social purposes, who also established charitable funds which members might call upon in times of adversity payments out being decided by agreement rather than by right, viz. Liveried London Companies and Guilds, and The Masonic Benevolent Society.

The size of these societies can be seen in the following table of the Principal Societies in England and Wales, with their total membership in 1895.

Oddfellows, Independent Order of (Manchester Unity)	665,233
Foresters, Ancient Order of	654,628
Oddfellows, Grand United Order of	241,104
Rechabites, Independent Order of	103,045
Oddfellows, National Independent Order of	58,283
Ancient Shepherds, Loyal Order of	109,782
Free Gardeners, National United Order of	55,515
Druids, United Ancient Order of	39,732
Total	1,927,322
UGLE Craft Lodge Membership (estimated)	70,000

Finally there was *Co-operative* -- groups of men, and frequently women, coming together to pool their limited resources viz. co-operative societies, friendly societies, benevolent societies, trade union 'box clubs'.

So which one did people choose? Many, probably most, chose more than one of these various options, e.g. personal bank savings, small insurance policy, membership of a trade union, friendly society, or a co-operative society. The choice would depend upon the resources available and the level of inter-action desired/required with others -- those with smaller resources might rationally choose greater degrees of collaboration in order to spread risks. Some institutions offered additional 'non-financial' benefits -- e.g. social gatherings, ritual, or spiritual re-enforcement. People's choice might be influenced by perceived class associations, while some might prefer 'offence' to 'defence' by seeking means of improving and enlarging their lives before encountering difficulty.

Those who chose benevolent societies found them *similar* but *different*. The similarities, which are all largely derived from Masonic practice, were systems of initiation and ritual that conveyed concepts of morality and ethics and harked back to an idealised past. They worked as Lodges, Courts, or Tents; separate 'communities' with a sense of 'otherness' if not exclusivity; a financial safety-net in times of adversity – either by right or occasional charity; 'entertainment' and social fellowship; extended networks of contacts, trust relationships, and informal support; and local, regional, national and international dimensions. The main difference was that all but the Freemasons were 'benevolent' societies, collecting 'insurance' contributions from members and making payments as a matter of right. Freemasonry was a 'charitable' organisation, receiving contributions and making discretionary payments to members.

So far the description has been the general picture. It is now necessary to look at the particular case of Cornwall.

Firstly, what was on offer? All the Societies were available in Cornwall; in some cases all four could be found in the same town. People had to consider how much it cost in terms of money, time, and inconvenience; what they would get for it in terms of material, spiritually, pleasure, entertainment; what problems it might solve for the individual, the family and the community; what problems it might cause socially, economically, politically, and spiritually; and what else was on offer locally, regionally, nationally, and internationally.

What were the relative costs? Contributions varied according to age, insurance taken out, and place of abode. The different societies charged similar but slightly different rates, with the Foresters generally being slightly cheaper. (On the other hand they did have the largest number of members.) For example, for a 30 year old married male living in a town in Cornwall:

Foresters ' member – would pay an annual subscription of 21/-6d for a sickness benefit of 12/- a week for the first 6 months off work and 9/- a week for the next 6 months. Plus a death benefit of £12 for himself and £8 for his wife.

Oddfellows ' member – would pay 27/- per annum for the same cover. *But* Oddfellows would recruit people until a later age – and might offer better 'side' benefits.

Masonic member – similar membership fees but much higher entry fees with no guaranteed returns.

To take the example of a Masonic Lodge:

Lodge of Love and Honour at Falmouth in 1877: (Hughan, *By-Laws*)

Proposition	£1-1-0d
First Degree and Membership	£5-5-0d
Second degree	£1-1-0d
Third	£1-1-0d

Total cost for a new member being initiated, passed and raised, together with his first year's lodge fees, was £7-7-0d (the Proposition fee was returned). Annual subscription thereafter was £1-0-0d, paid quarterly.

In 1869 at Cornubian Lodge, Hayle, the proposition fee was £1 and the cost of the three degrees £5, plus an annual subscription of £1.

Miners wages at this time were 15/- to 18/- per week. Masonic initiation costs thus represented around 9-10 weeks work – or £2000 for today's minimum wage earners.

There were other factors influencing the numbers becoming Masons. There is no evidence of Lodges in this area of Cornwall, during this period, exercising exclusive practices in the choice of candidates.

Masonic 'joining' fees were the equivalent of six or seven years' membership subscriptions. In a district plagued by economic decline and emigration, this encouraged Lodges to initiate as many members as possible in order to maintain income and sustain their finances.

Evidence suggests that anyone who could afford to become a Mason, and wished to be initiated, was able to find a Lodge that would accept them.

The following table shows the total numbers of Benevolent and Fraternal Society Members in Cornwall:

	1878	1900
Foresters, Ancient Order	4851	7780
Oddfellows, Manchester Unity	2502	4102
Rechabites, Independent Order		3136 (in 1897)
Freemasons	1525	1995

So what did members get for their money? Why did men become Masons? (It should be noted that they had often already satisfied their insurance needs by membership of other benevolent societies.) Masonry offered a range of *socio-cultural* attractions and *economic incentives*:

Socio-cultural (Masonic membership as 'consumption')

Ritual – Masonry offered far more than other societies, especially important were the side orders.

Rank and status – Masonry offered a parallel social universe, and allowed fantasy role play through the ritual and offices.

Respectability – to be a Mason was confirmation of good character and social worth.

Reputation – the partner of respectability – being a Mason was to be of significance in local society.

Recreation – Masonry offered dinners, processions, picnics, balls – social spaces for leisure and entertainment.

Religion – Masonry re-enforced Judeo-Christian beliefs.

Economic incentives: (Masonic membership as 'investment')

Respectability and Reputation – Masonry was the bed rock of business, particularly for men in trade and the professions.

Networking – It allowed people to find partners for profitable business and employment.

Travel and Migration – the example of commercial travellers, miners and mariners who found introductions, support and relief through being Masons both in England and overseas.

Educational Assistance was available for girls and boys.

Additional Insurance was available, particularly for wives and children, in the form of grants and annuities.

Men chose Masonry for the variety of its offerings – for the life enhancing opportunities that it bestowed, rather than the life assuring guarantees of its social and fraternal competitors. Hence it has survived in a changing world where the competitors have all but disappeared.

A study of eight port Lodges in Cornwall shows over 2200 initiated and joining members between 1850 and 1900, of which probably more than 700 were engaged in maritime or maritime related activities. (The percentage is much higher if the Truro Lodges are excluded).

They were:

Master Mariners:	399	Shipbuilders/Shipwrights:	35
Pilots:	41	Ships' Chandlers:	12
Mariners:	39	Ship's Smiths/Carpenters:	7+
Coast Guards/Customs		Shipping Agents/Brokers:	9
Officers:	34	Sail Makers:	7
Ship's Officers/		Tug Owners:	4
Engineers:	18+	Ship Owners:	3

Royal Navy Officers and Non-Commissioned Officers 45

The importance of Masonry to these people is shown in the following correspondence with Grand Lodge. First is a letter dated 2nd May 1856 from James Rhymes, initiated in Falmouth, but taking his 2nd and 3rd in Phoenix III in Sunderland. He desperately needs his Grand Lodge certificate because of his occupation, 'being that of a Ship's Master and

visiting foreign nations, I feel much at a loss not being forwarded my certificate – having been in the coast of Africa ever since I got the 3rd degree.’ This letter is from an address in Aberdeen.

