



Leicester

**The Lodge of Research
No. 2429**

Transactions 2010-11

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EDITORIAL

This year has again seen a variety of subjects in the papers delivered to the Lodge, and our meetings have again been well attended. One interesting item was the rendition of the anthem by W. Bro. W. J. Bunney composed for the Dedication of Freemasons' Hall, Leicester, 25th April, 1910. It was sung at the Installation by W. Bro. Ralph Leek in the Holmes Temple, where it had been first sung on April 25th, 1910. The theme of music is also contained in another article.

This edition also contains a Miscellanea item. Comments are always welcome from those reading the Transactions, and the article last year by W. Bro. David Jackson on Freemasonry in Ashby-de-la-Zouch has brought to light a photograph taken at the laying of the foundation stone at the Cottage Hospital there in 1897.

It is also pleasing to be able to publish so many papers submitted to us for publication. There are papers from members of the Correspondence Circle and also other Masons. It must be emphasised that all the opinions printed in these Transactions are those of the writer. Material may be sub-edited, for example, in order to bring it into line with house style, but those are the only changes made. It is also acknowledged that more recent material than the writer had access to may be available by the time the articles are published. In this edition there are some papers from Masons from other Provinces, which, it is possible, could give ideas to those wishing to pursue Masonic Research for subjects to investigate. I continue to believe that there is always a problem that papers are researched for a Lodge, delivered at the meeting, and then disappear without trace. Not only does this deprive other Masons interested in the subject of the opportunity to extend their knowledge, but it also can mean that someone else needs to start again from scratch.

The Lodge of Research, No. 2429

Officers 2010-2011

Worshipful Master

BRO. RALPH LEEK

BRO. BRIAN E. HEAD (P.M.)	Senior Warden
BRO. DONALD A. PEACOCK (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. MICHAEL A. ROBINSON (P.M.)	Senior Deacon
BRO. DAVID J. HUGHES (P.M.)	Junior Deacon
BRO. PETER C. KINDER (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. ALFRED E. SHARMAN (P.M.)	Steward
BRO. C. DAVID CROCKER (P.M.)	Tyler

Immediate Past Master

V. W. Bro. WILLIAM G. DAWSON

Master Elect

W. Bro. BRIAN E. HEAD

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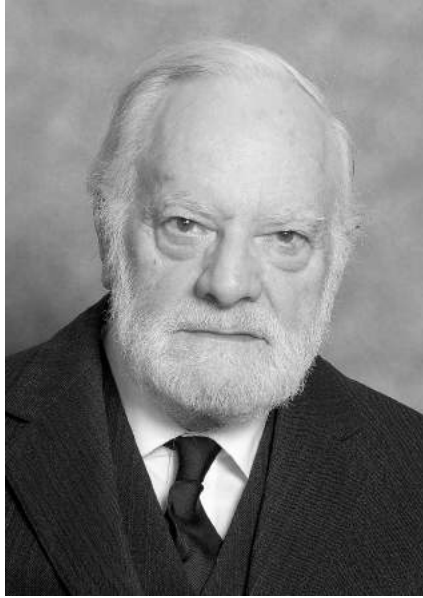
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W. BRO. DAVID J. HUGHES



Portrait of the Master, W. Bro. Ralph Leek P.P.D.G.D.C.

BIOGRAPHY

W. Bro. Ralph Leek was made a Mason in Saint Crispin Lodge, No. 7832, in 1969 as a Lewis, his father and maternal grandfather being Freemasons, and was Worshipful Master of the Lodge in 1993. A Founder Member of Gabriel Newton Lodge, No 9071, which was consecrated in 1983, he served as Master in 1984. In 1973 he joined the Lodge of Science and Art, No. 8429, and served as Master in 1986. He joined the Correspondence Circle of the Lodge of Research, No. 2429, in 1979, and was elected a Full Member in 1999. In Provincial Grand Lodge he was appointed P. P. Dep. G. D. C. in 1998.

In the Supreme Order of the Holy Royal Arch, he was exalted in Wiclif Chapter, No. 3078, in 1985 and was First Principal in 1992. In Provincial Grand Chapter he was appointed Past Grand Registrar in 2002.

W. Bro. Leek was perfected a member of the Ancient and Accepted Rite in 1974 in the Abbey of Leicester Chapter Rose Croix, No. 564, and was Enthroned Sovereign in 1987. In 1990 he was elected to the 30°. He joined the Oliver Chapter Rose Croix, No. 311, in 1995. He was promoted to the 31° in 2005.

In the Masonic and Military Order of the Red Cross of Constantine and the Orders of the Holy Sepulchre and of St. John the Evangelist, he was installed in the John Wiclif Conclave, No. 304, in 2000.

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 ninety-first meeting
was held on
Monday 22nd November 2010.**

Those present were V. W. Bro. William G. Dawson, W. M., W. Bro. Ralph Leek, S. W., and W. Bro. Brian E. Head, J. W., eleven Officers, six full members, twenty-two members of the Correspondence Circle and two visitors. A total attendance of forty-six.

Bro. M. V. Jones was elected to membership of the Correspondence Circle.

The Master Elect, W. Bro. Ralph Leek, was presented by the Director of Ceremonies, installed, at the request of the W. M., 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 then gave his Inaugural Address entitled:

“Masonic Research as a Personal Voyage of Discovery.”

At the conclusion of the address W. Bro. R. Leek and W. Bro. D. J. Hughes performed an anthem written by W. Bro. Bunney and inscribed: ‘Composed for the Dedication of Freemasons’ Hall, Leicester, April 25th, 1910 and Dedicated to the R. W. Prov. Grand Master, Bro. E. Holmes, P. A. G. D. C.’

The brethren afterwards met together for refreshments and conversation.

**The Four-hundred and ninety-second regular meeting
was held on
Monday 24th January 2011.**

Those present were W. Bro. A. David Herbert, as W. M., Brian E. Head, S. W., W. Bro. W. John S. Booton, J. W., twelve officers, six full members, twenty-four members of the Correspondence Circle and one Visitor. A total attendance of forty six.

R. W. Bro. D. V. Hagger was elected to membership of the Correspondence Circle.

W. Bros. A. T. Watling, J. D. Varley, J. A. Townsend, I. R. Johnson and D. J. Andrews were elected as full members of the Lodge.

The Lodge then received a paper from W. Bro. Richard Gan entitled:

“Masonic Publishing and the Jigsaw of 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.

**The four-hundred and ninety-third regular meeting
was held on
Monday 28th March 2011.**

Those present were W. Bro. R. Leek, W. M., W. Bro. Brian E. Head, S. W., W. Bro. Donald A. Peacock, J. W., 10 officers, 7 full members, 18 members of the Correspondence Circle and 5 Visitors. A total attendance of 43.

W. Bro. D. W. Hannah and Bros. G. D. Hurst, P. Bennett, T. H. Rogers, and C. J. Kay, and Hallamshire College Library were elected to membership of the Correspondence Circle.

The annual election resulted as follows:

W. Bro. Brian Head	Master Elect
W. Bro. David Crocker	Treasurer

The Lodge then received the Prestonian Lecture for 2009 from W. Bro. John Wade entitled:

“‘Go and do thou likewise.’ English Masonic Processions from the 18th to the 20th Centuries.”

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

The brethren afterwards met together for refreshments and conversation.

(Note: in keeping with Lodge tradition the Prestonian Lecture is not printed in these Transactions. It can be found in *Ars Quatuor Coronatorum* Vol 122, 2009.)

MASONIC RESEARCH AS A PERSONAL VOYAGE OF DISCOVERY

W. BRO. R. LEEK P. P. D. G. D. C.

‘The voyage of discovery is not seeking new landscapes but having new eyes.’¹

Masonic research is a very personal thing; a topic which arouses curiosity in oneself may leave another cold. If the curiosity is sufficient to fire a quest for investigation, one may, like a mariner, begin a Voyage of Discovery. In this paper I shall describe in outline the path my own research has taken with the hope that it will encourage others to take up the challenge and follow their own lines of enquiry.

As a Freemason, my voyage began with initiation in Saint Crispin Lodge, No.7832, at a meeting held in this magnificent Holmes Temple in April 1969. Many vivid recollections of that occasion remain, but, of especial interest to me, was being given at the end of the ceremony a thin, hard-backed book of music and invited to join in the singing of the Closing Ode. Subsequently I found that there was an Opening Ode and a Perambulatory Ode, which was sung at the Installation of the Worshipful Master. On being invited to attend Masonic meetings at other Lodges in Leicester and elsewhere I saw booklets containing a wide variety of pieces for vocal use in ceremonies, and this became of abiding interest as a subject of research. Another feature of these excursions was the development of an interest in the badges, logos and banners used by Lodges, and I made a collection of their colour photographs. I looked into the history of each badge and banner to endeavour to ascertain the reason for the choice of the design thereon. This has remained another on-going line of research.

At the same time I began to make use of the facilities at the Library and Museum at Freemasons’ Hall, Leicester, a local and national treasure, and I was greatly assisted by the Librarian and his staff. In 1979, on being elected a member of the Correspondence Circle of the Lodge of Research, No. 2429, I became an avid reader of their *Transactions*, where some of my work was published, including colour plates of various banners.^{2,3} At this stage, after voyaging extensively, it became desirable to spend some time at home to establish a convenient practical means of storing and retrieving information from the material gathered on Masonic subjects, especially as a third main line of research had emerged. This started as a result of a remark I made on one of those sumptuous Ladies’ Festivals we hold here

1 ‘À la recherche du temps perdu’: Marcel Proust (1871 -1922); translated by C. K. Scott Moncrief

2 ‘Masonic Banners and the Stories they tell’: R. Leek; *Transactions of The Lodge of Research, No.2429*, 1998, pp63 – 71

3 ‘The Banners of Masonic Bodies dedicated to Saint Crispin’: R. Leek, *Transactions of The Lodge of Research, No.2429*, 1999, pp47 – 76

at Freemasons' Hall, Leicester, to the effect that there are Lodges which were founded by Brethren opposed to the consumption of alcohol at Lodge meetings and at Ladies' Nights. The remark was greeted with a certain incredulity, especially among the non-masonic guests at my table, so I undertook some research into the matter. This entailed a study of the Victorian period when many people took a pledge to abstain from drinking alcoholic beverages and became members of what were called 'Temperance Societies'. By the middle of the nineteenth century the Temperance Movement had become very influential in the country at large, extending its teachings to children at school, and Masonic Lodges began to be founded upon Temperance principles. I cannot better illustrate this than by presenting a copy of the certificate shown in Plate 1, which was awarded to my mother, Annie Cowan (1899 – 1984), when she was thirteen. The reference is to Proverbs xxii:6, which reads (in the Authorised Version):

‘Train up a child in the way he should go:
and when he is old, he will not depart from it.’



Plate 1 Church of England Temperance Society Certificate

Her father, Edward Parrygon Cowan (1869 – 1934) was a member of Walton Lodge, No. 1086, warranted on 5th December, 1865, and he was a strict teetotaler. She married Thomas William Leek (1898 – 1953), my father, and he was abstemious and a member of St. Peter's Lodge, No. 4324,

warranted on 3rd August, 1921. Both these Lodges are in the Province of West Lancashire, but neither has been a Temperance Lodge. Indeed the first Lodge in Liverpool to be founded on Temperance principles was the Lodge of Prudence, No. 2114, consecrated in 1896, from which sprang daughter and granddaughter Temperance Lodges, and these afforded subjects for further research. So far, with the generous help of Lodge Secretaries and others, I have compiled histories of over thirty such Lodges in various parts of England, and, wherever possible, made a collection of their badges and banners. A short paper on this subject was read at a meeting of this Lodge and published in the Lodge *Transactions* for 2005.⁴ New here is the banner of Temperance Lodge, No. 739, shown in Plate 2(a), and, in Plate 2(b), the camel that adorned their festive board at which no alcoholic drinks were served.⁵ The Lodge met in Birmingham and, having been warranted in 1858, was the first ‘Temperance’ Lodge to be founded under the jurisdiction of U. G. L. E. The banner was approved by Grand Lodge. The Bactrian camel with two humps is meant to emphasise the value of water for storage and consumption, while the motto ‘*Nulla pallescere culpa*’, taken from Horace, translates as ‘Blanch not with shame’, implying that one’s thoughts and deeds (concerned here with drink) should not be such as to make one blush with shame.



Plate 2(a) banner of Temperance Lodge, No. 739

4 ‘Alcohol and Masonic Conviviality’: R. Leek, *Transactions of The Lodge of Research*, No. 2429, 2005, pp39 – 42.

5 The photographs were kindly sent to me in 2001 by W. Bro. M. N. R. Verduyn P. P. J. G. W., later P. P. S. G. W. (Worcs.), Master in 1974 and 1991, and subsequently Lodge Almoner.

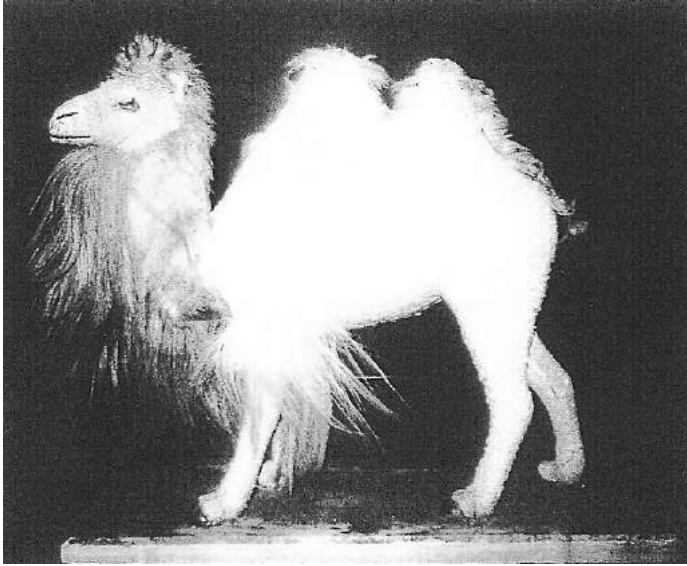


Plate 2(b) Camel that adorned the festive board of Temperance Lodge,
No. 739

Sadly this venerable Lodge has been erased, the last regular meeting, number 1331, having been held at the Masonic Temple Edgbaston, on Wednesday 20 October, 2004.

Meanwhile my interest in ceremonial music, especially that for voices, had been greatly extended when in 1992 I was invited to attend a rehearsal of The Provincial Masonic Male Voice Choir of the Province of Northamptonshire and Huntingdonshire. Their conductor was the late W. Bro. Peter G. Sproule⁶ who had founded the choir in 1984 and had built up their repertoire, which comprises pieces taken from a wide range of works for use in Masonic ceremonies and their after-proceedings. I was accepted as a member of the choir and we gave demonstrations of, mainly, the working of the Three Degrees and Installation of the Craft but, occasionally, we were engaged in the Consecration of a new Lodge or a Royal Arch Chapter. Preceding every demonstration was a commentary delivered by W. Bro. Sproule entitled 'the Tip of the Iceberg', implying that large amounts of Masonic music must remain below the waterline,

6 W. Bro. Peter Gilbert Sproule P. P. S. G. W. (Northants and Hunts) (1928 – 1998) was a Founder and First Master of Pro Musica Lodge, No. 9547, and a Holder of the P. G. M.'s Certificate of Merit. He was the senior lay clerk of Peterborough Cathedral Choir. In Plate 3 W. Bro. Spoule is seen in the front row with, on his left, R. W. Bro. O. Nicholas Hart, bearded, the then P. G. M. of the Province of Northamptonshire and Huntingdonshire and the president of the Provincial Masonic Male Voice Choir.

unexploited. One of these demonstrations was given at a meeting of the Loughborough Lodge of Installed Masters, No.8312, in March 1996, by which time the choir had given performances at 36 different venues up and down the country, which included church services for the Rose Croix, the Knights Templar and Provincial Priory, and concerts at various Masonic homes including Devonshire Court, Oadby. Occasionally we joined forces with another Masonic male voice choir for a special event. Plate 3 shows us together with the Durham Masonic Choir outside the West Door of Peterborough Cathedral after a performance of Choral Evensong there in 1997.



Plate 3 Choirs on the steps of Peterborough Cathedral.

A particularly memorable occasion was participation in the ceremony of Laying the Foundation Stone of the Masonic Hall at Beamish Open Air Museum, County Durham, on 1st July, 2000. The weather was propitious, and the ceremony was performed out-of-doors before an audience of several thousand of the general public, who clearly appreciated seeing the Brethren in full Masonic clothing and listening to the choir. The original hall was built at Park Terrace, Sunderland, in 1869, and, after the stones in its façade, shown in Plate 4, had been numbered and stored, they were transported fifteen miles away to Beamish and used there in the façade of the new Masonic Hall, which was completed in 2003.

Having thus travelled extensively with the Masonic Choir and gained much practical experience of the working of ceremonies in which vocal



Plate 4 Façade of Sunderland Masonic Hall

music made a substantial contribution, my interest was aroused to study major *complete* works of vocal music that had received official approval for their use in Masonic ceremonies, and to compile biographical material on their authors. I was greatly aided by ready access to the Library at London Road, Leicester, with its excellent stock of books, manuscripts and virtually complete sets of the more prominent Masonic periodicals published from 1796 to the present day. Scouring their pages, one gains an impression of a growing and lively stirring of interest in music for ceremonial purposes that developed from about the 1860s; the pros and cons of having instrumental and vocal music in the ceremonies were being discussed. Printed copies of such music became available for use by Lodges. To begin my collection it was necessary to look no further than the works produced by our local luminary, Bro. Edwin John Crow, a leading light in the musical life of Leicester and a member of St. John's Lodge, No. 279. These included a choral treatment of the three Degrees in Craft Masonry, the words selected and the music arranged and composed by him. From local Lodges he was able to muster a sufficient number of Brethren who were singers to form a choir that participated in a rendering of the Second Degree ceremony in 1873. His influence extended to the Royal Arch and the Mark degrees. For instance, the Consecration of The Charnwood Chapter, No. 1007, which took place at The Bull's Head Hotel

in Loughborough on Tuesday 14th January, 1873, included vocal parts arranged and conducted by him.

Crow was someone of quite humble origin – he was the son of a groom – whose exceptional musical gifts were recognised early in life as a choirboy at Rochester Cathedral. He came to Leicester in 1858 to take up an appointment as articled assistant to George Augustus Löhr, the Organist and Choirmaster of St. Margaret's Church, who had been initiated in 1847 in The John of Gaunt Lodge, No. 766 (now 523), and was a composer of Masonic ceremonial music.⁷ Crow also made his mark at a national level. In 1869 he was elected to a seat on the Council of the College of Organists and, in 1872, he won a prize for the best setting of a service of Holy Communion.⁸

In the country at large, it was a period of great opportunity for a talented musician, a time when the fabric of old churches was being restored, new churches were being built, organs became more common and many town churches began employing professional organists and choirmasters. For example the first full-time professional organist to be employed in Leicester was, in fact, Löhr (1824 – 1897), who took up his post at St. Margaret's Church in 1845 and remained there for 40 years. The choral content of church services was being actively revived and some of the musicians involved in that revival compiled works for use in Masonic ceremonies. My research in this subject has now been extended to a study of vocal music for ceremonies held under jurisdictions other than U. G. L. E.

In this outline of my personal voyage in the sphere of Masonic research I have illustrated that some on-going, even perpetual, lines of enquiry may emerge. One finds that one is not working alone but, rather, as part of a team of helpers both within and outside Freemasonry. Increasingly digital searching may be employed, which facilitates access to collections in libraries, especially the Library and Museum of Freemasonry at Great

7 Bro. Löhr composed a work entitled 'Two Anthems and Responses, Arranged for Four Voices with an accompaniment for Organ or Piano Forte', and 'Dedicated (by permission) to The Right Honble Earl Howe, G. C. H., Right Worshipful Provincial Grand Master for Leicestershire' which was performed at the opening of the Freemasons' Hall, Leicester, on 14th September, 1859. It was published by Chappell & Co., London, price 2/6.

8 Bro. Crow subsequently took up the post of Organist and Choirmaster at Ripon Cathedral and resided at Harrogate. There is a brass plaque on the North wall of the Cathedral, inscribed as follows

TO THE GLORY OF GOD & IN MEMORY OF
EDWIN JOHN CROW, Mus. D. Cantab., F. R. C. O.
BORN AT SITTINGBOURNE, KENT, SEPT. 17
1841. CHORISTER & PUPIL IN ROCHESTER
CATHEDRAL. DIED AT HARROGATE, DEC. 6
1908. ORGANIST AND CHOIRMASTER OF THIS
CATHEDRAL 1873, RESIGNED 1902. THIS
MEMORIAL TO A HIGHLY GIFTED MUSICIAN
IS ERECTED BY OLD CHORISTERS & FRIENDS.

Queen Street. A certain single-mindedness of purpose is required, but sometimes it takes little tempting to be diverted away from a main line of research when one stumbles across something unexpected. For instance, while studying Masonic music used in the Province of Worcestershire, I came across a snippet that concerns some members of St. John's Lodge, Leicester.⁹ One does not need to be a professional historian to be able to make a useful contribution – as a Past Master of Quatuor Coronati Lodge, No. 2076, W. Bro. Yasha Beresiner, who qualified as a lawyer, said in a recent paper, entitled 'Masonic Research...that profit and pleasure may be the result', "I see myself as a non-academic student interested in research which is, after all, a personal, almost private experience and every researcher will have his own method of exploring new venues, suffering frustration and enjoying triumph..."¹⁰ W. Bro. Beresiner mentions 'frustration' and it will, perhaps, not be out of place to illustrate here how this may occur. In conducting my research, I have gathered information from scores of Lodges up and down the land, and the help I have received, especially from Lodge Secretaries, has been of the utmost and gladly given. However, the joy of arriving at one's destination in a line of enquiry has occasionally been marred by the disappearance of Lodge records that have been mislaid, destroyed or rotted away through neglect. An example of this is seen in the Author's preface of *The First Seventy Years of the Bagshot Lodge, No. 4804*, compiled by W. Bro. G. M. Richardson. In January 1996 he wrote, 'A couple of years ago I noticed the serious deterioration of the Lodge records and expressed the opinion that they should be stored in a better environment than a dusty damp attic at Agincourt Court, Camberley.... But most of the deterioration took place before the move to Camberley at the Masonic Hall, Bagshot, where they were stored in a damp lean-to on the end of the building.....

'The production of this booklet involved the examination of many 70 year old seriously decayed documents. Most regrettably, all but the most recent records of correspondence, Lodge committee meetings and Treasurers' ledgers are missing. Fortunately all the Lodge minute books have survived....

9 '.....Semper Fidelis Lodge, No. 772 (now 529), Worcester, was consecrated on 7th September, 1846, when one of the officiating officers was Bro. T. H. Wheeler, a Past master (sic) of St. John's Lodge, Leicester.... On 7th December, 1846, a Festival celebrating the formation of the new lodge was held when several of the visiting Brethren were from St. John's Lodge. Their daily work had necessitated transferring to the newly constructed Railway Engineering Works at Bromsgrove and two years later, they, with some local Freemasons, founded the Clive Lodge, No. 819, in their adopted town. When the majority returned to Leicester, the Lodge lost its 'force majeure' and, though struggling to survive for a few years more, had to seek revival first at Dudley and then at Stourport where, as Vernon Lodge, No. 560, it has worked for 110 years and still thrives.' *History of the Masonic Province of Worcestershire* published by Worcestershire Masonic Circle, 1989, pp99 – 100.

10 'Masonic Research...that profit and pleasure may be the result': Bro. Yasha Beresiner, *A.Q.C. Vol. 120, 2007*, pp113 – 130

I feel it would be a good idea for all Lodges to appoint an archivist and record keeper. The Secretary already carries a heavy burden of work and an archivist would relieve him of a small part of it. Lodge minutes are necessarily formal and carry little added detail so an archivist could also serve as a diary keeper and preserve material that would be of immense interest to a future historian. To any Lodge I would say ‘make such an appointment early....’

In his Inaugural Address as Master of The Lodge of Research in 2003, entitled ‘Masonry Why?’¹¹ W. Bro. David Parkes-Bowen drew attention to the youthful experience that a Mason may have had as a member of an association such as the Boy Scouts when he took the ‘Scout’s promise’ and was presented with the Tenderfoot’s badge. The disciplines inculcated at the tender age will stand him in good stead later in life, especially as a Freemason. They may be brought to bear on his interest in Masonic Research; for example, I am sure that my early training as a choirboy at Chester Cathedral predisposed my interest in Masonic ceremonial music.

Personally, I have found great satisfaction in carrying out Masonic Research and recommend it as a pursuit to others. Indeed there is plenty for others to do! As our Founder and first Master W. Bro. J. T. Thorp said, with reference to Masonic research, ‘the more you got, the more you found you had not got. That he who knows most, knows most how little he knows. Although humbled, there is no reason to leave off studying; there is still the Gladdening Power of finding things that had been hidden’.¹²

¹¹ ‘Masonry, Why?’: W. Bro. M. D. M. Parkes Bowen, *Transactions of The Lodge of Research, No.2429*, 2003, pp10 – 24

¹² *Transactions of The Lodge of Research, No.2429, 1915 – 1916, p 181.*

W. BRO. WALTER JOSEPH BUNNEY
W. BROS. RALPH LEEK P. P. D. G. D. C.,
AND DAVID J. HUGHES P. P. S. G. D.

At the conclusion of the Inaugural Address W. Bro. R. Leek and W. Bro. D. J. Hughes performed an anthem written by W. Bro. Bunney. This short paper gives the background to the composer.



(The photograph of W. Bro. Bunney is reproduced from the *Leicestershire and Rutland Provincial Year Book* of 1940. When he was W. M. of The Lodge of Research in 1922 –1923 it was not the custom to print the W. M.'s. photograph in the *Transactions* for the year – Editor.)

In the Library at London Road, Leicester, there is the following anthem, handwritten by W. Bro. W. J. Bunney and inscribed: 'Composed for the Dedication of Freemasons' Hall, Leicester, April 25th, 1910 and Dedicated to the R. W. Prov. Grand Master, Bro. E. Holmes, P. A. G. D. C.' The Hall was dedicated by the Pro G. M., M. W. Bro. The Rt. Hon. Arthur, 2nd Baron Amptmill. The copy (reproduced overleaf) contains vocal lines and words but only a bare outline of an accompaniment is provided. W. Bro. Hughes wrote an arrangement for organ accompaniment.

Anthem

W. J. Burr

Composed for the Dedication of Masonic Hall, Lincoln, April 25th 1910
Dedicated to the 143rd Grand Master Bro. E. H. Lincoln, P. 502

Andante

O Lord our God,

all we have prepared to build on here for thy Ho-ly Name consist of thine

hand and is all thine own.

Now my God, let, I be-seech Thee thine Eyes be

open & let Thine ears, Thine ears be at-tent to the prayer that is

made in this place & have Thine re-spect un-to the prayer of Thy ser-vants

And when Thou hear - est, have mer - cy, have mercy up-

- on them.

The text of the Anthem, taken from Biblical texts that refer to King Solomon's Temple, is:

'O Lord our God, all we have prepared to build an house for Thy Holy Name cometh of Thine hand and is all Thine own. Now my God let, I beseech Thee, Thine eyes be open and let Thine ears, Thine ears be attent to the prayer that is made in this place and have Thou respect unto the prayer of Thy servants; and when Thou hearest, have mercy, have mercy upon them.'

W. Bro. Bunney's score for this piece exists only in a short-hand form with incomplete accompaniment—no doubt in performance the organist would know what was intended and would fill out accordingly. For its performance at The Lodge of Research on 22nd November, 2010, it had to be realised and written out. The score was also written in the key of D flat major, probably to make the range comfortable for the singers and to ensure the tenor line does not go above high F. What would be quite simple for someone of Bunney's abilities to play is not necessarily the case for other less talented players, so the score was written out in D major. Fortunately the current digital organ in the Holmes Temple has a transposing facility, so the instrument was tuned down by a semitone to ensure that Bunney's original sonority was preserved.

An architect by profession, he studied music as a pupil of Charles Hancock, organist of St. Martin's Church, Leicester. He studied organ under Hayden Keeton of Peterborough Cathedral and took singing lessons from William Shakespeare and Monteith Randall of Birmingham. In 1884 he was appointed Organist and Choirmaster at Holy Trinity Church, Leicester, where, in 1889, he founded the Male Voice Leicester Orpheus Society. He moved to a similar post at St. Peter's Church in 1904.

A summary of W. Bro. Bunney's Masonic career was printed in the Provincial Year Book for 1940 and it is reproduced here:

At the meeting of the John of Gaunt Lodge, No. 523, held on 20th November, 1902 the agenda includes:
'To ballot for, and if elected and present, to initiate Mr. Walter Joseph Bunney, F. R. C. O., 37¹, 24 West Street, Leicester, Organist and Professor of Music, proposed by W. Bro. A. Lawrence, P. M.; seconded by W. Bro. J. C. McRobie, I. P. M.'
(He later lived in Severn Street, near Freemasons' Hall.)

W. Bro. Bunney was to be installed as Worshipful Master in 1912. He joined the Lodge of Research as a member of the Correspondence Circle in 1907, was 'selected' to full membership in 1917, and installed as Worshipful Master in 1922. He was a Founder and first D. C. of the Lodge

¹ W. Bro. Bunney was therefore born between 21st November 1864 and 20th November 1865.

of the Flaming Torch, No. 4874. In Provincial Grand Lodge, he was appointed Registrar in 1915, and, in 1933, was promoted to the rank of Past Senior Grand Warden. On 24th April, 1940, the M. W. The Grand Master, the Duke of Kent, appointed him to the rank of Past Grand Standard Bearer.

At the meeting of De Mowbray Chapter, No. 1130, held on 9th November, 1905, the agenda includes:

‘To ballot for and, if elected and present, to exalt at fourteen days’ notice, Bro. W. F. (sic) Bunney, F. R. C. O., M. M. of John of Gaunt Lodge, No. 523, Professor of Music, of Saxe Coburg Street, Leicester. Proposed by the Ex. Z. (W. A. Lea) and seconded by Ex. Comp. Barrow.’ (Bro. W. H. Barrow was also a F. R. C. O., a Mus. Bac. He had been Z of De Mowbray Chapter in 1896 and was well known as a musician in Leicester.)

W. Bro. Bunney was installed in 1933 a Knight in the Rothley Temple Preceptory, No. 152, and became Eminent Preceptor in 1940, was Provincial Organist in 1934, Almoner in 1937 and Chancellor in 1941.

He was Perfected in the St. Margaret’s Chapter, Rose Croix, No. 92, in 1935, and held the office of Organist. He subsequently progressed in the Offices and was appointed Most Wise Sovereign in 1946.

In 1935, the Board of General Purposes of Grand Lodge appointed him ‘Prestonian Lecturer’. The title of the Lecture was ‘Freemasonry and Contemplative Art’.² He was the first member of Leicestershire Mason to be the Prestonian Lecturer, and W. Bro. A. Newman was the second. It must be unique for two brethren of the same Lodge to be Prestonian Lecturers, both also being Masters of the Lodge of Research and involved with the organisation of indexes of the *Transactions* of the Lodge.

His son became a highly qualified musician and was initiated in John of Gaunt Lodge in 1933.

W. Bro. Walter Bunney passed to the Grand Lodge above on 18th January, 1949.

2 It is reproduced in the 1934 – 1935 *Transactions of The Lodge of Research* – Ed.

AN INTRODUCTION TO SOME ASPECTS OF MASONIC PUBLISHING AND THE JIGSAW OF FREEMASONRY

W. BRO. RICHARD GAN P. A. G. D. C.

The Jigsaw of Freemasonry

On the face of it a title of ‘Masonic Publishing and the Jigsaw of Freemasonry’ may seem a little strange or even strained. However, all may become a little clearer if one examines the key elements of what I mean by the Jigsaw of Freemasonry.

The initial premise is that there is more to Freemasonry than just the ceremonies of the Craft! In other words there is more to modern day Masonry than simply repeatedly witnessing the three degrees of Craft Masonry.

A Mason has many avenues available to him to keep his interest and involvement active, if only he can be made aware of the various pieces of the jigsaw.

If one explores a little further one finds:

The Ritual

At Lodge level beyond the Master’s Chair there are opportunities for Directors of Ceremonies or Preceptors of Lodges of Instruction to demonstrate such aspects of the ritual as the various lectures of the Craft or an involvement with the various Ritual associations: Stability, Taylor’s and Emulation by way of example.

Management and Administration

Freemasonry is an organisation run almost entirely by volunteers. There is therefore plenty of scope for those interested in getting involved in the administration of a Lodge, not only as Secretaries or Treasurers but also as Almoners, Charity Stewards, Mentors and Orators. There is also the opportunity for an involvement in both the administrative and ceremonial work of the Province, as well as an involvement in running Masonic halls and centres.

Charity

Charity is a central tenet of Freemasonry and the opportunity exists at both Lodge and Provincial level. Such activity does not need to be restricted to merely raising money. There are many examples of Masons working with local charities whether Masonic or non-Masonic.

Interests Groups

Examples include: Masonic Museum and Library Group; Masonic Philatelic Club; Masonic Poetry Society; Jewels of the Craft; Token Collectors Club.

Collecting

There are opportunities for collecting such Masonic things as: ephemera, silver, porcelain, jewels, paintings, prints and books.

Masonic Research

A number of Masons get involved in Masonic research and the history of Masonry, joining such organisations as the Quatuor Coronati Lodge, No. 2076, Manchester Association for Masonic Research and, of course, the Lodge of Research, No. 2429.

Sport

Masonic associations exist throughout the country catering for sporting activities such as angling, bowls, cricket, golf, bridge and clay pigeon shooting amongst others.

Interest or Affinity Lodges

It may come as some surprise to some that Lodges exist in London and elsewhere in the country to cater for amongst others:

Building:	Architects; Surveyors.
Education:	Universities; Public School Lodges Council; other Headmasters' Conference Schools; other Schools & Colleges; Schoolmasters; Training Colleges.
Engineering:	Civil; Electrical; Gas; Mechanical; Sanitary.
Finance:	Accountancy; Banking; Insurance; Stock-broking.
Food & Drink:	Bakers & Confectioners; Butchers; Fishmongers; Licensed Victuallers; Teetotallers.
Geographical:	Commonwealth Lodges Association; Overseas; UK Counties & Regions; London – City; London – Wards.
Law:	Barristers; Solicitors.
Livery Companies	
Medical:	Association of Medical, University & Legal Lodges.
Military:	Circuit of Service Lodges.
Paper, Printing & Publishing	
Public Sector:	Civil Service; Local Government; Fire Brigade; Police; Post Office; Water Board.
Sport & Recreation:	Sports; Recreations; Youth Movements.
The Arts:	Literary; Musical; Theatrical.

Transport:	Aviation; Railways; Shipping.
Miscellaneous:	Clubs & Societies; Ecclesiastical; Funereal; Jewish; Iron and Steel; Sales Managers; Secretarial; Telegraphs & Cables.

There are currently some 1,600 Lodges in London of which over 500 Lodges can be described as Interest or Affinity Lodges that cater for the many interest groups listed above. The complete list makes very interesting reading but as a taster the following Lodges are taken from the miscellaneous section:

Burgoyne, No. 902, (Connaught Club – under 35s);
Lombardian, No. 2348, (Pawnbrokers); Sir Walter Raleigh
(Tobacco), No. 2432; Hortus, No. 2469, (Florists); Alfred
Newton, No. 2686, (Harrods); Commercial Travellers, No. 2795;
Carbon, No. 2910, (Coal Merchants); Rostrum, No. 3037,
(Auctioneers); Arts & Crafts, No. 3387, (Designers);
Renaissance, No. 3408, (Decorators); Inventions, No. 3776,
(Patent Agents); Armament, No. 3898, (Munitions); St. Vedast,
No. 4033, (Soft Goods); Mercurius, No. 4262, (Drapers); Lodge
of Good Companions, No. 6091, (Plastics); Savoy, No. 8356,
(Hotel staff); Prior Walter, No. 8687, (Order of St. John of
Jerusalem).

