



Leicester

**The Lodge of Research
No. 2429**

Transactions 2009-10

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EDITORIAL

This year has again seen good attendance at meetings and a series of interesting and instructive papers delivered by our own members. Since two of them referred to the Holmes Temple at London Road, Leicester, two meetings were held in this magnificent room.

2009–10 has been twelve months of anniversaries for the Province and so it is fitting that the papers in this volume reflect this. In October 2009, Ferrers and Ivanhoe Lodge, No. 779, celebrated 150 years and a copy of their Lodge History appears in this volume. It was in 1910 that the present Freemasons' Hall was consecrated by the Pro Grand Master, M. W. Bro., The Lord Ampthill, just six weeks after the consecration of St Martin's Lodge, No. 3431. (A copy of the oration delivered at their Centenary Meeting is also in this volume, as is the oration delivered at the Centenary Meeting of Wyggston Lodge, No. 3448.) Loughborough has seen 175 years of speculative Freemasonry, and a paper delivered at the March meeting of the Loughborough Lodge of Installed Masters, No. 8312, is reproduced here. (The meeting was attended by at least one member of every Lodge and every degree which meets in the town, the Rancliffe Lodge, No. 608, being represented by the V.S.L., borrowed from Howe and Charnwood Lodge, No. 1007, for the evening.)

Continuing with the tradition of printing papers from degrees outside the Craft, there are papers in this volume on the Holy Royal Arch and Royal Ark Mariner degrees.

It is now an acknowledged fact that there are many papers delivered at many Lodges throughout the year. Much time and effort goes into their production and delivery. It is to be hoped that they do not disappear off the face of the earth, and as Editor I am always willing to receive copies of them for possible publication, so that more Brethren can make their 'daily advancement in Masonic knowledge'.

The Lodge of Research, No. 2429

Officers 2009-2010

Worshipful Master

BRO. WILLIAM G. DAWSON (P. M.)

BRO. RALPH LEEK (P. M.)	Senior Warden
BRO. BRIAN E. HEAD (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. DONALD A. PEACOCK (P. M.)	Senior Deacon
BRO. DAVID J. HUGHES (P. M.)	Junior Deacon
BRO. MICHAEL A. ROBINSON (P. M.)	Assist. Director of Ceremonies
BRO. M. DAVID M. PARKES-BOWEN (P. M.)	Organist
BRO. MICHAEL WILSON (P. M.)	Assistant Secretary
BRO. DAVID J. WALTERS (P. M.)	Inner Guard
BRO. C. DAVID CROKER (P. M.)	Steward
BRO. PETER C. KINDER (P. M.)	Tyler

Immediate Past Master

W. Bro. A David Herbert

Master Elect

W. Bro. Ralph Leck

Treasurer's Address

'Tanglewood', 35 The Oval, Oadby, Leicester, LE2 5JB

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Secretary's Address

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Editor

W. BRO. DAVID M. SHARPE

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



Portrait of the Master, V. W. Bro. William G. Dawson P. G. Swd. B.

BIOGRAPHY

V. W. Bro. William G. Dawson was made a Mason in the Lodge of the Flaming Torch, No. 4874, in December 1966, and was Worshipful Master of the Lodge in 1981. In 1981 he joined the Old Oakhamian Lodge, No. 8033, and was Worshipful Master in 1993. In 1968 he became a member of the Correspondence Circle of the Lodge of Research, No. 2429, and was elected a full member in 1993. In Provincial Grand Lodge he was appointed Prov. Dep. G. D. C. in 1987, and the following year was appointed Provincial Senior Grand Warden. In Grand Lodge he was appointed P.A.G.D.C. in 1980 and was promoted to P. G. Swd. B. in 2007.

V. W. Bro. Dawson was exalted in the Chapter of the Flaming Torch, No. 4874, in 1971, and became First Principal in 1984. He is also a member of the Leicestershire and Rutland Chapter of Installed First Principals, No. 7896, and was First Principal in 2006. In Provincial Grand Chapter he was appointed Registrar in 1987 and became Scribe N. in 1990. In 1992 he was appointed Deputy Grand Superintendent, and was invested as Grand Superintendent of the Province of Leicestershire and Rutland in 1996, an office he held until 2007. In the Supreme Grand Chapter of England he was appointed D. G. St. B. in 1990 and P. G. Soj. in 1993.

He joined the Knight of Malta Lodge of Mark Master Masons, No. 30, in 1995. In the following year he became a Founder Member of Multum in Parva Lodge of Mark Master Masons, No. 1775, and was appointed

Worshipful Master in 1997. In 1996 he joined the Knight of Malta Lodge of Royal Ark Mariners, No. 30, and subsequently became Commander in 2006. He was appointed P. G. J. D. in 2004.

V. W. Bro. Dawson became a member of The Red Cross of Constantine in 1982, and was appointed Sovereign of the Byzantine Conclave, No. 44, in 1992. He was appointed to the rank of Past Grand High Chancellor in 2007.

V. W. Bro. Dawson is a member of the Rothley Temple Preceptory and Priory, No.152, and in 2007 joined the St. Margaret's Chapter Rose Croix, No. 92.

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-eighth meeting
was held on
Monday 23rd November 2009.**

Those present were W. Bro. A. D. Herbert, W. M., V. W. Bro. W. G. Dawson, S. W., and W. Bro. Ralph Leek, J. W., eleven Officers, seven full members, twenty-eight members of the Correspondence Circle and five visitors. A total attendance of fifty-four.

W. Bros. A. Baker, R. Reeve, P. Wallace and D. Highton and Bros. J. Clarke, J. Kinder, P. Richards and H. Gill were elected to membership of the Correspondence Circle.

The Master Elect, V. W. Bro. William G. Dawson, was presented by the Director of Ceremonies, installed by W. Bro. A. David Herbert and proclaimed in the three Degrees.

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

“Leicestershire and Rutland Freemasonry and the Territorial Army, 1908–2008.”

The brethren afterwards met together for refreshments and conversation.

**The Four-hundred and eighty-ninth meeting
was held on
Monday 25th January 2010.**

Those present were V. W. Bro. W. G. Dawson, W. M., W. Bro. R. Leek, S. W., W. Bro. B. E. Head, J. W., thirteen officers, six full members, fifteen members of the Correspondence Circle and no visitors. A total attendance of thirty seven.

Bro. N. Hancock was elected to membership of the Correspondence Circle.

The Lodge then received a paper from W. Bro. Brian Head entitled: “Leicester Freemasonry, 1906–1910: a Period of Dissent yet Consolidation.”

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 ninetieth meeting
was held on
Monday 29th March 2010.**

There were present V. W. Bro. W. G. Dawson, W. M., W. Bro. R. Leek, S. W., W. Bro. B. E. Head, J. W., eleven officers, five full members, twenty-two members of the Correspondence Circle and two visitors. A total attendance of forty-three.

Bros. J. M. Andrade da Siva, S. Skidmore and P. A. A. Wills were elected to membership of the Correspondence Circle.

The annual election resulted as follows:

W. Bro. Ralph Leek	Master Elect
W. Bro. Roger Pipes	Treasurer

The Lodge then received a paper from W. Bro. Alfred Sharman entitled: "Art and Architecture in Freemasonry."

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.

Leicestershire and Rutland Freemasons and the Territorial Army 1908–2008

V. W. Bro. William G. Dawson P. G. Swd. B.

There has been a long tradition of links between Leicester Freemasonry and the Volunteer Forces. In 1761, for example, the Leicestershire Militia was called on for service (embodied) and its officers took the opportunity of forming a Lodge of Freemasons, Lodge No. 87. With the Peace of Paris (1783) the Militia was stood down and it must be supposed that the Lodge then ceased to operate.

In 1908 the government of the day introduced the new Territorial Army Force Act. This Act was the result of the participation in the South African War (1899–1902) of the Yeomanry and Volunteers, which indicated a new level of military involvement for the part-time soldier.

As already mentioned, Leicestershire and Rutland had a long and proud record of involvement in part-time military service. Both counties over the years had produced volunteer numbers higher in relation to the population numbers than most counties in England.

Recruitment for the new Territorial Force did not run a smooth course for a variety of reasons, but the tradition of voluntary service in both counties saw numbers increase at a faster rate than most other counties. The establishment for the two counties was 111 officers and 3090 other ranks spread among 8 different units, comprising Yeomanry, Infantry, Field Ambulance and Army Service Corps.

At the time of the introduction of the T. A. in 1908 the Masonic Province of Leicestershire and Rutland consisted of seventeen Lodges, based in all the present Masonic centres in the Province.

Notable names in the province in the T. A. included W. Bro. Jesse Freer of the Rutland Lodge, No. 1130. He already had a long period of service in the old volunteer force. The Duke of Rutland, a member of Howe and Charnwood Lodge, No. 1007, in Loughborough, was Lord Lieutenant of Leicestershire, and he had a particular responsibility to the sovereign to assist recruitment and training of all T. A. units within the county. He was chairman of the T. A. Association for the county, the body responsible for overseeing and assisting all units within the county.

Other well known names in the Craft were W. Bro. George German of Ferrers and Ivanhoe Lodge, No. 779, in Ashby, and W. Bro. Frederick Oliver and Bro. George Bouskell, both members of Albert Edward Lodge, No. 1560, in Leicester.

In 1913, the year that R. W. Bro. Edward Holmes was installed as P. G. M., there were nineteen Lodges in the Province. His deputy was W. Bro. Frederick Oliver, who was serving with the 4th Leicestershire – the City T. A. Infantry – Battalion.

The terrible loss of life in the Great War saw Leicestershire and Rutland Yeomanry and Territorial Infantry units lose many of their officers and men. The 'In Memoriam' board in the Holmes Temple at London Road lists 150

names who served, seven of whom were killed. However, records do not show who were in the T. A. with the exception of two well known Masons.

One of these was Bro. Aubrey Moore, a member of Ferrers and Ivanhoe Lodge. He served with the 5th Leicestershire Battalion – the County T. A. Infantry Battalion. Early in the war he was appointed officer in charge of tunnelling, having trained as a mining engineer in civilian life. He went on to be awarded the M. C. and lived a long life (despite being gassed), dying at the age of 100. In his later years he published his memoirs about his war experiences, copies of which are held in the Leicestershire Records Offices at Wigston, and various libraries in the county.

The other well known name listed on the 'In Memoriam' board is R. W. Bro. Frederick Oliver, who was Commanding Officer of the 2nd/4th Leicestershire battalion during World War 1.

During the 1920s and 1930s the T. A. fluctuated a great deal. The 1920s were mainly affected by a reduction in units and numbers following the war. However, in the 1930s membership began to increase as it became increasingly obvious that the T. A. needed to expand again. One well known member during this period was W. Bro. Colonel W. H. Halkyard, M. C., a member of Albert Edward Lodge. He commanded the 4th Leicestershire Battalion from 1930 to 1936. He was a well known Leicester Solicitor and continued to serve in World War 2. In 1956 he was Lord Mayor of Leicester, and was awarded the C. B. for services to the T. A.

A young subaltern during the 1930s was R. W. Bro. Bernard Morley, a member of Lodge Semper Eadem, No. 3091, who rose to the rank of Brigadier during the war. Subsequently he became P. G. M. of the Province in the years 1959–1978.

Another well known member of the Province in the T. A. during the 1930s was Bro. Gerald Aspell, also of Lodge Semper Eadem. He served throughout World War 2 in the Far East and other areas. A well known accountant, he was appointed Grand Treasurer in 1974.

In the years 1939 to 1945, the time of World War 2, there is no definitive list of Masons who served with the T. A., but there were rather more than is realised. Two well known names who served were W. Bros. Sydney Brown of Lodge Semper Eadem, and Leslie Hutchinson of the Lodge of the Golden Fleece, No. 2081.

W. Bro. Brown was in the 2nd/5th Leicestershire Battalion and was taken prisoner in the early days of the war, just prior to Dunkirk. During his five years as a prisoner of war he wrote up a copy of the three degrees – all from memory. In the years 1967–1979 he was Provincial Grand Secretary. He also served as Lord Mayor of Leicester in 1958.

His successor as Provincial Grand Secretary was W. Bro. Hutchinson. He joined the T. A. in the 1930s. Whilst he was serving at Brigade Headquarters in Singapore he was captured by the Japanese and became a Far East prisoner of war, enduring several very difficult years on the infamous Burmese railway. A local solicitor, he was Provincial Grand Secretary in the years 1979–1994.

The 1950s and 1960s were difficult years for the T. A. due to cutbacks and re-organisation of Units. There was also a general shortage of equipment and vehicles. However, the membership and morale of the local T. A. units remained high, largely as a result of the comradeship built up in the war years as many members continued to serve.

An example of such service was W. Bro. Canon Alan Green, Provincial Grand Chaplain, 1993–2001. He had a distinguished war record with the Border Regiment, and was wounded several times at Arnhem. After the war he became a teacher and took Holy Orders, being ordained in 1964. He was appointed Honorary Chaplain of Leicester Cathedral in 1978. During these years he remained active in the Royal Leicestershire Regiment and worked in the Chaplain's department of the Regular Army Officers' Reserve.

In the 1950s and 1960s those who had served two years National Service had to continue for two or three years in the Territorial Army. Quite a number volunteered for the T. A. and continued to serve for quite a number of years. An example of such a volunteer was R. W. Bro. Derek Buswell, who continued to serve for six or seven years in the local unit of Engineers. He subsequently became P. G. M. in 1989 and continued in office until 2002. He is also a Past Master of the Lodge of Research.

Another well known Mason who continued to serve in the T. A. after National Service was W. Bro. John Buchanan of the John of Gaunt Lodge, No. 523, who was Prov. S. G. W. in 2007. He served for a number of years in the Royal Military Police and continues to serve as Chairman of the East Midlands Old Comrades Association of the R. M. P.

In the years since 1971 until the present time the T. A. has been re-organised and re-equipped with great emphasis on recruiting younger members. The modern T. A. has the important and significant role of giving support to the regular army in overseas operations. An example of this is a younger Mason, Bro. Gary Grant, a member of the Lodge of the Flaming Torch, No. 4874, who has already served as a Territorial in Iraq for two three month tours of duty in support of the Regular Paratroops Unit.

At the celebrations held in 2008 to mark the Centenary of the T. A. a number of functions and parades were held in Leicestershire and Rutland. The Chairman of the Reserve Forces Association responsible for organising these events was W. Bro. Geoffrey Simpson. A member of the Lodge of the Flaming Torch, he was Provincial Grand Charity Steward in the years leading up to the 2001 Festival, retiring from that Office in 2008.

That famous Freemason, Bro. Winston Churchill, said that those who served in the T. A. were twice a citizen. The names of those former members of the T. A. given in this paper illustrate the sense of service and the team spirit it engendered, which was not only to the benefit of the T. A. but also to Freemasonry by those who joined, mainly after active T. A. Service.

The T. A. that now exists has a very different role from that first given in 1908, and it is much smaller. It is to be hoped that some of those leaving the T. A. in the years ahead will join Freemasonry and make a positive contribution by giving a high standard of service to their Lodges.

Leicester Freemasonry 1906-1910: a Period of dissension yet consolidation

W. Bro. Brian E. Head P. P. A. G. D. C.

This paper covers a very turbulent period. In the history of the Provincial Grand Lodge I can find no period where there was such turmoil.

A letter dated 17th April, 1907, was sent to all the members of Provincial Grand Lodge, the instruction being to attend a Special Meeting on 25th April, 1907, at 4.00 p.m. The subject on the agenda was 'To consider a report from the Freemasons' Hall Committee with respect to a scheme for a New Masonic Hall in Leicester'. This was the culmination of much unrest regarding the inadequacy of the Halford Street premises.

In 1883 the facilities were deemed totally inadequate and the sum of £242 7s 8d was agreed to endeavour to update the facilities, but because of the poor standard of workmanship when the Hall was built in 1859 much of the existing Hall had to be pulled down and a further £300 had to be found, thus causing serious financial problems. In the 1890s a series of complaints arose relating to a foul smell emanating from the drainage system, but the final straw was when one of the Lodges wrote saying, 'unless there is an attempt to find superior premises we must consider moving to another meeting place.'

At the Annual Meeting of Provincial Grand Lodge on 6th November, 1906, the subject of the insufficient and unsatisfactory accommodation at Freemasons' Hall was brought to the attention of a very large assembly. After much discussion it was unanimously resolved that 'having regard to the growth of Freemasonry in the town of Leicester, the necessity of providing a larger building either on the present site or some other site should receive urgent attention'.

Why was there this problem?

When the Hall had been constructed in the 1850s the population of Leicester was around 60,000, but by the 1905-6 period it had increased to almost a quarter of a million. At first the only Lodges meeting there were St. John's, No. 279, John of Gaunt, No. 523, in the Craft plus Fortitude Chapter, No. 279. At that time membership was not large but by 1906 it had increased to in excess of 600. The Lodge figures are astounding:-

St. John's, No. 249	132 members
John of Gaunt, No.523	128 members
Commercial, No.1391	151 members
Albert Edward, No. 1560	33 members
Granite, No. 2028	70 members
Golden Fleece, No. 2081	77 members
Semper Eadum, No. 3091	39 members.

The Chapters too had increased in numbers:

Fortitude, No. 279	110 members.
De Mowbray, No. 523, (which had moved from Melton in 1900)	45 members
St. George's, No. 1560	20 members.

The Mark and other Orders had now been introduced too:

Fowke Mark, No. 19	55 members
Simon De Montfort, No. 194	65 members

William Kelly Lodge of Royal Ark Mariners, No. 19 32 members

Byzantine Conclave, No. 44	24 members
St. Margaret's Rose Croix, No. 92	19 members
Rothley Temple Preceptory, No. 152	13 members.

The introduction of these side degrees and the increased membership of the Craft Lodges exacerbated the problem immensely. The meeting at times became heated, and the Provincial Grand Team were left in no doubt as to the depth of feeling. Accordingly, a committee consisting of the P. G. M., W. Bros. Holmes, Partridge, Keites, Pick, Wigg, Chambers, Marshall and Johnson were deputed to investigate the problem as soon as possible.

The committee concluded that the requisite accommodation could not be provided on the present site, even by alterations or additions to the existing building. This left the alternative of clearing the existing site and erecting new buildings. They strongly advised against rebuilding on the present site, listing the following reasons, viz. the sacrifice of the buildings on the present site; the loss of the licence of The Coventry Arms; the need to purchase adjoining land, if available; the necessity of removing to a temporary place for at least a year; and the benefit to be derived from the rent of the present site and premises if another site was obtained for the building of a new Masonic Hall.

The committee worked tirelessly and other sites visited were at Welford Place, Greyfriars, Charles Street, East Street and a site on London Road of approximately 1676 sq. yds, formerly 'the residence of the late Miss Needham'. After much deliberation the committee concluded that if purchased this property could be made available for robing rooms, library, committee rooms, small Lodge room and hall keeper's residence, whilst a principal Lodge room and a large dining room, capable of being divided into two rooms, could be erected in the grounds at the rear.

At a subsequent meeting W. Bro. Chambers proposed the acquisition of the London Road site and resolved to obtain 'the lowest possible price'. A later meeting resolved that there were no easements and a price of 30s per sq. yd. including the property was unanimously recommended for consideration. Later W. Bro. Chambers was instructed to write to Messrs Warner, Shepherd and Wade for the right of option for a period of two months to purchase the

site for the sum of £2500. A letter was sent urgently to each Lodge for consideration of the proposal, with a rider that a decision must be made prior to April 6th, 1907, on which date the option would expire.

Following the endorsement of the proposed purchase by the Lodges a further letter was distributed enlisting their financial support to ensure that sufficient funds were in place to complete the purchase as agreed by both parties by Christmas 1907.

The finance committee calculated that the purchase of the new building and the entire costs of the new works would amount to around £16,000.

Then the fun started:-

One W. Bro. objected stating that it was too far out of the town and, for some brethren, impossible to reach. This was a strange remark when, after the purchase of the old Tramways Company by the Leicester Corporation in 1901, the first electric trams were introduced in 1904 running from near the Clock Tower to the town boundary (near to the Oadby Racecourse) approximately every three minutes.

The committee listened to the concerns of the members and decided to throw open the designs for competition. A large number of architects submitted competitive drawings which were overseen by W. Bro. S. Perkins Pick. Because of the high feelings he wisely put the drawings on show for some time to allow for the comments of the brethren. After adjudication the successful winner of the competition was announced as W. Bro. H. H. Thomson of Knights of Malta Lodge, No. 50, whose drawings were upheld by a large number of the brethren.

The tendering list for the construction reads like a who's who of local builders. The reason, I assume, is because work in the industry was very hard to come by. The builders were one from Melton, two from Coalville, one from Loughborough, one from Wigston (the one who built the Grand Hotel) and three very prominent builders from Leicester. In all 28 companies were invited to tender.

A minute of the committee meeting held on 9th May, 1908, finally presented a suggested estimate:-

Cost of site with interest paid to trustees	£2586
Architect's premiums	115
Bankers' charges, interest, caretakers etc	100
Architect's charges, cost of obtaining mortgages, legal fees, removing to new hall, interest on loans during the erection of the new building	600
Architect's estimate for proposed new building	7048
Contingencies	351
making a grand total of	£10,800

The proposed estimate did not go down well and there was serious opposition. This is exemplified in a letter from W. Bro. Sir Herbert Marshall, one of the members of the committee.

'Dear Sir & Brother,

'I beg to thank you for your letter of the 14th enclosing schemes for the new Masonic Hall. I disagree entirely with the estimated cost and the way in which the capital should be raised. It seems to me that the architects are estimating for a most costly scheme. I am quite sure that all the buildings and accommodation we require on the site can be provided for £4,000. That a company should be formed and the whole of the capital got from the Masons in the province who would be willing to be satisfied with a 3 to 3% for their money, on a gilt-edge security. Taking the total expenditure to £6500 including site, it would require £260 per year to pay 4%.