Another letter dated 21st March 1846 from the Lodge Secretary requested the urgent dispatch of a Grand Lodge certificate for Thomas Hiscock, a Master Mariner, initiated November 1845 and passed December 1845, because he is about to sail for the Mediterranean in a few days.

Finally a letter dated 13th July 1882 was sent by the Lodge secretary concerning Bro. Henry James, a member of the Lodge and a Trinity Pilot. ‘Whilst sailing in the Pilot Cutter, he was run down and the cutter sunk by a steamer. Bro. James lost his Grand Lodge certificate in the wreck and urgently needs a new one.’

Thus it can be seen why many men put great importance on being Masons during this period and why they joined, even if they were often unable to attend their Lodge.

FREEMASONRY AND THE THIRD REICH

W. Bro. Will Hamley, P. P. S. G. D.

When we look at the extent of Freemasonry worldwide, it becomes apparent that it is at its strongest in countries that enjoy a democratic constitution. It is seldom, if ever, found openly in dictatorships of either left or right, Cuba being a notable exception. This is because, with its worldwide outlook, Masonry is an anathema to Totalitarian regimes, presenting world views of their own, such as Communism, or to one party states with Nationalist or religious ideologies. It is not surprising therefore that German Freemasonry, well established in the democratic Weimar Republic, was to disappear shortly after 1933 from the Third Reich with the Nazi seizure of power, and from the rest of occupied Europe between 1939 and 1945.

The 1920s saw Germany in turmoil with severe unemployment and galloping inflation. Crippled by reparations, partly occupied after the defeat in World War One and bitterly angry and ashamed, matters were not helped by the succession of short-lived, weak governments of the Weimar Republic. Consequently, many political factions of both left and right were doing battle, not only at the ballot box, but increasingly on the streets. In this extremely unstable environment power tended to go to whichever party applied the most effective bully-boy tactics. In this case it was the National Socialist Party, led by Adolf Hitler. Hence, using the constitutional processes still just at work in the Weimar Republic, Hitler became Reich Chancellor on January 30th 1933, so attaining power constitutionally as had always been his intention. So began the Nazi era of the Third Reich. As to how this new era would develop was already indicated to those who read seriously Hitler's political testimony, 'Mein Kampf', which had been published in 1925.

At that time Germany was served by nine Grand Lodges – three 'Old Prussian' and six 'Humanitarian' – but with little communication between them. The former served nearly 60,000 Masons in some 435 Lodges, and the latter nearly 24,000 Masons in some 180 Lodges. Numbers were already declining, with the Craft under increasing attack and the lack of coordination between the Grand Lodges, so that serious opposition to Nazi demands for closure was not forthcoming. Indeed the Humanitarian Lodges closed as soon as ordered in 1933. The Old Prussians tried to find some sort of accommodation with the new political system before finally capitulating by 1935.

With the new regime's attitude towards Jews already beginning to rear its horrible head, it is not entirely surprising the Old Prussians should try to reach some sort of working arrangement with the Nazis, because they had always refused admission to Jews on the grounds that they were Christian Lodges, with their Craft degrees complimented by Christian degrees. As Masons, of course, they could hardly accept the new

Anti-Semitic doctrines and they would allow Jews, who were accepted into the more liberal Humanitarian Lodges, as visiting Masons. The explanation given for this curious state of affairs was that the exclusion of Jews from the Old Prussian Lodges had nothing whatsoever to do with race but was entirely on religious grounds.

Even if there was some anti-Semitism among some Masons, anti-Semitism itself had a long history, though the linkage with Freemasonry had gained considerable ground since the First World War. With the war going badly in 1918 for example, the Kaiser himself, looking for a scapegoat, claimed there was a worldwide conspiracy against Germany, the participants in which included International Jewry and the Grand Orient of Freemasonry. He failed to recognise that thousands of Jews and Freemasons had been killed or wounded in the ranks of his armies. Innumerable books and pamphlets published after the war drew on anti-Mason feeling, which had already manifested itself before the war. Jews, Masons, Bolsheviks and Jesuits were all part of a world-wide conspiracy blamed for the parlous state of Germany. For a while the pressure was off the Jesuits with Pius XI concluding a Concordat with the Nazis in July 1933, and later off the Bolsheviks with the Treaty of 1939 with Communist Russia.

German Freemasonry was not to be so readily absolved, for the fact that the Craft incorporated some Jewish history and symbols in its rituals was proof enough that the already suspect Masons were part of an international conspiracy. Such ideas were commonplace among the many fanatical Nationalist groups of the time, ideas dismissed by many German Masons as being so ridiculous as not to be worth considering and so the arguments went by default. However, the international Jewish/Masonic conspiracy soon became a staple item in Nazi propaganda, and the phrase appears *ad nauseam* in the speeches of Himmler and Goebbels in particular.

The growing and officially sanctioned restrictions and attacks by the Nazis on the Jews, who were now being seen as partners with Freemasons, led almost inevitably to an erosion in Masonic membership, as the Nazis began to consolidate their power. For example, the Grand Lodge based in Hamburg lost a third of its membership between 1927 and 1932. Such a loss was repeated throughout German Masonry though not entirely due to fear of the threatening storm, but also because many Masons, like the democratic majority of Germans, were initially supportive of the Nazis, who seemed to offer a way out of Germany's many problems. Undoubtedly there was much soul-searching amongst German Masons, and the case is recounted of the young Mason, who, unable to reconcile his Freemasonry with his support of the new National Socialist Party, killed himself, believing that good Germans, who had been Masons, were to become third class citizens. One Freemason who did not search his soul to any degree at first was Hjalmar Schacht, a leading banker, who became greatly impressed by Hitler and who did much to help finance the early Nazi party. Appointed as a reward by Hitler to head the Reichsbank in 1933 he did a

great deal to finance the Nazi war effort, becoming known as Hitler's banker. However, perhaps, the Mason in him reasserted itself, for appalled by the treatment of the Jews and by the crude methods of governing and war making of the Nazis, he eventually joined the Resistance, ending up in 1944 in a concentration camp and acquitted at the Nuremberg War Criminals Trial in 1946.

Whilst Schacht is undoubtedly an unusual case, he does illustrate to some degree the changing attitudes the Freemasons must have had towards the Third Reich – support at first, growing horrors as the evils became apparent, then to the bravest – opposition.

Although the Humanitarian Lodges were open to Jewish members, Jewish Masons were nowhere conspicuous, what concentration there was being mainly in Lodges in large cities. Nevertheless, being unable and unwilling to put up a united front with the Old Prussian Lodges, with whom they were not even on speaking terms, the liberal Humanitarians simply surrendered their warrants and ceased to exist in 1933. The more conservative and nationalist Old Prussian Lodges made various attempts to accommodate the new National Socialist ideals. Emphasising their patriotism and willingness to serve the new Germany, they set about reintroducing a new Christian Order, which had only the faintest resemblance to Freemasonry. Many of their Masonic halls were shared voluntarily with various Nazi groups, but these and other attempts at collaboration were of no avail, so that by 1935 any vestiges of Freemasonry ceased to exist in Germany, except, of course, in the hearts of those who remained true Masons.