Esoteric Freemasonry

By way of example, the Canonbury Masonic Research Centre was founded in 1998 for the study of western esotericism and related fields. Subjects studied at the Centre include Hermeticism, Alchemy, Rosicrucianism, Kabala, but in particular Freemasonry and the traditions linked to it. Similarly the Cornerstone Society was set up in 1999 to promote understanding of the meaning and purpose of the ritual of Freemasonry.

Beyond the Craft

Freddie Smyth, the eminent Masonic historian, has estimated that the rituals of over 1,100 new degrees were compiled before the end of the eighteenth century and a further 300 in the first half of the nineteenth. Keith Jackson, the celebrated Masonic author, has calculated, and I am not in a position to dispute his figures, that the enthusiastic Mason in this country could, all things being equal, go through one hundred and ten different degrees together with a further fifteen or more, where the ‘Chairs’ of the various degrees include the communication of additional secrets.

The better known degrees and orders beyond the Craft include:

Royal Arch Chapter; Mark, Royal Ark Mariner; Knights Templar;
Allied Masonic Degrees; Order of the Secret Monitor; Red Cross

of Constantine; Royal and Select Masters; Ancient and Accepted Rite; Knight Templar Priests; Royal Order of Scotland; Societas Rosicruciana in Anglia; Operatives; Athelstan; Thomas of Acon; KBHC; Silver Trowel; Scarlet Cord; Knight Mason; KYCH.

Masonic Publishing

As indicated previously for Masonic publishing to be successful it must reflect the contemporary interests of the members. Masonic publishing takes many forms:

Books include Exposures; Anti-Masonry; Constitutions and Regulations; Pocket Companions; Rituals; Specific subject areas such as the history of Freemasonry, explanation of the meaning of the ritual, Lodge and Provincial histories, sermons/orations and speeches.

Ephemera

Lodge summonses, menus and other material such as celebratory brochures and booklets.

Books – Exposures

The earliest Masonic publications were predominantly Exposures, which can be perceived as anti-Masonic, but at a time when there were no officially printed rituals were bought in great number by Masons themselves so that they could in fact learn their ritual.

Bearing in mind that the first Grand Lodge was formed in 1717 it did not take long for the first exposures to appear in the *Flying Post* in April 1723, commonly referred to as *A Mason's Examination*, and also *The Post Boy* of December 1723, the so called 'Sham Exposure' – sham because it is thought that it was written by a Mason to mislead readers. Other exposures followed:

- 1723 The "Flying Post" Exposure
- 1723 The "Post Boy" Exposure
- 1724 The Whole Institution of Masonry
- 1725 The Whole Institutions of Free-Masons Opened
- c1725 Institution of Free Masons
- 1725 The Grand Mystery of Free-Masons Discovered
- c1727 The Mason's Confession (Dundee Manuscript)
- 1730 Masonry Dissected by Samuel Prichard
- 1760 Three Distinct Knocks
- 1762 Jachin and Boaz
- 1802 Finch's Masonic Treatise
- 1826 Morgan's Exposure of Free Masonry
- 1831 Manual of Freemasonry by Richard Carlile

Rituals

The link between exposures and rituals is demonstrated by Carlile's *Manual of Freemasonry*, which first appeared in *The Republican* in 1825 and was printed as a book '*An Exposure of Freemasonry or a Mason's printed Ritual with an Introductory Keystone to the Royal Arch of Freemasonry*' in 1831.

Some handwritten rituals existed before the Union in 1813. The Lodge of Reconciliation, the Lodge of Promulgation and the formulation of the Ritual of the present day Craft Ritual are subjects for another day.

The earliest Lodge of Instruction still in existence was that founded by the Lodge of Stability in 1817. The Emulation Lodge of Improvement followed in 1823.

Soon after this two very important figures in the development of Craft ritual emerged, namely Peter Gilkes, who joined Emulation in 1825, and George Claret, both of whom had attended the Lodge of Reconciliation on a number of occasions.

Gilkes was a prominent teacher of Emulation, and two years after his death in 1833 Claret published a book of ritual that included Gilkes' teaching.

In 1838 he published another ritual book that included the three degrees' questions before Passing and Raising, and the Installation of the Master and Officers.

These books were probably the first regular ritual books to be published. This is somewhat surprising because at this time the printing of ritual was still strictly frowned upon by Grand Lodge, and several later authors were firmly admonished for such transgressions.

After Claret's death in 1850 his widow continued to sell the book until 1870. Further editions were published, the last in 1873, but it was effectively superseded in 1871 by a book entitled *The Perfect Ceremonies*, which purported to be the current Emulation teaching.

In view of these developments it seems surprising that the earliest known teaching body, Stability, did not publish its ritual until 1902 and the Emulation Lodge of Improvement first published its approved ritual as recently as 1969.

Towards the latter part of the nineteenth century, and into the twentieth century, an increased number of rituals emerged. Today there are some forty published rituals and several hundred smaller workings, some unique to particular Lodges. Emulation is the most widely used. Some rituals are practised within certain Provinces, such as the Oxford Working and the Sussex Working, and many others are popular in particular geographic areas.

Pocket Companions

Other early publications were the pocket companions. Although at first sight this may seem surprising, on reflection it should be no surprise at all. The pocket companions were useful in that they contained such things as

the history of Freemasonry, the Charges and Regulations, together with collections of songs and poetry. Most usefully though they contained a list of Lodges, their times of meeting and meeting places, which was very handy if you wished to visit other Lodges. Examples of early pocket companions include *Smith's Pocket Companion*, 1735, and *Scott's Pocket Companion*, 1754.

Constitutions and Regulations

The first official publication of Grand Lodge was the so-called 'Anderson' Book of Constitutions, published in 1723. A common aspect of many official publications is the time lag involved, so it should not be a surprise that the first set of regulations for the fledgling Grand Lodge followed some six years after its formation.

As an interesting aside, Benjamin Franklin, who initially wrote some less than flattering pieces about Masonry, saw the error of his ways and was initiated in 1731. In 1734, whilst he was Master of his Lodge, he published in Philadelphia the first Masonic book in America: an American version of 'Anderson' Constitutions.

In 1738 a revised edition of Anderson's Constitutions was published and, following the formation of the 'Antients' Grand Lodge in 1751, Laurence Dermott wrote their constitutions, named enigmatically *Ahiman Rezon* and published in 1753. Note the time lag again.

Sermons/Orations and Speeches

Examples of early books include: *Brotherly Love Recommended*, 1750, Boston, USA, by Chas. Brockwell; *Light and Truth of Masonry*, 1757, by Thomas Dunkerley; and *An Oration delivered at the Dedication of Freemasons' Hall*, 1776, by William Dodd. Dodd himself is an interesting subject. He was, as far as I know, the only Grand Chaplain to have been hanged for forgery. He had the distinction of being the first Grand Chaplain of England in 1775 and the last man to be hanged for forgery at Tyburn in 1777.

Miscellaneous

Other examples of early Masonic books are *An Introduction to Freemasonry*, 1775, by W. Meeson, and *Masonic Melodies*, 1818, Boston, by Luke Eastmann.

It is worth noting that in 1912 August Wolfsteig published a Masonic Bibliography that consisted of three volumes and contained well over 43,000 entries, recognizing eight classes with some 174 sub-divisions. That however is a topic for another day.

Periodicals and Newspapers

Until comparatively recently periodicals in general, and Masonic periodicals in particular, have been overlooked as a major source of historical material especially in this country. This is all the more surprising

given that periodicals offer a veritable gold mine of contemporaneous material that can be steadily mined to offer nuggets of knowledge and material unavailable from other sources.

One learns from Larissa P. Watkins' bibliography of the International Masonic Periodicals held in the Library of the Supreme Council of the Southern Jurisdiction in Washington D.C. that the first Masonic periodical was the *Der Freymäurer* a weekly magazine published in Leipsig in 1738.

The first English Masonic periodical, the *Freemasons' Magazine, or General and Complete Library*, appeared in June 1793.

Over the next two hundred and something years it has, up to the present time, been followed by over forty other periodicals all trying to satisfy, in one way or another, the needs of the Masonic fraternity.

The longest running periodicals were the *Freemasons' Quarterly Review* and its successors, initially a quarterly and ultimately a monthly, that ran from 1834 to 1871, some 37 years.

The Freemason had a colossal run from 1869 – 1951, 82 years as a weekly newspaper with an initial cover price of 2 pence.

The Freemason's Chronicle, which was also a weekly newspaper, co-existed with *The Freemason* for almost the same period 1875 – 1957, and originally had a cover price of 3 pence.

Other English Masonic periodicals include:

- 1856 Masonic Observer
- 1866 Masonic Press
- 1870 Rectangular Review
- 1871 Masonic Examiner
- 1873 Masonic Magazine
- 1882 Masonic Monthly
- 1888 Masonic Star
- 1889 Masonic Review
- 1900 Masonic Illustrated
- 1900 Masonic Record and Lodge Gazette
- 1928 Masonic News
- 1920 Masonic Record
- 1948 Freemasons' Magazine
- 1975 Masonic Square
- 1997 Square

In more recent times *The Masonic Record* ran for 50 years until 1970 and *The Freemasons' Magazine* managed a short run of only 15 years up to 1963. In many ways the successor to both magazines was *The Masonic Square* launched in 1975, the title of which became *The Square* in 1997.

At the present time and given the advance in technology, with computer programs such as Word and Publisher, it is not surprising to find that most, if not all, Provinces publish a newsletter of some sort for their members.

Indeed with the technology getting even more sophisticated many Lodges now publish their own newsletter.

This of course was not always the case. The North West has always been a fertile area for Masonry and its development. It should therefore be no surprise that the first regional publication beyond London should materialise there, being published in Liverpool. It took the form of *The Masonic Journal* launched in 1897 and its successors, *The Northern Freemason* (1914) and *The Masonic Herald* (1957). The respective journals covered a little over seventy years, with the *Herald* ceasing publication in 1970.

Freemasonry Today, with which we are all familiar, is very much the House Journal for the United Grand Lodge of England (UGLE). Starting as an independent magazine in 1998 it combined with the previous house journal of UGLE, *Masonic Quarterly*, or rather *MQ*, in 2007. *MQ* itself was launched in 2002. In passing *Grand Lodge News* deserves a mention and was itself the predecessor to *MQ*.

Internet and the World Wide Web

This is a growing area of interest that will I am sure revolutionise the whole world of publishing, let alone Masonic publishing, but do not ask me how, just yet. The recent introduction of the *iPad* means that, for example, it could be possible to have an electronic copy of the ritual downloaded, something that I know the Board of General Purposes has discussed but not as yet permitted. Time will tell.

Conclusion

Masonic publishing encompasses books; periodicals, both newspapers and magazines; ephemera; and more recently, of course, the internet and the World Wide Web. However, all have, or should have, one thing in common, and that is that they should be commercially viable and as such should not only cover their costs but also make a profit for the Publisher. In order to be profitable the publications need to sell and, in order to sell, they need to reflect contemporary Masonry. In other words they need to respond to the interests or perceived interests of their readers.

I say should be commercially viable, because there is always an exception to every rule. Examples of Masonic publishing can be found that were not published primarily for profit but rather to promote a particular point of view or promote the ideas of a distinct pressure group.

Masonic publishing can be traced back to the earliest days of Freemasonry. As such it can provide a very useful barometer of Masonic activity and interests. It can also provide an insight on the social background of the time.

At a time that membership of the Craft continues to fall worldwide, Orders beyond the Craft, other than Royal Arch Chapter, continue either to hold or increase their membership in real terms. In the same way as the

Orders beyond the Craft continue to catch the attention of the committed Freemason.

For Masonic publishing to survive and flourish it has to continue to respond to market forces, and it must reflect contemporary Masonry. In other words it needs to respond to the interests or perceived interests of its readers.

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HELL-FIRE OR APPLIED SCIENCE: THE ORIGINS AND PERSONALITIES OF TWO MEN AND THEIR IMPACT ON THE HIERARCHICAL STRUCTURE AND ETHOS OF PREMIER GRAND LODGE AND ITS PRESENT DAY LEGACY.

W. BRO. CHARLES C. LAWRENCE P. P. J. G. W. (ESSEX)

Introduction

Anyone taking a detached view of historical commentary that relates to Freemasonry, whether regarded as expressly academic or otherwise, will observe that they are mainly concerned with non-contentious yet outstanding achievements of an individual, or the interactions of individuals and cliques, with only a few addressing factors or events that have, or have had, a lasting impact upon the very nature of Freemasonry. By its very nature the first category attracts little comment and whilst the second may at first view appear to be more controversial, on closer examination it rarely goes beyond local skirmishes over a short period, which at the time are clearly important to those embroiled within them, but amount to little else. These happenings are of interest because at the time of the reported incidents they have impacted upon the contemporary structures, but for the most part remain parochial and transient, and, as such, irrelevant to the fundamental body or evolution of Freemasonry globally; this, because in the final analysis its size, inertia and intrinsically perfect format, relegates these local skirmishes to a point where they have little or no impact upon its fundamental structure, or as one wag would have it, 'go thundering down the annals of [Freemasonry] history like an extra pint of water over Niagara'. Most of these contributions are justified on the basis of, or revolve around, some proclaimed laudable altruistic objective, but again on closer examination it becomes clear that at their core there are the usual, often unsavoury, ambitions or power struggles of individuals which alone form the focus of interest in that subject. It is perhaps the recurrent theme of the seemingly innate unsavoury aspects of the human behaviour shown to be the driver found within the make-up of others that gives these dissertations their appeal, reinforced no doubt by affording the recipient the inner satisfaction of knowing themselves to be above that characteristic trait. Of key importance in this instance is the fact that, although all the same 'drivers' were in place, because of its newness this criticism of irrelevance could not be levied at the shenanigans in the very early formative years of Premier Grand Lodge. It had not yet got the sheer inertia of size and precedent of later years, nor were there any firmly established structures or protocols to countermand, and it is therefore reasonable to conclude that the intervention of these two protagonists, Philip, the Duke of Wharton, and Dr John Theophilus Desaguliers, despite their markedly different personalities, lifestyles, social standing and aspirations, were indeed in a position to have a profound impact upon the very nature and eventual outcome of the 'Regularised' and formally centralised Freemasonry practised today.

The concept of having a ‘Grand Lodge’ was a completely new enterprise. The founders of it were metaphorically presented with a blank sheet of paper and needed to provide this new society, as with any new initiative, with its basic ethos and structure. Given that this new venture was not unlike the numerous other such like societies being promoted at that time, the question arises as to what made Premier Grand Lodge so incredibly different and able to avoid the same fate as its ‘run of the mill’ counterparts; but rather be destined to become such an outstanding international success and that, despite the unprecedented social changes over the intervening three centuries, it still out-ranks all other analogous societies? Clearly the basic formula was perfect, but the ‘tweaking’ of the various factors and the personalities of the characters involved in this instance proved to be the very essence of its success and their respective actions pivotal.

If this particular view of the relevance of the subsequent local skirmishes discussed throughout Masonic literature is valid then why is it not true of this paper, since it too simply dwells upon two, albeit remarkably ‘interesting’, individuals involved in the early formative years of Premier Grand Lodge, and why was their tinkering so unique? The paper is valid for two reasons: firstly, as claimed above, their impact was at a juncture when it was able and did prove pivotal; and secondly, whilst other scholars have acknowledged the part they played in the formation of Premier Grand Lodge, even if in passing, mentioning that they were not immune from the same customary petulance¹, they have confined their analysis in a disembodied way and, whilst acknowledging the unusual procedural mechanics of the situation, have failed to seek a deeper understanding of ‘why’? This paper is much more concerned with that factor and shows that their antecedents and behaviour outside of Freemasonry had a much greater influence than their role in it. For whilst these men were heavily committed within the later stages of the formative processes determining the final form of Premier Grand Lodge, they were unlike the deeply reflective, and one might venture overly romantic, Freemasons of later years, who, even up until today, perpetually seek deeper and deeper meaning in every nook and cranny. These two men were otherwise preoccupied by everyday affairs and the immediacy of their/the situation. They would not have had sufficient scope or time to indulge in the hugely reflective idealised concepts and pretensions of later years, extemporised upon by latter-day historians. Indeed, given the social and environmental constraints of normal living during those times, it is difficult to imagine how in practice they found time to set it up at all and, as we shall see, but for the political/social advantages to be gained otherwise, it is likely that they would not have striven so hard to do so. Thus, in order to understand the rational and motivation of those involved within the formative years of Freemasonry, it is essential to seek a broader understanding of their activities outside it.

1 Gould R. F., ‘Masonic Celebrities – No VI. The Duke of Wharton etc’. (*AQC* Vol. 8. 1895). pp114 – 155.

Such investigation reveals an intense and complex situation for both men and as such gives a much stronger indication of the mechanism behind their actions within Freemasonry and the nature of its declared ethos, rather than simply relying upon the extremely limited information within specifically Masonic literature. There will of course be the usual speculation, but by taking this approach it becomes clear that there are many more verifiable (actually documented) facts outside Masonry than within it and add considerable weight to the proposed scenarios surrounding the early years of Premier Grand Lodge.

The concept of a Premier Grand Lodge: it seemed a good idea at the time!

In the almost two hundred years following the sequestration of the monasteries by Henry VIII to the foundation of Premier Grand Lodge, for all but a small section of society, it had been a period of turmoil and hardship. Unfortunately this change in fortune was especially true of that unique group of specialized masons who hitherto had enjoyed a privileged position within the powerful close knit lodge type structures, centred upon large ecclesiastical buildings². Paradoxically it was equally a time for the entrepreneur. For this enterprising few there were great opportunities, both in the advancement of knowledge and the potential for accumulating wealth. Indeed, there was a small, quite new, effectively unseen section of society that was to evolve into a new upper/middle class element with considerable wealth and hence influence. This demographic change was accompanied by a number of factors, but the one of particular significance here was that, within the educated section of the public, there was an explosion of interest in the revelations and exploitation of technology and science.

Studies of social history would imply that a seemingly inevitable consequence of such affluence would encourage within certain elements of such an 'advantaged' section of society the appearance of less desirable aspects and excesses and this generalisation was to prove true here. Thus, by the early 1700s, there were a goodly number who were able to indulge in the more feckless pursuits, such as gambling, prostitution, promiscuity, drinking, cock fighting, whilst others pursued, at least outwardly, the more genteel and respectable aspects of social life and refined living, such as taking tea, picnic-type activities, attending balls and notably socialised gatherings in coffee houses, bringing with it a surge in the need for clubs and like societies, not least the temptation to encourage a type of unity between the small, hitherto autonomous, groups of men, who by that time were styling themselves as Freemasons.

2 Lawrence, C. C., 'A Brick by Brick Account of the Metamorphosis of Operative to Speculative Masonry' (*AQC* Vol. 122. 2009). pp 121-184.

Thus of particular interest here is that small number of men socialising within this *nouveau riche* stratum of society who, for whatever reason, did not have the capital or antecedents to be there by dint of accumulated wealth or social advantage, but were there because they were extraordinarily talented in some other way. Among these were a few with a complementary ambition of building upon their success to date, both in Freemasonry and other areas, since by that stage they were already members of one or more of these Lodges; but as ever in any pivotal situation such as this, was the time right? Opportunities were certainly there because after Queen Anne died there had been fundamental changes in the upper echelons of society due to the proclivities associated with the ascendancy of the Hanoverian Court. Since Freemasonry had within its ranks many men of influence in society it was not immune from the subtleties of this profound change, nor the concomitant change of political dominance that was to have a pronounced impact upon it. Even so, it is reasonable to assume that it would have taken some time for its effect to manifest itself, and in any case an enterprise once sown still takes time to germinate and grow. Nonetheless by 1717 things had settled sufficiently for the four Lodges, now credited with instigating Premier Grand Lodge, to have somehow convinced the members of their hitherto contented 'Lodges' that there was a distinct need for some overarching body.

Indeed there is effectively universal agreement that a few, but for certain four, men, recognising the possibilities within the existing structures, decided to exploit the otherwise loose linkage between what were then a number of autonomous groups styling themselves Freemasons, whose *modus operandi* up to this point was not unlike the PROBUS, LIONS and ROTARY gatherings of today. Their scheme was to establish a new formalised, albeit, given its size, somewhat pretentiously named, grandiose overarching version of Freemasonry. Their new grouping would be styled upon the existing models already extant within these individual Lodges. It would conform to the same governance and retain the sophisticated procedures that had evolved over the preceding two centuries: namely to be based upon and symbolised by the, if not imagined then certainly idealised, structure and protocols of the erstwhile large Lodges of Operative Masons, retaining the magic ingredient of secrecy, together with its elaborate initiations, elevations, protocols etc. However, shortly after this new initiative had begun, it was to undergo a profound change with the addition of an equally attractive component: that of having an aristocrat as its notional head supported by its own close knit, well defined hierarchal system.

From its inception it had been very successful, but, sadly for several of the early aspirants, it proved to be too successful and it was not to remain in the modest format in which it had been formulated, principally because within that initial group of four men was Dr John Desaguliers. As will become clear he was a truly remarkable man in many ways, but he was also very ambitious and recognised the potential of the situation and found himself uniquely placed to exploit it. Although there is no actual evidence

other than the list of successive Grand Masters³, given the outcomes it is sufficiently clear that at least someone decided that, although the ceremonial, secrecy, socialising, association etc. had proved to be very successful, it would be massively more so if a pronounced, one might even say exaggerated, deference to rank and social status were added to it, and, because of his activities outside of Freemasonry, Desaguliers was well qualified in this respect, at least as outwardly manifested by him.

Thus from the list of early Grand Masters it is reasonable to conclude that this revision of its organizational structure came about sometime between 1719 and 1721, during which time the 2nd Duke of Montagu must have been persuaded to become the 5th Grand Master, followed immediately by the Duke of Wharton, an incredible character, almost certainly enlisted because he was the 'wonder boy' of the time. Since he is the 'other player' in this political duel he will be considered more fully later. Having come from an extremely influential background, Wharton became a 'celebrity' for a whole gamut of reasons. Indeed there were sufficient of those within the power base of the early Premier Grand Lodge who considered his involvement so important that he went from Initiation to Grand Master in ten months. Indeed, if one of the numerous items in a file⁴ on Desaguliers is authentic, then he too was only two years from being initiated (1712 – no other reference was found, although the file is far from exhaustive) in the Lodge of Antiquity to being one of the four principal drivers who instigated the concept of a Premier Grand Lodge, presumably having already been through the chair! Wharton was then followed, and if popular belief is correct, controversially, by the 2nd Duke of Beccleuch. Whilst interesting in other ways this is symptomatic of the already significant Scottish influence, the more so because of the underlying politics and their profound impact on subsequent Grand Lodge type Freemasonry.

What of the elusive fourth person of the original four and his absence from the customary 'buggin's turn' list? It is of course speculation, but based upon historical precedents in such matters and even though it could be explained in a number of ways such as death or other commitments, resignation seems to be the likely explanation, since this infiltration/imposition of the aristocracy had been clearly engineered into a *fait accompli*. He would have known by then that his patience was not going to be rewarded and that it was now effectively certain that his turn would never come and so resignation, either literal or passive, would have been his only option.

3 Anon. 'The minutes of the Grand Lodge of Freemasons of England 1723 – 1725'. *Quatuor Coronati Antigrapha* Vol. II (Great Queen Street, London, 1987).

4 Anon. file in the Museum and Library of the United Grand Lodge of England at Great Queen Street, London.

Historically in the British Isles the influence of religion had by 1720 seen a decline in its (the Church's) influence upon men's thinking and actions, but it may be reasonably argued that the death of Queen Anne proved a watershed, when religion became markedly politicised⁵. Nonetheless, in the early 1720s it still retained considerable potency and one could not venture upon it lightly. Indeed, given the eventual outcome it would be reasonable to conclude that it was the religious persuasions (one might suggest cynically so, since religion is often used as a vehicle to mask other agendas) of our players, as well as the doctrinal beliefs of Dr John Desaguliers and Philip the Duke of Wharton, exacerbated by their dominant personalities, that were to enshrine the necessity for all its members to believe in a Supreme Being and the determinate feature and the intrinsic component of what was to become the modern 'regularised' Grand Lodge type Freemasonry of today.

Numerous papers within Masonic literature have been written about, or have made reference to, these two individuals, and aspects of that research will, of necessity, be referred to here, but, as suggested above, it is by gaining a greater insight of their life outside Freemasonry that it is possible to have a clearer understanding of their behaviour within it. Therefore, a somewhat *précised* version of these two remarkable characters will be made before attempting an explanation of the subsequent course of events, which, in the little recorded Masonic evidence there is, appear to amount to scarcely more than a local skirmish, but in practice they dictated the very essence of modern Freemasonry. It is hoped that these sketches will be sufficient to show that, whilst these two men were powerful within their respective sectors and intellectually brilliant, they had markedly different personalities. Both were nonetheless markedly tainted with, and greatly influenced by, the legacies of their focused upbringing and life experience. It is not surprising that given the expansive nature of their lives a great deal, including whole books, has been written about them and the following can only be a *précis* of their lives. Nonetheless it indicates the nature of their personalities and hence their interaction within and upon Freemasonry and justifies the conclusions arrived at in this paper.

In the process of looking at the lives of these two men it is necessary to keep in mind their starting position, and, whilst in their way they were both hugely dominant characters within their society, the manner of that influence was poles apart – the one having a brilliant scientific and otherwise intellectually astute brain, but in a highly subservient position, requiring a very pragmatic approach to life, whereas the other, '*born with a silver spoon in his mouth*', possessed a quite exceptionally sharp brain and, perhaps as a result of his privileged position in high society, was from the very beginning an exaggerated example of the archetypal socialite, coming from a wealthy, extremely influential and cosseted background. It

5 Marshall D., *Eighteenth Century England*, (Longman, Singapore, 1989) pp 106 – 108.

is not possible to say whether this caused him to have, or merely choose to adopt, what turned out to be a Jekyll and Hyde persona, at times exhibiting statesmanlike and gentlemanly type behaviour, but interlaced with a cavalier and feckless/roguish/disreputable approach to life, progressively and markedly erring towards the latter. However, this paper is concerned primarily with their joint impact upon Freemasonry, but, given that Desaguliers was one of the original four in the founding of Premier Grand Lodge, it is perhaps apposite that a synopsis of his persona should be considered first.

Even so, before entering upon the specific details of these two individuals, it is perhaps useful to contrast their motivation with respect to the emerging Premier Grand Lodge. Was it, as most subsequent Masonic historians would claim, driven by deeply profound philosophical and ideological reasons, thereby justifying the thousands of hours that would be spent by subsequent scholars, searching for all the alleged hidden meaning, or was it simply a question of two strong willed individuals attempting to impose their ideas on this fledgling society? This paper is based upon the proposition that these men were indeed of paramount importance to the eventual outcome of Freemasonry and that his actions were far more prosaic than profound. The reader is invited to deduce from their understanding of human nature and group behaviour, coupled with the supporting data, the knowledge of those documents that do exist and the way things unfolded within the upper echelons of Premier Grand Lodge, to assess the validity of the conclusion arrived at here. Not surprisingly there are numerous references to both our characters throughout Masonic literature (for example see Tables 1 and 2), but it is argued here that in reality their personalities were greatly influenced, if not predetermined already, by their upbringing and life experience and that the fledgling Premier Grand Lodge was merely their duelling ground.

On that basis this paper concentrates heavily on the views of those who have made a study of their non-Masonic activities. In that sense it relegates considerably the common tendency of Masonic historians to place modern day (Masonic) esoteric significance on their life and actions within Freemasonry, only mentioning in passing, if at all, that which by normal standards would otherwise be regarded as an all consuming involvement in everyday living.

Researching the antecedents of the early Grand Masters for a book⁶ is often limited by an almost complete lack of any authenticated account of their background, even though many were from (normally well documented) aristocratic backgrounds, but the converse was true of Desaguliers and Wharton. These finds were essentially in two categories: Masonic and non-Masonic. Without being pejorative, were a production line worker asked to outline his qualifications, he would most likely answered that he had forty years' experience within the industry, but whilst

6 Such as Lawrence C.C., *The Key to Modern Freemasonry – the Hidden Mysteries of Nature and Science*, QCCC Ltd., London. (forthcoming).

this may be true of his social interactions, his knowledge of the work may well have been limited to forty years of the re-use of just a few days' knowledge. This example is used to illustrate the fact that the bulk of Masonic literature concerned with very early Freemasonry is in an analogous way limited to a very few facts, spread wide and thin throughout Masonic research papers or public accounts over *circa* 300 years, upon which successive workers have hooked their theories. Even so, any attempt to study the impact of these two men on Freemasonry must embrace that recorded in recognised Masonic publications, and the obvious place to start was the Proceedings of the *Quatuor Coronati (QC)* Lodge, No. 2076.

The most powerful way of attempting this is to use the search facility within Peabody and Currie's index or compact disc to *Ars Quatuor Coronatorum (AQC)*.⁷ Unfortunately within this archive there are hundreds of such references and, although daunting, the intention was to plough through them. However, it quickly became apparent that these entries were in fact permutations of the same few incidences extemporised upon in various guises. The logic therefore was to take an early edition and note the salient (verifiable or strongly alleged) items and then to take subsequent editions five years apart to see whether anything new or of significance had been added to this small pool of knowledge. If within that period a significant paper had been presented, that too would be considered/referenced. Sadly throughout the whole period other than being somewhat more 'elaborate' little had been added – the result ('bare bones') of this survey is set out in Tables 1 and 2. The nature of these references is remarkable, and to a great degree explains the need for this paper, since they record, often as 'actual fact', the how, when, where, what etc., even mentioning certain undesirable implications, but for some unaccountable reason fail to ask the more interesting and significant question of 'why' these two men should, or were predestined to, behave in the way they did?

The short biographies of both men will be divided into their Masonic activities and their lives outside Masonry. Unfortunately each is worthy of a whole study in his own right and so the following can only highlight certain aspects of their remarkable careers, but is presumed sufficient to allow a conclusion to be drawn with respect to the thesis of this paper. There are numerous references for those wishing to pursue the subject further. Their Masonic contribution will be principally based (one trusts fairly) on the extensive references found in the proceedings of *AQC*, but as indicated above, whilst the 'facts' are few the interpretations are many and so the citations (many actually whole papers) are listed as mere numbers in the generalized categories in Tables 1 and 2.

Again every effort will be made to ensure that these categories will be *précised* objectively, but given there is considerable dissention between the various authors and the associated respondents, such a task it is fraught with dangers. The seeming discrepancy in breadth of content allocated to

7 Peabody D.J. and Currie P.H., *Ars Quatuor Coronatorum*. Vols. 1 – 120.

each individual is not a reflection of their importance during the time in question, but more because of Wharton's early exit from Masonic affairs and early death. Neither is there any particular order of importance, but rather the way they first appeared in *AQC* and the literature in general.

John Theophilus Desaguliers (b.1683 d.1744).

b. 1 March 1683 at La Rochelle, France. Brought by his father to England from Guernsey, 1692.

B.A. (Oxon.). 1709. M.A., 1712. F.R.S., 1714. LL.D., 1718. Lecturer in Experimental Philosophy, Oxford, 1710-13. Holy Orders, 1710.

Moved to London, 1713. Several 'livings' in the Church, first 1710, all prudent, but most notable: Chaplain to Frederick, Prince of Wales, 1727. Author of numerous scientific works.

Member of the Lodges meeting at the 'Rummer and Grapes' (now Royal Somerset House and Inverness Lodge, No. 4), at the 'Horn Tavern and at the 'Bear and Harrow' (now the St. George's and Corner Stone Lodge, No. 5) and the University Lodge, No. 74. Master of the French Lodge at Solomon's Temple and of the Lodge of Antiquity (now No. 2). Acted as Master of Occasional Lodges when eminent persons were to be made Freemasons.

Elected Grand Master 24 June 1719. Dep. G. M., 1722-24; 1726.

Instrumental in the reviving (likely initiating?) the office of Grand Steward in 1728 and in the establishment of the Fund of Charity, 1724-30.

d. 29 February 1744, and was buried in the Chapel of the Savoy.



Figure 1. Portrait of John Theophilus Desaguliers, during his most active years. *Courtesy of San Marino Library California USA*⁸.

8 Lawrence C.C. *op. cit.*.

Incident	Vols. of <i>AQC</i> () total refs in that Vol.
His approval of Anderson's Book of Constitution	1 (2), 45 (9), 60 (2), 80 (56),
Introduction of aristocracy into Freemasonry (with others Payne & Anderson) etc.	5 (4), 10 (8), 25, 30, 70 (3), 80, 85 (11), 95 (20),
His Lodges	5, 10, 20 (14), 40 (4),
Innate form of (Catenarian) Arch	10,
Instigator of ritual	10, 80, 85,
Scottish association (Edinburgh, Dunfermline)	10, 60, 85,
Generalising religion (not really, but less tight a grip) include others such as Anderson	15 (1), 85, 95,
Social activity with other Masons – including closet/overt Catholics	20, 85,
Scientific publication (notably with Senex)	20, 25 (14),
Recognised as founder, but also inaugurating lodges	20, 85,
Dislike of RC's – Regularity, French Lodges (also Catholic) visit to Paris, Holland etc. initiating nobles	20, 90 (1), 95,
Antients' dislike of him	20,
His Poem	20, 40,
Reports in newspapers and his dislike of them	25,
His oratory within Masonry (Constitutions 1738)	25,
Fateful Meeting	30 (20), 35 (0), 40, 75, 80,
Suggested connection to Royal Arch	30,
General/Grand Charity	30, 80,
Writing lyrics	40,
Assisted or not in the building of Westminster Bridge.	45,
Pocket Book	45, 50 (0), 55 (0), 65 (0),
Regulations	80,
Religious persuasions/Deism	80, 90, 95,
Royal Society and technical writings	80, 85, 95,

Table 1. Various topics that relate to Dr. John Desaguliers that have been (chronologically) ventured upon in the volumes of *AQC* reviewed. Where first included the total number of references within that issue is bracketed, but if there is no specific reference within that edition, for consistency it is listed at the first opportunity as (0).

Data relating to Desaguliers' Masonic Activities

The following is a short Masonic bibliography of the man, primarily as reported in the proceedings of *AQC* over the years. It is by no means exhaustive, but it has two research factors of great value: first, it does represent the comparatively few essentials of what is known, and, to a certain degree, the numerous (possibly unsubstantiated) interpretations that have flowed from them. Second, it is difficult to imagine another body of people more intent upon searching for every conceivable fragment of information.

It is perhaps not surprising that Desaguliers was mentioned first in Volume One of *AQC*. This related to his close association with the Reverend Dr Anderson and is the first indication of 'a', if not 'the', Scottish connection. It is widely agreed that on two occasions Anderson was charged with compiling a book of 'Constitutions', and there is wide agreement that Desaguliers was involved in their production and acceptance. Indeed, in one instance, it is claimed that Anderson merely penned the document and that others, but more especially Desaguliers, had greater control over its content. That claim may, or may not, be valid, but by inference it is clear that Desaguliers is considered to have had considerable influence over most, if not all, the affairs of Premier Grand Lodge at that time.