'If the architects who are going to compete understand that a preference will be given for the most economical plans giving the accommodation it will entirely alter their views. There is no necessity for any elevation to the London Road and the buildings being at the back can be erected in a plain substantial manner to suit our requirements, at even less than the amount I have estimated. The schemes you have sent would entail such a burden upon the Lodges that the project would be killed.'

(This was from a man who had been Mayor of Leicester).

What did they actually purchase?

The details from the vendor described the house as having a spacious Entrance Hall; a Dining Room measuring 20ft x 15ft; a Morning Room measuring 20ft x 14ft 6" with double doors to a Drawing Room measuring 22ft 6" x 14ft; Kitchen and domestic offices approached by a side entrance into a small yard; eight bedrooms, housemaid's closet and very good cellars. The outbuildings, which have an entrance into a carriage road to College Avenue, comprising of stabling for two horses, two carriage houses, three lofts, manure pit and fowl house in an enclosed stable yard; a frontage to London Road of 51ft thereabouts, in all about 1676 sq. yds.

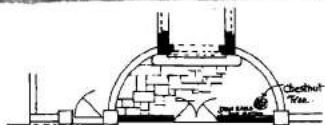
What of the property? We can date it as c1830. It is of brick construction built with lime. The roof is of Portmadoc slate and the external elevation to London Road is rendered in a hydraulic lime mix almost certainly from the Barrow Lime Company. It has a well ventilated cellar allowing for the storage of milk, cheese etc.

The site was originally Prebend land, hence Prebend Street. The 1828 map shows only one house on the land that being the corner house known as Prebend House occupied by the Misses Brookhouse (hence Brookhouse Street). This house I would suggest is not the oldest property, being, I feel, about circa 1810. The oldest property is the house now occupied by Hydes

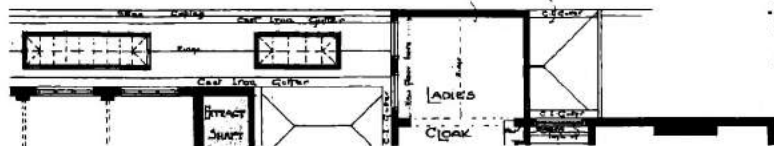
SKETCH · ELEVATION ·
· TOWARDS · LONDON · ROAD ·
· NO · PROPOSED · ALTERATIONS ·



· SIDE · ELEVATION ·



New Roofs over this portion



· NOTE · THE CARETAKER WILL HAVE
 THE USE OF TWO BED ROOMS ON THE
 SECOND FLOOR WHICH WILL NOT
 BE ALTERED IN ANY WAY

Herbal Clinic, now no. 68. The roof construction suggests 1800 or possibly a little earlier. The land to the rear is marked out in strips suggesting the remains of medieval strip culture and within close proximity are marked and shown three windmills. I thought this was possibly artistic licence, but further research revealed the existence of Tower Mill at the end of Conduit Street, demolished in 1870. Marston's Mill stood in a field about 250 yds along the present Prebend Street, whilst Whetstone's Mill stood at the end of Mill House Lane, and I assume that the increase in house building led to their demise.

The use of brick in house building became more common as clay deposits had first been found where Pocklington's Walk is now, with further deposits emerging on Southfields, Clarendon Park and Knighton. The 1833 map shows a large brickyard very close to Tower Mill at the end of Conduit Street in the Derby Street/Sparkenhoe Street area. Services were non-existent – sewage ran in the streets and mortality amongst young children was high. Our property fared no better, earth closets emptied by the night store men. For drinking water the site relied solely on a well, and also for the storage of storm water for washing purposes etc. The storm water well is still visible on the site and is approximately 60ft. deep with other culverts inbuilt to discharge the water from other areas. As the Gas Act was introduced in Leicester in 1817 certain evidence suggests that the property was gas lit from the start. The new buildings, as agreed, were built on the rear of the old house and connected by a fine corridor. The reception rooms on the north of the corridor were adapted as robing rooms. On the south side is a subsidiary staircase leading to the robing rooms for the Provincial Grand Officers. Halfway along the corridor on the north side is the grand staircase leading to the Lodge Room, now called the Holmes Temple, the library and the museum.

The raised dais in the east of the Temple is panelled about nine feet high in (according to the specification) Kauri Pine, a timber from New Zealand – but the walls of the room were destined to be panelled up to frieze height in unpolished, slightly oiled, cedar with other areas picked out in Kauri. This fortunately was deleted as the classical symmetry and elegance would have been destroyed, and I wonder what it would have done for the acoustics.

One of the many variations to the original drawings was the large cartouche over the Master's chair. This and the cost of certain capitals increased the bill for the temple ceiling by £380. Incidentally the cartouche, I would suggest, was modelled *in situ* and not cast as were the other decorations. This was one of many alterations to the original scheme and the meetings must have been very contentious and stormy.

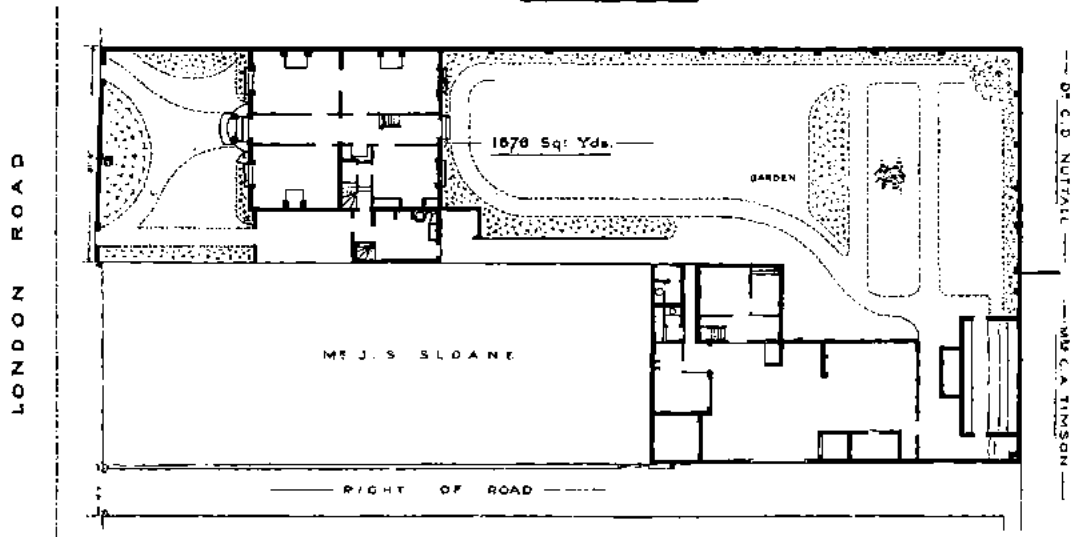
The original drawings show a proposed Lodge room where the Holmes Dining Room is at present. This was deleted. Other areas are shown to be panelled, some almost to ceiling height, the most prominent areas being the Dining Room, which also shows a segmental, not flat, ceiling.

The differences from the original are too numerous to record, but one glaring omission was the proposed new entrance to the Hall. The omission

PLAN OF PROPERTY
No. 80, LONDON ROAD.
LEICESTER.



OF C. D. NUTTALL



LONDON ROAD

MR J. S. SLOANE

1678 Sq. Yds.

GARDEN

RIGHT OF ROAD

OF C. D. NUTTALL
MR C. A. TINGSON

of this proposed eyesore was a blessing as it retains the simple elegance of the portico. Some items were not envisaged, such as the circular domed light above the main staircase and the removal of the cornice moulds in certain rooms being replaced with matching cornices. Reading between the lines, I should imagine that there were many stormy committee meetings. The differences between what was proposed and the final designs must have caused much soul searching on the part of the architect and the committee. Some of the questions asked during the meetings to us appear quite trivial. One question arose at the very first committee meeting: 'Is it essential to conform to the correct position of the points of the compass?' The reply, when received from Grand Lodge, was 'No they would not object.' I am sure that the architect would have wished that this would have been his greatest problem.

The next recorded meeting of Provincial Grand Lodge was the laying of the foundation stone. This took place on Saturday July 17th, 1909.

This difficult period however was not over, for on November 23rd, 1909, a resolution was put to a Special Lodge meeting of the Lodge of Research, 'That the Lodge do not meet in the proposed New Masonic Hall for a period of two years from the date of the opening ceremony but as soon as the new building is commenced the Committee will take immediate steps to obtain a home for the Lodge during those two years. That the Lodge do not appoint representatives of the Freemasons' Hall Committee, and the W.M. for the time being be requested to take no part in its deliberations as representative of the Lodge'.

This petty division was one more example of the division between the members and the hierarchy in the Province. The reason for the spat is lost in the realms of time, but I suspect that it followed the meeting of the Lodge held on May 24th.

The subject of the evening "J.T. Thorp, Secretary, will read a paper entitled 'Freemason Hall, Leicester: its erection in 1859, its consecration, dedication and costs – a jubilee retrospect'." Did sentiment and a sense of history and tradition create some sense of euphoria? I cannot say but the following meeting included: 'To consider a motion that the meetings of the Lodge be in future held at Syston'. The Lodge meeting held in May 1910 states that the meeting will be held at Syston and lists the train times from Leicester to Syston and the return times for the benefit of the brethren. The next meeting in September 1910, records a minute 'To consider a motion that the meetings of the Lodge be held at the New Masonic Hall, Leicester.' The Province had the last laugh however for the Summons for September 1911 reads that the Lodge met at London Road but by Special Dispensation.

The dedication of the New Hall took place on Monday 25th April, 1910, by the M.W. The Pro. Grand Master, The Rt. Hon. The Lord Amphil. The programme of events is most impressive and was conducted with dignity and meaning. On the first circuit corn was scattered and the Hall dedicated to Masonry; the second circuit saw the sprinkling of wine to dedicate the

Lodge to virtue; and finally the floor was anointed with oil, symbolically to dedicate it to Universal Benevolence.

What is most amazing is the time span between the purchase at Christmas 1907 and the dedication in April 1910 – a mere 28 months.

The financial statement was as follows:-

Total cost	£12,500
Received from the sale of the old hall	£ 3,150
Subscriptions from Lodges and individuals	£ 7,620

This left a deficit of £4,880. Of this the sum of £3,500 was obtained on a mortgage of 3 % with a bank overdraft of £1,400. This completed a period of movement, expansion, grave dissension and, I am sure, hope. It was the first phase of the development and expansion in Freemasonry in the city.

The total retention of the original facade of both numbers 78 and 80 leaves us with a building of timeless elegance and one of which we can be immensely proud.

One great sadness emerges however. The records of this period are non-existent. The minutes of Provincial Grand Lodge tell us absolutely nothing of the meetings of the various committees. The Hall as we now find it and the original drawings are not a match. A room with a large proposed panelled dome and another room with an ornate ceiling piece, whilst a joy to behold, are also non-existent. However, the greatest loss must be the drawings of the Holmes Temple ceiling and the design of the two great brass electrolyzers

It is a great tragedy for this period of great effort but surely the period of the greatest dissension in the history of the Province that, whilst endeavouring to create a new, permanent home for Masonry, we are unable to share their thoughts, their concerns and their differences.

Art, Architecture and Freemasonry

W. Bro. Alfred E. Sharman P.J.G.D.

The two most frequently asked questions at this present time are 'What is Freemasonry?' and 'What are its objectives and principles?'. We all know these are questions asked by the Master as a preliminary to the Entered Apprentice being passed to the Second Degree, and we know that the answers given are 'A peculiar system of morality, veiled in allegory and illustrated by symbols', and 'Brotherly Love, Relief and Truth'.

Robert Cooper, the Curator of the Scottish Masonic Museum in Edinburgh and an international authority on Freemasonry, who last year published a paperback on Freemasonry (which is a good read for both Masons and non-Masons), states that the first question particularly is a difficult one to answer, and simply says that it can mean many things to many men. His work gives insight into the world of Freemasonry, primarily from his own point of view, but with a strong emphasis on its history. I will give you three quotations from the books I have researched:—

- 'the most satisfactory definition of Freemasonry from the Masonic historian's point of view would appear to be the organisation and practices which have from time to time prevailed among mediaeval working Masons and their operative and speculative successors from the earliest date from which such an organisation is traceable down to the present time';
- 'a definition of Freemasonry should only include the operative Craft of Masonry once its members developed beliefs and practices which rendered it qualitatively different from other crafts. There is no evidence of this in the Middle Ages, though the elaborate Traditional History of the Mason Craft and the mobility of its members made it a relatively unusual one';
- 'Freemasonry teaches moral lessons and self knowledge, offering an approach to life which encourages thoughtfulness for others, kindness in the community, honesty in business, courtesy in society and fairness in all things'.

This paper links Biblical information, historical facts and developments over thousands of years to our present way of practising Freemasonry. 32 years ago W. Bro. Canon Prophet was installed as Master of this Lodge and endorsed emphatically that Freemasonry was not a religion, but also stated that a religious faith was essential for total acceptance of what we practise.

From the earliest time that records have been kept of civilisation, Art, Architecture and construction, and varying ways that these have been carried out, figure very prominently in our ritual, ceremonies and beliefs. They have been linked very expertly to give us our standards of behaviour in community life and our ritual.

So – what is architecture?

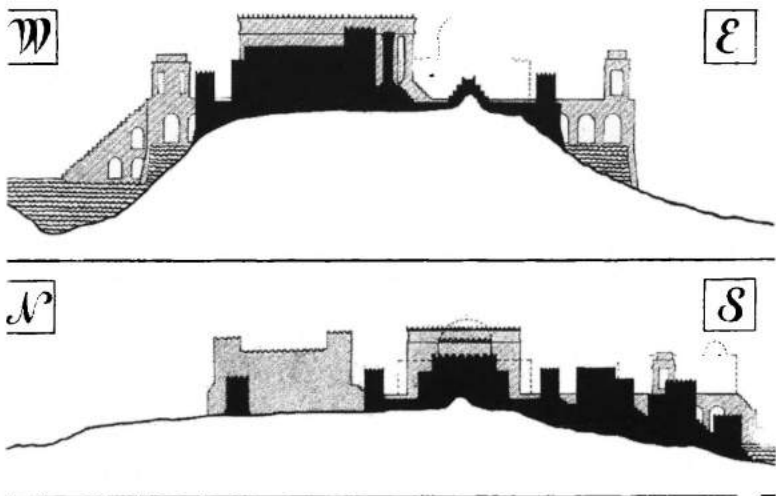
Early definitions mention science, art, monumental quality, and ingenuity in composition of parts. Ruskin suggests that architecture is the art which so disposes and adorns the edifice raised by man that the sight of these edifices contributes to mental health, power and pleasure. George Gilbert Scott's view was that it was merely decoration of construction.

Another definition is that the architect is a master builder, a professor of Art and Science. He designs and forms only complex structures, arranges materials and creates order out of chaos. Geometry is an essential part of measuring and planning, and an understanding of geometry was a necessary skill of stonemasons through the ages, who have created the most respected and highest forms of architecture in the past. It is, of course, one of the Seven Liberal Arts and Sciences we refer to in our ceremonies.

THE BEGINNING – KING SOLOMON'S TEMPLE

There is much information in the Bible on this subject. In the Old Testament the books of 1 and 2 Kings and 1 and 2 Chronicles tell us of the purpose and origins of King Solomon's Temple.

It had long been the intention of King David to erect a Temple to the honour and glory of God, which would contain the Ark of the Covenant. He had purchased a suitable site, which was a flat space surrounding the



How the temple fitted onto the Mount.

rocky top of Mount Mariah. Three Temples were built on this in the course of time: Solomon's, 956 – 587 BCE, Zerubbabel's 520 BCE – 9 CE, and Herod's 9 – 70 CE.

David, with considerable assistance from Hiram, King of Tyre, began making plans and assembling materials for its construction. Copper, cedar wood, iron, gold and other materials were imported from other states. Before his death David charged his son and successor, Solomon, with continuing and completing the work. The workforce was many thousands, mainly nationals and Phoenicians. All the stone was quarried and worked well away from the site itself. It was then shaped and transported. It was dry construction; no mortar was used.

It is recorded that a modest but magnificently appointed building resulted as a Royal and Spiritual House. It was neither intended, nor used, for public worship. The Bible gives a good indication of size, construction and decoration, and many plans and designs have been produced showing these, but, as the Temple was destroyed and few archaeological remains have been discovered, not many of these can be evidence of the resulting structure.

GREEK AND ROMAN ARCHITECTURE

The five orders of architecture are part of our ceremonies. They are Tuscan, Doric, Ionic, Corinthian and Composite. Three of these are displayed and referred to on the certificate of the Master Mason. The Greeks are acknowledged as the perfectionists of Doric, Ionic and Corinthian styles in terms of strength and design, and their skills in applying geometric principles were mainly the reason for this.

The Romans introduced arched construction. To avoid confusion I would say that historically the Greek and Roman periods of architecture followed well after the time of the construction of King Solomon's Temple.

ART

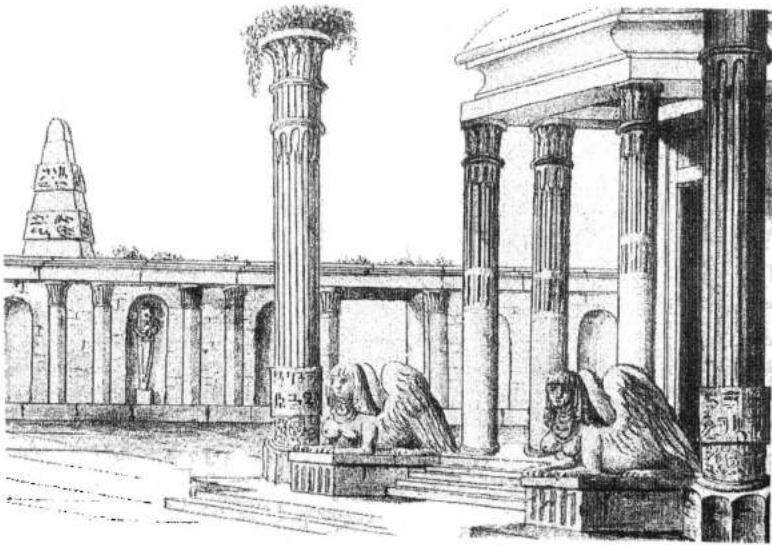
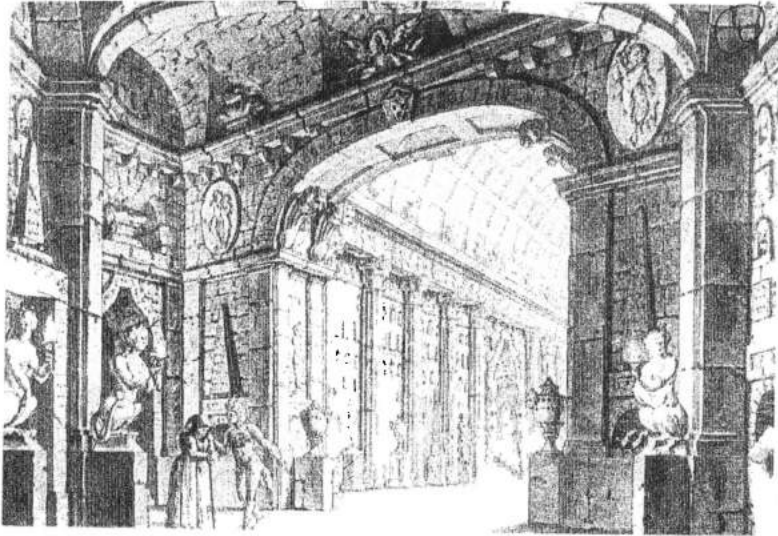
As well as art in buildings, much art has been applied to the make up of Tracing Boards, certificates, summons, portraits and the like.

MUSIC

The Prestonian Lecture for 2010 is entitled 'Music in Masonry', and this paper would not be complete without a mention of Wolfgang Amadeus Mozart, who was a very devout Mason and produced many works for Masonic occasions, most notably his Masonic opera, 'The Magic Flute'. He composed much Masonic funeral music. Freemasonry was established in Austria in 1742. Mozart was made a Mason in the Benefice Lodge in 1784. During Mozart's short lifetime Freemasonry suffered some bad times, and even the Church at that time was preaching it was sinful.



John Harris First Degree Tracing Board.



Stage designs for the performance of Mozart's Magic Flute.

The music, libretto and stage designs were produced to a very high standard. Part of the story depicts Freemasonry's Wisdom, Strength and Beauty of the Temple, and the rewards in the Enlightened – and lead to a heaven on earth created by enlightened mankind.

THE GUILDS

In the 18th Century meeting places for Lodge Transactions were often held in private quarters of public houses and we have all benefited from demonstrations of ceremonies held in this period of time. Members originally were skilled masons but gradually non-craftsmen, i.e. speculative or scholarly people, were admitted.

Freemasons in the 16th and 17th Centuries were denoted as being 'operative', and they were in different categories and titles. These were:

- Rough Masons – they hewed and shaped plain stones,
- Craftsmen – they did elaborate carving,
- Accepted Masons – architects and designers.

Only the Craftsmen at this time were allowed to work on cathedrals. Other grades of masons worked on smaller churches and other smaller buildings.

Geometry, although mainly associated with measurement of land, was also associated with the Art and Science of Masonry. It became a first clause and touchstone of power and knowledge and the Art by which mighty expressions of truth could be realised. It held within it the power to recreate the 'Divine' in building the lost Temple of Solomon itself.

PARKS, GARDENS, MEMORIALS AND CEMETERIES.

