

Leicester

**The Lodge of Research
No. 2429**

Transactions 2013-14

One Hundred and Twenty Second Year of Publication

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EDITORIAL.

2013 – 2014 has been a landmark year in the lodge's history, hence the size of this volume. Undoubtedly the highlight of the year was the Symposium in January looking at 200 years of the United Grand Lodge of England. Over 100 people attended, including visitors from Spain and Italy, to hear thirteen papers in the afternoon and a further three after the meeting of the lodge that evening, when we were pleased to welcome many guests. All the papers are reproduced in this volume of *The Transactions*, with an introduction by W. Bro. Aubrey Newman, who was the organising light for the day. The day was also notable since the Symposium and the lodge were honoured by the presence of the Assistant Grand Master, R. W. Bro. David K. Williamson, the first time an A.G.M. has visited the lodge. Another first was a White Table meal after the lodge instead of the traditional conversazione, which has been commemorated by the table plan being framed and presented to Freemasons' Hall, Leicester, for display.

This edition of *The Transactions* also contains two papers marking another milestone in the history of the Province. In 1864 The Howe and Charnwood Lodge, No. 1007, was warranted and consecrated, whilst in 1964 it moved into its present building. The March 2014 meeting of that lodge celebrated these events and the two papers delivered there are also printed in this edition. It was also remarkable that they were written and delivered by two members of this lodge, a Past Master and the present Junior Warden.

This edition also returns, in part, to an old tradition. For many years when the lodge and the Correspondence Circle were smaller, the editor published obituaries for all those who had passed to the Grand Lodge Above. This is, of course, no longer practical. However, in October 2013 W. Bro. Walter Glover died. He had been Secretary of the Lodge of Research from 1994 to 2005 and had been active in assisting the editor of *The Transactions*, as well as being the Librarian at Freemasons' Hall, Leicester. The sermon at his funeral is included in this volume as a tribute to departed merit.

It is purely for the reason of size that there are no papers submitted by brethren included in this edition, but the editor looks forward to receiving papers for future editions, which he hopes can be published.

The Lodge of Research, No. 2429

Officers 2013 – 2014

Worshipful Master

MICHAEL A. ROBINSON

BRO. DAVID J. HUGHES (P.M.)	Senior Warden
BRO. DAVID M. SHARPE (P.M.)	Junior Warden
BRO. EDWARD W. BRAMFORD P.M.	Chaplain
BRO. C. DAVID CROCKER (P.M.)	Treasurer
BRO. DEREK J. ANDREWS (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 WILSON (P.M.)	Senior Deacon
BRO. DAVID J. WALTERS (P.M.)	Junior Deacon
BRO. PETER C. KINDER (P.M.)	Assist. Director of Ceremonies
BRO. M. DAVID M. PARKES BOWEN P.M.	Organist
BRO. ALFRED E. SHARMAN (P.M.)	Assistant Secretary
BRO. IAN R. JOHNSON (P.M.)	Inner Guard
BRO. JONATHAN D. VARLEY (P.M.)	Steward
BRO. JOHN A. TOWNSEND (P.M.)	Steward
BRO. ANTONY T. WATLING (P.M.)	Tyler

Immediate Past Master

W. Bro. DONALD. A. PEACOCK

Master Elect

W. Bro. DAVID. J. HUGHES

Editor of Transactions

W. BRO. DAVID M. SHARPE

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

Assistant Editor of Transactions

W. BRO. DAVID J. HUGHES



W. Bro. Michael A. Robinson

BIOGRAPHY

W. Bro. Michael A. Robinson was initiated in the Wiclif Lodge, No. 3078, in February 1962. He served as Master of the Lodge in 1974, and was Secretary for 27 years. He was promoted to Past Provincial Grand Junior Warden in 2004.

He was exalted in the Wiclif Chapter, No. 3078, in 1968 and served as First Principal of that Chapter in 1976. He was First Principal of the Leicestershire and Rutland Chapter of Installed First Principals, No. 7896, in 2007, and was promoted to the rank of Past Grand Standard Bearer in 2007.

In the Degree of Mark Master Masons, he was advanced in the St. Peter's Lodge of Mark Master Masons, No. 1078, in 1967, becoming Master in 1982. He was also Master of the Joey Dunlop Lodge of Mark Master Masons, No. 1881, in 2009/2010. He was promoted to the rank of Past Grand Junior Overseer in 2010.

In 1990 he was elevated in the Wiclif Lodge of Royal Ark Mariners, No. 1068, becoming Worshipful Commander in 1997. He subsequently was Director of Ceremonies and Scribe. He received Provincial Grand Rank of Royal Ark Mariners in 2004, and Grand Rank of Royal Ark Mariners in December 2013.

He was admitted into the Ratae Council, No. 124, in 2002. He was Master of the Council in 2005, later becoming Secretary. He was a founder of the Golden Jubilee Council, No. 179. He was promoted to the rank of Past Grand Standard Bearer in 2012.

He was received into the Amity Conclave, No. 51, in 2003, and was the Supreme Ruler of the Conclave in 2010. In 2012 he became Provincial Grand Steward.

In the Masonic & Military Order of The Red Cross of Constantine, he was installed into the Byzantine Conclave, No. 44, in 1976. He was a founder of the John Wiclif Conclave, No. 304, in 1976, serving as Sovereign in 1982. He was promoted to the rank of Past Grand High Almoner in 2010, and served as Deputy Intendant General of the East Midlands Division, 2008 - 2010.

In The United Religious, Military and Masonic Orders of The Temple he was installed into the Ivanhoe Preceptory, No. 294, in 1982, becoming Preceptor in 1994 before serving as Marshal of the Preceptory. He became a Founder and member of de Verdun Preceptory, No. 613, serving as Registrar of the Preceptory, and was promoted to the rank of Past Great Herald in 2013.

In The Ancient and Accepted Rite he was installed into the Venonae Chapter, No. 617, in 1979, becoming Sovereign in 1988. He served as Director of Ceremonies of the Chapter. He was promoted to the 31° in 2008.

In The Holy Royal Arch Knight Templar Priests he was installed into the Leicestershire and Rutland Tabernacle, No. 122, in 1999, and served as High Priest of the Tabernacle 2011.

In the Order of Royal and Select Masters he was admitted into the Leicester Council, No. 144, in 1994. He served as Thrice Illustrious Master of the Council in 2004. He was a Founder of the Lutterworth Council, No. 234, and served as Thrice Illustrious Master in 2006. He was promoted to the Rank of Past Assistant Grand Director of Ceremonies 2009.

In The Worshipful Society of Freemasons he was admitted into the Breedon & Cloud Hill Quarry Assemblage, No. 63, in 2011.

In the Royal Order of Scotland he is a member of the Provincial Grand Lodge of Bedfordshire and Northampton.

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 attract opinions with Freemasons throughout the world, and to attract and interest brethren by means of Papers on the historical and symbolic aspects of Freemasonry.

(Revised By-Laws, 1962)

Membership

The membership 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.

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CORRESPONDENCE CIRCLE

The members of the Correspondence Circle are entitled:

- to have forwarded 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 of the 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 the completed forms have been received by the Secretary.

No entrance fee is required, and the Annual Subscription is £12.00 payable in advance in the month of July. (Overseas Annual Subscription is £20.00) Any member whose subscription is unpaid for the current year is not entitled to receive a copy of the Lodge *Transactions*.

The Lodge reserved to itself the full power to exclude any members from the Correspondence Circle whom it may deemed 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 Five-hundredth meeting
was held on
Monday 25th November 2013.**

Those present were W. Bro. Donald A. Peacock, W. M., W. Bro. Michael A. Robinson, S. W., and W. Bro. David J. Hughes, J. W., 12 Officers, 5 full members, 16 members of the Correspondence Circle and 2 visitors. A total attendance of 38.

W. Bros. C. F. Foster, D. K. C. Groom, I. Ivanov, W. Podesta and C. A. Wills and Bros. L. MacConnell and J. B. Schreder were elected to membership of the Correspondence Circle.

The Master Elect, W. Bro. Michael A. Robinson, was presented by the Director of Ceremonies, installed by W. Bro. Donald A. Peacock 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:

‘Homes for Heroes’.

The brethren afterwards met together for refreshments and conversation.

**The Five-hundred and first regular meeting
was held on
Monday 27th January 2014.**

There were present W. Bro. Michael A. Robinson, W. M., W. Bro. David J. Hughes, S. W., and W. Bro. David M. Sharpe, J. W., 11 officers, 6 full members, 43 members of the Correspondence Circle and 72 visitors. A total attendance of 135.

The Lodge was honoured by the presence of R. W. Bro. David K. Williamson, A.G.M., and R. W. Bro. David V. Hagger, P.G.M. of Leicestershire and Rutland.

After the regular business of the lodge was concluded, the lodge was closed and distinguished non-masonic guests were received into the lodge room. They were followed by representatives of St. John's Lodge, No. 279, and Knights of Malta Lodge, No. 50, who were greeted firstly by W. Bro. Robinson and then by each other to commemorate the Union of the Antients and the Moderns Lodges in 1813.

W. Bro. John A. Landamore then gave a short paper on the Union and St. John's Lodge. W. Bro. Donald A. Peacock gave a similar paper with regards the Knights of Malta Lodge. The evening concluded with a paper

by W. Bro. Aubrey N. Newman on the effects of the Union in 1813 on the Province of Leicestershire and Rutland.

The brethren afterwards met together for a White Table Festive Board and conversation.

**The five-hundred and second regular meeting
was held on
Monday 24th March 2014.**

There were present W. Bro. Michael A. Robinson, W. M., W. Bro. David J. Hughes, S. W., and W. Bro. David M. Sharpe, J. W., 7 officers, 5 full members, and 6 members of the Correspondence Circle. A total attendance of 21.

W. Bros. H. Davoudian and A. Green were elected full members of the lodge and welcomed by the W. M.

W. Bros. [REDACTED]
were elected to membership of the Correspondence Circle.

The annual election resulted as follows:

W. Bro. David J. Hughes Master Elect

W. Bro. C. David Crocker Treasurer

The Lodge then received a lecture from the Worshipful Master entitled: 'British Army Regiments of Foot, their Postage Stamps, Heroes, and the Age of Empire', which had been written by W. Bro. John Kernick and himself.

The brethren afterwards met together for refreshments and conversation.

HOMES FOR HEROES.

W. Bro. Michael A. Robinson, PPJGW

Many Freemasons gave their lives in World War I, the beginning of which we are now remembering 100 years later. The Masons from Leicestershire and Rutland who took part in that conflict are commemorated in the Holmes Temple at Freemasons' Hall, London Road, Leicester. There are now no surviving members of the armed forces who served in that conflict, and those who served in World War II are also now of advanced years. Their stories must not be lost and, as an exercise in recording Oral History (the stories of ordinary men and women who lived through extraordinary times), our current Worshipful Master has interviewed a number of residents in RMBI homes. These are their stories and memories, which earn them heroic status.

The title of this paper should in all fairness read HOMES FOR HEROES AND HEROINES: I will explain.

The Grand Lodge of England inaugurated the Royal Masonic Benevolent Annuity Fund for Men, and the Female Annuity Fund in 1849. In 1850 the first home was opened in East Croydon. It was named "The Asylum for Worthy, Aged and Decayed Freemasons". From this early beginning the Royal Masonic Benevolent Institution (R.M.B.I.) was established.

In the early 1960s provision was extended to include non-annuitants, and between 1960 and 1985 a further fourteen homes were set up around the United Kingdom. Today the RMBI operates seventeen homes, many in locations close to the coast. Some are new build and some are refurbished country and town houses. Many of the homes provide full nursing care. All are staffed by dedicated staff, supported by many volunteer workers and Friends Associations around the country.

The Resident Heroes and heroines

In September 1939 Britain declared War on Nazi Germany. In the summer of 1940, the people of Britain stood alone against the advance of the Nazi War Machine as it assembled on the North Coast of France in readiness for Operation Sea Lion, the invasion of Britain. The nation inspired by the oratory of the Prime Minister, Bro. Winston Churchill, waited for the Luftwaffe to carry out the orders of the German Air Minister, Goering, to destroy the R.A.F. on the ground. Hitler had also issued orders that the British population was to be starved into submission by the German navy and submarine wolf packs in the North Atlantic. Over the next four years the armed forces and people of Britain stood up against every effort of the Nazi forces to bring them to their knees.

Despite the fact that many of Britain's cities and ports were the subject of repeated raids, the civilian population suffered their miseries with stoicism, and continued to work in the factories across the Nation

supporting the war effort.

Many of these Heroes and Heroines are now living in R.M.B.I. homes around the country, and the following are reported conversations I have had with some of these wonderful people I have met in my capacity as a volunteer worker.

DEVONSHIRE COURT, LEICESTER

PHILIP: an air gunner/wireless operator with Coastal Command.

I had first met Philip when we had both joined the same Lodge of Freemasons', Wyclif Lodge, No. 3078, in the early 1960s. Although we had spent many hours together he had never told me anything about his R.A.F. past.

When he became a resident at Devonshire Court, the R.M.B.I. home in Leicester, I had the opportunity to talk to him on many occasions. On one such occasion in the dining room I asked him if I might talk to him about his experiences in the R.A.F.

"Well yes but I don't want to recall names as that would be too painful."

"That's ok. When did you join the R.A.F.?"

"Straight from school. My Father had been in the Royal Flying Corps during the First World War and I suppose I just wanted to follow him."

"How old were you when you joined up?"

"Just seventeen," said Philip. "I wanted to train as a pilot."

(Philip's R.A.F. Log Book states that he did in fact qualify as a Wireless Operator/Air Gunner.)

"So how long was the training?"

"About two years. I was qualified just after the war started."

"What was the first aircraft you flew in?"

"Oh that would be a Wellington, known as a Wimpy," Philip said, "or it may have been Lockheed Hudson. I can't remember for sure."

(Philip's R.A.F. Log book confirms that the aircraft was a Lockheed Hudson. Philip was serving in 224 Squadron at this time.)

"I believe that at the start of the war Bomber Command was given orders not to attack civilians," I observed.

"That's true," Philip replied. "We were afraid of reprisals. Even if we dropped a couple of fifty pounders we believed that the whole German Air Force would come over and bomb us."

"I believe that navigation at the beginning of the War was by the use of maps and compass," I said.

"Yes, that's true. We also had a sextant on board in case we came down in the sea and had to get a fix on our position. Navigation was always difficult because our air speed was affected by head or tail winds, and on night flights the navigator could not see the ground."

"What was the most dangerous defence put up by the Germans? Was it flak,

or fighters?"

"Oh the fighters as one bullet could bring you down."

"Did you have a break from operational duty?"

"We would normally have been given a six month break. However, my Group Captain asked if we would like to do a special job. I asked him what it was, and he said it was to fly a Consolidated Catalina seaplane to South Africa where Japanese submarines had been spotted rounding the Cape. Group had been ordered to send a squadron to see if anything could be done. It took us seven weeks to get there. First we stopped at Gibraltar, and then we had to refuel on the way down Africa. Wherever we stopped we were made a fuss of, and given a good time. We all thought we would be Court Martialled, but the South Africans said nothing," Philip replied.

(Philip's R.A.F. Logbook confirms that they flew out of Killadeas, Northern Ireland, via. Gibraltar, French Morocco, Gambia, Sierra Leone, Nigeria, Gabon, Belgian Congo, Kenya, Madagascar, St. Lucia (now in Natal), and finally to Durban in South Africa. Total Flying Hours In Transit 101.05. Date 5/3/1944.)

I asked Philip if they had seen any submarines, and he replied that they had only seen white trails caused by periscopes. He also told me that they had been told to publicise the Lancaster Bomber as the government thought there was an enormous market down there in South Africa.

"How long did you stay in South Africa?"

"Oh about twelve months," Philip replied. "We were much more fortunate than many of the other aircrew who were doing the raids over Europe."

(His R.A.F. Logbook confirms that he was with 262 Squadron of the South African Air Force until February 1945.)

"Did you fly the Catalina Back?"

"No, we came back by sea to Southampton."

"Can you tell me about your first big raids?"

"Does a 1000 bomber raid qualify?"

"Yes, it sure does," I replied with a smile. "I understand that it was Bomber Harris who instigated the 1000 bomber raids."

(There are no records as to Philip's operational duties after February 1945. Philip said that they used school exercise books and they must have been lost.)

"Yes it was, and he regretted it for the rest of his life. He said that the amount of damage that was done, and the effect it had to the German war effort, wasn't worth the casualties."

"On one raid we sent 58 aircraft out and only half came back."

"I believe just over 55,000 air crew were killed."

"Yes that's right. Half of the 107,000 air crew did not come back. After the war Bomber Harris was asked many times to give talks, but he was ever so reluctant. Information he gave out was few and far between. If during a talk he was asked if he remembered 'so and so' he would almost cut the talk short because he was very reluctant to talk about casualties in Bomber Command."

“Do you remember any one raid in particular?”

Philip thought for a minute and replied, “I do remember one raid we carried out on the German city called Stettin. We raided the city during the night, and the Americans went in afterwards during the day. The poor devils in the air raid shelters, which were full of women and children, were burnt to death. Tens of thousands died in this way. Even to this day there is considerable animosity towards those who flew bombers. If you went on holiday to Germany and let it be known that you were on the Stettin raid any shop owner would not serve you.”

I asked him what affect Directive 22, which gave permission for area bombing, had on him and his crew.

Philip looked at me for a moment. “I do remember that some of us nearly went on strike for up to that time we had been told not to target civilians, and when we were ordered to do so most of us were not very keen. However, I do know that all along if the skipper of an aircraft considered he had a good target it was bombs away.”

“After the war the Germans made it very clear that the extensive operations by Bomber Command had tied up so many military resources that it had put a great strain on the failing German war machine,” I commented.

“That may be true, but it was such a long time ago.”

“There are only two Lancaster bombers now left flying,” Philip said.

“Yes. I know only one of those which are in the “Battle of Britain flight,” I replied, “but I am very sure that the new memorial opened this year by the Queen will always remind us of the great sacrifice and contribution made by Bomber Command.”

“Thank you for talking to me,” Philip said.

I replied, “Thank you, Philip, for sharing your memories with me.”

JACK: Royal Navy

Jack had only been a resident at the home for a few days when I first met him, and one of the lady residents introduced me to him. He told me that he came from the West Midlands. I welcomed him to the home and said that as soon as I had time I would have chat with him.

A week later, I met Jack again in the dining room where he was having breakfast with two lady residents. I said that I would be free later that morning and we could have a chat. I found him in the reception area, and sat down beside him. We soon got talking.

“Well, Jack, how are you settling in at the home?”

“Alright, but it’s all women here,” Jack replied with a smile.

“As you know Jack they are without doubt the stronger sex.”

“I suppose I will get used to it, and anyway the ladies I have met so far are very nice

“Have you been on your own very long?” I asked.

“About eight years.”

“What did you do before you retired?”

"I worked for a big tyre company."

I guessed that Jack must have been old enough to have served in WW II, and asked him in which service he had served.

"The Royal Navy. I joined as a boy second class from school aged 16," Jack said. "I was soon promoted to first class, and then ordinary seaman."

"How old were you when you first went to sea?"

"I was seventeen and three months."

"What was the first ship you shipped aboard?"

"The Cruiser *Jamaica*."

"Where did you first operate?"

"North Africa in November 1942 when *Jamaica* supported Operation Torch."

"Where next?"

"The North Atlantic Convoys," he replied. "We escorted those which were destined for Liverpool; also the Russian convoys bound for Murmansk and Archangel," he added.

"I guess you must have been in some dramatic action against the German Wolf Pack in the Atlantic?"

"Well the press do tend to dramatise the whole thing. We just got used to doing what we had to do. It never ceased to surprise me how we just got on with the job. You just felt that what would be would be."

"Tell me what you did on board."

"At first, as a young lad, I was put on lookout either on the port side or starboard side of the ship. Around the end of 1942 I was promoted to leading seaman, and got assigned to a job on the bridge."

"What was your job on the bridge?"

"I was the Captain's sight. I was very close to the Captain, manning a very large pair of binoculars. There was a chap on the other side doing the same. The radar would pick up the enemy, and you had to get onto the bearing. When you had the bearing of the enemy ship you would pass it on to be relayed to the guns."

"Did you see any ships go down quickly?"

"Yes. One that stuck in my mind was H.M.S. *Kite*. She was on our starboard beam. One minute she was there and within seconds she was gone."

"I guess that the Russian convoys must have been very important to the Russian war effort and the Germans must have been very aware of that fact."

"Oh yes," said Jack. "I remember one convoy which suffered a 60% loss."

"I believe that the *Jamaica* was involved in the Battle of the Barents Sea, and also the battle of North Cape where I understand she engaged the German Battlecruiser *Scharnhorst*? I believe that it was just after Christmas Day 1943 when the home fleet came up against *Scharnhorst*."

"If I remember right we were with the *Duke of York* on Boxing Day when *Scharnhorst* was first sighted after the *Duke of York* had fired star shells, and she was lit up on the horizon."

"Did you know what was going to happen then?"

"No. We were never told what was going to happen we just got on with the job."

"I believe that Admiral Erich Bey on the *Scharnhorst* had sent his destroyer escort off to look for the convoy and the *Scharnhorst* was returning to its base in Norway."

"Yes. She was on her own, and we were following her with the *Duke of York*, who fired on her."

"I have read that the *Duke of York* knocked out one of *Scharnhorst's* boilers and her speed was affected in the rough seas."

"That's right. We were able to keep up with her and we fired on her along with the *Duke of York*."

"Could you see the *Scharnhorst* as I believe it was about 4 miles off?"

"Oh yes. I had my big binoculars and could see her quite well."

"I understand that she was hit by torpedoes from the *Jamaica* and some of the other British ships," I said.

"Yes, that's right. We fired quite a number of torpedoes at her, and I saw a lot of damage had been done. I could see men running about on the upper decks. I believe she was sinking as many were jumping into the sea. I saw her go down. She was sticking up in the air."

"Did you pick up any of the 36 survivors?"

"No. I think it was the destroyers who did that."

"So after *Jamaica*, on what ship did you serve?"

"I served on mine sweepers in the North Sea," Jack replied.

I was interested to see in some of Jack's war memorabilia a copy of the signatures of the 38 survivors from the *Scharnhorst*. There were also a number of first-hand accounts from men, who had served on the *Jamaica* during the battle of the North Cape. There was also a cutting from a paper reporting on a meeting between Jack and an old shipmate, Harry, who had served as a gunner on *Jamaica*.

Having talked to Jack about his wartime experiences I could not help but admire the sincere humility with which Jack talked about the bravery that he and all his shipmates displayed in taking the war to the aggressor.

IRENE: Factory Worker

Irene, a young woman of seventeen, was living in Walthamstow, north east of the City of London in 1940, and she continued to live in that area until she married her husband, Bob. They moved to Chingford, and later they moved to Croydon.

Irene said that she worked in a factory making ping-pong balls until she was called up to work in an ammunition factory and later riveting wings for aircraft.

I asked Irene what it was like for her during the big Luftwaffe raids on London during the final months of 1940. She told me that she was working

in a factory on shifts, which were often 2 p.m. until 10 p.m., and that was the time when most of the raids took place.

In 1941 Irene met her future husband, who was a supervisor in the aircraft factory where she was working. She said that he had "told her off about the shoes she was wearing."

She went on to tell me that she was not very happy about working in the aircraft factory and so asked the factory foreman if she could leave. He had replied to her request saying, "I can't give you your pictures love", which, she said, meant that he could not give her her cards, because they were not allowed to sack her and so she was not allowed to leave.

Irene told me that she was married in a church in Walthamstow in 1943. She said that at that time the church was very busy with marriages because of the American forces wishing to marry local girls.

I asked her about the raids which had occurred after the Battle of Britain.

She told me that on one occasion she heard a plane coming over very low and she felt that it might have been chased away. Irene said with a little grin, "I heard the whistle of the bombs coming and put my head in the chair. I was so shocked that I came out in a nervous rash."

I asked Irene if she had seen any flying bombs. She replied that when she was living in Chingford she was having breakfast one day when she heard what she thought was a plane, but when the engine stopped she realized it was a "Doodlebug" which she said dropped into the reservoir close to Chingford. She went on to tell me that people in the area had heard a lot about the V2 rockets but that they gave up going to air raid shelters because it was not worthwhile as it was not possible to give enough warning. She added that some people from her workplace had been killed in a rocket attack.

Irene finished by telling me that her husband was called up within about 18 months of their wedding day, and was sent to India where he stayed for about 2 years. Her son Roger was born in 1949, and after his birth she continued to work in the bakery where she had found part time work after her war work in the aircraft factory.

WINSTON: Royal Armoured Corps

"Good morning Winston. I should like to hear something about your war time experiences. In which arm did you serve?" I asked.

"I was in the Royal Armoured Corps for most of the war in Warminster, Wiltshire, and after some time I was told that we were going to North Africa, but as I was waiting on the platform at the station two Red Caps (Military Policemen) came up to me and told me I was to come with them back to the camp. I was then told that I was not going to North Africa but was being involved in something new."

"Was it something to do with signals?"

"I am not too sure, but I do remember we were listening to transmissions both from the enemy, and from our own side."

“Were you ever at Bletchley Park?”

“Well, no, not during the War, but I did go there after the War had finished.”

“Now I believe that for some of your time during your War service you were in Lulworth Cove, Dorset.”

“Yes, that’s right. I was seconded to the Gunnery School situated there.”

“What was your job while you were there?”

“Well I was just about running the school as there was not many of us, only about two or three.”

“Have you any memories from that time?”

“I do remember very well one day hearing a plane coming over very low from the direction of Portland. I looked up and saw two German Messerschmitts coming very fast along the coast, and as they passed by the gap in the cliffs the pilot of one of them waved to me, giving me a bit of a shock.”

“I guess they had been escorting bombers making a raid.”

“Yes, that’s right. One of the bombers had dropped a bomb on the sergeants’ mess and killed one of the sergeants, and as they carried on down the coast. I did see one of them shot down somewhere near Bournemouth.”

NORMAN: Royal Navy

Norman informed me that he had tried to join the Navy in 1943, but was told to come back when he was old enough. He did so and enrolled as an Ordinary Seaman.

Norman first served on an American built aircraft carrier. The War in Europe was ending and Norman sailed across the Atlantic to pass through the Panama Canal taking planes to the Americans, who were still fighting the Japanese in the Pacific. It was while passing through the Panama Canal that Norman said that he and his shipmates had a great time ashore. He said that they often got into trouble with the Captain.

In May 1946 Norman was on ‘H.M.S. *Superb*’ when she was fired on by the Albanians as she sailed through the Corfu Channel.

Norman said that at the time he and one of his shipmates were on deck and they saw the flashes ashore from the Albanian Guns. His shipmate said, “Look, they are saluting us.”

Norman, seeing the splashes as the shells hit the water close to the starboard bow of the ship, said, “I don’t think so.”

The ship continued onward at a considerably increased speed, and no injuries were sustained.

Later in the year there was a second more serious incident when forty four sailors lost their lives. The British broke off diplomatic relations with Albania and did not renew them until 1996.

MARJORIE: Ambulance Driver

“Good morning Marjorie, hope you had a nice birthday?”

“Yes I did. I had family visitors, and cards,” replied Marjorie with a smile.

“I would like to ask you about some of your early memories, if I may?”

“Oh yes, that would be alright.”

“You did tell me that you remember the very first Armistice day,” I said.

“Yes, I do remember. I had just started school, and my parent’s house was 3 miles from the school. I tagged on to some other children that were going to school with Agnes, my friend, and when we got there and joined other juniors in the cloakroom on the ground floor we found there was no one there. I looked around, and as I was going out again Miss Perry, who was the Headmistress, came through the gate, and I can hear her saying, ‘Didn’t you know that the Armistice has been declared?’”

“You did also tell me Marjorie that you had some rather exciting times during World War II.”

“Yes I do remember one occasion when my mother was making some Christmas puddings, and she needed some old ale, and they would all go into the copper to cook.”

“Was this something to do with the time you were with your Father on London Road?”

“Oh yes. That’s where the old ale came in. My father and I went out to get it, and we were walking along London Road. At the junction of Avenue Road and Stoneygate Road, all of a sudden there was a bright light. I said to my father, ‘Oh my goodness, someone has not blacked out his car.’ I looked round to see who was not obeying the rules, and I saw a flare coming down with a bomb. We both ran like fury. We lived in Southernhay Road at that time where we had a shelter. We stayed in the shelter until the all clear went.”

“You did mention that you drove ambulances during the War years. Would you like to tell me about your driving experiences?”

“They were vans not proper ambulances. I was in Prebend Street at the time. Nothing was really organized, and we had to use whatever was available. That’s why we had vans.”

Marjorie went on to tell me that she had sat on a wall, and was able to see the German raid on Coventry. “The next day I was told that we had to take the vans over to Coventry to see if we could bring anyone home. When we were about 3 or 4 miles from Coventry we saw people streaming out of the city because they did not know if it was going to happen again.”

CONNAUGHT COURT YORKSHIRE

RAYMOND: Bomber Command

Raymond told me how while serving in Bomber Command in 1944 he,

along with the rest of the crew, were forced to bail out over German occupied France. He went on to say that they had done twenty five trips, and that trip had not been much of a success as they had missed their target. He said that as they were crossing northern France in formation the rear gunner reported to the skipper that a plane just above them, which may have been hit, to reduce its load had dropped some bombs, and one these had taken off part of their tail plane. The skipper gave the order to bail out. The bomb aimer went out first followed by the rest of the crew except one. The pilot came out last.

Raymond landed in a field in darkness. He knew that they had been somewhere close to the city of Chartres, and realised he would have to travel north in the hope of meeting the Allies coming south from the Normandy landings.

He buried his parachute in a ditch. He knew that the area in which they had bailed out was very pro-Allies, and the Resistance was very strong. He said that a little lad, who asked him if he was R.A.F., picked him up. Doubtful of the outcome, he confirmed that he was. The boy went for help while Raymond hid under a hedge. He said that at that time German troops were being rushed north due to the Allied invasion, so he well knew that it was dangerous to be out in the open. After a short wait, during which he became a little concerned as he felt he should be moving, a car drew up and the driver told him in perfect English that he should get in. It turned out that the driver was a doctor who had married an English wife in Brighton just before the war. The doctor took him to a farmhouse where he found some more of the crew had been picked up, along with some other airmen, who had been shot down a few days before. Raymond said that he was given an omelette to eat, and water, which he said he needed as he was getting dehydrated. He was told he could go anywhere in the house but not to look out of the windows as that would possibly give them away. During the evening some of the farmer's friends came to the farm to enjoy a rather good meal, when champagne was produced. Raymond was a little surprised. He went on, however, to explain that the farmer with some difficulty, due to the language barrier, told him that the champagne had come from a German train that was taking the champagne to the German High Command, and was bombed, derailed, and looted by the local people.

After a good night's sleep they had breakfast, and along with other airmen from Belgium, set off north clothed as civilians accompanied by a family group in order to deceive any Germans that might be in the area. They walked for a considerable time until they came to a big forest. The French said goodbye and the airmen entered the forest where they found about one hundred other downed airmen.

Raymond said that their pilot had carried his parachute with him all the way rolled up. It came very useful as the nights in the forest were very cold, and he and six others shared the folds of the chute to keep warm. After three weeks in the forest the advancing American forces picked them up.

On returning to Britain Raymond was transferred to Transport Command, and finished his flying days delivering new aircraft across the Atlantic and out to the Far East.

Raymond finished his story by telling me that he finished his war service in the north of England where he was employed as an instructor, and finally served as Assistant Adjutant at 4 Group Bomber Command headquarters at Heslerton Hall.

GEOFF: Royal Navy

Geoff told me that at the start of the war he served on minesweepers.

When the war moved to North Africa he joined H. M. S. *Resource*, a Royal Navy repair ship. He was allocated to the tool room after saying that he had been an apprentice engineer at Alfred Herbert's in Coventry. While serving on the *Resource* he gained a commendation for his work.

On leaving *Resource* he was posted back to Britain for training in St. Mark's College in London. He was then posted to Scotland to join H. M. S. *Inver*, an American built ship leased to Britain under the land lease agreement. It was while in Tobermory that he came across Commodore Gilbert Stephenson, variously known as "Monkey", "Lord of the Western Isles", and "Terror of Tobermory".

Geoff then went back on convey duty in the Atlantic down as far as Freetown and back up to Northern Ireland. He was then shipped down to the Mediterranean, and shortly after the Germans had been pushed north through Italy his ship was docked in the Italian port of Taranto in the heel of Italy. The ship was in dock for a re-fit and Geoff told me that there was a bit of problem with the Italian workers who had been suspected of sabotage.

After the re-fit the ship sailed, and just after passing Gibraltar on its way towards the Bay of Biscay, Geoff reported to the captain that he would have to shut down one of the engines due to a problem with the drive. The captain said that they were to make all haste to complete repairs as the ship with its crew of 140 men was in waters where they might be the subject of attack by "U boats."

Geoff and his team worked for two nights and two days to repair the transmission box, which had been sabotaged by having cotton waste packed in its mechanism. Geoff said that he had to make bearing parts from materials that he was able to find about the ship. Finally he was able to report back to the captain that both engines were running, and a few days later they safely entered Portsmouth harbour.

TITHEBARN, LIVERPOOL

HARRY: Marine Engineer, Author, Musician

I first met Harry when on a trip around the 17 R.M.B.I. homes in the U.K. He was sitting in his electric wheelchair in the beautiful garden of Tithebarn, the Home in Great Crosby, Liverpool. On that occasion Harry gave me a book of fiction he had written concerning the American Civil War and ships that sailed the sea for and against both sides of that conflict.

Harry impressed me so much with his friendly, lively smile that I determined that at some time I would visit the home again and talk with Harry at some length.

I was able to fulfil my ambition some two and a half years later when travelling north on a holiday to the Lake District. Harry remembered our last little talk and was very happy to talk to me about his long and very interesting life on Merseyside.

Harry told me that his first job offer at the beginning of WWII was defusing bombs dropped by the Germans on their raids over Liverpool. However, he was excused this dangerous task to continue his more important work at Cammell Laird, the ship builders, where he was employed as a trainee engineer. He went on to tell me that it was during his days in training that he had to brave the continual air raids over the city. He said that he often cycled to Bootle Technical College with the bombs dropping on the docks. He and his fellow students had to run for cover in the air raid shelter during their studies. On one occasion a nearby explosion brought down a wall of sandbags almost burying him and his friends.

Harry informed me that because of his studies he served in the local Home Guard, and on many occasions during the conflict they were called out in case German parachutists had landed.

After World War II Harry was after some time promoted to Engineering Manager. He became a Freemason and told me that at his Ladies Night in the 1960s he was approached by a high ranking American Freemason who wished to recruit men for his company, The Electric Boat Co., to work on their Polaris project, which was a big part of the American defence system during the Cold War. Harry said that he was offered a salary about ten times what he was being paid by Camell Laird, but he would have to renounce his British Citizenship and go and live in America.

I asked Harry if he had considered the job, and he replied, "I talked to my wife and she said, 'You know, Harry, you go over and see what it's like, and I'll follow you over.' But it never turned out like that because the wife didn't want to go, and I wasn't going to part with my wife, was I?"

Harry could have entertained me for many hours with tales from his long interesting life but time was rolling on, and the management at the Home said there was a lady in the Home that I may wish to meet.

PHYLLIS: Factory Worker

Phyllis, then a new resident at Tithebarn, had agreed to talk to me and I joined her in her room. My immediate impression was that here was a lady who was still enjoying life despite the fact that she was only a few months short of her one hundredth birthday.

She informed me that she had been a Lady Mason for 50 years in a lodge in Liverpool, where she had been in the Chair of the lodge and had been given Grand Lodge Honours.

She had, as a young married woman, travelled around the country with her husband living for some time in Grimsby, and then in Bournemouth. She said that her mother got a bit anxious when the War started and persuaded them to go and live with her in Liverpool. There her husband joined the volunteer fire service as he had had the same job in Bournemouth. While performing his job with the service he was blown up in an explosion involving an ammunition train. Phyllis told me that he was delivered to their home with a label tied round the button of his coat. She said he was shaking and in a terrible state.

I asked her where in Liverpool she had lived and she replied, 'Knotty Ash.' She said that she lived there through all the German raids over the city. She worked at the Roots Factory that made aeroplanes (in the wages office). She said that, while working at Roots, the Halifax Bomber was first produced and she was in a group of workers who were the first to see it. Phyllis said, and I quote, "I could not believe that such an enormous plane could get up into the sky, but it did."

QUEEN ELIZABETH COURT, LLANDUDNO

PEGGY: Bomber Command Ground Crew

Peggy told me that she had served with Bomber Command in Lincolnshire during World War II. One of the staff of the home took me to her room where I was shown framed photographs of her as she was in the early 1940s along with a photograph of a Lancaster Bomber with its crew standing in front of the aircraft.

The staff member informed me that the pictured crew was the one that Peggy supported as a member of the ground crew. In the frame there was small handmade mascot which I was told Peggy had given to the Bomber crew each time they went out on an operation, and they would give it her back when they returned safely to base. The fact that it was in the frame indicated that the crew were one of the lucky ones to survive the conflict which had claimed the lives of more than fifty percent of their colleagues.

FRANK: R.A.F

Frank served in the R.A.F. from the start of the War, and was soon flying in a Fairey Battle aircraft from its base in Kent out over the English Channel

looking for incoming Luftwaffe squadrons. He said that their job was to report back to base and fly higher than the incoming squadrons to avoid conflict. Frank was, however, soon grounded as an eye test proved he was colour blind. He spent the rest of the War on the ground.

I asked him what it was like on the ground during the Battle of Britain when the Luftwaffe had been given orders to destroy the R.A.F. both in the air and on the ground. He said that there were constant raids on the airfields in Kent and often not enough time to find shelter except a hole in the ground.

JOHN: Royal Corps of Signals

John served in the Royal Corps of Signals in the North African campaigns, where he said most of the time was very boring. The food was mostly hard tack biscuits and potato mash with very little fresh food available. Frank said that Montgomery was an inspiration as he led from the front. John went on to tell me that after pushing the Germans into the sea at Tunis his unit followed Montgomery's Eighth Army across the Mediterranean to Malta where they stayed for three weeks. After Malta they went on to Sicily where they made an amphibious landing near Syracuse.

John said that after Sicily his unit crossed the Messina Strait and went on up the Eastern side of Italy. He said that Americans covered the Western Side under Lt. General George S Patton who the troops referred to as "Two Gun Patton" because of his habit of carrying a pistol on each hip.

After three years and nine months John said he was sent home to recuperate as he was considered to be suffering from shell shock. After he had recovered he volunteered to go back and served in France, Holland, and Germany.

After the War John joined a Masonic Lodge in Chester and served as its Master.

TED: Army

Ted told me that he had been commissioned in the Herefordshire Regiment in 1938. After some time training in Wales he was sent to Northern Ireland. About two years later his C.O. volunteered him into the Indian Army. In February 1942 he served as a Captain keeping an eye on the Japanese who were camped along the Northern border of India. It was, of course, their intention to mount an invasion of India. Ted said his unit engaged the Japanese on occasions exchanging fire and, after a short fight, they got out as soon as they could.

After the Japanese retreat, following the historic military defence of Kohima, Ted told me his unit was sent south.

In conclusion I would like to express my thanks to all those residents who gave me their time on my travels around the Homes. I shall always remember the happy surroundings in which we met. It is my hope that this paper will remind us all just how much we owe to that generation who by their bravery and tenacity gave to us the freedom we enjoy today.

BRITISH ARMY REGIMENTS OF FOOT, THEIR POSTAGE STAMPS, HEROES, AND THE AGE OF EMPIRE.

**W. Bro. John Kernick, PPGSwdB (Sussex),
and W. Bro. Michael A. Robinson, PPJGW**

How did a small offshore island off the continent of Europe come to control an Empire upon which the Sun never set? This is a question upon which much has been written. However, all writers tend to agree the British Army and its Regiments of Foot were a powerful force in spreading the British Empire across much of the world.

Many of the Regiments of Foot were honoured by the production of postage stamps in the part of the world where that particular Regiment was serving. Many had Freemasons' lodges attached to them and many Freemasons within these lodges served with distinction and some were awarded the Victoria Cross for valour.

The British Regiments of Foot were first raised from the middle of the seventeenth century. The 1st Regiment of Foot was raised in Scotland in 1633 by John Hepburn under a warrant from Charles I. The Regiment became 'The (Royal) Regiment of Foot' in 1751. It was given various names over the next 100 years or so, and in 1881 became Lothian Regiment of Foot. In 2012 it was amalgamated as part of the Royal Regiment of Scotland. The Regiment is well known as "The Royal Scots"

Many of the British Army's famous regiments, which had over the years achieved battle honours, lost their identity in the amalgamations which took place in the early part of the twenty-first century.

The history and battle honours of many of the Regiments of Foot are preserved with pride in their records. Writers, film makers and museums from many countries have shown and told of the victories and defeats of these regiments.

The Regiments of Foot were from the beginning made up of an officer class which, in the main, was recruited from the landed classes or those who could afford to purchase a commission. The other ranks were recruited from those men who, for one reason or another, choose to join the army. One soldier wrote during the American War of Independence, 'My chief intention being to travel and traverse the seas occasioned my enlisting.'

Sometimes debts or fights triggered the decision to join. One 17 year old, who later matured into a sergeant in the Royal Welch Fusiliers, lost money gambling with dissolute friends said, '...afraid to return and tell my father of my indiscretions I shrank from my best hope, parental admonition, and formed the resolution of entering for a soldier.' Many were recruited

while drunk when the recruiting party arrived at the tavern. There are many records of men trying to escape when put on transports for America.

Despite the make up of the regiments the Duke of Wellington was moved to say, 'I don't know what effect these men will have upon the enemy, but, by God, they terrify me.'

For many centuries the common soldier was looked upon as a misfit and rowdy ruffian with nothing better to do. This was often the case in peace time, but, when called upon to fight, the people would praise the Army's valour, and hang on every word reported from the campaigns. *The Times'* War Correspondent William Russell, who witnessed The Charge of the Light Brigade, said, 'Our Light Brigade was annihilated by their rashness, and brutality of a ferocious enemy.' Brother Rudyard Kipling in his poem *Tommy* sums it up:

'For it's Tommy this, an' Tommy that, an' chuck him out the brute!
But it's "Saviour of 'is Country"
when the guns begin to shoot.....'

The development of the Regiments of Foot during the eighteenth and nineteenth centuries ran parallel to the growth of Freemasonry across the globe. In the early nineteenth century every regiment in the British Army boasted a least one lodge which accompanied it as it travelled to its country of operation. There are many stories from the American War of Independence of lodges within regiments becoming involved in conflicts with American lodges.

A Masonic lodge of the 46th Regiment of Foot lost its lodge chest while fighting, but Brother George Washington soon ordered that the chest be returned to the lodge under a guard of honour.

As the regiments marched their lodges went with them, followed by the missionaries, civilian administrators, and businessmen. The military lodges soon helped spread Freemasonry to the civilian population within the newly acquired lands. There are many examples of the influence of the military lodges in the formation of civilian lodges, both in India and South Africa. Two well-known brethren who influenced the growth of colonies were Rudyard Kipling and Cecil Rhodes.

It was reported that during the siege of Mafeking, Austral Lodge continued to hold meetings. One of its members, an auctioneer named Edward Ross, noted in his diary on the 18th February, 1900, that 'during the time the lodge was working a volley of Mauser bullets fired into the town.'

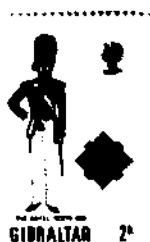
As Freemasonry spread within the colonised countries, civilian lodges recruited men from all levels of society but mostly from the middle classes. By the mid eighteenth century Freemasons' lodges were to be found across most of the Eastern sea board of the American Colonies. There is considerable evidence to suggest that Freemasonry played a part in the

start of the War of Independence with members of lodges on opposing sides of the conflict fighting each other. Some historians have suggested that "the Boston Tea Party" was perpetrated by "The Sons of Liberty", who were in fact a Freemasons' lodge.

The Victoria Cross was instituted by Queen Victoria in 1856. It was awarded to men of all ranks as a means of recognising acts of valour well beyond the call of duty. The medals are all made from the bronze cut from two old cannon which had been at Woolwich Barracks. Bronze was the favoured metal and satisfied the Queen who had showed a personal interest in the look of the Medal and its durability, its true value being to those to whom it had been awarded. The award was made retrospective to include the Crimean War 1854 - 1856. Some 1358 V.C.s (Victoria Crosses) have been awarded. Freemasons from military lodges have been awarded 120 of these, almost 9% of the total.

Over the period of some 200 years there were 109 numbered Regiments of Foot from the Royal Regiment of Foot, No.1 (raised 1633), to The Prince of Wales Leinster Regiment (Royal Canadians), No. 109, (raised 1861).