Persisting with the Scottish theme, there is general agreement over the Masonic importance of his visits to Scotland, but especially those to Edinburgh and Dunfermline. Although there is strong evidence to suggest that there were other reasons for the visits, these reports lay great emphasis on his involvement with Scottish Masonry and their potential for the interchange of ideas, the claimed principal/principle direction of exchange appearing to depend upon the author of the piece. In this regard there is again the suggested strong link between himself and Anderson.

Although, as we shall see from his non-Masonic bibliography, he was a less than diligent parish priest, there is little doubt that this was certainly not true of his innate religious beliefs, especially with respect to how these should be interpreted within Freemasonry. It is not surprising therefore that there are many references to his stance on religion within Freemasonry, and, whilst religion permeates into virtually every aspect of society, we are restricted in this section to how it related at that precise time, and especially to that narrow group, who were busily formulating their version of Freemasonry. Neither, for the same reason, is it unsurprising that there is ambiguity within the literature, so much so that there is little consensus within the various *AQC* papers. Some suggest that both he and Anderson were (like today's need to demonstrate 'political correctness') disposed to proclaim considerable freedom in the nature of a Brother's religious belief. Some assert his abhorrence of the Roman Catholic Church and his opposition towards it, whilst others quote instances of his socializing and meeting with known Catholics, especially when abroad. Others suggest

that he had strong reservations with respect to an acceptance of the Trinitarian Faith, and, in the extreme, there was a strong case to suggest that he was disposed towards Deism, whilst others remind the reader of his strict Protestant upbringing. Thus, as with effectively all politically or militarily charged situations, the researcher is obliged to form a view as to what extent pragmatism, as opposed to true belief and disposition, determined the outcome. However, as we shall see, the Duke of Wharton also played the religious game, but he took the expedient of having several 'cards up his sleeve', especially when dealing them.

Given the restricted means of travel and communication, coupled with Desaguliers' first priority of making a living and his massive commitments elsewhere, his time allocated to Freemasonry was truly amazing. Whilst his portrait suggests that he was rather portly, he clearly managed to withstand the rigors of travel in those days. Many Masonic historians list the several Lodges of which he was a member, or indeed founded, but also report on the numerous occasions where he either presided, or was present, at many other Masonic meetings, both regularly convened or in private dwellings. Such reports were cited in the various papers to indicate the level of society, aristocracy, and even royalty with whom he frequented, and stress the importance of these events with respect to the dissemination of Freemasonry, in several instances on mainland Europe.

As can be seen from Tables 1 and 2 very many researchers make reference to the circumstances of the fateful meeting of the 24th June, 1723, at which the differences between Philip Wharton and Desaguliers came out into the open. There is repeated mention of certain irregularities, which demonstrates that Desaguliers was a shrewd operator and, although he was at pains to demonstrate his deference to those of noble rank about him, he was a more than a match for them in other respects.

An interesting and, in a sense, revealing aspect of his Masonic activities was his interest in charity and in particular his involvement in, if not instigation of, the 'Grand Charity', of which he remained an active member for many years. This is of interest because he involved several of his scientific associates within the scheme, but, as we shall see, one of particular interest: the mathematician and scientist Brook-Taylor⁹, showing much greater social involvement other than just science and mathematics.

Although tenuous, there are a number of references to his influence over, and contribution towards, the form of adopted ritual. Within these reports is a claimed connection with the Royal Arch – notably his apparent interest in the Catenarian Arch. There is also reference in Cecil Adam's paper¹⁰ (or William Smith's paper?) on Desaguliers' alleged collaboration in the production of the *Pocket Companion*, in particular with respect to protocols and other aspects of Freemasonry, which for a considerable period became a relative 'best seller'. He was also known to speak passionately about

⁹ *Ibid.* p415

¹⁰ *Ibid*

Freemasonry, especially the oration he gave with respect to the 1738 version of the 'Constitutions', but that must be tempered by how much of its content was specifically down to him.

Within Masonic publications there is considerable reluctance to dwell upon his activities outside Freemasonry, his writings, or his passion for science. Although in view of space this is better done elsewhere, much of this will be attempted in the limited bibliography of his activities outside Freemasonry set out below. Such references as there are make mention of his involvement with science and engineering, his being a Fellow of the Royal Society, his publications, both scientific (notably in one reference: with Senex) and other writings, such as his lyrics and uniquely published poem. Indeed, I would claim that Desaguliers' epic poem has considerable significance with respect to Masonic ritual and it is reproduced in a more readable form as Appendix 1 in my book¹¹. Again, as we shall see, Desaguliers was never at ease with the 'press' and other critics of Freemasonry such as the Antients, but more especially issues relating to his personal (business) matters, and he was not reticent in letting that be known.

It is perhaps appropriate before proceeding to proffer a caveat with respect to the data encapsulated in both Tables 1 and 2, in that with most who pursue an agenda with a modicum of passion tend to promote that which confirms the desired interpretation and to down-play much else. Whilst there appears to be much written in Masonic literature, as amply illustrated in Tables 1 and 2, that is derived solely from *AQC* relating to these two remarkable characters, it is in reality an extemporisation of very few 'facts' used to reinforce a particular thesis of the author. A good example of this is the Cecil Adams paper cited above where he wished to convey the importance of Desaguliers' role in the publication of the *Pocket Companion*. His paper was both extraordinarily long (fifty-nine pages) and so complex it would require a very long time to assimilate or verify it fully. In his enthusiasm to embellish Desaguliers' prowess he inserted a 'throwaway line' suggesting that Desaguliers was involved in the design of Westminster Bridge. The respondents were also many and, although there were thousands of words in the paper, a disproportionate number commented at length on the fact that the Bridge was in fact designed by a Swiss architect (Charles Labelye) and was constructed in the period between 1739 and 1750, well after Desaguliers was past his prime. This casual, almost irrelevant, inclusion has the unfortunately effect of casting doubt on the veracity of his entire paper.

Data relating to his activities outside of Freemasonry

Given the constraints on space in a paper such as this it is almost impossible to compress the numerous and eclectic pursuits of this

11 *Ibid.*

remarkable man into a few paragraphs, but as with the Duke of Wharton the following factors will have to be ventured upon:

- a) Early life and education;
- b) Title and qualifications;
- c) Social status;
- d) Social and political activities;
- e) His religious disposition;
- f) His business commercial acumen;
- g) Financial position;
- h) Basic intellectual qualification and associated pursuits;
- i) General wellbeing, health and demise;
- j) Obsessions and drivers.

Although he was born into what would nowadays be regarded as a modest 'middle class' Huguenot family, they were unfortunately residing in that area of France which was hostile to the Huguenots. When he was nine years old, his father became a political refugee in London. As with many immigrant families his father applied himself diligently to re-establishing himself and was acutely conscious of the need to ensure that his son had a good education. He brilliantly exploited his son's outstanding intellect, which ended up by his being admitted to Oxford University. There have been numerous biographers of Dr John Desaguliers and the temptation is to add yet another, but the specific task here is to illustrate that his attitude towards, and behaviour within, Freemasonry was predetermined by his antecedents, his resultant attitude to life and the immediacy of the current affairs outside of it.

Larry Stewart in his book on the explosion of interest in public science¹² around this period was faced with the same task as here, namely to condense within a few paragraphs Desaguliers' role within it, i.e. compressing a huge amount of routine bibliography into little space, whilst retaining its true significance. His *précis* was extremely well done and he has graciously allowed a portion that covers many of the essentials relevant to this study to be used in this paper. The following extract is taken from his book cited above, leaving only those things not covered in this extract to be mentioned elsewhere:

'The career of John Theophilus Desaguliers straddles the realms of landowners and industrialists. A son of the Huguenot Diaspora, educated by his clergyman father, who opened a school in Islington, near London, Desaguliers went up to Oxford, where he came under the influence of John Keill. Too much the product of the Protestant cause to be affected by the High-Tory cant of Christ Church, Desaguliers had no truck with the Oxford Jacobitism of

12 Stewart, L., *The Rise of Public Science* (CUP, 1992).

the latter part of Queen Anne's reign. His sentiments were entirely with the supporters of the Hanoverian Succession. Desaguliers took deacon's orders from Henry Compton, the Bishop of London, in 1710, although he remained at Oxford until his marriage in 1712. His added responsibilities caused him to loosen the bounds that tied him to an academic life and he risked all in the rage for natural philosophy in London. His move into the metropolis was a dramatic change in the direction of his life and it was here that Desaguliers faced the dialectic that reshaped British Society.'

As a lecturer, Desaguliers was enormously successful, a remarkable feat when one considers how many others attempted to secure at least part of their livelihood from the practice. Of course, like John Harris, with whom he collaborated from time to time, Desaguliers was also a clergyman and even a small living promised to provide for body and soul. However, the last thing Desaguliers wanted was to be expected to provide much in the way of religious service. He understood, as Harris had also recognized, that patronage was the predecessor of religious preferment. Indeed, it is conceivable that Desaguliers' presentation in 1717 to the living of Bridgeham in Norfolk in the gift of William Lord Cowper, then Lord Chancellor, was the result of his association with Harris, whom Cowper had long patronized. By far the most important of his clerical appointments, however, came from the largess of James Brydges, FRS, later the Duke of Chandos, who, as Earl of Carnarvon, appointed Desaguliers his personal chaplain in 1716. This made a great deal of sense for Brydges, who had an extensive interest in the affairs of the Royal Society and an increasing passion for things mechanical, especially if they might turn a profit. In 1718, Desaguliers obtained his LL.D. seemingly indicating a hope for further ecclesiastical advancement. He was rewarded in 1719 when Brydges appointed Desaguliers Rector of Whitchurch or Stanmore Parva in Middlesex. By this point it must have become obvious that it was not the religious employment that interested Brydges, who was convinced Desaguliers was "certainly the best Mechanik in Europe". Like Hooke before him, Desaguliers' contemporary reputation was made not so much as a curator of experiments, but upon his mechanical skill.

We cannot now be certain why Desaguliers originally commended himself to James Brydges, although by 1716 the philosopher had made himself useful in the presentation of experiments before the Royal Society. In the summer of 1714, when he was elected a Fellow as a protégé of Keill, Desaguliers had reproduced experiments to verify Newton's theory of colours and since then had obtained some income from the Society, as had his predecessor Francis Hauksbee. In November 1716, shortly after Brydges had appointed him chaplain, Desaguliers was once again making important experiments at the request of Newton. Clearly, by 1716, Desaguliers was a man of increasing reputation. However, he was

employed by Brydges not in the making of crucial experiments and only marginally in his function as a clergyman.

Understanding where Desaguliers fits into the rush to the improving spirit is best obtained by seeing where his patron stood at the end of the seventeenth century. By 1694 Brydges was a Fellow of the Royal Society and in 1698 elected MP for Hereford, a promising and ambitious descendant of both the landed gentry and the merchant class. The brief diary of his early years in London from 1697 to 1702 reveals the range and convergence of his interests. Here he followed quite literally in the path of Hooke. He often dined with the Royal Society at Pontack's in Abchurch Lane between visits to Garraway's Coffee House in Exchange Alley to follow the progress of stocks, before proceeding to the meetings of the Society in Gresham College with Hans Sloane or Dr Hugh Chamberlen's land bank scheme, which was only one of the variety of financial fancies that he experienced during his lifetime. It was into this world that John Theophilus Desaguliers was soon drawn.

From time to time, Desaguliers had need to set his course through Brydges' tangle of mechanics and finance. By 1717 Desaguliers was lecturing before the Royal Society on the breadth of the experimental programme, from electricity and the barometer to improvements in the Savery engine.¹³

Such was the frenetic financial/business mood during the period that Grand Lodge was being changed from its humble beginnings that it was almost impossible for anyone operating within that sector of society not to be implicated in some way. Stewart describes it as a world from which 'would emerge a history of much greed and just as much skullduggery as financial imaginations could devise' and to the fertile mind of the technologist, Desaguliers, like Brunel the great engineer who followed him, endeavoured to exploit the situation. However, in like fashion, he was to get his fingers burnt on a number of ventures that went badly wrong. Stewart's writings are the obverse of Masonic writing in that he only mentions Desaguliers' obsessive pastime in one sentence and then only when referring to his later years, stating that he continued to be involved in 'his beloved Freemasonry', thereby implying that it was just a pastime, although to any Freemason that would be to understate it grossly.

Again, like Brunel, he was possessed with the notion that he could improve the lot of man through technology, whilst, at the same time, greatly improving his own. He was extremely talented in this regard and applied for patents on many devices, such as boilers, pumping devices for lifting water and pumping foul air from mines, water supply and drainage systems. He was interested in mining both at home and places like Africa (in which instance he advocated inoculation to circumvent the endemic tropical diseases). He was employed either to act as the actual engineer or

13 *Ibid*

as consultant on major projects. He was an enthusiastic educationalist, publishing technological books, articles and lectured on science (mathematics and languages included).

It would seem to be a distinct facet of human nature that we pursue with enthusiasm that which we are most successful at and especially cherish and nurture that which we have created, both in terms of their offspring and personal endeavour. The degree of importance these factors may assume within an individual is a function of the goals/ambition within their innate ambition overall and their capability and determination to achieve them. Herein lies a dilemma, since the *bête noir* of all historians intercedes, which is the temptation to gainsay the inner thoughts, and hence actions of some notable personality or group/cohort, thereby putting their own 'authoritative' interpretation upon it and, although acutely conscious of this weakness, in order to take this matter forward, a similar distillation of events has to be attempted here. Desaguliers was by any standards an ambitious man, but because of his antecedents and more especially his economic circumstances, he was obliged to work with deference within a constrained and unequal environment. In an attempt to understand, or perhaps more correctly 'gainsay', his response and actions within this environment it is necessary to extrapolate within the confines of the known verifiable data.

He, like his predecessor Robert Hooke, was a brilliant scientist and technologist. Both had become directors of experiments at the Royal Society, both lacked financial backing and were obliged to play a subordinate role within the society they wished to inhabit. Both, through sheer brilliance, were to make huge impressions on science and, although of truly exceptional intellect, were never really to come out of the shadows and share the acclaim of others in their field that society elevated to stardom. They were so intelligent that they were almost certain to have entertained a level of resentment which one senses in their writing. For Desaguliers the need to be accepted would seem to be greater, and if he did entertained any deep resentment it was kept under considerable control, for two of the opening pages of his book related to his famous poem show that even for a man of his learning, he would take on the most ordinary of assignments to earn money, and even by the standards of those times, showed an excruciating deference to his then employer – see Figure 2.

Modern Freemasonry is predicated on the basis that its members must believe in a Supreme Being, which in Desaguliers' case was a Protestant Christian God. No doubt this was instilled in him from birth given his Huguenot family background. Although their faith was of course a contributor in the hostilities levied towards the Huguenots in France, which in the end necessitated his father's need to come to England, it was by no means the only cause. However, religion has been obliged to take a major share of the blame. Therefore, from a very young age, he would have been aware of its complex social interrelationships, and it is reasonable to assume that in consequence he would throughout his young life, even if

YOUR Lordship can best judge, whether the *Allegory* be just; and it is by Your Lordship's Approbation that I desire to stand or fall: Only begging, that the Truth of the Philosophy may excuse the Badness of the Poetry.

INSTEAD of attempting Your Lordship's Character, which wou'd require an abler Pen than mine, and even then offend Your Lordship, by doing Justice to Your Merits; I shall only beg Leave to return my humble Thanks for the Freedom and Goodness with which Your Lordship has always receiv'd me; and tho' Your Lordship is pleas'd to lay aside Your Quality in Condescension to me, I shall always be sensible how great an Honour is conferr'd on,

MY LORD,

Your Lordship's

most oblig'd, and

most humble Servant,

(a) J. T. D. (b)

Figure 2. Reduced facsimiles of two pages from the beginning of Desagulier's dedicated poem. (a) is an indication of his sycophantic disposition towards his employer. (b) demonstrates that he was required to obtain a living from wherever he could.¹⁴

only subliminally, have been indoctrinated with an effectively unshakable religious belief in the Protestant faith and inadvertently an antipathy toward Catholicism.

Again, like Hooke, his brilliance and hard work in his youth gained him a place in eminent places of learning, in his case Oxford. The presumption here is that, like many both before and after, as an undergraduate he was made to realise the true nature of the world he was seeking to break into. There were of course the zealots who had got there through hard work and, despite the system and lack of resource, were determined to make great gain from it, whilst many of their fellow students, coming from more privileged backgrounds, were there by custom and practice, choosing to fritter away their time. Although feckless and dissolute as many of these people may have appeared to be, it was nonetheless within that level of society that Desaguliers desired acceptance. Having graduated he contrived to stay on and lecture in the science-based system in which he excelled, but, because of the religious predominance/imperative of both Oxford and Cambridge, he was effectively obliged to take Holy Orders. However, that was to prove no ill store. It is reasonable to assume that it

14 Lawrence C.C., op.cit p376

was at this juncture he came under the influence of Newton's pronouncements and ultimately became a devout Newtonian. His writings suggest that he was dismissive of, yet troubled by, the Hobbesian type view that all creation could be explained by a science based, purely mechanistic approach. 'Troubled' because Newton had demystified the Solar System that had hitherto confounded and bewitched mankind, but to some extent comforted by the fact that even Newton had only unravelled a tiny fraction of what was yet to be explained, employing the expedient of attributing all such unexplained wonders to God's power and majesty. There have been numerous sparkling gems discovered since that time and every day the situation became even more inexplicable, and so it is quite easy for the modern Freemason to understand why the precept of a necessary belief in a Supreme Being was required, but nonetheless had to remain consistent with the startling revelations of the science of the day, and hence why the imperative requirement to 'make a daily advancement in the study of Nature and Science' was first introduced into Freemasonry and continues to have the same, or even greater, significance today.

Having made a case for his innate seemingly profound religious belief, there remains some disquiet as to the degree of 'expediency' required in order to remain compatible with the necessary externally perceived moral commitment, whilst remaining acceptable within that sector of society.

Having gained Holy Orders Desaguliers, like many of his contemporaries, accepted several 'livings', which, if judged from the way they performed their duties, was principally to gain an income rather than any deep desire to pursue a chosen vocation. Indeed, whilst he could not find time to officiate at the funerals, christenings etc. of his parishioners, he and his fellow 'scientifically disposed' clerics in the Essex Mathematical Society were swapping notes and initiatives on astronomy. His fellow mathematical colleague and neighbour Dr Derham, for instance, cut a hole in the side of his church steeple of St. Laurence at Upminster (only a few miles from Desaguliers' parish at Little Warley in Essex), through which he pointed his astronomical telescope and made measurements on the speed of sound.

Again it is not possible from the remoteness of three centuries to get inside the head of an individual, certainly not one as complex as Desaguliers. Nonetheless to gain some understanding of his actions within Masonry it is of interest to consider his disposition within his known, either actually documented or generally acknowledged, activities and interests outside it. His passion for science and technology has already been discussed, but equally impressive was his ability to persuade others to invest in him and his various proposals. He may well have had an endearing personality, but one cannot dismiss the thought that the prospect of considerable reward from exploiting his talents must be added to his attraction. Whatever the reason there can be no doubt it resulted in his becoming intimate with the nobility, who were later to be associated with early Premier Grand Lodge, or rather that he 'persuaded' them to become involved in it. It is clear that his, as it were, professional qualities were well

established, prior to any involvement with Premier Grand Lodge. Neither is there any doubt that their role was pivotal in his scheme of things, but to what extent he may have 'used them' in a cynical way or simply embraced them as mutual associates or 'brothers' must be left to the reader.

As more famously seen with Brunel, when one ventures upon untried technology, there is a high probability that it will either fail, massively overspend or both. That was true of the majority of 'enterprises' in which Desaguliers became involved. Whether he was less competent than he considered himself to be, blinded by his excitement of the venture and those associated with it, or like Wilkins Micawber with little deliberation set out with small regard to the odds on success, must again be speculation. However, this is not fiction and it is difficult to believe that somebody of that intelligence could be so deluded, and that he speculated somewhat rashly with other people's money, as was common at that particular time in that circle of society. Nevertheless, if the reference to the spectrum of his financial dealings alluded to in the extract from Stewart's book referenced above and other dealings are taken as a guide, he was well aware of the potential risk, and so within his makeup there was a disposition to be less than frank with his patrons and chance upon the outcome. Indeed, it is reasonable to argue that it was the public airing that flowed from one such venture coupled with the onset of health problems that had a large impact upon his Masonic activities. Hence it explains the seemingly rapid decline in his profound influence on Premier Grand Lodge's affairs after his *coup de grâce* at the watershed meeting of 1723. Although he had his 'finger in numerous pies', one of his main areas of activity and speculation was the conveyance of water, but especially the supply of fresh water into London. Because it was so politically and commercially charged, it is not surprising that were many whose 'fingers were burnt', especially his. The degree of his culpability is not truly understood, but a consensus view would err towards the adage 'there is no smoke without fire'. In any case the process of defending his position not only proved costly in time, but also proved financially and socially damaging and left its mark. Even at the very end of Desaguliers' life there are similarities between him and Hooke, for just as Hooke appeared to have ended his life in much reduced circumstance, but in truth was quite wealthy and had influential friends like Wren, there are historians who suggest that Desaguliers was living under much reduced circumstances. However, there is little authoritative data about his true financial position.

Having now discussed the basic elements of his character and various interactions within society it is hoped that some impression of the man is possible, but of interest here is how those traits and social manoeuvrings steered him through the crucial period of circa 1719 to 1725. Further discussion however will be left until the Duke of Wharton has been similarly reviewed.

Philip Wharton, Duke of Wharton. (b.1698 d. 1731).

b. December 1698. Viscount Winchendon, later Marquis of Wharton. Created Duke of Wharton in 1718. Died – by his (and perhaps by most people given his antecedents) standards penniless – (in a Spanish Franciscan Monastery) May 1731.

Initiated 1721. Grand Master 1722. R.W.M., Lodge meeting at the 'King's Arms', St. Paul's, 1725.

Anderson sets out in his Constitutions. 1723, the method of constituting a lodge; as practis'd by his Grace the Duke of Wharton. '.....according to the ancient Usages of Masons'.

Credited with having established the first foreign Lodge (Under the English-type system), at Madrid, in 1728.

Progressively espoused the Jacobite cause and, in consequence, was outlawed. He fought for the Spanish against the British at Gibraltar, in which battle he was wounded.

d. 31 May 1731 in the Cistercian Monastery, Poblet, Catalonia, and was buried there.



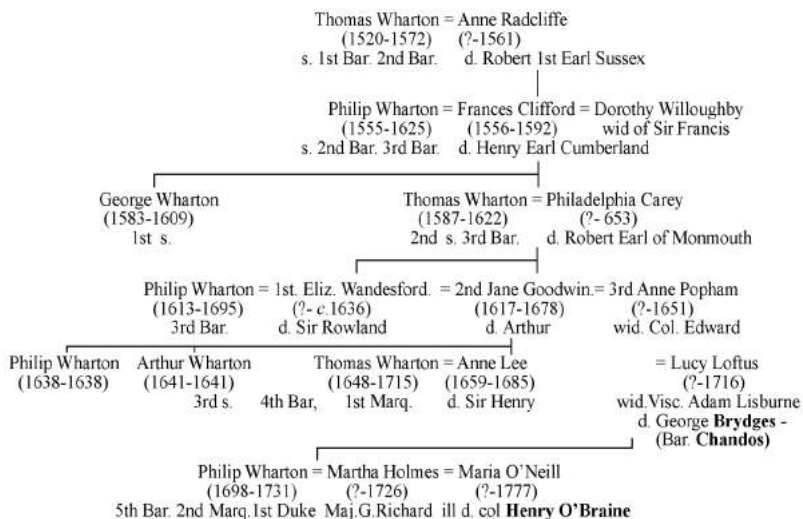
HOUSE OF WHARTON

The notable history of this family appears to be as a result of Thomas Wharton's military prowess against the Scots, for which he was first knighted and then given a baronetcy. Other than that he succeeded his father, Thomas Wharton of Nateby, the history is quite vague before this time^{15,16}.

15 Anon. Wharton. *Dictionary of National Biography*. Oxford U. Press. Vol XIX (1968). pp 1321 – 1322.

16 Cockayne G. Wharton. *The Complete English Peerage*. Vol. XII (Part II) St. Catherine Press. London (1953). pp 598 – 602.

House of Wharton family tree



(Note Thomas Wharton's Chandos/Brydges connection)

Given that these two men were to 'fish in the same (Masonic) pond' the contrast between the Duke of Wharton and Desaguliers is truly remarkable, not just in terms of their personalities, but the disparity in the angling equipment at their disposal. It is perhaps best approached in terms of the same list of factors, but since Desaguliers has been discussed already it is now possible to do so in comparative terms:

- a) Early life and education;
- b) Title and qualifications;
- c) Social status;
- d) Social and political activities;
- e) His religious disposition;
- f) His business commercial acumen;
- g) Financial position;
- h) Basic intellectual qualification and associated pursuits;
- i) General wellbeing, health and demise;
- j) Obsessions and drivers.

As with Desaguliers' bibliography above, it is Philip Wharton's dealings with respect to his activities within Freemasonry and the circumstances surrounding it that will be considered first. Whilst all the factors listed

Incident	Vols. of <i>AQC</i> total refs in that Vol.
Resurrection old Rosecrucian (Jacobite) order	1 (1), 5 (0), 75 (6), 80 (10),90 (2),
Armorial bearings	10 (20), 15 (0),
Rivalry with Montagu	10, 70 (7),
Hostility towards England	10,
Extravagant lifestyle	10, 80, 120 (4),
Spanish Lodge Formation of	10, 80,
Fateful Meeting	10,25,30 (15), 40 (2), 70, 80, 85 (1), 120,
Various entitlements	20 (5),
Connection to Gormogons	20, 25 (5), 35 (1), 75, 80,
Initial amicable acceptance	25,
Multa Pancis	25,
His Journal (true Britton) and writings	25, 105 (2)
Anti social behaviour Cornwall etc.	30, 80, 120,
Begging letter to Richmond	30,
His death	30,
Anderson's accusation of his practising Irish ritual etc.,	30, 80, 120,
Some suggestion of Senex's link to science – however not connected to this study	40, 45 (0),
Place in engraving	50 (0), 55 (2), 60 (0), 65 (0), 90,
Association with operatives, supported by artisans?	70,
Internal politics	75, 95 (0), 100 (3), 120,
Constitution	105, 110 (0), 115 (0), 120,

Table 2. Various topics related to the Duke of Wharton that have been (chronologically) ventured upon in the volumes of *AQC* reviewed. Where first included the number of references is bracketed, but if there is no specific reference within that edition, for consistency it is listed at the first opportunity as (0).

above are interrelated, the incredible contrast between the two men is well illustrated in the first four. It is reasonable to assume that if a 'family tree' had been available for Desaguliers, it would be quite modest. However, Oscar Wilde quipped to the effect that 'the easiest way to get to the top of the ladder is to start there', and, apart from actually being of royal descent, in the case of Philip Wharton it is difficult to imagine a more auspicious start, being sponsored at his Christening by King William III, the future

Queen Anne, and Shrewsbury, and having a father with great political influence and wealth, coupled with ambitious plans for his son.

It is only possible to guesstimate the income of Thomas Wharton senior, but it was probably far more than Desaguliers' father as the proprietor of a small private teaching establishment. However, in terms of formal education the disparity is, if anything, biased towards Desaguliers, for whilst young Philip would have had the best possible private tutorage the final outcome is a function of the student's disposition to study/learn without resentment and to a lesser extent the dedication of the tutor and the surveillance of the parent. There is no questioning Philip's mental ability, but again, if the biographers are right, neither is there any doubt of his petulance, whereas with John Desaguliers it would appear that there was an intimacy between him and his father and he was most certainly an incredibly bright and receptive pupil.

Again if the files¹⁷ are correct Philip received one-to-one tutorage whereas Desaguliers attended the well respected Bishop Vesey's Grammar School, but, in addition, he would have been greatly assisted by his father. Thus, despite the huge disparity in the respective affluence of the two families, in terms of educational outcome Desaguliers was the richer,

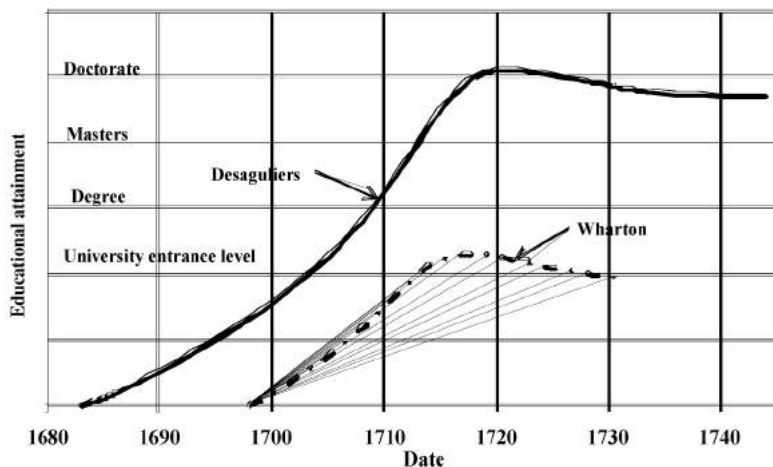


Figure 3a. Graph showing the relative educational achievement of Desaguliers and the Duke of Wharton. The slight decline with time due to the many other pressures.

17 Anon. file in the Museum and Library of the United Grand Lodge of England. at Great Queens Street, London.

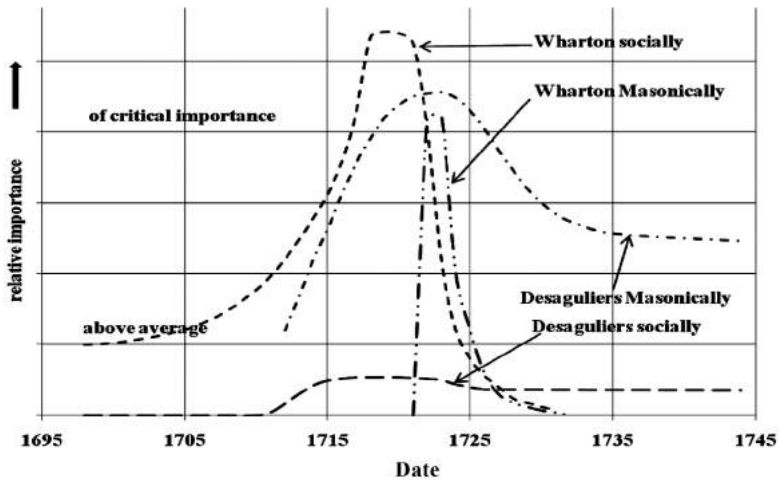


Figure 3b. Graph of the respective social and Masonic status of Wharton and Desaguliers. Dramatically different socially over the period in question, but somewhat biased towards Desaguliers within Masonry.

except in one important respect: a very early education in the proclivities of political and social behaviour at the higher levels.

The above illustrates the difficulty of the task here, because the situation is extremely dynamic, both in terms of the circumstances affecting this critical period of early Premier Grand Lodge and the personal/financial/political and Masonic affairs affecting the lives of the two protagonists. The composite Figure 3 is an attempt to illustrate graphically their relative circumstance and position throughout the period, but especially the two or three years that encompassed the fateful meeting in 1723. The ordinates of the chart vary from topic to topic and are meant to depict the relative status of that characteristic between the two men – see the respective legends.

In my book on the impact of early eighteenth century science on the very essence and precepts of Premier Grand Lodge and consequently modern Freemasonry, I paid attention to those prominent in that undertaking. However, because of the especial importance of the Duke of Wharton within that process I attempted to form a balanced interpretation from the available literature¹⁸.

18 *Ibid* pp. 189 –192

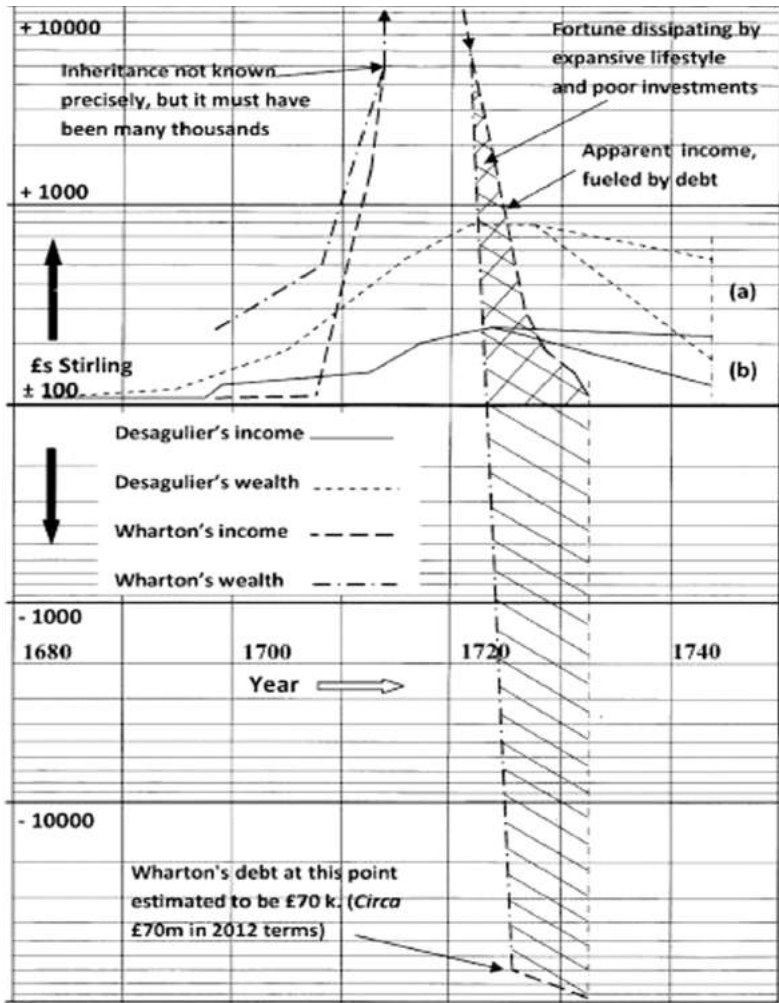


Figure 3c. Relative income of Wharton and Desaguliers. The differences are huge over the period in question and in order to allow some comparison to be made two opposed quasi log/linear (notional zero taken as £100) plot have been used and even then two of Wharton's traces go way off the scale. It is assumed that, by virtue of his many activities, Desaguliers was likely placed in the upper quartile of the middle-class, even at his death, whereas Wharton died in abject poverty, massively so by his standards. Desaguliers' wealth and income have not been fully researched, but zones (a) and (b) indicate the deviation in financial wellbeing suggested by various historians.

That section is included below:

In Masonic Ritual there is an expression ‘one of the brightest characters recorded in Annals of Freemasonry’. If the adjective ‘brightest’ were to be replaced by ‘colourful’ then most certainly he would have been the favourite, for his career is truly remarkable. It is difficult to imagine how he could have begun better (or worse), since those sponsoring him at his Christening were King William III, Shrewsbury and Princess Anne. ‘Worse’, because of the example set by his father, for whilst he was a brilliant politician he was at the same time an unfortunate example to his son, as is pointed out by Gila Curtis in her book on Queen Anne:

‘Anne most detested, and who distorted her judgment of the other three¹⁹ of the Junto [there were actually five with Lord Sunderland], and of the whole Whig party. Lord Tom Wharton, “bluff, blasphemous and randy”, was one of the most colourful personalities of the age, an extraordinary mixture “of the very best and very worst”. As a politician his mastery of electioneering was equalled by none, and he was one of the very few members of either House who would never bend his political principles to gain favour or office. Yet in his private life Wharton was flagrantly immoral, a foul mouthed atheist who had once, it was rumoured, defecated in a church pulpit, and was one of the greatest rakes of the day.....’²⁰

Philip received a sound (personal) tutelage at home, under the strict observation of his father (euphemistically nicknamed ‘Honest Tom’), who was keen to transmit his political, pure Whig views to his son and inadvertently much else. Whilst in the event his father may have failed somewhat in his main objective, he transmitted his inherent deviousness to perfection. For example, when just sixteen Philip married secretly the daughter of Major-General Richard Holmes. (His father had previously considered his son’s marriage to be a major strategical weapon in the armoury of his ambition.) It would seem that she was a most worthy person of ‘extraordinary education’ and, although he abandoned her shortly after their marriage, she appears to have behaved with great dignity, right up to her death in 1726.