The attitude of the Nazis to those who were now former Masons is very interesting. A massive array of files containing details of all known Masons was soon assembled, and a young SS officer just starting his career was placed in charge of the system – his name was Adolf Eichmann. The system was continued to cover all Masons in occupied Europe, long after Eichmann became the unspeakable expert on Jewish affairs. But a decree by Hitler was to have a major impact on Freemasons – those Masons who had joined the party before the Nazi seizure of power in 1933 were allowed to remain Nazi Party members, but could not receive any sort of advancement. Masons who were newcomers to the Party, i.e. those who had joined after 30th January 1933, had to resign from the Party immediately. On the other hand many Masons became leading figures in the underground, particularly in occupied Europe, and quite a few leading Masons were executed or sent to concentration camps. However, apart from Jewish Masons, German Masons, although sometimes put under surveillance and still often regarded with suspicion, were in no way to meet the terrible fate of the Jews.

This can be attributed largely to the attitude of Hitler himself. Apart from just passing references to Freemasons in *Mein Kampf* and the almost obligatory references to the Jewish/Freemason World Conspiracy in some of his speeches, the Führer seemed only really fired up about Freemasons

when considering the Jewish element. In fact, in one of the few instances he is recorded as addressing Masonry directly, he appears almost complimentary, saying, 'our party must be something very similar – an order, a hierarchical arrangement of a worldly priesthood'. Perhaps the fact that, Jews apart, most German Masons were middle class professionals and of the Aryan race moderated his venom.

Himmler too had a fascination with Masonry and was well versed in its organisation, drawing parallels with the rituals and symbols of his brotherhood of the SS to his twisted version of the Craft, with Wewelsburg Castle, the home of SS symbolism, beginning to resemble something of S.S. Grand Lodge. On the other hand, under his auspices, Lodges were plundered and exhibitions set up in cities such as Berlin, Paris and Nuremberg where Masonic artefacts, for example, were set up in an incredibly distorted manner to show Freemasonry's alleged alliance with World Jewry, and to warn a vulnerable public what a danger Freemasonry could be to the new National Socialist Germany and to the Aryan race. The Masonic Museum in Berlin was of particular pride to the notorious Head of the S.S. police, Heydrich, who would take great pleasure in showing visitors through the Great Hall with its glass-fronted showcases, surmounted by national flags, under which were lists of 'the Freemasons of all countries' he would boast, before leading his guests into specially lighted rooms, which gave a most eerie and unflattering impression of Masonic objects, such as jewels and photographs. During this progression Heydrich would regale his guests with the World Conspiracy and show how the S.S. was dedicated to its destruction. Despite killing or imprisoning some leading Masons, seen as direct threats to the State, how frustrated the S.S. must have been by the Führer's ambivalent attitude to Freemasons, some of whom had even become party members! Had it not been for Hitler's decree then undoubtedly the S. S. would have run amok against Freemasonry. How might British Freemasons have responded to this nonsense had we been conquered?

Of course part of Britain did endure a Nazi occupation, namely the Channel Islands. On Hitler's orders this was to be a 'model' occupation, prior to his conquest of the British Isles, which he long wished to join together with the new Reich, as people of a similar racial background. However, model notwithstanding, the island's Freemasonry had to be stamped out. The two Masonic temples on Jersey and Guernsey respectively were looted – anything regarded as valuable or of use to the Nazis Masonic Museum was removed, whilst other material was smashed or burned. This mindless destruction apart, the island's Masons experienced no further attacks. Although high-ranking Masons should have been deported along with the island's unfortunate Jews, this did not happen, largely, it is believed, because the German Commander-in-Chief was sympathetic to the Craft, if not having actually been a Mason himself in the past – as was the case with the fortress Commander in Jersey.

Freemasonry was slow to recover in Germany after 1945, not helped by the eastern part of the country being under the left wing dictatorship of the Communists. Not until May 1958 did German Masonry, aided by the Grand Lodge of England, form the United German Grand Lodge of Germany to bring together those Lodges setting out to revive the Craft since 1945, helped also by President Truman's aid to post war Europe's Freemasonry.

Regimes other than the Nazis and Communists have, during the 20th century been alien to Freemasonry. One example is Franco's Spain. Franco had an obsessive hatred of the Craft, and his regime's setbacks and problems were also due to a world conspiracy – in this case it was a Masonic/Communist one. It is perhaps fitting that Franco's estranged father should have the last word, which is so applicable not only to his son but to Hitler and any other anti-Masonic dictator. Thus says Franco senior: 'What could my son possibly know about Freemasonry? It is an association full of illustrious and honourable men, certainly his superiors in knowledge and openness of spirit.'

Development of the Royal Arch Degree Ceremonies from the Antients, 1723-2009

W. Bro. W. John S. Booton P. J. G. D. (Craft), P. P. G. S. N. (Royal Arch)

The ceremonies and the rituals of the degree of the Holy Royal Arch Chapter of Jerusalem evolved from the original workings practised in the mid eighteenth century and is now, after the latest revisions by Supreme Grand Chapter (2000), a very colourful, but much simplified, ceremony.

It has to be said that for any serious Masonic Research into Royal Arch Masonry, the quality and scarcity of written documentation can only offer a collection of singular facts, which are insufficient to constitute any conclusive evidence of the origin of Royal Arch Masonry. It does, however, point to the Royal Arch being at an embryonic stage by about 1738.

To embrace these changes has taken over 250 years and I propose to take you on a journey that will hopefully fill in some of the missing pieces, and enable you to understand the significance of the Exaltation Ceremony, as practised by Antient Freemasons.

Before embarking on this quest it is important to reflect on the significant progress of Craft Freemasonry of which today the Holy Royal Arch is an integral part. Prior to the formation of the Premier Grand Lodge of England in 1717, Speculative Freemasonry had been active during the late seventeenth century. The first recorded Initiation was that of Elias Ashmole in 1646. However, in Scotland, there is evidence that Freemasonry had been active for many years before, with a bountiful collection of Lodge Minutes to enable the detailed research undertaken by Professor David Stevenson in 'The Origins of Freemasonry in Scotland 1590-1710'. Indeed part of the problem of finding reliable provenance for English Freemasonry was the complete lack of reliable Lodge Minutes. However, in the 1960s, W. Bro. Harry Carr undertook ground breaking research into English Freemasonry, using the Scottish connections.

It is now necessary to consider the introduction of the third degree into English Freemasonry during the period 1723-35. The following passage comes from Samuel Pritchard's 'Masonry Dissected' published in 1730:

'The degree of the Master Mason was introduced to provide the missing link between "The Master Mason", the architect and the senior Fellow Crafts and the elected Master or Worshipful Master or as in Scotland, the Right Worshipful Master of a Lodge.'

The Master Mason degree which was probably introduced into English Freemasonry by the Scottish Masons south of the border and was certainly part of the York Rite.

Remembering that in 1756 the first constitution of the Antients Grand Lodge was promulgated by Laurence Dermott (Grand Secretary of the Antients Grand Lodge) entitled "Ahiman Rezon", a Hebrew phrase often

translated as 'Faithful Brother Secretary' or 'Help to a Brother', prescribed that;

"Antients Freemasonry consists of Four Degrees of which Royal Arch was the fourth, a degree that was certainly more sublime and important than those which precede it, and is the summit and Perfection of Antients Masonry."

This work had been largely copied from Edward Spratt's 1751 Irish Book of Constitutions. Spratt was the Grand Secretary of the Grand Lodge of Ireland. These four degrees comprised the Entered Apprentice, Fellow Craft, Master Mason and Royal Arch.

Dermott's Constitution was to become to the Antients what *Anderson's Constitutions* were to the Premier Grand Lodge.