Freemasonry does not have its own style of architecture. By fixing our Square and Compasses on and in buildings and various motifs within buildings, notably cathedrals, churches and other large buildings, these do not represent a style. We have adopted Egyptian, Greek, Roman, Gothic and other styles in our portrayal of Freemasonry as we practise it. However, Freemasonry exerted considerable influence in the field of parks, gardens, memorials and cemeteries.

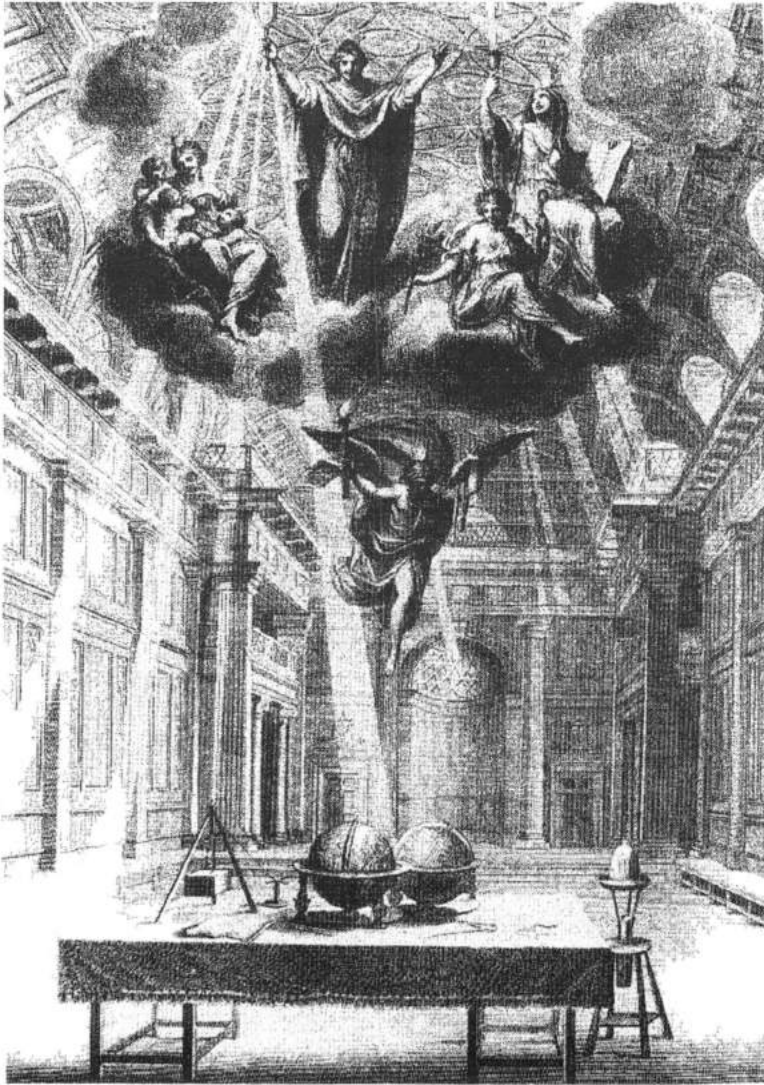
In 1802 there was a positive drive to replace overcrowded churchyards, crypts and burials grounds in London with new garden cemeteries, which had already had some success in France and Germany. This drive was led by prominent Freemasons of the time and resulted in many notable examples being created, including monuments, mausoleums and memorial, which sprang up with considerable architectural character.

GRAND LODGE

Much is written on Grand Lodge. From an architectural point of view, I would refer to the Goose and Gridiron, which was the first home of Grand Lodge before the Union took place. The first meeting was held in 1717 under the control of the First Grand Master, Anthony Sayer.



Sir John Soane's Mausoleum, St Pancras Old Church, London.



An interior of Freemasons' Hall, London in the 18th century, depicting truth attended by Faith, Hope and Charity, and the Cross and Shining Light.

Beyond this time many buildings were created for Masonic purposes. One such building was the work of Thomas Sandby in Queen Street, Lincoln's Inn Fields in 1775. The hall is particularly interesting. Our present headquarters in Great Queen Street is a magnificent listed building, and much improvement work has been carried out recently.

THE HOLMES LODGE ROOM

In these modern times architects are required to comply with a multitude of regulations to be able to practise, and these are given abbreviated titles: H & S (Health and Safety), CDM (Construction and Design Management), and CPD (Continuing Professional Development). This is a practising equivalent to having evidence of a number of hours each year to keep up to date with contracting and other needs as a necessary legal requirement.

I will use such an abbreviation to comment on the Holmes Room – CDP (Contained, Displayed and Performed). Within this very room Art, Architecture and Freemasonry are complete and as described in a full explanation of the Grand Lodge Certificate and the Ceremonies of Initiation, Passing and Raising, the VSL, Square and Compasses, Working Tools, Tracing Boards, Traditional History of the Orders of architecture, the rough and smooth ashlar, and of course the room itself in which we take a great pride. The purists in architecture have always argued that the finished building, whether interior or exterior, should always represent the decorated functional structure, and all our modern buildings do this spectacularly.

Although our Holmes Lodge Room does not do this, it is nevertheless an excellent example for us of interior design, with its arched ceiling containing many Masonic motifs, which have been explained at our open evenings and on other occasions. The columns are non-functional but beautifully executed. The structure is, in fact, solid brick, steel trusses and a slate roof. It has all been skilfully fitted within the structure itself by suspending the ceiling and applying all the other finishes which are magnificently displayed.

150 Years of Freemasonry in Ashby de la Zouch

W. Bro. David Jackson P. P. J.G.W.

Early Freemasons in Ashby

The first recorded making of a Freemason was that of Elias Ashmole in 1646. However, it was many years before there were Freemasons' Lodges in the East Midlands. One of the earliest was Tyrian Lodge, No. 253, in Derby, which has a warrant dated 26th March, 1785, and a few years later, in 1790, St. John's Lodge, No. 279, was founded in Leicester.

The Minutes of Tyrian Lodge recorded that two Ashbeians, John Rice, a farmer, and Welbourn Owston, an auctioneer, were initiated in that Lodge in February 1796, and over the next 20 years a total of seventeen Ashbeians became members. Despite this obvious interest in the Craft at that time, there is no evidence of an effort to lay the foundations of a Lodge in Ashby.

The first Masonic Lodge in the town was composed of a group of French prisoners of war captured in the Napoleonic War, 1803–1815. They were on parole, and they lived in Ashby from 1804 until 1814. There were about 200 of them altogether, and surviving documents prove that a Lodge named *Les Vrais Amis D'Orde* was working in 1810, and that a *Rose Croix* Chapter was operating in 1811. There is no evidence that any of the Ashby Masons were members of the French Lodges, but it is possible that the occasional visit may have been made to hear the ritual in French.

The Frenchmen returned to France in 1814, and Bro. George Mugliston, a member of Tyrian Lodge, bought their Lodge furniture from them. In 1817 the Tyrian Lodge sponsored the Royal Sussex Lodge, No. 353, which met at Repton, and Mugliston gave the French furniture to the new Lodge. It includes a very ornate Master's chair, complete with a canopy, and is still used by Royal Sussex Lodge, which now meets at Burton.

Ivanhoe Lodge, No. 631, 1836–1841

The Royal Sussex meetings at Repton were more accessible to Ashbeians than those of Tyrian Lodge at Derby, and 20 years later, when the first Ashby Lodge was formed in 1836, five out of the eight petitioners were members of Royal Sussex. The new Lodge was Ivanhoe, No. 631, and the first W.M. was Edward Mammatt, the S. W. being George Mugliston.

They met at the Royal Hotel in Ashby on the first Monday of the month, from 1836 until 1841, but no further meetings were held, and in 1851 Ivanhoe was erased from the Roll of Lodges. The reasons for the failure are not entirely clear, but excessive cost and unbusiness management have been suggested as the cause.

Ferrers and Ivanhoe Lodge, No.779, 1859 –

After the last meeting of the Ivanhoe Lodge, 15 years went by before an attempt was made to revive Freemasonry in the town. In 1856 W. Bro. William Kelly, the D. P. G. M., wrote to Mammatt, who he knew had been a keen and active member of Ivanhoe Lodge, and offered help in reviving the Lodge in Ashby, but nothing positive resulted. Two years later, R. W. Bro. the Earl Howe, the P. G. M., approached Earl Ferrers, the 9th Earl, who responded enthusiastically, and who cooperated with the P. G. M., his Deputy and W. Bro. Mammatt to obtain signatories for the necessary petition, which was submitted to London in January 1859. A warrant was received in early February granting permission for a Lodge to be called Ferrers and Ivanhoe, No. 1081, which was to meet monthly on the Monday on or after the full moon. It was not until the renumbering in 1863 that the Lodge number was changed to 779.

W. Bro. the Earl Ferrers was to be the first Master and the brethren were keen to start work, for by early March furniture had been obtained and several candidates for initiation were waiting. Arrangements had been made to open and work the Lodge under dispensation until the formal consecration later in the year. However, these plans were frustrated by the sudden death of W. Bro. the Earl Ferrers on 13th March at the early age of 38 years. A further petition was then submitted to the Grand Master to confer the office of W. M. on W. Bro. Edward Mammatt, and they were notified on 31st March that this had been approved.

The first meeting of the Lodge was held on 15th April, 1859, with W. Bro. Mammatt in the Chair. The by-laws were approved and three candidates were initiated. It was agreed that the warrant of St. Augustine's Chapter should be transferred from the John of Gaunt Lodge, No. 523, in Leicester to Ferrers and Ivanhoe. At an Emergency Meeting a fortnight later, at the end of April, two more brethren were initiated. In May Dr. Perry Dicken was accepted as a joining member and Francis Hamp, an attorney, was initiated, and the Lodge was then opened in the Second Degree to pass two brethren. The July meeting was equally busy as Bro. Lowe was passed, and Bros. the Rev. John Denton and John Goodman were initiated. In August two brethren were passed to the Second Degree and two others were raised to the Third. There was an initiation at the Regular Meeting in September, and, at an Emergency Meeting a week later, two brethren were passed and two others were raised. After a very busy summer the Lodge membership then consisted of eleven founders, three joining members and seven newly initiated brethren.

The Consecration of the Lodge took place on 6th October, 1859, and was presided over by the P. G. M., R. W. Bro. the Earl Howe. The brethren went in procession, but without regalia, to Holy Trinity Church, where a sermon was given by the Prov. G. Chaplain, W. Bro. the Rev. J. Owen Picton, and on returning on the Town Hall, the Consecration ceremony and the Installation of W. Bro. Edward Mammatt as W. M. were undertaken by

W. Bro. William Kelly, D. P. G. M. Afterwards a banquet was held at the Kings Head Hotel under the presidency of the P. G. M.

Further tragedy struck the Lodge. W. Bro. Mammatt was taken ill a few days later and was never able to attend the Lodge again. After a painful illness he died in April 1860.

Promotion in those days could be quite rapid. W. Bro. the Rev. John Denton, who was one of the first initiates in 1859, was installed as W. M. in 1862, but perhaps the record is held by the 10th Earl Ferrers, who was initiated in March 1859, passed in April, raised on 31st May, and appointed Senior Warden on 29th June. Some years later he became P. G. M. and continued the family tradition of active involvement in Freemasonry. He frequently attended this Lodge.

At the Installation meeting in 1874, R. W. Bro. the Earl Ferrers, by that time P. G. M., installed W. Bro. Henry Blood in the Chair of the Lodge, and he then presented the Lodge the handsome Master's Chair that is used today.

In 1875 a resolution was passed 'appointing a committee for considering the purchase of the Town Hall where the Lodge now meets, or some other building, to be set apart as a Masonic Hall', but, as we shall see, it was 100 years before this actually happened!

St Helen's Church was being restored in 1879, and in conjunction with the P. G. M., R. W. Bro. the Earl Ferrers, the brethren of the Lodge presented the church with a new pulpit at a cost of £140.

In 1892 the brethren petitioned for the foundation of the Grace Dieu Lodge, No. 2428, at Coalville, and the first W. M. of that Lodge was W. Bro. the Hon. Paulyn Hastings, who had been initiated in 779 in 1884, and who had been W. M. in 1891.

The brethren appeared in public dressed in their Masonic regalia on 30th July, 1897, for the first and only time, when an Emergency Meeting was held by Dispensation in the Boys' Grammar School on Leicester Road, after which they processed across the road, to where the foundation stone of the new Cottage Hospital was laid by R. W. Bro. the Earl Ferrers with full Masonic honours.

Early in the Twentieth Century, the Lodge mourned the loss of two long-serving brothers. W. Bro. Canon Denton, one of the first initiates, died in 1903 after serving as Secretary for 38 years, and in 1906 the Tyler, Bro. Edward Louch, died after 30 years service in that office. He was succeeded by Bro. Tom Neale, who served as Tyler for over 49 years, and who never missed a meeting in the first 48 of those years.

In April 1924 the dates of Lodge meetings were amended. Henceforth the Lodge would meet on the second Tuesday in each month from September to May, except in October when the Installation would be on the 4th Wednesday. This meant that the brethren had no longer to study the state of the moon to determine which Tuesday was Lodge night!

The Lodge continued to progress through the 1920s and 1930s with a gradually increasing membership and a programme interspersed with

papers on subjects of Masonic interest and with the organisation of ceremonial visits to and by other Lodges. It was suggested that a Lodge of Instruction be formed, but this was not pursued although it was decided to hold a regular rehearsal on the first Tuesday of each month. It was in 1937 that a Permanent Committee was established 'to advise on all matters pertaining to the welfare of the Lodge'.

In December 1944 the death occurred of W. Bro. Charles J. Lewis, a Mason for 47 years. After filling the offices leading to the Chair, he was W. M. in 1903/4, D. C. from 1919-1923 and Secretary from 1923 until his death. Many tributes were paid to his high conception of the ideals of Freemasonry and to his faithful service to the Lodge.

In 1946 the brethren passed a resolution that a Hall Fund be established and one member who wished that the Lodge should have a more worthy permanent home offered a donation of £50 to start the fund.

An interesting meeting was held in May 1952 when the W. M. and brethren of the Mundy Grove Lodge, No. 506, in Derbyshire were received ceremoniously. The W. M. of 506 presented the W. M. and brethren of 779 three Tracing Boards which had been in their possession for over 100 years, and which had originally been painted for the old Ivanhoe Lodge, No. 631. These were presented by Ferrers and Ivanhoe Lodge to the museum at London Road, Leicester, in 1973, and are presently on display in one of the corridors.

The centenary celebrations were held in October 1959, when an Emergency Meeting was held at the Ivanhoe Community College. The P. G. M., R. W. Bro. Brigadier C. B. S. Morley, and the other Officers of Grand Lodge and of Provincial Grand Lodge were received ceremoniously, and the P. G. M. called on the Secretary, W. Bro. Ralph Read, to read the Warrant of the Lodge and the Minutes of the first meeting held on 15th April, 1859. The Centenary Warrant was then carried into the Lodge by the senior Past Master, W. Bro. C. E. Crane, and delivered to the P. G. M., who then presented it to the W. M. and called on the Provincial Grand Secretary to read it. A paper entitled 'The Early Years of the Lodge' was read by W. Bro. J. W. Jackson, and the Chaplain, W. Bro. J. Carr, delivered an oration. After the Lodge was closed the Brethren retired to the Town Hall for the Festive Board, where the Toast List included a special centenary toast to 'The brethren who have gone before and built up our Lodge as a heritage'.

Changes in local government and the transfer of the ownership of the Town Hall from Ashby UDC to its successor NWLDC based in Coalville introduced a feeling of insecurity among some Lodge members. Camarvon Lodge, No. 1739, at Swadlincote had met in the Town Hall since the Lodge was founded in 1878, but in the early 1970s they were given short notice to quit and have since had to meet in Burton. W. Bro. David Hall thought the future looked most uncertain and when, early in 1978, the buildings used today came on the market he bought them for £7,000.

The brethren of Ferrers and Ivanhoe, Hastings Lodge, No. 8695, and the

Companions of St Augustine's Chapter were invited to attend a meeting in the Masonic Room in the Town Hall to discuss the possibility of acquiring the old cinema and the adjoining schoolroom. W. Bro. Hall informed the assembled company that they would be bought for £7,000 and, although, some were aghast at what they saw as a mammoth undertaking, others, perhaps oblivious to the difficulties, were fired with enthusiasm. The estimated cost was £22,000, and as Ferrers and Ivanhoe had about £4,000 in their building fund and various brethren quickly offered about £10,000 in gifts and loans, it was decided to go ahead. Work started early in 1988 when gangs of 'operative masons' gathered on Sundays, and aided by some expert help, the Lodge Room was completed. It was consecrated by the P. G. M., R. W. Bro. Gayton Taylor, in November 1981. After a break of 12 months, work started in January 1983 to restore the dining room. It was finished 18 months later and was officially opened by the D. P. G. M., W. Bro. T. Stops, in October 1984. The final cost was £101,539, about 360% over budget, but not bad for amateurs, and in March 1983 a dinner was held to celebrate the fact that all bills had been paid, and that the members were clear of debt.

It is difficult to condense 150 years of history and to summarise the events that have occurred. W. Bro. Thorp writing in 1909 noted the harmony and good-feeling that was always present in the Lodge, the excellent attention given to the Masonic ceremonial, the zeal of the brethren in the cause of Charity, and the welcome and hospitality extended to visitors. Writing some 50 years later W. Bro. J. W. Jackson stated that 'the brethren of today owe a lasting debt of gratitude to their Masonic forefathers who well and truly laid the foundations of the Lodge, established its early traditions and fostered its progress through the last 100 years'.

Since those words were written the Lodge has continued to prosper. Long may it continue and may we trust that in the future historians will feel that similar sentiments will accurately describe the next part of the story.

Ferrers and Ivanhoe Lodge, No. 779, 150th Anniversary Address

R. W. Bro. Michael Roalfe P. P. G. M.

Worshipful Master, Brother Wardens and Brethren, it is now my great pleasure to take the opportunity, kindly afforded to me, to say a few words to you all.

Firstly, however, to follow the address so ably given by W. Bro. David Jackson is a daunting task. He has quite evidently spent many hours researching his address. It was most illuminating, and I trust it will be copied to the Library and Museum at London Road, so that future generations will be able to refer to it and be aware of the quite remarkable history of this Lodge.

Today the Lodge celebrates 150 years of continuous existence. That, in human terms, is six generations of family existence, but of course in Masonic terms, it is far greater than six and probably nearer fifty. If it were the gross membership it could be about 7500 members over the 150 year span. An interesting task for a budding historian – just how many members have passed through this Lodge.

Each of those members has contributed to the life of the Lodge and many have left an indelible mark. Of course one here tonight is able to recall the centenary celebration of the Lodge in 1959. That too brethren is a remarkable achievement, but just ponder for a while on the contribution of some of the brethren who, in Masonic lives, feature or have featured so strongly in the Lodge's wellbeing and health today. W. Bro. Arthur Crane and W. Bro. David Hall are but two who must be numbered among the brightest of stars and I am so pleased to hear them mentioned in the Lodge history today.

Perhaps today is a time for reflecting on the past history of the Lodge and which has been so excellently presented by W. Bro. David Jackson, but we must also look forward for we shall trip if our faces are always turned away from the way ahead. Masonry has changed, probably more over the past 50 years than over the first 100. Change we must make in order to retain our appeal to suitable candidates in the twenty first century society. However change does not mean forsaking those precious tenets which have underpinned Freemasonry from its very inception. I refer of course to Brotherly Love, Relief and Truth.

One of the greatest changes, definitely for the better, is the great concern today for family life and the greater role played by the partner in the home, both as a wage earner/winner and as a voice in the affairs of the family. It is not female domination or even sexual equality but, I believe, a greater respect for one another in marriage and life. To that end Masonry, over the past 20 years, has come to recognise this, and today we can see a greater involvement of our wives, partners and families in our Lodges, both socially and assisting in our fund raising for Festivals and charities we support. I recall my mother saying one day that Masonry was for wifeless husbands. I don't think she could, or would, say that today.

Many of us were present at the Leicestershire and Rutland Lodge of Installed Masters, No. 7896, to hear Michael Baigent give an excellent talk on Egypt and Freemasonry, and just how far back into the days of operative Masons we can trace our origins. Today the Charge after Initiation features greatly in our lives and ceremonies, yet even the content of that can be seen in the 28 Ancient Charges laid down in 926 CE at York for Operative Masons by Prince Edwin on the instructions of King Athelstan. He was concerned that Operative Masons should live their lives as upright men with a belief in God. Much, you may say, has not changed.

This Lodge, consecrated on 6th October, 1859, is a testimony that we have learned to survive by changing, but not losing sight of, our principles. I am sure under the guidance of the members of the Lodge today our principles and tenets will not be lost but will be transmitted through this Lodge from generation to generation.

Having looked forward it might be interesting to look back to what was happening in the world in 1859, and to that end these are a few of the items I came across when I did a backward look.

- In January of that year, the premier of Brahms' Piano Concerto in D Minor was held.
- In February, for the first time insanity was used as a defence to murder – remember that – it could be useful.
- In April, the first spade was turned in the construction of the Suez Canal.
- In May, the Royal Albert Bridge linking the railway line between Devon and Cornwall was opened.
- In June, Charles Blondin was the first tightrope walker to cross Niagara Falls.
- In July paper bags were first made by machine, whilst in August the first Air mail was sent, albeit by balloon.
- And finally, in November, Darwin published his 'Origin of the Species'.

None are particularly earth shattering, but I think that collectively they go to show how far we have come in the last 150 years.

Now on a personal note. Just a few months ago you elected me as an Honorary Member of this Lodge, an honour I am deeply conscious of. I shall forever be grateful and I can promise you that you will find me among your number from time to time. On the humorous side, I am pleased to note that both W. Bro. Arthur Crane and I are listed on the menu for tonight's Festive Board as the sweeteners to an otherwise citric or sharp course. He is the custard and I am the syrup. Bro. Steward you will go far. We wish you all well in your Masonic lives, and to this Lodge, may it go from strength to strength over the next 150 years and beyond.