In 1715 both his mother and father died, and their joint legacy (comprised in part by that portion of his father’s estate he could not prevent

19 Miller, J. *William and Mary* (Book Club Assoc., London, 1981), p. 184.

20 Curtis, G., *Queen Anne* (Book Club Assoc., London, 1981), p. 139

Philip inheriting directly) amounted to £14 000 per year, plus considerable property.

In 1716, in conformance with his father's earlier wishes, Philip set out for Geneva with a Huguenot governor to continue a strict Protestant education. He arrived there having exceeded his allowance by a considerable amount. He neither liked the restraints imposed by his governor nor those he found in Geneva and, on the pretext of avoiding possible infection, abandoned both and left for Lyon. Here he wrote a letter together with a very fine present to the Pretender, who was then living in Avignon. James responded by inviting him to his court and it is alleged offered, for Wharton's promised support, the title of the Duke of Northumberland once he (the Pretender) had been restored to the Throne. Therein began a remarkable catalogue of intrigue, seemingly without compunction, he promised loyalty to both sides, depending on where he was and with whom he was dealing at the time, especially 'the colour of their money'. Receiving money on the behalf of one such cause, he returned, in 1717, to Ireland, although shortly after arrival espousing another. Although just nineteen, he was assimilated into the Irish House of Peers as the Marquis of Catherlough. He was most talented in that role and was soon the chairman of important committees, in which capacity he extended the Committee's congratulations to George I on 'a happy increase in the Royal Family'. Very soon afterwards, the Whigs, in order to capitalise upon such unique skills, engineered that he now be created the Duke of Wharton and Westmorland. In its own way this was the more remarkable, not least because of the extravagance plaudits given to justify the conferment of the honour.

For the next two years he appears to have behaved with unusual propriety, returning to his wife in 1718, who produced a son, who unfortunately died shortly afterwards from smallpox. He successfully reinvigorated his father's stud farm. He was introduced (in opposition) to the House of Lords. In 1720 he debated fiercely the extension to the South-Sea Company's Charter; prophetically it would seem, since it was later to become a principal component in the downfall of many, including to a very large degree his own. He became a public moraliser, but at the same time became president of the 'Hell-Fire Club', which was ordered to be suppressed by the King in 1721²¹. In response he declared in the House of Lords that he was not blasphemous, and in proof of his piety quoted various texts from his family bible by way of demonstration. This overt parliamentary activity appeared to come to an end in 1723, but he remained in England for a further three years.

Later that year he founded the bi-weekly and strongly anti-establishment opposition paper *The True Britton*, but by then things were going wrong for

21 Gould, R.F., *Op cit*

him personally and the paper stopped at issue number 74. Shortly afterwards his creditors moved in, causing his property to be placed under trustees and his allowance reduced to £1,200 per year. He had lost an enormous amount (£120,000 plus) in the South Sea Bubble, but refused to moderate his way of living, in pursuance of which he continued to sell parts of his estates, but still the problems would not go away. By 1726 he was reputed to have had debts of £70,000. His strategy of selling paintings and property continued, most notably in the sale of his Westmorland estate in 1730.

He had (circa winter 1725/26) left for Vienna, openly adopting the cause of James III, from whom he received the Garter and his patent as the Duke of Northumberland. From Vienna he went to Madrid. If the biographers are to be believed, his conduct as an ambassador proved to be far from perfect. He was reputed to be ‘perpetually drunk and scarcely ever had a pipe out of his mouth’ for example.

Within two months of learning of the death of his first wife in 1726, he married Maria O’Neill, the daughter of an Irish colonel, Henry O’Briane (a name we shall meet elsewhere in connection with the Earl of Inchiquin and various other marriages) in the Spanish service, by Henerietta O’Neill, a maid of honour to the Queen of Spain, who was less than disposed to the match, but relented after he turned Catholic.

He appeared to have treated communications from England with contempt, preferring to become active in an attempt to restore the Pretender via a liaison between Russia and Spain. He went to Rome in 1726, but behaved with complete impropriety. To avoid scandal he was forced back to Spain. In the spring of 1727 he asked the King of Spain to be part of the siege of Gibraltar and was appointed aide-de-camp to the Conde de los Torres. For this he was indicted for treason and outlawed by the House of Lords in 1729. He was wounded (the extent dependent upon historians) in the foot and was rewarded for his part in the affair with the rank of ‘Colonel Aggregate’ in an Irish Regiment that was in the Spanish Service. It would appear that his defection had begun earlier, after his visit to Rome where he had attempted to build bridges with the English, but this having proved unsuccessful, adopted the counter strategy.

His last three years:

‘...were spent in rambling about Europe in a state of beggary, drunkenness and almost complete destitution. Such doles as he received from the Pretender were at once absorbed either in new acts of dissipation or by a clamour by a rabble of creditors’²².

22 Curtis, G., *Op cit.*

During 1729 he did try to live on his colonel's pay of 18 *pistoles* per month, but it proved woefully insufficient for his needs. That, coupled with the humiliation heaped upon him by the Governor of Catalonia and the nature of his previous lifestyle, caused his health to deteriorate rapidly and in 1731 he died aged 32. His widow returned to England and managed to survive on a small Spanish pension, living for a further 46 years.

Those who have written of the man, and there are many, whilst acknowledging his political adroitness, for the most part, appear to have very little good to say of him. They attach little regard to any of his (limited) written work, and brand him an arrant coward and traitor, who displayed puerile malice, which they evidence by recounting the occasion where he wantonly smashed windows at the Paris embassy, or when he placed a caricature of the Pope, which was felt to libellous, in the hands of Lady Wortley Montagu, again a family name with which we are now become familiar. It is interesting to reflect whether those epithets would be applied so strictly in today's society.

Space determines that this exploration into their personalities must end here, but clearly any attempt to convey fully the full spectrum of two men who have been the subject of numerous publications cannot be achieved in a few paragraphs. However, it is hoped that it is sufficient to convey the fact that it would be effectively impossible for them to coexist in harmony, when they have the same objective (to impose their will) in view. Thus, if only based upon their outward public image and even ignoring any religious prejudice, there was an inevitability about the outcome of events, since it was a clash of the Titans and there would have to be a decided victor.

The inevitable clash

With very few exceptions history shows that all dominant, larger than life characters in the public arena, if health does not intervene, will either by their own devices or the action of other activists, fall foul of the system within which they operate or arouse public disenchantment/resentment/intrigue. Whilst this was to prove true in this instance, its outward expression had to wait until that day in 1723 when the election of the next Grand Master was necessary, during which process our two characters were obliged publically to 'declare their hand'. Whereas envy is often a dominant factor in such power struggles, it would not be unreasonable, given their personalities, to conclude that it was not a significant factor in this instance. Wharton had such self confidence and so buoyant a personality, that he seems to have had a total disregard of much of the society around him, and so he would have been somewhat dismissive of a lesser folk such as Desaguliers. On the other hand, Desaguliers would have been driven by the fear of losing his grip on both his comparatively tenuous position of profound influence on Masonic affairs and the likely direction they would take if the 'wrong person' was elected. However, also lurking within his psyche would have been a bitter

resentment of Catholicism. Wharton's thinly disguised Jacobite leanings were a further indication of the likely path his clique would take Desaguliers' (it is virtually certain he would have regarded this fledgling form of Freemasonry in those terms) Premier Grand Lodge.

There can be little doubt that Desaguliers would have been fully conscious of the meteoritic rise, social charisma and political ascendancy of the very young, now Duke of, Wharton. Indeed, in the first instance he may well have, in pursuit of his own agenda, imprudently encouraged the introduction of this high profile aristocrat, since it is certain that it was he who had deliberately engineered the introduction of the (ideally passive and thereby malleable) aristocracy into the upper echelons of the hitherto quarterly meetings. By then Premier Grand Lodge had already metamorphosed from its quite innocuous everyday concept into a formalised Grand Lodge structure, which, in all essentials, was to become the worldwide 'regularised' versions extant today.

As can be seen from Tables 1 and 2 relating to Masonic history that many make reference to, the circumstances of the fateful meeting of 24th June, 1723, at which the differences between Philip Wharton and Desaguliers came out into the open. There is mention of certain irregularities, but if just the initial inconclusive voting on that day is taken as a guide, it would seem that the apprehension felt by Desaguliers was not necessarily shared by the rank and file members. Such ambivalence towards Philip Wharton within the ordinary members was understandable, for, whilst things within his own personal affairs were already beginning to implode, this was not true of his public persona, as he was still regarded by a large swath of them as a significant 'personality' and within that level of society accepted as a wealthy, likeable and, for a short period in *circa* 1721/22, a somewhat reformed, rogue.

'To the victor go the spoils' and the consequences to posterity

If the outcome of all else that Wharton had been involved with is taken as a guide, together with his dramatically radical disposition in all things with which he was involved, then Premier Grand Lodge would, if things had gone his way, have almost certainly gone on the downward spiral of effectively all of the clubs, societies and the like of that era. However, as with many epic battles, it is the narrowness by which he failed that is of great interest here. Indeed, if the version of the many who have reported the procedural events of that fateful meeting in 1723 are correct, and Desaguliers' had deliberately departed from the normally accepted procedure that, when a chairman has the casting vote, he votes in favour of the *status quo*, Wharton's dominance over affairs would have remained and his nominee appointed. The tenuous nature of the events that day, in terms of the ultimate fate of Premier Grand Lodge, the proceedings already having been crucially modified by the absence of the Grand Master, meant that Desaguliers, as Deputy Grand Master, presided over the Meeting.

Given that the vote had been equally divided it is reasonable to suppose that within the rank and file, outside those within the ‘wheeling and dealings’ of the inner circle, there was ambiguity. However, after the meeting it was clear that ‘the colours had now been (firmly) nailed to the mast’ and there were going to be winners and losers. Therefore, things were no longer to remain as they had been. At that precise time such was the disposition towards a Protestant base faith within those who found themselves in an influential position that they did, without actually stating it, adopted the stance that, although almost any other belief could be embraced within Freemasonry, was an implicit aversion toward Catholicism, and for that matter the Trinitarian faith: for now the ruling elite were almost to a man Newtonians.

This crucial meeting has already been referred to several times in this paper and by many others elsewhere, but perhaps we should leave the details of this occasion to E. J. Barron:

‘The Duke of Wharton and Desaguliers. – I extract the following from the report just published by the Historical MSS. Commission on the MSS. of the Duke of Buccleuch and Queensberry, preserved at Montagu House, Whitehall. E. J. BARRON.

‘Jam[es] Anderson to [the Duke of Montagu] 1723 June 29 Saturday. –’ May it please your Grace to accept of the thanks of our Brethren [Freemasons] for your good buck and your generous payment for the ticket; but your Grace’s Company would have been useful, because, though with unanimity they chose the Earl of Dalkeith the Grand Master, represented by his proxy, the D[u]ke of W[harto]n endeavoured to divide us against Dr. Desaguliers (whom the Earl named for Deputy before his Lordship left London), according to a concert of the said D[u]ke, and some be had persuaded that morning to join him ; nor will the affair be well adjusted until the present Grand Master comes to London. The said D[u]ke has been deeply engaged all this week among the Livery-men of London in the Election of Sheriffs, though not entirely to his satisfaction, which I’m sorry for, but none can help it except Mr. Walpool, (sic.) who, they say, thinks it not worthwhile to advise him. I beg your Grace to send me the remainder of the charges in a post-letter directed for me in Swallow Street, near Pickadilly, St. James’s, Westminster “– p. 373.’

[The above refers to the action of the outgoing G.M., the Duke of Wharton, at the Grand Feast of the 24th June, 1725, when he attempted, unsuccessfully, to deprive the G.M. of the privilege of appointing his Deputy by making the office subject to Election in

Grand Lodge. Being foiled in his attempt, we learn from the minutes of G.L. that “The late Grand Master went away from the Hall without Ceremony.”²³

Prior to this event Wharton had taken on many opponents with success, even the Government, and so why did he not react to this apparent setback? As stated above, although his plight was not generally known and would not have been apparent from his behaviour in public, he had in fact suffered the most horrendous losses in the ‘South Sea Bubble’ scandal, but, rather than retrench, he continued upon his now totally unsustainable lifestyle. Indeed, by the time of that Meeting he had to attend to many other matters of extreme importance. More importantly from Desaguliers’ standpoint was that Wharton’s personality was such that, on realising that he had already peaked in his ability to influence the now established order, it was most likely that he would have already wearied of it and lost motivation with respect to the version of Freemasonry which, by then, had been adapted/adopted by the present caucus within Premier Grand Lodge. Indeed, given his later actions, it is reasonable to suspect that he was already contemplating setting up some version of his own, as he was notably seen to do shortly afterwards in mainland Europe.

However, we cannot know Desaguliers’ actual feelings on his apparent triumph in the matter, because, if we bear in mind the Stewart extract above, he too was already beset with serious problems outside Freemasonry, not least the first signs of a decline in his health. Although he did not suffer any serious decline in his social status after 1725, it nonetheless showed a gentle yet progressive decline and, although on his death the brightly shining white star of the early 1700s had become a red dwarf, it was sufficiently brilliant in those early years of Premier Grand Lodge first to orchestrate and then cement into place the form practised internationally today.

Conclusions

By *circa* 1725 it had been an intensive struggle first to engineer and then cement the Premier Grand Lodge from its modest origins into the quite different structure it had become by 1723. However, process had taken its toll and the old order had begun to show cracks: not least those brought about by the disaffected who had chosen the wrong side and been sidelined, or, like Stukeley actually had ‘jumped ship’. Given that all the effective opposition had been quelled, there remained sufficient drive and interest among the main protagonists to refine the basic tenets and structure of ritual and protocols and to introduce into Premier Grand Lodge type Freemasonry a completely new, and hence unique, ritualistic element that was to assume the name the

23 Notes and Queries. ‘The Duke of Wharton and Desaguliers’. (*AQC* Vol. 12. 1899). p. 106.

Holy Royal Arch. Furthermore, because of the almost imperative disposition towards science and learning, the now influential elite were to adapt ritual by retaining the fundamental requirement of a belief in a Supreme Being, but only if it remained consistent with the evolving scientific discoveries happening about them. The precise timing and associated nuances are both numerous and contentious and beyond the scope of this paper. However, the supporting case for the above conclusion is considered at much greater length²⁴ in my book and associated papers^{25,26,27}, of which this is one.

The other proposition that led to this paper was that matters outside Freemasonry prompted the changes rather than those within it, even if religion, the usual factor cited in such cases, is put to one side. At this critical time Desaguliers' standing, both among those influential in Masonry and society at large, was at a very high level, but particularly so within the Royal Society and science and technology in general – he was a man with authoritative thought and expertise and much sought after professionally. The Duke of Wharton, on the other hand, despite his delusional approach to life, was an extremely complex, irrational, utterly self-indulgent character, yet extremely charismatic, and then, as indeed now, society was mesmerised by celebrity. Already in a privileged position, armed with fertile mind, but saddled by an imperative need to be admired if not liked, Philip was able to indulge his intemperate lifestyle by dissipating a vast fortune over an incredibly short period. Freemasonry was yet another of his indulgencies and, although it was a fleeting flirtation, it was no doubt intensive and invasive for a period. However, other much more serious personal matters were already taking priority and his natural tendency to 'baffle' was thereby compromised and consequently his influence (and hence particular brand of Freemasonry) over Premier Lodge type Masonry effectively ceased. Any disciples he may have had for his notion of how Freemasonry should proceed were left without a leader. Thus, through events principally quite outside Freemasonry, Desaguliers managed to retain his pivotal position and cemented in place all the essential ingredients found in modern Grand Lodge type constitutions throughout the world today.

24 Lawrence C.C. *op cit*

25 Lawrence C.C., *Within and Without: the Hidden Mysteries of Nature and Science as a Key to Early Grand Lodge Freemasonry*, (*AQC* Vol. 118, 2005), pp. 93–132.

26 Lawrence, C. C., *A Brick by Brick Account of the Metamorphosis of Operative to Speculative Masonry*. (*AQC* Vol. 122. 2009), pp 121–184.

27 Lawrence C.C., 'The core structure of modern Freemasonry: independent of coincidence and reliant upon an analysis of external influences, particularly that of science'. Paper presented as part of QC led lecture tour. New York, December 2008.

A LOCAL MUSICAL MASON.

W. BRO. DAVID J. HUGHES P. P. S. G. D.

To write a paper on Freemasonry and music is a hard task, not because of a lack of material, but because of an “embarrase de richesse”! Consider the names of some musical Masons: Mozart, Haydn, Sibelius, Sousa, Sullivan, Boieldieu, Hummel, Litolf—he of “Scherzo” fame— Ferde Grofe, the original orchestrator of “Rhapsody in Blue”, Irving Berlin, and George M. Cohan, whose First World War recruiting song “Over There” is now known to many as the “Go compare “ tune sung by the irrepressible pseudo-Italian tenor who has from time to time advised, ‘Don’t ava the fish’, and who currently pops up in an Egyptian tomb to find ‘Mummy!’ The list also includes the monarch, soldier and statesman, Frederick the Great, who composed extensively for the flute. So there is so much to consider.

I therefore decided to concentrate on a local man who was a musician and Mason of note, W. Bro. John Henry Taylor, a member of St. John’s Lodge, No. 279, between 1899 and 1943, and W. M. of that Lodge in 1910. He was a member of the well known firm of Stephen Taylor and Sons of Leicester, whose chief claim to fame is the great concert organ in the De Montfort Hall, which has been critically acclaimed by players of the calibre of Dame Gillian Weir and Maestro Carlo Curley as one of the finest examples of its type. The organ contains over 6000 pipes and dates from 1913. It was most recently restored in 2004 to its original specification, so it is a precious survivor from an era of spectacular concert hall organ building.

The Taylor family became involved in organ building locally in 1855 with the instrument in Scraftoft parish church. In 1862, the year of John Taylor’s birth, his father, Stephen Taylor, set up a works in Clyde Street which was off Humberstone Road. In 1866 the firm moved to Severn Street, not far from our Masonic Hall, and in 1894 relocated again quite locally to Nelson Street, where John Taylor later carried on the firm with his brother, also a Stephen. In addition to the organ in the De Montfort Hall Taylors built, inter alia, the organ in St. James the Greater in 1923, and that church has many other Masonic connections, including the foundation of Saint James’ Lodge, No. 8478, and W. Bro. The Very Reverend Lawrence Jackson, a former vicar, who was a founder of my Lodge, Rothley Temple Lodge, No. 7801. They also built the organ in St. Paul’s, Kirby Road, Leicester, and that is now installed in St. Mary’s, Hinckley, and the organ which still resides in St. Peter’s, Highfields, and which was played for many years by another local musical Mason of note, W. Bro. W. J. Bunney.

Mr David Gillman, a local historian to whom I must confess my indebtedness for some of my content, informs us that John Taylor was educated privately, and took lessons on the piano from the well known local player, Dr. W. H. Barrow F.R.C.O., who was also a Mason and who gave the inaugural recital on the organ installed in our former hall in Halford Street in 1903. Aged 10, John Taylor started organ lessons with

Dr. Frederick Iliffe of Kibworth, and in 1877, before his 15th birthday, he became organist of St. Leonard's, Woodgate, Leicester (now demolished), moving subsequently to St. Mary's, Knighton, St. Mark, Belgrave Gate, Leicester (now a banqueting hall), and then St. Bartholomew's, Quorn, before settling at St. John the Divine, Albion Street, Leicester (now flats), where he served for 54 years from 1889 until just before his death aged 81 in 1943.

At St. John's W. Bro. Taylor presided over one of the best local choirs of men and boys, and he became a quite prolific composer. His setting of the Benedicite in E dating from 1913 still surfaces occasionally, and he wrote other chants and settings of Anglican services, some of which featured in broadcasts in the inter-war years on the BBC Midland Regional Home Service; indeed the first outside broadcast from a Leicester church in 1927 came from St. John's. We shall return to that church for an endearing anecdote about John Taylor later on.

W. Bro. Taylor is described in the records of St. John's Lodge as a "pianoforte merchant", and he carried on that business, alongside organ building, as a retailer of pianos and reed organs from premises in Granby Street. He was also a skilful choral trainer of distinction, and in 1921 he became chorus master of the Leicester Philharmonic choir, itself founded by another local musical Mason of note, W. Bro. Sir Herbert Marshall. 1921 was also the year in which the great Sir Henry Wood became conductor of "the Phil", but maybe he and John Taylor did not see eye to eye, for Taylor resigned after one year in post. He was clearly happier in his association as performer, producer and conductor with the Leicester Amateur Operatic and Dramatic Society. He was very fond of the works of those Masonic collaborators Gilbert and Sullivan, and his productions were described as first rate, and his conducting as sympathetic and skilful. As a performer his favourite roles were Ko-Ko in "The Mikado" and Jack Point in "The Yeomen of the Guard".

Masonically we encounter John Taylor as a musician in 1905 at the consecration of Lodge Semper Eadem, No. 3091, where he acted as Musical Director for the occasion. However, within the Province he seems always to have been somewhat overshadowed by W. Bro. Bunney. Thus, W. Bro. Taylor was appointed Provincial Grand Organist in 1912, and held that office again in 1914, while Bunney was appointed to Provincial Rank as a Steward in 1914. Taylor was never further promoted, while Bunney rose to be P.P.S.G.W. by 1940, and in Grand Lodge was P.G. Std. B. It may be that while Bunney rose within the Craft partly by virtue of his knowledge of music and the arts in the service of Freemasonry—he was Prestonian Lecturer on that topic in 1935 – Taylor concentrated his energies on music more generally and on aspects of organ building, and it is his achievements there we celebrate.

Throughout the 19th and well into the 20th century organs in great churches and concert halls grew larger and more powerful and wider in the range of sounds they could produce. At the same time the range of music

they were expected to provide developed greatly in terms of repertoire and the various solo and ensemble effects available. Players needed aids to enable them to draw the stops controlling the ranks of pipes – they could not simply stop playing to grab a handful! About 1820 a foot operated pedal system was developed in England enabling stops to be brought on and off, while the French further developed the notion of the “ventil”, whereby stops could be drawn in advance of being needed but not supplied with wind until they were required. Then in 1851 the great English organ builder, Henry Willis, built an organ for the Great Exhibition which had pneumatic thumb pistons to enable players to control stops. However, Willis was also a very accomplished business man and he patented his system, so anyone wishing to use it had to pay royalties. Other builders cudgelled their brains to come up with systems to get round the Willis patent. Taylors were quite successful in this respect. They developed a combined mechanical and pneumatic system, which gained the nickname of “Taylor’s shirt button front” as the pistons looked like the buttons on a starched shirt. John Taylor also struck out on his own and developed a system of organ-blowing equipment, many examples of which still function happily today. This was particularly important as a pipe organ, no matter how large, is of no use if it runs out of wind.

I promised that we would return to the Church of St. John the Divine for an endearing tale of W. Bro. Taylor. The organ at St. John’s was large enough to fit a table and chair inside, and its deep set console had a door to one side to enable access to the interior. W. Bro. Taylor would slide off the organ stool into the organ at sermon time, where he would either read the Sunday papers or work on a piece of music. That arrangement worked well until the years started to take their toll and the organist began to fall asleep in the organ, and so be at risk of missing the end of the sermon and his cue to begin the next hymn. Accordingly it became a choir boy’s duty to ensure that W. Bro. Taylor was woken up and back at the console in time to play! Those of us who are church musicians may have sympathy with our Brother in this respect—brethren of the cloth may, of course, feel differently.

In final celebration of a local musical Mason, I conclude with remarks by Alfred Corah when he settled Taylors’ account for the De Montfort Hall instrument.

“I have pleasure in sending you the enclosed cheque in payment for the new organ at the De Montfort Hall. I consider your charges are most reasonable and wish to assure you that the work has given me the greatest satisfaction—in fact it could not have been better had I gone to the first builders in London. All the great organists who have tried it are delighted with the instrument.”

Brethren, I give you W. Bro. John Taylor, musician and Mason.

FOUR WISE MEN OF THE CRAFT

**W. BRO. MICHAEL J GUTTERIDGE P. A. G. D. C. (CRAFT),
P. G. M. (NOTTINGHAMSHIRE) (MARK)**

I have often wondered what views our brethren of the nineteenth century had at the Union between the Ancients and the Moderns in 1813. You will recall that the Union defined specific recognition of the three Craft Degrees only, including the Holy Royal Arch, thus completely excluding the Mark Ceremony and Degree.

It is well documented that Mark Masonry existed in the Province of Nottinghamshire in 1791 and it is inconceivable that it was not being worked many years earlier. So what was to happen after the Union? Clearly it survived for I am the fourteenth Provincial Grand Master in the Mark Degree since the formation of the Province in 1883.

The objective therefore of this paper is to show how Four Wise Men of the Craft were instrumental in the development of this Mark Province and I hope that at the conclusion brethren will appreciate how closely knit the Craft and Mark Masonry have been, and still remain, in this Nottinghamshire Province.

The old records of the Newstead Craft Lodge, No. 47, show that they were certainly not about to stop working the Degree because of the Union. For the Craft Mason who is not a member of the Mark Degree I should tell you that as part of the Ceremony of Advancement into the Degree each brother is given an individual "Mark" by which his work can always be identified. Clearly they all have to be different and a register is carefully kept. The old records of the Newstead Craft Lodge identified a number of brethren as being Mark Masons and listed their Marks and their occupations. Quite a number were listed as Framework Knitters, Flax Dressers or Hosiers which also gives an indication of the Industrial Development of Nottingham in the early nineteenth century.

Elsewhere in the country, the Mark had continued working and to overcome difficulties of Sovereignty a Mark Grand Lodge was formed in 1856 by a number of London brethren, which is the authority under which we still work today. This was despite another attempt being made for the Mark to be accepted under the terms of the Union of 1813.

However, Newstead Lodge, T.I., did not accept this authority and continued working alone, even to the extent of consecrating Mark Lodges in other Provinces and issuing certificates to that effect.

The second half of the century saw the appointment of the Dukes of Newcastle, St. Albans and Portland as Provincial Grand Masters and a more rapid development of the Craft. It is in this period that we see Deputy Provincial Grand Masters taking a more active part and indeed now becoming more involved in the Mark Degree. Clearly the Dukes were involved, but I suggest that they acted ostensibly as figure heads and that the Deputies were really doing the work on the ground.

It is here that we meet the first of my "Four Wise Men", W. Bro. John Watson.

John Watson, a Solicitor and Magistrate, was initiated in the Royal Sussex Lodge, No. 402, in 1853, becoming Master in 1859. The history of the Royal Sussex Lodge shows that he served the Lodge as Secretary in the period 1857 to 1864, which included the time that he was in the Chair. Clearly John Watson was a Brother of great influence, for he became the Craft Deputy Provincial Grand Master in 1878.

In June 1880, a petition was submitted to Grand Mark Lodge for the formation of the Fleming Mark Lodge, No.265, at Newark, which was consecrated in August of that year.

Three years later came the formation of the Provincial Grand Mark Lodge of Nottinghamshire. This in itself is an interesting little story. The Newstead Mark Lodge had never accepted the authority and jurisdiction of the Grand Mark Lodge even though it had by now existed for a quarter of a century. Newstead had worked the degree as an independent and isolated body. This state of affairs ended in February 1881, when the Lodge decided, with three dissensions only, to recognise the authority of Grand Mark Lodge.

In April 1881 at a meeting of a joint committee of Newstead and Fleming members, it was resolved in favour of inaugurating the Mark Province and that Bro. John Watson be nominated as the first Provincial Grand Master.

Unfortunately not all members of the Fleming Lodge agreed, for a few weeks later the Secretary wrote to Newstead stating that they would rather have their own member, Bro. Sir Henry Bromley, as Provincial Grand Master.

Some 19 months later a further joint committee reached agreement to submit a Petition to Grand Mark Lodge asking for formation of the Provincial Grand Mark Lodge and that Brother John Watson, Deputy Provincial Grand Master of the Nottinghamshire Craft Province, be the first Provincial Grand Master. Clearly the views of the Newstead Lodge had won the day.

The inauguration of the Mark Province took place on 26th April, 1883. On the same day a Lodge of Emergency was held by the Newstead Lodge in order to install John Watson, the P. G. M. Elect, into the Degree of Past Master, he not having previously occupied the Chair of a Mark Lodge.

The M.W. Grand Master, the Lord Henniker, then consecrated Nottinghamshire as a Mark Province and obligated and installed John Watson as the first Provincial Grand Master.

Hence on that day in 1883 our (Craft) Deputy Provincial Grand Master became the first Provincial Grand Master of the Mark Province giving the formal seal of approval for the continued working of the Mark Degree in Nottinghamshire.

By 1889, John Watson was in declining health for there were two meetings of the Province in that year. The first in May was held under the banner of the five year old St. Albans Lodge, No. 344, and was presided over by the D. P. G. M., V. W. Bro. William Newton.

The second was held in November under the Banner of the Newstead Mark Lodge. With the presence of R. W. Bro. C. Fitzgerald Matier, the D. P. G. M. of Leicestershire, V. W. Bro. Rev. F. Vernon Bussell, Grand Chaplain of England, and other distinguished brethren presumably for the purpose of installing V. W. Bro. William Newton as P. G. M. of the Mark Degree in succession to John Watson.

I hold a great regard for R. W. Bro. John Watson, serving the Craft as Deputy Provincial Grand Master for some eleven years under R. W. Bro. William, 10th Duke of St. Albans, whilst also serving for the first six years as Provincial Grand Master of the new Mark Province. That eleven year period saw the growth of the Craft Province from nine lodges to fourteen, all being consecrated by John Watson. He was indeed a busy and dedicated Freemason.

Whilst W. Bro. William Newton, my second "Wise Man" had been installed as P. G. M. Mark in 1889, it was not until 1892 that he became D. P. G. M. of the Craft. I am of course biased, but don't you agree that it was rather nice to see a Craft Leader being first schooled in the Mark Province as are some Directors of Ceremony these days?

William was born in 1830 in Cambridgeshire and educated at Oundle Public School. After school he became articled to his solicitor uncle in Retford, and, after taking the final examinations, moved south to Newark where he entered into practice. William progressed well, for by 1856 he was listed as Coroner for Nottinghamshire, Clerk to the Burial Board, Secretary to the Newark Waterworks Company, and soon after as Clerk to the newly formed Newark Rural District Council.

William was also a farmer and keen horticulturist, contributing articles to gardening periodicals. He was in much demand as a judge and lecturer, and served on the committee of Newark Agricultural Society.

William and his wife, Mary, did not have children but a search of the Census for 1881 shows that a Miss Fanny Gutteridge was employed as a domestic servant at their home at Beacon Hill, Newark. My family clearly knew their place even in those days.

Alongside his great involvement in Newark Public affairs, Freemasonry occupied much of his time. He was initiated in the Royal Sussex Lodge in 1859. An analysis of the meetings of Royal Sussex Lodge over the next 10 years shows that his attendance was somewhat sporadic. Nevertheless he progressed through the Offices and was eventually installed into the Chair in 1866.

His sporadic attendance may have been due to his involvement in the Newark Volunteers, who had been formed to resist any invasion by the French. His association with the regiment continued throughout his Masonic career, being quickly promoted through the ranks and eventually to Honorary Lieutenant Colonel.

His Masonic career continued to blossom being a Founder and first Master of the Newton Lodge, No. 1661, which meets in Newark.

He held high office in many Orders. He was also a Past Commander of the Trent Lodge of Royal Ark Mariners, No. 1526, at that time attached to

the Fleming Lodge. In the Mark Degree he was installed as Master of the Fleming Lodge in 1881 and became the second Provincial Grand Master of this Mark Province in 1889, a role he held with great distinction for ten years.

Sadly William Newton passed away in his 70th year in 1899, but during his seven years as a Craft leader further cemented the foundations of the newly formed Provincial Grand Mark Lodge.

My third "Wise Man", another lawyer, was born in the south of England and educated at Winchester and Wadham College, Oxford. I refer to W. Bro. Judge William Masterman. William was called to the Bar at the Middle Temple in 1870. He was a Master of the Worshipful Company of Skinners and as such Governor of Tunbridge School and others administered by that Livery. He became a County Court Judge both in Nottinghamshire and Yorkshire West Riding but made his home here in Nottunghamshire, first at Wilford Grange and latterly at Clifton Old Rectory.

His Masonic career began in London being initiated in the Oxford and Cambridge Lodge, No. 1118, but he was also a member of the Beacontree Lodge, No. 1228. I was saddened to see that Beacontree Lodge surrendered its Warrant at the meeting of Grand Lodge in June last year.

William was a member of the Royal Sussex Lodge but there is somewhat of a mystery surrounding the date of his membership.

The minutes of the Lodge of October 1892 show that William Masterman was present as a visitor.

At the same meeting a proposition was made and duly seconded that W. Bro. Judge William Masterman, should become a joining member. He was shown as being resident at Wilford Grange.

However, in the minutes of the meeting of the Lodge on April 18, 1893, a proposition was put to the Lodge, seconded by the then Secretary of the Lodge that "W. Bro. Wm. Masterman, having been elected a joining member, that his entrance to the Lodge be postponed for the present at his own request."

The plot thickened in that this entry is then crossed through in red ink with a note saying Bro. Masterman joined in October 1893. This is initialled A.S. and presumed to be the Secretary, W. Bro. Arthur Stubbs.

The plot still further thickens in that the old leather bound membership record book of Royal Sussex Lodge show him as having joined the Lodge in December 1891. This entry then shows him as having resigned his membership without having paid his fees. This is written in the same red ink and in the same hand as the Secretary, Arthur Stubbs, and perhaps he would know!

Whatever, William Masterman is shown as a regular attendee at Royal Sussex Lodge making various proposals, including one in December 1895 to support the petition for the formation of the Old Priory Lodge, No. 2594, which was consecrated just 6 weeks later.

In the Mark Degree there were no irregularities and he is shown as a member of Newstead Lodge from 1893, as D. P. G. M. in the same year and as the third P. G. M. of the Mark Province in 1899.

The Royal Sussex Lodge minutes of the meeting of April 1899 show a proposition for a vote of condolence to be sent to the family of the W. Bro. Lt. Col. Wm. Newton D. P. G. M., followed immediately by a statement by the Secretary that W. Bro. His Honour Judge William Masterman had been appointed as D. P. G. M. in his stead.

William Masterman served the Craft and Mark Provinces for a ten year period from 1893 until his death in 1903, and is yet another example of the close relationship between the Orders despite the Union statement of 1813.

There have been many other excellent Masons who have held high office in both Orders, but I would now like to mention my fourth "Wise Man", one who not only was a wonderful supporter of both Orders, but completes the loop with our proceedings today. I refer to R. W. Bro. Francis Henry Starling, who was appointed as P. G. M. in the Craft in 1943.