Laurence Dermott succeeded John Morgan to become the second Grand Secretary of the Antients Grand Lodge of England from 1752 to 1771. He was born in Ireland in 1720, and died in 1791 aged 71. He was installed as Master of Lodge, No. 26, Dublin in 1746, and exalted as a Royal Arch Mason the same year. He joined the London Lodges Nos. 9 & 10 under the Modern Grand Lodge of England for a short period until he took up the Secretaryship of the Antients.

In 1771, when Dermott became Deputy Grand Master, he began informing the Antients Grand Lodge of the proceedings of their Royal Arch, and by 1788 its Chapter Regulations were approved and included in the annual Grand Lodge Circular.

The Moderns had abandoned the Ceremony of Installation as such, and a Fellowcraft/Warden or a Master Mason was just elected to chair the Lodge. It was this abandonment of the Ceremony of Installation by the Modern or Premier Grand Lodge of England that formed the main point of attack by the Antients, and consequentially, in 1751, the Antients or Atholl Grand Lodge was formed. It was known as the Atholl Grand Lodge because the 3rd and 4th Dukes of Athol, father & son, were Grand Masters for 34 of the 62 years existence of this Grand Lodge.

During the period 1743 to 1769 only Past Masters could be Exalted into the Holy Royal Arch.

Faulkner's Dublin Journal in 1743 records a report of a Masonic procession on St. Johns' Day in Winter of the Youghall Lodge, No. 21, which included a Royal Arch carried by two Excellent Masons, presumably Past Masters.

The first record of conferring the Royal Arch Degree in England was at the Crown Inn, Christmas Street, Bristol in 1758. Although this was a Moderns Lodge, it was working the Antients ritual.

However between 1743 and 1752 there were numerous 'sightings' of the Degree being conferred on Past Masters at York, London and Dublin. Coincidentally, this was the same year that the Lodge at Fredericksburg, Virginia, USA, received its Charter from the Grand Lodge of Scotland,

and raised [not exalted] to the Royal Arch Degree three Masons. It was this Lodge which had initiated George Washington in 1753. It is interesting to note that most of the U.S. American Craft rituals were based on the ritual of the Antients.

In 1762, one of the earliest separate Royal Arch Lodges was constituted from the Punch Bowl Lodge at York, whose members were all actors and members of the York Company of Comedians. Later, in 1768, the Royal Arch Lodge became a Chapter and, in due course, became The Grand Chapter of York in 1780. It was not until 1766, that, by a Charter of Compact, the Grand & Royal Arch Chapter of Jerusalem was constituted by the Moderns, but they did not recognise that the Holy Royal Arch was a fourth degree, as the Antients had in their first Constitution in 1756. At this point, the problem for the Antients was having Royal Arch Chapters as an integral part of their ceremonies under their Atholl Grand Lodge and they had no way of divorcing it to form an independent [Antients] Grand Chapter. Indeed the Antients had to wait until after the Union of the Craft in 1813.

During the period from 1751 up to the Union in 1813 the Antients register showed that over 125 Craft Lodges had been constituted, but we need to bear in mind that by 1783 there were only 37 Brethren who were registered as Royal Arch Masons in 12 Antients' Craft Lodges. However if we consider the activities within individual Antients Lodges, the *Exaltation ceremony took place in these Craft Lodges as a Fourth Degree and was not worked in independent separate Chapters!* As the only records available of those Royal Arch Masons at this time were in the Antients Craft Lodge minutes, it questions how many Royal Arch Masons there actually were.

Recorded in the minutes of a Lodge in 1769 meeting in Bolton, Lancashire, four brethren received the Degree of Installed Master and passed the chair in order to receive the Royal Arch Degree, which incorporated the Passing of the Veils ceremony.

The Degree of Installed Master, Chair, Master in the Chair, or Passing the Chair, (under one of those names), or as an Excellent Master or Past Master enabled them to become a member of the Capitular or Royal Arch series of (Cryptic) degrees, which had originated in France prior to 1765, travelled to the USA, and came to England via Ireland.

The French Connection

This was introduced between 1742 and 1749 as the 'Ecosais' or Scottish Cryptic Degrees in a "*Book containing all the degrees of True Freemasonry*" which was written for the Loge Parfaite Harmonie in Mons [Belgium] under the protection of the Marquis de Gages.

After the 7 Years War finished in 1763 it enabled those intellectual French Freemasons who were Officers in the French Army to return home to continue their Freemasonry, which was also very strong in Europe,

whilst others emigrating to America took with them the Royal Arch ritual which was, at that time, in a catechismal form.

In summary, the fact that the Royal Arch Degree was at first restricted to Past Masters of Lodges and was conferred in Chapters attached to Lodges, (as they are in Scotland today), the Installation Ceremony of an Installed Master obviously affected the same individuals, and meant the degrees became related. Although the two degrees were widely separated and of distinct character, the Royal Arch had no interest or participation in the Installation of a Master of a Lodge.

So here is some tangible evidence, although lacking precedents, of the Degree of an Excellent Mason. This now forms the bridge between the doctrine of only allowing Past Masters to be Exalted into the Royal Arch. These qualifications remained until the present password was introduced in the 1834 Ritual revisions.

Now where does the ceremony of an Excellent Master come from?

This degree should not be confused with either Most Excellent Master or Perfect Master degrees. It should be observed that it is not in use in English Freemasonry today, although it is conferred in other constitutions before Exaltation in a Holy Royal Arch Chapter, for example in Israel, France and the USA. In the extended or original working of the Installation Ceremony, the Master Elect is given a pass-grip and password and excluded from the Lodge. The Board of Installed Masters is opened by the Installing Master and the Wardens where other signs and words are conveyed. The Master Elect is brought back before the Board of Installed Masters, where he communicates the pass-grip and password and is then installed in a similar ceremony with which we are all familiar.

Here is the link!

Prior to 1765 the Ceremony of the Veils was known as the Degree of Excellent Master, and the pass-grip and password was the same as the one given to the Master Elect before his Installation!

In Scottish Lodges degrees are conferred in the following order: Entered Apprentice, Fellow Craft, Master Mason, Mark Mason, Excellent Master, Worshipful Master, Royal Arch Comp. Indeed you cannot be exalted in a Royal Arch Chapter in Scotland unless you have been Advanced to the degree of Mark Mason, the Mark Degree being under the jurisdiction of both The Grand Lodge and the Grand Chapter of Scotland. In Scotland the conference of the separate degree of an Excellent Master has not been discontinued, and the Veils Ceremony is still part of their Royal Arch ritual.

It is worth pointing out that as early as 1765 a complete Exaltation Ceremony comprised of two parts – Passing of the Veils Ceremony followed by the Royal Arch Exaltation ritual, which, as part of the same

ceremony, is now only permitted by the dispensation from the Supreme Grand Chapter in the Bristol Royal Arch Chapter workings.

After the French Revolution of 1789 there was considerable political unrest in Britain with calls for electoral reform and the problems of holding seditious meetings, which prompted a number of works attacking Freemasonry as a secret society. In 1799, the Unlawful Societies Act was passed, but the Earl of Moira, Acting Grand Master of the Moderns and John, 4th Duke of Athol, Grand Master of the Antients, had previously made a joint approach to the Prime Minister, Mr. William Pitt, to clear English Freemasonry of the charges and the naming of Lodges of Freemasons established prior to the passing of the Act were especially exempted.

This collaboration between the Antients and Moderns gave the necessary drive towards the Union of the Antients and Moderns Grand Lodges 1813. Article II of the Regulations of the Union states, 'that Pure Ancient Masonry consists of three degrees and no more, viz, those of the Entered Apprentice, the Fellow Craft & the Master Mason, including the Supreme Order of the Holy Royal Arch'. The Union of the Grand Chapter (Moderns) with Antient Royal Arch Masons in 1817 became the United Grand Chapter of England.