THE 1ST REGIMENT OF FOOT (THE ROYAL SCOTS)



Officer 1837

The Regiment has since its formation been known as "Pontius Pilates's Bodyguard". This nickname is said to have originated in 1643, when the question of precedence was causing some considerable rivalry between the French Regiment of Picardy and Douglas's Royal Scots. Both the Regiments boasted they had been the guardians of the Tomb of Jesus before the Resurrection. Both claims were, of course, totally baseless.

The Royal Scots have 137 battle honours, and have served with considerable bravery in many major conflicts. Throughout much of the seventeenth century the regiment served in most of the major conflicts.

They were at the Raid on the Medway, 1667, when the Dutch raided the Chatham Naval base. The Diarist Pepys recorded, 'Here in the streets, I hear the Scotch (sic) march beat by the drums before the soldiers, which is very odd.'

In the eighteenth century they fought under The Duke of Marlborough, and gained an enviable reputation at the Schellenberg, and Blenheim in 1704. They were present and fought against the forces of Prince Charles Stuart at Falkirk and Culloden.

During the run up to the battle of Waterloo at Quatre Bras they were praised by the French Marshal Ney, who referred to them as 'les braves des braves', when they formed square and resisted seven cavalry charges by the French Heavy Cavalry.

In World War I the regiment had six Victoria Crosses awarded.

In World War II the Regiment served in India in 1942/43 and was involved in the Battle of Kohima which was famously fought over a Tennis Court. The Battle has been immortalised by the world famous Epitaph:

‘When You Go Home,
Tell Them Of Us,
And Say,
For Their Tomorrow,
We Gave Our Today.’

A Warrant for a Freemasons' lodge, No. 11, was issued under the Irish Constitution in 1732.

A Warrant for a Freemasons' lodge, No. 381, was issued under the Irish Constitution in 1762.

A Warrant for a Freemasons' lodge, was issued to the 4th Battalion of the regiment in 1808.

A Warrant for a Freemasons' lodge was issued to the 2nd Battalion of the regiment in Madras in 1821.

A Warrant for a Freemasons' lodge was issued to the Royal Scot's Depot in 1835.

THE 3RD REGIMENT OF FOOT BUFFS (ROYAL EAST KENT REGIMENT)

The Buffs had many Battle Honours, to name but a few, Blenheim, Vittoria, Sevastopol, The Somme, Passchendaele, and El Alamein

The regiment has had during its time many names, but since the 1740s the name "The Buffs" has been in use. The uniform of the Buffs had buff coloured facings and helped them to be distinguished from other regiments.

However, the 19th Regiment of Foot also had buff coloured facing, and, at the Battle of Dettingen in 1743, George II called out "Bravo the Buffs" to the wrong regiment. When informed that he was wrong he corrected himself and called out 'Bravo the Young Buffs.' Hence the 3rd Regiment called themselves the "Old Buffs". At the Battle of Dettingen their main claim to fame was that they stopped King George's horse from bolting and carrying him off the battlefield. The regiment fought at the Battle of Albuhera, 1811, which was a particularly brutal battle and their casualties were appalling.



**Battalion Company
Sergeant**

From a total of about 700 men only 85 managed to answer the roll call at the close of the battle. At the battle which was fought on the 15th May, 1811, a 16 year old Ensign Thomas was guarding the Regimental Colours. The 3rd were put to the sword by a savage French attack. Ensign Thomas was called upon to

surrender, but he refused saying, 'Only with my life.' He was cut down by the French defending the Colours to the end. The Buffs had experienced difficulties due to the fact that bad weather had dampened their powder.

Later the Colours were recaptured by the 7th of Foot (The Royal Fusiliers), who returned them to the Buffs.

The Regiment had five Victoria Crosses awarded.

A Warrant for a Freemasons' lodge was issued by the Grand Lodge of the Antients in 1759 (1814 UGL No.98, 1832 UGL No. 83.)

A Warrant for a Freemasons' lodge was issued by the Grand Lodge of the Antients in 1771.

7TH (ROYAL FUSILIERS) REGIMENT OF FOOT (1881 THE ROYAL FUSILIERS (CITY OF LONDON REGIMENT))

The regiment was raised in 1685 as the Ordnance Regiment. King James II called it 'Our Royal Regiment of Fusiliers', making it the first regiment with a Royal title. In the amalgamations of 2012 it became the Royal Regiment of Fusiliers.

The Regiment served in Canada and in the American War of Independence. A battalion of the regiment was with the army of Lord Cornwallis when it surrendered to the American Continental Army at Yorktown in 1781.

The Fusiliers served with Wellington's Peninsular Army. A detachment was at the battle of Albuhera in 1811.

In World War I the regiment served with distinction on the Western Front, in Africa, the Middle East, and in Macedonia. On the Western Front they won the first two V.C.s of the Great War near Mons in August 1914 (Lieutenant Maurice Dease and Private Sidney Godley).

Lord Kitchener's successful recruiting campaign in 1914 brought to the Fusiliers a battalion of 1600 new recruits from the Stock Exchange. They were one of the first 'Pals Battalions' to be formed. During the course of the War some 400 these 'Pals' were killed.

The men of the Regiment have been awarded 20 Victoria Crosses since 1857 when the Queen, who had elected to remain sitting side saddle on her horse, had awarded some sixty medals from the original 85 names who had been gazetted.

Captain Robert Gee, a member of the Roll Call Lodge, No. 2523, was awarded the V.C. while serving with the Fusiliers in Northern France. While near Masnières on 30th November, 1917, he was in Brigade Headquarters when it was captured by the Germans. Finding himself a prisoner he managed to escape. He got together a party of Brigade Staff and, followed by two companies of infantry, he cleared the area and established a defensive flank. Seeing a German machine gun still in action he attacked the gun crew with a revolver in each hand killing the eight

members of the crew. Although wounded he continued to organise the defence. Born in Leicester in 1876 Captain Gee died in Australia in 1960.

A Warrant for a Freemasons' lodge No. 231 was issued by the Irish Grand Lodge in 1752.

A Warrant for a Freemasons' lodge was issued by the Provincial Grand Antients Lodge of Canada in 1793

THE 17TH REGIMENT OF FOOT (FROM 1881 THE LEICESTERSHIRE REGIMENT)



Officer 1859

The regiment was raised in 1688 by Col. Solomon Richards. In 1713 it became the 17th of Foot, in 1881 the Leicestershire Regiment, and in 1946 The Royal Leicestershire Regiment.

The Regiment won many battle honours in many campaigns such as the American War of Independence, the Afghan Wars, and the Crimea. Due to their outstanding service in India from 1808 – 1823 George IV granted the regiment the Royal Tiger badge surmounted by 'Hindoostan'. It is believed that this was the origin of the nickname, 'The Tigers'.

In 1946 King George VI gave the Regiment the honour of a Royal title. The Regiment was sadly disbanded in 1970 when the modern Army was reorganised.

The regiment had three Freemasons' lodges attached to it, and in an engagement at Stoney Point in 1779 during the American War of Independence the Unity Lodge, No.18, lost some documents. These documents came into the possession of General Samuel Parsons, who was a member of the American Union Lodge. He immediately returned the documents to the Unity Lodge with a letter which read, 'However our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other.'

The regiment fought throughout World War 1. In Ypres in 1916, during a British retreat, John William Scott earned the Military Medal for his action in returning to 'No Man's Land' to rescue a fallen officer.

A Warrant for a Freemasons' lodge was issued to a lodge, No. 36, Irish Constitution in 1743.

A Warrant for a Freemasons' lodge was issued to a lodge, No. 18, Irish Constitution by the Provincial Grand Lodge of Pennsylvania in 1777.

THE 11th HUSSARS (PRINCE ALBERT'S OWN)

The 11th Hussars began life as the 11th Dragoons in 1751. It served in Scotland during the Jacobite Rebellion and helped to pursue the fleeing Highlanders after Culloden.

When Prince Albert arrived in Britain in 1840 it provided his escort from Dover to Canterbury. It also provided a part of the escort when he married Queen Victoria. He thus adopted the Regiment as his own.

The Regiment sent 250 men to the Crimean War where they took part in the Charge of the Light Brigade. During this famous action Brother Alexander Roberts Dunn distinguished himself and was in 1857 awarded the V.C. by Queen Victoria.

The Citation said,

'Having emptied his revolver at the Russians he flung it at them and resorted to his sabre, which he used to good effect.'

Dunn stood 6 foot 3 inches and used a sword much longer than the regulations permitted. He saved Sgt. Bentley's life by cutting down several Russians who were attacking him. He then saved another life, cutting down another Russian Hussar, who was attacking Pte. K. Levett of the 11th Hussars.

Alexander Roberts Dunn was initiated into the Ionic Lodge, No. 798 (E.C.), now No. 25 in the Grand Lodge of Canada. Whilst serving in Gibraltar he became a member of the Lodge of Friendship, No. 345 (E.C.). It is now the Royal Lodge of Friendship still meeting in Gibraltar. It should be noted that Alexander's successor to the Warden's Chair was Charles Warren who later became Sir Charles Warren and Worshipful Master of the Quatuor Coronati Lodge, No. 2076.

Alexander R. Dunn was not the only Freemason to have survived "The Charge", for, in issue 8 of *MQ* there is an article concerning Troop Sergeant-Major Richard Hall Williams, who was with the 17th Lancers. The article gives considerable detail of his Masonic career, and shows a picture of him in his Provincial Regalia.

24TH REGIMENT OF FOOT (1881 THE SOUTH WALES BORDERERS)

The regiment was raised in 1689 as Sir Edward Dering's Regiment of Foot. In 1881 it became The South Wales Borderers and, in 2012 with reorganisation, it became The Royal Welsh. The regiment had many battle honours during its life. Most well-known were the actions which took place during the Zulu War in Africa in 1879 when the British crossed the Buffalo River into Zululand. The Zulu Impis of King Cetewayo, some 20,000 strong, were waiting to repel the British invasion.



After crossing the Buffalo River Lord Chelmsford, the British overall commander, split his force in order to look for the Zulus, leaving the main force in an unfortified camp. The Zulus attacked the camp and through force of numbers overwhelmed the British causing great slaughter. The British commander, Lieutenant-Colonel Henry Pulteney ordered Lieutenants Nevill J. A. Coghill, and Teignmouth Melvill to save 'The Colours'.

They attempted to escape across the Buffalo River but were killed by the pursuing Zulus. The Colours fell into the swollen river and were retrieved later.

The 24th performed with distinction during the battle until their ammunition ran out. 500 men lost their lives including the commanding officer. Later, in 1879 at Rorke's Drift, a company of the 24th successfully defended the small missionary post against about 4000 - 5000 Zulus. Lieutenants Coghill and Melvill were both Freemasons, and both were awarded the Victoria Cross for their actions in trying to save 'The Colours'. They were both members of The Lodge of Friendship, No. 278 (Gibraltar).

The 24th Regiment of Foot had a number of Warrants issued to lodges by the Grand Lodge of the Moderns from 1755-1792.

While these six regiments can hardly represent the whole, they can represent the effect the British Army and its regiments had on the growth of the British Empire, and how Freemasonry, which has been proven to be an intrinsic part of the regiments, also played an important part in that growth and thus ensuring Freemasonry an universal future.

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THE HOWE AND CHARNWOOD LODGE.

**Paper delivered at the meeting held on 25th March, 2014,
commemorating 150 years of receiving the Warrant**

W. Bro. David M. Sharpe, PPGSuptWks

In February 1846, W. Bro. William Kelly requested that the Rancliffe Lodge, No. 608, would sign a recommendation for a new Lodge in Leicester – the John of Gaunt, No. 766 [now 523].

In May 1846, W. Bro. W.G. Palmer (Jnr) represented the Rancliffe Lodge at the Consecration Meeting of the John of Gaunt Lodge. It was to be the John of Gaunt Lodge, which would be the sponsoring Lodge of the Howe and Charnwood Lodge in 1864.

1864 was, of course, a very auspicious year for UGLE, since it was in April that year that the Grand Master laid the foundation stone for the new buildings for Freemasons' Hall at Great Queen Street on 27th April.

The same year W. Bro. Kelly set out to revive Freemasonry in Loughborough, as the warrant of the Rancliffe Lodge had been returned to UGLE in 1853. The warrant for the Howe and Charnwood Lodge was issued on 1st March, 1864, and the Lodge was consecrated on 2nd August of that year. The lodge's title was partly derived from the name of the PGM, R. W. Bro. The Earl Howe. The name 'Charnwood' and the oak tree on the crest were used to place a local element in the new Craft lodge and to distinguish it from the Howe Lodge of Mark Master Masons, No. 21, which had been founded in 1858 and was, at that time, meeting in Leicester. Meetings were held at The Bull's Head Hotel in High Street.

It is said that mighty oaks from little acorns grow. After a fairly healthy start the lodge began to flounder. Annual dues were not paid. Attendance was often poor, although there were always sufficient members to open the lodge. However, the attendance of members never once reached double figures after 1876, and, when Bro. Amatt was elected Master in October 1878, he was worried whether the number present (six) was sufficient. Attendance remained low, only exceeding ten for the first time in nearly four years, when PGL visited Loughborough in November 1880.

This was the start of a revival in the fortunes of the lodge, although attendances remained low. Membership numbers rose rapidly in 1881, after W. Bro. E. S. Burnaby had become WM, and sixteen Leicester members joined. Of these new members five (Bros. George Oliver, Charles Oliver, Walton Wilkinson, J. Herbert Marshall and Thomas Laxton) passed through the Chair.

A ball for the Royal Masonic Institute for Girls was held in the lodge room on 28th January, 1881, and made a profit of ten guineas (£10.50) (£1,081).¹

Before the arrival of the Leicester brethren there had been two years

¹ The later figure shows the value in 2012.

when only two candidates had been Initiated, Passed and Raised, and there had been four business meetings. The number of meetings now increased and became more regular. At a Lodge of Emergency held on 27th April, 1881, Bro. Capt. J. G. F. Richardson presented a portrait of the Master to the lodge, and in June, it was proposed that a 'pic nic' be held. Despite the number of meetings and various activities, lack of numbers delayed the election of the new Master for three days. However, when W. Bro. C. J. Wilkinson of PGL installed Bro. B. Wood on 8th November, 1881, twenty five brethren were present.

In 1883 a committee was set up to examine the lodge bye-laws, which were discussed in May, when it was also decided to meet on the last Tuesday of the month from April to November, with the option of meeting in January, February and March at the discretion of the Master and his officers. Previously the meetings had been irregular, but now there were to be eight meetings each year. This pattern was confirmed in the bye-laws which were distributed at the Installation meeting held in November 1883.

November 1888 saw the largest lodge meeting to date – 98 including 58 visitors – when W. Bro. G. C. Oliver was installed aged 25. He was also the first Lewis who had been initiated in the lodge to attain the chair.

To show how the lodge had progressed it is only necessary to see that in May 1895 there were two Initiations and six Passings, whilst in July and October five were raised on each occasion.

1896 was remarkable for the opposition to candidates. Several nominations never went to ballot, while in September a large number of black balls resulted. On appealing, there was a re-ballot, which was also against the candidate.

In April 1898 the return to Clerk of the Peace of the County was sent. This annual return was to list all members of societies and continued to be sent for the next 70 years.

In September 1900 it was proposed to hold the lodge meetings from September to April instead of April to November. In October the motion was tied and the WM deemed it 'unwise to give a casting vote'. It has been suggested that the opposition was from the Leicester members who did not want to travel in the winter months, but there is no firm evidence that this was the case. The matter now went into abeyance as more serious matters faced the lodge.

For some time relations between the lodge and the Bulls Head Hotel had been deteriorating. The lodge had been paying 25/- (£1.25) (£130.10 in today's figures) for each meeting, but a deputation met with the landlady and was advised to move elsewhere. Consequently, W. Bro. T. Paget was installed on 27th November, 1900, at the Town Hall by special dispensation. A Lodge of Emergency was held there in January 1901, when it was resolved to move to the Town Hall permanently, and this was confirmed in April. In June it was decided to purchase a dinner service, plates, dishes, glasses and cutlery for 48. However, the purchase was postponed in August and a final decision to defer the purchase was made

the following meeting. During 1902 it was decided to take suppers at the Kings Head.

There was again a proposal in September 1901 to become a 'Winter Lodge', being the only 'Summer Lodge' in the Province. The motion was defeated 15 – 8, according to the Minutes by a 'large majority', largely through the influence and opposition of the Leicester brethren, which seems to have been more open this time. At the October 1901 meeting eight brethren were raised, and it was noted that the lodge pictures were still at the Bulls Head. However, in 1902 it was unanimously agreed to meet on the last Tuesday from September to April, the meeting of 30th December, 1902, thus being the first winter meeting.

The lodge continued to meet during the First World War, of which more later, and saw a rapid rise in numbers immediately afterwards, which meant double ceremonies for many years, even when Beacon Lodge, No. 5208, came into existence.

1928 started with controversy. The Quarterly Communication of Grand Lodge, mindful of the political situation in the East, called for closer links with India in order to reach closer understandings. The lodge did have members from the EC, Bro. Hood being from Bombay (Mumbai). At the January lodge an Asian civil engineer was proposed and seconded, but at in February the ballot proved unsuccessful. This was not the end of the matter, for in March the PGM visited the lodge and made reference to the situation, reminding members that colour and nationality were no bar to admittance. A second ballot was therefore taken, but the result was the same.

In October 1928 a letter was received noting a masonic donation of a bell to the cathedral of Indianopolis in the USA. The bell had been cast at Taylor's Bell Foundry in the town, where Bro. J. Oldham was the manager, and before the carillon was despatched, Bro. S. C. Potter, the deputy carillonneur, played the carillon for the benefit of the lodge.

At the March 1930 lodge it was announced that it was intended to create a new lodge, The Beacon Lodge, No. 5208. It was also stated that to avoid the need to purchase lodge furniture, the new lodge would pay a rental to use that of its Mother Lodge.

In June 1931 members of the lodge attended a service in All Saints Church when the Bishop of Leicester dedicated a memorial to the late Bro. Pryce Taylor of the Bell Foundry. This was recorded in the Minutes of the meeting held in September, when five new hymnals were presented at this meeting by W. Bro. J. Snaith to augment the previous ones dating from 1897.

In 1938 W. Bro. W. Fisher became WM, an office he held until February 1940, the first time since 1868 that the Installation had not been held in November, and the only time a WM had been in the Chair for more than twelve months without being re-elected.

The outbreak of war in September 1939 meant that lodge meetings were erratic. There were no meetings after April 1939 until January 1940, when

there were no visitors due to twenty inches of snow in Loughborough and district, severe frost and the blackout.

The lodge continued to meet regularly throughout the war and in October 1943 the Senior Steward, Bro. A. Charles, was instructed to purchase £20 (£772) of alcohol and other liquid refreshment. Such refreshment was 'to be distributed amongst members and guests, no money was to be taken from guests, at such times and on such conditions as the WM shall determine.' The Senior Steward was also instructed 'to replace such refreshments as shall be distributed by obtaining further supplies from time to time up to the limit aforesaid, primarily out of money received for the purpose, but, if necessary, out of the general funds of the Lodge.'

The war appears not to have had any other notable effects on the lodge, although in January 1945, Bro. C. Read, who had been raised the previous March, was not present to receive his GL certificate, because he was absent in the forces. W. Bro. G. Read received it in his absence.

There were now moves to found another new lodge and in March 1950 the lodge was invited to sponsor the Thomas Burton Lodge, No. 7007. There were, however, several caveats written into the sponsorship. Firstly, there was to be perfect harmony between the two lodges. Secondly the fees and bye-laws (except certain special objects such as days of meetings) were to be based on Howe and Charnwood's. Thirdly, the founders were not to resign from the Mother Lodge for five years unless it was from both lodges, and the new lodge was to adopt the arrangements for a common building fund for acquiring a Temple and to meet there. The clauses were accepted and the new daughter lodge was consecrated on 22nd September, 1950.

Membership numbers remained high until the early 1980s, the turning points coming at the end of the 1970s when numbers dropped through deaths and again in the early 1990s, especially after the 1000th meeting in March 1991.

The lodge now entered a period of decline, with problems of discontent and absence through work and other commitments, although in the summer recess of 1991 no fewer than five members passed to the Grand Lodge Above. This was the period of a drop in the number of candidates in the town in general, but the lodge was badly hit because there were also several resignations. As a result it was decided in 1994 to change the number of meetings from seven and the Installation to five and the Installation, removing the January and April meetings from the calendar. Indeed at the Committee meeting held in March 1994 it was suggested that, although the lodge had 47 members, only 25 of them were active. The decline in numbers can also be seen in that in the 1980s there had been 23 candidates and ten joining members. In the 1990s there were ten candidates and four joining members. In fact there were no new candidates at all in 1991, 1994, 1997 and 1999. Ceremonies were therefore replaced by lectures. In terms of membership the figures taken from the Provincial

Year Book make interesting reading. In 1991 there were 62 members, but by 2001 there were 28.

The December meeting of 1997 saw no ceremony for the first time in December, the meeting being a business meeting before the members were 'joined by their wives and friends and the widows of the Lodge, for a festive meal with carols and music provided by the Hathern Band'.

Things then changed for the better. As in 1880 it was Provincial Grand Lodge who came to the lodge's aid, not this time by holding the Annual Communication in Loughborough, but by providing a speaker for an Open Evening in September 2001. It had been hoped to have nine prospective new members present but only four attended, three of whom subsequently joined the lodge. This resulted in Lodges of Emergency being held in January and April 2002 and January 2003 and 2004, to deal with the extra ceremonies. In addition October 2009 saw only the second resignation of the decade since mentoring had been introduced into the lodge, when a brother went abroad because of family problems but could not be contacted for his resignation to be acknowledged.

Any history of a lodge needs to consider the members who make up the actual lodge and this is to where I now want to turn my attention.

To rewrite the words of the US President Kennedy, 'Ask not what Freemasonry can do for you; ask what you can do for Freemasonry.'

This lodge has the proud record of having had three Provincial Grand Masters as members, and one other, the Duke of Rutland, who resigned before his Installation due to ill health. For the record the others were R. W. Bro. the Earl Howe, R. W. Bro. William Kelly and R. W. Bro. Sir C. Frederick Oliver. The last two are the only two PGMs who have been the Head of the Craft, the Royal Arch Chapter and the Mark Degrees at the same time. R. W. Bro. Oliver was the only one Initiated in the lodge.

The lodge has also sponsored other Loughborough Craft lodges, the latest being the Showmen's Lodge, No. 9826.

The lodge has had three Lewises who became members during their father's year as Master, W. Bro. W. A. Street in December 1930, having been proposed by his father and seconded by his uncle; W. Bro. D. M. Sharpe in February 1974, having been proposed by his father – the same night as his father was elected Master – and Initiated in the presence of his grandfather; and Bro. M. Armes in January 2013, who was proposed by his father and Initiated in a Lodge of Emergency.

Many of the lodge have been involved in politics. One member, W. Bro. Col. Burnaby, was a Member of Parliament for the North Leicestershire Division in 1880. There were two MPs for the Division, the other being Lord John Manners, father of Bro. H. J. B. Manners, who became the Duke of Rutland and was Provincial Grand Master Elect although he was never installed. To continue the coincidences, when W. Bro. Burnaby died in 1883 he was succeeded as MP by the Hon.

Montague Curzon, the eldest son of R. W. Bro. The Earl Howe by his second marriage.

Since Loughborough first became a borough in 1888, no fewer than fourteen masons have been Mayor of Loughborough or, since 1974, of Chamwood. (In fact all of those who were members of Howe and Chamwood were only Mayor of Loughborough.) They were Bro. J. Griggs (1888-90), Bro. W. Cartwright (1893-5), Bro. R.S. Clifford (1901-3), W. Bro. A. Hibbins (1926-7), Bro. A. Moss (1927-29), W. Bro. A. J. Pilsbury (1929-30), Bro. J. S. Marr (1933-35), W. Bro. F. G. Fleeman (1935-6) and W. Bro. J. Rodgers (1966-7).

This year we are remembering the outbreak of the First World War. Two members of the lodge died because of the conflict, Bro. George Charles Parker, a RSM, who died at Bellewarde Farm, on the Ypres-Menin Road on 13th May, 1915, and Bro. Hubert F. Chapman, who died on 31st March, 1917, having left the forces due to shell-shock suffered in the war. Whilst Bro. Parker appears amongst the list of those who died on the memorial in the Holmes Temple at London Road, Bro. Chapman does not appear, not even as a combatant. Why? Firstly, of course, shell shock was not seen as a cause of war death as it has now become, but secondly, Bro. Chapman's parents did not want a military funeral or the like (according to the Loughborough Echo).

They were not the only combatants from the lodge, the others being: W. Bro. C. F. Oliver (as he then was) and Bros. H. Clarke, H. G. Lovett, W. Piercy, and W. Wootton (Jnr).

In the field of Charity the lodge has supported the various festivals. In 2012 the final total raised by the Province for the Royal Masonic Benevolent Institution was £1.7 million of which Howe and Chamwood raised £24,899.15. Whilst this was not the highest figure for the town's lodges it did represent the highest per capita total of £622.48 per member. In comparison, in 1932 the lodge raised £1007, the equivalent of £59,525 today. (There were 128 members at the time, i.e. £465.04 per member.) However, there have been also smaller yet equally significant contributions. The lodge has, for several years, donated charity money to the sum of £1000 to local charities, while in 1979 its support of a memorial fund in memory of W. Bro. T. E. M. Sharpe raised sufficient money for a bed and plaque to be placed in the Royal Masonic Hospital in Ravenscourt Park, London.

Many members have taken the instruction to 'make a daily advancement in Masonic knowledge' to another level, by writing and presenting papers on Freemasonry to other lodges and having them published in *The Transactions* of the Lodge of Research, No. 2429. While several other members of this lodge have been members of the Lodge of Research, and three have been Worshipful Master (W. Bros. J. J. W. Knowles, RW Bro. C.F. Oliver and F.G. Fleeman), it is perhaps notable that three who have advanced to the rank of Warden in that lodge have been the three who have written histories of Howe and Chamwood.

When The Ferrers and Ivanhoe Lodge, No. 779, celebrated their 150th anniversary in 2009, the PGM, R. W. Bro. M. H. Roalfe, said, ‘Today, the Lodge celebrates 150 years of continuous existence. That, in human terms, is six generations of family existence, but, of course, in Masonic terms, it is far greater than six and probably nearer 50. If it were, the gross membership it could be about 7500 members over the 150 year span. An interesting task for a budding historian – just how many members have passed through this Lodge?’ To save the trouble of someone trying to do the task on this occasion I am pleased to state that our total membership, including our 18 Honorary Members and counting brethren who re-joined for whatever reason or later became Honorary Members only once, is 745. Perhaps more interestingly is the fact that those members who were initiated before 12th September, 1987, are only the fourth generation after the founders, for R. W. Bro. Kelly was the last founder to die in 1894; R.W. Bro. Oliver was initiated in 1889 and died in 1939; and W. Bro. Pennington was initiated in 1933 and died in 1987.

J. Tams and H. Brough, for the play *Warhorse*, used the following lines from an old revivalist hymn by Dr. Horatius Bonar:

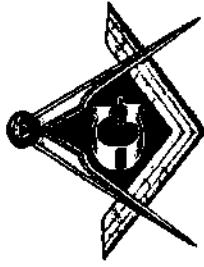
‘Only remembered, only remembered,
Only remembered for what we have done;
Thus would we pass from this earth and its toiling,
Only remembered for what we have done.’

Brethren, we have looked back at what others have done for this lodge and Freemasonry in the past. I leave you with two final questions, “What have we done for this lodge and Freemasonry in general that will be remembered in years to come? What memorial will we leave for others?” For, to quote from the V. S. L., which is open on the pedestal,

‘And some there be, which have no memorial;
who are perished, as though they had never been;
their bodies are buried in peace;
but their name liveth for evermore.’²

It seems appropriate that as in this lodge room there is no memorial to those who fought in World War 1 there is a want that needs to be supplied. I, therefore, in commemoration of them and as a tribute on this important night in the lodge’s history, would like to present this small plaque commemorating them and the sacrifice that two of them paid to be placed in this Temple.

2 Sirach 44:9a,14



IN MEMORY OF THOSE LOUGHBOROUGH MASONS WHO FELL IN THE FIRST WORLD WAR

BRO. HUBERT FRANK CHAPMAN,

DIED 31 MARCH 1917

AND

BRO. GEORGE CHARLES PARKER,

KILLED IN ACTION IN FRANCE, 13 MAY 1915.

ALSO THOSE WHO SERVED

R.W. BRO. SIR C. F. OLIVER

BROS. H. CLARKE, H. G. LOVETT, W. PIERCY, W. WOOTTON (Jnr).

THE MASONIC HALL, LOUGHBOROUGH.
Paper given to commemorate its 50th Anniversary

W. Bro. Dr Kenneth G. Mason, PJGD

Originally Freemasons' lodges met in taverns, inns, public houses, hotels and so on. Indeed on St. John's Day, 24th June, 1717, when four old lodges came together to form what became known as the Premier Grand Lodge, they did so at the Apple Tree Tavern, Charles Street, Covent Garden. For the first sixty or so years of its existence, Grand Lodge held its Quarterly Communications mainly at the Devil Tavern 'within Temple Barr'. The Annual Assembly and Feast was held at the Hall of one or other of the City of London Companies. The first Freemasons' Hall was not to be built until 1775.

The situation was mirrored in this Province, as in 1739 when the first Leicester Lodge was warranted it met at the Wheatsheaf Inn. This practice continued in the other lodges which were formed, until in 1825 the idea of a Masonic Hall arose. Even then it wasn't until 1859 that the funds were raised for the first Freemasons' Hall in Halford Street, Leicester. In 1910 the move to London Road happened.

Thereafter Masonic Halls began to be built or acquired in other centres in the Province. Five of these predated this Hall here in Loughborough, namely Coalville, Syston, Hinckley, Melton and Lutterworth. Market Harborough and Ashby came later.

The first lodge in Loughborough, the Rancliffe Lodge, met at the King's Head Hotel, but after its demise in 1853, when the Howe & Charnwood Lodge was formed in 1864, it met at the Bull's Head Hotel. In 1901 the meeting place changed to the Town Hall, which continued until the move to this Hall in 1964.

With the explosion of interest in Freemasonry after the 1914-1918 war the thoughts of Loughborough brethren soon turned to the acquisition of a dedicated Masonic Hall. At a General Meeting of the Howe & Charnwood Lodge held on 13th March, 1924, the question of starting a Building Fund and making a Capitation Fee was discussed at some length. During the evening 40 Brethren agreed to subscribe to the Fund and a total amount of £689 10s was pledged, and by June the sum promised had risen to £1217 10s. In July 1924 the printed list showed a total of £1252 5s., including a lodge contribution. Nothing happened for four years until a General Meeting of the members of the Howe & Charnwood Lodge, the Chamwood Chapter, the Howe Lodge of Mark Master Masons and the Howe & Charnwood Lodge of Instruction was held at the St. John Ambulance Rooms, Packe St., Loughborough on 2nd March, 1928. The decision was taken to reconstitute the committee and to request it to meet regularly and report to the Brethren. Accordingly, the committee met on 30th March, 1928, and discussed the question of a suitable site. Places suggested included The Elms, a large house in its own grounds in Elms Grove off Albert Promenade, land adjoining Great Central Road,

Emmanuel Boys School and land adjoining Queen's Park, Old House and farm land in Meadow Lane, Dr. Paul's house and land in Fennel St. At a meeting on May 1st a report was received from the Site Committee that the members were unanimously agreed that The Elms, presently owned by Mr Robert Moss and rented by Loughborough College, was the most desirous building and site for a Masonic Temple. The grounds amounted to approximately 3072 sq.yds. During 1928 there were several committee meetings and general meetings, which resulted in a deposit being paid in April 1929.

Some idea of the thoughts of this proposal can be gained from the fact that in 1930 the Lodge had 135 members and an extra six or even eight were added annually. Because of this all ceremonies were "doubles". Furthermore the Minutes of a meeting of the Permanent Committee of the Beacon Lodge held on 17th September, 1930, i.e. a month before the Consecration, record the names of six candidates for Initiation and four joining members.

However, from the very beginning the project seemed doomed to fail. A joint meeting of the committees of the two lodges was held on 28th November, 1930, only a month after the Consecration of the Beacon Lodge. The Minutes record that the business was:

- I To discuss retention of the Elms property as suitable for a future Masonic Temple;
- II or Sale of same in view of other sites;
- III or to carry on as at present in Town Hall, Loughborough.

The Minutes include: 'the upkeep of the Temple would require an increase of each member's subscription of both Lodges by two guineas per annum which was considered impracticable.'

Much work ensued on getting quotations for the conversion but it was finally decided that it was not a practical exercise. A major factor in deciding not to proceed was the fact that the funds had been invested in War Loan and the value had depreciated considerably. It was proposed to re-let and then to sell. Subsequently the property was sold to Leicestershire County Council for £1,350.

With the benefit of hindsight, one can only drool at the thoughts of a magnificent Hall in its own grounds with ample parking space.

Several years passed until in 1945 it was reported that the Howe & Charnwood Lodge had a reserve fund of £4,500 and the Beacon Lodge £550. It was therefore agreed once again to join together to acquire a Hall. Numerous possible sites were considered and, in 1956, Bro. Arthur Swain of Beacon Lodge suggested the present building. Even then the road to here was not smooth but in the end some kind of sense prevailed and it was decided to buy the property, which at the time was leased to the Leicestershire Council as an adjunct to Loughborough Technical College. Indeed on a personal note I taught mathematics in the building at night school in the late fifties and early sixties. I got quite a surprise when I came to be Initiated in the Hall in January 1971.

To enable the purchase to proceed "The Loughborough Masonic Hall Company Limited" was formed with the shares divided: Howe & Charnwood 15, Beacon 8, Thomas Burton 1. The Company subsequently bought the building for £4,600. The Leicestershire County Council ceased their tenancy in 1963 and a bank loan of £15,000 was obtained to enable the necessary alterations to be carried out at a cost of £24,000. The building was completed in 1964 and Dedicated by the Provincial Grand Master, R.W.Bro. C.B.S. Morley, on 25th September, 1964, under the banner of the Howe & Charnwood Lodge.

When the Masonic Hall was dedicated there were just six lodges meeting here. These were:

Howe Lodge of Mark Master Masons, No. 21; Howe & Charnwood Lodge, No.1007; Charnwood Chapter Royal Arch, No.1007; Beacon Lodge, No. 5208; Thomas Burton Lodge, No. 7007; Lodge of the Holy Well, No. 7827.

The acquisition of a Hall of their own stimulated a renewed interest in Freemasonry, not only in the Craft but in other Orders as well. As a result there were seven further lodges formed during the first ten years of the occupancy of the Hall. These were:

Howe Lodge of Royal Ark Mariners, No. 21;
Bishop Segrave Chapter Rose Croix, No. 614;
Sir John Babington Preceptory & Priory Knights Templar, No. 410;
Loughborough Lodge of Installed Masters, No. 8312;
Lodge of Science & Art, No. 8429;
Isle of Patmos Conclave, Red Cross of Constantine, No. 277;
Beacon Chapter Royal Arch, No. 5208.

In the 21st century four further ones have been consecrated, namely: Carillon Council, Royal & Select Masters, No. 267; The Showmen's Lodge, No. 9826; St. Bernard Tabernacle, Knights Templar Priests, No. 248; Earl Howe Council, the Order of Allied Masonic Degrees, No. 257.

With the additional presence of the Howe & Charnwood Lodge of Instruction No.1007, which was reconstituted in 1905, it can be seen that there is now a very considerable Masonic usage of the Hall. This success amply bears out the driving force, which led our forebears to purchase the Hall and to whom we are indebted. As R. W. Bro. Brigadier Morley said to them 50 years ago, "Yours is an achievement for which I am convinced that Masonic posterity in your town will long be indebted to you."

**HOWE AND CHARNWOOD LODGE, NO. 1007,
150TH ANNIVERSARY ADDRESS.**

R. W. Bro. David V. Hagger, PGM

Worshipful Master, Brother Wardens and Brethren All

May I say how delighted I am to be present and to be accompanied by the Assistant Provincial Grand Master, V. W. Bro. Peter C Kinder, and by the Provincial Team to celebrate the first 150 years of the Lodge since its consecration on 2nd August, 1864, by the then Deputy Provincial Grand Master, W. Bro. William Kelly, a Brother well known in both this Province and nationally; a brother who became Provincial Grand Master of the Province of Leicestershire in 1870, without doubt, the most significant figure in Freemasonry in nineteenth century Leicestershire, described as “the Grand Old Man of Leicestershire Masonry” or less reverently “the Great Dictator”. A daughter lodge of John of Gaunt Lodge, No. 523, the lodge takes its name from the then Provincial Grand Master, R. W. Bro. The Earl Howe, adding the word Charnwood to differentiate it by name from the Lodge of Mark Master Masons meeting in Leicester.

As we listened in the lodge room to the history of the first 150 years of the lodge and the history of the acquisition and development of the Loughborough Masonic Hall since 1964, so ably and expertly delivered by W. Bro. David Sharpe, PPGSuptWks, and W. Bro. Kenneth Mason, PJGD, it has been an opportune time to reflect this evening both on the past history of the lodge, Freemasonry in general during the last 150 years, and, of course, the changes in Society during this period.

Freemasons from time immemorial have been taught to have a belief in the Supreme Being, obedience to the moral law, respect for authority, the avoidance of excesses, courteous conduct and a tolerant approach to the views of others, even though those whose views may differ from our own. This is a formidable list with which it will be impossible to comply without the qualities of personal discipline and loyalty, which are basic to our Order and which play such an important part in Freemasonry.

Freemasonry has always existed in challenging times in our English history; times when our way of life, religious conviction and customs, which have been carefully nurtured and developed over the years, have faced open hostility from many directions. As my illustrious predecessor, R.W. Bro. Brigadier C. B. S. Morley, said, ‘It behoves Freemasonry to present to the outside world an image at which no finger of scorn can be directed. We should never forget that we who are Freemasons are judged by those who are not, according to the picture we present to the world outside our Order, and by what that world sees of such conduct in our daily lives.’

There have been many challenges and changes in society since the consecration of this Lodge 150 years ago, both scientific and otherwise. Society changes quickly, their values in many respects diminish compared with those of our forefathers. Perhaps this has always been so throughout

history; perhaps it is the inevitability of change. Brethren, Freemasonry in common with other aspects of our modern life has not escaped the resulting influences of new thoughts. It is therefore to our credit that we should be facing up to these changes, at the same time preserving the principles that have been the guiding light of our Craft for more than 275 years. We should never cast aside those principles. To do so would be to risk the collapse of the whole structure of Freemasonry as we understand and practise it in this twenty first century. Nothing stands still, however, and experience shows us that ill-founded resistance to change so often ends in it being detrimental to the interests of our lodges. As I have said previously we are no more able to stop change than King Canute was able to stop the incoming tide. The skill is in being able to harness the best of the changes to the tenets of Masonry thereby strengthening its influence for good throughout the jurisdiction of the Grand Lodge of England.

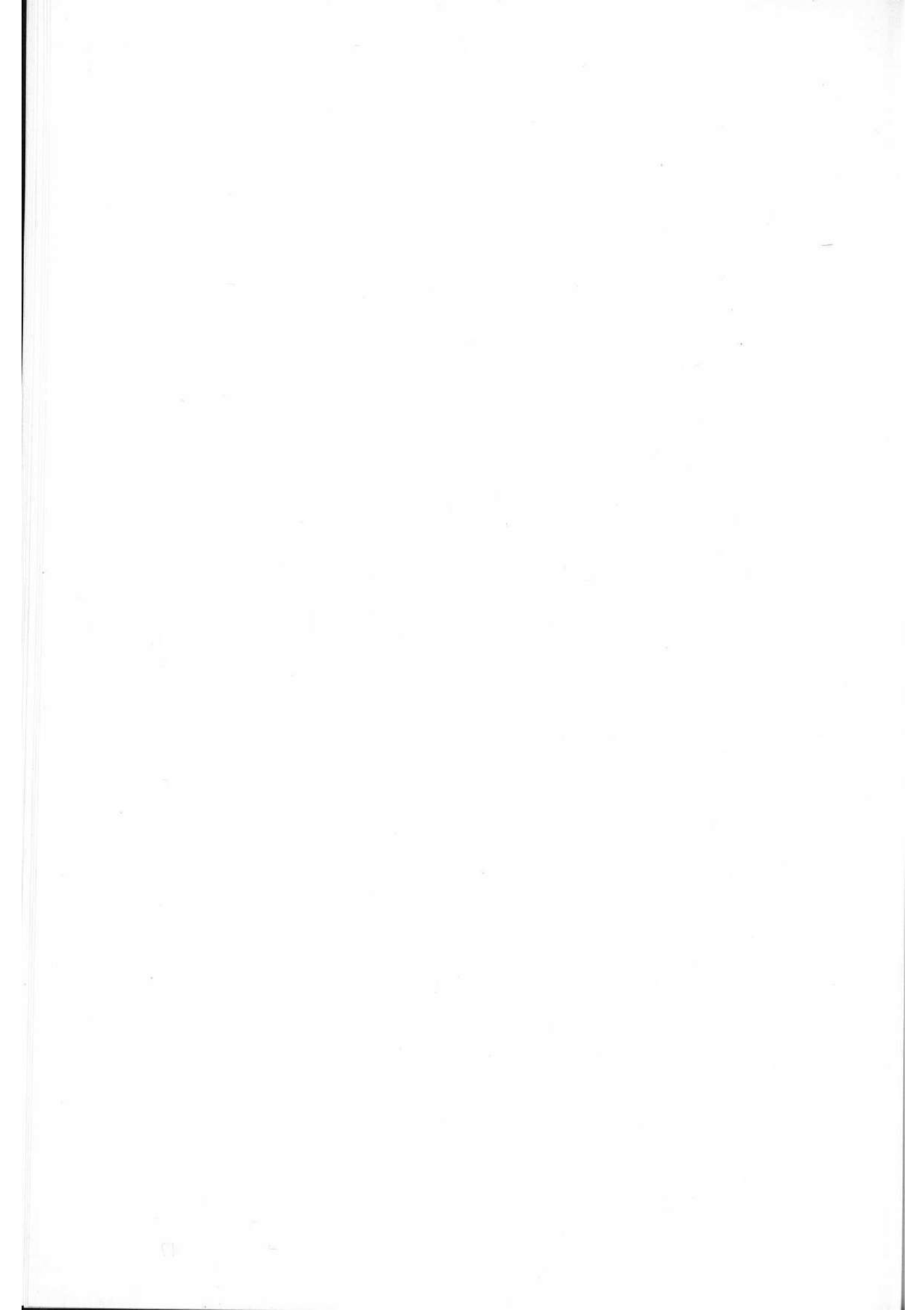
My message therefore to you all this evening is that time does not stand still and neither does Freemasonry. We must constantly be prepared to learn from others how we master the art of recruitment and retention of members in changing times, recruitment of men of proven quality, who will enhance the work of our lodges. If we are prepared to learn as well as teach, if we are prepared to listen as well as learn, there is no reason why Freemasonry should not continue to thrive in the future as it has in the past.

You, the Brethren of Howe and Chamwood Lodge, are entering upon your 151st year. During the first 150 years this lodge has worked tirelessly for the benefit of Freemasonry in Loughborough, helped found the Beacon Lodge, No. 5208, in 1928, the Thomas Burton Lodge, No. 7007, in 1950. It sponsored the Loughborough Lodge of Installed Masters, No. 8312, in 1970, the Lodge of Science and Art, No. 8429, in 1974, and the Showmen's Lodge, No. 9826, in 2006, which was a major contribution to Freemasonry in Loughborough and this, the Province of Leicestershire and Rutland. It is a legacy of past achievements and a record to be proud of. I am confident that you will continue those principles of brotherly love, relief and truth practised by your forebears. I am sure that the fortunes of this Lodge are in good hands. At the Centenary meeting of Wyggeston Lodge I quoted the words of William Wygston's motto: 'give freely of yourself and behold all worlds are yours' – a motto for the present day, as well as in the past, a motto for the future years of this lodge. You have also performed a major role in benefiting the world outside by your charitable activities, an example to your fellow men that Freemasonry cares.

How appropriate as I commence another part of my voyage in Freemasonry that you should be doing likewise. It has been a great pleasure to me to be with you, together with my Provincial Team upon what is a very happy occasion. I congratulate you and wish you well in the years ahead. 'May Prosperity, Happiness and Peace attend the Lodge, and its Members till time shall be no more.'

God bless you all.

**Two Hundred Years of the United
Grand Lodge of England:
A Symposium
27th January 2014**



FOREWORD.