Francis Henry was born and educated in Yorkshire and after a couple of years in London moved to Nottingham in the early 1890s having qualified in the newly developing electrical industry. He met up with a Joseph Blackburn who had a foundry and lightning conductor manufacturing business which he had formed back in 1870. Together they could see the great possibilities of business growth and soon formed a partnership which continued the foundry and steeplejack work but also took on the new technology of electrical installations.

The business was incorporated as a limited company in 1899 and soon also had successful operations in London, Stoke on Trent and Dublin. In the early part of the twentieth century they were very successful in the development of stage lighting systems for the Theatre world and most of the London theatres could boast having dimmer switchboards manufactured here in Nottingham.

Alongside his business life Francis Henry was developing a Masonic career, having been initiated in 1903 in the Newstead Lodge and achieving the Chair in 1916. His business life took him to London frequently and it is no surprise that he was also a member of the Royal Athelstan Lodge, No. 19, becoming its Master in 1923.

His involvement in the Mark Degree commenced in 1909, being Advanced into the St. Albans Lodge, No. 344, and becoming Master in 1919.

In the associated degree of Royal Ark Mariners he was elevated in the William Kelly Lodge, No.19, in Leicester in 1920 and became a Founder member of the Nottingham Lodge of Royal Ark Mariners, No. 344, in April 1920.

His tremendous energy, which spread across both his business and Masonic life, soon saw him being recognised, and he received his first Grand Rank in the Craft in 1927. He succeeded R. W. Bro. the Rt. Honourable Viscount Galway as D. P. G. M. in the Craft in 1934 and as 10th P. G. M. in 1943, a post he held successfully for seven years until his health began to decline in 1951. Similarly in the Mark Degree he served as Deputy and 8th P. G. M. for ten years from 1941.

He was also the first Mark P. G. M. to have served as Worshipful Master of this Lodge in 1920, just 8 years after the Consecration.

W. Bro. C. L. Westley, the Master of the Notts Installed Masters Lodge in 1964, referring in his inaugural address to Francis Henry, suggested that brethren who only remembered him as an elderly man in failing health could have no conception of the drive and energy that he had in his earlier years. He further stated that he had superlative organising ability and was one of the most dynamic personalities of the Province.

In 1950, I travelled daily into my school in Nottingham on a service bus and, as today, was held up by heavy traffic on London Road. From my seat on the upper deck I remember seeing Francis Henry Starling, as a little old man with a goatee beard, getting in and out of his Buick motor car. This perceived success symbol, and the engineering drawing boards I could also see in the offices, encouraged me to apply at the company for my first job where I stayed for the next 50 years. It was also part of my early introduction into Freemasonry, and it is fitting that the grandson of R. W. Bro. Francis Henry should also be appointed as my Junior Warden in this Lodge this evening.

This shows how the Mark Degree and the Craft have worked very successfully together in this Province for the past 200 years or so despite the declaration of 1813.

Acknowledgements

Library and Museum, Masonic Hall, Goldsmith Street, Nottingham.

W. Bro. P. F. Burton of Royal Sussex Lodge, No. 402.

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Bro. A. C. Black of Newark Lodge, No. 8332.

History of Newstead Lodge of Mark Masters Time Immemorial 1792–1973 and Addendum thereto 1974–1992.

**HOW FREEMASONRY CAN HELP US AVOID
“THE SEVEN DEADLY SINS”
W. BRO. R. W. DAVIS P. A. G. D. C., P. A. P. G. M.
(NOTTINGHAMSHIRE)**

This Address was first given to the Notts. Installed Masters Lodge, No. 3595, as my Inaugural Address on Installation as Worshipful Master. I started, as is usual, by thanking the Brethren of that Lodge for electing and installing me as Master, saying that this was an Honour unique in its nature, and that it was an office I was proud to hold.

With the honour came the duty: that of presenting an Inaugural Address. It was the nature of this balance, that is honour and pride balanced by duty and performance, that first started the train of thought that brought me to my subject. It occurred to me that in saying how proud I was to be Master of the Lodge that I was admitting to the sin of PRIDE, one of the so-called “Seven Deadly Sins”. Surely, I thought, everyone says that they are proud to hold the Office of Master: does that mean we are all sinners?

So I determined to find out more about these Seven Deadly Sins. The first thing I found was that I couldn’t remember them all, rather like the actors who played the Magnificent Seven in the film of the same name. Everyone can name four, or even five or six, but not many can name all seven.

Contrary to expectations, the Seven Deadly Sins never occur as a formal list in the Bible, although some people say they can all be found in chapters 5 to 7 of St. Matthew’s Gospel. I discovered that the Seven Deadly Sins were first categorised in the 6th Century by Pope Gregory the Great in his ‘Moralia in Job’. They are sometimes called the Seven Cardinal Sins, the word ‘Cardinal’ being derived from the Latin ‘cardo’ meaning a hinge, implying that these are sins that the early Church defined as being so bad as to be a hinge on which one’s life could swing, either to good or evil. Generally at that time, sins were seen as either venial, which could be forgiven without the need for the Sacrament of Confession, or capital or deadly because they could have a fatal effect on an individual’s spiritual health, and could only be forgiven through the Sacrament of Confession.

Why seven of them? I read that, after the number three, seven is the number of greatest religious significance in Judaism. God made the world in six days and rested on the seventh, hallowing it. The number seven subsequently had connotations of completeness or perfection. It was also significant in the Ancient World, being associated with the Seven Planets, the Seven Ages of Man, and the Seven Wonders of the World. Given its prominence in Jewish and Antique thought, it is not surprising that it retained its significance in the early Christian Church. Thus the Seven Deadly Sins became one of a number of important groups of seven which were current in the medieval Church: for example, the Seven Canonical

Hours, the Seven Petitions of the Lord's Prayer, the Seven Joys and Seven Sorrows of the Virgin, and the Seven Corporal Works of Mercy.

I said that the number seven had connotations of completeness or perfection, and I realised that we can find confirmation of this in our Ritual. All of you will, I am sure, recognise this from The Second Degree Tracing Board:

“The three who rule a Lodge are the Master and his two Wardens; the five who hold a Lodge are the Master, two Wardens and two Fellowcrafts; the seven who make it perfect are two Entered Apprentices added to the former five.”

Further on it explains:

“Seven or more make a perfect Lodge because King Solomon was seven years and upwards in building, completing, and dedicating the Temple at Jerusalem to God's service.”

From this research I thus discovered that The Seven Deadly Sins were, in descending order of importance, Pride, Avarice, Envy, Wrath or Anger, Lust, Gluttony and Sloth.

I was now even more confused, as the PRIDE I was feeling was, apparently, not only a sin, but also the worst, most capital of sins. So I now turned to those most valuable of reference books, a Dictionary and a Thesaurus. The Provincial Grand Master for Nottinghamshire at this time, R. W. Bro. John Stewart Hill, on many occasions expressed the principles of Masonry in more modern Language, so that Brotherly Love, Relief and Truth become more easily understood as Friendship, Charity and Good Standards of Behaviour. So it is with the word PRIDE: we can find alternative meanings that amplify our understanding. On the one hand we have those feelings which I was experiencing on the night of my Installation, and which my predecessors no doubt also felt: self-esteem, dignity and honour. These are not feelings of which anyone should feel ashamed. However, there are other alternative words for pride: arrogance, vanity, self-importance, conceit and haughtiness.

Unfortunately, these are also attributes most of us will have observed, at one time or another, within Freemasonry. A Senior Provincial Grand Lodge Officer of Nottinghamshire on several occasions told us about some of the Senior Brethren in his own Lodge, at the time he became an Entered Apprentice, and it is clear that he might have used some, or perhaps all of those, words to describe them. I hope and trust that the time when Junior Brethren found the Senior Members arrogant and haughty has passed into history and is best forgotten.

There are many lessons within Masonic Ritual that should preclude Brethren from exhibiting such attributes. At the Installation of a Worshipful Master, we hear in the Address to the Brethren that “Humility in each is an essential qualification”. Those few of us who are members of the Order of the Allied Masonic Degrees will think in particular of the

Degree of Knight of Constantinople, a Degree specifically designed to inculcate the virtue of humility, the antithesis of arrogance and pride.

Having made a connection between Freemasonry and the first of the Seven Deadly Sins, I now thought of the other six. It may now appear to you that it is my intention to be critical of Freemasonry or of individual Freemasons. Such is not my intention, for I believe most firmly that our principles do indeed make 'Freemasonry – A Force For Good'. That phrase appears on the letter head of the Nottinghamshire Provincial Grand Lodge, and in my view is one of a very few 'Mission Statements' that does what it should do – sums up an organisation in a few simple words.

The aim of this organisation is probably as good as it gets in modern society, but it is sometimes as well to be self-critical, otherwise we might end up feeling self-important, particularly at a time when others are looking for ways to be critical.

It was thus that I arrived at the title and subject of this Address: 'How Freemasonry can help us to avoid the Seven Deadly Sins' ... at least within our Masonic experiences.

The second of those sins is AVARICE, or in more modern language, greed and acquisitiveness.

GREED is an unfortunate trait that we come across in our daily lives all too often in modern society. Indeed, greed has become a political football in the last 25 years: the era of the 'Yuppie' and the 'Fat Cats'. Freemasonry is not concerned with money, with its acquisition, and certainly not with the comparative amounts of it which individuals have. It is about the opposite of greed, which is generosity. Generosity with money may be seen as 'Relief', or Charity, in operation, but I think that the most important thing that Freemasonry encourages in its members is generosity in giving others credit and praise, and without the expectation of receiving anything in return. In any Lodge of Past Masters, we should remember that we become a Past Master at the end of a long period of receiving encouragement, and sometimes praise, for our Ritual and work, as we have progressed through the various offices to the Chair. We then should adopt a new role: that of giving such encouragement and praise to our successors. No one tells you that, but hopefully we have all discovered it for ourselves.

The next sin is ENVY, which may manifest itself as jealousy and resentment of others' preferment, particularly in that most difficult of subject, appointments to Masonic rank. When Nottinghamshire, along with most other Provinces, held an Open Day in the summer of 2002, a young man employed by the Masonic Club in Goldsmith Street asked a question of a few of us gathered in the Club Bar: If Masonry is a Brotherhood where you are all equal, why do you have all these different ranks? Our various Rituals provide some answers. The Royal Arch tells us, for example, that as you gain higher rank, your conduct should be such as to merit "the good will and affection of the Companions" and that it is the rank, or office held, which is entitled to "respect and homage", not the individual himself. There are many other examples stressing the need for some Brethren to

undertake the management of the Institution for its good, and not for their own self-advancement. Now such answers would be good ones if Freemasons were consistent about the need for rank. But we are not. The rank system is a Provincial system. London Masons do not appear to accept it. The first Province to introduce Provincial Ranks was possibly Cheshire in 1727. It was not until 1908 that London Masonry introduced the London [Grand] Rank system. Even recently, prior to the formation of the Metropolitan Grand Lodge, London Masons rejected the idea of a third level of rank. There are a lot of Masons who belong to a lot of Lodges in London, and they don't appear to share the Provincial desire for ranks. It has occurred to me, and perhaps to others, that the changes introduced to the Provincial Rank system may be intended to make the Provinces more like London. After all, it looks like the majority of Provincial Brethren will now have to look forward to one first appointment and one promotion.... not much different to an appointment to London Grand Rank and a promotion to Senior London Grand Rank. I suppose it is a cure for ENVY if everyone has the same rank, and that young man would not have needed to ask that question, would he? We should never feel ENVY at the preference received by another Brother; rather we should congratulate him warmly and show him the Brotherly Love we claim to believe in.

It may be said that WRATH or ANGER is expressed by showing annoyance or impatience. In Lodges this may be seen in the attitude taken towards a Brother who is not good at Ritual, particularly if he is suspected of being lazy rather than having a genuine lack of ability. We generalise that every Brother should be encouraged to go into the Chair of his Lodge, and indeed it is his right so to do. Occasionally, however, a view is expressed that a Brother should not be allowed to progress to the Chair because he has not demonstrated sufficient prowess at ritual during his progress towards the Chair. I would hope that every Brother has sufficient self-esteem and dignity so that he will put in the effort to learn our Ritual. However, and it may surprise those who are aware that my own Masonic career has been largely as a Director of Ceremonies, I believe that every Brother should go through the Chair. It will not ruin a Lodge to have a Worshipful Master who is a poor ritualist. It is only one year in the long life of a Lodge. Furthermore, it might actually help a Lodge to come together if the other Brethren show a true Masonic spirit and rally round and seize the opportunity to demonstrate their own commitment by assisting with the ritual work. Some may have opinions that a particular Brother does not deserve that sort of support, because he has not made an effort. However, it seems to me that, on balance, it is better for the odd lazy Brother to be supported through the Chair by the other members than for one Brother to be prevented from going through the Chair by a misinterpretation of his ability or commitment. Masonry should generate the opposite of Wrath; that is kindness and tolerance. In this respect, I am reminded of the Parable of the Prodigal Son, who was so generously welcomed back by his father despite having wasted his talents and not

worked as hard as his brother for the good of his family. No doubt that brother felt annoyed that the father had shown that kindness to the wayward son. If, unfortunately, it becomes necessary, we should show a similar tolerance in our Lodges.

The next sin in the list is LUST. Now this is quite difficult to interpret philosophically. I must admit that my first thoughts were associated with the short skirts worn by some of the waitresses at our Festive Boards... but naturally I forced my attention to higher things ... but perhaps I shouldn't have expressed it quite like that either!

An expression we sometimes hear used is someone has a 'lust for power'. Is there any evidence of that in Masonry? I hope not. Our Leaders are not selected democratically, and in political parlance, our government is one of benign dictatorship, which is generally recognised as the most efficient form of government, as long as it remains benign. I have read that anyone who wants the job of being President of the United States of America should automatically be barred from office on the grounds of insanity. I think that, in Masonry, anyone who lusts after the power associated with leadership should be similarly barred. The motivation for accepting such a role ought to be a desire to give service to the Institution and to the Brethren, not to exercise any power that may come with the position.

The opposite of lust is self-control and discipline. Masonry encourages discipline and the learning of the ritual is an important part of this useful lesson. The Charge after Initiation encourages us "by such a well-regulated course of discipline as may best conduce to the preservation of your corporeal and mental faculties in their fullest energy, thereby enabling you to exert those talents wherewith God has blessed you, as well to His Glory as the welfare of your fellow creatures".

GLUTTONY is a sin which you Brethren may well consider is associated with Masonry at our festive boards, and I'm sure a few of you, observing my less than svelte figure, may even consider is one close to my own heart. Indeed, the Old Charges of Free and Accepted Masons in the first edition of the Book of Constitutions in 1722 include the following pieces of advice to Brethren:

"You may enjoy yourselves with innocent Mirth, treating one another according to Ability but avoiding all Excess, or forcing any Brother to eat or drink beyond his inclination, or hindering him from going when his Occasions call him...."

and

"You must also consult your health, by not continuing too late, or too long from home, after Lodge Hours are past; and by avoiding Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working."

GLUTTONY can be expressed simply as 'too much of a good thing'.

Do we enjoy our Masonry so much that we prolong our Ceremonies and our Festive Boards beyond necessity? R. W. Bro. Stewart Hill, as the Provincial Grand Master for Nottinghamshire, made it one of his themes that Ceremonies and Festive Boards should be carefully managed. He commissioned a Report on the Quality of Freemasonry in the Province of Nottinghamshire, which concluded that the Worshipful Master, the Secretary, and Director of Ceremonies in particular, should organise our meetings more efficiently. Our Provincial Grand Master gave us an illustration of a Lodge he had attended, when those 3 officers each tried to 'pad-out' their own contribution, presumably to make themselves look somehow more important. The result was a Ceremony of 2 hours and 10 minutes. R. W. Bro. Stewart Hill said "I am the Provincial Grand Master, and I am therefore supposed to enjoy the Ritual, but frankly I was bored; and if I was bored, how many of the other Brethren might think twice before attending another meeting of that Lodge?" He then went on to recommend that most ordinary Ceremonies ought to be concluded within 1 hour and 30 or 40 minutes.

Another example may be actually belonging to too many Lodges. I am personally uncomfortable in raising this issue, since I am a subscribing member of 18 Masonic units in 10 degrees. However, I know of Brethren who belong to over 40 Masonic units in up to 26 degrees. I had never even heard of some of the degrees that they belong to. I have to admit that my membership of Lodges is, for me, at the limit of an acceptable balance. I do not know if the Brethren who belong to more Lodges than I do are married ... but then, perhaps, neither do they.

Although visiting is an essential and enjoyable part of Masonry, I have observed that in some Provinces there appears to be a 'tradition', and even an expectation, that Masters should attempt to visit all or a large part of the other Lodges in the Province. Similarly, the Active Wardens of the year are, in some Provinces, expected to make very large numbers of visits on a formal basis. I am very pleased that the Province of Nottinghamshire has a more reasonable expectation of its Principal Officers, and that it has not become the norm for Masters to undertake huge amounts of visiting.

We say that we should put our family and work before Masonry. A Province that apparently encourages or accepts that it should be the norm for a Master or an Active Warden to attempt between 40 and 80 visits in a year is, I would suggest, not conforming to that principle. But then do any of us? Frankly, if I asked my wife if she would prefer that I went to Lodge rather than stay at home, I believe she would prefer me to stay at home. I think most of us would have to say that, which could be interpreted as saying that we are all ignoring the principle of 'family before masonry'. As a matter of interest, Helen has a section of the memo board in my office at home headed in bold letters 'FBM'. At first she wouldn't tell me what it was for, and said I should know. I guessed fairly quickly that it stood for 'Family Before Masonry'.

The opposite of GLUTTONY is of course Temperance, which means accepting that there is a limit to the enjoyment of pleasure, thus preserving a natural balance.

The final one of the seven sins is SLOTH, which is laziness, indolence, or apathy. I have already referred to those who do not put in the effort to learn the ritual. Yet SLOTH is also not making a priority to do what we should, or change what we should in ourselves. Perhaps a Lodge sticking rigidly to so-called traditions, which may in fact be mistakes made consistently for a long time, is guilty of SLOTH, by not accepting the need for change.

More dangerous is apathy within a Lodge. Apathy will lead eventually to a Lodge handing in the Warrant. I attended the Installation of a Lodge where the Assistant Provincial Grand Master pointed out that the Lodge, which considered itself to be a rather superior Lodge, had had only one initiate of the last six years who was still a member. I think they were shocked at being told that the future of the Lodge was in danger, and unless they took action they would look back and see that this was the time when something ought to have been done. This was clearly a cardinal point in the history of that Lodge; and it took an outside observer to point it out.

Our Lodges have been the source of much pleasure, and we should all put in real effort to ensure that what we have inherited from our Lodge Founders, or indeed what we have created as Founders, is handed down to our successors to continue that enjoyment.

That concludes my look at how Freemasonry can help us avoid the Seven Deadly Sins by encouraging us in the virtues of humility and dignity, generosity, love and kindness, tolerance, discipline, natural balance and effort.

Before I finish, I ought to tell you one more thing: I referred very early on to the actors who played the Magnificent Seven. For those of you who have spent the last few pages trying to recall their names, they are Yul Bryner, Steve McQueen, Charles Bronson, James Coburn, Robert Vaughan, Brad Dexter and Horst Buchholz. The Leader of the Bandits was Eli Wallach, and by the way, contrary to what a lot of people think, Lee Van Cleef was NOT in the film!

Of course, the term 'Magnificent Seven' has now acquired a new meaning, particularly in the Province of Leicestershire and Rutland, as a result of the efforts of the 7 Leicester Tigers at the Rugby World Cup victory of 2003.

Finally, I refer to yet another group of seven. Having finished delivering my Inaugural Address, which had been playing on my mind for some long time, I was able to say to the Brethren in Nottingham that I was HAPPY! Brethren, I hope I have not made you feel SLEEPY, If you have enjoyed this Address, don't be BASHFUL, and tell me. At least no one has been SNEEZY and needed a DOC. Has anyone seen DOPEY or GRUMPY?

MASONIC REGALIA, SYMBOLS AND JEWELS IN CRAFT MASONRY

W. BRO. ALFRED E. SHARMAN P. J. G. D.

Regalia is defined as the 'Insignia of the Order', and strangely enough it appears to have developed in ordinary life as quite an everyday thing.

Hence it is that, although there is a vast wealth of literature available about Masonry in general, comparatively little has been written or recorded about the actual regalia. So far as our Order is concerned regalia is essentially bound up with the ritual, but whilst treatises on 'ritual' can be found in abundance there is a considerable lack of information on records on 'regalia'.

In my short time in research on the subject, I came across a variance of opinions and conclusions on the origins and meanings of 'regalia', and this paper is my own selected version of what I consider to be a reasonable and acceptable viewpoint on some of the previous writings.

The three aprons are highlights in the ceremonies of Initiation, Passing, and Raising. In its earliest form, the Entered Apprentice's apron was white lambskin, white being a pure colour and the lamb an animal of innocence. White was also the colour of raiment adopted by Essenes, Greeks, Persians and other early civilisations as part of their attire, which substantiates the claim that it is 'more ancient than the Golden Fleece or Roman Eagle, and more honourable than the Garter'. The foremost noble order to utilise the lamb motif was founded by the Duke of Burgundy based on the Greek story of the Golden Fleece, and the Roman Eagle was the Roman ensign of Imperial Power in 105 B. C. E.

The white apron is, of course, the first badge of a Mason, and was worn by Operative Masons to preserve their garments from spot or stain, but we, as Speculative Masons, wear it for a more noble purpose. By the whiteness of its colour and the innocence of the animal from which it is obtained, we are admonished to preserve that blameless purity of life and conduct, which strengthens our resolve to live our lives unsullied by sin and to have the hope that the G.A.O.T.U. will receive us in his mercy.

The apron is plain and unadorned, but ready to receive the symbols of those Masonic attributes it is our duty to deserve and attain. In shape in its earliest form it was square, the ancient theological symbol depicting earthly life. Its four equal sides represent the four elements to sustain life, viz Earth, Air, Fire and Water. The four corners refer to the four Cardinal Virtues, viz Temperance, Fortitude, Prudence and Justice. The long white strings passed twice round the body and tied are an illusion to the mystic tie or bond which unites us, because it requires at least two to form a friendship. The white apron also implies that the initiate is commencing a new life, clean and free from blemish. In some Lodges it is customary to insert an additional passage explaining this at a suitable point, either at the presentation or as an addition to the J. W.'s charge.

I came across two versions of this presentation, which are rarely heard. This is the more religious of them.

‘It may be, in years to come, on your head may rest the laurel leaves of victory, and on your breast may hang jewels fit to grace the diadem of an Eastern Potentate, nay, more than these, with Light added to the coming Light, your ambitious feet may tread round after round of the ladder that leads to fame in our Mystic Circle, and even the Purple of our Fraternity may rest upon your honoured shoulders. But never again from mortal hands, never again until your enfranchised soul shall have passed upwards and inwards through the Pearly Gates shall an honour so distinguished, so emblematic of all purity and innocence be conferred upon you as that which we now bestow.

‘It is yours to wear through an honoured life, and at your death to be placed upon the coffin which shall contain your earthly remains, and with them laid to rest beneath the silent clods of the valley.

‘Let its pure and spotless surface be to you an ever-present reminder of rectitude of life and purity of conduct; a never failing argument for higher thoughts, nobler deeds, and greater achievements; and when at length your wearied feet shall have come to the end of life’s toilsome journey, and from your nerveless grasp shall have dropped for ever the working tools of life, may the record of your conduct be as pure and spotless as this fair surface. And when at last your soul shall stand trembling and alone before the Great White Throne, may it be your portion to hear from Him, who sits as the Judge Supreme, those welcome words, ‘Well done, thou good and faithful servant, enter thou into the joy of thy Lord.’

In the Fellow Craft’s Degree the candidate receives the first reward in the form of two rosettes placed at the lower part, signifying he must continue his work aided by Faith and Hope, Faith in the G. A. O. T. U. and Hope in Salvation.

Coming to the Master Mason’s apron, a third rosette is added. This represents Charity, and it will be noted how the edifice is rising. Lines drawn to join each of the rosettes form an equilateral triangle, the most sacred of all emblems and Charity, the crowning jewel of our Masonic profession, is in the position indicated. On the apron are five points, reminding us of the five points of Fellowship and the centre point within a circle from which a Master Mason cannot err. There are also five right angles (when it was square as opposed to the present oblong the flap came down further) reminding us that there are five signs in the degree, five hold a Lodge, and that there are five noble orders of Architecture. The two pendant ribbons refer to the Great Pillars at the porch-way entrance of K. S. T. These developed from the original way of tying strings of the aprons where the ends hung below the flap. The tassels (with seven strands) allude to the Arts and Sciences, seven terrestrial and seven celestial (also Jacob’s ladder connecting Heaven and Earth).

They remind us that seven regular made Masons are necessary to make a Lodge perfect, and they are, in addition, a reminder of the seven days of

the week or period of Creation, and of the seven years completing the Temple at Jerusalem. Seven has always been considered a complete or perfect number. The representation of the two Great Pillars on the apron calls to mind the words of the ritual, 'In strength, I will establish this mine house to stand firm for ever'.

The tassels represent the beautiful ornaments of the capitals of the columns: network, lily work and pomegranates – Unity, Peace and Plenty. As the original pillars were set up in a prominent position, so these representatives are in a prominent position on the apron to remind us of our obligations.

The edgings and linings came into use as a result of the raw skins being liable to stain the clothing. One of the earliest references to the colour is found in Numbers 15:38-39, which states, 'Speak unto the children of Israel, and bid them that they make fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remembering all the comments of the Lord, and do them' (Authorised Version). The sky blue border and lining are indicative of the blue vault of heaven, considered the most beautiful and durable colour in nature, and signify Modesty, Faithfulness and Gentleness, and symbolise Heaven, Knowledge and Contemplation. The border and belt remind us that Universal brotherhood and benevolence should be as expansive and embracing as the Blue Vault of Heaven. The snake fastening indicates 'be ye wise as a serpent'. In earlier forms it was cast as a letter 'G', the symbol of Eternity or the eternal wisdom of God and it completes the circle round the waist as an emblem of Eternity.

On the Installed Master's apron the rosettes are replaced by perpendicular lines on a horizontal line, usually called T-squares. From these we obtain three sets of two right angles. They refer to the three Grand Masters who bore sway at the building of the first Temple in Jerusalem, and also to the fact that three rule a Lodge. These emblems are deemed a mark of proficiency or skill, as a brother who wears it has become a ruler in the Craft. This symbol is really the Hebrew Tau, as placed on the Installed Master's apron. Six right angles are obtained referring to the six lights in Craft Masonry (three greater and three lesser). There are other ways in which these symbols may be placed, indicating that the rank of an Installed Master is but a stepping stone to higher attainments. The T-squares are also a combination of the working tools of a Fellow Craft Freemason, i.e. the square, level and plumb rule, and denote moral teaching, equality and uprightness, which coincide with the duty of a Master in the Chair in well governing and ruling the Lodge. Further the T-square represents the position of the feet when standing to order and suggests upright lives and actions.

At one time there was considerable variation in the adornments of all aprons, but Grand Lodge standardised matters in 1813 and laid down exact lines and specifications in 1815. Whenever we put on our apron we

encircle ourselves with a reminder of our obligations: first to the Creator, second to our neighbour, and thirdly to ourselves.

Gloves form part of Masonic regalia, originally for the protection of operative workmen. In the Middle Ages a bare hand was considered a sign of hostility, while a gloved hand indicated peace and good will. As a result, from the 17th century onwards, candidates have been presented with white gloves.

Collars date from 1727, when there was a resolution of Grand Lodge on 24th June that Masters and Wardens of all Private Lodges should wear 'the Jewels of Masonry hanging to a white ribbon'.

At this time the ribbons of Grand Officers were blue and Grand Stewards were red. The ribbons were quite narrow, no wider than a silken cord. They were not intended as decoration, but simply as a means of hanging the respective jewels.

The first hint of tailored collars was in 1742, when, in writings which have been recently discovered, it was stated 'on initiation days the Worshipful Master and two Wardens and the Treasurer wear a blue ribbon round their necks cut in the shape of a triangle. At the base of the Master's ribbon there hang a square and compasses, the Wardens and other officers wear only the compasses'. This is the earliest known reference to the collar.

Cuffs or gauntlets in their early form – historically and functionally – were part of the mediaeval armour, and did not become prescribed regalia until 1884, when the Book of Constitutions added a new paragraph to its regalia section under the heading 'Gauntlets'. It prescribed 'Garter Blue for Grand, Past Grand, Provincial and District Grand Officers as an Obligation, but for Private Lodges gauntlets of light blue silk with silver embroidery may be worn by the officers'. In June 1971, Grand Lodge resolved that gauntlets for Grand Officers were no longer obligatory, but would remain optional for officers in Private Lodges. Some Lodges have opted to continue the practice of wearing gauntlets for the Master and his two Wardens, and other officers too in some cases.

What of the Jewels themselves, which, although attachments, are still part of the whole article?

At Installation Meetings the Worshipful Master is invested himself and then invests all his officers with the collars and jewels of their respective offices. The symbols on the jewels themselves are fairly functional and relate to: -

Construction:	the Master and the Wardens	Square, Level and Plumb Rule
Religion:	the Chaplain	The Volume of the Sacred Law
Finance:	the Treasurer	Key to cash box
Literature:	the Secretary	Quill pens
Direction:	the Director of Ceremonies	Cross wands of office and his Assistant

Communication:	the Deacons	Dove
Music:	the Organist	Lyre (forerunner of the harp)
Charity:	The Charity Steward and Almoner	The purse
Defence	the Tyler and Inner Guard	Swords
Festivity	The Stewards	Cornucopia (horn of plenty)

During the Installation meeting some of the Jewels are referred to, but some are not explained. These include the following:

First, there is the Collar and Jewel of the Immediate Past Master. The collar itself has a central band of silver braid round which is finished at the front under a button, which prior to the Union was commonly known as the ‘beehive’. The jewel includes the 47th proposition, which was officially prescribed for the use of the Past Masters in the first Book of Constitutions following the Union in 1817 and stated, ‘Past Masters – the square and diagram of the 47th proposition – the first book of Euclid – engraven on a silver plate pendant within it.’

There are a number of theories on the development of the design up to its present form, but it is now generally agreed that the jewel itself is not a Symbol, it is the badge of a Past Master. The 47th proposition itself is the significant factor, which is universally acclaimed as ‘The Quintessence of Perfection and Truth’. We are all familiar with the Three Great Lights of Freemasonry, the Volume of the Sacred Law, the Square and the Compasses. The Volume of the Sacred Law is depicted on the Chaplain’s Jewel set in a triangle and backed with ‘glory’, which is the blazing sun.

The Square is, of course, the Worshipful Master’s Jewel and the third Great Light – the Compasses – although prominent on the Jewel of our Grand Master and Pro Grand Master— in Private Lodges stand astride the Cornucopia (horn of plenty), which is the Jewel of the Stewards.

I do not know how this came about, but it highlights the importance attached to our festivities, and we are all familiar with the Junior Warden, who is the ostensible Steward of the Lodge, replying to the Worshipful Master at the opening on the question of Labour to Refreshment and Refreshment to Labour that profit and pleasure may be the result.

The symbols on the Deacons’ Jewels are the Dove, the carrier of the Olive Branch, a symbol of peace. In 1809 the earlier form was that of a winged Mercury or messenger.

The Organist’s Lyre was an early musical instrument depicting music as one of the seven Liberal Arts and Sciences referred to in the ritual.

The Jewel of the Secretary – two pens in Saltire – and that of the Inner Guard – two swords in saltire – have the symbols crossed on a straight line. In heraldic terms ‘saltire’ means an ‘ordinary’ formed by a ‘bend’ and a ‘bend sinister’ — like a St. Andrew’s Cross – so in simple terms; crossed pens and crossed swords.

In the case of Provincial and Grand Lodge the regalia is garter blue and gold. Although the pattern of offices is almost the same, in Provincial Grand Lodge there are some additional offices such as Pursuivant (Inner Guard), Standard Bearer, Sword Bearer, Superintendent of Works, Registrar, Mentor and Orator. If the appointment is Active then the Jewel attached to the collar is much larger. In the case of the Steward the apron and collar are red. The collars and aprons of Province and Grand Lodge are usually in two forms. One is full dress for Consecrations and other special occasions and the other is plain dress for ordinary meetings.

It only remains to make brief reference to Breast Jewels, which complete the dress or attire of a Mason before he enters a Lodge Room. These jewels are presented to mark numerous purposes, and during one's Masonic career it is possible for everyone to receive them.

The Past Master's Jewel is presented after a year's service in the Worshipful Master's Chair and usually incorporates the motif of the Lodge Banner.

The Founders' Jewel is given to all founder members of a new Lodge.

Commemorative Jewels are issued to mark an anniversary, such as the 275th Anniversary of the formation of U. G. L. E.

Centenary and Bi-centenary Jewels are issued to acknowledge 100 (or 200) years of regular meetings since the Consecration and are available to all members of the Lodge during the Centenary Year.

Festival Jewels are cast to commemorate Festivals, which are fundraising functions to raise money for National Charities, and, on certain occasions when record amounts are raised by Provinces, permission is given by Grand Lodge for these to be worn permanently, but this is optional.

TWICE DESTROYED

A SHORT HISTORY OF THE DESTRUCTION OF THE TEMPLE AT JERUSALEM

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This history will endeavour to reveal the identities of those peoples and their rulers who attacked and destroyed the Holy Temple at Jerusalem in 587 BCE and later in 70CE. It will also attempt to discover why the destruction was so necessary to their cause and will look at events that occurred after the devastation. This paper will in no way make any attempt to justify or support the actions taken by the aggressors; it will only seek to portray what took place in those times.

In Craft and Royal Arch Masonry, the story is told about the construction, destruction and subsequent re-building and the final fate of the Holy Temple at Jerusalem. Throughout the three Degrees in the Craft ritual reference to the building of the first Temple by King Solomon is given. This building was commenced in the fourth year of Solomon's reign and completed seven years later in 950 BCE. It reveals three main characters who presided, viz. Solomon, King of Israel, Hiram, King of Tyre and Hiram Abiff. As told in the Royal Arch Degree, this Temple was destroyed in the year 587 BCE by Nabuzaradan, Captain of the Guard of the armies of Nebuchadnezzar, King of Babylon. Many of the Jewish people were taken into captivity to Babylon while the remainder worked the land under Babylonian dominance. Those in captivity were eventually released by Cyrus, King of Persia, and they returned to Jerusalem and rebuilt the Temple. Other biblical characters are mentioned in this story. They are Zerubbabel, Prince of the People, Haggai, the prophet, and Joshua, the High Priest. This later building was besieged and destroyed in 70 CE by Roman legions under the command of Titus Vespasianus.

Focus will now be turned on the destruction of the first Temple and the forces that carried it out. The Royal Arch Degree tells of Nebuchadnezzar, King of Babylon, and his actions against the Jewish peoples, but it must first be understood who this historical character was and his country of origin. After the fall of Assyrian power in Mesopotamia and other parts of their empire, which included Syria, Phoenicia and Judaea, groups of Semitic peoples dominated the area. The lands in Mesopotamia, which became known to historians as 'The Fertile Crescent', were situated mainly between the Tigris and Euphrates rivers. Much of this area is now present day Iraq. The highland regions were controlled by the Median kingdom. The Medians, or Medes, later became part of the mighty Persian Empire. There were also the Chaldeans (or Babylonians as they were also called) with their capital at Babylon, which in their language means 'Gate of God', and they became masters of other parts, which later became to be known

as Babylonia. The founder of the Chaldean empire was King Nabopolassar. His oldest son and successor was Nebuchadnezzar. The year of his birth is uncertain but it is not likely to have been before 630 BCE. He began his military career as an army administrator in about 610 BCE. He also worked as a labourer in the project to restore the Temple of Marduk, the chief god of Babylon and the national deity of Babylonia.