The Duke of Sussex presided as First Grand Principal with the rule that the Grand Master & Deputy Grand Master of the Craft should hold office in Grand Chapter as First and Second Principals respectively, and a Chapter must be attached to a Craft Lodge and bear its number, but not necessarily its name. By 1821 the title of Supreme Grand Chapter of England had been adopted.

Post 1834 Ritual Revisions

In the Articles of Union, the Royal Arch was the conclusion of the Master Mason's degree but there were many Royal Arch rituals in use post 1834, mainly, but not exclusively of the Antient Royal Arch, e.g. Aldersgate, Bristol, Complete, Domanic, Metropolitan, Perfect [Leicester Working], Sussex. Many of the Provinces in England & Wales have their own Workings.

One main alteration was that in the Private Opening of the Chapter, which was conducted only by the Principals and Past Principals, the other Officers and Companions remained outside the closed Chapter door. During the mid to latter part of the nineteenth century attempts were made to allow all Companions to be present at the opening, as there was nothing in the ceremony that could not be witnessed by Companions below the rank of Principal, but it was not until 1902 that Grand Chapter conceded the point. In 1962 Chapters were given the option of varying the Installation Ceremony to permit all Companions to be present at the presentation and obligation of the Principals Elect.

However, it is important that we do not to seek constantly for the historical correctness of the apparently missing parts of the Masonic rite or

legends which have been discarded or changed over the last two hundred years. These have not affected the essential nature of the Royal Arch and thereby miss what the Ceremony of the Holy Royal Arch can teach us, viz spiritually to seek for self-knowledge and understand the mystery of His Revealed Will and Word, and to enjoy this colourful and enriching ceremony.

In conclusion, it still remains today as it was envisaged by that great Freemason Laurence Dermott in 1756 – “*The root, heart and marrow of Freemasonry*”.

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**The Mark Province of Leicestershire and Rutland – A
Sesquicentennial Lecture**

W. Bro. Aubrey Newman, P. A. G. D. C. (Craft), P. P. G. J. W. (Mark)

The history of Mark Masonry in this Province has been dominated by three factors -- the men who became Mark Master Masons, the nature of the Lodges, and above all the character of its Provincial Grand Masters. But inevitably it is William Kelly who dominates the early history of the Province, for it was his drive - perhaps equally fair to suggest his ambition - which explains the early appearance of Leicestershire as a Mark Province.

The original establishment of Mark Grand Lodge in 1856 had been followed in 1857 by the appearance of a number of Provinces within the degree. In December of that year it was announced that the Grand Master, Lord Leigh, had set up a number of Provinces in England and Wales - the Province of Berkshire and Hampshire; Kent; Devon; and Surrey. Their Provincial Grand Masters are all interesting characters, Masons distinguished either in the Craft or in the newly warranted Supreme Council. Then, in June 1858, the Grand Mark Master appointed two further Provincial Grand Masters, Lord Carnarvon to be Provincial Grand Master of Somerset and William Kelly to be Provincial Grand Master of Leicester. None of these Provinces existed in much more than name and the suspicion must be that the Degree was 'setting out its stall' more in hope than in fact, that by claiming to have a number of provinces, headed by distinguished men and Masons, the Mark Degree was trying to put itself on the map. All this came about at a time of great agitation in the Craft. There was a significant amount of disagreement with those who were responsible for the governance of the Craft Grand Lodge and discord over policy. The leading members of Mark Grand Lodge were largely dissidents who had rallied to the new Order, and their complaints against the way in which the Craft was organised were reflected in the new organisation.

All this suggests that William Kelly's position was indeed most anomalous. He was far from being as eminent in Masonry or even in society as his fellow Provincial Grand Masters. His early days and family history are obscure. Masonically he had only just become Deputy in the Province to Lord Howe in both Craft and Chapter, and he was certainly not as involved as some of the other new Mark Provincial Grand Masters in the other Degrees associated with Freemasonry. Even the circumstances of his becoming advanced into Mark Masonry were a little unusual. Whilst most of the other leading members of the Degree had been associated with Bon Accord or one or other of the original founding Mark Lodges, Kelly and some of his local associates chose to be advanced into Newstead Mark Lodge, a Lodge which had declined the invitation to be associated with the new-fangled Mark Grand Lodge in London. Thereafter instead of Kelly and his friends inviting Newstead to establish a daughter Lodge in Leicester they approached London, as a result of which not only did Kelly

secure warrants for the establishment of two Mark Lodges in Leicester but he received a Patent of his own appointment as Provincial Grand Master, at a time when neither of his two new Lodges had even been consecrated. He had even been appointed Provincial Grand Master before his own status as Mark Master Mason had ever been formalised. Brethren, have a look at his Mark Mason's Certificate on display in the Masonic Museum here in Leicester. This certificate is dated 14th August 1858, nearly two months after his appointment as Provincial Grand Master. Clearly there are a series of irregularities, but the suggestion must be that somebody in London felt a need for a certificate of some sort to support Kelly's Patent of appointment as Provincial Grand Master and that is why this document was thus cobbled together.

At all events, by the autumn of 1858 the Province was in full swing; its two Mark Lodges had been consecrated and there was a stream of candidates waiting for advancement. Yet within three years the Lodges had virtually gone into suspense. His Memoirs, written some thirty years later, put the blame for the gap in the progress of these two Lodges on the successor Masters but this is more than a little disingenuous, for not only had the two Lodges fallen into desuetude, but the Province had done so as well. In these years there were no meetings held of Provincial Grand Lodge, no appointments were made to the various offices of Provincial Grand Lodge, and there is even a gap in Kelly's Patent as Provincial Grand Master. It had expired in 1861 and not been renewed. It was clearly wrong of Kelly to have put all the blame on his successors in the two Lodges in Leicester.

However, seven years later, in January 1868, Kelly sent out a circular letter to all interested Masons in Leicester, calling for a meeting to discuss the future of the Mark Degree in the Province, and in June 1868, at the next half-yearly communication of Mark Grand Lodge, there was an official announcement by the Grand Master:

In the Province of Leicester the Degree, after giving good promise of success, has for some time been in abeyance. Recently, however, revival has taken place and the Degree is now being worked most efficiently — large numbers of influential Brethren have been admitted — and there is every reason to believe that under the able guidance of Bro W. Kelly, it will flourish to a greater extent than ever. The Grand Master has renewed the Patent of Bro Kelly as R W Prov. G Master of Leicestershire, having expressed the greatest pleasure and confidence in entrusting the rule of the Province to the well-trying experience of that distinguished Brother.

Thereafter the Province prospered, and the best illustration of its progress is the growth of the various Mark Lodges in the Province. The original Fowke Mark Lodge continued to meet in Leicester, and after a history of meeting in various towns Howe Lodge finally settled down in

Loughborough. A third Lodge, in Hinckley, was recognised in 1870 as being 'Time Immemorial' and given the number 30, while a fourth Lodge, Simon de Montfort, No. 194, was warranted and consecrated in 1876.