W. Bro. Aubrey N. Newman, PAGDC

The original impulse for this meeting was the typical historian's feeling that there should be some commemoration of the Act of Union between the two Grand Lodges, combined with the realisation that in this Province there were two lodges still in existence, which had been in one or other of these bodies: St John's Lodge (Moderns), No. 279, and Knights of Malta Lodge (Antients), No. 50. One possibility was that there might be a special meeting of Provincial Grand Lodge at which representatives of these Lodges could make a formal entrance, then to be welcomed, and then to mingle, thus symbolically representing the Union.

For a wide variety of reasons this proved to be impracticable, but the members of the Lodge of Research showed themselves to be attracted by the idea, especially if it could be combined with a regular meeting of the lodge and supported by one or two lectures. When, however, it became clear that there were apparently no plans for Grand Lodge specially to mark the occasion the idea developed further. Four members of the lodge – W. Bros. Don Peacock, David Hughes, David Sharpe, and myself – were invited to draw up a suitable programme, in particular to plan for a symposium with a number of papers dealing with various aspects of the details leading to the Union and some of its consequences.

One of the members of the lodge, who is friendly with the Assistant Grand Master, felt that he, as the Grand Patron of the Association of Atholl Lodges (the association of all former Antient Lodges), would welcome an invitation to be present. Various Masonic historians were approached and expressed interest in taking part. The Provincial Grand Master offered to lead the 'Provincial Team' in a ceremonial visit to the lodge and to invite the AGM to take part. The editor and publishers of *The Square* magazine offered their assistance and sponsorship. The officers of the two original lodges expressed themselves as keen to play a part, and soon the original idea had so escalated that the organisers had a plethora of riches. On the one hand publicity had attracted a large number of enquiries from all over the country and abroad, whilst on the other a large number of would-be speakers had offered their services. It was felt that 'parallel sessions' would be inappropriate but that the academic proceedings could not extend over the full day. In order to fit the various papers into a single session each speaker would have to be restricted to a maximum of ten minutes. Steps would be necessary to ensure that no speaker exceeded his quota of time, but, in practice, that was not necessary; no speaker had to be restricted. Each prepared an abstract, and the abstracts were circulated to all those participating. Each speaker then in turn spoke to his abstract and elaborated on the material in it. In the event two speakers were unable to be present but their papers were read for them.

As a number of those attending were non-Masons a special lodge meeting had to be held. The lodge met to conduct formal business, to

welcome the Assistant Grand Master and the Provincial Grand Master, and was then duly closed. The visitors were then welcomed into the lodge room as were representatives of the St John's and Knights of Malta Lodges. A member of each lodge delivered a paper based on lodge minutes on the impact the Union was to have upon the lodge and I delivered a paper on the impact upon the Province of Leicester.

Proceedings were concluded with a formal dinner for the participants and their guests.

The organisers would wish to pay their thanks to the officers of the Lodge of Research for their support and co-operation. Equally, thanks are due to the Provincial Grand Master, the Provincial Grand Secretary, and the rest of the Provincial officers for their support and enthusiasm. An important part was played by members of the Derek Buswell Lodge of Provincial Stewards, No. 9705, in welcoming the large number of visitors and facilitating movement within the building. We are grateful to the Master and Brethren of St John's Lodge and of the Knights of Malta Lodge for their participation in the symbolic re-enactment of the Union.

Above all, the organisers are proud of having made a significant contribution to understanding the details of the Union between the two Grand Lodges and, in particular, to have done it on behalf of the Province of Leicestershire and Rutland and of the Lodge of Research.

ANTIENTS AND MODERNS: SETTING THE SCENE.

W. Bro. Aubrey N. Newman, PAGDC

This afternoon we have come together to mark the union of the two Principal Grand Lodges of eighteenth century England into one body that we proudly allude to as United Grand Lodge. You will be receiving a number of contributions to the details of that Union, how it came about and how it developed. My task is to begin at the end and go back to the beginning, and explain indeed how we happened to have two such lodges.

When in 1716 four lodges in London came together and set up in the following year a Grand Lodge of London and Westminster, this body does not seem to have been envisaged as a Grand Lodge covering all England. It was only gradually that other lodges already in existence decided to affiliate with it and agree to come under its jurisdiction. When, for example, the lodges in Cheshire came into contact with London it was as a full-blown entity which agreed that its own head should be recognised as a Province. Elsewhere Freemasons outside London decided to approach this new Grand Lodge and ask for permission to constitute themselves as lodges under its jurisdiction. Clearly that did not prevent other bodies from existing side by side. Thus, for example, a lodge in York, which had been in regular existence since 1705, was in 1725 to proclaim itself as 'The Grand Lodge of all England held at York' and to proclaim its head as Grand Master. It had a somewhat shadowy existence, but between 1762 and 1790 warranted eleven lodges. It ceased operating about 1792. It also, in 1779, took advantage of a controversy in London to charter 'The Grand Lodge of England South of the River Trent', but this group seems to have collapsed in 1789. None of these, however, seems to have been in serious rivalry with London. We know too of other groups, quasi-masonic, such as the Order of St Lawrence, which appeared and developed in various areas of South Lancashire and Yorkshire. Above all, there is the Noble Order of Bucks which had an effective life until the early nineteenth century.

There developed a considerable and growing public interest in Freemasonry, evidenced by the publication of a number of so-called 'Exposures' allegedly giving details of the rituals and the 'secrets' of Freemasonry. The most prominent of these was Samuel Prichard's *Masonry Dissected*, which appeared in 1730 and proved so popular that three reprints appeared during the next eleven days. While there was a general curiosity about the nature of Freemasonry there was also a desire to secure irregular access to the charities of Freemasonry. There are references to the irregular 'making' of Freemasons by persons with no right to do so, and there seem to have been a number of them securing entrance to lodge meetings. Grand Lodge ruled 'that no person whatsoever should be admitted into Lodges unless some member of the Lodge then present would vouch for such visiting brothers being a regular Mason', but this did not work and in 1739 it decided to vary the recognition words connected with the first and second degree rituals. Since imposters would

not be aware of these changes these irregular masons would thus be excluded. What is not clear is whether all lodges and their members were actually informed of these changes, but their introduction was certainly one of the causes of what was to become a great schism.

There was, however, an additional Grand Lodge which was in direct rivalry with the 1717 Grand Lodge. On the 17th July, 1751, six lodges in London formed 'The Most Ancient and Honourable Society of Free and Accepted Masons'. It used to be argued that these lodges were made up of seceders from the first Grand Lodge, but it has been shown that none of their founding members had belonged to any of their lodges. They seem to have been mostly Irish Brethren who had been unwelcome in London lodges, perhaps because of their lowly social status, perhaps because they could not afford the financial obligations. They seem to have followed their own organisational patterns and their own rituals and it would seem that there were already in England a number of lodges owing allegiance to the Grand Lodge of Ireland. Certainly some of these Antient Masons were immigrants who had brought their masonry with them from Ireland. There were many Irishmen coming to London to better themselves economically. Not all had succeeded, because the first Book of Constitutions issued by this new body described the founders as 'Men of some Education and an Honest Character but in low Circumstances'. This new group was initially presided over by the Masters of affiliated lodges until 1756, when they persuaded a nobleman to accept the honour of being Grand Master.

Apart from the discontent of the Irish, the causes of the break were rooted partly in a slackness and weak administration of the Premier Grand Lodge at the time. There had been in the 1740s a degree of malaise felt among some of the London lodges and at least one of the Grand Masters had seriously neglected his duties. There seems also to have been some discontent over a number of changes in custom and ritual, which had been made in part for the purpose of excluding imposters and in part under the influence of Desaguliers, who had played a leading part in the development of Grand Lodge. Recent research on him and his associates indicates that they had been responsible for a change in ritual based upon Noah to one based upon a Hiramic legend. There was also an element of a de-christianisation of Freemasonry, which seems to have started as early as 1723, and a neglect of the days of the St. Johns (the Baptist and the Evangelist) as special Masonic festivals, and this was added to the already mentioned transposition of the modes of recognition in the E.A. and F.C. Degrees. This apparently was made the principal cause of offence. This new Grand Lodge claimed to have reverted to the old forms; they set themselves up as *Antient* Masons and bestowed upon their rivals the odious name of *Moderns*.

From the beginning this new group denounced the original Grand Lodge and the way in which they had departed from the old landmarks. The two bodies were later to be further distinguished from each other by the names of their then respective Grand Masters, one being the Prince of

Wales' Masons while the others were the Atholl Masons. The third Duke of Atholl became Grand Master of the Antients in 1771 and, after his death in 1774, his nephew John Murray succeeded both in temporal title and in Masonic rank. This fourth Duke created something of a record in Masonic advancement in 1775 when he was Initiated, Passed and Raised, Installed as Master of the Grand Master's Lodge (No. 1 today), and elected Grand Master - all in four days. He was Grand Master at the same time of Scotland and of the Atholl Grand Lodge.

From almost the beginning, the number of lodges owing allegiance to one or other of these Grand Lodges grew. In some cases existing lodges established links with the larger body, but in many other cases individuals petitioned Grand Lodge to allow the establishment of new lodges. The Antients were particularly active in creating lodges outside London attracting support from the newly emerging centres of population in the North of England. Interestingly enough one of the differences between the two Grand Lodges was in their attitude to Provincial organisation. The Moderns appointed a large number of Provincial Grand Masters, but many of them had no Lodges within the Province which was nominally under their direction, that title serving only to give individuals a higher status within Grand Lodge itself. Although the Antients created many lodges in Provinces, they were never really organised in England on a Provincial basis. They did, however, create eleven Provincial Grand Lodges overseas.

The Antients Grand Lodge added much vitality to Freemasonry. The Antients developed a formal ceremony for the Installation of a Master of the Lodge, while the Moderns merely placed him in the Chair. The Antients had an office of Deacon, unknown to the Moderns. Even more significant was the way in which many of the Antient lodges worked degrees and rituals which would now be regarded as being 'beyond the Craft'. On the other hand, while they might have declared themselves as the true guardians of Masonic tradition, they introduced more innovations than the Moderns, especially Royal Arch Masonry. Indeed, the Antients held out for the right to award Degrees all the way through from the three Craft Degrees up to that of Knight Templar. This is particularly significant in relation to Holy Royal Arch Degree. The Moderns did not look kindly upon it, one Grand Secretary declaring 'The Holy Royal Arch is a society we do not recognise.' The Antients on the other hand considered it to be an essential part of Freemasonry as the fourth degree, 'a degree certainly more august, sublime, and important than those which precede it and as the summit and perfection of Antient Freemasonry.'

All these differences meant that persons wishing to transfer their allegiance between Grand Lodges had to be remade in all three degrees. As a broad generalisation it might be said that in England at any rate the Moderns brought together mostly prominent men in a society proclaiming gentility, cultivating high social standing, while the Antients – lacking in political power and social distinction – were more popular and adaptable. Other differences between the two forms of Masonry covered a great deal

of ground in addition to those already indicated. There is, however, little evidence of the details of ritual in the two Grand Lodges and all that can be done is to list the charges made by the Antients against the Moderns. It must be emphasised that, given the obvious problems of physical communication over the country and the lack of any real check upon what was actually done in each lodge, there must have been in practice a considerable degree of variation between lodges; almost certainly some practices of the Antients came to be used in the Moderns lodges and vice versa. Outside London the differences were not always clear. Evidence in some localities indicates a considerable movement of individuals between the two allegiances; personal differences within a lodge could (and did) lead to a transfer of loyalties. Officers would move en bloc to the other Grand Lodge, sometimes taking their Warrant with them. Some lodges indeed held two Warrants, owing allegiance to both at the same time. Lodges under one Grand Lodge not infrequently received visits from lodges under the other. At times the Antients tried to warn those lodges suspected of holding such dual warrants that unless they surrendered their Moderns' Warrants their Antient Warrants would be cancelled. They also tried to induce Modern lodges to transfer their allegiances by offering them new Warrants at a reduced fee.

The Antients were particularly anxious to maintain their links and position in relation to the Grand Lodges of Scotland and Ireland, ensuring a full correspondence with each of them. By the late 1770s these two Grand Lodges were in full contact with the Antients and had little or nothing to do with the Moderns. At one stage the Grand Master of the Antients wrote to his Grand Secretary: 'It gives me pleasure to find that in all parts of the world the Ancient Craft is regaining its ground over the Modern.' In the 1760s the Moderns made an attempt to establish a supremacy by securing a Charter of Incorporation for Freemasons under their Grand Lodge; it was avowedly 'in order to annihilate the Society who styled themselves Antient Free Masons'. Had it succeeded it would have caused the Antients to disappear. The attempt failed, but one consequence was a decision by the Moderns to build a Hall in London for use as a headquarters. Inevitably, this resulted in a need to raise a lot of money and to a series of grievances in the Provinces, annoyed at having to pay for a building which they themselves did not use.

There were considerable surface elements of animosity between the Grand Lodges. In 1755, soon after the formation of the Antients Grand Lodge, the Moderns received 'A complaint against certain Brethren for Forming and Assembling under the denomination of a Lodge of Ancient Masons who as such considered themselves as independent of this Society ... they likewise tended to introduce into the Craft the Novelties and Conceits of Opinionative Persons and to create a belief that there have been other Societies of Masons more ancient than that of this ancient and honourable Society.' In 1759 one Irish Mason in London petitioned the Moderns for charity only to be told by the Grand Secretary of that body:

'Your being an Antient Mason, you are not entitled to any of our Charity. The Antient Masons have a Lodge at the Five Bells in the Strand etc. Our Society is neither Arch, Royal Arch or Antient so that you have no right to partake of our Charity.'

In 1777 the Modern Grand Lodge made it clear that 'the persons calling themselves Antient Masons ... are not to be countenanced or acknowledged as Masons by any regular Lodge or Mason under the Constitution of England; nor shall any regular Mason be present at any of their Conventions ... neither shall any Person initiated at these irregular Meetings be admitted into any Lodge without being re-made and paying the usual Making Fees.'

So far the account of these Grand Lodges and their differences has dealt with affairs in England, and certainly there was no parallel in either Scotland or Ireland to these sets of divisions. Each of them had a single Grand Lodge, and, although on occasions internal dissensions did emerge, even to the extent of individual lodges declaring their independence of the national Grand Lodge, in none of them did rival Grand Lodges appear. However, elsewhere the differences between Moderns and Antients could show themselves as most ferocious. This was particularly true of the American Colonies. Freemasonry had spread rapidly there and the original London Grand Lodge had recognised a number of Provincial Grand Masters in North America, as elsewhere. The news of the split did not take long to reach America: within six years of the creation of the Antients Grand Lodge there were already Antient Lodges in the Colonies, and in 1759 the Antients had established a Provincial Grand Lodge in Philadelphia. In some colonies lodges had received warrants from one Grand Lodge, while other lodges in the same colony received warrants from the other Grand Lodge. Rivalry developed between the various lodges, and such rivalry was not healthy for the Craft. An illustration of how deep the division was between the two factions can be seen from the masonic career of Benjamin Franklin who was a member of what had been a Moderns' lodge in Philadelphia. During the Revolution he went to France upon an official mission but on his return it transpired that his lodge had changed to (and had received a new warrant from) the Antients Grand Lodge; apparently it now no longer recognized him and even declined to give him "Masonic Honors" at his funeral. Another illustration of this bitterness comes from the history of the various lodges and Grand Lodges in South Carolina. One Modern lodge writes: 'We have been informed that they have gone so far on the admission of a person into their Lodges as to tender an oath to promise and declare that he will never visit a Modern Lodge or suffer a Modern to visit their Lodge.' These splits in American Freemasonry were accentuated by political and social divisions too. In many cases those lodges which were linked to the Moderns' Grand Lodge adhered to the Loyalist (i.e. British) cause, and were also tarred with the 'Tory' label, while most of the Antients seemed to have been Revolutionary in their politics.

By the end of the century however there was in England a considerable element of external pressure on both Grand Lodges, which was to force them to a degree of action in common while there was, in addition, a growing feeling amongst them that after all there should be some measure of official Union.

THE FORMATION OF THE GRAND LODGE OF ENGLAND – THE SCOTTISH DIMENSION.

W. Bro. Robert Cooper, Curator GL of Scotland,
and W. Bro. Aubrey N. Newman, PAGDC

The initial abstract of this paper was prepared by W. Bro. Bob Cooper, Curator of the Grand Lodge of Scotland. Unfortunately he was unable to complete his fuller paper. He and W. Bro. Newman were able to present a joint paper, which covers in part some of Bro. Cooper's intentions, but, in addition, is intended to open up a wider discussion of various aspects of the place of Grand Master in English Freemasonry in the eighteenth century.

In his original abstract W. Bro. Cooper drew attention to the Scottish dimension of the early years of the Grand Lodge of England, and not merely in terms of James Anderson's contribution. The problem is that there are gaps in our knowledge of these early years; we still do not know enough of the membership of the various lodges in London and Westminster during these years to be able to decide how many Scots had come down to London after the Union of Parliaments and brought Scottish Masonry to mix in with English Masonry. After 1707, for example, there were 45 Scottish members of the House of Commons; were any of them Masons? Again, we know that when Desaguliers went to Edinburgh he established links with various Masonic groups and discussed matters of Masonic beliefs and ritual. How close were those links? How much impact did the results of Desaguliers's discussions have in London?

There were other links later on. In 1740, when The Right Honourable Thomas, Earl of Strathmore and Kinghorne, was elected Grand Master Mason, Scottish Grand Lodge minutes record that

‘It was proposed, and unanimously agreed to, that a correspondence should be opened between the Grand Lodge of Scotland and the Grand Lodge of England, and that the assistance of the latter in building the Royal Infirmary should be particularly requested.’

[Edinburgh's health system lagged a long way behind that of London and it is interesting that two Grand Lodges seem to have become involved in a major public health scheme.]

However, the particular point made by W. Bro. Cooper is that he draws attention to the Grand Masters of the Premier Grand Lodge and the numbers of them who were Scots. It is a little surprising that no one, to our knowledge, has previously observed that out of 38 individuals who served as Grand Masters of the Moderns before the Union of 1813 ten were Scottish peers. We can narrow it down still further; it was ten out of the 31 who served as Grand Master before 1761. Compare that number with the number of Irish Peers who served as Grand Master over the same period – seven served between 1717 and 1813.

The point we would make, however, is that Scottish peers after 1707, unlike Irish peers, were in a highly anomalous position. While Irish peerages were usually regarded as a cut below their English or British

equivalents, holders of such titles could play a full part in English politics. Irish peers could be, and were regularly, elected to the British House of Commons and participated actively in the political manoeuvrings of this period. They could also sit and act in the Irish House of Lords. The opportunities offered to Scottish Peers were extremely limited. There was no longer a Scottish House of Lords, and the number of Scottish peers who could sit in the British House of Lords was strictly limited to sixteen by the terms of the Union. These sixteen were elected by their fellow Scottish Peers for one Parliament only. They would need to be re-elected or replaced at the following General Election. Unlike an Irish peer a Scottish peer could not serve in the House of Commons for an English constituency. In addition, while an Irish peer could be given a British peerage after 1707, someone who was already the holder of a Scottish peerage could not be given a British title. Unsurprisingly, the managers of British government business for the House of Lords quickly learnt how to influence the elections of the Scottish representative peers. Those Scottish peers who were elected would almost invariably support the Government of the day and those Scottish peers who were not so elected were in a political limbo. In addition, there were a number of prominent Scottish peers, even of high political, economic, and social status, who had taken up positions in opposition to the Court or Ministers and were kept out of influence. One such was the Duke of Queensberry who was a notorious outsider.

Of these 'Scottish' Grand Masters, four served at various stages as Representative Peers. The Duke of Buccleugh was Grand Master in 1723 and a Representative Scottish peer 1734-41; the Earl of Crawford was Grand Master in 1734 and a Representative Scottish peer 1732-49; the Earl of Loudon was Grand Master in 1736 and a Representative Scottish peer 1734-82; and the 14th Earl of Morton was Grand Master in 1741 and a Representative Scottish peer 1739-65. This last was also Grand Master of Scottish Masons.

The other six Grand Masters who were Scotsmen were never elected as Representative Peers, namely the 7th Earl of Abercorn who was Grand Master in 1726; the 5th Earl of Strathmore who was Grand Master in 1733; the 3rd Earl of Kintore who was Grand Master in 1740; the 6th Earl of Strathmore who was Grand Master in 1744; the 6th Lord Cranston who was Grand Master in 1745; and the 15th Earl of Morton who was Grand Master from 1757 to 1761. Of these the Earl of Kintore, the 14th Earl of Morton, the 6th Earl of Strathmore, and the 15th Earl of Morton also served as Grand Masters of Scottish Masons. We would make a further point in relation to these Scottish peers. At least two of them in fact served as Grand Masters while their fathers were still alive, thus making even more strongly the point that they were certainly not eminent in society. A further point might be made that the majority of the other Grand Masters during the eighteenth century were very young men, being in their twenties or early thirties.

No Scot served as Grand Master of the Premier Grand Lodge, the Moderns, after 1761. It is surely significant that this follows the accession

of George III when there were attacks by politicians, by the press, and by the public upon the alleged undue influence of Lord Bute, a Scottish peer, the former tutor of the King and the alleged lover of the King's mother. The development of an extreme anti-Scottish sentiment in London and Westminster politics must have had some influence upon the choice of a Grand Master.

However, with the appearance of the rival Grand Lodge in England, the Antients, relations changed. There seems to have been little or no link thereafter between the Moderns and the Scots thereafter for most of the century. Yet the figures for the Antients show a close link between the Scottish peerage and English Masonry. The 3rd and 4th Dukes of Atholl were Grand Masters of the Antients for 22 years of that Grand Lodge's independent existence, while the Earl of Kellie served for five years. All three of them served a number of years also as Grand Masters of Scottish Masons at the same time as they were Grand Masters of the Antients. However, John Belton has shown us the importance of the links between the Antients and the Grand Lodges of Scotland and Ireland.

W. Bro. Cooper raises the further question as to why no Englishman ever became Grand Master Mason in Scotland. Certainly it was not until the beginning of the nineteenth century, when the Prince of Wales and Lord Moira were so honoured, that Englishmen held rank in Scottish Masonry. However, at the cost of arousing great antagonism amongst the Scots, I would suggest that there was no reason during most of the century for Englishmen to visit Edinburgh, while there was good reason for Scotsmen to travel to and reside in the centre of political power for Great Britain.

One essential element in this political equation remains obscure – the procedures by which an individual Grand Master was chosen for election by Grand Lodge. Why should the small group who made the choice for the incoming Grand Master choose a Scotsman, and usually, in political terms, a rather insignificant Scotsman? The point about the age of the Grand Masters must raise a point about what were the duties of a Grand Master? What did he do after he ceased to be Grand Master? And indeed how active were they as Freemasons? There is certainly scope for a deeper study of the Rulers of the Craft during the eighteenth century and for a comparison with the part played by the Grand Masters during the century which followed the uniting of the two Grand Lodges in England.

Bro. Cooper posed what I suspect was a rhetorical question when he ruminated on the question why Scots had become Grand Masters in London but no Englishmen had become Grand Master Mason in Scotland. Yet, as he himself has pointed out, this is not entirely true, in that two Englishmen were installed as Grand Master Mason of Scotland. One was the Prince of Wales, later George IV, who was installed as Grand Master Mason at the time when the Grand Lodges were contemplating the Union. The other individual was the Duke of York, later King George VI (father of the present Queen), who was installed in Freemasons' Hall, Edinburgh, on Saint Andrew's Day, 30th November, 1936. He was installed and presided over Grand Lodge assembled and also officiated at the banquet held that evening.

DID THE *UNLAWFUL SOCIETIES ACT OF 1799* PRECIPITATE THE UNION OF 1813?

W. Bro. John S. Wade, PAGDC

This paper seeks to establish the validity of the claim sometimes made by historians that the *Unlawful Societies Act* of 1799, which was introduced to outlaw societies that administered secret oaths, led directly to the Union in England of the 1717 Premier Grand Lodge and the 1751 Antients Grand Lodge.¹

Unfortunately, from 1799 to just after 1813 there is a lack of documentation. The Premier Grand Lodge letter books for the second part of the period have not survived,² but there will undoubtedly have been many discussions at a high level that have not been minuted. Consequently much of what follows has of necessity been deduced from what we do know from such primary sources as have survived and what may be surmised as the effect of certain external events.

The move towards the Act has to be viewed in the context of the American War of Independence, the French Revolution and the formation of radical, and even revolutionary, groups in England, Ireland and Scotland during the 1790s. For example, the writings of Thomas Paine, who had been a driving force in spreading republicanism and radicalism in his 1776 pamphlet *Common Sense* with its advocating complete independence for the American colonies and in his *Rights of Man* written in support of the French Revolution, led to the establishment of a growing number of political pressure groups demanding change.³

While the French Revolution itself had little or no impact directly upon the two English Grand Lodges, there was a developing fear of a conspiracy to overthrow the various governments in the British Isles.⁴ The outbreak of rebellion in Ireland and the involvement in it of the *United Irishmen*,⁵

1 For example, J. R. Clarke in 'External Influences on the Evolution of English Masonry' in *AQC* 82 (1969), 270; J. M. Hamill in 'The Earl of Moira, Acting Grand Master 1790-1813', *AQC* 93 (1980), p34.

2 J. M. Hamill with G. Redman in 'Even More of our Yesterdays', delivered at the UGLE Quarterly Communication held on 8th December, 2010.

3 T. Paine, *Common Sense: Addressed to the Inhabitants of America* (Philadelphia: R. Bell, 1776); T. Paine, *Rights of Man: Being an Answer to Mr Burke's Attack on the French Revolution* (London: J. S. Jordan, 1791).

4 A. Prescott, 'The Unlawful Societies Act of 1799' in *The Social Impact of Freemasonry on the Modern Western World*, Canonbury Papers Vol. 1 (London: Canonbury Masonic Research Centre, 2002), pp116f.

5 Formed in the Autumn of 1791 under the leadership of Wolfe Tone. See S. J. Connolly, *Divided Kingdom; Ireland 1630-1800* (Oxford: Oxford University Press, 2008), pp434-449.

the formation of the *United Scotsmen*⁶ following the activities of the *London Corresponding Society*⁷ and branches of the *Society of Friends of the People Associated for the Purpose of Obtaining Parliamentary Reform*⁸ both in England and Scotland led to the setting up by the House of Commons of a Secret Committee which recommended the passage of an Act to prohibit such societies. The Act which resulted would have had an adverse, if unintended, effect upon the Freemasons, had their Rulers not ultimately secured exemption. However, did the Act itself have much direct influence upon the decisions by the various Masonic bodies to resolve their differences?

Professor Andrew Prescott drew attention to ‘the characteristics of the societies [Pitt] wanted to outlaw’ which included ‘the secrecy of electing the members; the secret government and conduct of the affairs of the society; secret appointments unknown to the bulk of the members’, etc. Of these societies the *London Corresponding Society* and the *Society of the Friends of the People* had been established in response to Parliament’s rejection in 1792 of proposals for a reform of Scottish burgh government at Westminster, as well as a direct petition of the burgesses to the bar of the house. Other societies set up in the early 1790s, which included the *United Scotsmen* and the *United Irishmen*, had secret oaths, passwords and signs.⁹ There was a hierarchical structure of branches and districts, with parochial, county and national committees. Both the Irish and the Scottish groups became more revolutionary from 1795.¹⁰ With regard to the former, an important paper by Patrick Fagan published in 1998 examined the infiltration of Irish Masonic lodges by members of the *United Irishmen*,¹¹ but there has not been a similar study made, as far as I am aware, of a similar study of links between Scottish lodges and the *United Scotsmen*.

In 2007 I delivered a paper to Quatuor Coronati Lodge on the

6 Various groups calling themselves ‘United Scotsmen’, following the example of the United Irishmen, sprang up in the 1790s. See Michael T. Davis, ‘United Scotsmen (act. 1797–1802)’, *Oxford Dictionary of National Biography*, Oxford University Press, Sept 2013. [<http://www.oxforddnb.com/view/theme/95551>, accessed 5th March, 2014]

7 A radical group intent on parliamentary reform founded by Thomas Hardy in January 1792. See Jack Fruchtman, Jr, ‘Two Doubting Thomases: the British Progressive Enlightenment and the French Revolution’ in *Radicalism and Revolution in Britain, 1775–1848*, ed. M. T. Davis (Basingstoke: Macmillan Press, 2000), p31 and fn.6.

8 P. O’Leary, *Sir James Mackintosh, The Whig Cicero* (Aberdeen: Aberdeen University Press, 1989), p28.

9 Prescott, ‘Unlawful Societies’, p118.

10 Donald Fraser, *The United Scotsmen* (Glasgow: Scottish Republican Socialist Movement), <http://www.scottishrepublicansocialistmovement.org/Pages/SRSMTheUnitedScotsmen.aspx>

11 P. Fagan, ‘Infiltration of Dublin Freemason Lodges by United Irishmen and Other Republican Groups’, *Eighteenth-Century Ireland* 13 (1998), pp65–85.

establishment of Lodge Roman Eagle No. CLX in Edinburgh,¹² in which I had identified one or two members of that lodge, mainly medical students at the university of Edinburgh, who seemed to have been involved in or at least had connections with radical political movements, such as the United Irishmen, and more recently I presented a paper at the ICHF in Edinburgh,¹³ in which I discussed a number of the members of staff at the University of Edinburgh who were Freemasons, including the founding Master of Roman Eagle Lodge, Dr John Brown, some of whom were known to have radical political views. In this paper I followed up some of the individual members of Roman Eagle Lodge in much greater detail, exploring their connections with Edinburgh reform societies, as well as their association with Freemasons in other Edinburgh lodges who appeared from studies by social and political historians of the period to have held similar views which were opposed to those of the Scottish political establishment. This research showed that there were a number of Freemasons in Edinburgh between 1785 and 1793 in particular who held strong views in favour of parliamentary reform, a greater representation of the people and more especially the freedom to express their opinions.¹⁴ However, in the aftermath of the French Revolution the more moderate members of these organizations altered their opinions and moved much nearer to the positions taken by the government leaders in both Edinburgh and London. Nevertheless they reacted with shock at the severity of the sentences imposed on those found guilty of sedition.

The ICHF paper concluded that when Pitt came to ask the British Freemasons in 1799 about the loyalty of their members to the British crown, while some seven or eight years earlier they may well have had serious doubts about the political views of some of their members, yet they felt they could reassure Pitt of the loyalty of their members, but with the 'fall-back position' of assuring him that any sign of disloyalty or attempts to hold seditious meetings within the lodges would not be tolerated and would lead to immediate expulsion from the Craft.

The current paper here in Leicester looks at this material from a slightly

12 J. S. Wade, 'The Establishment of Lodge Roman Eagle in Edinburgh: its use of Latin from 1785–1793', *AQC* 120 (2007), pp26–99. A shorter version can be found in *The Transactions of the Lodge of Research, Vol.116* (2007) pp 18 – 27.

13 At the International Conference on the History of Freemasonry in May 2013, entitled 'Radical Freemasons in Edinburgh during the last two decades of the eighteenth century.'

14 These included the Whigs Henry Erskine, Dean of the Faculty of Advocates in Edinburgh 1785–95, John Millar, Professor of Civil Law at the University of Glasgow, Dugald Stewart, Professor of Moral Philosophy at Edinburgh University, all members of Lodge Canongate Kilwinning, Thomas Addis Emmett, an Irishman and brother of the executed leader of the Irish Rebellion Robert Emmett, a member of Roman Eagle Lodge, James Mackintosh (later Sir James), who in 1791 published *Vindiciae Gallicae* a radical retort to Edmund Burke's *Reflections on the Revolution in France* and who was a member of Lodge St Luke.

different viewpoint, and asks to what extent the *Unlawful Societies Act* of 1799 contributed to the union of the two English Grand Lodges in 1813. The activities of the various radical groups, outlined above, led to the setting up of a House of Commons secret committee, which collected evidence on the subversive activities of the various societies. Alarmed by the report from the committee, Pitt's government continued the suspension of Habeas Corpus, and then brought forward a bill to suppress the aforementioned societies. Prescott explains that this bill outlawed the London Corresponding Society, the United Englishmen, the United Scotsmen, the United Irishmen and the United Britons by name. It also defined as an unlawful combination and confederacy 'every society, the members whereof shall ...be required or admitted to take any oath or engagement...' ¹⁵.

In addition there were to be severe restrictions on printers – a measure which caused particular opposition at the second reading. Clearly the Freemasons fell within the definition as stated above, and it took a meeting between Pitt and the leaders of the English Premier and Antient Grand Lodges, the Grand Master of the latter also being a Past Grand Master Mason of Scotland, and several committee stages of the passage of the bill through parliament to gain an exemption for the Freemasons from this legislation. Even so, this exemption nearly got dropped in the final stages, but was saved by a robust speech from the Duke of Atholl, although there was still a complex series of amendments before the bill could be passed. The process including several committee stages lasted throughout April, May and June 1799, finally becoming law with royal assent on 20th July.

It is clear that the leaders of both Grand Lodges were very eager to express their members' loyalty to the crown. Following the meeting with Pitt the Antients agreed measures to 'inhibit and totally prevent all public masonic processions, and of all private meetings of masons, or lodges of emergency ...and to suppress and suspend all masonic meetings, except upon the regular stated lodge meetings and Royal Arch chapters...'. The Antients further resolved that 'when the usual masonic business is ended, the lodge shall then disperse, the Tyler withdraw from the door, and formality and restraint of admittance shall cease.' ¹⁶

In considering the question posed by this paper of the extent to which the *Unlawful Societies Act* of 1799 precipitated the Union of 1813, it is most important to examine any evidence existing of the relations between the two Grand Lodges both in the circumstances leading up to the passing of the Act and in the fourteen years that followed. This would seem on the face of it to be rather difficult to assess in view of John Hamill's comment in 1980.

The 1799 Act had one good effect upon English Freemasonry: it forced the two Grand Lodges to take notice of each other's existence rather than

15 Prescott, 'Unlawful Societies', p121.

16 Ibid., p125.

to summarily dismiss each other as irregular. As both [the Earl of] Moira and the Duke of Atholl had petitioned the Prime Minister on behalf of their respective Grand Lodges I would be very surprised if some prior consultation had not taken place between them, although no record of one exists.¹⁷

Although there seems to be no evidence of correspondence between the two Grand Lodges on the issue of union before 1799, Hamill tells us that in February 1802 James Heseltine, Grand Treasurer of the Premier Grand Lodge, reported that he had 'met with [Thomas] Harper and James Agar, (Deputy Grand Master of the Antients, 1790–4) to discuss the possibility of a Union.'¹⁸ This followed a complaint against Thomas Harper, who was a senior member of both Grand Lodges, that he and others 'were regular attenders at meetings of lodges under the Antients.' Heseltine proposed that the two Grand Lodges should appoint committees to examine the Union proposal and set aside the charge against Harper until a decision on the proposed Union had been made. This suggestion was supported by Moira who said that 'the proposed union of the two Societies fully met with the approbation of the Grand Master.' However, Harper failed to appear at any meetings. He gave no explanation for his absence and was subsequently expelled by the Premier Grand Lodge. There were no further meetings or discussions about a union at this point. Hamill goes on to say that it is clear that the Earl of Moira was in favour of a union, but it seems very likely that the Thomas Harper affair stalled the matter.

It may well be that the Antients, who had over a very long period regarded the Scots as their allies, were very concerned when the Prince of Wales became Grand Master Mason and appointed Lord Moira as his Acting Grand Master. John Hamill pointed out to me recently that news would undoubtedly have leaked out about the Prince seeking a closer union between the Premier Grand Lodge of England and the Grand Lodge of Scotland. It is quite possible that both the Harper incident and the appointments of the Prince of Wales and the Earl of Moira spurred on the Antients to reconsider the idea of an English union.

Moira's desire for a union was emphasised by what he said four years later in the Premier Grand Lodge in London in 1806, following a visit he had made to the Grand Lodge of Scotland. John Belton, in his recent book on the 1813 Union, notes one short section from the speech Moira made:

'That the Brethren of the Grand Lodge of Scotland were desirous that the strictest union and most intimate communications should subsist between this Grand Lodge [Premier Grand Lodge] and the Grand Lodge of Scotland and as a first step towards so important an object and in testimony of the wishes of the Scottish Freemasons, H.R.H. The Prince of Wales had been unanimously elected Grand Master of Scotland.'

Belton also points out that there had been an earlier occasion in 1805

17 Hamill, *The Earl of Moira*, p34.

18 Hamill, *ibid.*

of a letter from the Secretary of the Premier Grand Lodge in London to the Grand Lodge of Scotland calling for Moira's wish 'to be on terms of confidential communication ... and to concur in a fraternal intercourse with regular Masons.'¹⁹ The response from Scotland, Belton tells us, was to 'thank the Earl of Moira for his attention in bringing about this desirable union.'

In view of the strong ties between the Antients' Grand Lodge and the Grand Lodge of Scotland, referred to earlier, was Moira trying to move the Antients more towards restarting the abortive discussions in 1802 about a union by bringing about closer links between his Grand Lodge and that of Scotland?

J. R. Clarke said in his Prestonian Lecture for 1968 that:

'For almost the whole of the existence of the Society of Antient Freemasons there had been many brethren in both systems who deplored the existence of two Grand Lodges, both professing brotherly love yet openly at variance. Among these were the two Grand Masters at the end of the century and their joint action to obtain amendment of the 1799 Act was a considerable step towards a union.'

If we return to the analysis of the political and social background to the passing of the 1799 Act, we find that the Antients Grand Lodge was especially concerned to assure the government that none of their lodges was a cover for subversive activities. It was of course in the northern parts of England, where the Antients were particularly strong in lodge membership, that many radical groups were being formed, notably in the cities of Sheffield, Leeds and Manchester, and members of these groups were liaising with similar groups in Scotland and Ireland. There is no evidence of widespread membership of these organizations by Masons, but there were certainly some members of lodges in Edinburgh, for example, who were also members of or at least linked with the London Corresponding Society, the United Scotsmen and the United Irishmen. Did the Duke of Atholl in fact know that this was the case? We have no way of knowing, but it would certainly have been in the interest of both English Grand Lodges and the Grand Lodge of Scotland to distance themselves from those radicals within their ranks and present a united front of loyalty to the crown from 1798 onwards, following the Irish rebellion of that year. The latter event certainly had the involvement of close links between the United Irishmen and some of the more radically minded Irish Freemasons.

One final area in which the 1799 Act may have influenced the move towards a union was that of the Royal Arch and the later arrangements that were made for it. Again I am grateful to John Hamill for drawing my attention to this. On a literal reading the Act gave protection only to lodges – indeed both Grand Lodges originally believed that it gave protection

19 W. A. Laurie, *History of Free Masonry and the Grand Lodge of Scotland* (Edinburgh: Seton & Mackenzie, 1859), pp169–70.

only to lodges in England and Wales that had existed before the passing of the Act. (It should be noted that the Act had no force in Ireland nor the colonies). This led for the first time to the Premier Grand Lodge trading in the warrants of erased or dormant lodges. The Antients' Royal Arch was safe because it was worked as a fourth degree in their lodges, but the original Grand Chapter was entirely independent of the Premier Grand Lodge.

Hamill argues that it was to give protection to the Chapters of the Premier Grand Lodge that the Duke of Sussex agreed to the definition of pure ancient Masonry enshrined in Article II, why the Royal Arch was said to be the completion of the Master Mason degree and why, in 1817, it was ordered that all chapters had to be attached to and bear the number of a Craft lodge and new chapters were to be sponsored by the lodge to which they were to be attached and not by another chapter. It would also explain the largely forgotten second sentence of Article II about lodges continuing to work the Orders of Chivalry – at that time the Knight Templar, the Rose Croix (which was then worked in Knight Templar Encampments) and the Red Cross of Palestine. John Hamill tells me that more than 30 years ago he had come across a reference to two Knight Templar Encampments in London and the Red Cross of Palestine planning to petition for lodges out of which they could work 'so as to be under the protection of the law.'²⁰

So what can we conclude from all this? I would contend that, while the 1799 Act did not lead directly to the union of the two Grand Lodges, it did add to pressure that was already there for a union. The last minute exemption for Freemasons from the Act, for which there must have been discussion of mutual interests between the two Grand Lodges in advance of the meeting with Pitt, must surely have paved the way for further discussion, certainly at the highest level. The Thomas Harper affair will have slowed matters down, but the drawing together of the Premier Grand Lodge and the Grand Lodge of Scotland and its effect on the Antients may well have kick-started the stalled discussions. However, the lack of correspondence and Minutes surviving for the crucial years of 1799–1813 must inevitably render the thesis of this paper somewhat speculative.

20 Personal communication from John Hamill, 18th December, 2013.

**BRO. WALLER RODWELL WRIGHT (1775-1826),
PRINCIPAL DRAFTER OF THE ARTICLES OF UNION.**

W. Bro. A. David Herbert, PPJGW

No event to celebrate the Masonic Union of 1813 would be complete without a tribute to Bro. Waller Rodwell Wright, and in this short paper I hope to justify this assertion. He was a barrister by profession, an acknowledged classical scholar, and also an acclaimed poet in an age when to be a successful poet brought the fame which is accorded to a popstar today. I believe it appropriate to refer to him, in modern terms, as the Chief Executive Officer of the Masonic Union of 1813.

Wright was initiated in the Royal Edwin Lodge in 1794, a Moderns Lodge then meeting in the town of his birth, Bury St Edmunds. His talents and his dedication to Freemasonry were quickly recognised. The year 1801 proved to be an eventful one for him, as he became a joining member of both the Lodge of Antiquity and the Prince of Wales Lodge, and was appointed a Grand Steward and Grand Superintendent of Royal Arch Masons for the county of Suffolk. His love of the Royal Arch Degree is well known and he held the high office of 'J' in Grand Chapter immediately before the Union, when the Duke of Sussex was 'Z' and the Earl of Moira was 'H', although on most occasions it must be said that he was acting 'Z'. 1801 was also the year he was appointed Recorder of Bury St Edmunds.

Wright had to say goodbye for a while to Freemasonry when in 1803 he was appointed British Consul General of the Republic of the Seven Isles. These are better known as the Ionian Isles, the chief ones being Corfu, Zante, Ithaca and Cephalonia, situated off the coast of Greece. This appointment did not prove to be as lucrative as Wright had been led to expect, and it also deprived him of the enjoyment and satisfaction of Freemasonry. He therefore turned for his enjoyment and satisfaction to his other love – poetry. He did, however, manage to return to England in 1805. On his return he was quickly back into Freemasonry, as well as resuming his responsibilities as Recorder of Bury St Edmunds. This was absolutely necessary to restore his finances, which had been seriously depleted during his stay on the Isles. However, it was his membership of the Prince of Wales Lodge that gave Wright the most satisfaction, being the 'Working Master' of that Lodge on behalf of the Prince of Wales himself, who was Master of that Lodge from 1787 until 1820.

Wright's fame as a poet came about through the publication in 1809 of his poem 'Horae Ionica' descriptive of the coast of Greece and the Ionian Isles. This was highly praised by the poet, Lord Byron, in his own poem 'English Bards and Scotch Reviewers' thus:

'Blest is the man who dares approach the bower
 Where dwelt the muses at their natal hour;
 Whose steps have press'd, whose eye has mark'd afar,
 The clime that nursed the sons of song and war,
 The scenes which glory still must hover o'er,
 Her place of birth, her own Achaian shore.
 But doubly blest is he whose heart expands
 With hallow'd feelings for those classic lands;
 Who rends the veil of ages long gone by,
 And views their remnants with a poet's eye!
 Wright! t'was thy happy lot at once to view
 Those shores of glory, and to sing them too;
 And sure no common muse inspired thy pen
 To hail the land of gods and godlike men.'

Here is just a short extract from the opening of Wright's 'Horae Ionica' which so impressed the famous poet—and I can say for sure many other literary scholars.

'In that dark season when the sun declines
 His southern course among the wat'ry signs,
 And icy winter, from his Arctic throne,
 Extends his reign o'er half the milder zone;
 Clime after clime the torpid spell invades,
 From Bergen's forests to Hesperia's glades;
 Till, rushing o'er the Adriatic deep,
 His storms invest Thessalia's rugged steep.
 Here as if nature's law restrained its course,
 The wint'ry tempest spends its latest force;
 Beyond Thespotia's cliffs unruffled lie
 A milder climate and serener sky;
 Among the vales more genial breezes blow;
 And brighter sun beams on the mountains glow.'