About 607 BCE, Nebuchadnezzar became Crown Prince and commanded an army with his father in the mountains north of Assyria to mount campaigns against the remaining Assyrian armies. This area is now part of present day Syria. The Assyrians, although defeated and their capital at Nineveh destroyed, were still a powerful force and their capital had been relocated to Carchemish on the River Euphrates. They allied themselves with an invading Egyptian army under the Pharaoh Necho II, which was pushing north to conquer Syria through Judaea. The Egyptians were delayed by a Judean army under King Josiah, who was defeated by the Pharaoh at the battle of Megiddo. Josiah was killed and his body was brought back to Jerusalem to be buried in the royal tombs. The Judean people anointed his son Joahaz as king, but he ruled for only three months before he was captured by the Pharaoh and taken to Egypt where he later died. The Pharaoh made Josiah's other son, Eliakim, King of Judah and changed his name to Jehoiakim. The Egyptians later joined forces with the Assyrians and defeated the Babylonian army in a mountain battle, the location of which has yet to be ascertained. After this defeat, Nebuchadnezzar became Commander in Chief and led his armies to a great victory over the combined Egyptian and Assyrian forces at Carchemish, thereby securing control of all Syria and ending an Egyptian dream of extending their own empire. After the death of his father in 605 BCE, Nebuchadnezzar returned to Babylon and after three weeks ascended the throne. This rapid consolidation of his accession and the fact that he could return to Syria shortly afterwards reflected his strong grip on the empire.

Nebuchadnezzar's main activity, other than as a military commander, was the reconstruction of Babylon, making it the largest and most impressive city of its day. He began by completing the fortifications commenced by his father. The city's walls were wide enough at the top to have rows of small houses on either side. In the city centre ran a famous Procession Street, paved with limestone, and which passed through an arch called the Ishtar Gate. This structure was adorned with brilliant tile animals and is the best remaining example of Babylonian architecture. The immense palace of Nebuchadnezzar towered terrace upon terrace, each resplendent with masses of flowers, plants, ferns and trees. These roof gardens, the famous 'Hanging Gardens of Babylon', were so beautiful that they were regarded as one of the Seven Wonders of the Ancient World. Nebuchadnezzar also rebuilt the nearby great temple-tower, or ziggurat, to honour the god Marduk, the Biblical 'Tower of Babel', which the ancient Greek historian Herodotus viewed almost a century later and described it as,

‘A tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. All eight towers can be climbed by a spiral way running round the outside, and about half way up there are seats and a shelter. On the top stands a great Temple.’ (Herodotus: The Histories. 1.181).

It is believed that the structure stood some 300 feet or 90 metres high and was visible for miles across the flat Euphrates plain. The Babylonians referred to it as *Etemenanki*, ‘House of the Platform of Heaven and Earth’. In the temple was a shrine on which Marduk descended to visit his people. On holy days, the population looked on as the king, accompanied by priests, paraded up the steps to the summit to greet the god.

Marduk was the main god of the Babylonians. Other deities were Enlil, the storm god; Enki, the god of wisdom and magic; and Ishtar, goddess of fertility, love and war. She was visible to men as the planet Venus. An image of Marduk was kept in a Temple at Esagila, which was located in the city centre. The entrance to the Temple was guarded by creatures with wings known as *Kurub*, from which the term ‘cherub’ derives. It was at Esagila that the sacred marriages between the Babylonian kings and the goddess Ishtar were celebrated to ensure the land’s fertility and the long life of the king. The Babylonians were horribly aware of omens. For example, if a dog lifted its leg against a man it was a certain portent of disaster unless he created a clay model of the animal and threw it into the river, all the while muttering an incantation. When that was done, he should go to a tavern.

Nebuchadnezzar maintained the laws of the city, which were known as the ‘Laws of Hammurabi’. These were derived from legal decisions inscribed in 1750 BCE on a slab of basalt. This still stands today and can be seen in the Louvre in Paris. Written in cuneiform-wedge shaped symbols, derived from the marks made by a stylus in wet clay, they covered activities from theft to inheritance and from medical treatment to adoption.

A brief look at the class system of Babylonia reveals that beneath the king society was divided into three classes: nobility, commoners and slaves. In all three categories men were considered to be superior to women. Punishments were very much on an ‘eye for an eye’ basis, literally, since anyone who destroyed the eye of a Babylonian noble had his own eye removed. However, if a noble blinded a commoner, he was only fined. Many crimes were punishable by the death penalty. Stealing from a burning building was punished by the offender being cast into the flames, while adulterous lovers were tied together and thrown into the river. Sons who struck their fathers had their hands chopped off; the same penalty was inflicted upon surgeons who caused patients who were nobles to die during an operation. When a house fell on its owner, the builder was either put to death or, at least, heavily fined. Other laws ordained the rates for hiring

draught-oxen, the wages of craftsmen and labourers, and correct payments for professional services.

Nebuchadnezzar carried out further expeditions in Syria and Judaea, believed to have been between June and December of 604 BCE. He received the submissions of local states, including Judaea. For three years he campaigned in this country. In either 601 or 600 BCE Nebuchadnezzar clashed with an Egyptian force and suffered heavy losses. It is not known who led the Egyptians or why they were in Judaea at that time. It could be argued that they were trying again to re-establish their empire both there and in Syria. However, whatever the intention was, Nebuchadnezzar was forced to return to Babylon to raise another army and repair the losses of his battle chariots. This defeat was followed by a defection of the vassal states from the Babylonian Empire, including Judaea under King Jehoiakim. About two years later, Nebuchadnezzar set out again with his newly reformed armies, which included Greek mercenaries, to regain his lost territories. He had given command of large part of his forces to his adviser, Nabuzaradan, who had been the Captain of his bodyguards. Nebuchadnezzar struck first at the Arab tribes of north-western Arabia. His strategic plan was to occupy the area and use it as a safe base of operations for his invasion of Judaea and other states who had defected. He attacked Judaea in 597 BCE and his general, Nabuzaradan, captured Jerusalem, deporting King Jehoiakim and many prominent princes, officials, merchants, skilled craftsmen and other prominent people and their families into captivity in Babylon. Nebuchadnezzar made Jehoiakim's uncle, Mattaniah, King of Judaea and changed his name to Zedekiah.

Zedekiah was always looking for an opportunity to break away from the rule of Babylon. In 589 BCE he seized the chance to do so while Nebuchadnezzar was in Phoenicia putting down a rebellion at the city of Tyre. Zedekiah held a conference with other vassal states, all of whom had grievances against Babylon. Nebuchadnezzar found out about this and came to Jerusalem with his forces and laid siege to the city. The Judean army could not withstand the trained armies of Babylon with massed archers and siege towers. The Jews were forced to remain in the city. According to Biblical scriptures, famine broke out in the city and Zedekiah and all the soldiers escaped at night through the Babylonian lines and fled in the direction of the Jordan valley. The Babylonian army pursued them and surrounded them in the plains near Jericho. The Judean soldiers deserted their king and he was led back to Nebuchadnezzar where sentence was quickly passed. Whilst Zedekiah watched, his sons were put to death, and then Zedekiah's eyes removed, he was placed in chains and taken to Babylon. Nebuchadnezzar ordered General Nabuzaradan to enter Jerusalem and burn down Solomon's Temple and the royal palace. Then the General took away all the skilled workmen and all defeated soldiers to Babylon. However, he left behind the poorest people who owned no property and put them to work in the fields and vineyards.

Little is known about Nebuchadnezzar's family life beyond the tradition that he married a Median princess, who yearned for her native land. He sought to ease this by creating gardens simulating hills. There is no evidence of this in cuneiform text or in archaeological remains. He was greatly influenced by the Assyrian imperial tradition and consciously pursued a policy of expansion, claiming the grant of universal kingship by Marduk, and praying to have 'no opponent from horizon to sky'. From cuneiform fragments he is known to have attempted an invasion of Egypt, culminating during the years 568-567 BCE. In addition to being a brilliant tactician and strategist, Nebuchadnezzar was prominent in international diplomacy, as is shown in sending an ambassador, who was possibly his successor Nabonidas, to mediate between the warring factions of the Medes and Lydians in Asia Minor. Nebuchadnezzar died about 561 BCE.

Despite the fateful part he played in Judean history, Nebuchadnezzar is seen in Jewish tradition in a predominately favourable light. It is claimed that he gave orders for the protection of the prophet Jeremiah, who regarded him as God's instrument whom it was impiety to disobey. There is no independent support for the tradition in the Biblical Book of Daniel for Nebuchadnezzar's supposed seven years of madness when he was 'driven from men and did eat grass as oxen'. Modern scholars believe that this in fact refers to Nabonidus, who may have been mentally ill and deserted Babylon to live for almost a decade in Arabia. The story of Nebuchadnezzar is the basis of Verdi's opera, Nabucco, while his supposed madness is the theme of William Blake's picture "Nebuchadnezzar".

The period of the captivity of the Jews was seventy years before they were allowed to leave under a decree by the Persian king, Cyrus the Great. It is thought that Babylon fell to the Persians in about 539 BCE. Cyrus had surrounded the city in the hope of starving it into submission. It was the culmination of a sequence of triumphant campaigns in which the Persians had conquered their great rivals, the Medes, and the wealthy lands of Lydia. If Cyrus could take Babylon, he would reign not only over Mesopotamia but also over Syria and Judaea. The Babylonians had stockpiled food and water sufficient to last years of siege. However, they failed to take into account their city's one great defensive weakness: the River Euphrates that flowed right through its centre. Cyrus ordered a canal to be dug further upstream, so connecting the river to some nearby marshes. The waters of the river then shrank and, when they dropped to thigh depth, the Persians troops waded along the river bed and into the city. The Babylonians were celebrating a public holiday and were not aware of the Persian approach until they were overwhelmed. Cyrus was a merciful victor and was warmly greeted by the Babylonians, who spread green branches in front of him as he entered the city. For his part, he treated the Babylonians well, and further showed his goodwill towards the inhabitants by attending ceremonies to worship Marduk. The Biblical prophet Daniel prefers to regard the conquest of the city as an expression of divine

vengeance. The story goes that, as the Persians approached the city, Belshazar – who Daniel refers to as the king but was in fact acting as regent during the absence of Nabonidus – was giving a feast and the guests were drinking from sacred vessels looted from Jerusalem. As they feasted, a hand appeared tracing on the wall the words: *Mene, mene, tekel, upharsin*. Daniel recognised these words as deriving from the names of three Hebrew weights and interpreted their message thus: ‘God hath numbered thy kingdom and finished it. Thou art weighed in balances and found wanting. Thy kingdom is divided and given to the Medes and Persians.’ True to Daniel’s prophecy the Persians swept into the city and Belshazzar was killed that same night.

Babylon’s surrender to Cyrus marked the end of its glory, although under his successors it became the capital of the Persian Empire’s richest province. In 482 BCE it revolted against Xerxes, who razed the city’s walls and temples and melted down the gold image of Marduk. In 331 BCE it surrendered to Alexander the Great, and in 275 BCE much of its population was transferred to a new capital on the River Tigris. However, its wind-blown ruins stood fast for more than 2000 years until in 1990, when it was reported that Iraq’s ruler, Saddam Hussein, bulldozed most of them to make foundations for a ‘New Babylon’. Archaeologists have now been allowed back and are carrying out excavations so that we may find out more about this civilisation.

One of Cyrus’s first acts was in line with his policy towards other nations that he had conquered. This was issuing a decree that allowed the exiled Jews to return to their country, rebuild Jerusalem and the Temple and restore their religion. While some Jews remained, unwilling to leave their new homes and occupations, many others rejoiced at being allowed to go home. It is believed that a band of some 42,000 people left Babylon under Zerubbabel, Prince of the People. After a long journey of about four months, many were animated by a strong religious impulse and showed concern to restore their ancient house of worship by rebuilding the destroyed Temple. On the invitation by Zerubbabel, who showed a remarkable example of contributing 1,000 golden darics, which was a coin used within the Persian Empire, the people poured gifts into the sacred treasury with great enthusiasm.

First they erected and dedicated an altar of God on the exact spot where it had formerly stood. Then they cleared away the charred heaps of debris which had occupied the site of the old Temple, and, with great excitement and rejoicing, the foundations of the Second Temple were laid. However, there was opposition to this project from the Samaritans and others. They considered the establishment of a new Judaea as a threat to the political stability of the region and were angry when their offer to help with the project was rejected, probably on the grounds that they were not authentic Israelites but a mixed group. Due to the strength of their opposition the building was stopped until the second year of the reign of King Darius of Persia. When the prophets Haggai and Zechariah chastened the new

community for failing to finish the Temple, a renewed effort was undertaken by Zerubbabel, who was a descendent of David. He became Governor and administered the province along with Joshua, the High Priest. It must be remembered that Judaea was a province of the empire of Persia, and, as such, Zerubbabel had to report to the Persian regional governor, or satrap, and through him to the king. Opposition to the stopping of the building project was overcome when a search produced a copy of the decree of Cyrus. The rebuilding of the second Temple was resumed. Finally, twenty years after the return from captivity, the Temple was consecrated and completed in 516 BCE (Ezra 6:13-15). Since some of the original artefacts were, according to the biblical account, lost after the destruction of the First Temple, the Second Temple lacked the following holy articles:

- The Ark of the Covenant, containing the Tablets of Stone, Pot of Manna, and Aaron's rod;
- The Urim and the Thummim;
- The Holy Oil;
- The Sacred Fire.

In the Second Temple, the place of the Holy of Holies was separated by curtains rather than a wall as in the First Temple. However, the Temple included:

- The Menorah or ceremonial candle holder;
- The Table of Showbread;
- The Golden Altar of Incense with golden censers.

The Second Temple also included many of the original vessels of gold that had been taken by the Babylonians but restored by Cyrus the Great.

The Temple stood for many years until Judaea became part of the Roman Empire. About 19 BCE, the King of Judaea was Herod the Great. He began a massive renovation and expansion of the Temple complex. The Temple itself was torn down and a new one built in its place. The resulting structure is sometimes referred to as Herod's Temple, but it is still called the Second Temple because the sacrificial rituals continued unabated during the construction process. Herod was interested in perpetuating his name for all eternity through building projects and his construction programme was extensive. During his reign he constructed the great palaces at Masada, Caesarea and Tiberias. He also built temples, paid for by heavy taxation on the local Jewish people, to various pagan gods to serve the gentile populations in Judaea and obviously to appease Rome. It must be remembered that Judaea came under the influence of the Roman Empire and Herod was allowed to rule as what was termed 'a client-king', i.e. he ruled his people but under Roman authority. Though he constructed many buildings, his masterpiece was

the Temple at Jerusalem which he constructed with the help of architects from Greece, Rome and Egypt.

Judaea fell under the influence of Rome about 63 BCE when the Roman Consul, Gnaeus Pompeius Magnus, more commonly known as Pompey the Great, intervened in a civil war that was raging in Judaea. Pompey established a firm Roman presence with elements of his legions stationed there and governed by a Prefect. Although the country was not annexed officially into the Empire until 6 CE, Pompey considered it to be part of his eastern territories. In 57 BCE Pompey returned to Rome and left the running of Judaea with Aulus Gabinius, who was made Praetor. This was an office that combined being an army commander and magistrate. Herod had been appointed as King, but it was Gabinius and Rome that held the real power in the country.

There was continuous resentment by the Jews to the occupation of their country by Rome. For a Roman legionary a posting to Judaea was similar to a punishment as opposed to the delights of a posting to Syria or Egypt. The country always seemed to be simmering with revolt; the land itself comprised of nothing but desert and rock in many areas; and there was always the talk of a Saviour (or Messiah) who would deliver the Jews from Roman occupation. Romans could not understand the Jewish worship of only one god and that they would not tolerate other deities being worshipped. The Roman authorities had always allowed the people of their provinces to practise their own religions; they even adopted some foreign religions into their own pantheon of deities and built temples to them. An example of this is the cult of Isis from Egypt. The remains of a temple to Isis can still be seen in Pompeii. Another god was the Persian god Mithras, who was worshipped mainly by soldiers. To the Romans, Mithras was a sun-god, or god of light, and was born from a rock within a cave. He grew to be strong and fought evil. One of the key stories attached to Mithras was that he slew a divine bull so that its body parts could assist mankind. Its blood produced the vine, while the spinal cord and tail produced wheat. The bull slaying scene is depicted in temples, or Mithraeums. These were always built underground to resemble the birthplace of the god. The temples were also called 'caves'. These temples have been found in Britain near legionary forts such as Housesteads and Carrawburgh on Hadrian's Wall. Some groups actually met in caves and grottoes.

The religion was an organisation of small groups of initiates, exclusively male (women were forbidden to be present), and who met for fellowship and worship. The cult was a fraternity where members were each other's Brethren. The ceremonies were very secret and consisted of several degrees to pass through after initiation. These were Raven (Corax), Occult (Nymphus), Soldier (Miles), Lion (Leo), Persian (Perses), Runner of the Sun (Heliodromus) and the final degree was that of Father (Pater). Candidates for each degree made an oath to keep the ritual of that degree secret. Trials of strength, endurance, courage and faith were common and

part of ceremony involving consecrated bread and wine, called the sacrament, was undertaken before an initiate could be accepted to the next degree. After the ceremonies a meal was taken by all present. Although the religion was mainly for soldiers, it attracted men from all walks of life, thus bridging the social divide. Many followers were notable persons in society and even slaves. It was not uncommon for an ordinary legionary to be in charge of a 'cave' in the rank of Father and accept being served food and drink by his Legionary Commander.

It was during 66 CE, in the reign of the Emperor Nero, that the first Jewish-Roman war broke out. It was sometimes referred to as The Great Revolt. It is believed to have begun initially because of Greek-Jewish religious tensions, but later grew with anti-Roman taxation protests and attacks on Roman citizens. According to Josephus, the renowned first-century Jewish historian and soldier, in his *History of the Jewish War*, the initial outbreak was at the city of Caesarea and provoked by the Greeks sacrificing birds in front of a local synagogue. The Roman garrison did not intervene, and long standing Greek and Jewish religious tensions took a downward turn. In response to this, Eliezar ben Hanania, the son of the Jewish High Priest, ceased prayers and sacrifices for the Emperor Nero at the Temple in Jerusalem. There were protests against taxation and attacks began on Roman citizens and those Jews who were perceived as 'traitors'. The client-king, Agrippa II, and his sister, Berenice, fled Jerusalem to Galilee. In response to the unrest Cestius Gallus, legate or General of the XII *Fulminata* legion, brought his troops from Syria to restore order. The Romans were ambushed whilst still on the march by Jewish rebels at a place called Beth Horon. At this point it should be pointed out that the Roman Army was considered to be the best in the ancient world at that time. A legion in full battle array was very hard to beat, but, if attacked whilst still on the march, they were vulnerable. The news of this defeat shocked Rome.

The Emperor Nero appointed a new general, Titus Flavius Vespasianus, to crush the rebellion. He was more commonly known as Vespasian. He was a brilliant legionary commander and had led the II legion *Augusta* in the conquest of south west Britain in 43 CE. He won a great victory over the British Durotige tribe when he stormed their hill fort now known as Maiden Castle in Dorset. He later became Emperor and had two sons, Titus and Domitian, who both later succeeded him. In 67 CE, Vespasian took two battle seasoned legions, the X *Fretensis* and the V *Macedonia*, and landed at Ptolemais, a port that is now in modern day Libya and marched east to Alexandria. There he was joined by his son, Titus, who brought his legion, XV *Apollinaris*. They were joined by the armies of local allies, including that of Agrippa II. The total force numbered some 60,000 soldiers. Vespasian began his campaign by subjugating Galilee. Many towns surrendered without a fight but some had to be taken by force. By 68 CE Jewish resistance in the north had been crushed and after making Caesarea his headquarters, Vespasian proceeded methodically to clear the

coastal areas. The leaders of the collapsed northern revolt, John of Giscala and Simon Bar Giora, fled to Jerusalem and joined with two groups of Jews, the Zealots and the Sicarii, later to become their leaders. Both groups were fanatical about their resistance to Rome. They executed anyone advocating surrender to Rome. However, both groups wanted to control the city and savage infighting ensued which resulted in many inhabitants being killed.

In 70 CE Titus had taken command of the Judean legions because Vespasian had been elected Emperor and had returned to Rome. Titus laid siege to Jerusalem and surrounded the city with three legions, the *X Fretensis*, the *V Macedonia* and the *XV Apollinaris*. This turned into a stalemate, due to the defence put up by the Zealots and Sicarii, who had now joined forces to fight the Romans. Unable to breach the city's defences, the legions established a permanent camp outside the city, digging a trench around the circumference of its walls and building a wall themselves as high as the city walls around Jerusalem. This was the type of fighting that the Romans excelled in, as they were the masters of siege warfare. Anyone caught in the trench attempting to flee the city would be captured and crucified, and placed in lines on top of the wall facing into the city. It was written by Josephus that sometimes there were nearly five hundred crucifixions occurring in a day.

In the summer of 70 CE Titus led the final assault on the city. The Romans began the attack by assailing the weakest spot which was the third wall. It was built shortly before the siege so it did not have as much time invested in its protection. Towards the end of May they broke through the second wall and shortly after that the first wall. Titus led his troops into the city and savage street fighting took place with the legionaries having to take the city house by house and street by street. No quarter was given to either side and much slaughter was done.

Titus now had Solomon's Temple (now known as Herod's Temple) in sight, but it was being valiantly defended by the Jews seeking to save the place of their faith and worship from falling into Roman hands. Titus knew that if he could take the Temple the defenders would lose heart and surrender. To do this he needed to take the Fortress Antonia that overlooked the Temple compound. Time after time the Roman legionaries were pushed back by the Zealots defending the fort. Titus later led a secret attack and caught the Zealots sleeping and slaughtered them. The Romans could now attack the Temple gates and walls. After a fierce struggle the legionaries managed to reach the gates and walls before setting them on fire. When these fell, the defenders ran to the Temple steps, where they put up a stiff resistance against the Romans, who now charged into the compound. The superior training and weapons of the legions prevailed and the defenders were cut down without mercy. The fire had spread to the Temple itself by this time and the Romans took any Temple treasures they could find before the fire spread. Titus is alleged to have tried to prevent the fire from spreading because he may have

wanted to preserve the building to dedicate it to the Emperor. He had time just to visit the interior, but by this time the fire had spread too quickly and soon the entire building was engulfed in flames. Only the western wall survived. The day the Temple was destroyed was on the Jewish day called Tisha B'Av, the same day on which the first Temple was destroyed. Soon the rest of the city fell to Romans. John of Giscala escaped but later surrendered to King Agrippa's fortress at Jotapata and was sentenced to life imprisonment. Simon Bar Giora escaped into the subterranean passages of the city. By means of stonecutters, he tried to dig away into freedom, but ran out of food before he could finish. He somehow managed to clothe himself in the garments of a Jewish King and rose out of the ground at the very site where the Temple had stood. He was recognised and taken prisoner. Titus was awarded a triumph and paraded through the streets of Rome. Like the kings of other countries that were captured, Simon was displayed in the triumphal procession and strangled to death at the Temple of Jupiter. The treasures taken from the Temple were also displayed in the procession.

Titus became Emperor in 79 CE after the death of Vespasian and ruled for only three years, dying in 81 CE. In 82 CE after the death of Titus, his brother, Domitian, became Emperor and, to honour his brother, he ordered the construction of an arch to commemorate the fall of Jerusalem. This famous Arch of Titus still stands in Rome. It depicts Roman legionaries carrying the Temple of Jerusalem's treasures during Titus's triumphal procession through Rome.

No attempt was made to rebuild the Temple until 363 CE when the Christian Emperor, Flavius Julianus, a nephew of Constantine, allowed the work to commence. The Jews rejoiced at this news and eagerly set to the task. When the foundations of the second Temple were uncovered there were loud explosions and flames shooting up from the subterranean passageways beneath. It is believed that this was the result of noxious gases trapped there being ignited. The Jews believed, however, it to be a sign of God forbidding them to restore the Temple so the project was abandoned. The western wall of the Temple that had remained intact became the site for pilgrimages and prayer for the Jewish people. It became associated with the Western Wall of the Holy of Holies and therefore with the Divine Presence. One part of the wall in particular became the site of worship and mourning. It is called the 'Wailing Wall'. To this day many pilgrims to Jerusalem leave notes – prayers and requests – tucked in between its stones.

In conclusion it can be argued that the destruction of the Temple was necessary for both Nebuchadnezzar and Titus to subdue Judaea. The Jews had been conquered initially by the Assyrians and they were in turn swept away by the Babylonians bringing Judaea under Nebuchadnezzar's rule. Although the people were part of the Babylonian Empire, they were allowed to live in peace under the Judean king, practise their faith and worship God in the Temple but had to pay due obedience to Babylon. When the Jews rebelled, Nebuchadnezzar decided that the only way to suppress

the rebellion was to remove their king and destroy what he believed was the power and symbol of their faith, Solomon's Temple. Once that was done, all fight left the Jews.

**THE FAMILY HISTORY, LIFE AND MASONIC TIMES OF
WILLIAM ARTHUR, 6TH DUKE OF PORTLAND K. G.,
7TH PROVINCIAL GRAND MASTER FOR NOTTINGHAMSHIRE
W. BRO. JOHN TAYLOR P.P.S.G.W. (NOTTINGHAMSHIRE), C. of M.**

At the Annual Meeting of the Provincial Grand Lodge of Nottinghamshire in December 1897 the P. G. M., His Grace the 10th Duke of St. Albans, announced his resignation through ill health. During his 20 year incumbency the number of Lodges in Nottinghamshire had doubled from 9 to 18, and the number of subscribing members had increased from 430 to 807. The Duke died shortly afterwards. Interestingly he had been P. G. M. of Lincolnshire for 16 years before taking over Nottinghamshire.

On Thursday 7th July, 1898, his successor, His Grace The 6th Duke of Portland, was installed as 7th P. G. M. of Nottinghamshire. The Grand Master, M. W. Bro. Edward Prince of Wales, being unable to attend, the Ceremony was performed by R. W. Bro. Lord Henry Cavendish, P. G. M. of Cumberland and Westmorland, half-brother to the Duke. The 6th Duke was to preside over the Province for 35 years, becoming the second longest serving P. G. M., being narrowly beaten by the 3rd P. G. M., Col Thomas Wildman, who held the Office for 37 years from 1823 to 1860 – although his Province had only three Lodges!

A full account of 7th July is given in contemporary records. The Duke, with many important Grand Lodge Officers, travelled from London on the 9.00 am train from St. Pancras. At 12.15 p.m. he was installed at the Albert Hall with a large number of brethren arranged in seniority under their Lodge banners, following which a procession in full Masonic regalia proceeded to the Nottingham General Hospital where the Duke laid the Foundation Stone of a new wing at 1.45p.m. with a silver trowel. The Duke proved the stone level, scattered corn and poured wine and oil on it. All then processed back to the Albert Hall where P. G. L. was closed.

A luncheon banquet followed at the Victoria Hall, Talbot Street, for 450 brethren, which even so was ‘considerably oversubscribed’. Impressive from just eighteen Lodges! Brethren dined in regalia, and instrumental and vocal music accompanied the feast. Many toasts were drunk, that to the new P. G. M. being received ‘with ringing cheers, followed by another to the Duchess, and another to ‘The Young Marquis’, both with more ringing cheers. The inclusive cost was 10/6d (52½p).

The Tyler’s toast concluded the event, with an offertory for the Hospital Extension fund generating 100 guineas, £9,250 equivalent today!

Before going further let us take a very quick look back at the Portland peerage.

James II’s daughter, Mary, married William, Prince of Orange, and, following what became known as ‘The Glorious Revolution’, he was invited to come and take his father-in-law’s place as King William III of England in 1688.

Hans William Bentinck was his closest friend and confidant. Indeed there were rumours of an 'improper' relationship! He had risked his life for the Prince by nursing him through a severe attack of smallpox. As a reward, in 1689, he was created Earl of Portland, Baron Cirencester and Viscount Woodstock. In 1695, he was made a Knight of the Garter and Privy Councillor. He married twice and fathered ten children. That must be enough to satisfy issues of exclusive homosexuality.

Henry, his son, the second Earl, was Governor of Jamaica, and was created Marquis of Titchfield and 1st Duke of Portland in 1716. He had seven children and lost a fortune in 'The South Sea Bubble'. A banana plantation in Jamaica still bears his name.

He died 1726, and was succeeded by his son, William, 2nd Duke, who died in 1762. It was through his marriage to Lady Margaret Harley, granddaughter of the Duke of Newcastle, that the Welbeck estate passed to the family. (She called him 'Sweet William' – they had six children).

He won a wager with the Earl of Oxford that at Welbeck he had a tree broad enough to drive a horse and carriage through. The Greendale Oak was selected and, after a lot of chopping and cutting, a horse and carriage did indeed pass through. The tree died shortly afterwards.

His son, William Henry Bentinck, 3rd Duke was Prime Minister twice. He received his early education at Eton, but later in life declared that he got nothing from the school except a sound flogging. He married Lady Dorothy Cavendish, the only daughter of the 4th Duke of Devonshire, and added 'Cavendish' to his name. They also had six children, and their eldest son, again a William, became the 4th Duke,

He was known as the "Farmer Duke" and "Old Leather Breeches" from his love of agriculture and rural pursuits. Needing a Duchess, he went to Scotland for the purpose. Major-General John Scott of Fife had three daughters, known as "the rich Miss Scott," "the witty Miss Scott," and "the pretty Miss Scott." Ignoring wit and beauty, sensibly the Duke selected Henrietta, "the rich Miss Scott". The marriage produced nine children, almost equalling the family record.

With the Duke's practical knowledge of agriculture he constructed an irrigation system by which he reclaimed thousands of acres of land in Nottinghamshire, formerly rabbit-warrens and swamps, so that they became productive farms and brought him substantial rents. The Duke's flood-dykes, digging out Kings Mill reservoir near Mansfield and diversion of the River Maun for the purposes of drainage, cost him £80,000.

The 4th Duke died at Welbeck on March 27th, 1854, aged 85. His funeral was not attended by the Marquis of Titchfield, his heir, who had fallen out with his father. Nevertheless Lord John Bentinck, the 5th Duke, inherited the enormous estates of the House of Portland. He then became one of the great enigmas of Victorian life.

It was this Duke who designed and had constructed the mysterious underground apartments and tunnels for which the Abbey and its environs

are famous. There were miles of weird passages, one tunnel alone being nearly 1¼ miles in length, stretching towards Worksop, while others ran in various directions.

He built the incredible Underground Ballroom, 160 feet x 60 feet, capable of accommodating 2,000 people, and at its time having the largest unsupported roof in Europe. It was lit from above by means of bulls-eye windows. An enormous sum was spent in labour, excavating solid clay to construct this magnificent room, in which in later years the Provincial Grand Lodge of Nottinghamshire was to meet on two occasions.

The Duke rarely spoke to his attendants; he wrote down on paper what he required and placed it in the letter-box of the door opening into his ante-room. Then he rang a bell. A servant would then come and read what he had written and carry out the order accordingly. On his instructions a roast chicken had to be immediately available at any time of night or day – although he was never known to send for it!

The 5th Duke took no part in public life, never entertained and refused to have any contact with anybody on any pretext whatsoever. He did not like other people and resolved to have as little to do with them as possible! Nevertheless he had a social conscience, sent a shipload of victuals to the Army in the Crimea, and supported 100's of families in North Nottinghamshire through his building works.

For more than 20 years Welbeck was a builder's yard, in the centre of which the Duke lived, relishing the piles of bricks and chaos surrounding him.

He passed away in London in December, 1879 aged 79, was buried in Kensal Green cemetery and had left instructions that his tomb was to be planted round with dense shrubs obscuring it from public view!

He had never married, and his title and fortune passed to the subject of this paper. William John Arthur Charles James Cavendish-Bentinck, became the 6th Duke of Portland on 7th December, 1879.

Born in Scotland near Perth on 28th December, 1857, he was the second cousin of his eccentric predecessor in the title. His mother died giving birth to him, just ten months after her marriage. Five years later his father, a General, was married again, to Augusta. They had four children, the youngest of whom, Ottoline, born in 1873 and thus 16 years younger than the Duke, will appear later in this story.

Remarkably the new Duke had never met his predecessor. All dealings to do with the succession were dealt with by the family solicitor, Mr E. Horsman Bailey, who arrived with a list detailing the fabulous legacy he had inherited – the estates throughout the UK, employees, house servants, shipyards, collieries, railways and shooting moors. At 22 years old he immediately became the most eligible bachelor in England.

When he inherited he was a Lieutenant in the Coldstream Guards. On one occasion he was in charge of an experimental night shooting exercise. The idea was that a flare illuminated a target some 100 yards away. Lt. Cavendish was to walk up to the light and extinguish it. The

soldiers were to give him 30 seconds to get out of the way and then attempt to hit the target. Unfortunately the wind blew the flame out when he was twenty yards away. The order came to 'fire' – he never moved so fast in his life again!

When Duke William came into the title there were too many other engagements for him to attend to without troubling himself with military duties, so he resigned his commission in the army and made his first visit, with his step-mother, Augusta, and 6 year old half-sister Ottoline to Welbeck.

As mentioned, for over 20 years Welbeck had been a building site, inside and out. The place was in a state of chaos. William's first instinct was to close and abandon the house. However his step-mother thought otherwise. A born organizer, she took on the burden of restoration, discovering a vast number of 'treasures' in store. Rare tapestries, wonderful furniture and superb pictures were unearthed and restored. Peculiar discoveries were also made – the 5th Duke had collected snuff boxes and miniature portraits, and possessed a large number of brown wigs and an enormous collection of cream coloured socks. Augusta herself found a green silk purse containing £2,000.

By the summer of 1881 Welbeck was ready to receive visitors. In November that year the Prince of Wales, later King Edward VII, made his first visit, coming from Worksop Station through the tunnels escorted by a troop of Yeomanry!

Augusta was created 'Lady Bolsover' by Disraeli, who years earlier had received a favourable loan from the Portlands to buy himself the Hugendon estate. Lady Bolsover, with her daughter Ottoline, was to reign over Welbeck for ten years.

The Duke followed the traditions of his family and established an expensive racing stud. He was an astonishingly lucky owner! In 1888 he won both the 2,000 Guineas and the Derby with Ayrshire. He followed this success the next year by winning the Derby again with Donovan, who went on to win the St. Leger.

These successes and a long series of other victories resulted in immense winnings. In the 3 years from 1888-1890 his prize money totalled £126,137 – almost £12,000,000 when inflation adjusted to today.

However, his most financially productive horse was St. Simon. It did not run in the Derby as a 3 year old as its original owner died just before the race. The Duke bought it and as a 4 year old St. Simon won the Goodwood, Epsom and Ascot Gold cups – the latter by 20 lengths! The horse won all the 10 races he entered and is considered one of the ten greatest ever racehorses. St. Simon was a huge, dark brown, almost uncontrollable bad tempered horse. Being his groom or jockey was a dangerous job! After winning the Epsom Gold Cup it ran on for a further mile before its jockey, Fred Archer, could get it to stop.

St. Simon was then put to stud, and was hugely successful as a stallion, his offspring winning 18 classic races and 3 Ascot Gold cups. One foal,

Persimmon, won the Derby for the Prince of Wales in 1895. The Duke was able to charge a stud fee of 500 guineas (£50,000). St. Simon served 230 fillies between 1899 and 1907 – a very nice little earner!