Freemasonry in Loughborough – the First 175 Years

W. Bro. David M. Sharpe P.P.S.G.D.

Speculative Freemasonry first reached Loughborough in December 1834, when the first of three meetings of the Rancliffe Lodge, No. 608, took place. The Lodge was not actually consecrated until 13th March, 1835, perhaps an ominous day as it was a Friday, by R. W. Bro. the Lord Rancliffe, the P. G. M. The brethren met for the last time on 1st February, 1848, when the Lodge was not opened as there was 'no business'. Indeed no initiations had taken place since 1835 and meetings had been spasmodic. The Lodge was eventually erased from the roll of the U. G. L. E. in 1853. All that remains of the Lodge is the V. S. L., presented by the first S.W., Bro. Timothy Barney, which is used today by the Howe and Charnwood Lodge, No.1007, and the Minute Book, which is in the safe keeping of the Provincial Library at London Road, Leicester.

R. W. Bro. Kelly suggested it failed because it was too exclusive for its own good, while W. Bro. G. M. Dyson claimed that part of the problem was that the Lodge existed in one of the worst periods for Freemasonry since 1717, since St. John's Lodge, Leicester, No. 279, and Knights of Malta, No. 50, were also in the doldrums at this time.

On 2nd August, 1864, the Howe and Charnwood Lodge, No. 1007, was consecrated by the D. P. G. M., W. Bro. Kelly. The Lodge was sponsored by the John of Gaunt Lodge, No. 523. Meetings were held at the Bulls Head Hotel, where the landlord was Bro. Henry Dougherty, a member of John of Gaunt Lodge. The first of five preliminary meetings had been held the previous April at the hotel, with W. Bro. Kelly in the chair, due to the indisposition of the P. G. M., R. W. Bro. the Earl Howe, who had agreed to allow his name to be added to the local area of Charnwood, so that the Lodge might be distinguished from the Howe Lodge of Mark Master Masons, No. 21, which was at that time meeting in Leicester. Indeed R. W. Bro. the Earl Howe never attended any ceremonies, only attending the Festive Board after the Consecration. No members of the Rancliffe Lodge were founders, although W. Bro. Palmer (Jnr) did join in December 1869, and his father, although not a member of The Howe and Charnwood Lodge, took the chair in April 1870. After 1867 the Lodge went into a decline, with meetings being erratic, large debts being run up and dissention rife. Indeed one stalwart of Freemasonry in the town, W. Bro. Deane (the son-in-law of Bro. Dougherty), resigned from the Lodge in 1878 and did not rejoin until May 1888.

W. Bro. Deane, a local solicitor, was a very energetic Mason, and during his year as Master of the Howe and Charnwood Lodge he took steps, along with W. Bro. R. Broughton-Smith (Master in 1875), to establish a Royal Arch Chapter. The Consecration ceremony of Charnwood Chapter, No. 1007, was held at the Bulls Head Hotel, on 14th January, 1873. Comp. Deane was installed as Second Principal, and nine Brothers were proposed for exaltation. Eight of these were from the Howe and Charnwood Lodge and therefore would bring the number of those who were members of the two Lodges to 14.

After an auspicious start there was no meeting of the Chapter between November 1873 and November 1875. During this period there were several resignations and withdrawals. At the 1875 meeting the Principals and the Officers for the ensuing year were elected, but then there is a hiatus until June 1883! On that date an Emergency Meeting was held, followed by two more in September and December. This was the start of regular meetings, enabling a Centenary Warrant to be issued in 1983.

The decline in membership of the Craft was only halted by an influx of members from Leicester which injected new life into the Lodge. A similar situation occurred in the Chapter in 1883 when there were seven joining members along with the Master and two Past Masters of The Howe and Charnwood Lodge proposed for exaltation. It was in this year that it adopted a regular pattern of meetings, often on the same day as the Charnwood Chapter.

In September 1883 W. Bro. William Vial was exalted into the Charnwood Chapter. He had been initiated in The Howe and Charnwood Lodge in 1874 and for over 40 years never missed a meeting. He was a schoolteacher, a Professor of Music, and, according to W. Bro. Fleeman, 'an amazing ritualist'. He was also the first Loughborough Mason to be Master of the Howe Lodge of Mark Master Masons when it moved to Loughborough.

Like the other Lodges mentioned previously Howe Lodge of Mark Master Masons had had a very chequered history. Founded in 1858 in Leicester, it had moved to Melton in 1868 after an interval of seven years inactivity. It then held meetings in Melton, Oakham and Market Harborough. Attendance became so poor that a meeting in 1893 to surrender the warrant was so poorly attended (three members turned up) that the warrant could not be surrendered. Mark Provincial Grand Lodge now intervened and it was decided to move the Lodge to Loughborough. On 27th March, 1894, the Lodge met at Loughborough for the first time, bringing the number of degrees practised in the town to three.

In August 1889 W. Bro. G. Oliver initiated three candidates, two of whom were to have a major impact on Masonry in the town and the Province, Bros. C. F. Oliver and J. F. Snaith. W. Bro. Oliver became Grand Superintendent in and over Leicestershire and Rutland in 1921, P. G. M. in the Province in 1928, and P. G. M. in the Mark in 1932. W. Bro. Snaith was his Deputy in the Mark.

Masonic meetings at this time had always been held at the Bulls Head Hotel in the High Street. Bro. Dougherty had resigned from the Lodge in 1873, and by 1900 relations with the proprietress, Mrs Widnall, were deteriorating. Although there was a guaranteed minimum of ten at the Festive Board, the Lodges wanted the Lodge Room to be cleaned and painted. They were paying 25/- (£1.25) for the room every meeting. There was mutual dissatisfaction and the Lodges were asked to find another place to meet. Dispensations were requested for the Lodges to meet at the Town Hall and in 1901 this arrangement became permanent.

Refreshments were taken at various places but after 1902 at the King's Head.

At this time the Craft Lodge was the only 'Summer Lodge' in the Province. Moves in 1901 for The Howe and Charnwood Lodge to become a Winter Lodge were defeated, mainly by the Leicester brethren, but in October 1902 it was unanimously agreed to meet from September to April on the last Tuesday of the month. The Chapter moved in April 1911 to the last Tuesday of October, December, February and the third Tuesday in April (Installation), before changing in April 1914 to the third Tuesday of the month. The Installation date in April did vary from time to time, but it has been constant since 1973. (The minutes show some dispensations during the years at the Town Hall, 'owing to the Town Hall being required for a Municipal purpose'.)

The Howe Lodge of Mark Master Masons was still different, in that the Installation meeting was in May, and there was often no meeting in March. It was not until after the Second World War that the present meeting pattern was settled, with the Installation moving to September and March becoming a regular meeting. How far this was a result of the Whitsun Bank Holiday causing problems is not certain, but there were several dispensations necessary.

In December 1905 formal sanction was given in The Howe and Charnwood Lodge to form a Lodge of Instruction again. This was the third in the history of the town, as Rancliffe Lodge had held one in 1835. The original Howe and Charnwood Lodge of Instruction had been set up in 1873 with W. Bro. Deane as Preceptor, but it had floundered and closed in 1874. The new one was held for the first time in 1906 at the Kings Head, before moving to the Bulls Head in 1911, and thence to the Congregational Chapel in Frederick Street, where The Howe and Charnwood Lodge held their committee meetings. It finally moved to Ashby Square in 1964.

From 1900 until 1956 membership of The Howe and Charnwood Lodge grew at a remarkable rate. Most evenings saw at least a double ceremony, with a result that by 1930 the Lodge had 135 members and the number was increasing by six or eight annually (indeed double Passings were to continue until 1972.) In October 1928 it was resolved that The Howe and Charnwood Lodge should purchase 'The Elms', a large house in Elms Grove, Loughborough, for use as a Masonic Hall. It was also considered that a second Loughborough Craft Lodge ought to be formed to justify the new building. The deposit on the building was paid the following April.

On 15th October, 1930, the P. G. M., R. W. Bro. C. F. Oliver, consecrated the Beacon Lodge, No. 5208, under the banner of the Howe and Charnwood Lodge. The minutes of the last preliminary meeting of the new Lodge record the names of six candidates for Initiation, and four joining members. The motto devised for the Lodge was 'LUX IN AETERNUM LUCEBIT' - 'The Light will shine forever'. The two Lodges enjoyed a very harmonious existence together. Indeed joint Ladies Festivals were held prior to the Second World War.

On 28th November, 1930, the two Lodges held a joint Committee Meeting to consider The Elms project further. It was stated that 'the upkeep of the Temple would require an increase of each member's subscription of both Lodges by two guineas (£2.10) per annum, which was considered impracticable'. Since the existing tenants, 'The College', were happy to continue as tenants, a repairing lease was offered for five years. In August 1936 the two committees felt that the building should be converted, but when the cost was revealed twelve months later to be at least £3100, this too was felt to be impractical. Subsequently the building was sold to Leicestershire County Council for £1,350. As W. Bro. Mason states, 'With the benefit of hindsight, one can only drool at the thoughts of a magnificent Hall in its own grounds with ample parking space.'

In 1945 it was reported that The Howe and Charnwood Lodge had a reserve fund of £4,500 and the Beacon Lodge £550. It was therefore agreed to join together to buy a Hall. At a meeting of the Beacon Lodge Committee in March 1954 a scheme to buy the Theatre Royal in Market Street was outlined. The Howe and Charnwood Lodge and Howe Mark both voted narrowly in favour of purchasing the building. Beacon Lodge however voted against the proposition 'due to the very high upkeep and unfavourable conditions attached to the sale'. As W. Bro. Mason subsequently discovered, a condition was imposed that, subsequent to the sale of the Essoldo cinema (now The Reel), the Theatre Royal ought not to be used for staging shows, screening films or catering. Since the Theatre was a loss maker and would have closed anyway, this restriction had been agreed to when the Empire (Essoldo) and Victory cinemas had been sold by Bro. C. Deeming of Grace Dieu, Lodge, No. 2428, in 1953. Such a move by Beacon Lodge was therefore a good one.

In March 1950 The Howe and Charnwood Lodge sponsored another new Lodge, The Thomas Burton Lodge, No. 7007, named after the main benefactor of Loughborough Grammar School, with whom the new Lodge has close ties. It was established 'for those connected with Loughborough Grammar School as Old Boys, as members of staff or as members of the Governing Body'. Several caveats were written into the sponsorship. Firstly there was to be perfect harmony between the two Lodges. Secondly, except where necessary such as regards fees and dates of meetings, the new Lodge was to adopt the bye laws of The Howe and Charnwood Lodge. Thirdly the founders could not resign from their Mother Lodge for a period of five years, unless they also resigned from The Thomas Burton. Finally the new Lodge was to adopt the arrangements for a common building fund for acquiring a Temple and meeting there. The new Lodge was warranted on 7th June, 1950, and consecrated on 22nd September.

In 1956 The Loughborough Masonic Hall Limited Company was formed with shares divided between The Howe and Charnwood Lodge (15), Beacon (8) and Thomas Burton (1). The same year saw the purchase of the 'Adult School' in Ashby Square, Loughborough, from the County Council for £4,600. The building had originally been built as a

Congregational Chapel in 1828. A further £24,000 was raised by bank loan, donations and interest free loans to convert the building after the County Council moved out in 1963. The building was dedicated by R. W. Bro. Brigadier C. B. S. Morley, the P. G. M., in September 1964 under the banner of The Howe and Charnwood Lodge. How relieved the Tylers must have been as it was no longer necessary to furnish completely the Victoria Room for meetings!

There were now four Craft Lodges in Loughborough as the Lodge of the Holy Well, No. 7827, had been consecrated in Leicester on 1st May, 1962, by R. W. Bro. Morley. The Lodge had been sponsored by The Thomas Burton Lodge. The Lodge name was taken from the Holy Well found at Holywell Farm, on the outskirts of Loughborough and whose tale is told in T. R. Potter's History and Antiquities of the Charnwood Forest.

The new Hall saw new Degrees arriving in the town. On 5th May, 1965, the Howe Lodge of Royal Ark Mariners, No. 21, was consecrated. Howe Lodge of Mark Master Masons had met for an Emergency Meeting on 18th February to give assent to the Lodge to be attached to it.

On 25th February, 1965, a Chapter in the Ancient and Accepted Rite, The Bishop Segrave Chapter Rose Croix, No. 614, was warranted. It was consecrated on 5th October that year. Bishop Gilbert Segrave was rector of Kegworth in 1292, and also Aylestone, Fenny Starton (Huntingdonshire), and prebendary of Melton and St. Martin's, Leicester. In 1303 he became Archdeacon of Oxford. In 1313 he became preceptor of St. Paul's and Bishop of London. He died on 18th December, 1316. He was a highly regarded and acute philosopher and author.

In 1968 another Degree, The United Military and Masonic Orders of the Temple, and of St. John of Jerusalem, Palestine, Rhodes and Malta, in England, Wales and Provinces Overseas (Knights Templars) arrived in Loughborough when the St John Babington Preceptory and Priory, No. 410, was warranted on 12th April and consecrated on 1st November. The name was taken because of the association with nearby Rothley Temple, a home of the original Knights Templar, and because one of the founders had connections with the Babington family, which resulted in gifts including furnishings from the family.

On 16th January, 1970, the Loughborough Lodge of Installed Masters, No. 8312, was consecrated. This Lodge was sponsored by The Howe and Charnwood Lodge and was warranted on 12th November, 1969. In his address at its consecration, R. W. Bro. Morley emphasised that the predominant role of the Lodge would be to afford its members scope for improving and widening their Masonic knowledge as Installed Masters. He also noted that in the previous forty years there had been an accretion of at least nine new Masonic bodies in the Northern part of the Province. The Lodge in its early years helped local Lodges by working ceremonies to help brethren through various degrees, but it has tended in recent years to be mainly concerned with the advancement of Masonic knowledge.

In 1972, The Lodge of the Holy Well sponsored The Lodge of Science

and Art, No. 8429, which was warranted on 8th March, 1972, and consecrated a month later, on 20th April. The Lodge was founded out of a desire of a number of Masons within the University at Loughborough and Loughborough Colleges to form their own Lodge, where they could meet with colleagues as Brethren and with which they could closely identify. However, the Lodge was requested by the P. G. M. to be more widely based, and so became a 'town' as well as a 'gown' Lodge. The founders had hoped to call the Lodge 'The Herbert Schofield Lodge' after the eminent educationist who had done so much to develop Loughborough Colleges, and therefore also the University. However, although he had been an active Mason, his contributions to Masonry were not deemed sufficient for the Lodge to be named in his honour. The name agreed upon reflected the knowledge, interests and professions of its founders. The Lodge crest depicts a chisel and maul, illustrating the work of education; the serpent representing the resulting wisdom; and the book and wheel, denoting the theory and practice of science and technology. The motto of the Lodge is 'HOMO NATUS, DOCUS ARTIFEX, LATOMUS ACCEPTUS' - 'Born a man, taught a skill, made a Mason'.

In the same year the Masonic and Military Order of the Red Cross of Constantine, and the Orders of the Holy Sepulchre and St John the Evangelist, the Vale of Patmos Conclave, No. 277, arrived in Loughborough. The Conclave was warranted on 16th November. The consecration took place on 1st November, 1973.

In his address at the Consecration of the Loughborough Lodge of Installed Masters the P. G. M. had bemoaned the lack of support for the Holy Royal Arch. In 1974 the Beacon Lodge sponsored the formation of a second Chapter, the Beacon Chapter, No. 5208. This Lodge was warranted on 25th April, 1974, and consecrated on 21st October, 1974.

At the September meeting of 1997, the Howe Lodge of Mark Master Masons agreed to sponsor a new Lodge, the Progress Lodge of Installed Masters, No. 1786. The new Lodge was warranted and consecrated at the Hodson Hall Loughborough Grammar School on 8th November 1997. It had been suggested that the meeting should take place at the Masonic Hall in Ashby Square, but with limited parking it was deemed to be easier to transfer the necessary furniture and fittings to the Grammar School than try to park in Loughborough town centre on a Saturday. This Lodge is not a Loughborough Lodge as such, for it meets at a different Hall each time. However it was agreed that it could use the regalia of Howe Lodge whenever it meets in the town.

In 2005 the Order of Royal and Select Masters arrived in the town, when Carillon Council, No. 267, was consecrated on 25th January, 2006.

The final Craft Lodge to be consecrated was the Showmens' Lodge, No. 9826, which was warranted on 8th November, 2006 and consecrated during the day on 27th February 2007. The enthusiasm of its members can be clearly seen as they then visited their Mother Lodge, The Howe and Charnwood Lodge, the same evening.

Freemasonry consists not of Lodges but of the members of Lodges, and this history does not look at individuals' contributions in any depth. The problem in so doing is that the writer misses out important people in one Degree and includes less important people in another. For this reason it is suggested that brethren who are interested in the contributions of their forerunners consult the works below as a starter for such research, for we must remember that without the work of those brethren in the past, we should not be enjoying our Masonic careers today.

Further Reading

The Development of Masonry in Loughborough – a Leicestershire Market Town*	W. Bro. T. M. Ll. Walters
The Rancliffe Lodge, No. 608*	W. Bro. D. M. Sharpe
History of Freemasonry in Loughborough	W. Bro. F. G. Fleeman
Centenary of the Howe and Charnwood Lodge*	W. Bro. G. M. Dyson
Centenary of Freemasonry in Loughborough*	W. Bro. F. G. Fleeman
Howe and Charnwood Lodge, the first 1000 Regular Meetings	W. Bro. D. M. Sharpe
The Beacon Lodge No. 5208, 1930–1980	W. Bro. K. G. Mason
The Beacon Lodge 500th Meeting	W. Bro. K. G. Mason
The Lodge of the Holy Well, the first Twenty Five Years	W. Bro. F. H. Timson
The Charnwood Chapter No 1007, 1873–1983	E. Comp. T. M. Ll. Walters
Charnwood Chapter, No. 1007, 1873–2008: Further Historical Notes	E. Comp. K. G. Mason
Howe Lodge of Mark Master Masons	W. Bro. G. M. Dyson
Howe Lodge of Mark Master Masons: Centenary Booklet	W. Bro. T. Wagg
Howe Lodge of Mark Master Masons, 1858–2002	W. Bro. D. M. Sharpe

(* signifies the article was published in a past edition of the Lodge of Research Transactions.)

Lodge Summonses – some general observations and specific comments.

W. Bro. David J. Hughes P. P. S. G. D.

Lodge Summonses are important documents; they are permanent reminders that a meeting has taken place and, as such, form an important record of the history of a Lodge. They are also required in Leicestershire and Rutland to be deposited with the Office of the Provincial Grand Secretary as well as the Library and Museum, so that it can be ascertained that a Lodge is acting regularly and in due form. Of course they also give due notice to every member that his Lodge is to meet and that his presence is required, while any visitors and guests to the Lodge will also appreciate receiving a copy in respect of the forthcoming meeting. So far as Grand Lodge is concerned there are some central requirements as to the content of certain parts of a summons, and these are to be found in the Book of Constitutions, but the actual physical form and format of summonses varies greatly.

As a member of five Lodges, regular Organist for three more, and a regular Organist substitute for many others, the present author is able to reflect on the considerable diversity in summonses that is found in our Province.

Some Lodges use a single double sided A4 sheet. This will normally be surmounted by the Lodge device from its banner, and in the present author's experience, this is the form all Lodges use, save one of which more below. It takes considerable ingenuity to get all the requisite information onto two sides of one sheet. The date, time and venue for the meeting must occur, as must the 'dress code'. The agenda must appear, and there will be a statement somewhere about the relationship of the Craft to the Royal Arch, something about the continuing obligation of members to support the Leicestershire and Rutland Charity Association, and a warning about making contact with overseas jurisdictions without checking their regularity and recognition by Grand Lodge. In addition room must be found for a number of addresses and telephone numbers, for example that of the Worshipful Master. It does not yet seem to be common practice to give e-mail addresses, though no doubt that will come. Amidst all of this there will also have to be found room for a list of Lodge office holders and one of Past Masters. Some Lodges attempt to increase the amount of space available by turning the A4 sheet laterally and folding it in three, which will produce six columns for the needed material. Quite a number of Lodges deal with the issue of confined space by using a double sheet, for example either in A4 size or one of the B series sizes. This will enable the wording to be more spaciouly set out, and will also allow room for a list of Founding Members. The exact form of a Lodge's summons may have been determined by following the format of its Mother Lodge, though a desire to escape 'Mother's apron strings' is also clearly common in our Province.

A great deal will therefore have depended on custom and the wishes of Founding Members, though variation can take place over the years, and changes in technology can also have an impact. Lodge summonses were at one time professionally printed, and designs would have been embossed. Increasingly the impact of 'desk top publishing' is evident as technologically skilled Lodge Secretaries produce documents on home computers, and increasingly disseminate them to members by way of e-mail attachments. This certainly reflects a desire to reduce postage costs, though it does not relieve a Lodge of the obligation to produce 'hard copies' for record purposes.