In the years leading up to the Union of 1813 it was the Earl of Moira, Acting Grand Master, who was the lead figure in negotiations with the Antients. However, in 1813 the Earl of Moira was on his way to India to take up his new appointment there as Governor-General of Bengal, and the Duke of Atholl, after giving his blessing for the Union, had tendered his resignation as Grand Master of the Antients. On 12th May the Duke of Sussex was installed as Grand Master of the Moderns and the Duke of Kent was due to become Grand Master of the Antients. The records of Grand Lodge then state that, and I quote, 'One of the first moves of the new Grand Master was to infuse new life into the negotiations for the Union.' Among those first moves it seems was his appointment of Bro. Waller Rodwell Wright to manage those proceedings and bring them

to a successful conclusion. At this time Wright had no formal position in the Craft and the Duke of Sussex awarded him the title of Provincial Grand Master of the Ionian Isles. This appointment would, I imagine, delight the Antients because of Wright's great love of, and his high ranking in, the Royal Arch Degree.

Wright got to work immediately and was present at Kensington Palace on 25th November, 1813, for the signing of those Articles and at subsequent meetings leading up to the Grand Assembly on 27th December. He was one of the four Masons who signed the official 'Articles of Union' document on behalf of the Premier Grand Lodge. The following resolution was then passed by Grand Lodge:

'That the thanks of this Grand Lodge be given to the R.W.Bro. Waller Rodwell Wright, P.G.M. Ionian Isles, James Teggart and James Dean, for their zeal, ability and attention with which they have assisted H.R.H. The Grand Master in the said negotiations for their long and continual and successful exertions to promote the interests and respectability of the Craft.'

Wright continued to compose many odes for both important Masonic and non-Masonic occasions, including one for the Installation of the Duke of Kent as Grand Master of the Antients on 1st December, 1813, to be followed by another for the Union ceremony, days later on 27th December. The final few lines of this ode are:

'And though to one alone be given
To bear the ensign of supreme command,
And rule our free united band;
In all our orisons to Heaven
Your blended names shall still be found,
To both the votive goblet shall be crowned;
And both, while life and memory remain,
Hold in our grateful hearts your undivided reign.'

The year 1813 was to prove a momentous year also for the Province of Leicestershire (not at this time joined with the County of Rutland). Wright, again acting as WM of the Prince of Wales Lodge, initiated Sir Frederick Fowke, whom I shall refer to as the father-figure of Leicestershire Freemasonry from 1817 until his death in 1856 when he was Provincial Grand Master. Wright also passed to Fowke his love of the Royal Arch, which Fowke in turn instilled into his successors, and which, I believe, had a bearing on the strength of the Royal Arch in this Province until modern times. Fowke never forgot Wright and presented a small engraved portrait of him to this Province, referring to him as '...one of the greatest ornaments of our Order and possibly the ablest and most accomplished Mason of his day.'

Wright had to say goodbye again to Freemasonry in England in 1814

when he was appointed as a senior law officer to the Governor of Malta. His reputation, however, preceded him. A group of Masons already on the Island asked him to establish a lodge there and to be their head. The lodge became The Lodge of St John and St Paul and Wright was subsequently appointed Provincial Grand Master for Malta and Gozo. Masonry continued to flourish on the Island in spite of some criticism from the Roman Catholic Church in those early days. I particularly enjoy the following comment about Wright's time on the island: 'Meetings were held weekly, and up to the time of his death it is said that Wright never missed a meeting. Soldiers, sailors, diplomats, and churchmen entered the Craft through its portals, many of them, of course, on the threshold of their careers, and they carried the lessons they learned within them into every quarter of the globe.'

At the time of Wright's death of an aneurism in 1826 he was only 51 years of age and had enjoyed the goodwill of the English and Maltese alike. He was buried on the island in the Misida Bastion Cemetery at Floriana. In 1840 the Lodge erected a memorial to him. In 1899 the Waller Rodwell Wright Lodge, No. 2755, was established in Valetta, but since 1985 its home has been in Aldershot, England. So many tributes were paid to Wright both during his lifetime and following his early death that it is just not possible to include them all. However, let me close with a short statement made by him on certain occasions:

'Our duty done—from labour free,
Sweet are the joys of Masonry.'

This is indeed a most suitable epitaph for this dedicated Freemason.

CULTURAL DISLOCATION AT THE MASONIC UNION.

W. Bro. John Acaster, PSGW (East Lancashire)

The two Grand Lodges in England, which came to be united formally in 1813, had been built on different foundations. Each one was used to propounding that its style of Freemasonry was superior to the other. Their competition was often fierce. By the first decade of the nineteenth century they were approximately evenly matched numerically, and each could claim its own successes and distinctions in the war for true fraternity!

However, with reluctance on both sides, a form of Union between these two great bodies was eventually brought about. This paper attempts to analyse what had been at stake by focusing on the rebellion in the north of England which followed the Union. It also attempts to penetrate the social, as well as the personal, reasons why such an outcry erupted there. An envoi mentions a colony, Nova Scotia.

The rebellion in Lancashire and Yorkshire, brought to a head in 1823, has tended to focus on the vociferous character of its leader, Michael Alexander Gage. Rather like the earlier Gormogon phenomenon, the episode of 'the Grand Lodge at Wigan' has tended to be regarded as eccentric, even ludicrous. However, both outbursts were prompted by righteous indignation, intelligently led, against a background of social unrest. What was at stake in the formation of the United Grand Lodge of England may best be examined at its fault-line.

The broad social and political background to the disruptive events in Lancashire relates to the strains being felt there as a process of industrialisation altered old settled labour patterns. Mechanisation, given impetus by the advent of steam power and canal transport, brought large-scale employment into the centre of towns, and often wealth to mill-owners and the merchant and professional classes. Poverty elsewhere attracted large numbers of Irish and Scots to flood into Lancashire. Sharp disparity became evident between social classes. Grievances and alarm had been expressed by outbursts of rioting and machine-smashing. Members of Luddite groups, hunted by the militia, to protect themselves are said to have stationed sentinels outside their planning meetings, using passwords for identification just as in Masonic lodges.

Magistrates used the forces of law and order to combat unrest, including Volunteer Corps which were led by, and composed of, gentry. Such a force gained notoriety at 'Peterloo' in August 1819. The government of the day in London was repressive, passed Corn Laws to protect the landed elite, and was not minded to pay attention to calls for political reform. In a fast-changing and divisive world discontent and fear lay close to the surface. The northwest was irritated with London.

An analysis of the membership of the two Grand Lodges in Manchester

at the time of the Union confirms that Antients'¹ lodges were composed principally of the lower social classes, manual workers and immigrants. Moderns' lodges there had more educated, professional and wealthy members. Numerically, the Antients' members were about three times more numerous. A similar study should be mounted for Liverpool. There, besides townfolk, a sizeable community was directly involved in handling the specialist work of the port. This was efficiently conducted through the creation of a range of enclosed docks which enabled ships to be unloaded in less than two days, a tenth of the time necessary if performed according to tide-swell.

By the 1740s Liverpool ships were transporting more slaves than those of London and Bristol put together... just before abolition in 1807 it was at its peak with 120-130 ships engaged in it annually. By then three-quarters of the European slave trade was conducted from Liverpool.²

Dealing increasingly thereafter, as transport links improved, in the goods passing to and from the burgeoning hinterland, such as raw cotton and coal, processed cloth and luxury items, Liverpool ship-owners and traders became a very wealthy set.

It was in Liverpool that the dissensions started which led to the 'rebellion'. They began as a private quarrel between two Antients' lodges. Lodge No. 25/38³ (from 1814 to become known as the 'St George's Lodge of Harmony') had a much socially superior membership, composed of gentlemen, merchants and professionals, master mariners and naval officers, as might be found among distinguished Moderns' lodges⁴, but in its rival, Antients' Lodge No. 20/31, seamen and artisans predominated from a lower, generally less-educated, and much poorer class. Most Antients' lodges in Liverpool were of this latter type.

The basis of the quarrel originated around a question of precedence which brought class issues to the fore.

Under the Antients' system the lodge bearing the lowest number, thus having an earlier entry on the Grand Lodge Register, was automatically

- 1 The spelling 'Antient' has been adopted in recent times, and is so here, to differentiate between when 'ancient' is used as an ordinary adjective, and when the reference is specifically about the Grand Lodge. The Grand Lodge, however, normally used the form 'Ancient' to describe itself!
- 2 *32 CCL*, M. Hill and B. Griffiths, (250th anniversary history of St George's Lodge of Harmony, No. 32, privately printed, 2005), p8.
- 3 All lodges mentioned hereafter are identified by the official numbers allotted to them during the period covered. Those under the Grand Lodge of the Antients had a consecutive system up to 1814. All lodges were renumbered then. Lodges under the Moderns were re-numbered, during our period, in 1781, 1792 and 1814.
- 4 Mariners' Lodge No. 450/362/466, for example, when founded under the Moderns in 1783, included a baronet, three army officers, four ships captains, two 'mariners', four attorneys and one linguist. ('Freemasonry in Lancashire', E.B. Beesley, (MAMR, 1932), p36. The Lodge held its meetings at the 'Mariners' Compass', New Dock, Liverpool, and hence its original name.

regarded as the most senior. The Antients (with hardly any exceptions) did not use a Provincial Grand Lodge structure, each lodge answering individually to the Grand Lodge in London. The lodge with the lowest number was looked to by London to act as leader of its regional community of lodges, with its Master, for example, being deputed on behalf of the Grand Lodge (usually for the space of three hours) to handle the Consecration ceremony for the creation of any new lodge.

Lodge No. 25/38 had itself taken some trouble to obtain an early number. The origins of the lodge are confusing. It seems to be that members from a lodge formed as No. 45 in December 1755 intended to revive one numbered 25 which had ceased operating in Liverpool. In 1786 they had been enabled, via London, to purchase for five guineas the Warrant of that lodge (dating from October 1753). They had used this to form a new lodge (in reality warranted in May 1786) called Ancient and Amicable Lodge No. 25, which had secured them undoubted precedence in Liverpool.

Six years later, in August 1792, a Warrant of Foundation was issued to another group of Freemasons whose lodge was allocated the number 276. No doubt the consecration was performed by members of the senior lodge, No. 25/38. It was to meet at the Freemasons' Tavern. However, in the course of these proceedings for establishing the new lodge some members of No. 276/348 found that they had the opportunity of obtaining a much earlier Warrant, that of No. 20, originally belonging to a lodge in London formed in 1753 which failed within three years. They purchased this, also for five guineas, in September 1792, and on that basis formed a lodge in Liverpool also meeting at the Freemasons' Tavern. The arrival in Liverpool of this newest lodge, No. 20/31, in September 1792 had therefore not exactly been welcomed by members of Lodge No. 25/32, even though the process of obtaining organizational superiority had been exactly the same!

Some *modus vivendi* existed between the Antients' lodges despite jealousy. With the exception of Lodge 53 (which had itself obtained an old number but had actually been formed in 1775, and was about to be struck off for 'unmasonic conduct') they all joined in the formation of a Committee of Charity in 1806 for the relief of 'Poor Distressed Free and Accepted Ancient Masons'. The exemplary rules were drawn up on strictly democratic and orderly lines with heavy penalties for non-attendance by committee members. Masters representing each of the Antient lodges signed in order of seniority, Higgs of Lodge 20 first, followed by Yates of Lodge 25, but Yates of 25 was to act as the General Chairman, and the Treasurer selected was Master of No. 302, the newest lodge (warranted in 1796).⁵ No doubt the Charity Committee can be viewed as an enlightened attempt to deal with the inflationary and other processes at work during this war period.

Enter the grit into the oyster! Michael Alexander Gage arrived in Liverpool, by occupation a tailor, having been made a Mason in

⁵ *ibid*, pp64-68.

January 1810 in Norwich. He was installed as Master of a new lodge, 'Philanthropic' (No. 142), at Kings Lynn, in May of the same year! In the following year, 1811, he left for Glasgow, where he became active on the Masonic scene. Gage had a forceful personality, intelligence, ample confidence, exactitude, considerable eloquence, and was ambitious. He was to become the dominant personality in driving matters as he felt, in justice, they should be driven. He was not, as almost all commentators seem to have concluded (following the official victorious line), a mere and contemptible agitator.

As part of the simmering conflicts, in 1813 (the year in which the Union of Grand Lodges was later to take place) complaint was levelled against Lodge 25/38 (at that time calling itself the 'Ancient and Amicable' Lodge) and Lodge 299/380 (the 'Lodge of Concord') that they were 'continuing to admit Modern Masons in their Lodges...and persist in their unwarrantable conduct with every aggravating circumstance their disobedience can devise'.

The Special Committee of the Grand Lodge adhered to the official line.

'...there has existed for some time past among the Lodges in Liverpool very great irregularities in admitting persons into their Lodges not entitled thereto in violation of the Standing Order of the Grand Lodge of 1 June 1757' and 'recommend that those persons who have been improperly admitted, be required to be duly initiated according to the Antient form, and should any one refuse they cannot upon any account be again permitted to enter any Lodge under the Ancient Constitution.'⁶

This threatened the social bonding which gave purpose and pleasure to the upper-middle class mercantile community among the Antients in Liverpool. They retaliated in the most painful way they could against their poorer fellows. 'They voted to dissolve the Charity Committee and then seized its funds.'⁷

The Union of the Moderns' and Antients' Grand Lodges was rather rushed through during that year under pressure from the Duke of Sussex but it took place formally on 27th December, 1813. In ritual terms concessions had been made by the Moderns (for otherwise they would not have been able to secure approval from the Scots and Irish Grand Lodges). This had extended as far as recognising the Royal Arch but, perhaps necessarily, in a rather imprecise way. This was to produce problems for many years ahead. A nod was given to 'the Orders of Chivalry', but nothing more, and they withered. In less fanciful and graceful matters, the levers of authority, the structures and personnel of the Moderns were employed. This called for a

6 *ibid*, pp59-60.

7 Hill and Griffiths, *op cit.*, p17. This book's Chapter 5 headed 'Liverpool's Masonic Rebellion, 1813-1823' is drawn from a lecture given by Dr. J. Civin, on which much of what follows is based.

continuation of the Provincial Grand Lodge system and for the payment of dues in accordance therewith. A standard form of procedures within lodges was worked up by a Lodge of Reconciliation and as quickly as possible communicated. The changes laid down, which sought to remove all overtly Christian references, did not receive universal blessing in traditionalist areas, such as the north of England.

In the Province of Lancashire, within which Manchester and Liverpool were the major centres, some real attempt was made to bring the Union to life. The Province had had experience of 'former Antients' members coming across and becoming respected and very valuable Moderns. David Torr had been a notable example. Before the Union, Francis Astley, the Provincial Grand Master, had invited Torr to instruct his personal lodge, Unanimity, in some of the Antients' rituals, such as the Mark. However, Astley was very much a rich gentleman figurehead, living a comfortable artistic existence in Cheshire. The real work of administering the Province fell to his Deputy, Daniel Lynch. Lynch did his best to make the Union work.

Arrangements were made to celebrate the Union in a local 'Lodge of Reconciliation' to be held in the centre of the Province of Lancashire. The Lodge of Integrity (No. 267/212) in Manchester was the major lodge, the one to which Lynch belonged and from which almost all the Provincial Grand Officers were picked. It represented the Moderns' side at this 'meeting of the Fraternities of Freemasons on the Old and New Systems' at the Talbot Inn, Market Street, Manchester, on August 2nd, 1814.

The brothers 'on the part of the New System' were all senior. The acting Master for the Lodge of Integrity (John Bent) was drawn from the Lodge of Affability (No. 580/599), and only the Senior Warden and Secretary (Bros. Chew and Pidgeon) were themselves members of Integrity (though Daniel Lynch was present in the vital supporting role of Tyler helping to organise the arrangements outside the lodge room).⁸

'On the part of the Old System' a 'Lodge of Ancient Masonry' was formed. With the exception of the Secretary and the Tyler it was composed of senior representatives of the Antient lodges in Manchester in strict 'Antient' order, the lodges with the lower numbers taking precedence. Thus, John McClelland of Lodge No. 39/59 (newly-named 'Lodge of Friendship') was in the Chair, Terrence Devine of Lodge No. 62/85 (newly-named 'Social Lodge') was Senior Warden, John Wyche of Lodge 201/250 (hitherto named 'Red Cross Lodge') was Junior Warden, and so on. The highly respected and educated figure of Henry Dey from Lodge 278/351 ('Caledonian Lodge') acted as Past Master, perhaps emphasising the point of this part of the Antients' tradition: none was named for the 'Lodge of Integrity'.

'The two W.M.s having exchanged the O.B.'s as is used by other

8 Two representatives from the Lodge of Union (No. 443/507) took Deacons roles, perhaps significantly.

fraternities, to the satisfaction of all Brethren present, likewise the usual forms, etc. of each, an O.B. of reconciliation was given by the two W.M.'s repeated by the whole of the Brethren present, and accepted as an act of union, according to the instructions from the United Grand Lodge of 'Ancient Freemasonry of England.'

On the motion of Mr. Pidgeon, which was seconded by Br. Chew, that the thanks of the Lodge of Integrity be given to the Brethren forming the above Lodge for their ready and punctual attendance for the purpose above specified, was carried unanimously, and as unanimously carried were the thanks of the above Lodge to the Lodge of Integrity. The thanks of the Lodge of Reconciliation were unanimously voted to Bro. Bent, W.M. for his impartial and upright conduct this evening.⁹

A fortnight later, on Friday 19th August, a grandiose ceremony took place inaugurating the first Provincial Grand Lodge for the County of Lancaster 'Under the United Grand Lodge of Ancient Free Masons of England'. This was held at the Exchange Dining Room in Manchester. Francis Dukinfield Astley was installed and proclaimed.

'The Pro. G. M. [Astley] took this opportunity of saying that the Jewels with which the Provincial Officers had this day been invested he had got made according to the regulations of the Grand Lodge and do present them to the Provincial Grand Lodge for the County of Lancaster for ever. At the same time he most heartily congratulated the Brethren present not only on the happy Union of the two Fraternities which had lately taken place but likewise on the much wished for Restoration of Peace, which he hoped they would most happily commemorate this day.'¹⁰

The Provincial Grand Officers appointed were, as customary, substantial members (all merchants, one of Jewish birth) of the Lodge of Integrity. That Lodge took a prominent part in the procession to St. John's Church 'as supporters to the P.G. Lodge', taking the place of honour immediately before the Grand Standard of England. It is not clear to what extent members of former Antient lodges were present though Royal Arch Masons and Knights Templar had an exalted place in the procession, immediately in front of the Banner of the P.G.M. Altogether some 80 brethren dined at the Exchange that evening 'in the greatest harmony'.

The next event of consequence relative to the Union was the visit of William Shadbolt, Master of the Grand Stewards' Lodge in London and JW of the Lodge of Reconciliation there. His mission was an authorised one: 'to give the new form of Opening, Closing and Initiation in the 3 Degrees as adopted by the Lodge of Reconciliation and sanctioned by the United Grand Lodge of England'. A Provincial Grand Lodge for this purpose was held in Manchester during 21st – 23rd November, the Secretary acting as candidate and a newly-'made' merchant member of Integrity, Richard

9 Beesley, *op. cit.*, pp73-74.

10 *Ibid*, pp79-84. Napoleon had abdicated on 6 April and the Congress of Vienna was to open in September.

Kay, was put through the revised Second and Third degrees. This would have been the first time that the new ritual forms had become known to the Lancashire brethren.

During the following year (1815) the new Book of Constitutions prepared by William Williams was published. This would have been the first time that the new regulatory framework following the Union would have become clear. The implications of this, coupled with a distancing from roles of importance under the new administration, and the revision of cherished forms and basic principles, could now begin to be appreciated.

In Liverpool Bro. M.A. Gage had begun to establish himself as a leading figure. In October 1818 the foundation stone of the Chapel of the new Blind School was to be laid with Masonic ceremony in the presence of the Bishop of Chester and the Mayor and Councillors of Liverpool. This was conducted by Daniel Lynch, as Deputy Provincial Grand Master, using brethren from the former Antients' lodges. He took care to follow the protocol formerly observed among the Antients. Gage, on behalf of Lodge 20/31, thus acted as Provincial Senior Warden, and John Buck, on behalf of Lodge 25/38, took the role of Provincial Junior Warden.¹¹ This indicates that Gage, though of humble occupation and a relative newcomer (but experienced), was a fit and proper person to be prominently on show among such important dignitaries. In contrast socially, in 1816 John Buck, on behalf of the distinguished brethren of the St George's Lodge of Harmony (25/38), had sent the present of a Jamaican turtle (weighing 95 pounds) to the Grand Master, the Duke of Sussex.¹² This grand gesture would no doubt have gained some useful impact in London!

Barely five days after the prestigious stone-laying ceremony a Provincial Grand Lodge was held in Manchester (12th October, 1818) where Gage proposed a motion from Lodge 20/31 that when a lodge contained fewer than seven members it should not be considered as regular. This was seconded by the Master of Lodge No. 115/140. This was a former Moderns' lodge in Liverpool. Although bearing the name 'Sea Captains' it was in fact composed of ordinary mariners and artisans. The motion was approved by a large majority. What may not have been apparent was that it concerned not only a matter of principle but provided a cover to attack the Lodge of Sincerity in Liverpool (No. 518/551). This was an upmarket Moderns' lodge whose membership had declined. It had been an ally of the upmarket St George's Lodge, No. 25/38 of the Antients, and Sincerity's dissolution would have altered the balance of power locally. Class loyalties and friendships on the ground are seen here (in Liverpool, and some places elsewhere) to have been more important than affiliation to any particular Grand Lodge.

The motion, addressed to '...the R.W. Gd. Lodge of England, united...' was forwarded to London and was reported to the Board of General

11 *ibid*, pp123-124.

12 Hill and Griffiths, *op cit.*, p18.

Purposes on 28 December. No answer from the Grand Lodge of England came back to Liverpool though the Board of General Purposes later claimed that one had been sent by them on 5/1/1819 to the Provincial Grand Secretary. The reply was to the effect that being 'a matter of so much delicacy and difficulty' that it was thought advisable 'not to depart from that silence on the subject, which had been observed in all the Bks of Constn.'¹³

Disputes then arose at Lodge 302/385 in Liverpool (A); 115/140 (Sea Captains) (M); 238/298 (Unanimity) at Chorley (A); 344/442 (Merchants') at Liverpool (M); 362/466 (Mariners') at Liverpool (M); and (?) 391/482 (Lodge of Independence) (M) at Chester. The new Provincial Grand Secretary later reported that he was 'happy to say [they] were all adjusted prior to my leaving Liverpool in May, 1819.'¹⁴

However, matters had been boiling up on the home front. There had been a crisis within the Provincial Grand Lodge, or more precisely within the Lodge of Integrity in Manchester. The Provincial Grand Secretary, Charles Pidgeon, had been found guilty of defalcation and was expelled in 1818. Four others from that lodge were expelled around the same time, and five others 'withdrew'. This reduced the premier Lancashire lodge, Integrity, to 22 members in 1818, down from 31 in 1816. During 1819 and 1820 a further eleven 'withdrew' (rather than the more usual 'resigned'). While much effort was put into fresh recruitment only ten, who had been members of the lodge in 1818, remained by 1820.

Discontent was being experienced elsewhere in Manchester. Daniel Lynch later reported to the Grand Secretaries in London; this is the graphic section:

'... During my regular course of visiting the different Lodges in this District, accompanied by the Pl.Gd. Officers, on the 12th of Jany. last, I visited Social Lodge No. 85 having previously given them regular notice of my intention. On my arrival in the Anteroom, a Br. named Terence Devin deputed by that Lodge to receive the Pl: Grd. Officers, addressed the Pl. Gd. Senr. Deacon and desired to know whether *he* would *vouch* for the Brethren present being all masons? Within the Lodge, not even common civility was shewn to the Gd. Pl. Officers, the Masr. refused to resign his chair to the D.P.Gd. Mr. and upon his remonstrating with him upon the impropriety of such conduct he declined to make any answer for himself but appealed to the Brn. present, whether or not he should comply with my request, to this the Brethn. were all silent, nor was there the least ejaculation to this Appeal, the Mr. still continued to refuse to quit the chair. I then desired that the Secretary of the Lodge should

13 W. Preston, *Illustrations of Masonry*, 14th edition with additions by G. Oliver (London, 1829), 392-393. *MAMR Transactions*, Vol. 38 (1949), 43. Hill and Griffiths, p17.

14 Beesley, *op. cit.*, p85.

produce the Books, in order to their being inspected by the Pl. Gd. Secretary then present, on this the Mr. also appealed to the Lodge, when one of the Brn. (Cooper) in a most insolent tone, declared that their books should not be produced unless the Books of the Pl. Gd. Lodge were first brought forward for *their* inspection.'

Lynch called a Provincial Grand Lodge meeting in March 1819 to take the matter further, requiring Social Lodge to attend. He asked the Provincial Grand Sword Bearer (John Bent from 'Affability') to call upon the senior lodge present

'...to open the Lodge in the manner as prescribed by the Book of Constitution. Br. Stacy who represented Lo. 85 the Senr. Lodge present, declared 'they did not work in that way, nor ever would'. Bro. John Bent enquired of the presiding Master Br. Greenlees why these two Brn. did not act in conformity to ye usages of Masonry, and shew ye penal sign of a Mr. Mason? Br. Stacy immediately replied 'We know nothing of this way of working'... Bro. Jno. Greenlees opened the Lodge at 8 o'clock p.m. Brs. Stacy and Devin appeared for Lo. 85, when the Lodge was opened they refused to rise or pay any obedience to the regular order of Masonry. When the Lodge proceeded to ye second degree, they still refused to conform, altho' requested so to do by Br. John Bent. When the Lodge passed to the third degree, the J.W. reported to the Masr. that the said two Brs. shewed not any sign of their being Mr. Masons.

'As soon as the Lodge was opened on the third degree, the aforesaid two Brs. Stacy and Devin, declared that they had business to attend to at nine and must depart, and required from ye Master a pass word, being told there was not any, they rose and immediately left the Lodge...'¹⁵

Social Lodge was then treated in the same manner as the disaffected lodges at Liverpool were to experience. This Manchester lodge (No. 62/85) eventually, in September 1820, expressed some half-hearted sorrow for the 'misunderstanding' and, despite some further effort, the matter was quietly allowed to drop. The storm brewing at Liverpool was much more serious.

For the Provincial Grand Lodge held at the Golden Lion Inn in Liverpool on 27th September, 1819, Gage had prepared an eloquent Memorial addressed to the Grand Master 'respecting omissions and inattentions of the R.W. Board of General Purposes'. He proposed that it be sent forward. This was seconded, approved by the assembly, and signed by the Provincial Grand Officers. The Memorial is a masterpiece of most courteous disapproval, well worth reading. Only brief extracts can

15 *ibid*, pp92-98.

be printed here but the tenor can be judged. The central matter related to the way in which the resolution passed in October 1818 by the Provincial Grand Lodge, addressed to the Grand Lodge, had been treated.

‘...This Communication having been sent to the Board of General Purposes, we felt confidently assured, that our suggestions would have been presented to the next Meeting of the United Grand Lodge for its consideration; but to our great astonishment we find, that the said Board has not even yet reported to the Grand Lodge in London, that they had received any communication from the Provincial Grand Lodge of the County of Lancaster.

‘This circumstance has naturally led us to enquire, how far is it consistent with the general interest of the Fraternity, to intrust the Board with the enormous power of intercepting any Communications between the two largest Divisions of the United Grand Lodge in this Kingdom. It cannot be endured that a Board which might possibly consist of only seven Members shall have the power of refusing to make known in the Grand Assembly the sentiments of sixty-two Lodges on record.

‘We have ever been disposed to acquiesce in every respect with the Rules and Regulations which have from time to time been adopted by that part of the United Grand Lodge which is held in London, provided always, that they continue to preserve the ancient Land-marks of the Order; as it is an incontrovertible truth, that even the whole United Grand Lodge cannot legally alter them.

‘Notwithstanding this universally admitted fact, we perceive with regret, that some of the ancient Land-marks of the Order have been altered; and moreover, that a law has been introduced in the Revision of the Constitution-Book, which appears to us calculated (at some convenient period) to compel an obedience to this violation...’

This referred to Section 21 concerning Lodges of Instruction, stating that every Lodge shall be responsible that the mode of working therein adopted has received the sanction of the Grand Lodge.

‘...If, therefore, an Obedience in this law, consists in teaching every point which has been promulgated in this County by the Lodge of Reconciliation, then we shall know how to act; for we wish it to be perfectly understood, that we deny the power of any authority to compel us to adopt a System which has hitherto been unknown, or not practised by the ancient Masons of this Kingdom...’

The memorial went on to claim that the Grand Lodge

‘...is the only body of Masons in this country who can make laws and compel an obedience thereto...we are decidedly of opinion, that in the delegation of Power and raising Contributions, the fair voice of every Lodge in the Empire should be taken, and their decision considered final and binding.’

It ended by expressing ‘much dissatisfaction at the proceedings of the United Grand Chapter’ (of 4/11/18) concerning the refusal of two Petitions for new Chapters from Bath:

‘...we are under the fullest convictions that the Royal Arch is a component part of Craft Masonry, and consequently requires no other Authority, than a Craft warrant to render their Meeting perfectly legal, and agreeable to Ancient Custom; and although we approve of the plan of granting Charters to distinguish those Lodges who may wish to hold Royal Arch Chapters, yet we deny the power of those Brethren (holding the United Grand Chapter) to make selections, after the necessary forms are complied with.’

The mention of dissatisfaction about the Royal Arch related to the policy adopted in London of seeking to limit their creation by resolving: ‘That it would not tend to the benefit of the Order, to grant the Prayer of the Petitioners [from Bath], inasmuch, as it is not desirable or advantageous to make the Number of Chapters in any place equal to the Number of Lodges.’

The Memorial ended magnificently:

‘...We therefore pray, that your Royal Highness will be pleased to make this Communication known to the Members of the United Grand Lodge, assembled at the next Quarterly Meeting, in order that our Opinions, if correct may be confirmed, or if erroneous, they may be refuted.

‘Thus far we have presumed unanimously to address your Royal Highness as our Most Worshipful Grand Master, and faithful Guardian of the Privileges of our venerable Institution; to whom we are bound by every tie of Gratitude and Affection, and for whose Character and Virtues, we feel every sentiment of Admiration and Esteem...’

It may cause astonishment, even in our day, that such a firm and far-reaching criticism relating to the policies emanating from the Grand Lodge in London could have been approved, apparently wholeheartedly, by the Provincial Grand Lodge of the County of Lancaster. It is an aspect which has not been sufficiently reflected upon. The Province was the largest in England. Lancashire had already become recognised as the outstanding driver of manufacturing wealth. Yet its voice and standing was inadequately represented in London-centred governing circles.

Agitation for political reform had started in 1816 in times of particular economic hardship, exacerbated by the needs of former soldiers returning from the Waterloo victories. Discontent culminated, in the popular mind, from the political rally held in St Peter’s Fields, Manchester, on 16th August, 1819. At this, from within a crowd of some 60,000 people, many of whom were women, the unleashing of military force by the magistrates

resulted in 15 deaths and some 400-700 injured. Despite speedy attempts by the government to stifle reporting, the news began to be spread by pamphlets from 28th August for 14 weeks. Dramatic ironic cartoons of the Yeomanry at work with their sabres appeared in September. It has ever since been given the egregious title of the 'Peterloo Massacre'. The charges levelled in March 1820 related to 'assembly with unlawful banners at an unlawful meeting for the purpose of exciting discontent'. An example from Saddleworth and Mossley read 'Taxation without Representation is Unjust and Tyrannical: No Corn Laws'. Imprisonments, and in December the passing of the 'Six Acts' to outlaw such protest, followed.

The Memorial from the Provincial Grand Lodge of the County of Lancaster of 27th September, 1819, addressed to the Grand Master in London surely has to be understood in this local context of general turmoil, dissatisfaction, and injustice. There is, however, no evidence that the brethren were aware of the close family connection of the Provincial Grand Master, Francis Dukinfield Astley, to the Salford magistrate, the Revd. William Hay (being brothers-in-law). Hay had read the Riot Act at St. Peter's Fields to authorise the use of force. Afterwards he had hurried to London to inform the Cabinet and exculpate the judiciary. A few months later, in January 1820, Hay was awarded the rectorship of Rochdale, reputed to be the richest Church living in England. Both Francis Astley and William Hay, linked in marriage, wealth and status, proved themselves neglectful of their responsibilities to the Province and parish respectively, and so became scant of popular liking and respect.

What was the Grand Master to do on receiving this awkward Memorial? He apparently decided to do nothing. He was later to claim that because the Memorial contained matter about the Royal Arch he could not place it before the Grand Lodge. There the matter rested, apparently unknown in London. Or was it? Grand Lodge forbade the Lancashire Provincial Grand Lodge from sending its own loyalty address to the Prince Regent in the wake of the Peterloo massacre. It reserved that fraternal right to itself!¹⁶ The next major step in the saga occurred at the autumn Provincial Grand Lodge meeting held at Preston on 9th October, 1820. James Spence, Master of St. George's Lodge of Harmony No. 25/38, moved that the Memorial should be retracted, deprecating 'certain portions of the language therein contained'. Against this motion Gage

'...argued with much perspicuity and expatiated upon different points in defence of what had been so ably set forth by Bro. Spence and continued a most able and eloquent speech of considerable length, in the course of which he pointed out the necessity and endeavoured to prove the necessity of such a memorial being sent...After this a serious and long debate arose', followed by a '...decision in the Room... when there appeared for recalling the

16 Hill and Griffiths, *op cit.*, p18.

aforesaid memorial seventy three, against it being recalled thirty five. Majority in favour of its being recalled thirty eight.'

That would have been a debate worth recording! A third of the members had opposed the withdrawal, but, of course, Gage had lost the motion. Consequently the troubles really started; Gage had been speaking for a sizeable minority.

The Memorial and its handling were later referred to in an official communication dated 15th December, 1821, from the Grand Secretaries on behalf of the Grand Master:

'...the Address of the 27th September, 1819, was received by the M.W. Grand Master sealed, having been transmitted direct to him and not sent through the Board; that, upon perusal, his Royal Highness found it to contain questions relative to the Order of the Royal Arch, which could not, under any circumstances, be discussed in the Grand Lodge; and he, therefore, never communicated the receipt of it, nor any part of its contents, either to the Grand Lodge or to the Board of General Purposes; consequently the Board was wholly ignorant of such Address having been sent; and, as it was subsequently withdrawn as improper, the Grand Master had hoped the matter had been set at rest.'

Of course, at the time, the Brethren in Liverpool, Manchester, and Lancashire generally did not know of any reason why an important and polite communication sent by the Province had apparently not been dealt with in London during the space of a year. Suspicions of slight and suppression were bound to have arisen in the social circumstances of the day. And principles, as well as cherished practices, were at stake.

The sequence of events following the Preston Provincial Grand Lodge meeting of 9th October, 1820, is, of comparatively little interest or significance though it forms the detail within what is called the Liverpool Rebellion, and the creation of the Grand Lodge in Wigan. The unhappy chain of events led to the suspension of the Provincial Grand Master in March 1822, and, following Astley's death in July 1825, to the Province of Lancashire being split into Western and Eastern Divisions, a circumstance almost entirely unchanged to this day.

The Liverpool antagonists from Lodge 25/32 had rebuked Gage, the tailor, as being 'forgetful of the relative Station in Society of himself and the Persons whom he had thus rebuked', but Gage's supporters proclaimed, 'We stand as advocates for the Ancient, Pure, and Universal, form of Masonic Government, opposed against Wealth, Talent, and Influence endeavouring to establish Innovations.'

In January 1821, four months after his victory, the brethren of St George's Lodge No. 25/38 presented their thanks to James Spence with a gold medal.

'...You have by your zeal and attention to the duties of Free

Masonry during the time you have presided over us brought this Lodge to a degree of respectability in Masonry which it never before held; and at a time when a formidable and evil minded party taking the PGL of the County by surprize endeavoured by their acts to throw a degree of unmerited censure on that August Body the United Board of General Purposes you contributed by your powerful exertions at the last meeting of the PGL for this County to defeat and I trust for ever banish that discord which ought never to have existed and which would have brought shame and disgrace upon the Masonic name in this extensive province...'¹⁷

Spence also received reward by becoming the first Liverpool Mason to 'penetrate the leadership of the Provincial Grand Lodge'.¹⁸ His leadership and cunning in tactics was a strong match for that of Gage, but Liverpool Masonic opinion was strongly polarised and he did not always win his motions in the subsequent committees of inquiry. Very dubious measures seem to have been used against the Gage faction. Spence, as Provincial Junior Grand Warden, attended Grand Lodge on 6th March, 1822, and gave evidence that Lodge 20/31 had continued to hold meetings despite its formal suspension in December 1821. This precipitated the suspension of the PGM himself on the following day!

For his part, Gage had resorted to publicising the issues. On 26th November, 1821, he arranged for a printed Circular to be sent on behalf of Lodge 20/31 to many lodges nationally calling for a meeting, and 'detailing some proceedings of the Lodge and of the Prov. G. L.'. Even the Grand Master received one in his capacity as Master of the Lodge of Antiquity, No. 2, in London. This act of promulgation was seized upon by the authorities as being 'a direct violation of the laws of the Craft, p. 64, Art. 6, B. of C.' The Brethren subscribing their names to this were deemed suspended.

The 34 suspended, all senior, were drawn from eleven lodges (six in Liverpool, two in Manchester, two in Wigan, and one in Pilkington).¹⁹ In the following cases the Master, SW, and JW, had signed together, thus firmly implying a representative status: Nos. 20/31, 39/59 (Friendship), 115/140 (Sea Captains), 276/348, 344/442 (Merchants), 362/466 (Mariners), and 655 (Faith). Of these, be it noted, Sea Captains, Merchants, and Mariners were former *Moderns*' lodges. The Lodge of Faith at Pilkington, aptly named, had been an early post-Union creation. Friendship, which possessed the lowest 'Antient' number in Manchester, had long exercised the tradition of leading the Antients' lodges in that area (having consecrated, for example, the first lodge in Wigan, 'Royal Arch Lodge', No. 235/294, in 1786).

¹⁷ *ibid*, p22.

¹⁸ *ibid* p18.

¹⁹ The lodges were: Liverpool, Nos. 20/31, 115/140, 276/348, 299/380, 344/442, 362/466; Manchester, 39/59, 297/378; Wigan, Nos. 54/74, 402/486; Pilkington, No. 655.

On 1st April, 1822, a remonstrance was sent to the Grand Master signed by many more protesters (65). The names had altered somewhat though still from all the former lodges. One new lodge figured via one signatory coming from the Royal Lancashire Lodge, No. 149/182, at Colne, an influential ex- *Moderns*' lodge in the north-east of the Province. 35 signing the letter were from the several Liverpool lodges, with an additional 21 concentrated in the two Wigan lodges.

The Brethren concerned were, of course, all

‘...Summoned to show Cause at the next Quarterly Meeting why they should not be expelled the Fraternity; and that in the Meantime they be suspended from their Masonic Privileges...those brethren may not be received, even as Visitors, in any Lodge, under the penalty attached to Lodges admitting irregular Masons.’

In the September and December Grand Lodge meetings acceptable submissions were made by many of those named to enable them to be restored. In March 1823 the residue (26) were expelled. Of these, nine remained from four Liverpool lodges, sixteen were from the two Wigan lodges, and one was from Colne.

A last throw was made on 29th May, 1823. The Sea Captains' Lodge (a former *Moderns*' lodge) wrote to London, in a letter signed by their Master, SW, JW, and Secretary, declaring that it was its fixed intention to separate itself from the Grand Lodge unless it immediately reinstated the Warrant of Lodge 31 and restored to their Privileges the 26 named individuals. This resulted in a formal legalistic rejection; in September the lodge was erased for violating the Laws of the Craft and for Contumacy. There was no going back. The matter had been handled in London in the spirit of Lord Sidmouth's national administration and the Six Acts.

A General Meeting was next held at Liverpool on 21st July, 1823. It claimed to have the approbation and consent of lodges 20/31, 54/74, 115/140, 402/486 and 521 (at Barnsley, see below). It resolved ‘that speedy and effectual measures be adopted in order to re-establish the Grand Lodge of Free and Accepted Masons of England, according to the Old Constitutions...’

Over the Pennines in Barnsley, in the West Riding of Yorkshire, the communication dated 26th November, 1821, circulated to every Lodge from Lodge 20/31 at ‘North Liverpool’, was considered by the ‘Friendly Lodge’ (No. 557/521) at its meetings from 17th December onwards.

‘...Subsequent meetings were concerned in considering the treatment meted out to No. 31 and the unsuccessful endeavours to obtain a further investigation. At length on 29th April, 1823, Bro. George Woodcock moved a series of resolutions, regretting that the affairs of No. 31 had not received the investigation prayed for; complaining of certain regulations in the Book of Constitutions “detrimental to the happiness and well government

of the Fraternity”, and expressing sorrow at the severe measures Grand Lodge had exercised towards 26 respectable members of the Society—in consequence whereof and until the aforesaid regulations be amended “this Lodge be disunited and separated from what is commonly called the United grand Lodge of England...”²⁰

This had been contentious. The vote had been fifteen for and ten against. Both the Provincial Grand Lodge of the West Riding of York and Grand Lodge in London urged that Lodge 521 should retrace its steps. The matter was brought to a head on 16th December, 1823. Woodcock’s group persisted. The minority broke from them. The lodge was closed ‘in form without harmony or good fellowship’.

In Liverpool a few days later, Bro. George Woodcock, Esq., was ‘regularly Proclaimed and Installed²¹ according to Ancient Custom Right Worshipful Grand Master’. He appointed Gage as his Deputy. At the same meeting the ‘Magna Charta of Masonic Freedom’ was celebrated and signed by 26 Brethren. The Grand Lodge in Liverpool, and afterwards in Wigan, was thus officially inaugurated. No more needs be said, other than that George Woodcock was an educated man with the very responsible job of Manager of Beckett’s Bank in Barnsley. He showed considerable initiative in founding the lodge in Barnsley. Its inauguration in 1816 had been extremely well attended. It had then thrived. By 1818, in gratitude, the members presented him with an inscribed silver snuff-box. He retained the confidence and the ‘Masonic’ support of the owner of the Bank, John Staniforth Beckett, throughout Woodcock’s life (he died in 1841).²² Their joint stand may thus be said to have been one of principle, rather than for social pleasure and advancement.

In the context of what was at stake, a very brief reference should be made to the Canadian scene, and particularly to the situation of Nova Scotia. The Ancients had devolved some Masonic power to this distant territory. In particular they had, on 2nd June, 1784, warranted a Provincial Grand Lodge to be based at Halifax in Nova Scotia. As constituted it was

‘...self-governing and self-perpetuating... The ...warrant was... less an instrument of authority than a waiver of jurisdiction. It conferred almost unlimited powers. The mother Grand Lodge did not even reserve the right of appointing provincial Grand Masters; the only reservations being the right of final decision in case of appeal, and the supreme authority in matters affecting the general welfare of the Craft.’

The arrival of Prince Edward in 1792, his acceptance of the role of

20 ‘The Wigan Grand Lodge and the Barnsley Lodges’, C. Gough, *Transactions of the Manchester Association for Masonic Research*, [MAMR] Vol. 11 (1920-21), pp102-103.

21 Though by proxy.

22 ‘The Spurious Lodge and Chapter at Barnsley’, W. Read, *MAMR* Vol. 68 (1978).

leading the Ancients' Provincial Grand Lodge of Lower Canada, and his promotion of conciliatory attitudes between the two parts of the Fraternity, gave grounds for optimism.

'But the much desired union had a result little expected in British America...The Grand Lodge of Lower Canada and the Grand Lodge of Nova Scotia were severally deprived of their standing as virtually independent Grand Lodges, and were reduced to subordination; while the Lodges on their registry and the members on their rolls were denied recognition unless both Lodges and members were registered in England...It does not seem to have occurred to anyone in England at the time that the existence of independent Grand Lodges was quite as reasonable in British America as it was in Ireland and Scotland, and at least as necessary to the welfare of the Craft; or that there was no good reason why "that part of Great Britain called England" should have "masonical jurisdiction" in colonies where the members of the Craft were both able and willing to look after their own affairs...

'The United Grand Lodge of England demanded that each lodge should make submission and acknowledge itself to be irregular; and should apply for a new warrant, pay registration fees on all its members, and pay annual dues to the Grand Lodge of England, as well as to the Provincial Grand Lodge of Nova Scotia, which had its own fund of benevolence. Few if any of the lodges willingly complied with these demands: few could afford to make the payments. In a few instances, some of the members of a lodge applied for a new warrant under the old name; in others they applied to the more friendly Grand Lodge of Ireland, or to that of Scotland, for a charter; and in some cases they continued to meet for a time as unrecognized lodges, refusing to give up their Ancient warrants. But the end was inevitable. The blow had fallen when the United Grand Lodge denied the validity of the Old warrants, because of which the other grand lodges withdrew their recognition...