All the time that the Duke was paying so much attention to horse-racing it was being asked in Nottinghamshire whether Welbeck would ever see another Duchess of Portland, it having been 45 years since the last one, Henrietta, had died in 1844.

The Duke was 32 years of age in 1889, and his name had been coupled with that of a royal princess, but it seems that he was determined to wed for love. His choice fell upon Winifred, only daughter of Thomas Dallas-Yorke, of Louth. She had also been born near Perth in Scotland and the same Doctor who had delivered the infant Duke also delivered her! Winifred had travelled widely in Europe, was a musician and had met Rubinstein, Paderewski and Edward Greig.

How they met is interesting. Winifred was on a visit in 1888 to Scotland, and, while waiting with her maid on the platform of Carlisle station, she was noticed by the Duke, who was also northward bound for shooting on the moors. He was attracted by ‘the perfection of her appearance, her lofty carriage and the expression of the true gentlewoman on her countenance’.

A few weeks afterwards an introduction took place at the house of a mutual friend, when they spoke of having seen each other on the platform at Carlisle. Although the Duke must have known that he was the most coveted matrimonial prize in England, it is said he was shy at proposing to this daughter of a Lincolnshire squire. He did so, however, for in a few months they were married.

Thomas Dallas-Yorke, father of the bride, had taken part in the Crimean War as an Officer in the 11th Hussars under Lord Cardigan – but missed the charge of the Light Brigade as he was in hospital through a previous injury.

He was so disappointed at missing the massacre he refused to wear the Crimean medal he was eligible for! A brilliant horseman, he continued to hunt with the Southwold hounds until his death. He became known as ‘The Grand Old Man of Lincolnshire’, dying in 1924 aged 98.

A few weeks before the wedding, the Duke’s horse, Donovan, had won the Derby. He was a popular figure, and crowds lined the streets on the wedding morning to catch a glimpse of the happy pair as they drove back from church. The Prince and Princess of Wales attended the ceremony.

There were further rejoicings when they returned to Welbeck. The new Duchess was smiling and approachable, and quickly found her way to the hearts of all.

From the immense sums of money the Duke had won with his Derby victories Winifred prevailed upon him to build almshouses for elderly women at Welbeck. The almshouses, which are called “The Winnings”, have upon them the inscription: ‘These houses were erected by the sixth Duke of Portland at the request of his wife, for the benefit of the poor and to commemorate the success of his race-horses.’

The Duke's engagement and marriage did not go down well with his step-mother. Lady Bolsover had reigned as hostess at Welbeck for ten years and done much to restore the house and gardens and turn the house into one of the great social centres of Europe. However, she was too dignified to 'make a scene' and made a graceful exit to live in London.

A first child was born to the Duke and Duchess in 1890 – Lady Victoria Alexandrina Violet. Queen Victoria acted as her Godmother, holding the baby in her arms. She lived to the age of 104 dying in 1994. The next child was the heir to the Dukedom, William Arthur Henry, Marquis of Titchfield, born March 16th, 1893, and the third, Lord Francis Morven Dallas, born in 1900, inherited his mother's musicality and became a distinguished concert pianist.

For many years in the early part of his tenure, the Duke was involved in an extraordinary story and law suit. It was alleged that a Mr T. C. Druce of Baker Street, London, and the 5th Duke were the same person, that the funeral of Mr Druce in 1864 was artificial and that he did not in fact die until 1879. As 'Mr Druce' the 5th Duke was alleged to have fathered a son by a 'common woman' – who claimed the boy to be the heir to the Dukedom. This fantastic theory was exploded when the relevant coffin was exhumed and Mr Druce's body was found in it.

At Welbeck the Portlands lived in unbelievable style. Set in the heart of the Dukeries, the estate was magnificent. Parkland stretched as far as the eye could see, with herds of deer grazing, and oaks and elms blending into Sherwood Forest. There were 52 acres of pleasure gardens – rose walks, herbaceous borders, vast lawns sweeping down to the lakes, shrubberies with plants from all over the world, and intricately designed formal flower gardens.

The immense kitchen gardens and acres of greenhouses at Welbeck provided a year round supply of exotic flowers, fruit and vegetables. An orchid house rivalled the one at the Royal Botanical Gardens.

The stables, the size of a small village, housed some of the most famous and valuable bloodstock in the country. An enclosed gallop of 400 yards with a fully glazed roof ensured the horses could be exercised in all weathers.

Dairy farms were equipped with the most modern available machinery. The estate had its own fire brigade. This was called into action in October 1900 when a housemaid left an iron on. Considerable damage was done, but gave the opportunity for the Oxford Wing at Welbeck to be improved when it was rebuilt.

Also incorporated into the grounds was an 18 hole golf course and a cricket field. There is a story that one day an important guest arrived at Worksop and had to be brought by taxi to Welbeck. Profuse apologies from the Duke to his visitor – unfortunately he had arrived on the day the footmen were playing cricket against the chauffeurs!

Inside was the Underground Ballroom, miles of subterranean passages, with railway lines and a hydraulic lift system bringing food from the

enormous kitchens. Indoor staff were numbered in their dozens, with a strict hierarchy extending from the Duke's butler down to the lowliest scullery maid.

One evening the Duchess was getting ready for a Grand Ball when the Duke went into her dressing room and sat in an armchair. He immediately screamed and jumped up. He had sat on the points of her diamond tiara, which smashed to bits. The Duke said his 'lower parts' resembled the diamond mines of Kimberley, so full of precious stones was his bottom!

There is a lovely story about the Duke's valet – Boggis. One day the Duke found that his pocket watch had stopped. He is reputed to have said, 'That lazy bugger Boggis. He's too idle to wind up my watch!'

During the day the footmen and valets wore long black tail coats, a dog tooth waistcoat and white bow tie. In the evenings and for formal occasions they would wear the distinctive Welbeck livery: a rich velvet cut-away coat in a deep shade of red, Byron collar and stiff gold braid, a shirt of fine Nottingham lace, ruffled cravat and cuffs, long white silk stockings, highly polished black shoes with silver buckles. A silver wig completed the outfit.

Visitors were frequent at Welbeck. At this time the aristocracy was starting to marry the daughters of rich Americans. Consuelo, Duchess of Manchester, was one such. There is story that when she was visiting Welbeck the Duke walked into her bathroom one day as she was bathing. With tremendous aplomb he said – 'I am so sorry, sir', and withdrew!

These rich young American girls were known as 'The Dollar Princesses'. Their ambitious mothers wanted the glory of a title for them – and the European aristocracy certainly needed their fathers' money!

The best known Dollar Princess is probably Nancy, Lady Astor. When her father in law Lord Astor died, her husband, Waldorf Astor, inherited his title and had to resign his seat in the Commons – Plymouth. Nancy, who was hugely popular in the city, was nominated to take his place. During the election she was canvassing in a rough part of Plymouth, and her husband insisted that she had a sailor to escort her. Knocking on one door a small girl opened it. 'Is your mother in?' asked Nancy. 'No,' the girl said, 'but she told me that if a lady came with a sailor, they should use the room at the top of the stairs and leave 10/-.'

State dinners at Welbeck were frequent – and very formal. If the King was present he would lead the Duchess into the meal, with the Duke escorting Queen Alexandra. Other guests would follow in precise order of their title or rank.

The Ladies were gorgeous, wearing their often very revealing fine gowns. Footmen would serve the meal to the family and guests. On one occasion, distracted by the sight of more bosom than was good for him, a footman lost concentration and a hot potato fell into a Lady's ample cleavage. She shrieked in pain.

The footman, in a panic, plunged his hand into the abyss and removed the potato. There was a horrendous silence. The footman, overcome with

shame at his impetuous act expected instant dismissal, but the Duke, who had seen it happen, fell about with laughter and all was forgiven!

New Years Eve was the biggest night of the year at Welbeck. It almost coincided with the Duke's birthday, and was the occasion for an extravagant and luxurious fancy dress ball. Everything had to be immaculate. Dinner, with the finest silver cutlery, bone china and crystal glasses, was served at 8.00 pm. At 9.30 pm the Ladies withdrew to change into their fancy dress. Dancing – a masked ball – was between 10.30 pm and midnight.

One of the footmen – George Slingsby – was in love with the Duchess. She fitted his idea of a perfect lady, tall and slim, with a regal deportment, a complexion like Dresden china, a smile to melt the heart, never anything but charming and pleasant, full of fun, and loved dancing. George adored her!

He said he would give a year's wages to dance with her. Urged on by his fellow footmen he devised a plan. He went to Worksop and hired a Court Jester's costume and mask. While the dancing was in full swing he changed into it, infiltrated with the guests and invited the Duchess to dance. The band played a valeta, and at its end the Duchess, who was dressed as Nell Gwynne, invited him to continue with a military two-step.

He then bolted to his room, changed back into a footman, and served the champagne at midnight. If he had been caught out he would have faced instant dismissal. However, he got away with it – until he served the Duchess. She said to him, 'Young man, you are an excellent dancer. But don't worry, George ... your secret is safe with me!'

In addition to becoming a prominent figure in Society and Court circles, serving as Mistress of the Robes to Queen Alexandra, the Duchess Winifred became a much loved figure in Nottinghamshire life. Keenly interested in both human and animal welfare she was regarded as an actual Lady Bountiful.

In 1891 she became the first, and longest serving, President of the Society for the Protection of Birds, obtaining a Royal Charter for the Society. She was also active on behalf of the R. S. P. C. A., serving as Vice-President for many years. During the First World War she was a prime mover in establishing temporary hospitals, including one at Trent Bridge cricket ground.

Orthopaedic surgery owed much to her. She was made an Honorary Fellow of the British Orthopaedic Association, who held their meetings at Welbeck regularly. In 1929 she persuaded the Duke to donate land on which was built Harlow Wood Orthopaedic Hospital, just outside Mansfield. She also supported a home for crippled children at Gringley-on-the-Hill in North Nottinghamshire.

She was also interested in the welfare of local miners, paying for medical treatment when necessary, and organizing cooking and sewing classes for their daughters. Her kindness and generosity towards miners injured or disabled in pit accidents became legendary – to such an extent

that the Nottinghamshire Miners Welfare Association petitioned King George V to honour her, describing her as 'that Angel, our Duchess'. On their recommendation she was created a Dame of the British Empire in 1935.

After the war she saw that further help was needed for disabled people, particularly in training them to overcome their problems, master new trades and get back into paid employment.

Despite post-war problems with supplies, undaunted by difficulties, undisturbed by obstructions and undeterred by officialdom and rules, the Duchess was a prime mover in establishing Portland Training College just outside Mansfield, which continues to do wonderful work to this day rehabilitating people with disabilities.

One of her last public appearances was at Portland College in 1950, when the then Princess Elizabeth laid the Foundation Stone, the Welbeck estate having given the land on which it was built. The Chapel at Portland was dedicated to her and round the roof is written 'Except the Lord build the house, their labour is lost that built it'.

Winifred, 6th Duchess, a remarkable Lady much loved and respected, outlived the Duke by twelve years, dying in 1954 aged 90.

Now let us look at the Duke as a Freemason.

The Duke was initiated into Freemasonry in United Service Lodge, No. 1629, on 14th July, 1880. In 1898 he joined both the Household Brigade Lodge, No. 2614, and Royal Alpha Lodge, No. 16. In 1892, he was appointed Senior Grand Warden in Grand Lodge. The Grand Master, the Prince of Wales, said when making the appointment, 'The Duke has not taken a very active part in the affairs of Masonry, no doubt owing to the multiplicity of his public engagements.'

The G. M. further stated that the Duke was a Member of several Lodges in London, 'and if I remember rightly not so very long ago was affiliated to a Lodge in North Britain.' This rather condescending remark – an early manifestation of the Watford Gap syndrome – referred to the Duke joining Forest Lodge, No. 1852, in Mansfield, which he did as a Joining Member in April 1887, paying a £2 guinea fee. The Duke continued as a subscribing member of Forest Lodge for 52 years paying £3.3.0 per year, eventually resigning in 1939.

As outlined earlier, he was installed as P. G. M. for Nottinghamshire in 1898.

Provincial Grand Lodge met twice each year in those days, in different venues. The summer of 1899 saw Pelham Lodge entertaining members to luncheon in the Town Hall, Worksop. In the afternoon the P. G. M. and the Duchess invited all subscribing members to a Garden Party at Welbeck Abbey, each invitation including two ladies. Over 900 enjoyed the hospitality offered.

Summer 1900 saw the Provincial meeting held in Retford, hosted by Vernon Lodge, No. 1802, at which a special resolution congratulating the P. G. M. on the award of the Garter was passed unanimously.

In 1903 the Duke appointed and installed W. Bro. Rev. H. T. Hayman, P. P. G. Chap., as his Deputy P. G. M. This proved a masterstroke. Inevitably much routine activity was passed by the Duke to his Deputy, who served for 30 years in that role with great distinction.

A 'Highly Important' letter from Grand Lodge was read at the Summer Meeting of P. G. L. in 1902. 'It has been brought to our attention that wine has been introduced into the Temple at the Installation of a Master to drink his health. Such a practice is contrary to that feeling which holds the Lodge a sacred place. The appropriate occasion to show such courtesy to the Master is at the Installation Banquet.'

1907 was the heyday of Edwardian England. The summer meeting of P. G. L. was held in the Underground Ballroom at Welbeck, the furniture having been provided for the occasion by Pelham Lodge. The business of the meeting was quickly dispatched and the Brethren and their Ladies, numbering nearly 1900, were entertained by the P. G. M. at a Garden Party in the grounds of Welbeck, 'the weather, surroundings and arrangements being alike and perfect!'

August 1st, 1909, saw what was to be the last time P. G. L. met at Welbeck, again as guests of the Duke, when he thanked the Province for the extraordinary generous response the Brethren had made to the R. M. B. I. Festival, the sum subscribed – £31,105 (2009 – £2.77m) being at that time a record.

The following year – 1914 – marked the Silver Wedding of the P. G. M. and the Duchess. Every Brother was invited to contribute a small amount, and on the anniversary a beautiful Charles II Cup was presented, being particularly appreciated by the Duke and Duchess.

To celebrate his Silver Wedding the Duke created and gave three recreation grounds 'Titchfield Parks' – at Kirkby, Mansfield Woodhouse and Mansfield.

On this happy domestic note the curtain fell on the halcyon days that preceded the Great War. In the following four years Welbeck would change for ever. One of the Duke's first decisions was to close his wine cellars for the duration of the war – supporting King George V who had done the same at Buckingham Palace & Windsor. Other Great Houses followed. One Guest observed that he hated the melancholy sound of the Butler droning over the words 'Orangeade or cold water, Sir?'

Shortly afterwards the Marquis of Titchfield went to France with the Royal Horse Guards and was one of only two officers of that regiment who survived the war. He was heavily involved in the trenches on the Somme and in the heavy fighting at Ypres. The Marquis experienced severe shell shock and left the Army having served with great gallantry.

The tone of the Duke's address to P. G. L. changed over the next few years. The naïve optimism of 1914 was gone a year later, when he started, 'Unfortunately our hopes have not been realized.' By 1916 the magnitude of the task was becoming apparent: 'We still find ourselves engaged in the most stupendous struggle ever known in the history of mankind.' In

December, 1917 'We continue to meet under the shadow of this terrible war.'

The legendary Albert Ball VC DSO was the son of a Nottingham Mason. It is reported that one day in France, while asleep after a night attack, Ball was told that a German fighter ace was in the air. He got out of bed in his pyjamas, jumped into his plane, shot down his opponent, landed and went back to bed! Sadly he himself was shot down and killed shortly afterwards.

Finally, in December 1918, the P. G. M. was able to say, 'What a joy it is to hold our meeting when the struggles of the past four years have terminated in complete victory. At last our valiant troops, with the assistance of the GAOTU, have vindicated the principles of justice and humanity which are so dear to every Freemason.'

Nine Masons and 51 sons of Masons in the Province made the supreme sacrifice and a memorial service was held in St. Mary's Church, Nottingham, on one of the worst days of a bitter winter, snow and hail causing the abandonment of the wearing of regalia in the formal procession. A congregation of 500 took part, enlivened by the music of the City Police Band, and closing with the Dead March and the Last Post. The Duke, remarkably, was unable to attend due to petrol rationing.

There was little Masonic activity during the war, with only two new Lodges consecrated. However, in 1915 it was announced that Grand Lodge had raised the status of the Director of Ceremonies, who was henceforth to rank above the Deacons!

To celebrate the bi-centenary of Grand Lodge in 1917 the Duke was authorized to appoint five additional brethren to Provincial Grand rank. He appointed Brethren whose sons had made the Great Sacrifice.

To celebrate the peace, the Duke led a Special Meeting of P. G. L. in the Town Hall, Mansfield, on August 1st, 1919, and exceptional promotions were given 'to five earnest and sincere freemasons who had fought most gallantly for King and Country'.

Ten Lodges were consecrated in those heady early days of peace, all but one by the indefatigable Canon Hayman. The odd one was the United Service Lodge, No. 4068, consecrated by the Pro. G. M., M. W. Bro. the Lord Ampthill. Canon Hayman was the first W. M., with the Duke himself as its first I. P. M.

In December 1910 the Duke presided at the Provincial A. G. M. and there came the first reference to the need for a larger Masonic Hall in Nottingham, with a sub-committee appointed to 'go thoroughly into the matter'.

Eventually, in 1913, an objection by a leaseholder in Belgrave Square being overcome, it was resolved to purchase freehold premises in Chaucer Street for a new Hall. £200 was placed to the credit of the committee for any special expenditure incurred. All was going well to raise the necessary funds when, with the outbreak of the Great War, 'it was deemed politic to defer this undertaking to more propitious times.'

The December 1924 Provincial A. G. M. brought the long awaited decision to proceed with the building of an entirely new Masonic Hall in Goldsmith Street as it had been decided impossible to extend the original satisfactorily. This was to be built before the old was demolished. The total sum required was £60,000 and it was not felt prudent to proceed until one third of that amount had been subscribed by the brethren.

By December 1926 the total had crept up to £17,250. In December 1928 the P. G. M. laid the Foundation Stone, being presented with a gold trowel by the Architect and an ivory maul (both in the Goldsmith Street museum). Eventually on July 30th, 1931, the new Hall was officially opened by V. W. Bro. Sir P. Colville-Smith, the Grand Secretary, in the presence of the P. G. M. and his Deputy, W. Bro. Canon Hayman, who acted as Chaplain. Amongst those present was W. Bro. Alenson, at 90 the oldest living Mason in the Province, who 50 years earlier had witnessed the dedication of the previous hall in 1881.

Memorial stones continued to be laid at the New Retford Hospital, at the Parochial Hall, Mansfield, at a Memorial Chapel in Stapleford and a Hall in Gedling, and two years later at the Newark Nurses' Home, and St. Michael's Church Hall, Sutton in Ashfield, all with full Masonic regalia being worn in public.

On 7th July, 1923, the Duke completed 25 years as P. G. M., the Brethren presenting the portrait of him in his Garter Robes which hangs on the main staircase at Goldsmith Street.

The Duke presided over 2 Provincial Festivals: in 1909 as mentioned and again for the R. M. B. I. in 1930, when a special train was run by the L. M. S. from Mansfield and Nottingham. Some 900 brethren and their ladies supported the Duke and Duchess and approximately 1050 dined at the Connaught Rooms. The total amount subscribed was £72,324 – approximately £600 per Lodge. (2009 = £3.76m). This is virtually the same as the Province of Nottinghamshire raised in 2007!

The 1930 Festival proved to be the finale of the Duke's long tenure of office. He announced his resignation at the A. G. M. in December 1932, saying, 'When a man has reached his allotted span – 70 years – it is up to him to make way for a younger man.' He assured the Brethren that his time spent as P. G. M. was amongst the most pleasant experiences of his long life, and was proud to remind them that since he took office eighteen Lodges had grown to 49, and 900 brethren to almost 3,000.

He presented to the Province all the Masonic mementoes he had received over the years. His loyal Deputy for almost 30 years, W. Bro. Canon Hayman, expressed deep regret at the surprising news and paid an eloquent tribute to his kindness and inspiring leadership.

It is slightly ironic that the Duke was not, in fact, succeeded by a younger man. W. Bro. Canon Rev. H. T. Hayman, took on the Office in his 80th year. In May 1940, the Duke, as P. P. G. M., unveiled a bust of his old friend and colleague which still stands at Goldsmith Street. Although a sick man, W. Bro. Canon Hayman continued in Office until his death in 1941.

Researching my subject, although surrounded all his adult life by the most beautiful and desirable ladies in Europe, and a man of exceptional wealth, I found no hint of 'scandal' in his life – until he was in his 70's.

In 1931, when the Duke was 74, he suffered a double blow. His lifelong friend, George Baker-Carr, died. He had lived at Welbeck for 30 years and had spent an idyllic life, either shooting or riding out with the Duke every morning, carriage driving with the Duchess in the afternoon, and dancing with their daughter most evenings. The Duke was inconsolable.

The same year Henry, his half-brother, with whom he was also close, died of congestion of the lungs. With these two pillars of his life suddenly gone, the Duke turned to his half-sister, Ottoline Morrell, for comfort and reassuring love.

Ottoline Morrell is a subject in herself! She was extremely well connected – her first cousin was the late Queen Mother. A Bohemian, who, although she could not really afford to, befriended the Bloomsbury Group, artists and writers of the time, including Virginia Wolff, Siegfried Sassoon, Augustus John, Lytton Strachey, and D. H. Lawrence.

Not a beautiful or pretty woman, she is best described as 'striking', being six feet tall with flaming red hair, splendour of nose and jaw, turquoise eyes and an odd, horse-like face. Her clothes as brilliant as pantomime costumes and amazing flamboyant hats made her look both sexy and grotesque. She was bisexual and had many, often unhappy, affairs. The death, in her arms, of 'Tiger', a 22 year old stonemason and her 'toy-boy' apparently inspired D. H. Lawrence to write 'Lady Chatterley's Lover'.

The Duke had criticized her lifestyle and her friends, but there seems little doubt that towards the end of his life he fell in love with her. She was 58, he was 74. He lavished gifts on her, arranged 'outings' and 'treats' and integrated himself into her friends, whom he had previously despised. They wrote to each other every day.

It seems the relationship became sexual, perhaps from 1935, as Ottoline recorded in her diary how uncomfortable she felt in the company of the Duchess when visiting Welbeck, her 'nightmares' about her situation, her 'revulsion about the poor dear's amorousness' and how 'I am caught in a trap': a strange and disturbing love affair!

Ottoline died on 21st April, 1938, aged 65. She was buried at Welbeck. The Duke was devastated by her death, went to his room and stayed there for three days.

An old man in his late 70's, the Duke lived quietly during the last years of his life. He died at Welbeck on Easter Monday, 26th April, 1943. His funeral was held at Holbeck, where he was buried, with a Memorial service in St. Mary's, Nottingham, a few days later conducted by the Bishop of Southwell, Rt. Rev. Russell Barry.

At his death he was the senior Past Grand Warden of Grand Lodge, holding the rank for 51 years.

To summarise: During his long 32 year reign as P. G. M. undoubtedly tremendous Masonic progress was made in Nottinghamshire. 31 new

Lodges were consecrated – 29 are still going strong! – and 2,100 new brethren joined the Craft. The Duke regularly presided over Provincial Grand Lodge and appeared in public as a Freemason many times in connection with laying foundation stones and the like. This Masonic Hall was built and opened during his time as P. G. M.

There are four elements, I believe, necessary for an interesting talk, the aristocracy, mystery, religion and sex. I have so far dealt with three. The aristocracy in some detail, sex has been mentioned and I sneaked in religion by bringing in the Bishop of Southwell. This leaves ‘mystery’, and there is a mystery surrounding the 7th P. G. M. for Nottinghamshire. During his long 34 year reign over the Province did he ever attend an ‘ordinary’ Lodge meeting?

He had Lodges named after his family – Welbeck, No. 2890, Marquis of Titchfield, No. 3550, and Duchess of Portland, No. 3570. He did not consecrate any of them. He was a Founder Member of United Service Lodge, No. 4068, and of the London Nottinghamshire Lodge, No. 5133. Enquiries drew a blank there also. He was a Member of Forest Lodge for 52 years and paid his £3.3.0 membership faithfully each year – but research by the P. P. G. M. cannot find him ever attending.

In 34 years, with eventually 50 Lodges in his Province to visit, several experts on the case could not find any record of him ever attending one! We had drawn a complete blank. Until February 2010, that is, when I visited St. John’s Lodge, No. 8972, in Newark.

Bro. Chas Black, the Curator of the Newark Museum and Archives, came up to me as we were leaving the Lodge. He said he thought that the Duke’s son, the Marquis of Titchfield, then the MP for Newark, had been initiated in Newton Lodge, No. 1661. We dived into the store room with all the old records and found the Newton declaration book. Bro Black was right. The Marquis of Titchfield had signed the book, paid his dues and was initiated on April 2nd, 1923.

Cracked it! Surely, as P. G. M., the Duke would have attended the initiation of his eldest son & heir? Delaying our supper, digging to the back of a cupboard Bro. Black found the dust covered Newton Lodge minute book for the 1920’s. We searched with racing hearts for 2nd April, 1923, and there, recorded, was a full list of members and the many guests present. It did not include the Duke!

Brethren – we still cannot find a single example of the 7th P. G. M. attending a Lodge in his Province. Nowadays it is almost impossible to attend a Lodge without the present or Past P. G. M. being present! However, their predecessor – the 6th Duke and 7th P. G. M. – had other ideas!

And just for the record, the Marquis of Titchfield is never recorded as attending Newton Lodge again!

A HISTORY OF MARK MASONRY IN LEICESTERSHIRE – SOME FURTHER POINTS

**W. BRO. AUBREY NEWMAN P. A. G. D. C. (CRAFT),
P. P. G. J. W. (MARK)**

It was some four years ago that Mark Masons celebrated the 150th anniversary of the creation of Mark Grand Lodge and two years ago there was the celebration of the 150th anniversary of the warranting of this Provincial Grand Lodge. This is, however, not a rehash of that lecture on that occasion which was delivered at a special meeting of P. G. L. Rather, there are certain additional points to be drawn to your attention.

The Mark Degree has two very distinct origins. One can be found in the circumstances in Craft Freemasonry in the middle of the nineteenth century. It may not be generally realised, but Mark Masons are in some way representatives of a great convulsion which was taking place in Freemasonry some 160 years ago.¹

Arguments were developing between the great men who controlled the central organisation of English Freemasonry and many of those who represented not so much the ordinary rank and file of Freemasonry as the second or third echelons in the Craft. There was a feeling that those at the top were inefficient, dictatorial, and not always conducting affairs for the general benefit of Freemasonry. It was at this stage that there blew up an agitation over the Mark Degree, and whether or not it could be accepted under the aegis of United Grand Lodge.

The second stream of origin relates to the extent to which prior to the Union of the two Grand Lodges in 1813 something like the Mark Degree was being worked in many Craft Lodges. At the Union, however, it was declared that regular Masonry consists of the three main Craft Degrees plus some recognition that Chapter was somehow associated with those Degrees. Notwithstanding that ruling some Craft Lodges continued to award the Mark Degree to their members, while other Lodges declared themselves exclusively concerned with awarding the Mark Degree. Parallel with this were the Grand Lodges of Scotland and Ireland who were awarding the Degree to all those who requested it. Numbers of English Freemasons sought to be advanced in the Degree, either in these old Lodges or by direct application to Scotland. So there was a right royal confusion, and when a Mark Lodge was set up in London claiming to be operating under a Scottish warrant there opened up even more opportunities for argument and dissension. There were among the dissidents in Grand Lodge who turned to the Mark Degree as a means of expressing their discontent. It is also possible to argue that after the

¹ See my Prestonian Lecture, 'The Contribution of the Provinces to the Development of English Freemasonry' 2003

creation of a Grand Lodge of Mark Masons its growth in the Provinces can be seen as a middle class or even working class reaction to an aristocratic domination of the central direction of the Craft².

It was stated above that even after the Union of 1813 there were a number of independent Lodges that continued awarding the Mark Degree. Amongst them was Newstead Lodge, T.I., in Nottingham. Indeed not only did it award the Degree but it also established daughter Lodges in various provincial centres, such as in Birmingham. It is at this stage that there appears that prominent Leicester Mason, William Kelly. Kelly decided that he too wanted to become a Mark Mason, and to this end he and several of his friends went to Newstead Lodge and were advanced to the Degree. It is here that the story becomes very interesting, for, instead of then securing the creation by Newstead Lodge of a new daughter Mark Lodge in Leicester, Kelly turned to London. Dates are crucial. Kelly was advanced on 2nd February, 1858, in a Lodge that did not accept the authority of Mark Grand Lodge and was not recognised by that Grand Lodge as a Mark Lodge. The warrants from Mark Grand Lodge for two new Mark Lodges in Leicester, Fowke, No. 19, and Howe, No. 21, Mark Lodges, were dated 26th April, 1858; Kelly was appointed as Provincial Grand Master of Leicester and his patent as Provincial Grand Master is dated 23rd June, 1858; and Kelly's certificate as a Mark Mason is dated 14th August 1858. The certificate states that he having proved that he was advanced in February (note in a Lodge that was still not recognised) he had joined Fowke Mark Lodge. To add to all these irregularities it should be added that, although Kelly had been stated in this certificate as having joined Fowke Mark Lodge, it was not until September 1858 that the first circular was issued calling for a meeting of that Lodge. It is fair to say that all these circumstances were all highly irregular, but it shows how keen London was to secure the support of a man like Kelly with his high local standing – he was at this time already Deputy Provincial Grand Master in the Craft and virtually Deputy Grand Superintendent in the Chapter.³

The local history of Mark Masonry thereafter is the story of Kelly's mastery. He went from strength to irregular strength. Apart from the creation of Lodges in Leicestershire itself, a new Lodge was created in Northamptonshire and was placed under his surveillance, and another new Lodge was similarly created in Derbyshire; Kelly proceeded to declare himself P. G. M. of the new Province of Leicester, Derby, and Northants. When he gave permission for one of the Leicester Lodges to meet in Oakham he announced the existence of a Province of Leicester, Derby, Northamptonshire, and Rutland. He even had Provincial regalia created for this province of his, even though his patent shows clearly enough that

2 See Andrew Prescott, *Marking Well* 2006

3 His certificates are preserved in the Provincial Museum and Library, Freemasons' Hall, Leicester

its regular renewals were for the P. G. M. for Leicester only. At that stage the Patents had a validity only for three years; Kelly's patent was regularly extended until by 1894 – the year of his death – he was by far the longest serving Provincial Grand Master in the Degree. No one else came anywhere near his thirty-six years. He was truly a remarkable man, and without his efforts it is clear that there would have been virtually no Masonry in this Province.

His death, however, gave London an opportunity of tidying up the affairs of the Province and preventing the emergence of a further figure of pre-eminence. The first step was to dissolve this over-mighty Province, and indeed the resolution in Grand Lodge announcing the official dissolution of the Province was the only occasion when Mark Grand Lodge had recognised officially the existence of this Province of Leicester, Derby, Northamptonshire, and Rutland. The next step was to appoint a suitable P. G. M. as Kelly's successor. The Province had long been accustomed to making a formal election and recommendation of its P. G. M. – albeit it was always of Kelly, despite his occasional vague disclaimers of wanting to continue to serve. Now, however, the Lodges were informed that they were to have no say, and despite what can only be described as mutiny in the ranks, to some extent inspired by the Deputy P. G. M., London imposed its own candidate. This was the Earl of Euston, the Pro-Grand Master of the Mark Degree and the holder of very many high offices in a number of other degrees. In the Craft he was P. G. M. of Northants and Hunts, in the Royal Arch he was Grand Superintendent of Northants and Hunts. However, he was also Pro Grand Master of the United Orders of the Temple; Grand Sovereign of the Red Cross of Constantine; Grand Master of the Allied Masonic Degrees; Grand Master of Royal and Select Masters; and Provincial Grand Master of the Royal Order of Scotland. At the same time that he became P. G. M. of the Mark Province of Leicester and Rutland he was also created P. G. M. of the new Mark Province of Northants, Huntingdon and Bedford. His connections with Leicester were not very profound. He had, it is true, served as Master of the Northants Mark Lodge which had been placed under Kelly's control, and he had also served for one year as Senior Warden of Kelly's Province, but these links with Leicester were really minimal. Although he certainly regularly attended meetings of Provincial Grand Lodge – and even presented a new banner to the Province – he was clearly unable to devote the same attention to the Province as had been shown by his predecessor.

In dealing with Lord Euston there are, however, a number of non-Masonic problems. His marriage was highly irregular. As the heir to the Duke of Grafton and to the Grafton estates he would normally have been expected to contract some spectacular alliance with some equally noble family. The official record of the Peerage⁴ records his marriage in 1871 to

4 See G.E.C., *Complete Peerage* sub GRAFTON

Kate Walsh Smith, widow, of the Variety Theatre and that they separated in 1878. A footnote to that declares that, during divorce proceedings in 1884, it became clear that she had gone through the form of marriage in 1863 in Glasgow with a person (a commercial traveller) who was still alive at the time of her (1871) marriage, but that he had a wife still living who had not died until 1867. Accordingly Kate Walsh's marriage with him was invalid, while that with Lord Euston was good.

There was a further scandal associated with him, the Cleveland Street affair. A homosexual male brothel in Cleveland Street involving Post Office messenger boys was discovered by the police. It was rumoured that one of the brothel's clients was Prince Albert Victor, the eldest son of the Prince of Wales and second in line to the throne. The government was accused of covering up the scandal to protect the names of any aristocratic patrons. One of the named clients was Lord Arthur Somerset, younger son of the Duke of Beaufort, and equerry to the Prince of Wales. He and the brothel keeper fled overseas before any prosecution could be brought. The matter was eventually reported in a North London newspaper and Euston immediately filed a case for libel. At the trial, Euston admitted that when walking along Piccadilly a tout had given him a card which read "Poses plastiques, 19 Cleveland Street". Euston testified that he went to the house believing Poses plastiques meant a display of female nudes. He paid a sovereign to get in, but, upon, entering said that he was appalled to discover the "improper" nature of the place and immediately left. The defence witnesses contradicted each other, and could not describe Euston accurately. Euston was awarded damages.

He was, as stated, a dutiful P. G. M. for Leicester and Rutland and when he died in 1912 the expressions of regret were certainly deep and sincere. It must certainly be confessed that none of his successors can be described as being as colourful as Lord Euston.

In looking at the Mark Degree in this Province the question must be asked, how has the Degree developed in the course of the century after Euston's death? In terms of the numbers of individual members there has been a steady increase. In 1895 there had been 168 Mark Masons, 1910 there were 205. In 1925 there were 356 and in 1940 408. In 1955 there were 631 and in 1965 there were 675. Thereafter the numbers apparently show a decline, but this is largely a result of the discounting of multiple memberships. By 2007 the numbers had reached 639

In terms of the number of Lodges, in 1895 after Kelly's death and the consequent re-organisation there were 4 Mark Lodges in the Province; thereafter the various P. G. Ms. up to the end of the Second World War added one Lodge each. In the years after the war, a period which saw a considerable expansion in virtually every aspect of Freemasonry, five Lodges were founded, and the immediate P. P. G. M. (R. W. Bro. Michael Herbert) and the present P. G. M (R. W. Bro. Tony Morris) have between them added a further four.

The degree has given depth to the practice of Freemasonry in all its forms within the Province. It is a worthy component in the complete

structure, and that when the second volume of the history of Freemasonry in this Province is completed and published there will be many more, outside this degree, who will also come to recognise its value.