Kelly's Patent was regularly renewed and clearly Leicester had become recognised as virtually his private fiefdom. Indeed, the practice developed that whenever his Patent was due to expire Provincial Grand Lodge made a formal recommendation to London that he should be reappointed, often enough a resolution moved on Kelly's own initiative. In 1879 the Province went through a remarkable period of transformation and Kelly began the process by which in effect he invented his own new Province. In May of that year Lodges were established in Northampton (the Simon de St Liz Lodge, No. 245) and in Derby (The Duke of Connaught Lodge, No. 246). Kelly had been involved in the petitions which had led to the establishment of these Lodges, and it was Kelly who undertook the ceremonies of their consecration. It was almost as a consequence that his Patent bore the following additional endorsement:

By order of the Most Worshipful Grand Master Lord Skelmersdale dated 1st October 1879 of which a copy was sent to you on 6th October the Simon de Liz Lodge No. 245 at Northampton and the Duke of Connaught Lodge No 246 at Derby are hereby placed under the role and jurisdiction of the Right Worshipful Brother the Provincial Grand Master of Leicestershire until further notice.

He now acted as if he had been given authority over a much wider area. In 1880 he summoned a meeting in Leicester of what he now termed 'the Provincial Grand Lodge of Leicestershire, Northamptonshire, and Derbyshire' and appointed a leading Derbyshire Mason as Deputy Provincial Grand Master. Equally, in 1886, having given permission for one of the Lodges in Leicestershire to meet in Oakham in Rutland, he wrote:

I have been in communication with the Grand Mark Secretary on the subject of a proper Seal, and it has been suggested that as the County of Rutland has just been brought into this Province, we should adopt the arms of Leicestershire, Northamptonshire, Derbyshire and Rutland on a keystone quarterly surrounded by the names of the four counties.

There is however no official recognition by Mark Grand Lodge of this new status. His Patent with its regular renewals, signed by or on behalf of the Grand Master, bears no trace of his being Provincial Grand Master of anywhere other than the county of Leicester, while the official records of his attendances at Mark Grand Lodge describe him under a variety of titles. In December 1883 he is noted as Provincial Grand Master for Leicestershire, while in 1884 and 1885 he was noted as having been present as Provincial Grand Master for Leicester. In August 1884 he presented his

apologies as Provincial Grand Master for Leicester, Northants, and Derbyshire, while in December 1884 the apologies came from the Provincial Grand Master of Leicester. Indeed it was only on his last renewal in 1893 that the Minutes of Grand Lodge announce that he had been renewed as Provincial Grand Master of Leicestershire, Northants, Derby and Rutland, although even then that title does not appear on the patent itself. Not only did he call himself Provincial Grand Master of the Province of Leicestershire, Northants, Derbyshire, and Rutland but he had also had regalia made for this Province of his. His Apron as Provincial Grand Master bearing that title is still on display in the Museum here in Leicester and the Provincial jewels of his regalia, distributed among the successor Provinces, are still in use.

The suggestion must be made that there were those in London who were unhappy at these developments but unwilling to take action to change them during Kelly's lifetime. The moment that his death was announced in Mark Grand Lodge it was also announced that the Province of Leicestershire, Northants, Derbyshire, and Rutland had been dissolved. Derbyshire was erected into a Province on its own, while Northants was joined with Huntingdon and Bedford into another new Province. The remainder Lodges were formed into a Province of Leicester and Rutland. This however was not regarded as a new body but was still listed under its original date of establishment of 1858. The ostensible reason for the changes was the size to which the Province had grown but that must be regarded as a fudge. There were other Provinces with many more Lodges coming under a single Provincial Grand Master. Kelly's Province had eleven Lodges, but Lancashire had 36, Kent had 20, and even Hampshire and the Isle of Wight had 13 and there was no suggestion of splitting up those Provinces.

A further change was made in the way on which the Provincial Grand Master was chosen. On Kelly's death the acting Provincial Grand Master made an announcement at a special meeting of Provincial Grand Lodge: *'Having understood from high authority that no discussion was permissible in respect to a successor to our late Provincial Grand Master he would recommend each Lodge to meet privately and nominate one.'* Fowke Mark Lodge then hosted a meeting at which the Masters and members of the four Leicester Lodges 'respectfully' nominated Samuel Partridge to be Provincial Grand Master. No attention was paid to this nomination, and Mark Grand Lodge announced that the new Provincial Grand Master was to be the Earl of Euston. This was the bringing of the big guns into the Province with a vengeance, for Lord Euston's Masonic career was indeed notable. At the time of this appointment as PGM of Leicestershire and Rutland he was already one of the leading Freemasons in England. A member of thirteen Craft Lodges, and Master of five of them, he was also member of two Chapters. In the Craft he was Provincial Grand Master of Northamptonshire and Huntingdonshire and he was also Grand Superintendent of the Province of Northamptonshire and Huntingdonshire. He was especially eminent in the Mark Degree. He had

originally been advanced into the Simon de St Liz Lodge (which of course was then under the supervision of William Kelly) and then joined a number of other Mark Lodges, including the Grand Masters' Lodge. More specifically he had been a Grand Warden in Mark Grand Lodge in 1888; Deputy Grand Master in 1890; and in 1893 had been appointed Pro Grand Master. When he was appointed Provincial Grand Master of Leicestershire and Rutland he was also appointed Provincial Grand Master of the new Province of Northampton, Huntingdon, and Bedford. He held other high offices in other Masonic Degrees and Orders. With other aspects of his life we are not here concerned.

Clearly Lord Euston was not, and could not be, as strongly local a PGM as Kelly had been, although through his membership of the Simon de Liz Lodge he was already a member of this new Province of his, and indeed had earlier served William Kelly as his Senior Grand Warden. As Pro Grand Master under both the Prince of Wales, and later His Royal Highness the Duke of Connaught, he was heavily involved in the day-to-day running of the Order. Nonetheless Lord Euston fulfilled his duties as Provincial Grand Master, and the Minutes of Provincial Grand Lodge show his regular appearance at its meetings until his final illness made it impossible for him to preside. Nor was he lacking in recognising some of the other responsibilities of his office. For example, in 1901, he presented Provincial Grand Lodge with what the Minutes describe as a 'very handsome' Provincial Banner. On the other hand there could hardly be said to have been substantial developments in the Province during this period. When he came into office there were four Mark Lodges and the annual report for 1896 indicated that there were then one hundred and sixty-eight Mark Masons in the Province. At the time of his death there were five private Mark Mason Lodges with a total membership of two hundred and thirteen.

Lord Euston died in 1912, in office still both as Provincial Grand Master and as Pro Grand Master. Provincial Grand Lodge noted his death with regret, while Grand Lodge reported: *'We shall never cease to remember him for his kindness, genial presence, his broad and politic view of all matters submitted to him and we will never forget that we have lost one who was a firm friend, a faithful brother Mason and a true gentleman.'*

There was to be one last attempt by the Province to assert a formal right of nomination for the Provincial Grand Master. On 18 June 1912 on the death of Lord Euston, the Provincial Grand Lodge formally proposed

We, the Mark Master Masons of Leicestershire and Rutland, in Provincial Grand Lodge assembled, do most respectfully recommend to his Royal Highness the Grand Master (for the office of Provincial Great Master) our very worthy Brother William Jesse Freer, . . . as a Brother of position, eminence and ability, having rendered long service to the Order as 'Deputy' to the late Provincial Grand Master.

In fact Jesse Freer was appointed, though there is no evidence to suggest that it was directly on the basis of this recommendation, but thereafter there is no evidence from the Minutes of Provincial Grand Lodge of any such move being put forward for any of his successors. The Minutes of Provincial Grand Lodge thereafter record the Installations of successive Provincial Grand Masters or Proclamations of the renewal of Patents, but the suggestion that that body could openly make a nomination for formal approval by Grand Lodge in London was no longer part of the established order of things.