'It is interesting, and somewhat enlightening, to find the later official letters from London becoming more peremptory, insisting that the laws enacted by the Premier Grand Lodge before the union must be enforced, concessions granted by the other Grand Lodge notwithstanding. We may also note that in the final despatch, in 1828, to which the Grand Lodge of Nova Scotia yielded, the Union of 1813 is called a "re-union", and the formation of the Ancient Grand Lodge a "separation". With this view of the matter prevailing in high places in less than fourteen years after union, there must have been old Masons on both sides of the water who felt that the

blessings of union had been too dearly bought.²³

Yet the myth still exists that the Antients gained most of what they wanted at the Union! What they lost was an equality of democratic power (based on antiquity) and an universal fraternal respect, their touchstone and their joy. Even today what lessons can be learnt, and where does justice stand?

23 “Ancient York Masons” in British America’, J Vroom, *Ars Quatuor Coronatorum* (1911). The official letter from the Grand Secretaries dated 31 March, 1819, making these demands is quoted in full.

THE 1814 INTERNATIONAL COMPACT AND THE APPEARANCE AND FINAL DEFINITION OF THE PHRASE 'PURE ANCIENT MASONRY'.

W. Bro. John Belton, PProvGSwdB (Derbyshire)

The Antients and the Grand Lodges of Ireland and Scotland had established mutual 'constant correspondence' in 1772 and this, in practice, excluded the Moderns. Thus, when moves started towards a Union it became a requirement not only of the Antients but also the Moderns to have the formal blessing of the other national Grand Lodges to an agreed form of Ancientness. If this could **not** be achieved then nothing would have been achieved! While all were agreed upon the three Craft degrees, the position of the Royal Arch within Freemasonry was a real issue, not just in England but also in Scotland and Ireland both. The 1717 Premier Grand Lodge had created a Grand Chapter in 1766 with the then Grand Master, Lord Blayney, at its head. However, the Moderns' Craft hierarchy remained somewhat aloof from the Royal Arch. The Grand Secretary, Samuel Spencer, while nominally made a member, was able to write in 1767, a year after the formation of Grand Chapter, that the Royal Arch was 'an innovation... to seduce the Brethren'. Sadly the ordinary Brethren then, very much as today, enjoyed being 'seduced' by other, more, and 'higher' degrees. The Antients, however, had always had the Holy Royal Arch as part of their 'masonic package' and by 1813 it had been that way for some 60 years.

That might have been fairly simple to resolve but the growth of other degrees during the last half of the eighteenth century meant that lodges often worked other degrees and the other favourite was the Knights Templar. This also had become integrated into what lodges did, and that many thought they had a right to do. Indeed the second clause in the Articles of Union specifically allowed lodges to continue to confer the degrees of Chivalry (that is the Knights Templar). However, in between the signing of the Articles of Union in 1813 and the first Book of Constitutions in 1815 this 'permission' simply vanished, never to re-emerge.

The fourth clause of the Articles of Union also specifically required the approval of the Grand Lodges of Ireland and Scotland at the meeting so that 'it may be declared, recognised, and known, that they are all bound by the same solemn pledge, and work under the same law', especially regarding 'those matters which can neither be expressed nor described in writing' – the ritual and that it was suitable Ancient.

Even this was not a simple matter because, while the new United Grand Lodge had accepted that it included the 'Supreme Order of the Holy Royal Arch', Scotland had forbidden all degrees other than the three Craft ones from being worked in their lodges since the inception of the *Unlawful*

*Societies Act of 1799*¹.

In Ireland the crisis had been even more acute with complete rebellion over the issues of other degrees, and the creation of a rival Grand East of Ulster.

The concept of Ancient Masonry, that is Ancient with a ‘c’ rather than Antient with a ‘t’, seems to have become formally codified by the Antients – as they write ‘approved and amended in General Grand Chapter at the Crown and Anchor Tavern, Strand, London, 1st April 1807.’

*Revised, approved and amended by General Grand Chapter,
at the Crown and Anchor Tavern, Strand,
London, 1st April, 1807.*

ANCIENT MASONRY consists of four Degrees—The three first of which are, that of the Apprentice, the Fellow-Craft, and the sublime degree of Master; and a Brother, being well versed in these degrees, and otherwise qualified, as hereafter will be expressed, is eligible to be admitted

The first image is from the 1807 Ahiman Rezon edited by Thomas Harper. It says that Ancient Masonry consists of four Degrees – The first three of which are, that of the Apprentice, the Fellow-Craft, and the sublime degree of Master; and a Brother, being well versed in these degrees, and otherwise qualified, as hereafter will be expressed, is eligible to be admitted to the fourth degree, the HOLY ROYAL ARCH.

For the Antients the Royal Arch was their red line – no Royal Arch meant no Union and both Antients and Moderns understood this. When it came to the Articles of Union² in November it appears that the original version of Clause 2 had read as four degrees because the word three is clearly not original.

*It is hereby declared and pronounced that the
ancient Masonry consist of three Degrees and
no more and that of the said degrees the
Below is the Master Mason including the first
Order of the Holy Royal Arch. But this
action is not intended to prevent any Lodge
or Chapter from holding a Station in any
of the Degrees of the Order of Chivalry or
incidental to the Constitution of the said
Order.*

1 J. L. Belton, *The English Masonic Union of 1813*, Arima (2012), contains a detailed discussion of both the *Unlawful Societies Act* and the response of Scotland. It also covers the rebellion in Ireland and the other matters that led up to the formation of the United Grand Lodge of England.

2 The original copy, signed and sealed on 25th November 1813, is reproduced with the kind permission of the Library & Museum of Freemasonry, London.

They settled upon adding the phrase “including the Supreme Chapter of the Holy Royal Arch” and the instruction of the Duke for the parties to report the reaction to this back to him!

It is possible to leave you in no doubt of the fact that **the Duke of Sussex was favourably disposed towards the Royal Arch**. When the meeting of those delegates to the Compact meeting resumed after being adjourned, on 2nd July, 1814, it was in the Duke’s own private Chapter, Restoration Chapter No.1 when those not already Companions were made so.⁴ The final terms were presumably agreed on the same day.

That is how the concept of ‘pure Ancient Masonry’ was invented and its development can be followed through the Articles of Union to its culmination in the International Compact of 1814. The final diplomatic wording was a masterpiece which met the completely different, and essential, needs of the Three Home Grand Lodges. Much can hang on the correct and timely use of even a single comma, even though that comma tends to be ignored today! It was nothing whatsoever to do with the Royal Arch being the completion of anything nor of it not being a degree – simply it was a typical diplomatic practice of finding a slightly vague form of words acceptable to every party according to their own personal interpretation.

That, in a nutshell, is why the Preliminary Declaration in the Craft Book of Constitutions reads as it does with that strange phrase ‘pure Ancient Masonry’. The phrase is a construct to enable a happy reconciliation to be finalised among the three Craft Grand Lodges of the British.

4 Y. Beresiner, *200 years of Royal Arch Freemasonry in England 1813-2013*, Lewis Masonic (2013), contains a fuller explanation of the Duke of Sussex’s private Chapter.

THE IMPACT OF THE UNION ON REGALIA, CERTIFICATES AND JEWELS.

W. Bro. Donald A Peacock, PAGDC

Before the Union in 1813, both Grand Lodges had developed their own forms of certificates and regalia. In our Library and Museum in Leicester we have interesting examples of many of these and the paper will show how, from these diverse roots, our current certificates and regalia have evolved. There are interesting examples of certificates issued in the immediate post Union phase both by Grand Lodge and by a private lodge.

Regalia

The most basic form of regalia seen in a Masonic lodge is, of course, the apron. During the eighteenth century it can be seen that aprons worn in Lodge evolved from the basic white lambskin apron to other more exotic designs. Certainly in the Hogarth print, 'Night', the Worshipful Master and his Tyler are wearing plain white aprons but these were soon unfashionable. As Masonry spread throughout Europe and around the world it would appear that fancier designs were created and, in some respects, these served as a type of tracing board to illustrate the degree or degrees, which was, or were, being worked.

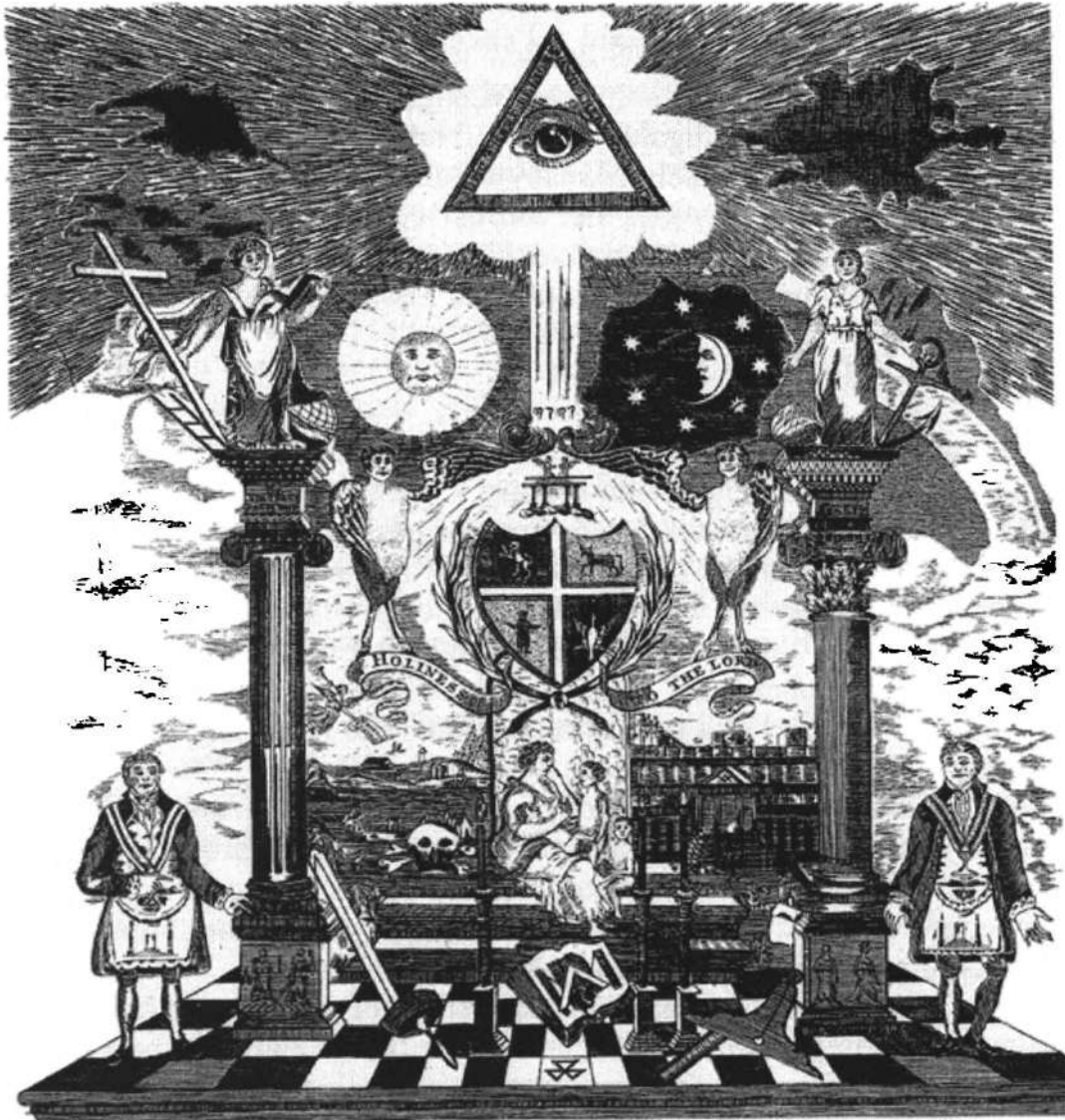
In 1767 the Modern Grand Lodge issued a further instruction which allowed members of particular lodges to also line their aprons with white silk. Notwithstanding these strictures from Grand Lodge, it is apparent from engravings and reports of the time that many of the Brethren, Grand Officers or not, were edging their aprons with blue silk.

It is also of interest to note that the method of wearing the apron was customarily different for the Brethren in the three Degrees. The Entered Apprentice wore his with the flap turned inside so that it was invisible. The Fellow Craft wore his with the flap up and fixed to one of his waistcoat buttons while the Master's flap hung down on the outside. Such traditions continue in some parts of the country and I have attended lodges where the Fellow Crafts wore their aprons with the flap up.

Reports from those days also indicate that on the Grand Days, the Grand Officers, aprons were finely decorated.

After 1760 the ornamentation of aprons rapidly increased and it evidently became fashionable for Masons to adopt more flamboyant designs on their aprons, and certainly by the early 1800s some Masons had aprons printed, which contained symbols from other side degrees etc. In the case of the Antients this was a practical approach, as the Craft Lodge could also work other degrees such as Royal Arch, Mark, Royal Ark Mariner and Knights Templar. This was certainly the case at Hinckley after the lodge was consecrated in 1803, and many of the Brethren progressed through the full set of degrees. We have a copper plate used to print these aprons on loan from the lodge at Hinckley and a copy of a print from this

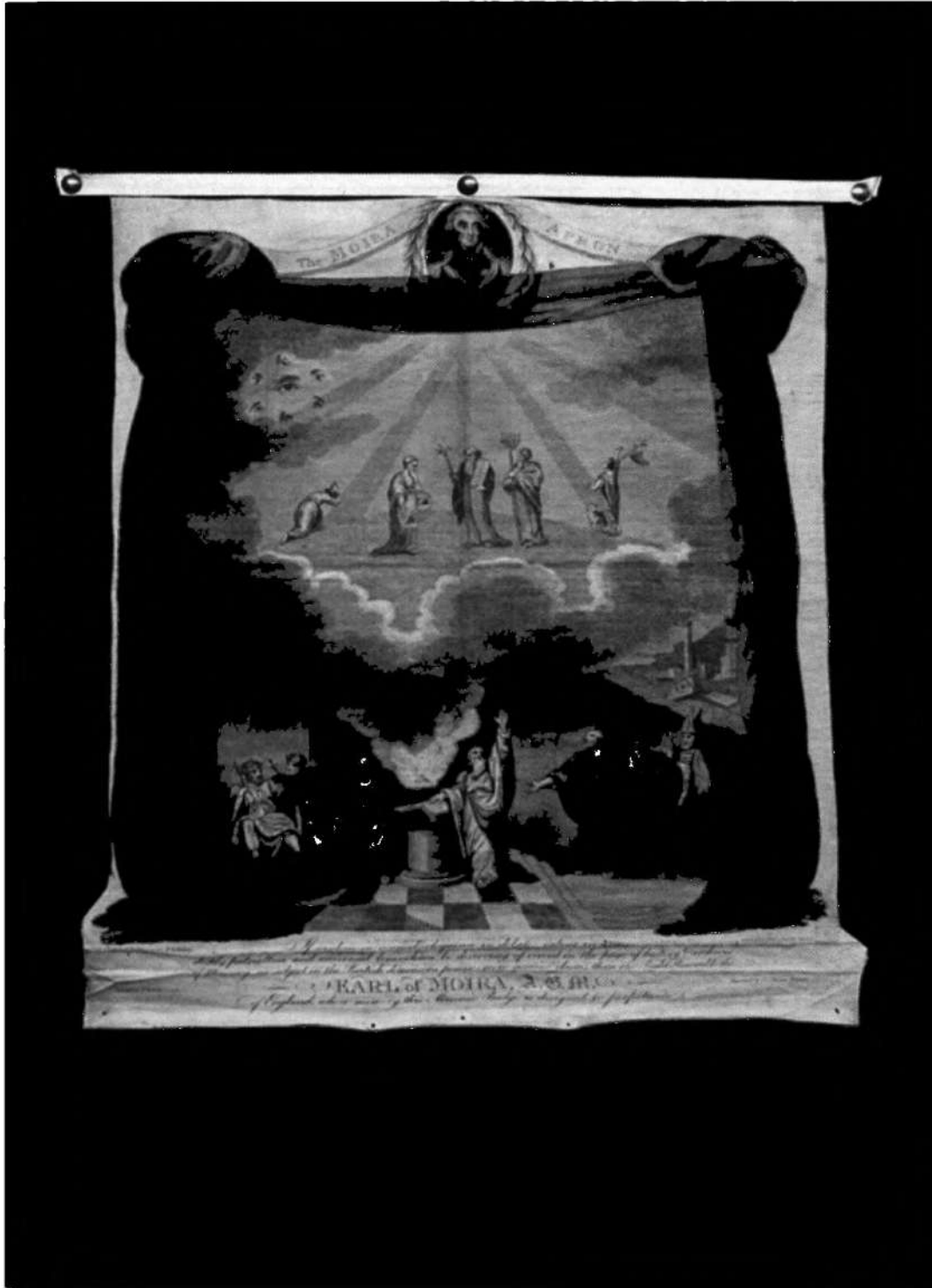
plate is seen below.



Some wonderful examples of aprons are preserved in the Leicestershire and Rutland Masonic Museum at Freemasons' Hall, London Road, Leicester and at other Masonic Centres around the United Kingdom. W. Bro. John Thorp pointed out that some of these aprons were extremely costly, and it was reported in *The Freemasons' Magazine* of 1793 that "at the consecration of the Shakespere (sic) Lodge, No. 516, Stratford-on-Avon, many wore aprons from 5 to 10 pounds each." In modern terms that would be many hundreds, if not thousands, of pounds.¹

¹ In 2012 £10 equalled £1227.69. (Source: <http://www.bankofengland.co.uk/education/Pages/inflation/calculator/flash/default.aspx>, accessed 21st February, 2014)

One last example should be brought to your attention. That is the Moira Apron issued in 1813 before the Union of the two Grand Lodges. The Earl of Moira was a famous general and also Acting Grand Master of the Moderns' Grand Lodge. We would term that office 'Pro Grand Master' today. To recognise his sterling efforts for the Craft this new design was issued before he left the country to serve as Governor General in India, which he did with the utmost success. An example of such an apron can be seen in our Library and Museum at London Road.



In the Constitutions and Regulations of 1815, the United Grand Lodge laid down the standards for regalia. This now defined in precise detail the dimensions, colours and ornamentation of each type of apron. The only significant difference in this regalia from our current regalia was that the colour of the edging of a Master Mason's apron is described as sky blue in 1815 rather than light blue as today. (This may just have been bad drafting because the term 'light blue' is used elsewhere in the document.) The width of the edging was defined in 1815 to be 1½ inches deep rather than 2 inches maximum as today. Officers and Past Officers of lodges could have the emblems of their office in silver or white in the centre of their apron in 1815, while today only Present Officers can do so. In our current times the officers also have a double circle round the emblem of their office in which may be inserted the name and number of their lodge. The only significant change to these regulations has been that members of the Prince of Wales Lodge may add an edging of garter blue ribbon to the internal border of the light blue edging.

The regalia for the Grand Master and his Deputy appear to have evolved as time went on. Initially collars rather than chains were worn (according to portraits of the High Rulers), but definitions of chains evolved later for all Grand Officers. The aprons of the Grand Master, his Deputy and the Provincial Grand Masters, also evolved through time. Initially Provincial Grand Masters had a pomegranate as the emblem in the centre of the apron with no embroidery around the edge.

'It seems that the Provincial Grand Masters changed to full embroidery around their aprons sometime in the 1860s but the first mention in the Book of Constitutions is 1884. Surviving mid-Victorian aprons sometimes show a transitional pattern with pomegranates spaced out around the apron border.'²

The final definition was that of the aprons of "masters and past masters of lodges". The rosettes were to be replaced by three several sets of two right angles formed by perpendicular lines on horizontal lines. In 1815 these emblems were to be of ribbon of the appropriate colour for Past Masters (sky blue) and for Grand Officers (garter-blue or gold).

When it came to collars the width was defined in 1815 as today but interestingly the definition of the colour was light blue rather than the sky blue that had been specified for the apron. (See my comments above.) The collars for the "grand stewards' lodge" were the same as today.

Many offices did not exist and only those of Grand Wardens, Chaplain, Treasurer, Registrar, Secretary, Superintendant of Works, Director of Ceremonies, Deacons and Sword Bearer were defined. The Grand Tyler was not included in the listings although it is evident that he was essential and was present in Grand Lodge.

2 *Grand Lodge information sheet.*

Certificates.

Before the Union, each of the two Grand Lodges issued certificates to members but it would appear that these were optional and not obligatory. Many lodges issued their own version of a certificate and that seemed to be a well-established custom throughout the length and breadth of the land.

We have in our collection in Leicester examples of Grand Lodge certificates from each Grand Lodge and it is interesting to compare the designs.



The example printed on the previous page, dating from August 1812, was issued by the Moderns' Grand Lodge at a price of six shillings and sixpence, that amount being used for Charity. This design was known as the St. Paul's Certificate and showed a Thames river scene and St Paul's Cathedral in the background. The certificate was signed by the Grand Secretary, William White, and had no space for the candidate to sign. The certificate was headed by the inscription showing that HRH, the Prince Regent, was the Grand Master. The certificate also included illustrations of the three pillars surmounted by the familiar figures representing Faith, Hope and Charity. The certificate has the seal of Grand Lodge embossed on the middle right near to the signature of the Grand Secretary.



In contrast the certificate illustrated opposite, which was issued by the Antients Grand Lodge, showed some important differences. There are indeed still three pillars but the figure of Charity, with the attendant three children, is on the ground. The certificate is signed not only by the Grand Secretary, Robert Leslie, but also by his Deputy, Edwards Harper. There is a place for the new Brother to sign his name and the warning *ne varietur* (do not vary). The certificate is headed by a flying angel and this gives it the popular name, the Angel Certificate. In fact this was the second design of this type of certificate and so is termed a Second Angel Certificate. The certificate has been sealed at the bottom with the seal of the Antients Grand Lodge. It is also significant that the certificate has been endorsed on the right hand side with the name of the lodge and the signature of the Worshipful Master. Another important difference is that this certificate is written in English on the left and Latin on the right. On this certificate there is no mention of the Grand Master's name nor is there any mention of the cost of the certificate.

Following the Union, certificates were still required and the necessary agreements on the form of the certificate took some time to crystallise. Obviously a pragmatic solution was essential in the interim and the following certificate is an example of one of those issued.



This is clearly one of the St. Paul's Certificates with minor modifications. The most noticeable one is that both Joint Secretaries now sign on behalf of Grand Lodge, they being William White and Edwards Harper. The certificate has been overprinted with the emboldened UNITED appearing above Grand Lodge. Of course the name of the new Grand Master, the Duke of Sussex, now appears. There is still no place for the Brother to append his signature on this type of certificate but the cost of the certificate still appears. The seal is obviously not a proper embossed seal, and, although damaged now, must have been a candlewax seal with a signet ring impressed.

When the Regulations of 1815 were issued, they emphasised that certificates will now be issued to a Brother immediately upon his being registered on the books of the Grand Lodge. The price of the certificate at that time was defined as being six shillings and sixpence. Every brother had to sign his name in the margin. It was especially stated that no brother will be granted a certificate if he has been admitted to more than one degree of Masonry on the same day or at a shorter interval than one month from his receiving a previous degree.

There was a particular regulation that forbade a lodge issuing a certificate to a brother to enable him to proceed from lodge to lodge as a pauper or in an itinerant manner to obtain relief.

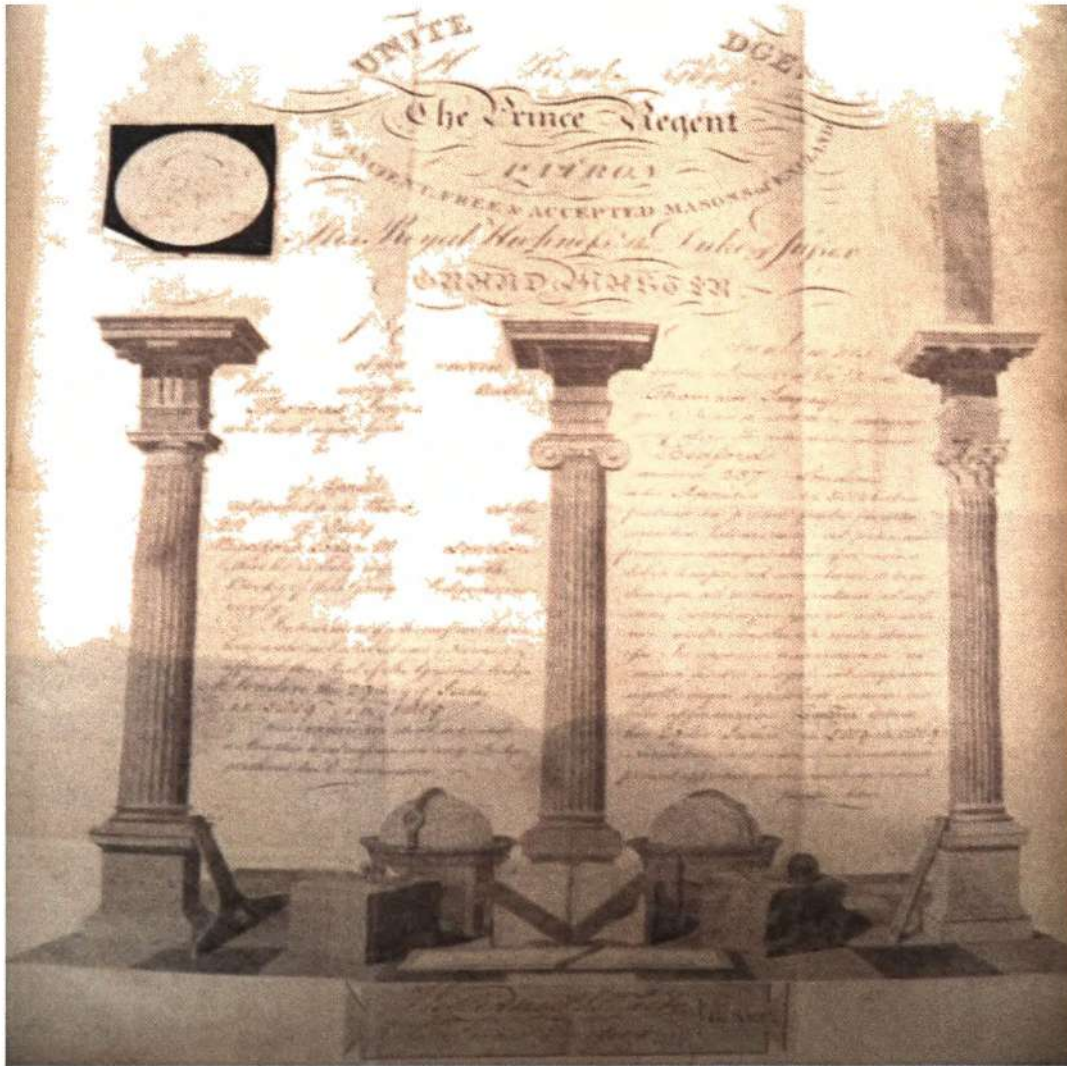
The regulations also forbade a lodge from issuing a private lodge certificate to any brother except for the purpose of obtaining a Grand Lodge certificate.

However, we can see that private lodges had to take action and issue a certificate to their Brethren while the administration of the new United Grand Lodge was catching up with the vital changes. In this case, we have an example in our Museum issued by the Beaufort Lodge, No. 167, in May 1814. This too was similar to the Antients' design in having the inscription in English and Latin. The signatories were the Worshipful Master, Senior and Junior Warden and the Secretary. This also seemed to be at odds with the Grand Lodge edict as it almost seemed to be written to enable a brother to seek relief if necessary.

We now move to 1819 when the United Grand Lodge had come up with a design, which was essentially constant until the Latin inscription was dispensed with in 1965. The name of the Grand Master and his Arms do, of course, change as does the name of the Grand Secretary.

It should be noted that the Joint Secretaries now sign at the bottom of the certificate and the Brother signs in a space above the right hand pillar. In this case the Brother concerned has omitted to do so! We should also note that the Prince Regent now re-appears at the head of the certificate, as the Patron with his Brother (in both senses of the word), the Duke of Sussex, listed as Grand Master. We now have the seal of the United Grand Lodge in its new form also affixed in the top left hand side of the certificate.

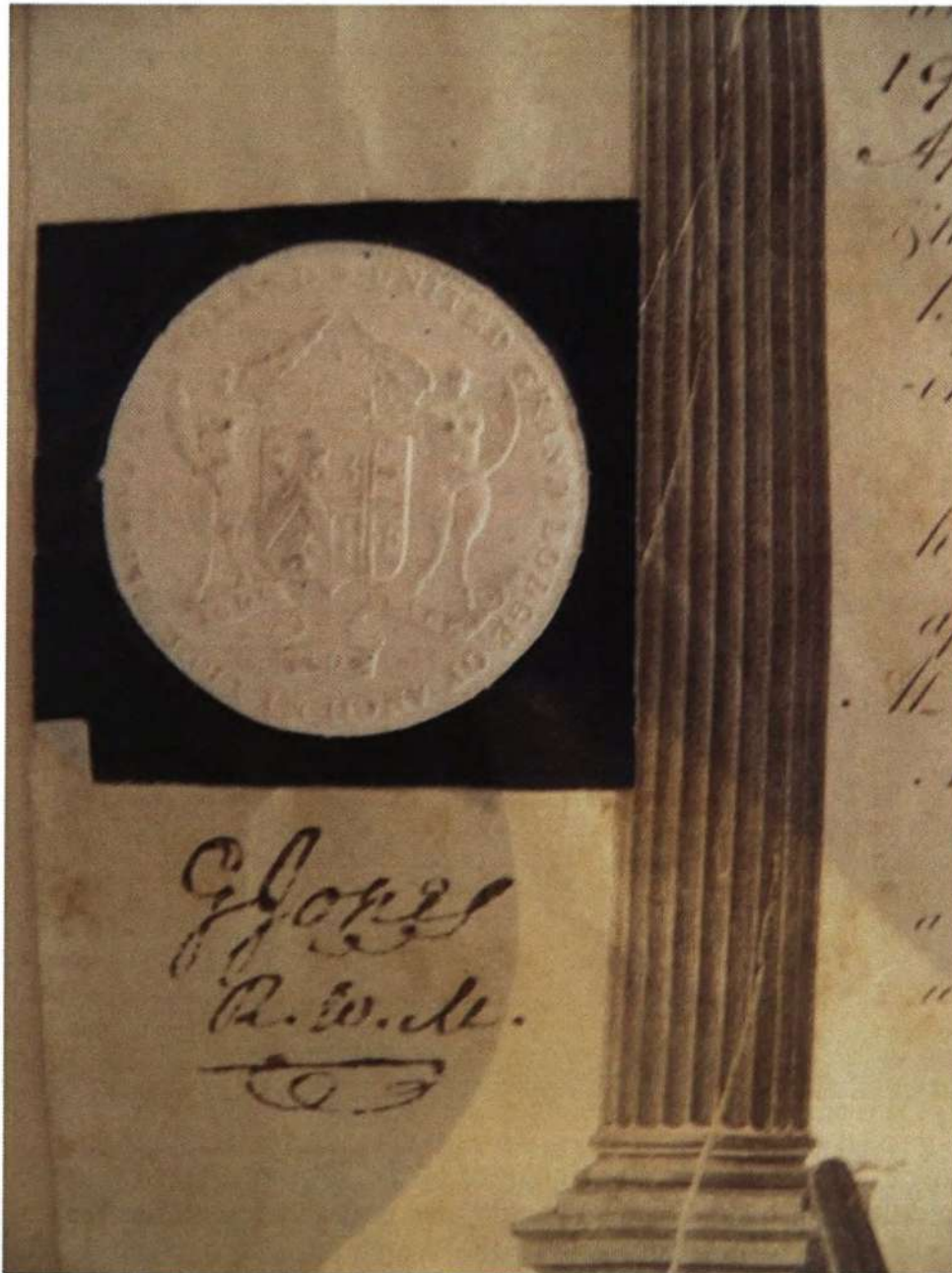
In this final example of 1824 everything now appears to be finally settled and the Patron, now King George IV, has his Coat of Arms prominently



displayed. The space for the signature of the Brother has now moved to the middle right hand side. We should also note the signatories on the left hand side, which must be those of the Worshipful Master and a Warden or Secretary of the Lodge. (This was not called for by the regulations, but seems to be at the whim of the individual lodge to add more authenticity to the certificate perhaps.) The seal has now moved to the middle of the left hand side and this is the last significant change to the design post Union.

Collar Jewels.

From very early in the eighteenth century the Master and his Wardens appear to have worn the jewels of their office appended to a collar. This was regularised in 1727 when the Master and Wardens were ordered to wear the Square, Level and Plumb Rule of their respective office "hanging to a White Ribbon". However, W. Bro. John Thorp pointed out in his paper,



‘The Symbolism of the Master Mason’s Apron’³, in 1931 that the various exposures refer to the Master wearing combinations of a rule, compass and square. At the Union the square alone was confirmed as the Jewel of the Worshipful Master.

The jewel of the Past Master was nowhere defined pre-Union but it seems that they did wear jewels for they are referred to in accounts of various Masonic processions. The Moderns’ Grand Lodge did not recognise Past Masters as members of Grand Lodge, while the Antients’ Grand Lodge did. There has again been no evidence of a standard for the jewel but the various exposures point to a combination of Compasses,

3 Printed in *The Transactions of the Lodge of Research 1931 – 1932*, pp 99 - 105



Sun, Square and a Segment of a Circle. To these, it appears, many other emblems could be added according to personal choice.

At a meeting of the new United Grand Lodge held on 2nd March, 1814, the Board of Works presented a proposed list of jewels. Among these they recommended "The Square with a Quadrant" as the Jewel for Past Masters. This recommendation was adopted at the meeting held on 2nd May of that year. However, this was subsequently discarded and the definitive description in the Book of Constitutions issued in 1815 became

“The square and diagram of the 47th prop. 1st B. of Euclid, engraven on a silver plate, pendent within it.” No explanation of why this design was adopted was forthcoming, but it is evident that it had been used previously. R.W. Bro. Thomas Harper, the renowned Deputy Master of the Antients and also a leading silversmith, had made several jewels of this form going back as early as 1783. Perhaps it was his influence that caused the earlier decision on the design of the Past Master’s jewel to be amended by Grand Lodge.

An interesting point arises with respect to the Harper design. It appears that some of his earlier Past Master’s jewels (if not all) were of the so-called gallows design. In this design the diagram was attached to the shorter leg of the square with the other leg being the upright. When the 1815 Book of Constitutions was issued it did not contain any illustrations and thus many of the Past Master’s jewels in the years following 1815 were of the gallows design. However, in the 1841 and all subsequent copies of the Book of Constitutions illustrative plates were included and since this time the form of jewel that we now wear has been standardised.

Conclusion.

The resolution of the standard for regalia and jewels seems to have been achieved without major issue. Both Grand Lodges had allowed a wide variation of design prior to the Union and the new administration appear to have grasped the nettle and formulated a pattern that essentially remains standard up to our present time and this must be acknowledged to be a success.

The design for a certificate seems to have taken longer to resolve but seems to have adopted most of the Antients essential requirements. There is a space for the Brother to append his signature and the script appears in English and Latin.

Pillars appeared in the designs of the certificate issued by both Grand Lodges and the final design adopted the three pillars but without any of the female figures representing Faith, Hope and Charity.

It is a tribute to the Board of Works, who recommended the changes in regalia and certificate, that their designs have stood the test of time. Although new definitions have taken place as Officers have been added, in general no changes to the initial design has been necessary.

**CAVALIERS AND ROUNDHEADS: AN ALTERNATIVE
VIEW ON THE EFFECT OF THE UNION OF 1813 ON THE
DEVELOPMENT OF THE ORDERS OF FREEMASONRY
BEYOND THE CRAFT.**

W. Bro. Richard Gan, PAGDC

‘The Roundheads, of course, were so called because Cromwell had all their heads made perfectly round, in order that they should present a uniform appearance when drawn up in line.’ (*1066 and All That*, W. C. Sellar and R. J. Yeatman, [1932])

The Union between the Antients and the Moderns in 1813 had a profound effect on the growth and development of the Orders of Freemasonry beyond the Craft over the succeeding two hundred years. The effects of the decisions made at the time are still reverberating today. In that context the Antients may be considered the Cavaliers and the Moderns the Roundheads. The analogy can be followed through to today, with a number of Masonic Orders administered by ‘The Cavaliers’ at Mark Masons’ Hall, and the Craft by ‘The Roundheads’ at Freemasons’ Hall.

Not surprisingly, given the significance of the anniversary, the events leading up to the Union in 1813 are currently receiving a considerable amount of renewed interest, which means that some repetition of basic facts and information is inevitable.

However, to understand better the effect the Union had on the other Orders of Freemasonry it is first essential to examine some of the major differences between the two Grand Lodges and in particular their relationship and attitude with respect to Degrees beyond the Craft and the other Orders of Freemasonry.

Some definition of what is meant by the other Orders of Freemasonry is necessary; not least because there are numerous references in Masonic literature relating to activities beyond the Craft using such terms as: ‘other Degrees’, ‘Side Degrees’, ‘Additional Degrees’, ‘Higher Degrees’, or even ‘Advanced Degrees’.

All these are to some extent pejorative especially the term ‘side Degrees’. A ‘Side Degree’ is one where quite literally the candidate is called to the side of a room and the secrets of the Degree communicated in an informal, though some would argue, in an entirely legitimate manner. Even ‘Additional Degrees’ carries a connotation that they are somehow over and above the prime purpose of Freemasonry. Whilst ‘higher Degrees’ and ‘advanced Degrees’ are meaningful in the context of the Ancient and Accepted Rite, consisting as it does of thirty-three Degrees, there is nothing implicit that one Degree or Order of Freemasonry is somehow superior to another. On balance I prefer the term ‘other Degrees’ and ‘other Orders’ as it gives some emphasis to the equality and complimentary nature of all the various Degrees and Orders in Masonry.

Insofar as other Orders of Freemasonry are concerned, the late and eminent Masonic historian, Freddie Smyth, 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. At first sight this seems an incredibly high number, and it is perfectly true that many of them disappeared as soon as they appeared.

At first sight it may appear that the terms 'Degree' and 'Order' are interchangeable but as will be seen later this is certainly not the case. A 'Degree' in Freemasonry has certain characteristic usually consisting of some form of obligation to keep secret the Masonic secrets with which the Candidate is to be entrusted; the secrets themselves - composed of certain signs, tokens and words of recognition pertaining to the Degree; a lecture or explanation on the derivation of the former; and the candidate re-enacting the important elements to reinforce the symbolic message behind the Degree. An 'Order' of Freemasonry is a governing body controlling and regulating one or more Degrees over which it has authority. Thus, by way of example, the Order of the Grand Lodge of Mark Master Masons has control over the Degrees of Mark Master Mason and that of the Royal Ark Mariner. The differentiation between a Degree and an Order will be seen to be particularly pertinent when it comes to considering the Royal Arch.

Given the number of Degrees and Orders beyond the Craft, and the scope of this paper, it is both sensible and practicable to limit the discussion to the following significant Orders: Royal Arch Chapter, Mark, Knights Templar, and the Ancient & Accepted Rite (Rose Croix).

It is known that Masonic lodges were operating in England as early as 1646, but it was not until 24th June, 1717, that four lodges held a meeting at the Goose and Gridiron Tavern to form the first or Premier Grand Lodge and elected Mr Anthony Sayer, Gentleman, as the first Grand Master.

On 17th July, 1751, representatives of six lodges met at the Turk's Head Tavern in Greek Street, Soho, London and formed the 'Most Ancient and Honourable Society of Free and Accepted Masons according to the Old Constitutions', which became commonly known as the 'Antients'.

The reasons for the development and establishment of the second Grand Lodge are interesting. From lodge records and returns it is possible to draw up a list of the occupations of members of lodges at the time. These included Gentleman, Victualler, Merchant, Mariner, Lawyer, Tailor, Army, Carpenter, Doctor/Surgeon, Baker, and Goldsmith/Silversmith. Whilst the list of occupations is far from complete, as indeed are the records themselves, they at least give a reasonable indication of the state of affairs at the time. The significant feature relates to a comparison of the social composition of the members of the lodges of the two Grand Lodges: the Law, Mariner, Army, Doctor/Surgeon, Merchant and Gentleman feature significantly in the Premier Grand, whilst in the Antients' Grand Lodge Tailor, Carpenter and Baker predominate in similar proportions. Victualler and Goldsmith/Silversmith appear in both Grand Lodges in almost equal proportions.

It would appear that artisans, many of Irish origin, found it difficult to be accepted as members of lodges in the Moderns' Grand Lodge and hence

set up their own lodges in the first instance and ultimately their own Grand Lodge.

Another factor that developed in time was that the members of the Antients considered the ritual and ceremonial that was practised by them was the ultimate benchmark and that the Moderns had introduced unacceptable innovations. In part this is as a result of the fact that the Antients were largely influenced by Irish Freemasonry, not least in terms of the Warrants that Antient Lodges operated which were modelled on those issued to Irish lodges. The Antients considered themselves to be the protectors of pure original Freemasonry and as a consequence of which the original or Premier Grand Lodge was disparagingly called the 'Moderns'.

The Warrants under which the Antient lodges operated are most significant in so far as the other Orders of Freemasonry are concerned. The following is an extract from an Irish warrant dated 1731 for a lodge to meet in Mitchelstown. Identical text is used in present day Irish warrants:

'We do hereby give and grant ...(members listed)... to make such laws, Rules and Orders as they from Time to Time shall think Proper and Convenient for the well being and Ordering of the said Lodge...'

The interpretation being that the lodge may confer any Degree under the authority of its Warrant, providing it makes the necessary regulations within the lodge.

At the time of the Union in 1813 a number of Masonic Degrees beyond the Craft were being worked in Antient Craft Lodges, including the Royal Arch, Mark and Knights Templar. Elements of the Ancient and Accepted Rite were being carried out as part of the Knights Templar Degree. The Roundheads of the Moderns' Grand Lodge took a more puritanical view and restricted work within their lodges solely to the Craft Degrees. The Moderns' version of the Royal Arch was undertaken in separate and distinct Chapters.

An examination of the working of these Degrees prior to the Union, during the period immediately following the Union, and in the subsequent years up to the present time, demonstrates a relationship with the Craft that during the passage of time can be described at best as exhibiting ambivalence and at worst antipathy.

Moves to bring the two Grand Lodges together started in 1809, with the establishment of a Special Lodge of Promulgation composed of representatives from both sides, but the Union was not concluded until December 1813.

The leading protagonist in the whole initiative was undoubtedly HRH the Duke of Sussex, who became Grand Master of the Moderns and subsequently the first Grand Master of the United Grand Lodge of England (UGLE) on its formation in 1813, a position he held until his death in 1843.

He had a major influence on the negotiations that formed UGLE and the subsequent development or otherwise of the other Orders of Freemasonry that is best exemplified by the impact on the Royal Arch, the consequences of which still reverberate today.

The Articles of Union, the binding contract between the Antients and Moderns Grand Lodges that resulted in the formation of the United Grand Lodge of England, contained some twenty-one Articles. Of these the one of the most interest to the Orders beyond the Craft was Article II (2).

What is even more interesting is the fact that it metamorphosed within six months into three very different versions, as originally drafted on 25th November, 1813; as re-drafted on 1st December, 1813, and agreed on 27th December, 1813; and then subsequently amended again, apparently without any authority, on 2nd July, 1814. Each version had an increasingly detrimental effect on the other Orders in general and the Royal Arch in particular.

25th November, 1813

II. It is declared and pronounced, that pure Antient Masonry consists of **four Degrees**, and no more; vizt. those of the Entered Apprentice, the Fellow Craft, the Master Mason **and also**, the **Supreme Degree** of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the Constitutions of such Orders.' (Author's underlining and emboldening)

1st December, 1813

II. It is declared and pronounced, that pure Antient Masonry consists of **three Degrees**, and no more; vizt. those of the Entered Apprentice, the Fellow Craft, **& the Master Mason, including the Supreme Order** of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the Constitutions of such Orders.'

2nd July, 1814

'1st. It is declared and pronounced that pure Ancient Masonry consists of three Degrees, and no more, viz.: - those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the **Supreme Chapter** of the Holy Royal Arch.'

The difference in attitude between the 'Cavalier' Antients and the 'Roundhead' Moderns regarding the Royal Arch and the other Orders of Freemasonry was a major difficulty in the negotiations regarding the articles of Union.

The original agreement was signed on 25th November, 1813, in advance of the meeting of the two Grand Lodges but became the subject of renegotiation and amendment at the last moment, requiring it to be re-signed on 1st December, 1813, before being subsequently formally approved by the two Grand Lodges on 27th December, 1813. The critical amendments can be discerned from handwritten alterations and deletions from the original text, highlighted in bold above. The dichotomy as to

whether the Royal Arch is a Degree or an Order as well as its relationship with the Craft is something that still has not been settled, as the events of 2003 and 2009, as discussed later amply illustrate.