In all of this, one Lodge, in the author's experience, stands somewhat apart, and that is Holmes Lodge, No. 4656. While most Lodges utilise white paper for their summonses, Holmes uses light blue card, eight and a quarter inches by six inches in size and double folded, and the front of its summons, as will be described below, does not follow the general 'run' of summonses in this Province. It must be the case that originally the cover design was printed from an engraved plate, though the summons is now produced electronically. The colour, which has been in use for many years, and the small size of the summons normally make the design hard to decipher. For its April 2010 meeting, its 600th, Holmes Lodge utilised a pale cream double folded card for the summons, sized at ten and a quarter by eight and a quarter inches, and this enabled a more detailed examination of the cover to take place. The use of such a size of summons is something the Lodge does only on rare occasions, and this time it was to celebrate the 90th birthday of its oldest member, W. Bro. Jim Browett P. J. G. D. and W. M. of the Lodge in 1971. This occasion was honoured by the presence of R. W. Bro. Michael Roalfe, P. P. G. M., V.W. Bro. David Hagger, D. P. G. M. in charge, V. W. Bro. Michael Turnbull, P. D. P. G. M., W Bro. Philip Dodd, A. P. G. M., W. Bro. Peter Staniforth, P. A. P. G. M, and four other Grand Officers, W. Bros. Canon Michael Wilson, David Parkes-Bowen, John Knew, and Christopher Packham.

An initial version of what follows was distributed to those present at the Festive Board following that meeting.

The summons is surmounted by a cartouche containing the Lodge name and number, and supported by the Sun on the left and the Moon on the right. The cartouche is resting on a section of walling representing Masonry, and, as this stretches from the Sun to the Moon, it may represent "Masonry Universal" on the face of the earth. Rococo wreathing surrounds the cartouche from which descend branches of flowering shrubs which are of differing shapes on each side. They may, however, be allusions to sprigs of Acacia. From each branch depend representations of Masonic tools. On the left are the Square, Plumb Rule and Skirret, while on the right we find the Level, Compasses and 24 inch Gauge. The shadows depicted as being cast on the design reflect the relative positions of the Sun and Moon by flowing from left to right, and that in itself has a Masonic significance as most our signs are performed in that direction.



A Description of the Holmes Lodge Summons Cover.

The upper part of the design rests on an arch from which are suspended the Collar Jewels of the Worshipful Master (Centre), the Treasurer (left) and the Secretary (right). The arch itself is inscribed with the Latin motto 'Fidelitas, Moribus, Unita', which means 'Fidelity, Charity, Unity'. This, interestingly, is also the motto of Southwell Lodge, No. 1405, in the Province of Nottinghamshire. Beneath the suspended collar jewels is the Lodge Banner design, a copy of the First Degree Tracing Board, the date

of foundation, 1924, and the motto, "We Serve". The number of the individual meeting is then inserted beneath this, and then there is the statement of the consecration of the Lodge by R. W. Bro. Edward Holmes after whom the Lodge is named.

The whole of the design rests on seven steps, a clear Masonic allusion to the internal layout of King Solomon's temple, and also to the complex number symbolism which underlies Masonic thinking. These steps rise from the Square Pavement which is found in every lodge room, and which was also a feature of King Solomon's temple. Superimposed on this is the shield of the Province of Leicestershire and Rutland, again surrounded by rococo wreathing. On each side of three of the steps is a column, representing in ascending order, the Junior and Senior Wardens and the Worshipful Master, for the lowest is of the Corinthian Order, the middle of the Doric Order, and the topmost of the Ionic Order. Somewhat oddly, these columns rest on the first, fourth and seventh steps. The first and seventh are logical Masonic placings, but the fourth is peculiar; why not the third step? It can only be surmised that the reason is to do with artistic symmetry. As placed, the columns, which diminish in size as they regress, appear to be in perspective, which would not be so if the second was on the third step. On top of the pillars on the right are classical representations in ascending order of Beauty (Venus de Milo), Strength (Hercules) and Wisdom, (the Greek Goddess Pallas Athene). On the left hand side are representations in ascending order of Faith (with a cross), Hope (with an anchor) and Love or Charity (a woman with her children). These may also be taken to encompass the grand Masonic principles of Brotherly Love, Relief and Truth.

On the topmost step are found the Plumb Rule (left) and Level (right) denoting once more the two Wardens, and these are in a triangular relationship with the Master's jewel suspended from the arch. They may also allude to some of the working tools which feature in the Hiramic legend. There may be a further significance in the fact that the arch frames nothing but the Lodge banner as described above, while to each outer side of the design there are representations of trees standing on the earth. These, however, cannot be seen through the arch. It could be that this is an allusion to both the Sanctum Sanctorum of King Solomon's Temple into which the profane were not allowed to look, and certainly not to go, and also the mysterious veil of death which can only be penetrated by faith aided from Heaven itself.

The depiction of the jewels of the Master, Senior and Junior Wardens is a clear allusion to the three who rule a lodge, while the addition of the jewels of the Secretary and the Treasurer make an allusion to the five who form a lodge, and the seven making it perfect are alluded to by the seven steps depicted on the design.

All in all the design is a remarkable piece of Masonic symbolism, and whoever designed it was a craftsman of great talent.

Early Freemasons

W. Bro. Raymond Ellis P. P. S. G. D.

In the Middle Ages the word 'Mason' was used to denote a builder. This in theory included men engaged in any one of the many crafts and trades connected with architectural construction, but, in daily usage, it was narrowed to mean only such men as worked in stone, bricks and tiles. Of these there were many grades or classes or specialists: quarrymen, stone-cutters, workers in rough stones, workers in free-stone sculpture, tillers, wallers, glaziers, engineers, and servants or helpers.

In accordance with the Medieval custom followed in every form of work, each of these types of Masons was organised as a guild or fraternity, and therefore came under the general laws which applied everywhere to guilds. This meant that in any given community or district the men in any branch of the builders' craft had an organisation of their own with rules, regulations, and officers; admitted members on oath; tried members guilty of violating the rules and punished them by fines or expulsion; trained apprentices; and held a monopoly of their own kind of Masonry.

There was no single organisation to federate the various local guilds, nor was there a national organisation, but since the civil laws which governed them were everywhere the same, and since the training of apprentices and the methods of work followed everywhere the same pattern, Masonry throughout England and Europe was a single Craft, and a workman could move from one country to another, or from one town to another, in expectation of becoming a member in its guild. Also, at a period when there were no written or printed cards or documents, he could identify himself as a regular Mason in good standing by means of secret modes of identification, which had been entrusted to him at the completion of his apprenticeship.

Among the six or seven organised groups of Masons one guild or fraternity stood above and apart from the others, with its members more honoured, with higher wages and with certain peculiar privileges to themselves. These were called Freemasons.

Whether they were called this because they worked in free-stone (which could be carved), or because they were free to move about without regard to local restrictions, or because they possessed a Royal Charter, which empowered them to work anywhere in the kingdom is a question which historians are unable to answer. It is probable that "free" had many connotations. These Freemasons were highly skilled and educated men. It is not an exaggeration to say that they were the ablest men which the Middle Ages produced during a period of some 200 years. They designed and constructed between 1500 and 2000 cathedrals as well as thousands of chapels, monasteries fortresses and halls. They were also architects, sculptors, engineers and artists, and were educated in geometry, chemistry, physics and mechanics. Not many of them could read or write, but their

own apprenticeships in the greatest of the arts were so long and so thorough, and they together possessed among themselves so large a body of knowledge, that a Master Freemason was a better educated man than a bishop or a prince.

In the Gothic cathedral, the principles of which were their discovery and the art of which was their monopoly, they produced a building, which was equalled in the past by no architect except the Greek, and has never been surpassed. It was among those Freemasons of the Middle Ages that the modern fraternity of Free and Ancient Masons had its origin.

Since the first Gothic building was the monastery church of St. Denis, erected near Paris about 1140 C. E., the Fraternity is more than eight centuries old. The building of a cathedral, or any other great work of architecture, followed a set procedure in England.

A foundation, or administration authority, was set up to furnish the money and to act as employer. It chose a Master Mason or Superintendent, in present day nomenclature, a Grand Master. The latter sent out a call for Craftsmen. When these Craftsmen arrived houses were found for them and their families. In many instances a village of houses was specially built for them.

The men were organised in a Lodge under the leadership of the Master, assisted by other officers, to hold meetings as often as the work required, to enforce discipline, to receive instructions and to admit entered apprentices.

A building, also called the Lodge, was erected for their headquarters as a workshop and to house tools and supplies. In a number of instances a second building was erected for the men engaged in making plans, drawings, templates and models.

The craftsmen had helpers or servants; teamsters and labourers were employed; local guilds of other branches of the builders' Craft might be called in; but none of the latter were admitted to membership in the Lodge, nor were any of them permitted to learn the secrets of the Freemasons' art; nor did they receive the same pay or privileges.

When the building was completed and accepted, the Lodge dissolved itself. Its building was dismantled or put to other purposes, and the craftsmen disbanded to seek other work elsewhere. This disbanding was the rule for some six or seven generations. Then, about the middle of the fourteenth century, came an exception, and it may have occurred at York, or at Westminster, or in some community forty or fifty miles south of London; or it may have occurred at or about the same time in all three centres – a Lodge was maintained in permanence after the building was completed, and maintained for its own sake. Between that first permanent Lodge and a modern Lodge of Speculative Masons is a line of continuity that has never been broken.

Within those first permanent Lodges Freemasonry began to develop in three new directions.

Firstly civil law required that such a body of men (corporation) should have a charter empowering it to work or exist. To comply with this, the members declared that in the tenth century their Craft had been granted a

Royal Charter at York, and they entered a written claim to this as their authorisation and appended it to a statement of their purposes and a set of their rules and regulations.

The original of that document was prepared about 1350 C.E. The oldest existing copy, called the *Regius Manuscript*, was written between 1350 and 1410 C. E. It is the oldest of Masonic documents.

Copies of the original, of which some 150 have been found, are called the *Old Charges*. The constitutions of Grand Lodges are based on these *Old Charges*.

Secondly, whereas the temporary Lodge had existed as a means to an end and was focused on the construction work that was to be done, the permanent Lodge was focused on itself; men joined it for the sake of its fellowship, its teachings, its rituals, symbols and philosophy.

Thirdly, though the majority of its members long continued to be Operative Masons, they admitted, or accepted into membership, a number of men (speculative) who were not working Masons, but who found in the Lodge a fellowship and a new teaching which they could find nowhere else. Such Lodges continued to work at centres throughout England, each independent of the others until the early decades of the eighteenth century, at which time it is probable that there were some 200 of them, some having a membership wholly composed of working (operative) Masons, and some composed wholly of speculatives, and some of mixed membership. In 1717 a few of them set up a Grand Lodge at London to be a centre of union. From it each and every regular and duly constituted Grand Lodge in the world has descended.

From the beginning until the sixteenth century, Freemasons were men of religion and therefore belonged to the Roman Catholic Church, which then was not the name of a denomination as it is now, but denoted Christianity in general. From the Reformation until the erection of the Grand Lodge in 1717, members were both Protestants and Roman Catholics. From that date until the present the Fraternity has been universal in membership, as befits a Fraternity with Lodges throughout the world, and admits Protestants, Roman Catholics, Orthodox Christians, Jews, Muslims, Hindus, Confucians, Parsees and Theists. The Protestant religion did not divide it, nor does denominationalism disturb it. It has no theology of its own. It is not a house of worship. It has neither priests nor pastors. Its Lodges are not ecclesiastical circles. Its Lodges' communications are not religious services. It imposes no theological tests upon its Candidates, and permits no discussion of religion, theology, sect, or creed in its Lodge assemblies. It is neither for nor against any religion, but works in a field of its own to which theology is irrelevant. It opens and closes its Communications with prayer and keeps a Volume of the Sacred Law open upon its altars, but so also do courts, the army, the navy, colleges and many other organisations and societies which believe that religion belongs to men everywhere and is free for them to use and practise.

During the four centuries or so before the Reformation when

Freemasons were Operatives, they had no Bible on the altar because there was no Bible for them to have. Few churches had complete manuscript copies of the Book. The great majority of Freemasons, like other men of the times, could not read nor write; and among such as could, few could afford to own even a portion of the Bible books.

Moreover, the Church kept the Bible chained to itself, figuratively and literally, as a private monopoly. Laymen were forbidden to own, read, translate, or interpret it; and among the priests themselves, such as could read, it was an almost unknown book except for a few portions. The first place in the Church was held by the practices of the priesthood, the mass, the confessional, the chanting of hymns, the celebration of ceremonies, processions and the care of church properties.

Second, after this sacerdotalism, came the worship of the Saints, devotions at local shrines, adoration of relics and hagiology, which was a mass of stories and tales about saints and their miracles.

Third came the Bible, but this was confined to only a few portions of the Book, and principally to the miracles. Little distinction was made between the Bible itself and the half-oral, half-written ancient translations and stories of the Saints, which had been accumulating since the Dark Ages.

It has been said of the cathedrals that they were 'Bibles in stone'. This is true in the sense that in the Middle Ages a Bible was a book, and in that men who could not read or write were able to puzzle out old stories in pictures and carvings. However, it is not true in the sense that that a cathedral was a stone Bible. Few men had ever heard of the existence of such a Book; fewer still had ever seen a copy or could read a line of it.

The real 'Bible' of the Operative Lodges of the Middle Ages was a copy of the *Old Charges*. They are the Rosetta Stone by means of which scholars are enabled to decipher the history of the Fraternity. Little was known about them until late in the nineteenth century, and they continue to be the key to the mysteries and symbolisms of the Ritual of the Three Degrees, in which are enacted, in a somewhat changed and elaborated form, what was first written down in those documents.

By means of them it is possible to explain how and why the Holy Bible became a Great Light in a Lodge composed of architects and craftsmen of the building trades, and why a Volume of the Sacred Law came to be opened on the altars of a Fraternity of Speculative (or Accepted) Masons.

As stated previously, a body of men in the Middle Ages could not legally exist nor work unmolested unless it had a charter or some similar document of authorisation, given and signed and sealed by the authorities of the borough, or else by the King or one of his officers. The Freemasons claimed that they belonged to a Fraternity, which had received a Royal Charter from a Prince Edwin at York in Athelstan's time, and held that this was sufficient authorisation for their holding a permanent Lodge. This claim was made in the middle of the fourteenth century. Historians and critics doubt that a Prince Edwin ever in strict fact issued such a charter because no evidence exists, and the documents themselves have in them a

number of self-contradictions. However, that historical dubiousness is of no importance because the fact remains that the fourteenth century Freemasons sincerely believed in their tradition, and the civil authorities accepted their claim.

It may be that the original version of the *Old Charges* was written by one Freemason. It may be that the document was a composite one prepared by a committee or other body of Craftsmen, or it may be that the first permanent Lodge employed a learned clerk to write it for them. It is most likely that the early portion was written by one man, and that the remainder was a written form of rules and customs established by long usage. In substance the *Old Charges* consist of three parts:

- firstly a statement of the grounds on which a charter had originally been issued;
- secondly the claim to a written charter from a Prince Edwin, said to have been a son of King Athelstan; and
- thirdly a set of the rules and regulations, called "points", under which Lodge members were governed.

In his statement of the grounds on which the Royal Charter had been granted, the author of the opening portion asserts that Masonry was an old name for the art and craft of the builder, and that Freemasons therefore belonged to one of the most ancient, well-established and honoured of the Crafts, and that hence Masons were honourable and lawful men, who therefore could be trusted to engage in no illicit nor subversive undertakings and not hold illegal covins or assemblies. Like an ancient family of the nobility this Mason Craft had a high and honourable ancestry, for it had been practised or honoured or established by such men as David, Solomon, Euclid and Pythagoras. It had not been introduced into France and England as an alien and illegal black art or heathen cult, but had been accepted by the Emperor Charlemagne and his sons. It had been honoured by the Popes and other high lords of the Church and State, and had been loved and practised by such Kings as Athelstan.

In setting forth these grounds the author was not writing a history, nor was he setting down a long established legend. Rather he was setting forth an argument, and he used only such data as were required for his purpose. He was not compelled to mention Solomon, Euclid, Pythagoras, Charlemagne, (or Carolus, probably a son of Charlemagne), nor the Tower of Babel, nor Solomon's Temple, but, if he had preferred, could have named other ancient builders and other famous buildings. That this is true is proved by the fact that the authors of subsequent versions, notably of the version adopted by the first Grand Lodge in 1723, did not hesitate to revise, alter, add to or subtract from the information given by the original author.

There were no histories or scholarly encyclopaedias in the Middle Ages, nor were books written and classified as they are now under the heads of

separate subjects. A learned man collected writings of any sort, where he could find them, ancient or contemporaneous, usually of unknown date and authorship, and seldom submitted them to the tests of authenticity. Out of this there developed a type of book which was called a *polychronicon*, a name which meant 'a large number or variety of chronicles or writings'. Such a *polychronicon* consisted of a collection (ana) of paragraphs, quotations, stories, scraps of lore, bits of science and mathematics, songs, formulae, fables, plays in a kind of scrapbook, or loose encyclopaedia, though the majority of items were of an historical kind. The author of the original version of the *Old Charges* drew his own data from such a *polychronicon*. We know this to be true because he told us so. This means that his paragraphs about Noah, Cain, Abel, Tubalcain, the Tower of Babel, David, Solomon and the Temple were copied not from the Bible, but from that *polychronicon*. This fact is all-important to a student of Freemasonry because it explains why the Bible came in time to occupy so large a place in the work of a Fraternity not devoted to any theology or religion, and yet why so many of the Biblical elements in the Ritual are not found in the Bible itself. The Biblical elements came into the Craft at second-hand and by a roundabout route, and they were employed not as a history nor as a theology, but as data to show that the great art of architecture had been known and practised by the ancients, among whom were the patriarchs, prophets and kings of the Old Testament.

The same data also make it clear that the first Freemasons did not belong to any of the circles of occultism or mysticism which flourished here and there during the Middle Ages. Authors of the *Old Charges* identified Freemasonry solely with the art of the builder. They named architects, engineers and geometers as its founders. Nowhere did they indicate that Freemasons had any interest in either occultism or mysticism.

The Masonic Times of King George VI

W. Bro. Anthony Hopewell P.A.G.D.C.

This paper was inspired by that section of *'The Charge After Initiation'* which powerfully proclaims that **'In every age monarchs themselves have been promoters of the Art, have not thought it derogatory to their dignity to exchanged the sceptre for the trowel, have patronised our mysteries and joined in our assemblies.'**

This is something of an allegorical euphemism for, although intrinsically correct, it is, in fact, literally perverse, in that since a precedent set in 1812 by H.R.H George, the Prince Regent, all Masonic Monarchs have, as a consequence of that protocol, resigned from the Craft on accession, taken no further part in our assemblies, and certainly never exchanged their Sceptre for a Trowel.

All that is except one – a King whose love of Freemasonry not only influenced him to remain a member of the Craft on attaining the monarchy, but also motivated his continuance in patronising our mysteries, officiating at our ceremonies and, on four separate occasions, did indeed figuratively take up the trowel in exchange for the sceptre. I refer, of course, to Albert George Windsor, King George VI of Great Britain and father of our present Queen.

The original title of my address was to have been *'The Life and Masonic Times of King George VI'*. However, the first draft amounted to 53 pages and clearly a revision was called for, and so the title was amended to *'The Masonic Times of King George VI'*.

This is something of a pity, because I am sure you would have been as interested as I was to have learnt more of the future king's wretched upbringing and the physical and mental cruelty he suffered as a child. How neglect and abuse by Mary Peters, his nursery nurse, left Albert with a duodenal ulcer that was to cause him pain and anguish for over 20 years; how lack of contact with his parents deprived him of virtually any parental affection or direction; how, in order to correct a 'Bow-leg' problem, he was, as an infant, made to wear callipers 24 hours a day, often crying himself to sleep at night; and how he and his sister were kept apart from other children on the Sandringham Estate and schooled alone at home by a non too proficient tutor, who repressed him in the classroom, forced him to write with his right hand – he was naturally left handed – and who failed to address a serious stammer that Albert developed, which, as a result, was to angst and afflict him for the rest of his life.

All this contributed to the young prince being educationally ungifted, introvert by nature, and totally lacking in confidence. One royal biographer, Sarah Bradford, is even of the opinion that if the prince had been subjected to such treatment today, and it be known to the authorities, he would surely have been taken into care!

You would also have learnt to a greater extent of his exploits from 1909 when, at the age of 13, like his elder brother David and forebears before

him, Albert was summarily despatched to the Naval College at Osborne to further his pubescent development and complete his inadequate education – totally bereft of the physical, social and educational skills required to sustain him in a military regime as strict as any borstal, where all the cadets were subject to regular medical check-ups and issue of a *'Nelson's Chitty'* to confirm they were physically and mentally fit enough to undergo a further week's training.

However, there, as a fortunate and fateful consequence, he met and befriended a naval surgeon by the name of Louis Greig, who was to become his mentor, confidant and professional companion for the next 15 years and, contrary to what some historians would have you think, I believe, for the rest of his life. Indeed, no history of King George VI can be recounted without often referring to Louis Greig, a superhero of his time with whom Albert became inextricably linked and who, in later years (in my personal opinion), conspired with the King in political subterfuge and intrigue worthy of any John Le Carré novel.

Then, like the proverbial ugly duckling, after seven years of training and dogged perseverance he metamorphosed from Cadet to Acting Lieutenant and was present at the greatest sea battle of the First World War, that at Jutland in May 1916.

It was during that altercation, as second in command of the forward 12" gun turret on HMS *Collingwood*, they joined battle with other battleships of the 5th Squadron and traded salvos with the German battlecruisers *Seydlitz* and *Derrflinger* – which was severely damaged – and for which the Prince was officially commended for his actions, being *'Mentioned in Despatches'*.

I am sure you will be as amused as I was at the answer given by his immediate superior after that citation was announced, for when asked by the Press what exactly the Prince had done to earn that honour, he tactfully replied, *'Oh, he made cocoa for me and the crew, as usual.'* Not since the Battle of St. Vincent, in 1797, had a Prince of the Realm close quarter fought with the enemy of his country, nor ever again after Jutland, thus earning Albert the justly deserved sobriquet *'The Last of Our Warrior Princes'*.