(The original article, 'The Mark Province of Leicestershire and Rutland – A Sesquicentennial Lecture', is published in *The Lodge of Research Transactions for 2008* – Editor.)

THE KNIGHTS OF COLUMBUS AND THE KNIGHTS OF ST. COLUMBA.

THE INFLUENCE OF FREEMASONRY

W. BRO. THE REV. DAVID E. BENNETT, P. P. S. G. W.,
PR. G. CHAP. (NOTTINGHAMSHIRE)

This lecture was initially delivered as my inaugural lecture to Nottingham Lodge of Installed Masters, No. 3595, so Goldsmith Street library was my first port of call and I began my research by reviewing all the lectures that had been delivered since 1912. On discovering no information, I then determined to seek other sources and eventually I succeeded in gathering information from North America, South Africa, Scotland and surprisingly, depending on your acquaintance with modern technology – The Internet.

We probably all remember that in the past there existed a body called the Catholic Truth Society, which wrote pamphlets on the incompatibility of Freemasonry and Catholicism, but, as we are all aware, the present situation differs somewhat. Pope John Paul II granted permission for Roman Catholic Bishops to allow members of their Diocese to become Masons if they so wished.

By the 1880s eight Popes had condemned Freemasonry, and in 1884 Pope Leo XIII issued his encyclical “*Humanum Genus*”. He equated Masonry with subversion of Church and State, and condemned it for its rejection of Christian revelation and also for its credo that all religions were equal. Then the Canon Law, promulgated in 1917, provided in Canon 2335 that *ipso facto* excommunication is incurred by those who enrol in Masonry, or in other associations of the same sort, which plot against the Church or the legitimate civil authorities. Since the early part of this century Freemasonry has attempted to gain the support of the Roman Catholic Church and there has always been tacit support from some Jesuits. In 1975 a Masonic Lodge in Brazil asked Cardinal Vilela, the Roman Catholic Primate of Brazil, to celebrate High Mass for them to mark the 40th anniversary of their Lodge. This he did and was the first Roman Catholic to be awarded the Masonic title of ‘Great Benefactor’.

Mystical and ritualistic associations have always been a part of human nature. Fraternities have been found even during the ancient Egyptian era. When America was first colonised, the early settlers took their organizations with them. These associations were mainly places for social activities and for transmitting and presenting their culture. Roman Catholics, for the aforesaid reasons, lacked the opportunity to meet in a similar fraternal way.

This situation was to change when Fr. Michael McGivney of Connecticut, in 1882, called together a group of men and they founded a group with the following aims firstly to help Catholic men remain steadfast in their faith; secondly to promote closer ties of fraternity amongst them; and thirdly to set up a system of insurance so that widows and children of members who died would not find themselves in financial straits.

The founders chose the name of their new group. It was to be the 'Knights of Columbus', so named after Christopher Columbus, the Roman Catholic discoverer of America. They called themselves 'knights' to emphasize the ideals of spirituality and service to church, country and fellow men. This group has now grown into an international body of more than 1.5 million Roman Catholic men devoted to Charity, Unity, Fraternity and Patriotism. Almost immediately after the incorporation of the Knights of Columbus, Fr. McGivney wrote a letter to all the clergy in his diocese stating, 'Our primary object is to prevent our people from entering secret societies by offering the same if not better advantages to our members.'

The Knights of Columbus is now a respected body in America and all over the world. Fr. McGivney, the founder, died at the age of 38 and since then his admirers have tried to have him declared a saint. Pope John Paul started negotiations with this end in view. The document sent to the Pope putting forward his canonization included the words, 'I believe he was especially saintly. He instinctively understood the social teaching of the Church. His deep concern for the welfare of widows and the needy was reflected in his priestly heart and is seen today in the enormous growth of the Knights of Columbus.'

If Fr. McGivney is canonized, he will be the first parish priest to be declared a saint in the United States. In the 1930's religious tensions in Mexico erupted and the Knights and the Roman Catholic Church were banned. Several priest members of the Order were martyred during this time. Six of them were beatified in 1992.

Today Columbianism tries to fight the increasing secularism of society and is committed to pro-life ideals, such as anti-abortion. There is also an encouragement for Knights to become priests, and should a Knight die, the widow and children receive financial aid in the form of educational scholarships and loans. In fact, recent years have been marked by an increased emphasis on family life with spouses being able to wear the Order's emblems as jewellery and the children being allowed to wear the badges. This forward looking attitude is commended but so is also the respect they have accorded to the past, by endowing a chair in American History at the University of Washington. They recognize that the past provides the building blocks for the future, and these days faith in the future is a distinctive characteristic of Columbianism.

Recently they have formed the Columbian Squires, an organization for young men of 12-18 with the goals of spiritual, cultural, civic, social and physical improvement of its members. Charity is an important aspect of Columbianism, and the Knights contribute 106 million dollars each year to their fund. Apart from giving financially, during the last year of records, they made over 6 million visits to the sick and bereaved, and a third of a million of them gave blood as donors. Also during that year the total voluntary work recorded by the Knights amounted to over 49 million hours. Financially the Knights also support a thousand scout groups, various baseball and football teams and girl guides. The Vatican's TV satellite,

which brings Papal ceremonies to a world wide audience, was another gift from the Knights and has been much appreciated, as has their support for the Pope's personal charity. In recent years they have contributed over 24 million dollars to his charities. The Knights of Columbus has grown steadily since 1882 because of its firm structure. The society is governed by a Supreme Council. There are 61 state councils and various smaller councils who form themselves into districts and chapters. In 1966 the Knights found that some of their grandiose schemes were costing more than their charity could afford, so various schemes were suggested, and in the end a Knights' raffle was set up. Since its beginning it has raised over 300,000 dollars. One of these charitable schemes funded by the Knights is the Knight of Columbus Mental Retardation foundation. This charity provides sheltered workshops, diagnostic clinics, transportation services, special education needs and recreation activities, and each year 250 special needs people of all ages are given a holiday. Since 1903 the Knights have run their own insurance company, with its motto: 'For Brother Knights by Brother Knights'. It also runs residential homes for ex-criminals. The aim of this project is to bring out the best in each individual, by expecting from each person, through the services offered, enhancement of their skills, abilities and responsibility to self and others.

The ritual of the Knights of Columbus has proved much more difficult to research. Being a relatively new organization, ritual books are renewed very frequently so I can only talk about the development of ritual, which appears to be simplified each year. Membership is, of course, restricted to Roman Catholics and the first charter that was ever issued was to a Council with the name of San Salvador, the island on which Christopher Columbus landed in 1492.

The emblem of the Order incorporates a shield mounted upon a formee cross. The shield is associated with a medieval knight, and the formee cross is an artistic representation of the cross of Christ. Mounted on the shield are three objects: a fasces standing vertically and, crossed behind it, an anchor and a dagger or short sword. The fasces since Roman days has been symbolic of authority. The anchor is the mariners' symbol for Columbus and the short sword is the weapon of the Knight when engaged in an errand of mercy. At its centenary celebrations, the Pope exhorted the Knights to keep Christian fraternity for their shield, truth for their sword, and, for their banner, peace springing from sacrifice.

To emphasize its religious connections from the beginning, all apostolic delegates, cardinals, and archbishops are *ex officio* members of the order. All priests may join the order without examination, but have to pay their subscriptions. Any male Roman Catholic over the age of 18 is allowed to join as long as he communicated at Easter Mass the previous year, and his application form has been countersigned by his Parish priest. The Knights issue insurance policies to each new initiate, who have to meet the requirements of a physical examination by a Knight doctor. This insurance matures at the age of 60, and the sum payable depends on the age of the Knight at his initiation.

From the beginning there were three degrees, and in 1900 a fourth degree was added. Every applicant must take the first degree before he can be considered a member of the Knights of Columbus. Once he has taken his first degree, he becomes a member in good standing in the Order. Then to reach full knighthood, members must take the second and third degrees. Members must have taken the third degree to be elected Council Officers or to enter the fourth degree. Fourth degrees are obtained by third degree members of several councils within an extended geographical area. Fourth degree members are visible by their colourful capes and regalia.

In 1908 a side degree was added called the Order of Alhambra. The traditional officers for all degrees are the Grand Knight, Chaplain, Past Grand Knight, Grand Chancellor, Captain of the Guard, Secretary, Treasurer, Inner and Outer Guard. From what I gather, their Lodges appear much larger than ours. Officers are elected each year, and there is no automatic progression. The exception is the Chaplain, who is the Parish priest. In one of the ritual books I discovered the following: 'nothing so deters members from constant attendance, as long tiresome sessions.' Could this phrase be endorsed by any here, I wonder? Regalia seems similar to ours and balloting for members is once again similar, white balls elect, black ball reject and errors may be corrected by re-balloting.

Traditionally the Grand Knight opens the Lodge with one rap of the gavel. He states that all persons not qualified to remain will now retire and once the visitors leave, the Knights put on their regalia. In one ritual book, the Grand Knight says at the beginning of the ceremony, 'Remember your promises and prove yourselves true knights, loyal sons of the Holy Mother Church. We will now sing the opening ode.' Initiations seem to be conducted in an ante room, not in the middle of the Lodge and it is usual for applications to be held over until there are ten candidates to be initiated. The First Degree is to test the faith of the candidates and, as there does not appear to be any set text, the officers can demonstrate their originality with their wording. After the candidates have been initiated, they are led into a darkened Council Chamber, when the Knights often sing the well known hymn, "Come Holy Ghost".

In the Second Degree the candidates enter a darkened room, but they do not appear ever to be blindfolded. The only light in the Chamber is from a single candle on the altar. The Second Degree appears to centre around the idea that most Christians are fairly ignorant of their faith and, if they are to teach others, they must, in future, spend more time in learning its tenets.

Traditionally, the Third Degree is a ceremony where all Knights take part, and the initiates are made to obey timidly the smallest command of the team members.

In one ritual book there is a note which states that the candidates must remember that they come as gentlemen to join an Order of gentlemen and that, unless they show the manners of gentlemen, they will be disbarred from further entrance into the Order. The candidates must trust the honour of the Order, and its greatness, and bear with any seemingly strange

methods which they cannot understand at that time. The password seems to be changed once a year, but the reason for this is not clear. The grip is given by shaking hands in the ordinary way and giving two distinct pressures with all the fingers. This is answered by one sharp pressure. The question which goes with the grip is, 'What Council do you belong to?'

The Fourth Degree was added in 1900. At that time the traditional language was obviously more full blooded. In one copy of this degree it states that a Knight will defend the Pope's right and custom against all usurpers of the heretical and Protestant authority, especially the Lutheran church of Norway, Germany, Holland, Denmark and Sweden, and the now pretended authority of the Church of England. 'I do now denounce and disown any heretical king, state, or prince, named Protestant or liberal, or obedience to any of their laws, magistrates or officers. I do further declare that the doctrine of the Churches (sic) of England, Scotland, of Calvinists, Huguenots and others of the name of Protestants or Masons to be damnable.' How commonly ritual as above was used, it is impossible to determine. We can think of some of the wild accusations made against Freemasonry, although some of our language has been modified over the years.

During the First World War, the Knights of Columbus worked in welfare with our troops in this country and in France. In 1919 a small group of Roman Catholic men in Glasgow, unable to find work and living amid deprivation, met together and formed a similar body. They adopted the aims of the Knights of Columbus. They called themselves Knights of St. Columba after Columba, who founded the Iona monastery in 563 and was its first abbot. While in Iona Columba became renowned as a peacemaker. He had known strife and discord in his life, and he was now to bring peace and comfort to those he came into contact. When he died he left behind many followers who were known for their love of God and their neighbour. Columba means dove, and the dove is the emblem of peace throughout the world.

The Knights of St. Columba, like the Knights of Columbus, are members of the International Alliance of Catholic Knights. The Knights of St. Columba have been involved in many aspects of practical help, such as the Italian earthquake relief project in 1997.

Early in its history it was responsible for an Act of Parliament. In 1926 it prepared a Bill proposing to abolish many of the clauses in the Penal Laws. With the passing of this Act, Roman Catholics have the same rights as those who profess other faiths in this country. It still seems incredible that letters can appear like the following in the Daily Mail:-

“Why attack an organization like the Freemasons, especially considering a statute making disclosure of membership an obligation, when the same constraints are not applied to other secret organizations? We read of the secret rites of the Masonic organization but have yet to see much about the Knights of St. Columba which, unlike the Masons, is restricted to Roman Catholics and embraces sedition.”

THE CONSECRATION OF A NEWLY FORMED LODGE.
LECTURE DELIVERED AT THE 50TH ANNIVERSARY OF
JASON LODGE, NO. 7716, ON 7 FEBRUARY, 2011.
W. BRO. CANON MICHAEL WILSON P. D. G. CHAP.

My words this evening explain my own personal thoughts and feelings about our ceremonies together. I am in no way formulating dogma about my appreciation of all that Freemasons share, but unfolding my mind and heart on these things in appreciation and celebration of the Jason Lodge on this 50th Anniversary meeting. The Consecration of a newly formed Lodge is quite a rare occasion and you, Brethren of Jason Lodge, No. 7716, are inheritors of all that ceremony imparted. Whenever it happens, in whatever context, the Consecration Ceremony makes clear outwardly and inwardly what Freemasonry stands for and aims to achieve for local and wider benefit. Freemasonry under the English Constitution is about construction. A number of constructs feature in our ceremonies and all that surrounds them, and the first construct I want to highlight is our use of language. Masonic modes of expression communicate our ‘peculiar system of morality, veiled in allegory and illustrated by symbols’ coming from the past, striking the present, and laying a living ceremonial and fraternal foundation for the future.

Language is a living construct rather than an exact science. At the beginning of the nineteenth century, the German scientist Alexander von Humboldt considered this when exploring an equatorial part of South America. In Maypures the villagers introduced him to an old parrot they deemed important. They kept on saying to von Humboldt that ‘they did not understand what it said,’ because it spoke ‘the language of the Atures’. Von Humboldt realised this was the language of a tribe that had died out recently, whose mortal remains, reverently painted with resin, he had seen laid to rest in nearby caves. The people who spoke Atures, including the parrot’s owner, an old lady and the last of the tribe, had gone for ever. The parrot was the last speaker of the language, and soon there would be no trace of it on earth, not even “parrot fashion”. This particular living construct of transmission has gone for ever.

The language people use towards and amongst each other is an intricate, common bond. We hear it, write it, read it, memorise it, learn it, refine it, coarsen it, record it, text it, e-mail it, encrypt it, translate it, interpret it and change it. Sometimes we think in words. At other times language emerges from our lips without thinking. If the local tongue is unknown to us, we feel insecure and our sense of identity is diminished. Language is more than words, having far reaching ramifications as the transmitter of who we are, where we are going and what we should become. Language is mysterious: ancient and unifying, yet vibrantly manifold and changing. It is how we explain ourselves in life individually and together. As Masons,

it is the basis of all our ceremonies. Despite modern technology and educational fashions, our ritual is to be learnt off by heart. The Ceremony of the Consecration of a Lodge adds up to more than verbal accuracy and ritual precision. We are constructing, for the ceremony's duration, the microcosm of perfect social affinity by gathering together and encountering our best selves in our words and work with one another.

Think of the old South American parrot. English Freemasonry did not start with written books and written rules. Everything that has become constituted when the first Grand Lodge was formed in 1717 on matters of ritual, procedure and conduct was handed down from one generation of Masons to the next by word of mouth and personal instruction and imitation. Such unwritten and unrecorded transmission demands a focused personal meeting of minds and hearts rarely experienced elsewhere in the "developed world" today. It is characteristic of ancient cultures and customs from the dawn of civilisation. What Freemasons say and do together from memory by transmission, imitation and accepted custom has resonances from the beginnings of human society. Language is a relational construct. It sorts out society and makes sense of life's complexities. The relational construct in the Ceremony of the Consecration of a Lodge stratifies into ranking and order those sharing in the enabling activity. These conventions we all know in the Opening of a Lodge in the three degrees of Craft Masonry where the differentiation of the brethren present is brought by the integration of all into a unifying purpose. The Consecration of a newly formed Lodge is a clear and considered way of constructing and ordering the Masonic society we belong to. The second construct is an understanding of society.

The Yolngu Aboriginal people of Arnhem Land in Australia demonstrate this societal construct in their daily living. Possessing nothing, the speakers of Yolngu, by their complex grammar and syntax, express to one another, enact and embody an intricate kinship system. Their language was never written down, and so they live by "Madayin": inherited, learned and internalised knowledge and concepts embracing reverential, hierarchical awareness, codes, protections and controls. They memorise and transmit from generation to generation ancient sagas, song cycles, landmarks, and sacred sites. All this includes immense feats of memory and recall, not just for the few, but for everyone within the society they share together. Each fully initiated Yolngu, intimately conversant with "Madayin", possesses not just a library of unwritten knowledge but a high degree of social organisation and understanding, and a resolute attachment to all that imparted identity for this life and the hereafter.

In many cultures there have been, and still are, evidences of prizing of language as a spur to cohesive action for the enjoyment, solidarity and refreshment of being human together. Despite media access, communication technology and the adversarial idiom of the modern world, some people in tribes and nations still learn their epic poetry, ancient sagas and Holy Scriptures off by heart. Our ceremonies touch this ancient nerve

of rejoicing in all the best that is given – in being happy and communicating happiness. Despite sometimes experiencing that irritating, sharp intake of breath when others find us ritually and verbally imperfect, what we are about is far deeper than exactitude, and more fulfilling. The Ceremony of the Consecration of a Lodge, like all our rituals, imparts much, much more than being word perfect. It stems from the ancient tried and tested desire to disclose and promote, somewhat in dramatic form, what Freemasons cherish and value in common.

Keep in mind key aspects of the Masonic living construct: intricacies of kinship in the ideals of fraternity, learned and internalised knowledge, a high degree of social awareness and social organisation. The United Grand Lodge of England's statements on the "Aims and Relationships of the Craft" and "Freemasonry and Religion" provide the basis on which all the ceremonies and activities of English Freemasonry enjoy authenticity and integrity as a lay movement within wider society. "Consecration", infrequent as it is, involves making new Lodges, marking their ceremonies and activities as regular, identifying them as a Godward ornament of living, and bringing all aspects of fraternity engendered there within the orbit of the G.A.O.T.U.'s spiritual provision and purpose.

The hierarchical construct of the Ceremony of Consecration of a newly formed Lodge is obvious from the start. It is important to understand the healthy tradition of ranking in the Craft for the authenticity and good order of the Lodge that is to be. Ranks in Freemasonry are designed and conferred to be affirming and cohesive, never domineering or divisive. The Consecration begins with the opening of a Lodge of all qualified to be present in all three Degrees by the Deputy Provincial Grand Master. The actual Consecrating Officer, usually the Provincial Grand Master, is reserved for later. The Founders of the new Lodge have limited duties at this point.

The Deputy Provincial Grand Master appoints the subordinate Consecrating Officers to the various chairs for the Ceremony. There is customary prayer and singing and the Consecrating Director of Ceremonies arranges the square and compasses as each degree is opened. Attention is drawn to the necessity for the Volume of the Sacred Law to face west with the angle of the square at the foot of the page – the square denoting the regularity of the proceedings and the compasses Masonic awareness and readiness among all present. This suitable geometry anticipates the Provincial Grand Master's arrival. When all are present and correct, the Provincial Grand Master, his Deputy, his Assistant, the Grand Officers and the Provincial Grand Wardens are saluted. The gathering assumes the construct of Provincial Grand Lodge with the special intention of bringing the new Lodge into being.

From the start there is reverence for the G.A.O.T.U., who epitomises the perfect partnership of word and action in the Creation when it is said "God spoke and it was done." The Consecrating Chaplain's prayer asks for divine help so that mortals through their words and actions give glory to

the G.A.O.T.U. in what is being done. Just as with our own daily lives, hierarchy begins and ends with the G.A.O.T.U. Then attention turns to Masonic authenticity and integrity. The Founders of the new Lodge, referred to as “several Brethren well skilled in the mysteries of the Craft”, have “received from the Grand Master a Warrant of Constitution authorising them to form and open a Lodge of Antient, Free and Accepted Masons”, specified with a name and number “on the Register of the United Grand Lodge of England”.

A Lodge Board is in place for ceremonial use and the placing of symbols and artefacts later on. The surface is covered by a cloth. At this point the Petitioners for the new Lodge assemble on four sides of the table and face East. From now on the new Lodge begins to build itself. The Master Designate is conducted to the front of the Board with the Wardens Designate placing themselves on each side of him. After the Warrant is deemed authentic by the Provincial Grand Master as Consecrating Officer, it is read out by the Provincial Grand Secretary, with all Brethren present standing to order. The Petitioners signify their approval of what is about to be done by the Sign of Fidelity. The Consecrating Officer starts the ceremony by announcing, “Then we will proceed to constitute these Brethren in to a regular Lodge and to consecrate it according to ancient usage.”

The Chaplain delivers an Oration “on the nature and principles of the Institution”, after which the choir sings the Anthem from the Psalms of David, “Behold, how good and joyful a thing it is, Brethren, to dwell together in unity.” The presence and work of the choir epitomises in choral song the discipline and harmony of the ensuing Ceremony. Song has ever been the preferable linguistic mode by which to address the G.A.O.T.U. Freemasons recognise this, and, in some places of worship, the English Choral Tradition is being supported by Masonic educational grants.

The Consecrating Chaplain’s Dedication Prayer, the First Portion, anticipates the first level of construction of the newly formed Lodge. It asks for constructive abilities for our life’s journey: “Wisdom in all our doings, Strength of Mind in all our difficulties, and the Beauty of Love and Harmony in all our communications.”

Next comes the Invocation by the Consecrating Officer, a form of the beautiful, humble prayer to the G.A.O.T.U. by King Solomon on the building of the First Temple in Jerusalem. King Solomon emphasises he has built it for divine rather than human glory, saying, “Behold the Heavens, and the Heaven of Heavens cannot contain Thee, how much less this house that we have built.” The humility required of the creature towards the Creator is heard in the final petition when King Solomon prays, “Hear Thou in Heaven Thy dwelling-place, and when Thou hearest, forgive.” As part of the Invocation, the Consecrating Chaplain reads from the Hebrew Scriptures, 2 Chronicles 2:1-16, which details the immense number of masons, “eighty thousand stone-cutters...with three thousand six hundred to oversee them.” Details of the Dedication ceremonies at the

building of King Solomon's Temple are listed: the "offering of fragrant incense" before The Divine, the offering of bread, and provision of wheat, barley, oil and wine. Hiram King of Tyre's work and generous provision of materials are highlighted, together with reference to sending "Hiram-abi, a skilled artisan, endowed with understanding, the son of one of the Danite women, his father a Tyrian." We invoke into heart and mind the memory and dedicated example of the three Grand Masters who presided centuries ago, and the intention to imitate their generosity and benevolence materially and spiritually.

To begin the Consecration ceremony, the Consecrating Officer and Wardens stand on the floor of the Lodge facing West. They are each handed the Elements alluded to in the recent passage of Scripture in order of rank: the Cornucopia denoting plentiful provision, the Vessel containing Wine and the vessel containing Oil. With reference to the G.A.O.T.U.'s utter providence celebrated in the Psalm 72:16 ("There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like the grass of the earth.") all the Brethren sing:

"When once of old in Israel,
Our early Brethren wrought with toil
Jehovah's blessings on them fell
In showers of Corn, and Wine, and Oil."

During this hymn, the Consecrating Officer and Wardens perambulate round the Lodge Board. Corn from the Cornucopia is scattered first, with the Consecrating Officer saying, "I scatter Corn on this Lodge as a Symbol of Plenty and Abundance. May the blessings of Morality and Virtue increase under its auspices, producing fruit an hundredfold." Here the construct of word and action in ritual engenders an inner development of moral and relational ideal in united fellowship. Once again the Hebrew Scriptures are read, Nehemiah 10:39, where the offering of corn, new wine and oil in the chambers and the sanctuary of the Temple symbolises faithfulness. Whilst the Brethren sing:

"When there a shrine to Him alone
They built, with worship sin to foil,
On threshold and on Corner-stone
They poured out Corn, and Wine, and Oil."

The Consecrating Officer pours Wine on the Lodge Board saying "I pour Wine on this Lodge as a Symbol of Joy and Cheerfulness. May gladness and rejoicing fill the hearts of its members."

A reading from Chapter 30 of the Book of Exodus, verses 25 and 26, explains the earthly and heavenly significance of the oil, "an ointment compound after the art of the apothecary", with which the Consecrating

Officer sprinkles the Lodge Board. "I sprinkle Oil on this Lodge as a Symbol of Peace and Unanimity. May Peace rest and abide with its members always." At this point the Petitioners again form round the Lodge Board facing outwards. Leviticus 2:13 is read. This highlights the vital necessity of salt and its use. As the Consecrating Officer perambulates round the Petitioners, he strews Salt whilst all the Brethren sing:

"Now o'er our work this Salt we shower,
Emblem of Thy conservant power;
And may Thy presence, Lord, we pray,
Keep this our Temple from decay."

The Consecrating Officer intensifies this special social awareness with the words, "I strew Salt on this Lodge as a Symbol of Friendship and Fidelity. May prosperity, happiness and peace attend this Lodge and its members till time shall be no more." Then, with the Sign of Reverence, the Dedication of the new Lodge is given by the Consecrating Officer: "To God and His Service we dedicate this Lodge," and, only after the discharge of the Sign, he adds, "Also to the memory of the Royal Solomon, under whose auspices many of our Masonic mysteries had their origin." The choir sing the Anthem, "O, how amiable are Thy dwellings, Thou Lord of Hosts!" This Anthem tells of the utter happiness in longing for the courts of the Lord and allowing one's heart and flesh to rejoice in the living Lord.

During the singing of the final "Hallelujah" the Consecrating Chaplain receives the censer and all the Brethren stand to order. The censuring in the making of the newly formed Lodge is precise, with the activity based on Exodus 30:7 and 8.

The first perambulation, always clockwise, censures the Lodge Board, the Consecrating Chaplain reciting whilst proceeding from East to West: "And Aaron shall burn thereon sweet incense." The second perambulation censures the three Consecrating Officers: the Consecrating Officer three times, the Senior Consecrating Warden twice, and the Junior Consecrating Warden once. The words are "Every morning, when he (Aaron) dresseth the lamps, he shall burn incense upon it." The third perambulation, for the censuring of the Worshipful Master, the Senior and Junior Wardens of the new Lodge, and the Brethren generally, gives the new Officers and Brethren identity in the sight of the G.A.O.T.U. and of all present, with the words, "And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord throughout your generations."

All this is a quiet prelude to the Second Portion of the Dedication Prayer asking the G.A.O.T.U. to provide the gifts of wisdom for the government of the new Lodge, for Brotherly Love, Relief and Truth to prevail for ever amongst its members, and for the Masonic bond of union to strengthen all Lodges the world over, so that our mortality on earth thus employed will be completed in "Thy Heavenly Temple above, there to enjoy Light, Bliss and Joy evermore."

Next, attention is given to the proper Constitution of the newly formed Lodge, “in the name of the United Grand Lodge of England, and by command of the Most Worshipful Grand Master.” The Consecrating Officer, usually the Provincial Grand Master, “constitutes and forms” the new Lodge, “empowers” it “to act as a regular Lodge, and to Initiate, Pass and Raise candidates for Freemasonry.” The choir sings the Anthem “God is a Spirit; and they that worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him.” The Consecrating Chaplain gives the Patriarchal Benediction before the Founders standing around the Lodge Board resume their places.

The Consecration completed, there follows immediately the Installation of the Master Designate, the Lodge being resumed in the Second Degree for the Presentation of the Master Designate. The Lodge is then resumed in the Third Degree and the Brethren below the rank of Installed Master retire without salutation. The Lodge of Research, No. 2429, has provided the Inner Working in this Province in accordance with its abridged form of the Installation Ceremony. After the Board of Installed Masters has been closed, visiting Brethren enter first and go directly to their seats. The Founders form a line in the North part of the Lodge and the customary salutations, perambulations (without Processional Odes), proclamations, greetings, and presentation of the Working Tools in the abbreviated form for the three Degrees are accomplished. The Wardens and other Officers Designate are duly appointed.

From this point the Lodge Director of Ceremonies takes over and the business of the Lodge conducted by the Master as usual. The first verse of the National Anthem is sung, and Lodge closed in customary form. At the Festive Board, the new Lodge is responsible for all things except for the “Fire” after the Provincial Grand Master has proposed the Toast to the new Lodge, this being the duty of the Provincial Grand Director of Ceremonies. Having passed from Labour to Refreshment, the same spirit and principles apply to the seating, speeches, conversations, toasts and conduct of all, so that “all such things” being “agreeable to the same, they may continue to cement and adorn the Sacred Edifice both now and evermore.”

Miscellanea

W. Bro. David Jackson's paper on 150 years of Freemasonry in Ashby-de-la-Zouch has led to some interesting developments.

Firstly the reference to the Ashby Tracing Boards has been amplified by reference to them in 'Tracing Boards – their Development and their Designers' by W. Bro. T.O. Haunch, which contains an illustration of the First Degree Board.

Secondly, a chance conversation with W. Bro. Jackson and W. Bro. K. Hillier at the Museum at Ashby led to the discovery that Ashby Museum had a photograph of those in the procession at the opening of the Cottage Hospital in 1897. This photograph is reproduced here with their kind permission. It should be noted that the handwritten names of the brethren refer to those from Ashby, whilst for the others it is necessary to refer to the list where faces are replaced by numbers.

A copy of this photograph was given to W. Bro. John Wade at the March meeting, and a copy is now held in the Archive Room at Freemasons' Hall, Leicester.

W. Bro. The Rev. Andrew Davey discovered some memorabilia of W. Bro. J.T. Thorp, the founder of this Lodge. He has kindly sent them to us, and they are now in the Thorp Collection in the Museum at Freemasons' Hall, Leicester. Perhaps the most interesting item is the bookplate, which looks unused and is also reproduced here. The three cartouches are the crests of his three Lodges, Quatuor Coronati Lodge, No. 2076, the John of Gaunt Lodge, Leicester, No. 523, and the Lodge of Research, No. 2429. The Province is delighted to receive them.

LODGE TRANSACTIONS

Surplus copies of the Lodge Transactions are available for disposal for a donation plus postage. Enquiries should be made to the Editor.

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.

MEMBERS OF THE LODGE

Buswell, D.A., P.Prov.G.M., P.M. 4874, 7896, P.M.
Ridge, J.A., P.A.G.D.C., P.M. 7841, P.M.
Jacques, R.T., P.M. 1330, 7896, 8350, P.M.
Booton, W.J.S., P.J.G.D., P.M. 8276, P.M.
Bramford, E.W., P.J.G.D., P.M. 523, 8729, P.M.
Newman, A.N., P.A.G.D.C., P.M. 523, 2076, P.M.
Wykes, D.L., P.M. 1560, P.M.
Simpson, A., P.M. 7744, 7896, P.M.
Parkes Bowen, M.D.M., P.J.G.D., P.M. 1560, 7896, P.M.
Glover, W.W., P.M. 4711
Cappin, J.M., P.M. 8276, P.M.
Harrison, J.T., P.M. 6514, P.M.
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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, P.M.
Leek, R., P.M. 7832, 8429, 9071, W.M.
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Peacock, D.A., P.A.G.D.C., P.M. 50
Wilson, M., Rev. Canon, P.Dep. G.Ch., P.M. 7841
Robinson, M.A., P.M. 3078
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Kinder, P.C., P.D.G.Swd.B., P.M. 7744, 7896
Sharman, A.E., P.J.G.D., P.M. 5664, 7896
Watling, A.T., P.M. 3078
Varley, J.D., P.M. 7841
Townsend, J.A., P.M. 2146, 8350
Johnson, I.R., P.M. 3091
Andrews, D.J., P.M. 1560

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Huntingdonshire
W. Bro. T.O. Haunch, P.D.G. Supt.Wks.

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W.Bro. S.S. Partridge, P.M. 523, 1560, P.A.G.D.C., D.P.G.M.

W.Bro. J.T. Thorp, F.R.Hist.S., P.M. 523, P.P.S.G.W.

W.Bro. W.M. Williams, P.M. 279, Prov.G.Reg.

W.Bro. E. Holmes, W.M. 279

Bro. W.H. Staynes, 2081

Bro. R. Pratt, M.D., 1560

Bro. F.W. Billson, LL.B., 1391

Bro. Rev. H.S. Biggs, B.A., 523

PAST MASTERS OF THE LODGE

W.Bro. J.T. Thorp	1892
W.Bro. W.M. Williams	1893
W.Bro. E. Holmes	1894
W.Bro. W.H. Staynes	1895
W.Bro. S.S. Partridge	1896
W.Bro. R. Pratt	1897
W.Bro. F.W. Billson	1898
W.Bro. Rev. H.S. Biggs	1899
W.Bro. Rev. H.J. Mason	1900
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W.Bro. H. Howe	1902
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W.Bro. R.B. Starkey	1904
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W.Bro. G. Bonner	1911
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W.Bro. C.F. Oliver	1924
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W.Bro. Rev. E.R.J. Biggs	1928
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W.Bro. A.J.S. Cannon	1934
W.Bro. A.L. Macleod	1935
W.Bro. W.H. Cotton	1936
W.Bro. W.R. Bridger	1937
W.Bro. J.T. Cooper	1938

W.Bro. G.E. Phipps	1939
W.Bro. F.G. Fleeman	1940
W.Bro. E.H. Stork	1941
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W.Bro. T.O. Judge	1943
W.Bro. G.W. Wilkes	1944
R. W.Bro. Sir John Corah	1945
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W.Bro. S.F. Herbert	1947
W.Bro. W. Tomlinson	1948
W.Bro. A.T. Shorthose-Smith	1949
W.Bro. W.H. Wood	1950
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W.Bro. C.C.H. Binns	1952
W.Bro. C.E. Haines	1953
W.Bro. E. Murray	1954
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V.W.Bro. W.G. Fox	1964
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W.Bro. E. Thomas	1969
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W.Bro. H.L. Wheatcroft	1971
W.Bro. C.E. Neale	1972
W.Bro. K.G. Westmoreland	1973
W.Bro. L.J. King	1974
W.Bro. R.G. Smith	1975
W.Bro. W. Steele	1976
W.Bro. T.M.Ll. Walters	1977
W.Bro. Rev. Canon J.R.H. Prophet	1978
W.Bro. H. Starmer	1979
W.Bro. J.E.R. Tompkin	1980
W.Bro. A.F. Brown	1981
W.Bro. E.V. Hazell	1982
W.Bro. L. Starmer	1983
W.Bro. S. Brown	1984
W.Bro. F.A. Stafford	1985
W.Bro. N.B. Ashcroft	1986
W.Bro. D.A. Buswell	1987
W.Bro. J. Sturges	1988
W.Bro. F.W. Warburton	1989
W.Bro. G.V. Clark	1990
W.Bro. R.M. McCrory	1991
W.Bro. R.T. Jacques	1992
W.Bro. A.R. Butler	1993
W.Bro. W.V. Dean	1994
W.Bro. J.A. Ridge	1995
W.Bro. A.N. Newman	1996
W.Bro. K.G. Mason	1997
W.Bro. D.L. Wykes	1998
W.Bro. W.J.S. Booton	1999
W.Bro. E.W. Bramford	2000
W.Bro. [REDACTED]	2001
W.Bro A. Simpson	2002
W.Bro. M.D.M. Parkes Bowen	2003
W.Bro. P.A. Neaverson	2004
W.Bro. J.M. Cappin	2005
W.Bro. J.T. Harrison	2006
W.Bro. B.B. Wills	2007
W.Bro. A.D. Herbert	2008
V. W. Bro. W.G. Dawson	2009