The amendments are reminiscent of the crude amendment made to the original Charter of Compact establishing the Modern's Supreme Grand Chapter where the date of signing was altered from 22nd July, 1766 to 1767; and the letter 'P' inserted before 'Grand Master', the significance being that at the time of the second date Lord Blayney was Past Grand Master of the Moderns. It is clear that the Roundheads, of the Moderns, were reluctant to accept recognition of the Royal Arch. Whilst it was not acceptable in their eyes for the Grand Master of the Craft to be associated with the Royal Arch, it was marginally more tolerable for it to be done so by a Past Grand Master.

In addition to the morphing of Supreme Degree into Supreme Order and ultimately Supreme Chapter over a period of six months, there is also to be considered the disappearance of any reference to the 'Orders of Chivalry'.

What appears to have been missed by most previous Masonic historians is the critical inclusion of the word 'pure' in the phrase '...**pure** Antient Masonry consists of three Degrees, and no more; ...' and indeed the use and spelling of **Antient**.

This is critical for two reasons: 'pure' only needs to be included if it is acknowledged that there are more than three Degrees being worked in the world of Freemasonry, and secondly the pejorative connotation that the three Degrees of Craft Masonry are the only unadulterated form of Freemasonry, nothing else matters.

During negotiations in order to achieve a final acceptable conclusion compromise is necessary. This is amply illustrated with the situation regarding the Royal Arch described above. I am intrigued by the need to include the word 'Antient' in the agreement. Masonry – yes; Ancient Masonry – perhaps; but Antient can only refer back to Masonry as practised by the Antients' Grand Lodge that included the Royal Arch as an integral element not as a separate entity.

The original version of Article II adopted on 27th December, 1813, contained the following:

'...But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the Constitutions of such Orders.'

Unfortunately, little or no records are extant regarding the negotiations, so it is impossible to know why the Antients insisted in the inclusion of the Orders of Chivalry – the Knights Templar – but no such insistence in respect of the other Orders practised in Antient lodges. It is probably true to say that even the Knights Templar were an anathema to the Roundhead Moderns and so perhaps any reference to, or the inclusion of the other Degrees were just a bridge too far. This is best exemplified by the fact that just six months later on 2nd July, 1814, following a tripartite International

Conference involving the Grand Lodges of England, Scotland and Ireland, a Compact was agreed, the first article of which had all references to the Orders of Chivalry removed!

The first time any mention is found in the Book of Constitutions of UGLE in respect of the three Craft Degrees and the Royal Arch is not until 1853 when it appears as 'The Preliminary Declaration', which has stood at the head of the Book of Constitutions ever since. The same phraseology was used in the 1814 International Compact:

'It is declared and pronounced that pure Ancient Masonry consists of three Degrees, and no more, viz.: - those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Chapter of the Holy Royal Arch.'

and no reference to the Orders of Chivalry! I have not been able to find any decision by Grand Lodge agreeing to or authorising the deletion. A presumption has to be that it would not have been carried out without either, at best, the tacit agreement of the Grand Master, the Duke of Sussex or, at worst, on his instruction.

Jan Snoek, in delivering his paper at the International Conference on the History of Freemasonry in Edinburgh in May 2013 on the work of the Lodge of Promulgation, which had been tasked to produce a revised Craft Ritual arbitrating on the ritual of both the Antients and the Moderns, made the very significant observation that the major feature of the deliberations was the eventual removal of all Christianisation references in the revised ritual.

If one accepts the principle that 'de-Christianisation' would not have taken place without the tacit agreement or pro-active encouragement or direction of the Duke of Sussex, then it should be no surprise that having become Grand Master of the Knights Templar in 1812 he would ensure that the Order became dormant until after his death in 1843.

It also puts in a different light the reason why the offer of a Charter, for the establishment of the Ancient and Accepted Rite in England, was rebuffed by the Duke of Sussex in 1819.

Naudon in his *Histoire, Rituels et Tuileur des Hauts Grades Maçonniques* says, 'On 13 October 1819, the Supreme Council of France gave a patent to the Duke of Sussex to constitute a Supreme Council for England. It was never put into effect.'

French Masonry was, and continues to this day, to be complicated. There were in 1819 four Supreme Councils operating in France. It is far from clear whether the Patent offered to the Duke of Sussex was entirely legal in Masonic terms. The man offering the Patent was a Frenchman, Joseph de Glock-d'Obermay, who it would appear was trying to sell high Degrees for personal gain. However, in view of the fact the name of Decazes, a Minister of the Interior and a friend of the King of France, was associated with the offer of a 33° patent to the Duke of Sussex, it would have had all the appearance of being genuine.

As a consequence of the rebuttal of 1819 the Ancient and Accepted Rite was not established in England and Wales until 1845, some two years after the death of Duke of Sussex. Ironically the recipient of the first Charter was Dr Robert Thomas Crucefix, who had crossed swords with the Duke of Sussex on a number of occasions during his lifetime, but that is for another time.

The Knights Templar did not receive any better treatment from the Duke of Sussex. Reference has already been made to the removal of any reference to the inclusion of the Orders of Chivalry within six months of the Union.

The Grand Conclave of the Order had been formalised in June 1791 with the indefatigable Thomas Dunckerley as Grand Master. After the death of Dunckerley in 1795 the Grand Conclave went through what might best be described as a lean period; only two Encampments were established in the period until 1806. The Grand Conclave became virtually dormant but was revived in 1805, initially under the Grand Mastership of the Duke of Kent and subsequently Waller Rodwell Wright when in 1807 the Duke became Grand Patron. The Grand Conclave then met regularly until 1812 when the Duke of Sussex was elected Grand Master. There is evidence that, despite the formation of a Grand Conclave, Templar Masonry continued to be practised in Craft Lodges, much to chagrin of the Grand Conclave. At a meeting of Grand Conclave on 12th April, 1810, it was reported that '...Several Crafts (sic) Lodges, held at Wigan and Warrington...(having no lawful Warrant of this Order), were clandestinely installing Knights Templars; also a Crafts Lodge at Bury.'

Following the election of the Duke of Sussex as Grand Master the Grand Conclave met only once, on 31st January, 1820. Only seven new Encampments were established during the thirty-one year tenure of the Duke's Grand Mastership: Hugh de Paye, Canada, 1824; Cornubrian, Falmouth/Truro, 1826; Loyal Brunswick, Plymouth, 1830; Royal Sussex, Torquay, 1834; Faith and Fidelity, London, 1838; Sepulchre (Sandeman), Calcutta, 1840; and Stuart, Watford, 1840. Unfortunately a catastrophic fire at the home of the Great Chancellor, Robert Gills, in 1820 destroyed most of the Knights Templar records, which means that archival material is now few and far between. It would appear that dispensations were granted to open new Encampments pending receipt of a proper warrant. The papers and notes of G.E.W. Bridges, who served as Librarian at Mark Masons' Hall, are one very useful but limited source of information and a comment that Bridges: '...had found traces of a number of Encampments that were founded, worked and died during the period, leaving no trace except a dispensation still on a Lodge wall, old papers in a Lodge box, or a reference in the records of another body.'

The influence, or rather neglect, on the part of the Duke of Sussex toward the Royal Arch after the Union of 1813 cannot be understated. It is perfectly true that he presided at the inauguration of the United Supreme Grand Chapter in March 1817 – a misnomer if there ever was - it could

hardly be the United Supreme Grand Chapter, because the Antients did not have a Grand Chapter with which that of the Moderns could unite, and 'United' was eventually dropped, without any formal announcement in 1821.

In regulations agreed in 1817 the practice of working the Royal Arch in lodges was ended. There was also a requirement made that each chapter should "attach" itself to a Craft lodge, taking the same number, but holding its meetings at different times to the lodge and keeping separate records and accounts.

The Duke of Sussex is recorded as having attended the following meetings of Supreme Grand Chapter: March 1817; May 1817; August 1817; May 1818; May 1822; June 1833. Bearing in mind that Supreme Grand Chapter met three times a year in February, May and November, the Duke attended six meetings between 1812 and 1833 and it would appear did not attend at all from 1833 until his death in 1843.

A key phrase used at the inauguration in March 1817 refers to the 'new relationship between the Craft and the Royal Arch and the indivisible link between the two'. It is my belief that the indivisible link has in fact hampered the development of the Royal Arch over the years. England is one of the very few Constitutions in the world where the Craft and Royal Arch are inextricably linked; the norm elsewhere is for the Royal Arch to operate as a completely independent Sovereign Body.

As has already been stated the relationship between Grand Lodge and the Royal Arch is defined in the Preliminary Declaration to the Craft Book of Constitutions that remained unchanged from the time it first appeared in 1853. Hence it was a surprise to many when one hundred and fifty years later, the following addition to the Preliminary Declaration was agreed:

'At the Quarterly Communication of 10 December 2003 the United Grand Lodge of England acknowledged and pronounced the status of the Supreme Order of the Holy Royal Arch to be "an extension to, but neither a superior nor a subordinate part of, the Degrees which precede it."'

In moving the amendment the President of the Board of General Purposes, Lord Cadogan, also stated, '...The Preliminary Declaration has stood at the head of the Book of Constitutions since 1853, but has never formed part of the General Regulations for the government of the Royal Arch, and has never been endorsed as such by the Royal Arch, even though it refers to it.

'...Constitutionally; therefore, only the Craft should deal with any kind of amendment to it.

'...the Order of the Holy Royal Arch is not, and never has been, the completion of the Third Degree, which was a form of wording

implied 190 years ago to facilitate the union of the two Grand Lodges which otherwise had an irreconcilable difference in their approach to it.

‘The change strengthens the status of both the Degree of a Master Mason, which cannot logically be regarded as incomplete in itself, and of the Order of the Holy Royal Arch, by making it clear that they are separate and distinct: still interdependent in that the Royal Arch is the final step in pure Antient Freemasonry, necessarily following the Third Degree, but entirely complementary, rather than in some way subordinate to it.’

At the meeting of Supreme Grand Chapter on 29th April, 2004, the First Grand Principal, HRH The Duke of Kent, made the following statement:

‘...The amendment to the 1813 Declaration, which Grand Lodge voted to adopt last December, recognises formally that the Royal Arch is a separate Order.

‘However, there still seems to be some doubt in the minds of some Companions about the continuing link between the Craft and the Royal Arch, and some feeling that the enhancement in the status of this Order has broken the link.

‘Such, Companions, is not the case. I said in the March Quarterly Communication of Grand Lodge that I wanted very strongly to endorse the phrase used by the Pro Grand Master in his speech last September, when he emphasised that the Royal Arch is to remain “indissolubly linked to the Craft”.

‘There is no compromise here, Companions: that bond is to remain as strong and as close as ever, and the Royal Arch should be regarded by all as the important final step in pure Antient Freemasonry.

‘For many years, the Royal Arch has been described as “the completion of the Third Degree”. This phrase implies that neither the Third Degree nor the ceremony of Exaltation is complete, which is surely untrue.’

However, not everybody was entirely happy with the new understanding and hence on 10th June, 2009, again without any reference to Supreme Grand Chapter, there was a complete volte-face, and with the minimum amount of fuss or publicity, the second paragraph which had been added to the Preliminary Declaration in 2003 was deleted, returning to the status quo which has existed since 1853.

The events of 2003 and 2009 more amply illustrate the relationship

between the Craft and the Royal Arch, and did little to clarify the status of the latter other than reinforcing the 'indissoluble link'.

The Mark Degree, as with the Royal Arch and Knights Templar, was in operation well before the Union of 1813, largely in Craft Lodges but also in self-standing units. The earliest record of the Mark Degree being worked in England is to be found in the archives of the Craft Provincial Grand Lodge of Durham in a copy of the 1723 Book of Constitutions, at the back of which were by-laws. The last page is headed 'Newcastle January 1756' and reads:

'There being met part of the Body of the Lodge, they taking in their serious consideration that no member of the said lodge shall be made a Mark mason without paying the fee of one Scots Mark...'

Further documentary evidence of the Mark Degree in England includes that to be found in the first minute of the Portsmouth Chapter of Friendship recorded in Masonic cipher, in 1769, which states that the two Degrees of Mark Man and Mark Master were worked by Bro. Thomas Dunckerley.

The Minutes of the Marquis of Granby Lodge, No. 124, in the Craft Province of Durham in 1773 and St. Thomas's Lodge, No. 142, in London, in 1777 both provide evidence that they were conferring the Mark Degrees at a relatively early date.

The integration of the Mark Degree within UGLE came within a whisker of success in 1856, following the recommendation by a joint UGLE/Supreme Grand Chapter committee set up for that purpose. The political machinations that took place at the time resulted in the proposition which had been agreed at one meeting of Grand Lodge being overturned at the next on the pretext of the Minutes not being agreed. It would be interesting to note what view a Judicial Review would have taken; but the long and short of it is that it resulted in the formation of the Grand Lodge of Mark Master Masons in June 1856.

The antipathy of certain elements of the Craft towards the Orders beyond the Craft comes to the surface every now and again. Mostly it goes un-recorded – there is little or no written evidence for the actions of the Duke of Sussex, but there is no doubt that the Duke of Sussex had a detrimental effect on the growth and development of the Orders beyond the Craft. Following his death in 1843 there was a rapid expansion in the Knights Templar, Ancient and Accepted Rite and the Mark. Taking two dates for comparison – 1856 that saw the foundation of the Grand Lodge of Mark Master Masons and 25 years later, 1881 – makes interesting reading. The Ancient and Accepted Rite was inaugurated in 1845; by 1856 seven Chapters had been established and the figure had grown to 87 in 1881. As far as the Knights Templar Encampments are concerned the figures are 27 and 154 respectively. The Grand Lodge of Mark Masons, as stated earlier, was established in 1856 and from a standing start had formed some 284 lodges by 1881. The Duke of Sussex had manifestly managed to suppress considerable enthusiasm for the Other Orders during his period as Grand

Master.

Every now and again it is possible to cite definite examples of antagonism. A case in point is one directed against the Grand Lodge of Mark Master Masons (GLMMM) in its early days exemplified by remarks made by John Havers, who became President of the Board of General Purposes in 1858, at a 'General Meeting of the Craft of Mark Masters' at the Freemasons' Tavern, Great Queen Street, London, on 30th May, 1857. To the surprise of many, he publicly warned Lord Leigh, the Provincial Grand Master of Warwickshire under the UGLE since 1852, and the first Grand Master of GLMMM, that 'a very heavy responsibility rested with his Lordship and with the meeting if they lightly forgot the obligation taken by every Master of a [Craft] Lodge on being installed and the memorable declaration of their ancestors in 1813.' Havers claimed that the Mark Degree was of recent origin and that those few who practised it in England were like the Scots, Irish and Americans who 'had not kept up the purity of English Masonry'. Moreover, 'it diverted the spare money of the Brethren and so dried up the springs of our masonic charities'.

Lord Leigh, rejecting Havers' fears as 'totally groundless', said that he felt greatly interested in the Masonic Charities and was a sincere well-wisher to the Craft, added to which he was a personal friend of Lord Zetland [Grand Master of the UGLE] and if he thought the Mark Degree would injure the charities, the Craft or the Grand Master, he would at once renounce the position in which he had been placed.

One of the next major Orders to be founded after the Mark was that of the Red Cross of Rome and Constantine in 1865, significantly another Christian Order. The progenitor was Robert Wentworth Little, whose main employment was as a Clerk in the Grand Secretary's Office at UGLE, although he also found time to be the Editor of *The Freemason* from its inaugural issue in 1869 until 1873 and who also helped to found both the Societas Rosicruciana in Anglia and Ancient and Primitive Rite of Misraim in England.

His activities caused a furore in Grand Lodge on 7th September, 1871, as the Minutes of the Quarterly Communications amply illustrate:

'The issue was raised by Mathew Cooke a Past Master of Globe Lodge No. 23 who alleged that "... in the Office of Grand Lodge innovations are daily taking place, that the officers were absolutely compounding new Degrees, that the business of sale was going on...while there were paid clerks in the office they had no right to be taking up other Degrees than those they were paid for, they had no right to dabble with other things...'"

During the debate that ensued Brother Cooke went further to propose that:

'That whilst this Grand Lodge recognises the private right of every Brother to belong to any extraneous Masonic organisation he may

chose, it as firmly forbids, now and at any future time, all Brethren while engaged as salaried officials under this Grand Lodge to mix themselves up in any way with such bodies as the Ancient and Accepted Scottish Rite; the Rites of Misraim and Memphis; the spurious Orders of Rome and Constantine; the schismatic body styling itself the Grand Mark Lodge of England, or any other exterior Masonic organisation whatever, (even that of the Order of Knights Templar, which alone is recognised by the Articles of Union) under the pain of immediate dismissal from employment by this Grand Lodge.'

In the event it was agreed that a report be prepared and considered by the Board of General Purposes.

The debate in September 1871, which was continued at the Quarterly Communication in December 1871, was as much significant for what was not said as much as was. A number of prominent Freemasons spoke, including John Havers, by then no longer President of the Board of General Purposes and now a Past Warden of UGLE, and Frederick Binckes, who at the time was Grand Secretary of GLMMM. Whilst on at least two occasions the Grand Master tried to make the point that the words used by Cooke which were repeated in the report of the Board of General Purposes were those of Cooke rather than the Board, nobody from the UGLE establishment took the opportunity to support that view or indeed to support the Orders beyond the Craft. Further debates took place in March 1872, June 1872 and finally on 4th September, 1872, when Cooke was prevented from attending Grand Lodge on the grounds that his Lodge had not made the prescribed return thereby rendering him ineligible. Public examples of antipathy towards the Other Orders such as these are fortunately very rare but the fact that they existed shows to illustrate that there are always going to be a small number of Roundheads willing to articulate what others may feel but are not prepared to raise their heads above the parapet.

Over the years the number of Orders beyond the Craft has steadily increased, particularly those administered from Mark Masons' Hall - Red Cross of Constantine, 1865; Royal Order of Scotland - Provincial Grand Lodge of London and the Metropolitan Counties, 1872; Royal and Select Masters, 1873; Allied Masonic Degrees, 1879; Order of the Secret Monitor, 1887; and Order of the Scarlet Cord, 1889. Other Orders beyond the Craft established more recently include: Worshipful Society of Free Masons (the Operatives), 1913; Knights Templar Priest, 1924 and the Knights Beneficent of the Holy City, 1937. Despite the growth in other Orders the Craft has resolutely refused to recognise them despite the fact that many senior members of the Craft have not only joined them but also held senior positions within them. One very notable example, amongst many, would be that of King Edward VII, who, as Prince of Wales, was not only Grand Master of the Craft from 1874 until his accession in 1901, when he became

Protector of the Craft, but he was also First Grand Principal, Royal Arch; Grand Master, Mark; Grand Master, Knights Templar; 33° and Grand Patron of the Ancient and Accepted Rite.

The uneasy public relationship between the Craft and the other Orders beyond the Craft has existed, notwithstanding the active involvement of many senior Craft Masons at every level within the other Orders, since before the Union between the two Craft Lodges in 1813. This has varied from downright public antipathy as detailed previously to the lack of formal recognition of their existence at the other.

It was therefore very pleasing to witness the momentous reconciliation between the Roundhead and Cavaliers when the Grand Master, HRH the Duke of Kent, made the following statement to Grand Lodge on 25th April, 2007:

‘...The Preliminary Declaration of the Act of Union of the two Grand Lodges in December 1813 says that it was “declared and announced that pure Antient Masonry consists of three degrees and no more, that is to say Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch”. This has been the position for nearly two hundred years and will remain unchanged. However, since many members of the Craft are members of these Orders, I am pleased to acknowledge formally their existence and regularity, and in particular their sovereignty and independence. The best known of these Orders are: Mark, Ancient and Accepted Rite, Knights Templar, Royal and Select Masters, Royal Ark Mariner, Red Cross of Constantine, Allied Masonic Degrees, Order of the Secret Monitor and Knight Templar Priests. ... I am aware that there are in addition others that have a valid place in Freemasonry and with whom we enjoy a good relationship. What is very important is that Brethren who join these other Orders should retain their membership of a Craft Lodge and I am pleased to know that the Orders themselves will be encouraging their members to do this.’

Reconciliation is one thing but what of the future? The Cavalier Antients practised some of the other degrees in Freemasonry within the confines of one Masonic unit. This practice still pertains in Scotland. The Mark degree can be taken either in a Craft Lodge or more usually in a Chapter. A number of Scottish Chapters, in addition to the Royal Arch, also meet to carry out the degrees of the Royal Ark Mariner; Red Cross (the equivalent of the Knight Mason degree in Ireland and the USA); and the Royal and Select Masters. At a time when the number of Craft Masons in this country continues to fall whilst the membership of the Other Orders remains relatively stable there may be some merit in considering something similar to an exciting development in Australia. In 2011 the three Masonic Constitutions of the Craft, Chapter and Mark in South Australia and Queensland formed Lodge Copernicus No. 264. The Lodge

carries out five degrees: Entered Apprentice, Fellow Craft, Master Mason, Mark Master Mason and Royal Arch Mason. It meets as a Craft Lodge on the first Friday of January, March (Installation), May, July September and November; as a Mark Lodge in the months of April, August and December, with the Installation every alternate August and as a Chapter in the months of February, June and October, with the Installation every alternate June.

Whilst perhaps not in my lifetime, the Cavaliers might yet still win the day in this country when the Roundheads finally accept that maybe the Cavaliers were not 'Wrong but Wromantic' but right after all!

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WHAT HAPPENED TO THE ROYAL ARCH AT THE UNION OF 1813?

W. Bro. Yasha Beresiner, PGStB

INTRODUCTION

'Nothing happened to the Royal Arch at the Union of 1813' may well be an appropriate answer to the question posed by the title of this paper. What could have happened, *inter alia*, was that the Order could have been formally recognised, that its parameters could have been defined, that some explanation of its status and standing could have been pronounced, and Supreme Grand Chapter could have been formally dissolved or replaced. None of this happened and all we learned in Article II of the Articles of Union is that 'pure Ancient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch'. Nothing more. In fact nothing, but one curiosity, took place relevant to the Royal Arch in the varied and important activities that followed the signing and sealing of the Articles of Union in Kensington Palace on 25th November, 1813.

CEREMONIES ON 1ST DECEMBER

On Monday 8th November, 1813, 'An Especial Grand Lodge' of the Free and Accepted Masons of England According to the Old Institutions (the Antients) was held at the Crown and Anchor Tavern in the Strand, London with Thomas Harper, Deputy Grand Master, in the Chair. A letter from the Duke of Atholl was read, which expressed his desire to resign the office of Grand Master in favour of the Duke of Kent, the acceptance of which was resolved unanimously. Thomas Harper, Deputy Grand Master, was placed in the Chair until the appointment and installation of a Grand Master. It was agreed that the Installation was to take place on 1st December, 1813.

Accordingly, sometime in the morning of Wednesday 1st December, 1813, which must have been the busiest day in the annals of Freemasonry, the Duke of Sussex and others were admitted as Ancient Freemasons at the same Crown and Anchor Tavern.

To quote the records:

'His Royal Highness the Duke of Sussex, Grand Master of the other Fraternity of Masons, together with several others of his Grand Officers, having been made Ancient Masons in the Grand Master's Lodge, No. 1 (in a room adjoining), took their places in the Procession, which entered the

Grand Lodge [...]'¹

MYSTERY OF THE GRAND PRINCIPAL

It is here that the curious mention of the Royal Arch, never previously commented on, appears in the procession, which is described in great detail: the Grand Pursuivant leads the procession followed by the Duke of Kent's band of music and four Grand Stewards bearing the Grand Master's regalia on a velvet cushion. Next in the procession are Nine Excellent Masters and behind them the **Banner of the Royal Arch** (emphasised in the original document) and the Grand Principal of the Holy Royal Arch² (underlined by the author). Other than this being the one and only mention of the Royal Arch in these and the 27th December celebrations that followed, the one mystery that remains is as to who was acting as the Antient's Grand Principal of the Holy Royal Arch?

It will be noted that the last published 'Laws and Regulations for the Instruction and Government of The Holy Royal Arch Chapters under sanction of the Grand Lodge of England according to the Old Institutions' state:

'That, agreeably to established custom, the Officers of the Grand Lodge, for the time being are considered as the Grand Chiefs; the Grand Secretary and his Deputy for the time being shall act as Grand Scribes; and the said Grand Officers and Grand Scribes are to preside at all Grand Chapters, according to seniority.'³

Thus, the First Grand Principal of the Antients would have been the Grand Master, namely the Duke of Kent, Grand Master-elect, who was otherwise engaged and who was followed by his brother, the Duke of Sussex, at the end of the procession described above. Who then was the mysterious Grand Principal of the Holy Royal Arch marching behind the Order's banner? It must be presumed that in their effort to give a semblance of authority to the Royal Arch, so overtly and blatantly ignored by the Moderns, the Antients nominated a senior Companion to act as Grand Principal for the purpose of the procession alone. Could it have been a Past Deputy Grand Master of the Antients?

CELEBRATIONS

The elaborate ceremonies that followed this Installation will have lasted

1 'Especial Grand Lodge for the Installation of his Royal Highness the Duke of Kent, Grand Master Wednesday, Noon, Dec 1st, 1813' as reproduced by William James Hughan in his *Memorials of the Masonic Union of A D 1813*, revised edition, Leicester 1913 p18

2 Op. cit. p19

3 London : Brother T. Harper, jun, Printer, 1807. Rev. [ed.], amended and approved, Apr. 1, 1807 LLMF: BE 320 GEN fol.

into the late evening. As astonishing as it sounds, the two Grand Lodges, following the dinner, retired to prepare for the separate opening of their respective Grand Lodge, the Moderns to Freemasons' Hall in Great Queen Street and the Antients remained at the Crown and Anchor Tavern in the Strand. The circumstances of the extraordinary events are recorded in detail by the Swedish freemason, aristocrat and diplomat Count Jacob Pontusson De la Gardie, 'Grand Master of the First Lodge of the North', in his diary.⁴

The union was formally celebrated on 27th December, 1813, in accordance with Article I of the Articles of Union, which stated:

'I. There shall be, from and after the day of the festival of Saint John the Evangelist next ensuing [*i.e.* 27 December 1813] a full, perfect and perpetual union of and between the two Fraternities of Free and Accepted Masons of England [...] represented in one Grand Lodge, to be solemnly formed, constituted and held, on the said day [...].⁵'

At the celebrations of 27th December, two large and engrossed manuscript facsimile copies of the original Articles of Union were ceremoniously carried into Grand Lodge, signed and deposited into the Ark of the Covenant.⁶ Both copies of these facsimiles survive and are housed in the archives of the Library and Museum of Freemasonry in London (un-catalogued at the time of writing).

During the active and long ceremonies recorded in detail on 1st December and the celebrations on 27th December the Royal Arch is nowhere mentioned, even in passing, other than the procession described above.

POST UNION

The undisputed and most important event of consequence, following the union (other than the Installation of the Duke of Sussex as Grand Master of the United Grand Lodge of England at Freemasons' Hall, London on 2nd May, 1814) was the International Compact held on 27th June and 2nd July, 1814, a subject that has been well covered elsewhere⁷. The relevance of this conference to the Royal Arch is the apparent vision of the Duke of Sussex for the future of the Order. There is little evidence of the discussions and

4 Åkerrén, Y 'London in December 1813: The Place and Time of a Momentous Encounter of English with Swedish Rites' (*AQC*, 115, 2002, pp184-204.)

5 *LLMF*, Articles of Union BE 105 ACT fol

6 The Ark was a chest-like piece of ceremonial furniture designed for the occasion by the newly appointed Grand Superintendent of Works, the architect Sir John Soane. It was destroyed in the fire of 1883 when Thomas Sandby's magnificent Masonic Hall was destroyed.

7 Belton, John, *The English Masonic Union of 1813: A Tale Antient and Modern*, Bury St. Edmunds: Arima Publishing, 2012. pp102-112

events that occurred on the second day of the meetings of those attending the International Compact on 2nd July, 1814. What is on record is the fact that, at the instigation of the Duke of Sussex, many of the prominent Scottish and Irish Masons present were exalted into the Royal Arch in the Restoration Chapter No. 1 on that day.

The revived Restoration Chapter No. 1 traces its origins to 13th January, 1769⁸. The recently relocated manuscript minutes of the Chapter⁹, now housed in the archives of the Library and Museum of Freemasonry, show that, between April 1813 and September 1815 Chapter No. 1 was alive and active as the personal Chapter of the Duke of Sussex, Grand Master and First Grand Principal at the time. In the first minutes dated 30th April, 1813, the twenty members of the Chapter are all shown to be officers of Grand Chapter headed by HRH The Duke of Sussex, MEZ. Other founding officers include John Dent, MEH, the Rev John Austin MEJ, Richard Spencer as PS, J. C. Burckhardt, Treasurer, Rev. D. Hemming as E, William H. White as N and William Lowndes, Organist. At this meeting nine senior Freemasons - three Provincial Grand Masters, four Past Senior Grand Wardens, a Grand Chaplain and the Rev. David Lewis - are proposed by the MEZ, the Duke of Sussex, and exalted.

On 28th January, 1814, at the second meeting of the Chapter, the sixteen members attending, again headed by HRH the Duke of Sussex, included: John Aldridge of Grand Chapter, the Rev. G. A. Browne, Grand Orator and His Excellency The Count de la Gardie. The four candidates proposed for exaltation by the MEZ are: Bros. Dr. Von Heys of the Grand Lodge of Hamburg; the Rev. Giese, WM of Pilgrims Lodge; William Meyrick, Grand Registrar; and Sir George Nayler, Grand Director of Ceremonies.

Of particular relevance to this paper is the third meeting of Chapter No. 1, on 2nd July, 1814, held at Free Masons Tavern. The Duke of Leinster (1791-1874), Grand Master of Ireland; Charles Kinnaird, 8th Lord Kinnaird (1780-1826), Grand Master Elect, Scotland; Sir James St Clair-Erskine, 6th Baronet (1762-1837); Earl of Rosslyn, Past Grand Master, Scotland; Thomas Dundas, 1st Baron Dundas (1741 - 1820) Deputy Grand Master, England; and General Sir John Doyle, 1st Baronet (1756 - 1834), Provincial Grand Master, Guernsey, are proposed for exaltation by HRH The Duke of Sussex, MEZ. The following officers and companions of the Chapter are in attendance:

8 *Ibid* pp102-112

9 Library and Museum of Freemasonry former Ref., BE 366 RES, now archives Ref: GBR 1991 ECM/700 A19882

Comp HRH The Duke of Sussex	MEZ
John Aldridge	as MEH
Revd John Austin	MEJ
Richard Spencer	PS
J. C. Burckhardt	Treasurer
Rev. Dr. Hemming	E
William H. White	N
H. J. Da Costa	
William Meyrick	Ass Sojourners
Comp Sir George Nayler	Comp Simon Mc Gillivray
Hon W Shirley	" Dr. I. Cooke
Colonel S Stewart	" William Wex
James Deans	" Rev. Dr. Coglan
Arthur Tegart	" W Lowndes Organist
William Williams	

There were present, in addition, six visitors, namely: The Earl of Donoughmore, Dr. Von Hoyse (*sic*), James Parry, James Agar, Thomas Harper and Isaac Linde.

Clearly the Duke of Sussex had in mind the future welfare of Royal Arch Masonry in England in bringing about the exaltation of such prominent and key members of the Scottish and Irish constitutions. Can he also be credited with such farsighted vision going back to January 1812 when, at his request, the charter of the Restoration Chapter No. 1 was re-issued to him? Could he have already foreseen the advantages of bringing into the Order prominent Freemasons from outside jurisdictions to facilitate his intentions for the future of the Royal Arch?

For the record, the fourth and last meeting of the revived Restoration Chapter No.1 took place on 14th September, 1815, again at Freemasons' Tavern, attended by twelve members who took office headed by HRH The Duke of Sussex. The minuted records appear unfinished with the statement 'The Chapter was opened in Ancient and Solemn Form. The Minutes of the last Chapter were read and confirmed'. Nothing more.

The celebratory Convocation of the Supreme Grand Chapter of England on Wednesday 16th October, 2013, commemorated the 200th anniversary of the inclusion of the Royal Arch in the Articles of Union between the Moderns' and Antients' Grand Lodges. May I suggest that a more appropriate date for the celebrations of the foundation of the Royal Arch might have been on 18th March, 2017, when Grand Officers were first appointed and a committee formed to provide regulations to govern the new 'United Grand Chapter of England'... but that is another story.

The Articles of Union were not meant to declare the official recognition of the Royal Arch, nor did they define the Order. They only stated that the Royal Arch was 'the completion of pure Ancient Freemasonry', nothing more (Supreme Grand Chapter, Especial Convocation, 30th November, 1813). Nonetheless Article II materially changed the historic and functional standing of the Royal Arch in England forever. It was meant

to bring about the immediate cessation of the activities of Supreme Grand Chapter and its subordinate chapters, as well as the cessation of activities of the Royal Arch Masons of the Antients' Grand Lodge. Most importantly, the Articles of Union did not provide for the creation of an alternative body to cater for the needs of Royal Arch Masons. It created a void so far as the Order was concerned, and chapters tottered on, acting independently and without control, until 18th March, 1817.

WINNERS OR LOSERS? THE ANTIENTS' GRAND LODGE AND THE UNION.

V. W. Bro. John M. Hamill, PGSwdB, AGChan.

I have the privilege of being a Vice President of the Association of Atholl Lodges, which was formed more than twenty years ago to bring together those lodges which were originally warranted by the Antients' Grand Lodge, and to keep fresh in the Masonic memory the former Antients' Grand Lodge. There has long been a view amongst the former Antients lodges that rather than the Union being equitable, it was very much a takeover by the former Premier Grand Lodge and that the Antients' Grand Lodge was very much the loser in both the negotiations and the subsequent arrangements once the Union had taken place.

That perception was given a veneer of truth in the fact that after the Union, whilst the 200th, 250th and 275th anniversaries of the formation of the Premier Grand Lodge were celebrated with some style, and Grand Lodge formally acknowledged the centenary of the Union in 1913, no formal notice was taken by Grand Lodge of the 200th or 250th anniversaries of the formation of the Antients' Grand Lodge, other than the present speaker being invited to give a short talk on the Antients' Grand Lodge in the Quarterly Communication of Grand Lodge in September 2001. We, as Masonic researchers, have equally fed the perception by our neglect of the subject. Henry Sadler, in his seminal study *Masonic Facts and Fictions*, finally laid the ghost of the Antients having been a schismatic group from the Premier Grand Lodge and demonstrated its true origins amongst Irish brethren in London, who had no connections with the Premier Grand Lodge or its lodges. That was published in 1887, and for almost the next hundred years the Antients were ignored, until the late Bro. Cyril Batham made them the study of his Prestonian Lecture for 1981¹, and followed up that major study with a further paper to Quatuor Coronati Lodge, No. 2076, some three years later. Matters went deadly quiet again until last year when Ric Berman's new book on the formation of the Antients and the eighteenth century attitudes towards the Irish was published.²

Perception and reality, however, are often as far apart as stars at the opposite ends of the galaxy! What I hope to demonstrate in this short paper is that, far from being the losers, the Antients were in fact the winners of most of the points of discussion in the discussions leading up to the Union, and that even in the post-Union settlement they lost out on nothing of importance, and that, in fact, what resulted was an equitable Union.

One of the problems of dealing with the period of the Union, as John

1 The Grand Lodge of England According to the Old Institutions.

2 *Schism: the Battle that Forged Freemasonry*

Belton found in researching his excellent new book on the subject³, is the paucity of documentary evidence relating to the actual discussions, which took place between 1809 and 1813. The formal Minutes of both Grand Lodges rather baldly report on the progress, or sometimes lack of progress, in the discussions; there are no actual Minutes of the meetings of the two teams of Commissioners and very little correspondence survives; and, most importantly, the Premier Grand Lodge letter books for the period appear to have disappeared, if indeed they ever existed. It is only by examining what we do know happened in the period 1809 – 1813 and the changes brought about in the years immediately after the Union was achieved that we can assess whether or not it was an equitable Union or a takeover by the Premier Grand Lodge.

That examination, to my mind, establishes without any doubt that if there was a winner at the negotiations stage it was certainly the Antients. In three major areas – the position of the Royal Arch, the ritual, and the composition of the Grand Lodge itself – the Premier Grand Lodge had to make major concessions to ensure that the Union took place. The only overt success for the Premier Grand Lodge was the continuance and development of their Provincial system both at home and abroad (Provinces overseas did not become called ‘Districts’ until 1886). They had two covert successes in their domination of the privilege of nominating Grand Stewards and in the number of Masters and Past Masters of lodges formerly under the Premier Grand Lodge who were elected to the various Boards set up to manage the Craft’s affairs after the Union.

The acceptance of the concept of ‘pure ancient Masonry’ was not just a major concession by the Premier Grand Lodge but a complete *volte face*. They had for more than 50 years steadfastly refused to accept Royal Arch as part of their system, although by the 1790s their attitude had softened to one of not objecting to their members joining the Royal Arch – as a separately organised Society. The Antients had, of course, readily embraced the Royal Arch from their earliest days and, in Dermott’s memorable phase, regarded it as ‘the root, heart, and marrow of Masonry’. That the ‘discussions’ on the relationship of the Royal Arch to the Craft continues right up to the last moments is clear when we examine the copy of the Articles of Union signed by both Grand Masters and their teams and ratified by the Antients’ Grand Lodge. In Article II, which defines ‘pure ancient masonry’, and therefore sets the future relationship of the Craft and the Royal Arch, it is clear that two last-minute changes were made: the document originally stated that pure ancient masonry consisted of *four* degrees and no more but that was clumsily altered to three and the Royal Arch was referred to originally as ‘the Supreme Degree’ but that was ordered to ‘Supreme Order’.

Persuading the Premier Grand Lodge to accept the Royal Arch and the definition of ‘pure ancient masonry’ (as enshrined in Article II) was

3 *The English Masonic Union of 1813 A tale Antient and Modern*

a major victory for the Antients. Nor was it in any way watered down when, in 1818, the Duke of Sussex turned his attention to the Royal Arch and it was ordered that, notwithstanding the definition, the Royal Arch would be worked separately from the Craft with its own governing body and separately chartered chapters. This was perhaps a sop to the former Premier Grand Lodge members, but it further enshrined the 'indissoluble link' built between the Craft and Royal Arch by making certain senior officers in the Craft automatically holders of equivalent office in the Royal Arch (if properly qualified) and in the preamble to the new Royal Arch regulations with the statement that any matter not specifically covered by the Regulations was to be considered as being governed by the Book of Constitutions of the United Grand Lodge of England.

In matters of ritual, to get the discussions on a possible Union going, the Premier Grand Lodge in 1809 had warranted the special Lodge of Promulgation whose ostensible brief was to bring the ritual under the Premier Grand Lodge into line with that practised in Ireland and Scotland 'lodges overseas'. In reality, it was to bring them into line with the practices of the Antients, which were closer to those of Ireland and Scotland. As a result of the work of the Lodge of Promulgation the Premier Grand Lodge reversed changes it had made in the late 1730s (believed to be a reversing of the first and second degree words), introduced Deacons as not only 'useful and necessary' officers in their lodges, and adopted an Installation ceremony with the imparting of additional signs and words to the new Master of a lodge.

Further work was necessary to bring the two former systems into one, and a special Lodge of Reconciliation was set up. In the Articles of Union its original remit was simply to ensure that those attending the Union celebrations on 27th December, 1813, were qualified to do so. Its remit was extended to reconciling the two former systems but it went a little further than that by making a major reordering of the ceremonies (by the inclusion in the actual ceremony of material from the catechetical lectures, which gradually dropped out of use) and completing the gradual de-Christianisation of the ritual, which had begun in the Premier Grand Lodge in the second half of the eighteenth century. It was these changes which upset the lodges in the Liverpool area and caused them to defect and form what is now remembered as the Grand Lodge of Wigan.

Like the acceptance of the Royal Arch by the Premier Grand Lodge, the future composition of the United Grand Lodge itself was a major victory for the Antients. They had always been a much more democratic body than the Premier Grand Lodge with their Grand Master being very much a constitutional ruler and the Grand Lodge having the final say in most matters – hence the long delay in getting matters approved in the discussions leading to the Union. The Antients' Grand Lodge had been composed of the Grand Officers and the Masters and Wardens of lodges and representatives from the Grand Stewards had the right to attend and vote in their Grand Lodge. It is difficult to fathom why the Premier Grand

Lodge should have been so against the inclusion of Past Masters. The only reason mentioned in their Minutes or correspondence for their objection being that if everyone entitled to attend did so Freemasons' Hall would not be large enough to hold them! It would be interesting to know what they would think of today's numbers – Wembley Stadium might not be large enough if all who were entitled to turn up did!

The two areas in which the Antients can have been said to have lost might have appeared important in their day, but as time went on became less so: Grand Stewardships and members of the Boards set up after the Union. Although the Antients used stewards from time to time, there is no evidence for the office of Grand Steward being a regular appointment. Under the Premier Grand Lodge it had become a major office and the Grand Stewards and their lodge had various privileges. It was not until 1815/16 that the Duke of Sussex settled the system for the future and gave eighteen London lodges the privilege of annually nominating one of their members for the office of Grand Steward. Of those eighteen lodges only one, Grand Masters, No.1, had been formerly on the Antients Grand Lodge register. The other seventeen all came from the Premier Grand Lodge.

A number of Boards were called for under the Articles of Union to manage Finance, Property, Schools and General Purposes. Their members were to be elected annually from amongst the Masters and Past Masters of lodges. A close examination of the membership of the early Boards shows the majority to have come from former Premier Grand Lodge lodges. Other than the fact that they insisted on the retention of the Premier Grand Lodge's Provincial system there is no concrete evidence that the composition of the Boards led to any undue influence being used. As we have seen the major points of difference had been solved before the Union meeting itself, and what followed on was simply minor changes of detail.

The strengthening of the Provincial system was certainly resented by some of the former Antients Lodges, not least those who were to lead the Liverpool rebellion, as they had been used to dealing direct with their Grand Lodge and possibly resented a much closer local intermediary between them and Grand Lodge. However, in general it was seen as a means of giving the Provinces a greater say at Grand Lodge through the attendance of their Provincial Grand Master and his Deputy.

I said a little earlier that perception and reality were often poles apart. I hope that this short paper has shown that the perception that the Antients were the losers is far from the truth and that, in the most important are, as they won every point and that winning was not in any way diminished by the detailed arrangements once the Union had been achieved.

**MEMORABILIA OF THE ATHOLL LODGE AND THE
ST. NICHOLAS LODGE PRIOR TO THEIR BECOMING
NEWCASTLE UPON TYNE LODGE No. 26/24;
THE PROBLEMS WHICH FACED THOSE TWO LODGES
PRIOR TO THE UNION AND HOW THEY BECAME
NEWCASTLE UPON TYNE LODGE No. 26/24.**

**Ian W Brown, PPGReg, Provincial Librarian,
Province of Northumberland.**

The original Grand Lodge was formed in 1717. The Atholl Grand Lodge can be said to date from 1751. The Union of the two Grand Lodges took place at the end of December 1813. Thus the period of the two Grand Lodges was from 1751 to 1813, a matter of 62 years.

From the formation of the original Grand Lodge in 1717 until 1723, it seems that there were only two degrees recognised, those of Entered Apprentice and Fellow Craft. By 1738, the Third Degree had been established by Grand Lodge, but it did not come into common use for some time. This elaboration of the Masonic Ceremonies was unpopular at first, and there was a wide discussion concerning these changes. There were several 'Exposures' published which claimed to reveal the so-called 'Secret Workings'. One of those, Prichard's *Masonry Dissected* claimed to reveal all Three Degrees.

At this, Grand Lodge took alarm, and hastened to make changes to the Ritual on this account: there were alterations to the Installation of the Worshipful Master, the names of the two pillars were reversed, the mode of preparation of the candidate was modified, and operative practices were submitted to a thorough revision. It all seemed very well that Grand Lodge should seek to make those innovations, but there were those who opposed those changes, and who were prepared to follow any leader who would lead the field in this opposition.

Such, briefly, is a simplified overview of the condition of Freemasonry, when, in 1717, four lodges in London formed a Grand Lodge to serve as a centre of union and harmony. The lodges at this time had no name nor number, but were known by the signs of the houses at which they met.

The first lodge to have a name was the Universities Lodge in 1730, but it was to be some fifty years or more before this custom became universal. The only account of the first meeting and subsequent history for the first six years is contained in the second edition of Dr. Anderson's Constitutions, which was issued in 1738, twenty-one years after the events recorded. This account reads as follows:¹

'After the Rebellion was over in 1716, the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought

¹ Although there are obvious differences to spelling, punctuation and grammar to that used today the only alterations made are those to make comprehension easier. (Editor)

fit to cement under a Grand Master as the centre of Union and Harmony - namely the Lodges that met :

- 1) At the Goose and Gridiron Alehouse in St. Paul's Churchyard.
- 2) At the Crown Alehouse in Parker's Lane near Drury Lane
- 3) At the Apple Tree Tavern in Charles Street, Covent Garden
- 4) At the Rummer and Grapes Tavern, Channel Row, Westminster.