However, his military career did not end at Jutland, nor for that matter with the Royal Navy, for in 1917, Louis Greig personally intervened with Albert's father, King George V, to have the Prince's duodenal ulcer surgically repaired. An operation that, although successful, finally curtailed his active Naval career and resulted in Albert – and Louis of course – being transferred to the Naval Air Section at Cranwell in Lincolnshire just before its inauguration into the Royal Air Force.

It was whilst I was at RAF Cranwell researching his service in the Royal Air Force that I found a transcript of the reply the Prince gave after the *'Toast to the Initiate'* on the night he joined Freemasonry. It was there also that I was also able to confirm that he *was* the first Monarch to learn to fly *and* be awarded a pilot's licence. I also learnt that, in order to set a good example to the fighting men in the trenches, he badgered and cajoled the

King to allow him to serve the last weeks of the First World War at a front line air station in France.

The period after the First World War heralded far reaching social and economic changes for Great Britain. Only Albert of the four brothers appears to have taken steps to embrace these changes, and he did so with amazing foresight and diplomatic acumen. Whilst David, Prince of Wales, doyen of the upper echelons of society, continued his bon viveur life style, Albert emerged as the darling of the working classes, becoming known as the 'Industrial Prince' and developing a phenomenal memory for faces, names, incidents and facts.

In 1921, it was he who proposed to Elizabeth Bowes Lyon – another Royal first, as it was utterly at variance with normal practice for a prince to take the initiative and offer his Royal Hand in marriage.

'Prince Albert was genuinely and deeply religious and the symbolism and morality of Freemasonry blended easily with his own beliefs and religious practice': a biographer's words, not mine. His admittance into Masonry, in 1919, continued a royal tradition started over 200 years before when King George I succeeded to the English throne, for since that time every prince and monarch of the realm, with the sole exception of Albert's father, had been an active member of the Craft.

In May of that year his elder brother, David, was initiated in The Household Brigade Lodge, No. 2614, exclusive to officers of the Brigade of Guards. Six months later, on 2nd December, 1919, Prince Albert, in a double ceremony with the ubiquitous Louis Greig, was initiated in The Navy Lodge, No. 2612, at The Princes Restaurant in Piccadilly, London. They were initiated by M. W. Bro. Lord Ampthill, the Pro Grand Master, assisted by M. W. Bro. Admiral Eustace, the Master of Navy Lodge. 104 members were present, but only one guest, his sibling brother David, for no other private guests could be accommodated.

After the toast to the candidate had been delivered by W. Bro. Admiral Sir Lionel Halsey, his proposer into Masonry, Prince Albert responded by saying, *'I have always wished to become a Freemason, but owing to the war I have had no opportunity before this of joining the Craft. All my life I have heard of Freemasonry, and though there has always been a certain mystery attached to it, I have learned that Freemasons in this country have been a great help to the poor and friendless, and have been notable for their efforts on behalf of children. One can see, by the great Masonic Institutions and schools, how successful their work has been in this cause, and I like to think that in the future I shall be associated in their great work.'*

Albert and Louis were later elevated together into the Royal Arch and jointly perfected into Rose Croix Chapter, but there the similarity in their Masonic careers ended, for whilst Greig progressed in a normal manner, the Prince's advancement was nothing short of meteoric. Twelve months after his initiation the Duke of York, to which he had then been elevated, was appointed Senior Warden of Navy Lodge. A year later he was installed

as its permanent Master and, in 1922, just three years after his initiation, he was invested as Past Senior Grand Warden of United Grand Lodge.

Albert remained as permanent Master of Navy Lodge until his succession to the throne, apart from a two year period in the early 30's when he allowed his younger brother, Prince George, to take the chair as a precursor to his eventual installation as Grand Master.

The Freemason's Chronicle of 31st March, 1924, proclaimed what was described as *'the most important announcement ever made concerning the Royal Family and the Craft'*, an announcement unique at that time, never repeated since and unlikely to be so ever in the future, in summary, that *'The Grand Master, H.R.H. the Duke of Connaught, has made three very important appointments in English Freemasonry, H.R.H. the Prince of Wales, is to be the future Provincial Grand Master for Surrey, H.R.H. Prince Arthur of Connaught, the Provincial Grand Master for Berkshire and H.R.H. Albert the Duke of York, the Provincial Grand Master for Middlesex'*.

On Wednesday 30th July, 1924, over 2,000 Brethren were present at Great Queen Street to witness the Installation of Albert as the Provincial Grand Master of Middlesex by the Grand Master, M. W. Bro. the Duke of Connaught. As the Grand Master placed the golden chain of office on the shoulders of his great nephew he said, *"May good fortune always attend you."* That regalia and the tin box bearing the name and coat of arms of Prince Albert is still retained by the Province of Middlesex, although it is now owned and used by their present Provincial Grand Master, M. W. Bro. HRH Prince Michael of Kent. It was during this tenure that Albert almost entirely overcame his debilitating stammer, greatly due he said, *"To the ritual and ceremonies I was obliged to conduct as a Freemason and Provincial Grand Master."*

In 1929 his father, George V, suffered a severe bronchial attack which almost took his life. This focussed the minds of Government, courtiers and Royal Family alike on the question of succession. The Prince of Wales's relationship with married women, his unseemly public behaviour and general indiscipline were giving great cause for concern, and by the early thirties his association with Wallis Simpson was throwing the whole question of the monarchy into constitutional crisis.

Albert had always been known as the *'spare not the heir'* but shortly before the old king died, George V told Prime Minister Baldwin that he wanted his younger son, Albert, to ascend the throne – as it was he who had the respectability, sense of duty and self discipline required of the monarchy. However, on the morning of 21st January, 1936, the king passed away and it was David, the Prince of Wales, who ascended the throne, as King Edward VIII, and we all know the history of his later abdication.

Even though King Edward proposed a morganatic marriage to Wallis Simpson the union was vetoed by the Cabinet and so, after only ten months as monarch, Edward signed the Instrument of Abdication in the presence

of the Prime Minister and his brother Albert, who now succeeded him as George VI. Immediately afterwards Edward left for exile in France and King George wrote and told his Private Secretary, "*When David and I said goodbye, we kissed, parted as Freemasons and he bowed to me as King.*"

On accession to the throne it was generally believed that King George, in accord with royal precedent, would resign from all Masonic activity. However, although he retired from office as the P.G.M. of Middlesex, King George broke with previous protocol by not resigning from the Craft, agreeing to accept a Grand Lodge promotion to that of Past Grand Master, and continuing to take an active role in English Freemasonry until the day of his passing.

So it was, on 30th June, 1937, just 6 weeks after his enthronement as sovereign, that King George attended "*An Especial Meeting of UGL*" held at the Albert Hall in London, Freemasons' Hall being too small to accommodate the 8,000 brethren who attended. The meeting was convened to celebrate the King's coronation, to commemorate his decision to continue in the Craft, and to invest him with his new rank as Past Grand Master. His great uncle and Grand Master, M. W. Bro. the Duke of Connaught, was to have conducted the ceremony but was seriously ill at this time, and so M. W. Bro. the Earl of Harwood, Pro Grand Master and brother-in-law of the king, duly presided.

After being invested with his new collar, King George retained the proffered gavel and conducted the remainder of the business, including the investiture of newly appointed Grand Officers. The first to be invested, to the rank of Past Senior Grand Warden, was the American Ambassador to the Court of St. James – a fortuitous portent in view of the coming war. A little further down the line was the only Nottinghamshire Mason ever to be invested by a King of the Realm, namely W. Bro. William Sheppard, an architect and Past Master of Southwell Lodge, No. 1405, who was appointed Past Assistant Grand Director of Ceremonies.

If it had not been for the abdication there is little doubt that Albert would have been the next Grand Master of United Grand Lodge. As it was, it was his younger brother, M. W. Bro. Prince George, the Duke of Kent and father of our present Grand Master, to whom that honour fell. On 19th July, 1939, just before war with Germany was declared, over 12,000 Freemasons, the largest number ever assembled, met at Olympia to install a new Grand Master – the Duke of Connaught having resigned after an unprecedented 38 years of office.

United Grand Lodge was opened by the Pro. Grand Master, M. W. Bro. the Earl of Harwood, who then received delegations from over thirty other Grand Lodges throughout the World. King George VI was admitted and offered the gavel, which he, again, duly retained, in order to install his younger brother as Grand Master. The Duke of Kent then continued with the appointments of other Grand Officers, including Bro. the Reverend Canon C. Dudley Hart, as Past Assistant Grand Chaplain, who, in 1951, became the Provincial Grand Master of Nottinghamshire.

The day after war was declared the King changed into service uniform and made no further public appearances in civilian dress until the end of hostilities – to give visible notice that he now considered himself as continuously on duty as any of the fighting men. He was the last sovereign to actively prosecute a war against his country's enemies and became great friends with Bro. Winston Churchill. Throughout the conflict the King's advice was often counselled and invariably accepted. He often found himself acting as diplomat, host, and arbiter between the allied leaders, and the king was one of only four people in this country who knew of the development of 'Tube Alloy', the world's first atom bomb.

Although, notionally, the Supreme Commander of the Armed Forces, King George considered that one of his primary duties was to inspire unity and support amongst the British civilians, who were suffering greatly as a result of Hitler's Blitz. Wherever bombs had fallen and subjects perished the King, and often the Queen, would be found consoling the bereaved and giving heart to the survivors. In fact, the fires were still burning in November 1940 when the King arrived in Coventry, just five hours after the bombing of that city, and it was only afterwards that over 100 items of unexploded ordnance were found lying along the route the King had taken through the ruins of the cathedral and city.

On 25th August, 1942, the Grand Master, M. W. Bro. the Duke of Kent, was killed in a flying accident in Scotland whilst piloting a wartime mission in a Sunderland flying boat, the only Grand Master ever to be killed on active service. So it was for the third time that King George was called upon to take up the trowel and perform Masonic duties to install a new Grand Master – his brother-in-law, M. W. Bro. the Earl of Harewood.

On 1st June, 1943, just 1,600 Masons assembled at Freemason's Hall to install Prince George's successor, a far cry from the occasion four years previously when eight times that number had gathered – due entirely to the war then raging throughout the world.

The Deputy Grand Master, M. W. Bro. General Sir Francis Davies, opened Grand Lodge and received just two deputations, those from Ireland and Scotland. King George was then admitted, retained the gavel, took the Chair and paid homage to his brother before installing the Earl as Grand Master.

Of the many war-time anecdotes attributed to our intrepid monarch and fellow Freemason, there is one I found particularly amusing that I would like to share with you. On the occasion of the D-Day Landings, King George and Churchill surreptitiously planned to be present, as spectators, on one of the escort cruisers. Both Cabinet and courtiers alike were horrified at the suggestion and managed to persuade them otherwise, although only after the King had threatened Churchill that he would travel to Plymouth and forcibly remove him from the ship if he tried to go without him.

On 16th June, however, just ten days after the landings, the King satisfied his wishes by travelling to Normandy on the cruiser HMS

Arethusa. He there landed on the beach in an American DUKW to be greeted by General Montgomery before performing an *al fresco* decoration ceremony on some of the invasion's medal winners – in sight and sound of the heavy guns which maintained their bombardment of German positions just 15 miles distant.

Sadly, M. W. Bro. the Earl of Harewood died suddenly in 1947, necessitating yet another "Especial Grand Lodge" which met at the Albert Hall on 23rd March, 1948, to install the Duke of Devonshire as Grand Master. On this occasion 7,500 Masons were able to attend the investiture, which was again conducted by his Majesty the King – the last occasion he was to officiate at a Masonic ceremony.

The period between 1945 and 1951 was said to be the culmination of British Socialism. Labour came to power in 1945 on a tidal wave of support for social change, but at a time when the country was on the very brink of economic collapse, facing several years of austerity and with only the support of America and the devaluation of the pound saving it from financial ruin. Wholesale nationalisation and the decolonisation of the Commonwealth played heavily on the King's health, more so even than the preceding six years of war. In May 1951 he opened the Festival of Britain Exhibition, but was too ill to attend the final night in September, for cancer had been discovered in his lungs, requiring immediate surgery.

A few months before in November 1950, and shortly after his return from Malta where he had installed a new District Grand Master, M. W. Bro. the Duke of Devonshire passed away unexpectedly. He was succeeded by M. W. Bro. the Earl of Scarborough, who was due to be installed by King George on 6th November, 1951. However, due to the King's hospitalisation, his attendance was not possible. Nevertheless, the day before the Installation he passed a message to Scarborough asking that it be read to the Grand Lodge Assembly. It contained a statement as true and relevant today as it was considered then: *'The world today does require spiritual and moral regeneration and I have no doubt, after many years as a member of our Order, that Freemasonry can play a most important role in this vital need.'*

King George VI's unswerving empathy with our Order is clearly identified in the words of one biographer, not a Freemason, who wrote of the King and the Craft, *'There was much in Masonry which appealed consciously and deeply to the King – its hierarchic discipline, the dignity and simplicity of its ceremonial, of which he was a knowledgeable student, and the simplicity and vitality of its three great tenets – brotherly love, relief and truth. These, together with his belief in the Order, became the more apparent to those with whom he conversed about it as the years passed. He was also influenced by its symbolism and the record of his daily life bore witness to his strict adherence to its moral and spiritual precepts.'*

Following the September surgery, the King recovered sufficiently to enjoy the Christmas of 1951 at Sandringham. He also accompanied his

daughter, Elizabeth, and son-in-law, Phillip, to London Airport in January to see them depart on their Commonwealth tour to Africa and Australia. Sadly, however, the cancer was irreversible and on 5th February, 1952, after a morning shooting hares at Sandringham, he retired to bed, suffered a coronary thrombosis, and passed peacefully to the Grand Lodge Above.

King George was laid to rest in St. George's Chapel at Windsor, to be joined there by his beloved wife, Elizabeth, exactly half a century later. At his funeral, Bro. Sir Winston Churchill, another great Freemason, laid a wreath at the King's coffin on which was written a two word epitaph '*For Valour*', which is usually reserved for recipients of the Victoria Cross; a strange choice of words, you may think, from a statesman so gifted in the art of prose and master of the English language. However, had I been allowed the 53 pages of time to recount a little more of the many facets of King George's remarkable life I think, perhaps, that you, like me, would agree those simple words were wisely chosen and succinctly adequate.

A ROYAL ARCH LECTURE

Submitted by W. Bro. John A Townsend P. P. S. G. W. (Craft),
Prov. G. S. E. (R.A.)

(The text that follows is based on the 'Lecture' that is currently delivered in Craft Lodges in order to improve the Master Masons' knowledge of the Order and to encourage those not already in the Order to take their 'final step' in 'Pure Ancient Masonry'. It is normally split into four sections and delivered by four different members of the Order, usually two from the Lodge and two from the Royal Arch Executive.)

A Master Mason can be Exalted into Royal Arch Masonry, or Chapter, four weeks after he has been Raised.

The number '4' and the word 'exalted' have special significance. In times gone by the Royal Arch Degree might have been considered a Fourth Degree in Freemasonry, available after the three Craft Degrees of the E. A., F. C. and M. M.

However, this is not the case. Although the Supreme Order of the Holy Royal Arch is one step beyond the three Craft Degrees, it is still an integral part of 'Pure Ancient Masonry'.

In the Third Degree Traditional History we are told that Solomon, King of Israel, ordered 15 trusty Fellow Crafts "to ascertain if our Master ... had suffered death in the attempt to extort from him the secrets of his exalted degree". Solomon later ordered them "to raise our Master to such a Sepulture as became his rank and exalted talents". This proves there is something beyond the Third Degree and it is described as an exalted degree.

Master Masons are therefore encouraged to take one more step in their daily advancement in, and understanding of, Masonry, by being 'Exalted' into the Royal Arch, that further stage mentioned in the Traditional History.

The Royal Arch has been described by the Grand Master, His Royal Highness The Duke of Kent, as the culmination and climax of our journey through 'Pure Ancient Masonry'. What better recommendation could we have?

Royal Arch Masons are, first and foremost, Craft Masons, recognising that their whole Masonic experience is based on the foundations of the Craft. They enjoy their experiences in their Lodges, but have also discovered greater understanding, and recognised greater ideals, in the Royal Arch.

The lesson of the cable tow is taught in the very first Degree of Freemasonry. Some Brethren have more extensive cable tows than others... more time and energy to spare.

Membership of a Craft Lodge involves a commitment of time, but it is not compulsory and should always be without detriment to private and public responsibilities. Membership of the Royal Arch is similar.

In addition to the time commitment, there are annual dues, which are generally much lower than in a Craft Lodge, and dining fees – and, of course, the provision of the regalia.

Membership of a Royal Arch Chapter, in the early stages, really doesn't impose any great strain on any Brother's cable tow, but, if they become enthusiastic and want to participate in the life of their Chapter, then it will take more time, but it will be the Companion's own choice.

It is as true in Chapter as in any Craft Lodge that simply exposing oneself to this next step won't be as rewarding as a full involvement in the life of the Chapter.

THE HISTORY OF THE ROYAL ARCH

In 1717, the Premier Grand Lodge was founded - more commonly known as the 'Moderns'.

In 1751, the Grand Lodge of the 'old institution' was founded and this came to be known as the 'Antients'. In 1766, they formed the 'Excellent Grand & Royal Chapter'. This 'fourth degree' was worked in their Lodges. The 'Moderns', however, did not recognise this 'fourth degree', and this created a problem when the two Grand Lodges discussed unification in 1813.

However, in 1813 the two Grand Lodges were united to form the United Grand Lodge of England and there was a famous declaration which states,

"By the solemn Act of Union between the two Grand Lodges of Freemasons of England, in December 1813, it was declared and pronounced that Pure Ancient Masonry consists of three degrees and no more, that is to say, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

This compromise allowed the Moderns to limit the Craft Degrees to three and allowed the Antients to include the Order of the Royal Arch, which is now generally recognised as the next step after the Craft Degrees and the final step in Pure Ancient Masonry.

Over the years, there has been a certain ambivalence amongst the rulers of the Craft and the Royal Arch and various attempts have been made to alter the original statement. This ambivalence has also extended to the ritual. Even today there are those who are not entirely happy with the alterations that have been made.

However, the essential accuracy and relevance of the original statement still hold true today and Grand Lodge made the following declaration in June 2009. **"The Board believes that it is a matter of common ground that the teachings of the Royal Arch enrich those of the Craft and vice versa. Properly considered, therefore, each is inextricably interwoven with the other, with the result that no Brother's Masonic experience can be considered truly complete unless he has been exalted into the Order of the Holy Royal Arch."**

Whilst the Royal Arch is an integral part of Pure Ancient Masonry and is interwoven with the Craft, it is still organised as a separate Order. Supreme Grand Chapter was eventually established as a separate entity in 1817. The very close affinity between the Craft and Royal Arch is one of the reasons why the Royal Arch Jewel is allowed to be worn in a Craft Lodge. The most recent manifestation of this affinity is the decision of Grand Lodge to allow the newly introduced Royal Arch tie to be worn in Lodges.

To conclude, the Royal Arch is both the next essential step after the Third Degree, as well as being the completion and climax of 'Pure Ancient Masonry'. As the Pro Grand Master has recently commented, "The Royal Arch is the fourth and final element in the journey from Initiation to Exaltation in 'Pure Ancient Masonry.'"

THE ESSENTIAL MESSAGE OF THE ROYAL ARCH

In the Third Degree, we are told that the genuine secrets were lost, and that substitute secrets are put in their place. It can, and perhaps should, seem incomplete.

Those who have never taken the next step after the Third Degree say that the whole point of that Degree is the lesson that the ultimate secrets are to be obtained only after we pass from this our mortal existence: when we are summoned by the Great Architect into his eternal presence.

If brethren are happy with such answers, that is fine. They are good men, seeking to make themselves better. Without advancing beyond the Third Degree in the Craft, they can develop their minds, learn tolerance and teamwork, and contemplate lessons on morality, benevolence, duty and gratitude. All of which will make good men better and fit them to meet their maker.

Joining the Royal Arch will not necessarily make them even better men or Masons. On the other hand the Royal Arch does contain answers to some of the questions raised in the Third Degree ceremony and encourages Companions to consider their existence in a more spiritual context.

The essence of the Royal Arch ceremony is 'Exaltation'; i.e. being exalted above and beyond the Third Degree, just as spiritual life in eternity is above and beyond our earthly existence. The Royal Arch therefore contemplates eternity. As eternity has no end, nothing can come after it and therefore the Royal Arch is automatically 'the fourth and final step in Pure Ancient Freemasonry'.

Not to be Exalted into the Royal Arch can be seen to be like reading the first three chapters of a book and failing to read the final chapter. A complete understanding of the whole Masonic story can only be achieved by reading that final chapter.

The ritual of the Third Degree clearly states that something was lost – the genuine secrets of a Master Mason. The Royal Arch ceremony is the dramatic story of further searching, of further discoveries, and of the

re-discovery of the genuine secrets. In the Third Degree we experience loss; in the Royal Arch we experience recovery.

The reason why those who take the final step into the Royal Arch gain greater satisfaction from their Masonry is because the journey from the Third Degree in the Craft into the Supreme Order of the Holy Royal Arch brings a glorious and happy conclusion to what, otherwise, could have been such a tragic story.

AN INSIGHT INTO A ROYAL ARCH CEREMONY

The ceremony of 'Exaltation' into the Royal Arch is a dramatic and colourful ceremony, which is memorable.

It has already been mentioned that eternity is an essential part of the Royal Arch story. In the extended version of the Second Degree Working Tools we are told, "every Mason ought in all his pursuits to have eternity in view." Thus we see, even in the Second Degree, a reference to something beyond what we experience in the Craft.

The Craft story is extended in the Royal Arch. The principles of Craft Masonry are brought into the context of eternity, so that brethren consider not only their relationships with one another, but also their relationship with the Divine Creator.