Freer was the first of a series of Provincial Grand Masters chosen from within the ranks of the Province itself. This change was of considerable importance for the Province. Comparative outsiders, with a great deal of other responsibility outside the Province, would inevitably have had to pass over a considerable amount of the Provincial work to their deputies. Clearly Euston had been appointed from outside precisely to bring order and discipline to a Province which had, in many ways, 'got out of hand', but once that had been done his successors were the better able to give effective guidance to the Province from inside and to impress their own personalities upon it. Their long acquaintance with the Province, the more so since they had previously held high office in Provincial Grand Lodge, gave a considerable degree of continuity and cohesion to their conduct of its affairs. They were all engaged in local industry or business, and they reflect the ways in which Leicestershire itself was prospering economically, hosiery, boot and shoe manufacturing, textiles in general.

William Jesse Freer was Provincial Grand Master of Mark Master Masons of Leicestershire and Rutland from 1912 till 1932; previously he had been appointed Deputy PGM by Lord Euston, having before then been Provincial Senior Warden. He died, still in office, in 1932, and was succeeded by Sir Frederick Oliver who was beyond doubt one of the outstanding Masons in the Province of his day. A prominent local businessman, he had originally trained as a solicitor, before entering the family's business of a retail shoes chain. He was also a distinguished soldier during the First World War. He had been appointed Grand Superintendent of the Royal Arch Province of Leicestershire and Rutland in 1921 and Provincial Grand Master of the Craft in 1928. Sir Frederick Oliver was Provincial Grand Master of Mark Master Masons of Leicestershire and Rutland from 1932 till 1939, previously having been Deputy PGM. He held all three offices until his sudden death in 1939, just before the outbreak of the Second World War.

George William Hunt was Provincial Grand Master of Mark Master Masons of Leicestershire and Rutland from 1939 till his death in 1954. Like his predecessors he had previously served as Deputy PGM. Born in 1880, he entered his father's shoe manufacturing business and became prominent in the British Footwear Manufacturers Association. Masonically he was also Grand Superintendent and Deputy Provincial Grand Master of the Craft, and held high office in the Order of the Red Cross of Constantine, in the Ancient and Accepted Rite, and in the other

Orders practised in the Province as well as in the Royal Order of Scotland. One who knew him described him as 'a maker of eloquent and voluminous speeches' and commented further: *'In his vigorous days his personality and supreme confidence, his voice and his enthusiasm were assets which proved useful to every Masonic body of which he was a member.'*

He was succeeded as Provincial Grand Master by Albert E Bambury, who had previously served for many years as Grand Secretary for the Mark Province. Bambury was Provincial Grand Master from 1954 until his retirement in 1966, when he was succeeded by Right Worshipful Brother John E. Foister. These were years of expansion in the Province, and there is a comment on their work by their successor, Reginald Reader, who was Provincial Grand Master from 1988 until he retired on reaching the age of 75 in 1995. He wrote in 1995:

Referring to our year book, you will see that the number of Mark Lodges increased from 7 to 12 in the years from 1946 to 1951, when ... R. W. Bro. Hunt was the P.G.M. and R. W. Bro. Bambury his Secretary. No doubt after this large extension R. W. Bro. Bambury and R. W. Bro. Foister were fully engaged in building up the numbers in these Lodges and I have tried to carry on that work. It is my firm belief that a Province is much happier with 12 strong Lodges than a few more weaker ones. I have seen year books of other Provinces, ... where Lodges have been unable to fill all the offices. However, with one or two Lodges now having large numbers, my successor may feel that the time is now ripe to think of another Lodge or two. That is one of the easier problems he will have to face.

In this final Report to the Province R. W. Bro. Reader went on to suggest a possible verdict on his own period of office:

I wonder what the future historian will say about my seven years as tenure of this office. I hope that he will be kind to me – if he was to say 'during those seven years, very little happened but numbers did increase. He was thought of as a decent fellow and all the Mark Masons enjoyed themselves during this period'. Then Brethren I shall look down on him – not up at him I hope – and smile, thinking I marked reasonably well."

In fact he will go down on the record as much more than that. He restored a great deal of high morale into the Province, insisting that the Degree had to be re-invigorated and that its members had really to enjoy their Masonry. He insisted on raising the standards of ritual and introducing a practice whereby each year Provincial Grand Lodge made an official visit to one of the Lodges in the Province, thus giving encouragement to its members and thus assuring them that they were not being ignored. His reputation remains very green among those members who served under him.

It would be inappropriate to offer any comments on either the immediate Past Provincial Grand Master Michael Herbert or on our current PGM, R. W. Bro. Anthony Morris, one of them is President of the Board of General Purposes and as such is an individual of considerable power and authority, while it is almost treasonable to contemplate anything short of perfection of a reigning Provincial Grand Master.

In preparing even a short account such as this there are two problems facing the Historian who is called upon to comment upon contemporary or near contemporary events. One is the difficulty in trying to assess what particular events a future age will regard as being significant. It will be easy in a hundred years time for our successors to wax lyrical and indignant at our inability to see how important such and such a development was. Under these circumstances your Historian must try and gaze in a crystal ball backwards, as it were. A further problem is that sometimes there is nothing really to be said. There is an old saying that '*Happy is the country that has no History*', but nothing is said about the plight of the Historian who has nonetheless to prepare the official account of these years. There is one remark which, in one form or another, appears in virtually every report from the Committee of General Purposes for the Province from even before the death of William Kelly: *The Report of your Committee is necessarily brief. The chief characteristic of Mark Masonry in the Province is its uneventfulness.*

This is not intended as a history of the Province. But this lecture was written and is now offered to mark the period of 150 years of the Province and above all for us all to recognise the efforts of all the Provincial Grand Masters who brought the degree to Leicester and have helped to bring it to its present heights.

**Address at the
Carol Service attended by Freemasons of the Province of
Leicestershire and Rutland on 14 December 2008.**

W. Bro. Rev. Canon Michael Wilson, Dep. G. Chaplain.

There are big mysteries and little mysteries. A little mystery (as yet unsolved) is the name of the upmarket strong mints the Assistant Provincial Grand Master has at ceremonies. I shall investigate. But the big mystery we all approach is Christmas. I have a sneaking admiration for 84 people in our nation. These 84 stalwarts filed their annual on-line tax return last Christmas Day. They obviously have the secret of how render to Caesar the things that are Caesar's. What they render to God remains yet another mystery. While 2.7 million people attended an Anglican Church service in this country, it is estimated that 3.5 million of our fellow country-people devoted a significant part of Christmas Day to shopping on-line.

It is this sort of Christmas, to all external appearance devoid of overt worship of Almighty God, that has given rise to what some local authorities like to call "an appropriate Christmas". Such dispiritment prompts some schools to put on a nativity play "with a difference". The "majority" Christmas is held to be full-on turkey, "cool" presents, slightly cheaper crackers (due to "credit crunch") and family truces. Aimed at edifying "fun", "nativity plays with a difference" aim, not to make children and parents specifically "Jesus Christ aware", but instead more socially aware and "issues aware". A recent cartoon depicted carol singers on the threshold of an open door with the wife saying to her husband (cowering in his armchair): "there are non-specifically-Christian seasonal-song-singers at the door". This sort of thing may herald the Archangel Gabriel being ditched for the Winterval "Big Issue" Seller. Mary and Joseph, the Christ-child, the shepherds and the kings could become appropriately re-identified.