'They and some old Brothers met at the said Apple Tree Tavern and put into the Chair the oldest Master Mason (now the Master of a Lodge); they constituted themselves as a Grand Lodge pro Tempore (sic) in due form and forthwith revived the Quarterly Communication of Officers of Lodges (called the Grand Lodge) resolved to hold the Annual Assembly and Feast, and then to choose a Grand Master from among themselves, till they should have the honour of a noble Brother at their head,

'Accordingly, on St, John Baptist's Day, in the third year of King George I, 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Alehouse.

'Before dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a list of proper candidates, and the Brethren, by a majority of hands elected - Mr Anthony Sayer, Gentleman, Grand Master of Masons, who being forthwith invested with the badges of Office and Power, by the said oldest Master and installed, was duly congratulated by the Assembly who paid him the homage.

'Sayer, Grand Master, commanded the Master and Wardens of Lodges to meet the Grand Officers every quarter in communication at the place he should appoint in summonses sent by the Tyler.'

Brother John Yarker, in his books *The Arcane Schools*, quotes from Brother C.E. Stretton, who has written on Operative Masonry as follows :

'Dr. Anderson was made Chaplain of St. Paul's Guild in 1710, in succession to Dr. Compton. In September 1714, Dr Anderson proposed that that men of position should be admitted to a form of honorary membership, which was carried by one vote, and the accounts in that and the following years show seven fees of five guineas each.

'All the time St. Paul's was working, the Guild met at High Twelve on a Saturday, but Anderson changed the period of meeting to Seven o'clock on a Wednesday evening, at the Goose and Gridiron, and in 1715, the Operatives found that their old pass would not admit them

and they complained to Wren and Strong, and the discontents were struck off the Rolls, and this is probably why Anderson complained that Wren neglected the Lodge.'

In 1718, George Payne was elected as Grand Master, and he 'desired any Brethren to bring to the Grand Lodge any old writings and records concerning Mason and Masonry in to show the usages of ancient times and which old copies of the Gothic Constitutions were produced and collated'.

In the following year, Reverend John Theophilus Desaguliers was elected as Grand Master, and during the years several old Brothers that had neglected the Craft visited the lodges. Some noblemen were also made Brothers and one new lodge was constituted.

George Payne was again elected Grand Master in 1720.

'This year, at some private Lodges, several very valuable manuscripts, (for they had nothing yet in print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages, were hastily burned by some scrupulous Brother that those papers might not fall into strange hands. This Scrupulous Brother was probably Dr Anderson himself.'

In the next twenty years, it became readily apparent that the Grand Lodge was beginning to stagnate; morale was almost at rock-bottom. Quarterly Communications became more infrequent, and one Grand Master, Lord Byron, once he was installed, never again returned to Grand Lodge. While Grand Lodge was neglecting its duties at this time, a number of keen Masons belonging to a number of lodges unrecognised by Grand Lodge decided to form another Grand Lodge, under what they described as the 'Ancient Constitutions'.

In the year 1751, the second Grand Lodge was formed, which became known as the 'Antient' or Atholl Grand Lodge, which until the Union of 1813, was a completely separate body, at variance with, and at times, openly defiant of the original Grand Lodge, now known, paradoxically as the 'Moderns'.

This new Grand Lodge commenced to constitute other lodges, which would be obedient to them, and reached No. 16, by the end of 1752, but almost suffered a setback when they had to erase Nos. 7 and 10 for irregularities. A further 23 new lodges were constituted in the next two years.

The Grand Lodge of the 'Antients' had no Grand Master until 1753, but they were ruled by a kind of management committee composed of the Master and Wardens of all their lodges. They wanted to wait until a nobleman should take the office of Grand Master, and when that happened in due course, they went ahead and constituted Lodge No. 1 - The Grand Master's Lodge.

And, so now we come to what some Masonic Commentators have referred to as the 'Schism' between the two rival Grand Lodges, a period

of many years in which rival lodges strove to outdo each other, poach members, claim spurious antiquity; and generally behave, in some respects, in a most un-Masonic manner.

The reason for this schism was mainly due to differences in the Masonic Ritual practised by each opposing individual lodge acting under the auspices of their own Grand Lodge. The 'Antients' accused the 'Moderns' of making innovations in the ceremonies, and the former continued to practise a form of Ritual which they described as 'pure, antient Masonry'.

The first known speculative lodge in Northumberland was an unnamed lodge meeting at Newcastle upon Tyne, and referenced in local newspapers as early as 1725, and again in 1730 and 1731. In 1734, Matthew Ridley was appointed as first Provincial Grand Master for Northumberland, and in the following year the first Warrant for a lodge in Newcastle was issued by Grand Lodge, with another Warrant being issued in 1757.

The first lodge in Northumberland owing allegiance to the Antient Grand Lodge was St. George's Lodge meeting at Berwick upon Tweed, which received its Warrant from them in 1758. Further Warrants were issued in subsequent years to lodges meeting at Tweedmouth, Newcastle, Ford, North Shields and another one at Berwick. Of those lodges, those at Newcastle and North Shields failed to make any return to Grand Lodge and were soon erased. Later, in 1802, another 'Antients' Lodge was formed, known as the 'All Saints' Lodge, at Wooler.

In the meantime, the so-called 'Modern' Grand Lodge was not inactive. Several lodges were constituted in various Northumbrian towns during the period 1760-1800, including the St. Bede's Lodge, which was constituted at South Shields in 1774, and was removed, lock, stock and barrel to Morpeth in 1789. Of all those 'Modern' lodges, only one remained after 1800 - this was the St. Nicholas Lodge, of which more later.

In 1805, the Atholl Warrant, No. 131, which had originally been issued to the lodge at North Shields, was re-issued to form a new Atholl Lodge at Newcastle. It was so named from the Grand Master, the Duke of Atholl. From the very formation of this lodge, the leading members were aggressively active, and during the next nine years, they Initiated 190 Masons and formed a further three new lodges.

Meanwhile, Freemasonry generally was experiencing something of a lean period - by 1803, the number of lodges in the Province of Northumberland had shrunk to four. The membership who owed allegiance to their respective Grand Lodges may, of course, have been known to each other, but, due to the ritualistic differences and customs, it was impossible for a member of one lodge to visit, and gain admission to another lodge, without taking a new obligation.

How did these differences come about?

Before the date of the formation of the first Grand Lodge, in 1717, there were, of course, many private lodges both in London and elsewhere,

including in Northumberland a lodge at Alnwick. When the Grand Lodge came into being, these private, independent lodges were asked if they would register themselves under the Grand Lodge. Some lodges availed themselves of this offer, while others, including the Alnwick Lodge, declined to be so registered.

In 1723 Grand Lodge, perhaps in a provocative manner, decreed that that no new lodge could be formed without it being regularly constituted by the Grand Lodge, nor could the Master and Wardens of any unregistered lodge be admitted to meetings of Grand Lodge.

As the authority of Grand Lodge began to be extended to the Provinces, attempts were made to persuade the independent lodges to come into the fold. By 1730, it became something of a thorny problem with regard to the attempts of brethren to gain admission to a so-called 'rival' lodge, and one way in which Grand Lodge tried to solve this problem was to order certain changes in the Ritual, including the Pass Words and the steps taking in various degrees. The sole purpose of these changes was to ensure that those Brethren loyal to the first Grand Lodge of England could be identified and recognised as opposed to the Brethren of the private lodges who lay outside the remit of Grand Lodge.

The first moves to cement an Union between the rival Antient and Modern lodges in Newcastle may be inferred from the Minute Book of St. Nicholas Lodge (Modern), No. 208. The first item is dated 1st April, 1806:

'At the same time, Brother Lindoe was called upon to favour the Brethren with the Lecture on the First Degree, as now adopted by the Grand Lodge and most of the Southern Lodges of England, (the better to distinguish the Atholl Masons), which he readily delivered in a masterly and solemn manner, after which Brother Peel proposed by desire of the WM, that a Play be patronised by the Provincial and St. Nicholas' Lodge for Brother Lindoe's benefit, which was unanimously agreed to, and that the PGM be written to for his sanction.'

The next item is dated 6th May, 1806, and reads as follows:

'On the same evening Bro. Thomas Peel, as Right Worshipful Master laid before the Brethren present the propriety of introducing the new lectures, as now adopted by the Grand Lodge and at the same time read a letter from the Deputy Provincial Grand Master authorising our Lodge to introduce the same, the proceeding of which such were as follows:

First : a letter was written to Bro. John Errington, Provincial Grand Master:

'To the Provincial Grand Master;

'R.W. Sir,

'In consequence of the very valuable instruction in Masonry received from Brother Lindoe, the members of St. Nicholas, and your Provincial Grand Lodge have agreed to patronize the Play on the evening of his benefit, and solicit your concurrence therein.

'Our Brother Lindoe's Lectures, above alluded to, appear to us, the mode adopted by Grand Lodge and all the Lodges in the South of England, in modern Masonry, to prevent the introduction of that dangerous system to the Craft, called Atholl Masonry; any communication with which is so strongly deprecated by the Grand Lodge, that we trust you will see the necessity adopting the same to prevent innovations on the Fraternity.

'A deputation for the purpose of your being acquainted with their merits will wait in you on Thursday 17th inst., and your decision, we hope, will confirm our judgement.'

In consequence of no answer being received to that letter, it was agreed by the members of that Deputation to wait upon the Deputy Provincial Grand Master, William Haswell, at his home in North Shields, which they accordingly did, with Brother Lindoe proceeding to give the Lecture in the First Degree, followed by an explanation of the Second and Third, after which the Deputy Provincial Grand Master expressed his pleasure and at once gave his full authority for adopting the Lectures, which were also adopted by the lodge. This, then, was the channel by which revisions to the Ritual which preceded the Union were conveyed to the local Brethren.

So far, the conflict between the rival Grand Lodges of the Ancients and Moderns in Northumberland had not yet descended into open acrimony, although at the beginning of the nineteenth century we find that the position of the Brethren who were members of either Grand Lodge was becoming more fraught with difficulties. Members of the 'Modern' lodges had to promise not to visit Atholl or 'Antient' lodges, nor to allow any visitors from those lodges. On the other hand, in a remarkable burst of tolerance and good will the Atholl lodges refused to invoke any such restriction on visitation.

As mentioned previously, the first Atholl lodge in Newcastle was constituted in 1805 and held the number 131. This number had been originally granted to a lodge at North Shields, and was dated 1764, but the lodge had fallen into abeyance. The practice of reviving Warrants of lodges which had ceased to operate, was a polite fiction of allowing lodges to claim a greater antiquity than they deserved.

It should also be noted, that at this period, the Provincial Grand Lodge of Northumberland was composed of 'Modern' Masons; the Provincial Grand Master prior to, and after the Act of Union, being Sir John Swinburne of Capheaton.

Not wishing to be outdone, the Atholl Lodge in Newcastle also cast about for some local worthy to act as their Head. In a petition dated 4th May, 1807, addressed to Lord Delaval, a member of the Delaval Family whose colourful lifestyle and eccentric behaviour were the talk of Georgian Society, the lodge wished 'to take the liberty humbly to seek your Lordship's Patronage and Aid for the good of the said Lodge which will claim our unfeigned gratitude and will be esteemed one of the greatest Favours and Honours Your Lordship could confer...'

This flattering missive had the desired effect. After due consideration, Lord Delaval agreed to act as the 'Grand Patron' of the Antients in Northumberland. What appears to have been the earliest occurrences of the disputes between the Antients and Moderns is recorded in the Minute Books of the Atholl lodge, and the chronological sequence of events is simplicity itself.

On 17th March, 1806, the Secretary of the lodge apparently had read out correspondence received from his counterpart of the St. John's Lodge, No. 94, at Sunderland, which stated that James Ballantine, their Tyler, had been guilty of making Masons in a clandestine manner, and was therefore excluded from the lodge. Probably this letter was written in order that the Tyler be discouraged from attempting to visit.

In 1810 the question seems to have arisen whether a Brother might belong to 'both Masonic Societies'. This matter was taken up with the Grand Secretary of the Antients who replied to the effect that a Brother might belong to the two Masonic Societies, '... but ought to conduct himself as not to give offence to either'.

Later that year it was recorded that 'Three Brethren of Lodges under the Constitution of the Prince of Wales (Moderns) were made Antient Masons and charged only £2.00 each.' This was done under the condition of receiving an Antient Warrant. In other words, they were made Antients so that they would seek to form a new lodge. This may have been the Percy Lodge, No. 145, which was duly constituted early the following year.

Another controversy arose in December of that same year when it emerged that members of the Forfar Lodge in Scotland had been making inhabitants of Newcastle Masons for 'an unworthy sum'. It was resolved that none of those Masons so made be admitted into the Atholl lodge.

In December 1812, the Secretary recorded that two 'Modern' Masons were 're-made' in this lodge, to enable them to establish a lodge of Antient Masons at Blanchland, Northumberland. The petition in favour of this new lodge was signed the next day!

In 1813 the Grand Patron, Thomas Burdon moved the motion that the Atholl Lodge, No. 131, apply for an earlier number, and in due course received the dormant Warrant No. 15. The Dispensation for Installing a New Warrant is an interesting document in its own right; which reads as follows:

‘To all to whom it may concern;

‘Whereas the Most Noble Prince John, Duke, Marquis and Earl of Atholl, Grand Master of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of England, according to the Old Constitutions, by and with the Approbation and Consent of the Grand Lodge, hath been pleased to constitute and appoint, me his Deputy, according to ancient custom, and in His Grace’s absence, to Preside, Hear, Determine and Transact all matters relative to the Grand Mastership, (except His Grace’s sign manual).

‘And whereas our well beloved Brothers, Masters, Wardens and Brethren, of the Atholl Lodge No. 131 of the Town and County of Newcastle upon Tyne, having since the Establishment in 1805 conducted themselves according to the true principles of Masonry, and having been the means of extending the Ancient Craft in the North, as a reward for their zeal and industry, and as a mark of our respect, we advance the said Atholl Lodge to No. 15 on the ancient registry of England.

‘And whereas the distance makes it inconvenient for me or the other Grand Officers to give their personal attendance for the purpose of Installing the said Warrant No. 15, we therefore authorise and empower you, our trusty and well beloved Brother, Richard Fennings, Past Master of Lodges, No. 120 and 131, and Principal Chief of the Holy Royal Arch Chapter of Unanimity, by these present, to summons and congregate a sufficient number of proper persons, Free Masons, and then and there, in the Name of God, and the Grand Master aforesaid, to open a Grand Lodge, which said Grand Lodge shall be governed by our said trust (sic) Brother, to preside as Deputy Grand Master for the space of three hours, and no longer; during which time our said Brother shall appoint proper persons being present, or Past Masters of Lodges, to act as Grand Wardens, and in the said Grand Lodge when so opened, the said Grand Officers pro tempore, shall in the name of His Grace Prince John, Duke, Marquis and Earl of Atholl, Grand Master of Masons, Install the said Warrant No. 15 according to ancient form and usage, and install the Officers named in the body of the Warrant, with the Ancient Charges usually given to Masters and Wardens on such occasions, but no other business whatsoever.

‘And we request our well beloved Brother the Master and Wardens to surrender Warrant No. 131, to our Worshipful Brother Fennings that he may transmit the same to our Grand Lodge in London to be placed in the archives of the Ancient Craft.

‘Given under my hand and seal in Fleet Street, London, this 15th day of April in the year of Our Lord 1813, and of Masonry 5813.

‘Thomas Harper, Deputy Grand Master.’

Before consideration is given to the actual mechanics of the Act of Union between the two rival Lodges in Newcastle, the activities of the ‘Modern’ St. Nicholas Lodge, No. 208, which had been established in November 1766, and was duly constituted in June 1767 should be examined during this period prior to the Act of Union.

The following transcripts are taken from the earliest Minute Books of the Lodge:

27th December, 1798:

‘The Lodge ordered that Brother G Henzall be suspended from the Lodge until such time as he makes a proper concession for his impudent conduct in giving countenance and instruction to clandestine Masons – knowing them to be so.’

This seems to be the earliest reference to the dispute between the Antients and the Moderns in St. Nicholas Lodge. The sequel to the resolution suspending Brother Henzall came two years later.

29th December, 1800:

‘Brother Gabriel Henzall being in Lodge was called upon for his defence; he in solemn manner got up, insulted the Chair with the most improbusive (sic) language as well as every Brother present, and said he would make no concession, upon which he was ordered to leave the room, and in going out, stuck a Brother in a violent manner, in other respects behaved in a most unbecoming manner. Ordered to be forever expelled as unworthy to sit with Masons and Grand Lodge asked to announce his expulsion.’

4th February, 1806:

‘Information was given and undeniable proof that Brother William Blain has joined the Atholl Lodge contrary to his former obligation, consequently it was agreed by the Brethren present that his name be erased from our books.’

3th June, 1806:

‘Brother Lindoe’s motion that no Brother after having visited the Atholl Lodge in this place shall be admitted a member of this Lodge

after time, which motion was unanimously agreed to.'

3rd January, 1810:

'Two Brother Officers of the Atholl Lodge demanded admittance from the Tyler. They were waited upon by the Right Worshipful Master who enquired if they would relinquish attending the Atholl Lodge; they replied that they would not, so he told them they could not be admitted.'

5th February, 1811:

'Visit of a number of Brethren from the Lodge of Forfar and Kinross, No. 292 Scotland. Prior to the visit, they were asked if they had visited the Atholl Lodge, and they said they had done so, but was through a mistake on the part of the want of information, but as Masons they would not visit them anymore. The making for life the sum of two Guineas according to the Scotch Constitutes, and number of more question were asked and answered satisfactorily upon. With conditions they were admitted.'

6th January, 1814:

First visit of the Brethren of the Atholl Lodge, No. 15.

3rd February, 1814:

'The Right Worshipful Master addressed the Brethren in a most animated speech on the subject of a Union between the two Lodges of this Town and moved that a Committee be appointed to carry same into effect. The Grand Patron of the Atholl Lodge next addressed the Lodge in a most elegant and impressive speech expressing his willingness and offering his utmost power and abilities to carry the same into effect. Committee Appointed.'

The Act of Union between the Atholl Lodge and St. Nicholas Lodge was imminent. After so many years of rivalry, how did it come about that the two Lodges had finally reached this position?

In the first instance, the beginnings lay with the Union between the two rival Grand Lodges of the 'Antients' and 'Moderns'. After protracted meetings and discussions, on 8th November, 1813, the Duke of Atholl resigned his office as the head of the Antients in favour of the Duke of Kent who was installed as Grand Master on 1st December. Later that month, on 25th November, the 'Articles of Union' between the two bodies were signed and ratified.

On St. John's Day, 27th December, all Freemasons in England became united under the banner of a single Grand Lodge - the United Grand Lodge of England – and the Duke of Sussex took office as the first Grand Master of the United Grand Lodge.

This event had been marked in Newcastle earlier that month on 6th December, when the announcement of the Act of Union was made at a meeting of the Atholl Lodge, when it was recorded that 'On this occasion, several Brethren belonging to what had been termed 'Modern' Lodges visited this ancient Lodge'.

Relations between the two rival Lodges were rapidly becoming more friendly. On 17th January, 1814, the Atholl Lodge was honoured by a formal visit from the Worshipful Master and Brethren of St. Nicholas Lodge and Prince Edwin Lodge of Gateshead, and, on 14th February, there was a special meeting of the Atholl Lodge to 'consider the propriety of a Union between this Lodge and St. Nicholas Lodge'. Resolution in favour of the Union was carried by 40 to 2. Committee appointed to arrange the terms and report.'

After several months of discussion and deliberation, the following Articles of Union were agreed between the two Lodges.

'Articles of Union between the Atholl Lodge and the St. Nicholas Lodge

'In the Name of God

'Amen

'To all Men enlightened on the face of the Earth Know Ye That Thomas Loggan, esq, the Worshipful Master, Stephen Reed, Senior Warden and George Armstrong Dickson, Junior Warden, of the Atholl Lodge No. 26 in Newcastle upon Tyne, Richard Fennings, Robert Duke, Past Masters thereof, Alexander Reed, Joseph Dalton, George Angus, and William Andrews, members of the same, and all being of the Degree of Master Mason for themselves, and on behalf of the Brethren of the said Lodge, being thereunto duly constituted and empowered on the one part,

'And

'William Loraine, Esq, the Worshipful Master, Thomas Brown, Senior Warden, and John Fairbairn, Junior Warden of St. Nicholas Lodge No. 261, Newcastle upon Tyne, Joseph Pollard, Past Deputy Provincial Grand Master of Northumberland, Thomas Peel, and Addison Longhorn Potter, Past Masters of the same Lodge, James Archibald Junior, Robert Martinson, and Charles Larkin, Past Senior Wardens thereof, and all being of the Degree of Master Mason for themselves and on behalf of their Brethren of the said Lodge being thereunto duly constituted and empowered on the other part have agreed as follows :

‘First

‘That there shall be from and immediately after the ratification these Articles by the said two Lodges and the confirmation thereof by Competent Authority; a full, perfect, and perpetual Union of and between the said two Lodges so that the same shall be for ever thence forward form and constitute one Lodge under the Name, Style, and Title, of the Newcastle upon Tyne Lodge no 26.

‘Second

‘That for the present, and until a suitable building better adapted for the accommodation of the increased number of Brethren can be obtained, the United Lodge shall be held in the Ancient Freemason’s Hall, Bell’s Court, Newgate Street.

‘Third

‘That the Order of Knights Templar, and the Order of the Holy Royal Arch, held by virtue of, and under sanction Warrant No. 21/15, which now use the said Hall, as also the Holy Royal Arch Chapter De Errington No. 12, now held in St, Nicholas Lodge, and the Newcastle upon Tyne Ancient Masonic Benefit Society, and the Northumberland Benefit Society, (but for the sole purpose only of transacting the business of the said Societies,) respectively be allowed, free of expense, to hold their Chapters and Meetings in the said Hall, or any other building hereafter to be appropriated in lieu thereof to the use of the said United Lodge.

‘Fourth

‘The Discipline and Mode of working at present, used by the Atholl Lodge, (with the exceptions after sanctioned) shall be adopted and used by the United Lodge until the Lodge shall have received from the United Grand Lodge the instructions pointed out by the Fifteenth Article of the General Union. And until the Obligation of a Master Mason can by that means be correctly ascertained, no person prohibited by the Obligation now or lately used in the Atholl Lodge, shall be raised to that Degree in the United Lodge. And in the meantime, the prohibitory word shall be omitted.

‘Fifth

‘In the United Lodge, no person shall be entered an Apprentice and passed Fellow Craft at the same time, unless in a case of great emergency, the same to be in the discretion of the Worshipful Master of the Lodge, or the officer next in authority, presiding during his absence, And in no case whatever shall more than one person be Entered, Passed or Raised by the same Ceremony.

‘Sixth

‘Subscribing Members only shall be qualified to hold Offices or vote in the Lodge, and every such member shall be deemed disqualified whilst the subscription is in arrears.

‘Seventh

‘The Worshipful Master and all the other Officers shall be elected or chosen by a majority of the Lodge and not appointed by the Worshipful Master, Brethren having passed the Chair, or having served the Office of Warden in either the Atholl Lodge or St. Nicholas Lodge, alone shall be eligible to the Office of Master.

‘Eighth

‘At the Election of Officers which shall take place just after the Union, they shall be selected and Chosen thus; the Worshipful Master from one Lodge, the two Wardens from another, and the remaining Officers one from each Lodge alternately. The Officers so elected to continue till the Festival of St. John the Evangelist next ensuing, when new Officers for the year shall be chosen, and in future, the election of Officers shall take place annually, and nor oftener, except in the case of a vacancy occurring by death or otherwise in the immediate period.

‘Ninth

‘Thomas Burdon Esq, Grand Patron of the Atholl Lodge shall rank and sit as a Past Master in the United Lodge and as a suitable mark of respect, he shall be deemed Senior to, and take precedence of all other Past Masters therein, the Senior Past Master of St. Nicholas Lodge, shall rank next, and so in rotation, one from each Lodge.

‘Tenth

‘Brethren having passed, or who shall hereafter pass the Chair, in order to have their initiation into the Order of the Holy Royal Arch, shall be deemed to all intents and purposes Past Masters.

‘Eleventh

‘Until the United Lodge shall have formed for its Government a proper code of Bye Laws, the Bye Laws and Regulations at present used by the Atholl Lodge shall be adopted and continue in force save when altered by these Articles.

‘Twelfth

‘The Sum of One Hundred Guineas on or prior to the confirmation of the

Union of the two Lodges, be paid from the separate fund of the St. Nicholas Lodge to the separate fund of the Atholl Lodge as an equivalent for the deficiency in the value of the property of the former Lodge, and from and immediately after such confirmation, the property of each respective Lodge shall belong to and be vested in the United Lodge.

‘Given under our hands at the Ancient Freemasons Hall aforesaid the Sixteenth Day of June in the Year of our Lord 1814 and of Masonry 5814 Etc. etc.’

These Articles of Union were approved by the Provincial Grand Master, Sir John Swinburne, and by the United Grand Lodge, after some slight revisions were made.

Thus, on 27th June, 1814, the Article of Union between the Atholl Lodge and St. Nicholas Lodge were read at the Atholl Lodge meeting and were rapturously received, then ratified, signed, and the Seal of the Lodge affixed. For the next few months, there were various administrative matters to be clarified. One problem was the lodge’s meeting place at Bells Court. Charlton’s *History of Newcastle Town* has the following account of it:

‘There are in Newgate Street, many narrow courts entered by archways and doorways on both sides of the street. In them, now, are workshops, warehouses and dwelling houses of the poorer classes, but there are remaining ancient houses in some of them, which must in their day have been inhabited by wealthy and influential people.

‘One of them, Bell’s Court, also called Weir’s Court, has rather an interesting history. In it, was once an old and noteworthy building which had in its time been put to a variety of uses. During the American Revolution, it was a military storehouse; afterwards it was a Freemasons’ Lodge; then it was purchased by the Cathollic (sic) body in Newcastle and transformed into a chapel, but was vacated on the building of St. Andrew’s Chapel on Pilgrim Street.

‘It was next the Library of the Literary, Scientific and Mechanical Institution, and was pulled down and rebuilt by Mr John Bell, bookseller and land surveyor. Many relics of antiquity, including several querns or hand mills were found when the old building was destroyed. The front part was said to have been the town residence of the Earl of Derwentwater, executed in 1715.’

The new Lodge, Newcastle upon Tyne Lodge, No. 26, (later re-numbered 24) faced one problem. The Hall was going to be too small for the new influx of members. An architect, John Stokoe, was instructed to survey the building and thought there would be no danger if the capacity was to be no more than 250 people. In the event, it was decided to enlarge the Lodge

Room by adding the Stewards Room and carrying out other conversions to the building.

On 2nd August, 1814, John Watson became the first member to be Initiated into the Newcastle upon Tyne Lodge and apparently took the exhortations to Charity to heart, as he expressed a wish to subscribe five guineas to such charitable purposes as the Lodge might direct.

A few days later, Provincial Grand Lodge was held – the first since the Act of Union - at Bell's Court, and afterwards went into procession to St. Mary's Church, Gateshead, at which it was said that some 700 Brethren were present.

From that time on, Newcastle upon Tyne Lodge never looked back, and some years of petty disputes and rivalry, which had the potential to threaten the continued existence of Freemasonry were soon forgotten.

Not long afterwards, Freemasonry in Newcastle was to be thrust even more into the public eye when on 2nd September, 1822, the Grand Master himself, the Duke of Sussex, visited the town to lay the foundation stone for the new Literary and Philosophical Society. The approach of Royalty stirred the people of Newcastle into a passion of excitement, for there was to be a High Holiday in honour of the visit. The Freemasons of the town resolved to receive their visitor with full honours. Fraternal letters flew hither and thither. Banquets were arranged and an elaborate Order of Proceedings were drawn up. Tickets were printed, and strict instructions as to dress were issued; the Brethren were to be all in black, and to wear regulation aprons and white gloves.

The Mayor and the Town Corporation were relentless in their labours; banners and buntings and flags were hung and viewing platforms were erected.

When the carriage containing the Duke arrived, a Royal Salute was fired from the guns of the Castle; the bells of the churches pealed out and thousands welcomed the Duke. At one stage, the crowds were so dense, that the Constables had to make a free and hearty use of their staves to clear a path. At the Mansion House, the Duke was welcomed by the Town Clerk in a 'very energetic manner' to which the Duke made a somewhat incoherent reply. The Major of the Town Garrison was presented to the Duke and promptly declared his regrets that he had been unable to form a Guard of Honour for him. Whence this inability proceeded from remains unclear. After this promising start, the Grand Master caused himself to be equipped with 'all his Masonic badges' and stood on the steps of the Mansion House, while a thousand Brethren went in procession before him, bearing all the insignia of the Fraternity; banners, silver cups containing corn, wine and oil, silver trowels and setting mauls, a golden Square, Level, Compasses and a Plumb Rule. There was also the Book of Constitutions, the Great Seal and the Bible carried on cushions.

The Grand Master was then taken to the site of the new building, where despite the immense crowds, he managed to perform the ceremony of laying the Foundation Stone. He afterwards struggled to get to the Turks

Head Inn, where a banquet was to be held, and where any 'gentleman' could attend, at the express wish of the Duke.

After thirty-five toasts and twenty-eight speeches, when the time came for his departure, it became apparent that the Duke was becoming a little tired and emotional, for following a rambling farewell speech, he suddenly broke into verse :

'One toast, my good friends, here we pass,
May life's sweetest concord be spent around our glass!'

This account is actually important in that it demonstrated that there was full, public acceptance of Freemasonry in Newcastle. What might have been regarded as a private visit by a junior member of the Royal Family, turned into something like a public celebration (or good humoured riot). Even the Town Council wanted to be part of the proceedings. Freemasonry had emerged with a vengeance. The great events of that day had pushed it firmly to the forefront of civic affairs. There could have been no better way of showing that they had 'arrived' in society, wearing prominently their emblems of membership, proclaiming an optimistic and utopian view of social commitment and good fellowship,

While there were elements of comedy in some aspects of the visit of the Duke, the underlying significance was lost to most of the participants. The laying of the Foundation Stone of the Literary and Philosophical Society indicated that the 'Age of Enlightenment' had arrived at Newcastle. The Literary and Philosophical Society gave a new impetus to learning and historical and scientific research, encouraging such religious thinkers as William Turner, and the Naturalists, John and Albany Hancock. The New Renaissance was upon Newcastle.

Newcastle was not a large town, but by 1831 it had a growing population of some 53,613. There had been a gradual shift of the population from the narrow and crowded Quayside area to the surrounding urban areas. The rapid growth of the Town convinced the authorities that something had to be done and plans for the enlarging and improvement of the town were drawn up. The influence of architects and town planners such as John Dobson and Richard Grainger were soon felt; great swathes of the medieval town walls came tumbling down, and new buildings sprang up on newly laid out streets.

Freemasonry had indirectly changed the town. The Lodges with their processions and foundation stone ceremonies had fostered a new sense of civic pride. The feud between the rival lodges of the Antients and Moderns, had it continued unchecked might have done lasting harm, but common sense and practical considerations prevailed. With Freemasonry exempt from the *Unlawful Societies Act*, the Freemasons had a free rein to participate in social and civil affairs. They were seen as respectable, law-abiding and of high moral standards. Their attendance at church and their support for the theatre gave them a distinct moral and cultural advantage.

Charity was never forgotten. The poor and the sick, not only in the lodges, but also in the hospitals, prisons and workhouses, were also remembered. Brotherly love and harmony prevailed, and it is perhaps fair to say that Newcastle upon Tyne was so much the better for it.

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FOREIGN GRAND LODGES AND THE UNION OF 1813

J. W. Daniel, PSGW

Neither the English writer nor the English reader can keep clear from the egotistical insular tendency to look upon England as the central point of the whole system of events in this wide world.¹

‘... our native historians have too rashly assumed that the termination of the Great Schism...has been as favourably criticised by foreign writers as by themselves’.²

Introduction

The papers previously presented at this symposium will have covered the origins of the UGLE, including the efforts of the Duke of Kent to bridge the divide between the Antients and the Moderns while he was in Canada; relations with Irish and Scottish Grand Lodges before the Union; the actual unification in late 1813; and the ‘International Compact’ of 1814 by which each of the three British Grand Lodges agreed to ‘preserve its own limits’ and ‘that the present practice, with respect to Lodges established in distant parts under either of the three Grand Lodges shall continue on the present footing’. The only reference to foreign Grand Lodges will presumably have been to the presence of two foreign (unofficial) representatives at the ‘Grand Assembly of Union’ on 27th December, 1813, namely Count De la Gardie, the Grand Master of the Swedish ‘First Lodge of the North’, and

- 1 E Rebold (translated by J F Brennan), *A general history of freemasonry, based upon the ancient documents relating to and the monuments erected by this fraternity, from its foundation, in the year 715 B.C., to the present time.* (Boston, American Masonic Pub. Association, 1875), p105.
- 2 R F Gould, *The History of Freemasonry*, vol III, Chapter XXI ‘History of the United Grand Lodge of England – 1814-85’, (1885), p1. Gould continued: ‘By the Union of the two English Societies a great work was accomplished ... Foreign Commentators...have regarded the mutual concessions of 1813 as involving a great sacrifice of principle – to say nothing of a loss of dignity – on the part of the older – and as they rightly style it – legitimate Grand Lodge of England. Thus by Rebold the recognition of the Royal Arch degree has been termed an act of feebleness on the part of that body, which has destroyed, to a great extent, the unity and the basis of true Masonry, as it had been practised by them up to that time with a laudable firmness... Krause, writing shortly after the Union, boldly affirms that the New Grand Lodge of London has not only retained the ancient restrictions and impediments which obstructed the progress of the Fraternity, but has actually imposed even further new regulations, which have precisely the contrary effect [to what might have been hoped and expected.]’[sic]. E Rebold, *op. cit.*, K C F Krause as cited by J G Findel, *Geschichte der Freimaurerei*, Leipzig (1861), 2nd English edition (London, 1869), p398.

Dr von Hess of the Grand Lodge of Hamburg.³ This paper will examine how the news of the union of the Antients' and Moderns' Grand Lodges was relayed to foreign Grand Lodges and how and when they reacted to it.

As far as has been ascertained, the first formal announcement of the union to all foreign Grand Lodges was not made until the UGLE decided at its Quarterly Communication on 1st June, 1814, 'that a Fraternal Communication be made' not only to Ireland and Scotland but also

'to all Foreign Grand Lodges transmitting to them copies of the Certificates and Diplomas, issued by this Grand Lodge, to the Members of its several Lodges, together with the actual Signatures of the MW Grand Master, the Grand Wardens, and Secretaries for the time being' and requesting them to send London copies of theirs and their Grand Officers' signatures in return.⁴

However, Edwards Harper, one of the two Joint Grand Secretaries of the UGLE, had already sent the full details of the union to the Grand Lodge of South-Carolina at Charleston, USA, on 16th March, 1814, when in his letter of that date he wrote:

'I avail myself of this opportunity to forward you the details of the union of the masons in England, under sanction of his royal highness the duke of Sussex: a circumstance that will doubtless be received with satisfaction and delight by the whole communion of masons, throughout the world.'⁵

The extent to which the news was indeed 'received with satisfaction' by lodges 'throughout the world' within the jurisdictions of the three British Grand Lodges may have been discussed in previous papers, but it is certain that Harper's expectation of the manner of its receipt in foreign Grand

3 Major-General Count Jacob Gustav De la Gardie was in London from November 1813 to June 1814, en route to Madrid where he was to remain, in effect in exile, as Minister Plenipotentiary until December 1815. (Svenkst Biografiskt Lexikon, <http://www.nad.riksarkivet.se>; vol 10 (1931), 739, 28 September 2013.) Dr von Hess (1756-1823) had fled to London via Gothenburg (Sweden) in 1813 following the recapture of Hamburg by Napoleon's army, he having been in command of the city's militia. Born in Sweden, and having served as a lieutenant in the Swedish army before his move to Hamburg in about 1780, it is possible that he and De la Gardie were already acquainted before they met at Freemasons' Hall, London, on 27th December, 1813. ('Hess, Jonas Ludwig von', <http://www.deutsche-biographie.de/projekt.html>, 28 September 2013.) Both De la Gardie and von Hess also attended the Installation of the Duke of Sussex on 2nd May, 1814.

4 As recommended by James Agar, the President of the UGLE's Board of General Purposes, in his report of 1st June, 1814, to the 'United Grand Lodge of Ancient Free Masons of England' [FMH ref GBR 1991 FMH HC 9/A/36 i-iv]. Agar had been the Deputy Grand Master of the Antient Grand Lodge from 1790 to 1794.

5 The letter is quoted in Samuel Cole's *The Freemasons' Library and General Ahim Rezon* (Compiled with the approval of the Grand Lodge of Maryland, Baltimore, 1817) [LMF UMAL 94 Mar]. Harper had been the Deputy Grand Master of the Antient Grand Lodge from 1801 until the union in 1813.

Lodges was not realised – even in Sweden and Hamburg, whose unofficial representatives at the Grand Assembly on 27th December, 1813, had inspected the ‘forms settled and agreed on by the Lodge of Reconciliation’ and which De la Gardie had ‘audibly pronounced’ to be ‘pure and correct’.⁶

Sweden

The Duke of Sussex had contacted Count De la Gardie, who happened to be in London en route for Spain in late 1813, on 13th December, 1813, with a view to soliciting his help in obtaining from King Carl XIII of Sweden full details of all the degrees of the Swedish Rite so that he could complete the transformation of English Freemasonry he had begun by bringing the two English Grand Lodges together.⁷ The Count, when he met the Duke, pointed out what the Swedes regarded as the irregularities of the English Craft, including the admission of Jews and ordinary seamen, and he reported this to the Swedish King, together with Sussex’s wish for greater knowledge of the Swedish system. When King Carl subsequently received from De la Gardie the detailed terms of the English Masonic Union he replied that he was far from satisfied with the steps Sussex had taken to regularise English Freemasonry. Indeed, he would satisfy Sussex’s request only if the UGLE showed its willingness ‘to augment their understanding and to change their Ritual in relation to ours’, to free itself from ‘its irregularities’ and to rectify ‘its present imperfect Constitution’. Only then would Sweden and England ‘jointly be able to shed the true light... upon others according to our laws.’⁸

Germany

As for Dr von Hess of Hamburg, no proof has been found that it was he who reported the details of the English Masonic unification to his Grand Lodge in Hamburg, or that he attended it after his return from London. According to Wiebe’s summary of its Minutes, it was a Bro. Blacker from London who brought greetings from Grand Master the Duke of Sussex

6 ‘Grand Assembly of Freemasons for the union of the two Grand Lodges of England on St John’s Day, 27th December 1813’, *Proceedings of the Grand Lodge of England 1813-1868* [LMF ref BE 140 UNI].

7 Sussex wrote to De la Gardie on 13th December, 1813 asking him to convey to the King of Sweden his ‘desire to widen as much as possible my true understanding of the true light of F.M ... you must appreciate that to have succeeded to bring about a union between the two systems after a hundred years of separation is not a day’s work ... Nonetheless I have succeeded to bring about a rapprochement ... Noting the progress which begins to be made in this Science I hope Your Excellency shall assist me to obtain from the hands of His Majesty the King of Sweden the degrees and the lights that can give me the means to perfect that which I have begun...’: B Y Åkerrén, ‘London in December 1813: The Place and Time of a Momentous Encounter of English with Swedish Rites’, *AQC* 115 (2002) 193-94 and 199.) See also Andrew Prescott, ‘Relations between the Grand Lodges of England and Sweden during the Long Eighteenth Century’, FMH ref YSW 50 PRE fol.

8 Åkerrén, pp199-200.

to the Grand Lodge of Hamburg in August 1814, when the 'Act [i.e. the Articles] of Union' was communicated, it having been translated by Bro. Professor Meyer.⁹ Wiebe adds, however, that at that time it was not possible for the Grand Lodge of Hamburg to attach itself to the UGLE, one of the reasons being the 'predicted introduction' of the Royal Arch Degree in the Act of Union, a step which did not gain the approval of the local brethren.¹⁰

The disapproval of the Grand Lodge by the Eclectic Union in Frankfurt was even clearer. Its relationship with the English Grand Lodge had weakened over the years since its foundation in 1783, as had England's relationship with its Provincial Grand Lodge there. That lodges in London decided to form the United Grand Lodge of England in 1813 without consulting 'English' lodges in Frankfurt proved to be the last straw. Until then, those 'English' lodges in Frankfurt, or lodges practising what they considered to be the English form of the Craft, perceived the Grand Lodge of England as a Christian institution with no higher degree than that of Master Mason. As the Grand Master of the Grand Lodge of the Eclectic Union later explained to the other German Grand Lodges (in his Circular of 14th November, 1823), its decision finally to break with the Grand Lodge of England on 27th March, 1823, stemmed from the fact that with the establishment of the United Grand Lodge of England the category of 'St John's' [i.e. exclusively Christian] lodges had disappeared and a further degree, the Royal Arch, had been introduced. No Eclectic Lodge could approve of such wilful conduct, he exclaimed.¹¹

USA

That little else appears to be known as to how and when the arrival of the UGLE was received in continental Europe is hardly surprising. Countries and indeed lodges there had a more immediate matter to contend with, namely

9 Carl Wiebe, *Die Grosse Loge von Hamburg und ihre Vorläufer* (Hamburg, 1905), 179. The identity of Blacker remains unclear. According to Wiebe, Blacker was initiated in 1806 in Loge Ferdinande Caroline [sic], Hamburg, but appears in 1814 as a member of the English Grand Lodge and a friend of HRH The Duke of Sussex (fn 3, 179). Åkerrén (op. cit., 189-90) provides further details: according to him, Blacker was made a 'Scottish Master' in Gothenburg, Sweden, in 1808, met De la Gardie in 1811, became 'The Duke of Sussex's assistant', and conducted De la Gardie to the Union meeting on 27th December, where his attendance is recorded as 'J B Blacker'. But the only 'Blacker' mentioned in the index to De la Gardie's voluminous correspondence is a 'Thomas Blacker' (http://www.ub.lu.se/upload/ub/projekt/De_la_Gardieska_slaektarkiven_foerteckning.pdf. 4 January 2014), described there as an 'Engelsk kammarherre hos hertigen av Sussex'.

10 According to H H Solf, 'The Revival of Freemasonry in Post-War Germany' *AQC* vol 97 (1984), 1-5, the Grand Lodge of Hamburg, formerly a Provincial Grand Lodge under the Grand Lodge of England, was created in 1811 'to avoid being incorporated into the Grand Orient of France under the Napoleonic occupation.'

11 Karl Paul, *Annalen des Eklektischen Freimaurerbundes zu Frankfurt am Main, 1766-1883* (Frankfurt, 1883), p62 and p244. See also p57 and p242.

the Napoleonic Wars which lasted from 1803 until late 1815. (England had actually been at war with France for most of the time since 1793.) For example, the only mention of the English unification in contemporary French Masonic records does not seem to occur until Thory published his *Acta Latomorum* in 1815. There we find under '1813' a brief statement of the amalgamation of the Antients and the Moderns as the UGLE, and a list of its first officers.¹² What tends to be forgotten, though, is that from 1812 Britain was also at war with the USA, for on 18th June, 1812, President Madison had declared war on Britain in the expectation that Napoleon would be successful in Europe and that the USA could seize Britain's colonies in 'British North America' (today's Canada) while her back was turned. Madison was proved wrong on both counts: British forces sacked the city of Washington in August 1814 and the inconclusive war ended in a stalemate, sealed with the Treaty of Ghent on 24th December, 1814.

It is again hardly surprising, therefore, that Grand Lodges in the USA either paid little attention to or did not for some time after the event receive the news from London. Not only had most of them resolved to their own satisfaction any local Antients v Moderns problems when they formed their own Grand Lodges after the War of Independence, but the 1812-14 war with Britain, together with the communication problems caused by the Napoleonic Wars, meant that news travelled even more slowly and irregularly than usual. Some messages did get through: for example the Grand Lodge of Kentucky recorded that in August 1813, in the middle of the war with Britain, it had received from 'the Grand Lodge of England' (though it does not say which) a notice of expulsion of a brother Samuel Samuel from Lodge 294, Norwich, for having 'fraudulently obtained one hundred pounds from a brother and absconded to America.'¹³ The message that the two countries were at war was brought home to the Grand Lodge of Virginia a few months later when it received the report that 'after the late invasion of Hampton, by the British troops, it was found that the charter, bible, jewels, &c, of St Taminy's Lodge, no.5, were stolen

12 Claude Antoine Thory, *Acta Latomorum* (Paris, 1815), 254-55. In a footnote Thory adds that the allegories in a 'very curious' engraving issued to mark the event indicate the state of High Degrees Freemasonry in England at the time. He describes it as being about 11x8 inches in size, and states that it was made by a 'Br. Inv. Postell, 41 Suffolk-Street, Charing-Cross'. Pierre Mollier has kindly checked the records of the Grand Orient from 1813 to the early 1820s for the author and found that although Sir Sidney Smith (described as the honorary representative of the Grand Orient of France at the Grand Lodges of England, Scotland and Ireland) visited the meeting of the Grand Orient on 27th December, 1820, the first mention of the 'Grand Loge d'Angleterre' is in the Grand Orient's yearbook for 1857!