The Head of the Order is called The Grand Superintendent, and there are other Provincial Officers, who help to administer the Order.

Instead of Lodges we have Chapters – in Leicestershire and Rutland there are 27. Three Principals head each Chapter – equivalent of the Craft W. M. and the Senior & Junior Wardens.

The other main officers are Scribe Ezra, who is the Secretary, and Scribe Nehemiah, similar to the Inner Guard. The equivalents of the Deacons are called the Sojourners and they conduct the candidate and tell a large part of the story. Outside the door of the Chapter is a Janitor in the same situation as the Craft Tyler.

On joining the Royal Arch the Brother passes through a ceremony that is called 'Exaltation'. The drama of the ritual is based on the Old Testament and is set in Jerusalem after the Children of Israel returned from their captivity in Babylon and prepared to rebuild King Solomon's Temple.

Three Sojourners, one of whom is played by the candidate, assist in the work. During the course of their labours, they discover the lost secrets of a Master Mason. They are rewarded for their efforts by being constituted Royal Arch Masons. The candidate is then clothed in the beautiful regalia of the Degree and presented with the Jewel of the Order, which is worn at all Royal Arch meetings and also at Craft meetings.

The ceremony ends with three lectures which explain the history, symbolism and mystical knowledge of Royal Arch Masonry, the equivalent of the Secrets in the Craft degrees, although all three are not necessarily delivered on every occasion.

If a Brother is ready to take this next step, he can ask to join a Chapter, which may be the one attached to his own Lodge or another meeting at the same venue, or even one meeting in a different venue, which will enable him to widen his circle of Masonic contacts and experience.

The Royal Arch is not an optional extra, but rather the means by which every Master Mason completes his basic Masonic knowledge and widens his experience – and members of the Order encourage Brethren to do this sooner rather than later in order to enjoy fully that wider experience.

Scouting & Freemasonry: Two Parallel Movements?

**W. Bro. Tony Harvey Prov. G. Mentor (Derbyshire),
P. P. G. Swd. B. (Nottinghamshire), P. A. G. D. C. (Mark),
Prov. G. Sec (Derbyshire) (Mark)**

My work in this area began about six years ago when I was asked by the Kindred Lodges Association to act as its liaison with The Scout Association. The KLA comprises around forty Lodges that are associated with youth work, mostly Scouting. I was asked to undertake the liaison role because of my position as a national volunteer with TSA and because I knew many of the leading staff and volunteers well. Since then I have met regularly with the Chief Executive of TSA to discuss Freemasonry with him. I have also discussed our Order with the Chief Scout and other leading players in Scouting. I have always been met with interest and curiosity. This prompted me to research the parallels between Scouting and Freemasonry and to write a booklet on the subject. As a result I have met twice with the Grand Secretary of UGLE, who has endorsed and continues to support my work.

Since then we have also founded The Scout Lodge of Mark Master Masons, the first Mark Lodge to be connected with Scouting, with the avowed intention that the Lodge encourages Mark Masonry to support Scouting, locally and nationally. The Lodge was given the prestigious number (in Scouting terms) of 1907 and I am privileged to be the founding Master.

A number of authors have already explored the relationship between Scouting and Freemasonry. Both are independent worldwide movements founded on moral principles, and it is inevitable that people have sought comparisons between the two. What is different about my work?

Given the developments within both movements in recent years, I set out to bring this body of work up to date and to suggest how relations between the two movements could develop in the future. My purpose is to inform members of both Scouting and Freemasonry about the other, as they are now rather than how they were in the past and also to increase mutual understanding between the two.

In my researches I was fortunate to have had tremendous assistance from many distinguished Masonic and Scouting colleagues, as well as unprecedented access to primary sources.

The first and most obvious parallel is that both Scouting and Freemasonry are founded on similar moral principles. Although expressed in different terms, they each require a belief in a Supreme Being, promote service to others and help members to look after and develop themselves.

They both require their entering members to take, and all their members to reaffirm, a Promise (as in the case of Scouting) or Obligation (as in the case of Freemasonry). Both promises refer to the Supreme Being, to keeping one's honour and to obeying a moral code. Both movements are

open to people of all faiths. As a result both became international movements from their earliest days.

Both use handshakes different from those in normal everyday use, and a system of salutes to identify themselves to fellow members.

Both movements are built on a system of progression. In Freemasonry this is through the three Craft Degrees, and, for those who wish, the side degrees. In Scouting it is through the training scheme or balanced programme. Both recognise good service with honours and awards.

Both Scouting and Freemasonry avoid becoming involved in party political matters, which are considered to be divisive, while nevertheless encouraging their members to contribute to civic matters. The few countries in which the movements do not exist are usually non-democratic. Indeed, both movements are historically repressed by totalitarian regimes, whether left or right wing. When democracy is introduced into a country, both Scouting and Freemasonry tend to follow quickly.

Membership of both movements is voluntary and volunteers lead both movements. The volunteers in each make policy and strategic decisions and are supported by a relatively small number of professional staff.

Coincidentally, both movements have, in a senior position, H.R.H. The Duke of Kent, who is both the Grand Master of the United Grand Lodge of England and the President of The Scout Association. Indeed, he is the latest in a long line of Royal patrons who have endorsed the work of both movements since their earliest days.

Both movements have helped me to grow as a person and to develop my personal values and a moral code. They have helped me to understand who I am and what I can be. I find the two movements entirely compatible and both life enhancing. Many Freemasons were once Scouts, and many Scouts would find a welcoming home in Freemasonry.

In conclusion, while there is no formal nor official link between the two movements, there are many parallels and both are essentially working towards a similar goal – to make us better people.

Here today, having now identified these parallels, we will next consider the future of relations between these two movements.

Was Baden-Powell a Freemason?

Baden-Powell was, somewhat surprisingly, not a Freemason. Army Officers of his time often joined a military Lodge, especially when serving overseas. It is likely that B-P would have found the ceremonial and ritual attractive. Furthermore, he was a good friend with a number of Freemasons, including Bro. Rudyard Kipling. However, there are no records of him having joined a Lodge under the Grand Lodges of England, Scotland or Ireland, and members of his family have confirmed to me that he was not a Freemason.

He was certainly invited to be one. I have seen correspondence between W. Bro. Cecil and B-P in which B-P politely declines initiation on the

grounds that, as Chief Scout, he did not wish to upset Catholic Scouts, given that Church's historic antipathy towards Freemasonry.

We do know that B-P was favourably disposed to Freemasonry. He gave permission for Baden-Powell Lodge, No.488 (United Grand Lodge of Victoria), in Melbourne, Australia, to be named after him, and he gave the Lodge a Bible in which he inscribed his best wishes to the brethren.

Having established the considerable parallels between Scouting and Freemasonry, what sort of relations can the two movements have in the future, and could they even support each other?

At this point we have to recognise that, as independent membership-based organisations, any formal relationship is out of the question. However, as they are both values-based organisations, wishing to make a positive impact on the lives of members, some form of communication between the two, certainly at local and preferably at national level, would seem appropriate. We should also recognise that not all adult members of The Scout Association are in favour of Freemasonry.

Any look towards the future has to consider the context in which the two movements exist. Both movements are facing tremendous challenges as society changes and the lifestyles of potential members alter. The strategies the two movements adopt to meet these challenges may determine the nature of future relations. While the two organisations share similar traditional values, Scouting has now set theirs within a 21st century framework. Scouting's own strategic vision for its future is that it continue to promote its original values and be:

- A **growing** movement – a growing youth membership balanced across gender, age and ethnicity
- A **youth** movement – led by young leaders, supported by older volunteers and an increased field-based professional staff
- A **focussed** movement – with fewer but larger and stronger Groups and with fewer but more focussed campsites
- A **sound** movement – with a strong financial base both locally and nationally
- A **relevant** movement – with a strong public perception socially, politically and commercially
- A **diverse** movement – celebrating and reflecting our diverse communities.

Freemasonry is faced with many similar questions to Scouting. Issues of public perception, falling membership, relevance in a modern world and the structure of local organisations have all appeared in national and local Masonic communications. "Freemasonry in the Community" has encouraged us to be open, to connect with and to contribute to our local communities. Membership growth strategies have been proposed, tried and tested. Traditional and taken for granted approaches are being challenged at all levels, from Grand Lodge down. Modern PR and

marketing techniques are being used to communicate our fundamental message in a contemporary idiom. Finally, small Lodges are being closed or amalgamated, just like Scouting's strategy towards Scout Groups.

Freemasonry could very well develop a very similar vision to that of Scouting. Such a vision might even include the issue of diversity, as Freemasonry seeks to reflect the local community. Indeed, Scouting and Freemasonry have similar approaches to all but one of the six areas of diversity (Age, Disability, Gender, Sexuality, Race, Religion or Belief). The only area of diversity where there is a difference between Scouting and traditional Freemasonry is gender. (I explore that subject at length in the booklet.)

So how do we promote a better understanding of Freemasonry within Scouting? How can we Freemasons provide a service to the community of Scouting, to which many of us in Freemasonry owe so much of our "infant nurture"?

The issue, it seems to me, is this. Any Freemason older than I would remember a Scout Movement with big hats and shorts and a rather quaint public image. However, it has changed much since then, while still retaining its values and continuing its good work. What B-P called his "Great game" is in safe hands and continues to be supported by his own family and successors. Similarly Freemasonry today does not accord with the public image that has prevailed in the last fifty years. Again, it retains its values and much of its tradition. However, it is open rather than secretive and is following a progressive programme of development while also contributing to the greater good. If members of each movement saw the other for what it is today, rather than what it was in the past, they would recognise something that is vibrant, relevant and supportive of their own goals.

The Chief Executive of The Scout Association has told me that his door is always open to the Kindred Lodges Association. He welcomes a regular dialogue and wishes to increase mutual understanding. He wishes to take a long-term view on the development of our relationship.

We started in 2004/05 by raising over £7,000 to fund the refurbishment of Baden-Powell's caravan on display at Gilwell Park, the international home of Scouting. A bronze plaque beside the caravan pays tribute to the KLA and publicly displays, for the first time at Gilwell Park, the Masonic Square & Compasses. At the time we wondered how members of The Scout Association would react to our symbols being on show. They have brought no adverse comment that I know of. Similarly, the KLA contributed to the World Jamboree held in the UK in 2007 and displayed the Square & Compasses on its work there. In 2008 the Freemasons' Grand Charity donated £500K to The Scout Association to support the establishment and growth of Scouting in areas where it is wanted but did not yet exist. Moreover, in February 2009, I published the first article on Freemasonry to appear in a national Scouting publication.

Another initiative being discussed is the formation of a National Masonic Scout Fellowship. If approved, this would be open to Masons and

their partners, and would extend membership of The Scout Association to many former Scouts. It would open up a new communication channel from Scouting to interested Freemasons, serving to keep them informed of developments within Scouting. To gain approval, a proposed Fellowship (or Active Support Unit, as they are now called) would have to offer a unique form of service that no other current National Fellowship offers. I welcome your ideas!

Perhaps the best thing a Freemason can do to promote mutual understanding is to be open. If every Scout Freemason could be open about his dual membership, could inform his Masonic brethren about developments in Scouting, and could inform his Scouting colleagues of the truth about Freemasonry, we might achieve a healthier and more accurate mutual understanding, free from outdated prejudice, focused on the future, and beneficial to both movements and their respective causes.

That, in essence, is my personal vision of the future for relations between these two great movements.

So many of us in Freemasonry owe so much of our "infant nurture" to Scouting. What can we do now to support Scouting in a meaningful way? How can Scouting look to Freemasonry for realistic help?

As well as individual Freemasons giving time or money, many local Lodges, or Masonic Halls, and not necessarily members of the Kindred Lodges Association, support Scout Groups. For example, Belper Masonic Benevolent Association has given local Scout Groups a total of £2,500 in the last three years, as well as allowed them to use the premises at Belper Masonic Hall for committee and other meetings. The money has been spent on equipment and materials. In return, the Scout Groups have given local publicity to the donations. Some Groups go further and invite local Masonic benefactors as guests to their AGM's, open evenings and events to witness for themselves how Scouting is working locally today. At least one Scout Group allows a local Kindred Lodge to hold a weekly rehearsal at its headquarters.

Masonic Provinces also provide tremendous support to local Scouting. One example was the Province of Nottinghamshire's raising of over £75,000 to build an administrative block for Walesby Forest Camp Site. In the same Province, at a special meeting of Walesby Forest Lodge, No. 9674, held in June 2007 to celebrate the Centenary of Scouting, the P. G. M. for Nottinghamshire, R. W. Bro. Robin Wilson, proposed a toast to Scouting, while the County Commissioner for Nottinghamshire Scouts, Stuart Howells, suitably responded. In his response, Stuart noted the special relationship between Scouting and Freemasonry in terms of their shared values, and in the time and money invested by many people. Many Provincial charities have given sums of money to local Scouting. Perhaps Scout Counties and Masonic Provinces could go further and invite members of the other to major events. In Essex some of us recently attended the Annual Provincial Meeting in Scout uniform and the Provincial Grand Master, R. W. Bro. John Webb, has asked Lodges to support local Scout Groups.

Here are some more ideas:

- Contact the local District Commissioner (details from the Scout Information Centre on 0845 300 1818) to offer a professional (such as accountancy, engineering or public relations) or practical skill for a defined period of time, such as one day a year or two hours every couple of months. A tip would be to ensure that the nature of the offer and the time constraints are made clear from the start.
- Offer the use of Masonic premises and catering facilities for Scout meetings, courses, committees, conferences, etc, perhaps at reduced rates in recognition of Scouting's charitable status.
- Adopt a local Scout Group and support it with time, skill, resources and facilities.
- Invite Scouting units to approach, and perhaps involve, your Lodge when they organise fund-raising projects.
- Become an associate member of the KLA and support its projects.
- Join a local Scout Fellowship. Scout Fellowships combine occasional service to local Scouting with social events. They also provide membership of The Scout Association.
- Volunteer for a more formal role in Scouting. The range of adult roles in Scouting extends from those that involve a commitment of a couple of hours in a year to those that involve a few hours a day (www.scouts.org.uk/join/adulthelp.html).
- Donate money through one of the available schemes (www.scouts.org.uk/waystohelp/index.html).
- Support the World Scout Foundation, an endowment that finances the growth and development of Scouting around the world, by joining the Baden-Powell World Fellowship (<http://world.scout.org/wsf>).

In conclusion, I have established that there are both clear traditional and contemporary parallels between Scouting and Freemasonry.

While no formal link between the two movements can, or should exist, both face a similar challenge: to promote a consistent values-based life-style in a fast changing, largely self-centred and materialistic world.

Both movements can only benefit from a contemporary understanding of each other: Scouting from the informed good will of former members who are now Freemasons; and Freemasonry from an informed "favourable impression, preconceived of the Order" amongst members of The Scout Association. Such an understanding can best be developed by promoting dialogue between national and local groups of Scouts and Freemasons.

I finish with an un-attributed quotation included in W. Bro. Ron Hall's paper of 1996.

"A boy is a person who is going to carry on what you and I have started. He is to sit right where you are sitting and attend to those things that you and I think are so important, after we have gone. We

may adopt all the policies we please but how they will be carried out depends on him. Even if we make leagues and treaties, he will have to manage them. He will assume control of our cities, our provinces, countries and nations. He is going to move in and take over our churches, schools, universities, councils, corporations and government [as well as our Scout Groups and Masonic Lodges]. All of our work is going to be judged and praised, or condemned, by him. Your reputation and future, and mine, are in his hands. All our work is for him and the fate of our nations and all humanity is in his hands."

Once that boy was you and I, but not anymore. Scouting and Freemasonry have both taught me to pay attention to him.

(Copies of the booklet 'Scouting and Freemasonry: Two Parallel Movements?' can be obtained from W. Bro. Harvey at Carfields House, Nottingham Road, Long Eaton, Nottingham NG10 2BY at a cost of £5).

THE ROYAL ARK MARINER DEGREE

W. Bro. Peter Kinder P. D.G. Swd. B., A.P.G.M. (Craft),
Prov. R.A.M.G.R. (RAM)

(This paper is based on, and adapted from, papers by W. Bro. E. P. Riley
& the Warwickshire Province of RAM)

The Royal Ark Mariner Degree is otherwise known as The Ancient & Honourable Fraternity of Royal Ark Mariners.

The Degree, although worked under the auspices of the Grand Lodge of Mark Master Masons and requiring every candidate to be a Mark Master Mason, has no historical Masonic link or connection whatsoever with that Degree. Mark Grand Lodge's rule over the Ancient & Honourable Fraternity of RAM is simply a quirk of fate. It stands entirely alone and totally unrelated to any other Degree in Freemasonry.

The history of the Degree is an obscure and difficult subject. The historical and sometimes conflicting facts that have emerged over the years have indeed been few in number. As a result the precise origins of the RAM Degree are unknown.

What is known is that the Degree is around 220 years old and, as its name suggests, has a nautical flavour, taking for its setting the circumstances leading up to the Great Flood and the steps taken by Noah to build the Ark by which mankind was preserved from perishing in the 'Universal Deluge'.

Like the Mark Master Mason's Degree, which is based on established fact (the construction of the Temple in Jerusalem), so the Degree of RAM is also based on an actual happening, i.e. the Great Flood, as recorded in the Bible and verified in 1929 by the archaeologist Sir Leonard Wooley, who not only found clear evidence of the Flood, but established that it had occurred some 6,000 years previously.

I am sure that you are all well aware of the story of Noah that appears in the Book of Genesis Chapters 6 to 9, when God said to Noah, 'make thee an Ark of Gopher Wood, thou shalt make it of the length of 300 cubits, the breadth of it 50 cubits and the height of it 30 cubits with lower and, 2nd and 3rd storeys, and behold I, even I, do bring a Flood of waters upon the Earth to destroy all flesh.

'But with thee I will establish my Covenant, and thou shalt come into the Ark, thou and thy Sons, thy Wife, and thy Sons' Wives with thee, and every living thing of all flesh, 2 of every sort shalt thou bring into the Ark.

'And it came to pass after 7 days that the waters of the Flood were upon the Earth, in the 2nd Month and the 17th day and the rain was upon the Earth for 40 days and 40 nights, and the waters prevailed upon the Earth for 150 days, and after the end of 150 days the waters were abated, and the Ark rested in the 7th Month, on the 17th day of the Month upon the mountains of Ararat. And it came to pass that Noah opened the window of the Ark which he had made, and sent forth a Raven which flew to and fro

until the waters were dried up from the Earth also he sent forth a Dove from the Ark, to see if the waters were abated, and lo the Dove came in the evening time with an Olive branch in her mouth plucked off the Earth.

'So Noah knew that the waters were abated, and Noah builded an Altar unto the Lord and offered up burnt offerings on the Altar, and God blessed Noah and his Sons, and said unto them, be faithful and multiply, and replenish the Earth, and God spoke unto Noah and his sons saying, behold I will establish my Covenant with you and with your seed after you, and I do set my BOW in the cloud I will remember my Covenant, and the waters shall no more become a Flood to destroy all flesh.'

So we have the evidence that a great flood had taken place, and from the Bible the story of Noah and the Ark – is it fact or fable? We have the established evidence that there was a terrible flood, but what about the Ark?

Its measurements given in the book of Genesis, as I have stated, are 300 cubits long, 50 cubits wide and 30 cubits high.

The cubit was the ancient method of measurement and 1 cubit was considered to be the length of the forearm, between 18 and 22 inches. Let us assume that it is 20 inches. This would give the dimensions of the Ark in fact something like: length 500ft, width 80ft, and depth 50ft. From these dimensions competent surveyors have estimated that the displacement of the vessel would have been some 36,000 tons.

How, and from where, could Noah have obtained such a huge quantity of timber, and the great army of carpenters and workmen he would have required? Moreover, with only himself and his wife and his sons and their wives, what a task they would have had, and furthermore the task of mucking out the ship with all those animals on board.

It seems therefore the story of Noah may well be a myth, although, having accepted the deluge as a historical fact, the Flood may well have formed an obvious inspiration for the legend of Noah. Of course we must remember that the story itself may well have become exaggerated over such a long period of time, having been passed down by word of mouth from generation to generation.

Imagine HOW the story would have been passed down – for example in what languages – perhaps in Hebrew, Greek, Latin, or in English? Also bear in mind that over those hundreds of years there have been over twenty different versions of the Bible. It is no wonder therefore that the story would have almost certainly have been somewhat distorted – the phrase Chinese Whispers springs to mind.

However much we agree that the deluge did occur, we cannot sadly find any corresponding proof that the story of Noah is also historically true.

How much of this myth is fact and how much is fabrication? The story of the Flood and Noah has so captured the minds and the imagination of man as to become an imperishable tradition.

In Masonic terms the story of Noah and his sons, the Ark and the Deluge was enacted in the Mystery Plays of the seventeenth century and continued in catechisms in many of the early Masonic rituals. By the 1750s there was

a Degree of Noachites or Prussian Knights. However, the first authentic record appears in the minutes of a meeting held in Bath in 1790. Numerous records exist throughout the country of the ceremony of Elevation being performed since that date.

The claims that a Grand Lodge of RAM was formed in 1772 and was presided over by HRH The Duke of Clarence are not substantiated by known facts, and thus later claims that this Grand Lodge had fallen into disuse only to be revived in 1871 do not really stand up to any degree of scrutiny.

Whilst the Degree seems to have been practised in a variety of ways, and in a host of different Lodges during those times, there was almost certainly no Grand Lodge presiding over the Degree.

We are, of course, reminded of the widespread practice of the Degree every time we enter a Craft Lodge and observe the use of the Dove bearing the Olive Branch on the collar jewel of the Deacons rather than Mercury, the messenger of the Gods, which we see on the Deacons' collar jewels in Mark Lodges.