Seeing this trend, one parent of Hindu faith found himself campaigning to put Jesus Christ back into Christmas at his daughter's nursery school. Most of the little children were in tears when they heard of their nativity play would not be traditional but a play "with a difference". Even though the majority there were not from Christian backgrounds, parents felt there were many cultural, and even religious factors, linking them to the Christmas story. Everything happened in the Middle East. The Wise Men came from further East than that. The mystery of God in the Christmas narrative resonated strongly. With 90% of the nursery children from ethnic minorities, they were all looking forward to taking part in their traditional Nativity Play. The ultimatum was a threat to go to the press to say that the hearts of a whole cohort of two and three and four-year-olds were being broken by political manipulation.

This kind of untoward politicisation of Christmas is a symptom of how many national institutions (as the jargon goes) lose their core purpose and concentrate on displacement processes and activities. They differentiate

their accumulated validity and worth into a host of devalued and sometimes competing fragments. People of faiths other than Christian do not see Christmas and the Christmas story as offensive nor an embarrassment. False and patronising sensitivities make people angry. It is all epitomised in the slogan “Season’s Greetings”. Faith does not require supplanting by a “social issues” Christmas, nor do other religious festivals need this inappropriate treatment. The faith communities in Leicester respect each other and respect each other’s festivals so much that there is no need to be embarrassed. Perhaps Christian communities here can reach the level of religious and social confidence that demands a salvo of huge fireworks in celebration. It has not happened yet. A very happy and OVERT Christmas to you all.

**Address at the Funeral of
W. Bro H. (Bert) Tassell, P. D. G. Swd B. (Craft), P. G. Supt.
(Royal Arch)
4 November 2008.**

**W. Bro. Rev. Canon Michael Wilson, D. G. Chaplain (Craft),
P. P. G. S. N. (Royal Arch)**

Colossians 3:1a – “So if you have been raised with Christ, seek the things that are above, where Christ is.”

In our thanksgivings to God for Bert Tassell, the two readings - the familiar words from Ecclesiastes - and the Easter words of St. Paul's letter to the Christians at Colossae - embrace the largest spiritual and religious spectrum any one could envisage, the Hebrew Preacher of “Vanity of vanities, all is vanity” coupled with the our sharing the eternal glory of God for ever through Jesus Christ.

The Hebrew Preacher of Ecclesiastes was, in the recent words of the Chief Rabbi, Sir Jonathan Sachs, “a victim of affluenza”. He had too much. He self-confessedly possessed everything materially and socially that was humanly meant to bring him happiness in this world. And yet, the more he acquired, the more pointless life came to mean. The Preacher speaks of the golden time of youth and opportunity. Then he dwells on the inevitable processes of mortality. What we hear in translation is “vanity”, or “meaningless, empty, pointless and futile”. But the Hebrew word “hevel” literally means “short, shallow breath”. It is all a trouble of translating a Hebrew word that has no equivalent elsewhere. So, for the Hebrew Preacher, life is but a fleeting breath, vulnerable, fragile and brief. He is talking factually of the reality of life and death. It is our spiritual response towards God and our fellow mortals in these circumstances that is the stuff of life.

Very few people these days want to be reminded that they are mortal. Knowledge of our mortality can be handled in two ways. The first way the Hebrew Preacher conjures with is that knowledge that he will die takes all meaning out of living. Why have aspirations in this world if one day we shall inevitably leave all of it behind? Be there joy or suffering, good or evil, nothing really matters. We all go to the same end. But then a life-changing thought occurs to him. What would happen if we did not die? What would happen if there were no such thing as time on earth? If we were literally immortal? There would be no landmarks in life, no urgency, perhaps even no love. And suffering might never end. Life would be a featureless continuum with no framework to contain and interpret things. So he advises famously, “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh in when thou shalt say I have no pleasure in them.” There needs to be our final earthly “exodus”.

He realises that celebrating life itself is our highest calling under God. Wealth, possessions - even reputation - are substitutes for real living. He

calls to mind the adage “Whoever loves money never has money enough”, and he comes to know that “there is nothing better for people than to be happy and to do good while they live”. He looks on life as a shortness of breath and that knowing this is the condition of being happy on earth and under God. Happiness lies in being, not in having.

Jesus was very much aware of this authentic Jewish teaching. He had been raised on it from early childhood. But Jesus brought these awarenesses and experiences of mortal life from a “dead end” (as it were) to a new crossroads by his own endurance and experience of death – a new human achievement when cradled at the last breath in the loving hands of God. A death is a crossroads – a place of meeting, a place of parting, a turning-point, a re-ordering of relationships. Jesus’ death inaugurated the most powerful testimony to love and self-sacrifice ever made on earth. His cross brought the world’s life new insights and perspectives to live by – such was their transfiguring nature and impact. In Jesus, God took this world of suffering and death into his eternal glory.

Bert’s godwardness and his life’s witness has been undertaken in faith, faith in Jesus Christ, faith in God his heavenly Father, and faith in God’s Holy Spirit – the Spirit that gives breath to all on earth. In his dying and in his resurrection Jesus took our experiences and awarenesses of what it means to be made in the image of God to a new cross-roads – to view the farther horizon of what God has in store for those who come to believe and trust in him. The impact of Christ’s resurrection two thousand years ago changed the framework of the world’s business. The discovery of the empty tomb, the encounters of the risen Jesus by those who loved him and the uncanny, rushing breath of the Day of Pentecost transformed people’s lives.

This included St. Paul who emerged from being a persecutor of Christians into one of their foremost advocates and apostles. The message is: Death does not negate life. Life does not stop at death. The death and resurrection of Jesus Christ bring glory and eternal value to all we are engaged in now. “If you have been raised with Christ, seek the things that are above, where Christ is.” In all he has done and achieved, Bert has been faithful to raised ways of being human and raised aspirations for himself, his family and all who came within the circle of his daily living. Life’s authentic qualities, listed in the Second Reading, have been endemic in Bert’s heart and mind and prayerfulness.

The Wellingborough boy and man imbued with a sense of English community and cricket. The loving husband of Mary and the family man. Always the man of discernment and sensitivity, of trust and loyalty. The man for whom friendship and companionship mattered at the core of his being. Bert cared for others and was able to receive care. And here I pay on everyone’s behalf a tribute to Rowena. We give thanks for Bert the encourager of so many in his working life, in his friendships and associations – particularly his fellow-Masons in his leadership of the Royal Arch. He knew God as personal in Christ as creative, sustaining and fulfilling mystery. God’s loving and progressive revelation has been real to

him and he has constantly been made mindful of all this in those well-known three encounters of the Hebrew Testament: to Abraham, to Moses, to King Solomon – together with the active hope of life's rebuilding through Jesus Christ in the heavenly places.

On behalf of all I express the assurance of love and prayers to Charles and Harriet and their family, as we commend Bert to the love of God for ever. St. Paul calls the risen Christ "our life" and looks forward to us all "being revealed with him in glory". This is the "long home" after our "short breath" of mortality. Let us rejoice before God for Bert and for each other.

LODGE TRANSACTIONS

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

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

NOTE ON TRANSACTIONS

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

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

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

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

The Lodge of Research No. 2429 and the Provincial Library and Museum have a continuous research project into Masonic activity in the Regiment. The Editor, on behalf of the above, would like to be informed of the whereabouts of any original material either for purchasing, photographing, or copying. Any gifts would also be gratefully received.

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