It is interesting to note once again the ubiquitous Thomas Dunkerley, so important in the fortunes of many Degrees in Freemasonry. Amongst other titles he was also describing himself, in 1793, as Grand Commander of the Society of Ancient Masons of the Diluvian Order of Royal Ark Mariners.

It was Dunkerley who appointed one Brother Ebenezer Sibley, another man of considerable ability in several fields, as his Deputy.

Shortly before Dunkerley's death, it was Sibley who welcomed Lord Rancliffe as the next Grand Commander. Rancliffe held the office until 1799 after which time the Grand Lodge gradually withered and died.

The Royal Ark Mariner Degree, however, survived and clung on tenuously in a number of places.

In 1843, an attempt was made by Bro. F. Dorrington to revive The Grand Lodge of RAM. It has to be said though that his Grand Lodge was even less successful than the 1793 body.

W. Bro. Morton Edwards, having been passed to the Chair of Noah in a Royal Ark Mariners Lodge, seems to have been fired with the ambition of reviving the Grand Lodge of RAM.

Accordingly a meeting was held on 13th May, 1871, in the Bow Road, London, house of Bro. Dorrington and it was agreed to reconstitute a Grand Lodge.

Since a number of Mark Lodges had also begun to work the Degree there was some conflict with the G. L. of MMM, which had been formed in 1856. This came to a head when Bro. Reverend Canon Portal, Grand Master of the GL of MMM, announced, also in 1871, that, since the Degree of Ark Mariner had been worked in Mark Lodges since 1790, the Mark Degree would protect the Royal Ark Mariner Degree under a new Grand Master's Royal Ark Council.

The conflict and dissension continued well after 1871 until the G.L. of MMM simply purchased the Degree from W. Bro. Morton Edwards for the

princely sum of £25! This is the reason for the Mark Grand Lodge's current control of the RAM Degree. The receipt for this transaction still hangs in the library of Mark Masons' Hall in St James's Street in London.

Since that time the Grand Master of the Grand Lodge of Mark Master Masons of England & Wales and its Districts and Lodges Overseas is automatically Grand Master of the Ancient & Honourable Fraternity of RAM.

The Degree of Royal Ark Mariner may only be conferred on Mark Master Masons. The government of the two Degrees is inextricably linked and a Royal Ark Mariner Lodge is said to be 'moored' to a Mark Lodge bearing the same number, irrespective of age, and generally, but not always, bearing the same name.

Since the Grand Lodge of Mark Master Masons assumed the responsibility of the Fraternity it has grown steadily.

In 1991 it was decided to use the December Communication of Mark Grand Lodge as the Annual Meeting of Royal Ark Mariners. Over recent years the meeting has been held at Freemasons' Hall, Great Queen Street, in London in order to accommodate the large numbers wishing to attend.

In recent years the Tracing Board has been re-introduced, having been out of favour for over 100 years. That it could be re-activated was in no small measure due to Gladsmuir Lodge, No. 367, in the Province of Hertfordshire, who had kept a copy of their Tracing Board and ritual. With the assistance of the then senior members of the Province, they persuaded the 'powers that be' that it would add value to RAM Lodges and their ceremonial.

This Tracing Board explanation (usually delivered in 4 parts) re-appeared in the Province of Leicestershire & Rutland in or around 1988 with approval of the then P.G.M., R. W. Bro. Reginald Reader.

It fell into disuse almost as quickly as it had re-appeared after a number of Royal Ark Mariners, especially those who held senior rank in the Province, felt it to be, at worst, a muddle of ritual drawn from all the Masonic Degrees (and some others) and at best, a contrived blend of extended Mark & Craft ritual. Perhaps those who had abandoned its use 100 years ago were quite right in doing so!

In conclusion, Elevation into the Royal Ark Mariner Degree commemorates the providence and mercy of God and relates to the legend of the Deluge.

The subject matter being taken directly from the Bible is naturally both beautiful and instructive. When a candidate enters the Lodge room his attention is directed to Three Pillars and, at one stage, the Ark is momentarily symbolised in terms similar to the Ark of Salvation.

The candidate is finally instructed to advance in the spirit of the Cardinal Virtues. The teaching of the Degree emphasises the importance of family strengths and the need for each member of society to play his part for the benefit of all. We are taught that out of chaos and catastrophe mankind can survive, and that we should face adversity together, helping to look after those less fortunate than ourselves.

During the Elevation ceremony analogies are drawn between the dangers

of the Flood and the dangers of life. We are reminded of how we should strive to reach the Ark, the haven of rest, just as Noah's family and the other occupants of the Ark did in the Biblical tales of the Deluge.

I will leave you with this thought. It would be a great pity if we ever let certain historical facts spoil a wonderful, moral and beautiful story.

St. Martin's Lodge, No. 3431, Centenary Oration, 28 May, 2010.

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

In the wake of the First Council of Nicaea in Turkey in 325 CE, when Martin founded his prototype of a western European monastic community at Ligure in 360 CE, the Christian Church was the largest religious community in the Roman Empire. This was to be the "Golden Age" of faith in the cause of bringing heaven to earth. Athanasius in the East and Hilary of Poitiers in the West had seen off the "heretical" Emperors Constantius II and the "pagan apostate" Julian respectively. They were succeeded by John Chrysostom, Bishop of Constantinople, allegedly the greatest preacher of the age, and the Pannonian – what is now Hungarian – Martin of Tours, who, according to his champions, resolutely completed the Christian evangelisation of Gaul.

Triumph and success were, however, flashes of light in swirls of darkness and discord. The attraction of Martin's new European and other forms of monasticism spreading from East to West grew in proportion to political and social disorder. As Imperial authority shrank, especially in former Western Provinces of the Roman Empire, monasteries increasingly served as oases of learning and ordered community, becoming reliable reference points for poor and aristocrat alike as they picked their way along paths of life liable to wreckage and chaos. Martin proved himself a shrewd and saintly man of new initiatives with the fading of the Classical world. There was an acute sense that the world was getting old and feeble – a sense some historians feel did not desert Western Europe until the seventeenth century.

At Ligure there gathered the West's first known monastic community at what had been a pagan cultic site in a marshy valley near the city of Poitiers, whose bishop, Hilary, had been tutor, mentor and sponsor for Martin. Not long afterwards, in 372 CE, Martin was perhaps the first ascetic anywhere in the European Church to be chosen as Bishop at Tours, far north of Poitiers. He still remained a monk and built Marmoutier, a collection of monastic communal buildings that remained one of the most famous and ancient abbeys in France until its near total destruction in the French Revolution.

How did Martin tackle the quest to achieve stability and build community, purpose and true service of God and others, particularly the poor and sidelined, amid the wrecking of mighty empires and the destroying hand of time?

His soldier's training helped him to withstand opprobrium and opposition from pagans and from competitors for power and influence. His capacity for winning in stressful situations and for winning people over to the religious life he advocated and exemplified was prodigious. He could fascinate and persuade people of importance, particularly young adults to adopt his ways of simplicity and holiness. This attraction through Martin became such that people started complaining that his way of

monasticism was depriving society of the public duties that noblemen were expected to perform. His creation of a God-directed society of service to the ignored within wider society gained respect but created ripples, too. In the wake of Martin the consummate recruiter, may this Lodge attract initiates for whom devotion to God, holiness of life and service of others are the core of their life's aspiration.

A well-known story about Martin in exemplification of all this gave us in the West the word 'chapel'. He cut or tore his military cloak in half to clothe a poor beggar, who later in a dream was disclosed to him as Jesus Christ himself. The cut down little cloak, called "cappella" in Latin, in tribute to Martin's political, social and spiritual legacy became one of the most sought-after possessions of the barbarian rulers who succeeded Roman governors in Gaul. Furthermore, the series of small, shrine-like structures and tiny church buildings that sheltered this much venerated relic on its progress among the devout were named after it: 'capellae' - our word 'chapel'. Martin's work and example in the battered West dramatically increased church and community self-worth. I would mention in passing that more than a millennium later, in 1483, a little boy was born on St. Martin's day in North Germany and given the name of the much beloved saint of that region. His name was Martin Luther, who also left his mark (somewhat differently) on the state of things.

Martin's work and mission gave aspiration and purpose wherever he went, particularly where life in the city and the countryside was stale, decaying or had never existed in terms of the divine ambition and high moral standards. Even the first Christian outpost north of Hadrian's Wall, founded by St. Ninian around 400 CE soon after Martin's death, and called 'Casa Candida' ('White House') was dedicated to St. Martin. Its ruins stand at Whithorn and are the focus of pilgrimage even today.

So then, this Lodge, dedicated to St. Martin, derives its lustre from far more than the once civic church in the town of Leicester, now one of the smallest and most arriviste of English Cathedrals. Members follow in the steps of St. Martin, whatever their faith outlook and priorities of commitment, as men standing for and working boldly at the things of God for individuals and communities. In this Lodge members regularly meet as working pilgrims on the path of life devoted to the service of God and those in need - redolent of the little 'chapels' that in sequence housed for veneration the relic of the little cloak. St. Martin pared the trappings of his life down to less than the bare essentials of his station in order to further the divine cause on earth as in heaven.

Brethren, may your faith and aspiration in Almighty God and the good causes to be undertaken and fulfilled in this disordered world exemplified by St. Martin be your delight and aspiration day by day and always disclosed in the peace, order and harmony we as Masons so richly enjoy and communicate to others. Your Centenary occurs just 1650 years since St. Martin founded his community espousing 'Brotherly Love, Relief and Truth' and much more from the abundance of Almighty God.

Oration at the Centenary Festival of the Wyggeston Lodge, No. 3448,

1 July, 2010.

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

What made William Wyggeston in 1513, and later his brother Thomas as a Trustee of William's estate, determine to be such great benefactors? In addition to a disposition to be charitable and generous, lay people (i.e. not ordained) in those days were assiduous in constant prayer. Their instinctive disposition always to pray for the living and the dead caused them to form institutions designed for this called guilds, brotherhoods, sisterhoods and confraternities. They were voluntary organisations bound by oath and membership levy with common activities and purposes.

This is familiar to regular Freemasons of the English Constitution whose spiritual roots, rather than historical development, are in the former guilds that reflected not the power preoccupations and manipulative political propensities of "church and state", but instead lay people's needs and aspirations for a society of pure and prayerful devotion to God, for comforting and helping the sick and dying, and for providing relief, shelter and companionship for the poor, the elderly and the distressed. We live in times and circumstances that may require the exercise of these dispositions again.

The vision and ministrations of William Wyggeston and his brother Thomas from the foundation of the Wyggeston's Hospital in 1513 (sanctioned by Letters Patent from Henry VIII) and later on the schools were known in Leicester as the "new" charity, taking into account that the Trinity Hospital had been founded under Royal Charter in 1331. There was a competitive market for devotion allied to good works over a sustained period. Some lay institutions were closely allied to improving devotion to God and to the welfare of others in ordinary daily life. William Wyggeston exercised this partnership of faith and practical service, being at least twice mayor of Leicester's Corporation and also a mayor, or 'Staple', of Calais. He had wide experience and wealth, at one time paying personally 22% of Leicester's taxes and levies in one year.

The Guildhall in Leicester epitomises this connectedness, with its emblems of the local 'Guild of Corpus Christi' which met there. The Guild that inculcated intense devotion to the Sacrament of Jesus Christ's Body and Blood would process into St. Martin's Church for Mass. There was an altar there containing a relic of the Holy Cross and a Lady Chapel for devotion to the mercies of God through St. Mary's sharing of the human predicament and her special place of intercession in heaven as Mother of God. A 'Guild of St. George' flourished too – later banned by the local Watch Committee for allegedly being too boisterous in its meetings and processions.

Throughout this rich devotional world there was the interplay of official and "extra-curricula" liturgy, official and unofficial theology allowing

religion not only to be good for the soul, but also to be fun. This fulfilling enjoyment began to take off into unchartered waters of the spirit at the late mediaeval zenith. There was the quest to be solitary before God, to be a hermit, a rediscovery of the Desert Fathers a thousand years before. Various monastic orders, some of which were lay and some ordained, arose or were consolidated by increasingly centralised control. This was the Wyggeston brothers' European sphere in all respects.

Most local confraternities, focused on their parish church, flourished in this context. Wyggeston's Hospital, founded in 1513 to provide hospitality and caring for 12 poor men and 12 poor women, stood next to what is now Leicester Cathedral on the site recently acquired for spiritual, social and hospitable development by the Cathedral and Diocese. The mediaeval small Chapel of St. Ursula was demolished a century or so ago to clear that corner of the site for the Alderman Newton Boys' School playground. "Sic transit gloria mundi."

The Wyggeston Trustees' good management ensured that fundamental requirement of 'stability' for the institution. It survived the ups and downs of the sixteenth and seventeenth centuries as the realm lurched from one financial crisis to the next, with governments changing financial rules and modifying fiscal targets – sometimes in a draconian way – to lift money and real estate from the modest, the landed and the wealthy, be they individuals or institutions, to relieve the deficits. In the glimmers of the Industrial Revolution of the seventeenth century, the Wyggeston Trustees depended on premiums from mining coal on the Swannington Estate that William had bought in 1520. In that area, the urge to resist forming a persecuting elite made the Wyggeston Hospital almost by accident one of the earliest ecumenical faith institutions in the realm. It is testimony to a constancy of inclusive integrity that always matters for the common good to be effective, particularly when the powerful from time to time encourage the formation of agencies of persecution against independent-minded individuals and associations.

As we celebrate the Centenary of The Wyggeston Lodge, No. 3448, there are important aspects of the older guilds and confraternities that English Freemasons are called to embody and activate towards God and society. Freemasons are first and foremost men of prayerfulness and devotion, and none of us should ever be embarrassed about that. Faith matters more and more in our city and county where sincere God-fearers of all kinds are gaining influence, mutual understanding and cultural strength. Next there is the Seeing Eye to fulfil the needs of others – the charity that by oath and willingness to give generously is the chief ornament of our institution. Important too is the integrity with which we manage our good fortune, earned or acquired for the stability of those around us.

The earlier Fraternities and later Orders were idealistic in avoiding self-centeredness. This is an aspiration that English Masons should seek to embody in the cause of building a better and more accommodating and

caring society around them. Their members were conscious, of course, that death was just around the corner, and it is no accident that our ceremonies fasten on that contemplation of futurity, before God and in the context of who we are when time with us shall be no more. William and Thomas Wyggeston understood this and took it to heart devotionally towards God and towards the benefit of others. The Craft embodies in its happy and charitable association this pure freedom of inclination towards God and the welfare of society evinced by these two men.

Brethren, in their memory and example, cultivate that old-fashioned virtue of benevolence and benefaction. Our Charities and Festivals seek to extend our selflessness and generosity. We all know the Craft will perish if we are in it only for ourselves for benevolence alone commends us in God's sight and in the estimation of the uninstructed world.

BOOK REVIEW

Aubrey Newman, David Hughes and Don Peacock, *A History of the Masonic Province of Leicestershire and Rutland* (Leicester: Provincial Grand Lodge of Leicestershire and Rutland, 2010). ISBN 978-1-907540-02-8.

One of the chief building blocks in the writing of the history of England has been the county history. The county histories produced from the seventeenth century onwards by antiquaries such as Robert Plot and William Dugdale were pioneering pieces of historical research. Leicestershire boasts one of the most ample of these county histories, compiled by John Nichols and published between 1795 and 1812 in four volumes containing nearly five million words. The writing and compilation of county histories continues to be a lively industry, most imposingly represented by the monumental *Victoria History of the Counties of England* which began in 1899 and is still in progress, having produced over 250 volumes.

English Freemasonry has its own parallel tradition of county historiography. The first Provincial history for Durham was produced in 1836 by the distinguished antiquary and Deputy Provincial Grand Master, W. Bro. Sir Cuthbert Sharp, and since that time histories have been produced for all but a handful of the English Masonic Provinces. A large number of such Provincial histories appeared in the last quarter of the nineteenth century, reflecting the close relationship between Freemasonry and the growth of county archaeological and local history societies at this time. More recently, other Provinces have marked significant anniversaries by commissioning a history of the Province. Some more energetic Provinces have commissioned new histories to continue the story told in a Victorian volume, so that a number of Provinces have multiple histories. (The record appears to be held by Cheshire, with five histories produced between 1901 and 2000).

Nevertheless, some English Masonic Provinces lack Provincial histories. Among these was the Province of Leicestershire and Rutland, which is particularly surprising given the wonderful resources of the Provincial Museum and Library at Leicester, and the vibrant tradition of Masonic research there associated with the Lodge of Research, No. 2429. Perhaps the wealth of material relating to Leicestershire and Rutland intimidated potential Provincial historians. It is therefore particularly welcome to see that, on the initiative of R. W. Bro. Michael H. Roalfe as retiring Provincial Grand Master, this gap has now been filled. W. Bros. Aubrey Newman, David Hughes and Don Peacock have produced a history of which the Province can be very proud and which in many ways provides a model for the production of future Provincial histories.

A work such as this needs to be interesting and accessible for the Freemason who will provide its primary readership, while bearing in mind that it will also be used by academic researchers seeking authoritative

information about the development of Freemasonry in the locality. The present volume is precise and rigorous in its factual information, whilst being written with great clarity and gentle humour, so that anyone with an interest in the subject will find it an enjoyable and diverting read. It is always a great pleasure to see such deep scholarship worn so lightly and conveyed so effectively. The book is superbly produced. I read it twice without spotting any typographical mistakes and it is handsomely illustrated and printed.

The book is very thoughtfully structured, with a very clear definition of the way in which the history of a Masonic Province needs to draw together a number of threads, such as the nature of the leadership, the role of Provincial Grand Lodge, and the relationship of these to individual Lodges. Developments in Leicestershire and Rutland are set in the context of an authoritative account of the development of the functions and structure of the Masonic Province as a whole. There has been a tendency in the past for Provincial histories to focus exclusively on Craft Masonry. However, if we want to understand the role of Freemasonry as a whole in local life and society, such distinctions make little sense, particularly in Leicestershire, where much of the work of that protean figure of Freemasonry in the county, R. W. Bro. William Kelly, was concerned with the promotion of other degrees. W. Bro. Newman and his colleagues gently but firmly insist that their history must consider all types of Masonic activity. This approach is nothing short of revolutionary but adds enormously to the value of the history and the coherence of the picture it gives of Freemasonry in Leicestershire and Rutland. Indeed, one might have asked for more. It is very valuable to have an appendix giving key facts in the growth of other orders and degrees in the Province, but I for one longed to have some short sketches of the history of these orders like that provided for the Holy Royal Arch.

One of the most difficult technical issues confronting the compiler of a Provincial history is to find an effective balance between telling the story of the development of the Province in such a way as will command the attention of the reader primarily interested in Masonic information, while at the same time indicating the broader economic and social context which helped shape the development of Freemasonry. There is always a risk of overloading the reader with context. W. Bro. Newman and his colleagues handle this problem with great skill and deftness, referring very lightly to changes in local society and frequently using Masonic personalities as a means of indicating wider changes. This Provincial history achieves an admirable balance between solid historical information and entertaining anecdotes.

For academic historians, the concrete factual information about Freemasonry in Leicestershire and Rutland in the second half of the book will be particularly valuable. This is indeed one of those books where the appendices are among its chief glories. There is a short history of each Craft Lodge in the Province which are fantastically useful in finding local

examples of wider trends. For example, the links between travelling showmen and Freemasonry have long been noted, and here we find that one of the most recent lodges formed in the Province is the Showmen's Lodge, No. 9826, formed by members of some of the closely-knit show families. Likewise, the links between Freemasonry and the local government in the Edwardian city are well illustrated by Semper Eadem Lodge, No. 3091, founded in 1905 for those active in the public life of the Borough of Leicester.

Equally useful, and for similar reasons, is the list of Masonic meeting places in the Province. Those interested in the connection between Freemasonry and public schools will be interested to note that Lodge meetings are held at Oakham and Uppingham Schools in Rutland. The history is accompanied by a family tree of Lodges within the Province of Leicestershire and Rutland. This is a particularly valuable in providing an overview of the chronological development of Freemasonry, but is also a very useful tool in working out how the growth of Lodges reflects social and professional networks and contacts within the county.

Another appendix gives membership figures for Craft Freemasonry. All these elements – membership figures, family trees, details of individual Lodges and meeting places – should be a consistent component of new Provincial histories, and this is just one of the many ways in which this history of the Masonic Province of Leicestershire and Rutland is a model for future new Provincial histories.

My only complaint about this book is that there is not more of it – which is perhaps the finest compliment which can be paid to a book. I would have liked for example to have seen similar membership figures for the other orders and degrees to set beside those given for the Craft and the Holy Royal Arch. But this is perhaps being greedy. This volume assembles in an elegant, lucid and accessible fashion the essential story and information about the Masonic achievements of Leicestershire and Rutland in a way that provides a benchmark for other Provinces to emulate.

Andrew Prescott
University of Glasgow

(Copies of this book are available from The Provincial Charity Office, Freemasons' Hall, 80 London Road, Leicester, LE2 0RA, price £15 plus £5 p+p.)

LODGE TRANSACTIONS

Surplus copies of the Lodge Transactions are available for disposal for most years from 1907 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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Pipes, R.G., P.M. 3431, 8312
Clarke, V.C., P.M. 8276, 8729
Dawson, W.G., *T.D., D.L.*, P.G.Swd.B., P.M. 4874, 8033, W.M.
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Sharpe, D.M., P.M. 1007, 8312
Hughes, D.J., P.M. 2201, 7801
Walters, D.J., P.M. 1130
Crocker, C.D., P.M. 7762
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W.Bro. H.J. Grace	1908
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W.Bro. C.F. Oliver	1924
W.Bro. N.K. Lee	1925
W.Bro. A.H. Hind	1926
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