13 *Proceedings of the Grand Lodge of Kentucky* (October 1800-November 1814), vol 1, Masonic Home Journal Print (Louisville, KY, 1884), 289. Similar communications from England were reported in the Grand Lodges of Pennsylvania and Virginia in 1812, 1813 and 1814.

and carried away'.¹⁴

In South Carolina, however, the battle between the Antients and the Moderns was still being waged in 1814, even in the courtroom and the press, and a lasting solution was not found until 1817, four years after the unification of the English Grand Lodges themselves. Brent Morris describes the troubles in South Carolina as 'the only really bitter Antients-Moderns rivalry in the United States'.¹⁵ The Antients ('Ancient York Masons') in South Carolina had formed a Grand Lodge of the State in 1787. The Moderns there, previously a Provincial Grand Lodge of the Moderns' Grand Lodge in London, reacted against the Antients' initiative by successfully petitioning their Grand Lodge for permission to establish their own Grand Lodge in the State in 1788 by appointing the Brother they nominated to London as its first Grand Master.¹⁶ A merger was achieved in 1808, but almost before the ink was dry on that act of union, the new Grand Lodge fragmented and the Antients' Grand Lodge of Ancient York Masons of South Carolina was re-established. Yet it seems that it was in this disputed Masonic territory, and, while Britain was blockading the Eastern seaboard of the USA, that the UGLE's letter of 16th March, 1814, was first received and acted upon in the USA, for Grand Master Thomas W. Bacot of the Grand Lodge of South-Carolina made the following announcement to his Grand Lodge on 24th June, 1814:

'Brethren. It is with heartfelt pleasure that I now communicate to you the agreeable intelligence I have received, of an union having taken place between the two grand lodges of free masons in England... and that one grand lodge has been formed under the title of 'the United grand lodge of ancient free masons of England' – which was afterwards regularly constituted and consecrated...on St. John's day, 27th December, 5813...'¹⁷

Bacot then set up a committee to consider the news. When the committee reported on 26th August, 1814, 'That the union which has taken place between the two grand lodges in England...has afforded the most heartfelt satisfaction to the committee, as it will to every freemason, throughout the world', the Grand Lodge of South-Carolina immediately resolved 'that the corresponding grand secretary do address a letter to each of the grand lodges in the United States, congratulating them on the happy re-union

14 John Dove, *Proceedings of the M W Grand Lodge of Ancient York Masons of the State of Virginia, from its organization, in 1778, to 1822*, (1874) vol 1, p451 (14 December 1813).

15 Brent Morris, 'The Polite Revolution: The Formation of American Grand Lodges, 1777-1806', *AQC* 116 (2003), p65-77, p69.

16 A. Bernheim, 'Lodges and Grand Lodges in South Carolina, 1788-1824' published in *Transactions, The South Carolina Masonic Research Society* (2012), 1-55 and *AQC* 125 (2012), pp131-170.

17 Cole, Appendix pp32-33.

of the craft which has taken place in Europe.’¹⁸ Yet while Bacot and his committee were undoubtedly pleased with the news of the ‘re-union’ in Europe, they were also, in Bacot’s words,

‘particularly gratified to observe in this commencement, progress and conclusion, an almost exact coincidence with the proceedings which took place at the formation of the [1808] union, between the two grand lodges of free masons in this state, which eventuated in the establishment of the R.W. grand lodge.’

Given that the 1808 union in South Carolina had already fragmented and that Bacot’s ‘R.W. grand lodge’ was still in dispute with the resuscitated Grand Lodge of Ancient York Masons there, Bacot’s gratification appears somewhat disingenuous. The various responses to South Carolina’s message to ‘each of the grand lodges in the United States’, including the news of the alleged ‘re-union’ in South Carolina itself, show that the embers of the Antients v the Moderns debate could still be fanned into life on that side of the Atlantic and that news was still slow to circulate there even after the end of the 1812-14 war.

The Grand Lodge of Pennsylvania, for example, at its resumed Quarterly Communication on 19th December, 1814, did indeed receive a report of the receipt of a letter dated 1st October, 1814, from South Carolina ‘giving an Account of a Union which had taken place in England between the Grand Lodges of Ancient and Modern Masons, which was referred to the Committee of Correspondence to Examine and Report thereon’ – but no subsequent report from that committee has been found.¹⁹ The Grand Lodge of Ohio also referred the correspondence from the Grand Lodge of South-Carolina to a committee, but there its committee reported, on 5th January, 1815,

‘...that the division which unfortunately prevailed for many years between the Grand Lodges of England, as well as the Grand Lodges of South Carolina, have happily terminated, and have become united. We therefore move the following resolution:

Resolved, That the Grand Master be requested to address a letter of congratulation to the Grand Lodge of South-Carolina on the consummation of that happy event.’²⁰

The committee’s proposition was accepted, but one notes that no such congratulation was to be sent to England. The published records of the Grand Lodge of Massachusetts make no mention of any intelligence from ‘South-Carolina’ but on 16th March, 1815, with the sanction of its Grand Master and ‘at the request of St John’s Lodge’, a ‘Br John Lathrop, Jun,

18 *Ibid.*, pp35 and 34.

19 *Proceedings of the Grand Lodge of Pennsylvania*, 361 (LMF, London).

20 *Proceedings of the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio...from 1808 to 1847, Inclusive* (Cincinnati, 1857), pp70-71.

A.M' delivered an 'Oration in celebration of the peace happily concluded between the United States of America and Great Britain', 'at Boston'.²¹

The Grand Lodges of Virginia and Kentucky, however, were far from happy about the news from South Carolina. In 1809 Virginia had allied itself with the Grand Lodge of Ancient York Masons in South Carolina and against the Moderns. When, therefore, Virginia received the communication from South Carolina reporting the formation of a United Grand Lodge it fulminated against the admission of Moderns there. Kentucky's records show that in August 1816 it too resolved

'That the Grand Lodge of Kentucky sincerely regret that any Ancient York Mason should so have forgotten the ancient landmarks of the order and the boundaries prescribed by immemorial usage, as to associate himself and hold communication with men not professing to be, nor in fact being Ancient York Masons.

'This Grand Lodge present their thanks to the brethren of St John's Lodge, No. 31, of Ancient York Masons, in Charleston, South Carolina, and to the other Lodges of Ancient York Masons in that state, for their firm, virtuous, and determined opposition to the proposed plan of uniting with the Grand Lodge of South-Carolina, not Ancient York Masons.'

[and]

'That this Grand Lodge do not acknowledge, or hold communication with any Grand Lodge of South-Carolina, but the Grand Lodge of Ancient York Masons, and the Lodges holding their warrants under said Grand Lodge of A.Y. Masons.'²²

Cole, in *The Freemasons' Library and General Ahim Rezon* he published in Baltimore, Maryland, in 1817 gently dismissed the claim made by South Carolina in 1814 to have set in 1808 the example for England to follow when its Grand Lodges united in 1813, for as he put it in his appended 'Abstract of proceedings relating to the Union of freemasons in South Carolina, and likewise in England, Ireland, and Scotland'

'We are inclined to withhold this honour from our Carolinian brethren, inasmuch as if our information be correct, a very similar union took place at a much earlier period in the state of Massachusetts, which was succeeded by a general union in the British provinces of Nova Scotia and Lower Canada, under the auspices of Prince Edward, who thereby became general grand

21 *Masonic Addresses*, vol xvii [but labelled M61 M398, vol xvi in the library at the House of the Temple, Washington DC].

22 *Kentucky Grand Lodge, 1803-1819*, a bound compilation of some of its records in the library at the House of the Temple, Washington DC.

master of both orders.’²³

That the news and details of the formation of the UGLE had reached Baltimore via South Carolina by the end of 1817 is proved by Cole’s inclusion of South Carolina’s 1814 circular [see above] and its enclosures (the English ‘Articles of Union’, the ‘Proceedings of the two Grand Lodges of England, in ratification of the union’, the report of ‘The Grand Assembly of Freemasons, for the union of the two grand lodges of England on St John’s Day, 27th of December, 1813’ and Edwards Harper’s letter to South Carolina of 16th March, 1814, already referred to above). Cole prefaced his compilation with a personal remark that presumably reflects the view of his Grand Master: ‘Every honest and zealous mason must, we think, experience much satisfaction at the termination of this unnatural quarrel, because the true interest of masonry cannot be separated.’

In fact, 1817 seems to have been the year in which Masonic hostilities ceased in South Carolina and when Masonic communications within the USA and across the Atlantic began to improve. In Charleston, South Carolina, on 26th December, 1817, the Ancient York Masons and the ‘Moderns’ finally resolved their differences and together formed the ‘Grand Lodge of Ancient Free-Masons of South-Carolina.’²⁴ The Grand Lodge of Pennsylvania resolved on 2nd June, 1817,

‘That the Grand Secretary of this Grand Lodge be directed to address the Grand Secretary of the Grand Lodge of England, expressing the regret of this Grand Lodge that the Correspondence between the two Grand Lodges has been suspended, and requesting them to communicate to this Grand Lodge an account of the Union lately formed between the two Grand Lodges heretofore existing in that Country.’²⁵

However, five years later, on 30th April, 1822, its Grand Secretary had to report that

‘he had written, as directed, to the Grand Lodges of England, Ireland and Scotland accompanied with the annual Communication for the year 1821. That he had received an Answer to his Letter from the

23 Cole, Appendix, 32.

24 Bernheim, in his chronological bibliography, cites: ‘*The Masonic Family Re-united. Union, Strength and Wisdom. Proceedings of the Two Grand Lodges in South-Carolina called The Grand Lodge of South-Carolina Ancient York Masons, and The Grand Lodge of South-Carolina, and of the Masonic Bodies under their respective Jurisdictions; for the purpose of uniting the mystic Order into one harmonious Body, under the Jurisdiction of The Grand Lodge of Ancient Free-Masons of South-Carolina, Completed in Charleston on the 26th December, A.L. 5817 [...]. Charleston. Printed by A. E. Miller. 36 + 13 pp. [1818]*’.

25 Reprint of the minutes of the Grand Lodge of Free and Accepted Masons of Pennsylvania, vol IV 1817-1822 (Philadelphia, 1898), 42. This despite the fact that it had received the details from South Carolina in January 1815, as shown above.

Grand Lodge of Ireland, together with their Communications for several years past, but that he has not yet heard from the Grand Lodges of England and Scotland.’²⁶

Communications between Boston and London seem to have been slightly better, for *The New England Galaxy & Masonic Magazine*, first published in Boston on 10th October, 1817, printed a biography of William Preston on 21st November, 1817, and reported that in 1814 the Duke of Sussex had presented him with a special Past Master’s medal on behalf of Antiquity Lodge, No.1.

We know little about communications to and from the Grand Lodge of the State of New York from 1812 until 1818, possibly because on 4th March, 1818, it authorised its Grand Secretary

‘to destroy all such papers now on file in his office, and that are of older date than three years preceding the date hereof, as from the unimportance of their character it may be deemed of no benefit to this Grand Lodge, or the Fraternity at large, longer to preserve.’

However, its records for 1819 show that it had received not only a communication ‘from the R.W. Grand Lodge of South-Carolina, informing of the reunion of Masons in that State, and the final and effectual settlement of all their differences on the 27th December, 5817’ but also one from ‘the United Grand Lodge of Ancient Free and Accepted Masons of England, containing an abstract of its proceedings at a quarterly Communication, held on the 9th September, A.L. 5818’ and one from ‘the Grand Lodge of Lower Canada, containing a list of its Grand Officers and sundry occurrences during the year 5818.’ Yet it is clear from what transpired that New York was still rather in the dark as to what had actually happened in London for the Grand Lodge then proceeded as follows:

‘Whereas, It is known that a union was formed on the 27th of December, A.L. 5813, between the Antient and Modern Masons of the United Kingdom of Great Britain and Ireland, but that from the want of an oral communication of the terms and conditions – the form and manner by which the individuals of either are admitted to a participation of the benefits of that union, this Grand Lodge has never possessed the means of giving to the Lodges within its jurisdiction the information and instruction necessary for their guidance in the admission of visitors and the relief of applicants; therefore,

‘Resolved, That the R.W. Grand Officers be requested forthwith to take such steps as may seem to them best adapted to the purpose for obtaining, whether from the United Grand Lodge direct, or from some one of its Provincial Branches, such information on the

subject aforesaid, as may be important and necessary to be known and promulgated.'

Furthermore, it was from one of the UGLE's 'Provincial Branches', its [Provincial] Grand Lodge of Lower Canada that the want of information was supplied, for New York's records show that on 1st December, 1819, it received the report of

'A letter from the RW William H Snelling, D.G.M. of the Grand Lodge of Lower Canada, conveying information on the subject of the 'Union' between the ancient and modern Masons in Great Britain, accompanied with a splendid copy of the 'Mason's Manual' for the use of this Grand Lodge.'²⁷

Conclusion

While the author has not surveyed the records of all the foreign Grand Lodges to which Edwards Harper's news of the formation of the United Grand Lodge of England may have been disseminated in 1814 or shortly thereafter, his study of those in France (Grand Orient), Germany (Hamburg and the Eclectic Union), Sweden and the USA (Kentucky, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, South Carolina, Tennessee, Vermont and Virginia) strongly suggests that the news did not travel quickly and that its reception, if recorded at all, was mixed, ranging from indifference through relief to disapproval.

This result is not all that surprising, given the creation of Grand Lodges in the USA after the War of Independence following the resolution there of any local problems between the Ancients and the Moderns, the state of war that existed in Europe and the USA, the strength of St John's Masonry in Northern Europe, and the speed of communication in those days, even in times of peace. Nevertheless it would seem that before their union in 1813 neither of the Grand Lodges in England had been assiduous in setting up and maintaining relations with foreign Grand Lodges and it appears certain that none were consulted by the authors of the terms of the Union.

Gould himself was critical of the way in which the Union was achieved. When in 1885 he wrote that it was only after the union that 'The Laws and Regulations of the two Societies were ultimately referred to the Board of General Purposes with directions to form one system for the future government of the United Craft' he noted that it first 'attentively considered all the laws of the then existing, as well as those of most of the other Grand Lodges in Europe' before it submitted its draft Code of Laws to a Special Grand Lodge on 1st February, 1815, and he then added,

²⁷ *Proceedings of the Grand Lodge of the State of New York. Vol. 2, 1816-27* (New York, 1880), p48, pp61-62, pp 90-91 and p141.

in a footnote 'It may be hoped that a careful study of the Laws of all [sic] Grand Lodges will precede any future revision.'²⁸

The hope for 'any future revision' which Gould expressed in 1885 was as unrealistic as Harper's expectation in 1814 that the news of the formation of the UGLE would 'doubtless be received with satisfaction and delight by the whole communion of masons, throughout the world.'

Acknowledgements:

I am particularly indebted to the following for their help with sources for this paper: Laura Watkins at the House of the Temple, Washington DC; the staff of the Library and Museum of Freemasonry, London, especially Susan Snell; Pierre Mollier, the Librarian of the Grand Orient of France; Reinhard Markner of the Martin Luther University at Halle, Wittenberg, Germany; and John Belton for pointing me towards Samuel Cole's Ahim Rezon.

THE CROSS-CURRENTS OF THE UNION.

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King's College London**

The Union of 1813 is a fundamental event in the institutional history of Freemasonry, but generally it has been presented as being of little more than administrative interest, a tidying up of an unfortunate situation which had disturbed Masonic harmony and created confusion about the moral and ritual paths of Masonic understanding. It is clearly appropriate for Freemasons, who have such a strong sense of engagement with the past, to honour the bi-centenary of this event, but it might not seem on the face of it that research into a Masonic union primarily concerned with administrative and ritual reform has the potential to add much to our wider understanding of Freemasonry as a social and cultural force. For me, the most striking aspect of the fascinating presentations given at the commemorative event organized by the Lodge of Research, No. 2429, Leicester, on 27th January, 2014, was the way in which they challenged this view and began to sketch an alternative view of the Union, one in which the events of 1813 connect closely with wider political and social currents. John Wade, for example, in his presentation showed how the debate about the threat to the established order from secret societies at the time of the French Revolution affected Freemasonry directly and provided a backdrop to the institutional anxieties that paved the way for the Union. John Belton's paper illustrated how concerns about the threat from Irish nationalism and the impact of the political union between Great Britain and Ireland made a fundamental contribution in the events leading up to the Union. John Acaster linked the discontent with the Union which led to the Liverpool Rebellion with the social and economic changes associated with industrialization in the North-West of England. The Union of the two Masonic Grand Lodges in 1813 was not simply an administrative and ritual reform of significance only to Freemasons. It reflected wider changes in British society at that time and can only be understood in the context of those changes.

The Union was a disruptive and contentious event. The process leading up to the Union was not an amicable one. It took place against the backdrop of a society fractured first by the loss of the American colonies and second by the French Revolution. Thomas Harper, a key figure in building connections between the two Grand Lodges and paving the way for their union, was himself a loyalist refugee from America.¹ Wider tensions in society were reflected in tensions between the two Grand Lodges who frequently viewed each other with suspicion. Following the collapse of an earlier attempt to secure Union between the two Grand Lodges in 1802, Robert Leslie, the Grand Secretary of the Antients, revealed his true feelings about the Premier Grand Lodge in an exasperated letter:

1 T. Kent, 'Thomas Harper (1736-1832), Masonic Jeweller and the Jewels of His Period', *Ars Quatuor Coronatorum*, 117 (2004), pp104-115

'I bear no animosity to the very respectable Grand Lodge in Queen St, but they have business enough of their own without any the least interference with our Grand Lodge. By the statement of their funds published 7 April last it appears their Fund of Charity was then exhausted and in debt to their Treasurer £50 18s 3d. Their Hall has been shut up some time with a very large accumulation of debt which all our funds resources and inestimable charities, great and increasing as they are, in case of a Union must in one moment be much alienated and for ever lost with ourselves without hardly affording them even a temporary relief. They have great resources and riches in themselves competent to redeem their funds and charities without intermeddling with our Grand Lodge or its concerns whose assemblies together with all the Lodges under our constitution whilst we continue to act pursuant to the law and statutes of the United Kingdom we are by those Laws guarded and protected.'²

Leslie also complained bitterly about the failure of the Premier Grand Lodge to acknowledge fully the role of the Duke of Atholl in averting the attempt in the House of Lords to outlaw Freemasonry in the course of the passage of the *Unlawful Societies Act* in 1799:

'I was wholly ignorant that the records in Queen Street contained any such personalities and reflections against His Grace the Duke of Atholl or so much rancour against our Grand Lodge. His Grace's Conduct in Parliament when he recently and nobly defended the principles of Ancient as well as Modern Masonry Merited no such new insult as the republication and delivery of the above Letters: and if such rancour remained upon the records of the Grand Lodge in Queen St it ought then if not long before been blotted out or buried in oblivion.'³

These tensions persisted after the Union. In the North-West, they led to outright secession, but there was disgruntlement elsewhere as well. By 1815, Benjamin Plummer, a Past Junior Grand Warden who had been a member of the Antients Committee for the Union, was writing that:

'It is with unfeigned regret I have to inform you that the various country lodges I am in the habit of visiting three times in each year throughout the counties of Somerset, Wilts, Gloucester, and Monmouth and those of South Wales, are much disappointed since the Union of the Two Grand Lodges, expecting a regular quarterly

- 2 R. Leslie to Worshipful Master and Wardens of Antients Lodge No. 160, 16 September 1802: Library and Museum of Freemasonry, Returns (SN 1600).
- 3 Andrew Prescott, 'The Unlawful Societies Act of 1799' in M. D. J. Scanlan, ed., *The Social Impact of Freemasonry on the Modern Western World, Canonbury Papers I* (London: Canonbury Masonic Research Centre, 2002), pp. 116-34.

communication, such as they heretofore had been used to receive; and at this time four quarters are past, without any information, the ancient Lodges, in particular, finding themselves thus neglected, feel disposed to retract from the union, and remain independent of any Grand Lodge, until they are satisfied, that the business of the same will be conducted according to the ancient customs. They received a circular letter, from the United Grand Lodge, about twelve months ago stating the Articles of Union, etc., as framed in London and a number of boards, appointed to conduct the necessary business, but from the great impediment in the regular progress, I conjecture a great part of the members the said board are composed of are Gentlemen (like many of the Provincial Grand Masters) not sufficiently experienced in masonry, to render themselves useful, in forwarding the interest of the craft...'⁴

English Freemasonry is frequently presented as serenely unaffected by the social and political dislocations which occurred in Britain following the French Revolution. Yet there are indications that Freemasonry in Britain was, during the decade before the Union, just as badly affected by dissent and division as Masonic lodges in continental Europe. In Sheffield, the formation of the Royal Brunswick Lodge was a direct reaction to the support for radical politics of the Britannia Lodge.⁵ The Home Office Papers for 1799 contain reports on the use of Masonic meetings in Northern England and Scotland as cover for activities of the radical United movements.⁶ During the parliamentary debates over the 1799 *Unlawful Societies Act*, Freemasonry came within an ace of being outlawed. Some Masonic orders, such as the Knights Templar, became political battlegrounds. In Scotland, the Templars were used as cover by Irish subversives, while, in England, Thomas Dunckerley sought to use them as a vehicle to create a loyalist army.⁷

These tensions and disputes, exacerbated by the complex interplay of events in Scotland and Ireland which John Belton has so clearly described, underpin the successive attempts to negotiate a Union of the English Grand Lodges which eventually culminated in the Union of 1813. The way in which the Union was at one level a necessary police action to ensure that Freemasonry was not used for subversive purposes is evident from the account of the Union by the Swedish diplomat, Count De la Gardie,

4 Library and Museum of Freemasonry, Historical Correspondence 6/J/31

5 Andrew Prescott, 'Freemasonry and Radicalism in Northern England 1789-1799: Some Sidelights', *Lumières* 7 (2006)

6 Prescott, 'Unlawful Societies Act'.

7 Susan Mitchell Sommers, *Thomas Dunckerley and English Freemasonry* (London: Pickering and Chatto, 2012).

published by Bo Åkerrén.⁸ It was not simply a coincidence that the Count was in London at that time. The phantom war between Britain and Sweden had been brought to an end in 1812, and Sweden was in the process of abandoning Napoleon's Continental System. The Count makes it clear that in this context British Freemasonry was a worry.⁹

For Count De la Gardie, Britain was a dangerous recruiting ground of lower class Freemasons of doubtful probity, who were fomenting unrest and radicalism elsewhere in Europe. The Union of the Grand Lodges was for him a way of bringing this problem under control. In examining the history of Freemasonry in a particular country, it is natural to focus on the membership of the national Grand Lodge, but since Freemasonry was cosmopolitan, men often joined Masonic lodges outside their country of birth. Britons visiting Sweden joined Swedish lodges. Conversely, Swedes visiting Britain joined Masonic lodges there. The membership registers of the English Grand Lodges name dozens of sailors, merchants and other Swedish visitors to England who became members of English Masonic lodges prior to the Union of the English Grand Lodges in 1813. A conservative estimate of the number of Swedes who became Freemasons in England during the period 1770–1813 would be somewhere in the region of 500. Moreover, this survey only covers English lodges. A similar survey of the membership registers of the Grand Lodges of Ireland and Scotland would doubtless also reveal many more Swedes who joined Masonic lodges there. Considering the close economic links between Scotland and Sweden at this time, it might be anticipated that there were almost as many Swedes in Scottish lodges as in English ones. Given that Andreas Önnersfors has identified just over 4,000 members of lodges in Sweden during the eighteenth century, a group of 500 Swedes initiated elsewhere would have been sufficiently large in size to pose a potential problem and threat to indigenous Swedish masonry. This Anglo-Swedish masonry must doubtless have had a measurable impact on both Swedish culture and the development of Swedish Freemasonry.

The Swedes identified as initiated in English lodges include a small sprinkling of clergymen, teachers and gentlemen, such as 'John Henry Wegelin, gentleman of Stockholm' who was initiated in the Old Union Lodge, No. 43 (now No. 46), on 6th July, 1797, and may perhaps be identified with the industrialist and writer on commerce Johan Henrik Wegelin (1768–1843). The German-speaking Pilgrim Lodge, No. 340 (now No. 238), attracted some equally distinguished members from lands under Swedish rule, including the Finnish chemist Johan Gadolin, the discoverer of the first rare earth element and the author of an important

8 B. Åkerrén, 'London in December 1813: The Place and Time of a Momentous Encounter of English with Swedish Rites', *Ars Quatuor Coronatorum* 115 (2002): pp184–204.

9 For the following, see further Andrew Prescott, 'Relations Between the Grand Lodges of England and Sweden During the Long Eighteenth Century' *Journal for Research into Freemasonry and Fraternalism* 3 (2012), pp185–222.

Swedish textbook on chemistry, who was initiated in the Pilgrim Lodge on 25th July, 1787, during a tour of Britain. However, men such as Gadolin were exceptions. The vast majority of those Swedes identified as initiated in English were humble mariners and sea captains. They joined lodges based in ports such as Liverpool, Newcastle, Deal and Hull. In joining these lodges, they were admitted to a cosmopolitan company. For example, when Christopher Kluitberg, a mariner of Gotland in Sweden, was initiated into the Sea Captains' Lodge at a coffee house in Liverpool in 1796, he joined a lodge which included members from New York, Boston, Philadelphia, Washington, Bermuda, Germany, Switzerland and The Netherlands, as well as from different towns in Britain ranging from Teignmouth in Devon to Whitby in Yorkshire. Likewise, the Swedish sailors who joined the Minerva Lodge, No. 363 (now No. 250), in the Yorkshire port of Kingston-upon-Hull found the lodge to include not only inhabitants of Hull and northern English towns, but also Danes, Norwegians, Germans, Swiss and even Italians. The Swedish members of the Minerva Lodge would not only have gained a wide range of European contacts, they would also have been given an insight into the practicalities of organizing clubs and societies. The Minerva Lodge had built in 1802 its own Masonic hall, one of the first such halls outside London, and members of the lodge would have secured first-hand knowledge of the difficulties of financing and running such a facility.¹⁰ This involved debate, resolutions, voting, setting up of the necessary funds, and sometimes even the censure of officers, the very stuff of the public sphere and democracy.

The vast majority of the Swedes who became Freemasons in England were initiated in lodges in England's largest port, London. Some of the lodges were based near the docks, such as the Lodge of Friendship, No. 257, which met in Limehouse in East London, and the Lodge of Union, No. 218 (now No. 166), which met in Bermondsey, on the south bank of the Thames opposite the Tower of London. Other lodges with Swedish members had strong maritime connections, such as the Royal Naval Lodge, No. 57 (now No. 59), which had the largest single group of Swedish members, or the Antients United Mariners' Lodge, No. 23 (now No. 30). However, many other Swedish mariners joined lodges which had no obvious maritime connection and which met in the heart of the city, such as the Strong Man Lodge, No. 41 (now No. 45), and the Old King's Arms Lodge. Swedish members can be found in some of the most prestigious lodges, such as the Antients Red Apron Lodge No. 3, now St George's and Cornerstone Lodge, No. 5.

The admission of distinct groups of Swedish members to particular lodges probably reflects individual influence and contact. One mariner joins a lodge, and then encourages his friends to do so. This process can be seen in the Strong Man Lodge. 'Sea members' had been an important part of

10 N. Cryer, *Masonic Halls of England: the North* (Shepperton: Lewis Masonic, 1989), pp66-75.

the lodge since at least 1768 and were given special rates of subscription.¹¹ On 1st December, 1796, a merchant from Altona in Hamburg named Van Spongen was initiated and admitted to the three degrees in one evening, paying a fee of three guineas.¹² During 1796 and 1797, several further residents of Altona became members of the lodge, and Van Spongen himself became Master of the Lodge in 1800, presenting a Master's jewel to the lodge of instruction. The admission of at least 12 Swedes to the Strong Man Lodge between 1809 and 1813 clearly reflects the tradition of hospitality to foreign members established by Van Spongen.

The two lodges with the largest groups of Swedish members were the Royal Naval Lodge, No. 57 (now No. 59), and the Lodge of Felicity, No. 54 (now No. 58). The large number of Swedish members in these lodges apparently reflects the influence of Francis Columbine Daniel. Daniel won a Royal Humane Society award for his invention of a form of life-jacket. He obtained his knighthood falsely by deceiving the King,¹³ and appears to have been in other respects an eccentric, if not scandalous, figure.¹⁴ The historian of the Lodge of Felicity described Daniel as 'the first and only mass producer of masons. He is credited during his seventeen years Mastership of the Royal Naval Lodge with having introduced into Masonry 600 American captains and 400 British naval commanders'.¹⁵ He was credited with introducing into the Lodge of Felicity between 1810 and 1814 nearly 500 sea members, the majority from northern countries, including Sweden. In one year alone, 1810, 152 sea members were admitted. Daniels introduced lower rates of subscription for these sea members in both lodges, an innovation which brought him into conflict with the Grand Lodge.

In lodges in ports such as Liverpool or in London's docks, these Swedish Masons would certainly have developed a more intimate connection with and understanding of British society, of its burgeoning commerce, of the

11 F. Driver, *A History of the Strong Man Lodge No. 45* (n.p., n.d.), p22.

12 Driver, *A History*, p26.

13 W. Shaw, *The Knights of England* (London: Sherratt and Hughes, 1906), 1, 322, which reproduces a notice in the London Gazette of 5 May 1821 stating that two instances had occurred where persons' knighthoods had been surreptitiously obtained by persons introduced at the levée. Shaw states that the individuals who thus obtained a knighthood by deception were Daniel and Charles Aldis.

14 *The Times*, 9 May 1831, 4, carried an account of the lawsuit concerning the will of Mrs Elizabeth Morris, an inhabitant of Horsleydown on the South Bank of London, who was alleged to have been extraordinarily eccentric and depraved. She was supposed to have usually dressed in an indecent fashion and was often seen in a state of near nudity. She drank with prostitutes and other low class people and encouraged fights in the street. She sang obscene songs, especially on Sundays, taught her parrot to swear, and urged young girls to become prostitutes. It was said in court that Elizabeth used to act indecently in public with 'a person named Sir Francis Columbine Daniel'.

15 H. Perkins, *Brief Survey of the Records of the Lodge of Felicity No. 58 1737-1937* (n.p., n.d.), 42-6; J. Horsley, 'A Chapter from the Early History of the Royal Naval Lodge No. 59', *Ars Quatuor Coronatorum* 23 (1910): pp152-61.

new democratic ideas, of the new religious groups and sects which were forming, of the social changes which were taking place. As has been seen, these Swedish brothers had joined a very cosmopolitan organization. They would have heard about and discussed the political, social and cultural changes taking place in those countries. How did the Swedish Grand Lodge itself react to these recruits when they returned home? What happened if they tried to attend Swedish lodges, as some undoubtedly did? This would have posed a very real worry for senior Swedish Freemasons, and it is evident that this is one reason why Count De la Gardie took such an active interest in the Union. He saw it as a necessary measure to counter the threats posed to Europe by these lower class Freemasons:

‘I have become convinced that this union would benefit the Swedes as well as the English as it would rid us of the large number of false brethren who are overrunning Europe, and of which at least 2/3rds come from here [i.e. Britain]. English Freemasons number well over 200,000, of which more than 90,000 come from London alone; it should, however, be stated that by the Duke’s actions the number has decreased day by day, and that he already has instituted several rules and regulations, and that he desires nothing more eagerly than to be advised of the true and proper system, and that he possesses enough of tenacity to bring it on...’¹⁶

In Gardie’s view of the world, the great hope for protecting Europe from the flood of false Freemasons created by dubious men like Columbine Daniel was the Duke of Sussex. Gardie saw the Duke as the guardian of true Freemasonry, and the Union as the means of implementing it. Gardie reported back to Sweden:

‘how widely the local lodges [in England] differ in their elementary structure and understanding of our workings, I shall only indicate that it here exists a Lodge of only Jews. Lately the Duke has disallowed its meetings, and done so on my pointing out the impropriety of their workings.’¹⁷

Undoubtedly, many of the Duke’s actions at this time reflected a similar concern to that expressed by Gardie, to prevent Freemasonry being used as a vehicle for subversive radical conspiracies. This probably explains his coolness towards the Templars, who were used as a cover by radicals in Ireland, Scotland and northern England.¹⁸ While the Duke’s enthusiasm for these disciplinary effects of the Union is evident, the Duke was also interested in the extent to which the Union would also promote some of his own singular views on religion and society. The Duke was a profound

16 Åkerrén, ‘A Momentous Encounter’, p195

17 Åkerrén, ‘A Momentous Encounter’, p193

18 Prescott, ‘Sidelights’.

student of the history of religion, amassing a stupendous library on religious history which included a thousand translations of the Bible in different languages and such ancient manuscripts as a fourteenth century German Pentateuch and a medieval Spanish Hebrew Bible. The Duke's absorption in these texts is apparent from the copious annotations by him in his books, which are revealing about his attitude to religion.

In respect of Christianity, the Duke was clearly mindful of its social significance, but suspicious of its claim to be divine revelation. Molly Gillen describes how Sussex wrote to Adam Clarke, the Methodist theologian, who had presented him with a copy of his *Commentary on the Bible*, declaring that:

'I do not venture to enter upon, or to burden myself with, what are commonly designated as dogmas and which ... I believe for the most part, if not entirely, are human inventions, and not exerted for purposes, or from motives, of Christian charity ... I am persuaded that their adoption is not necessary for salvation.'¹⁹

Sussex was suspicious of Freethinking, because he felt that suggested an indifference to religion. Religion, he felt, was 'the greatest blessing to mankind in general, and of the utmost importance to my comfort and happiness in this world, as well as to my hopes in futurity'.²⁰ These views on religion probably informed Sussex's liberal positions on social and political matters, including the abolition of the slave trade, Catholic Emancipation, the removal of the civil disabilities of Jews and dissenters, the abolition of the Corn Laws, and parliamentary reform.

The Duke of Sussex has sometimes been accused of 'de-christianising' Freemasonry at the time of the Union, but his contacts with De la Gardie suggest his ambitions may have been more complex, and that he perhaps saw the Union as a means of taking forward a wider religious reformation. On 13th December, 1813, just two weeks before the celebration of the Union, the Duke of Sussex wrote a remarkable letter to De la Gardie.²¹ The Duke assured De la Gardie that his 'Grand Purpose' was 'totally to reform everything in those mysteries which is not immaculate and which are not very well known in this country and cannot be introduced without proper guidance'. The Duke emphasized that he had to proceed prudently 'because of the number of individuals with which I have to deal, and the infinity of extravagant opinions among them'. The Duke went on to ask for De la Gardie's assistance in obtaining information about the Swedish system:

19 Molly Gillen, *Royal Duke: Augustus Frederick Duke of Sussex* (London: Sidgwick and Jackson, 1976), p168.

20 Ibid.

21 Åkerrén, 'A Momentous Encounter', pp193–95.

‘Noting the progress which begins to be made in this Science I hope that Your Excellency shall assist me to obtain from the hands of His Majesty the King of Sweden the degrees and the lights that can give me the means to perfect that which I have begun in the firm conviction that this undertaking shall cause the betterment of the Civilization and morality of the human race which, to our experience, unfortunately do not generally coincide.’

The messenger who took the Duke’s letter to De la Gardie was Hippolyto Joseph da Costa, a member of the Lodge of Reconciliation and afterwards Provincial Grand Master for Rutland, a close Masonic confidante of the Duke.²² Costa also lent De la Gardie a copy of Sir William Drummond’s privately printed *Oedipus Judaicus*, a work which sought to prove that the Old Testament was an extended astrological allegory.²³ The Duke here seems to have been giving a clear hint that he did not necessarily accept De la Gardie’s views on Jewish Freemasons. He also appears to be suggesting that his interest in the Swedish system was not so much because he felt that the English Freemasonry was irregular but rather that it might offer further clues to the hidden allegory of religion.

The Duke of Sussex’s promotion of Drummond’s work is intriguing, because it suggests that the Duke had an interest in the radical religious ideas developing at that time which saw Christianity as a blasphemous perversion of an ancient sun religion. Much further research is needed on the Duke’s interest in the history of religion, but there are strong indications that he subscribed to the view, later popular among radicals such as Richard Carlile, George Holyoake and Annie Besant, that Freemasonry was a relic of this ancient religion and could be used as a vehicle to recreate an ancient universal religion which would supplant and transfigure Christianity. It was by this means that the Duke was convinced that the Union would be to the benefit of mankind. Striking confirmation of the Duke’s profound interest in these ideas of Freemasonry as a revival of a sun religion was given some years after the Union. During the 1820s, the Yorkshire gentleman and pioneering student of comparative religion Godfrey Higgins laboured on his magnum opus, *Anacalypsis*, which sought to trace the origin of all religions in a single archaic belief system. *Anacalypsis* is a monumental work and has been described as the first large-scale attempt at a synthesis of religion and science. Advance copies of the first volume of *Anacalypsis* were produced only seven weeks before Higgins’s death in 1833, and one of these rare advance copies was acquired by the Library and Museum of Freemasonry in 2006.

Anacalypsis is a Greek word which means uncovering or revealing, and

22 Åkerrén, ‘A Momentous Encounter’, p195.

23 On Drummond, see M. Chamberlain, ‘Sir William Drummond of Logiealmond’, in *The Oxford Dictionary of National Biography*, 16, edited by H. Matthew and B. Harrison (Oxford: Oxford University Press, 2004), p993.

Anacalypsis seeks not simply to prove the common origin of all religions but also to show that, 'concealed under the garb of history' is a secret doctrine which is the essence of this ancient belief-system. Higgins argued that stonemasons were the priests of this first religion, 'as they were the people employed to provide everything requisite for honouring the Gods, the building of the Temples naturally fell into their hands, and thus priests and masons were identified'. Freemasonry, preserving the secrets of the ancient stonemasons, was thus, for Higgins, a lineal descendant of the primeval religion. Higgins had used his own position as a Freemason to investigate these matters, and claimed to have found firm proof of his conjectures. He described how he suspected that there was a line of descent from the Chaldees, the astronomer priests of the Near East, to the medieval Celtic religious communities of the Culdees, and argued that they were all Masons. Higgins had searched the records at Freemasons' Hall in London and had found that a body called the Grand Lodge of All England had met in the crypt of York Cathedral. He went to York and interviewed the last survivor of this lodge, who showed him documents which established that the lodge had variously called itself a druidical lodge, a chapter of Royal Arch Masons and a Templar encampment, and had met in York for the last time in 1778.

These investigations by Higgins at York were made by order of the Duke of Sussex,²⁴ apparently in much the same way as the Duke had requested De la Gardie to provide information about the Swedish order. Higgins brought back documents from York which he deposited with the Duke. The preliminary copy of *Anacalypsis* recently acquired by the Library and Museum of Freemasonry is a copy discreetly sent by Higgins to the renegade priest and enthusiast of astro-theology, Robert Taylor, who enthusiastically annotated Higgins's work. Through Taylor, the work undertaken by Higgins on the origins of Freemasonry became known to the atheist writer Richard Carlile, who was to popularize Higgins's ideas in his own *Manual of Freemasonry*, which also incorporated ritual material collected by the bookseller and tailor, William Finch (and Finch's work was also, as Jan Snoek has shown, very influential on the ritual of the Union). This volume of *Anacalypsis* thus testifies to a link between Sussex, Higgins, Richard Carlile and William Finch, which Count de la Gardie would have found alarming and disconcerting.

The Duke of Sussex saw the Union of the English Grand Lodges as a means of helping to save Europe from the clutches of Bonapartism and demagoguery. However, he also saw it as a means of achieving something greater for humanity – the restoration of those ancient religious beliefs which Christianity had subverted. In the Duke's hands, the Union thus appears as a curious double-faced movement: on the one hand a police action, but on the other a means of promoting ideas about religion which were later to be enthusiastically taken up by radicals.

24 Library and Museum of Freemasonry, Historical Correspondence 9/B/1

The Union of 1813 is an expression of many different cross-currents: anxieties about the radical threat after the French Revolution; the tensions created by the political union with Ireland; the impact of the social and cultural changes associated with industrialization; and new ideas about religion. These cross-currents all had their role to play in shaping the Union and perhaps no single person involved in the Union embodies the interplay of these elements more strikingly than the Duke of Sussex himself.

ST JOHN'S LODGE, No. 279.

W. Bro. John A. Landamore, PPSGD

St John's Lodge, No. 562 on the roll of the Moderns, was established by former members of the Antient Lodge, No. 91. The warrant is dated 31st August, 1790, issued under the seal of Masonry and the signature of HRH the Duke of Cumberland, Grand Master. In 1793 St John's was re-numbered 471, which it retained until the Union.

The change in the relationship between the Moderns and Antients in the years leading up to the Union is, perhaps, best illustrated by two entries in the minutes of St John's Lodge. In September 1806 the minutes show that a person, unnamed, was not admitted on account of being seen in the company of an Antient Mason the preceding day, yet in March 1813 Bro. Thompson, an Antient Mason of Lodge No. 91, was proposed and admitted to St John's.

The St John's Lodge minutes, apart from recording the sometimes very few names of those attending and matters of lodge business such as that above, contain very few details of any of the ceremonies worked. Typical is the minute of September 1810 where it says, 'Bro. Owston was installed in the Chair with the usual form' whilst the Wardens are minuted as 'taking his seat'. In December 1813 the minutes record 'Bro. Luck was duly installed R.W.M. in our form'. Given that the date of this meeting was 27th December, 1813, the use of the word 'our' might be considered highly significant. It must also be noted that, in those times, the Master was addressed as Right Worshipful and the Wardens were Worshipful. The minutes for that date also show, for the first time, the appointment of a Senior and a Junior Deacon.

As mentioned above Bro. Luck was installed R.W.M. at the meeting on 27th December, 1813; however, he did not attend the next two meetings, a not unusual occurrence for the Master at that time unfortunately, but he was in the Chair for the regular meeting on 1st June, 1814. Following this meeting, a Lodge of Emergency was held with the following minute:

'June 1st, 1814 Lodge of Emergency.

'Saint John's Lodge No. 471 held at the White Swan Leicester, assembled in due form and opened in the Masters degree.

'Past Masters Present

'Bro. J. Smith proposed that Bro. Smart should be duly installed Master of this lodge P.J. in order to enable him to attend the Grand Lodge in that capacity, to receive the instructions necessarily adopted in consequence of the Union having recently taken place, which being duly seconded by Bro. Rawson, he was duly installed and took the chair accordingly.

'Closed in harmony.'

There is then the following correspondence from Grand Lodge attached:

‘In consequence of the Lodges holding under the two former Grand Lodges being now intermixed and incorporated in one List, the new Number of your Lodge on such united List is No. 525 instead of 471

‘By command of the Most Worshipful H.R.H. The Grand Master

‘William H. White,

‘Edwards Harper,

‘Grand Secretaries

‘P.S. Information having been received that circular letters have been written by individuals to different Lodges, attempting to impose upon the Brotherhood, by stating that they have permission from the Grand Lodge to make communications on Masonic points. The Craft, in general, are particularly cautioned against such impositions, or purchasing or countenancing any pretended Masonic publications; as no communications whatever has or ever will be made to the Fraternity, through any other channel than the Grand Secretaries, who alone are authorized and empowered to transmit all such information as the Grand Lodge may from time to time deem expedient.’

This is the first mention of the Union in the minutes of St John’s Lodge and the minutes of the next regular meeting record:

‘July 6th, 1814

‘Saint John’s Lodge 525 held at the White Swan in Leicester assembled in due form and opened in the E. A. degree.’

(In the attendance list the R. W. M. is shown as Bro. Luck, but note later mentions of Bro. Smart.)

‘Agreeable to the transactions of last night Bro. Richardson was called before the Lodge and apologised for his conduct’. (Note: this relates to ‘some unpleasant circumstances having occurred at supper’ recorded in the minutes of 1st June, 1814.)

‘Bro. Smart as R. W. M. laid before the Lodge the act of Union, which was unanimously accepted and agreed by the members present.

‘The Lodge duly empowered the R. W. M. Bro. Smart to send for the necessary Jewels etc. agreeable to the regulations of the late Union.’

‘Bro. Smart proposed that a sketch of a copy of the Bye laws be produced by a committee for the better Government of the Lodge.’

The minutes then continue with the normal business of the lodge, passing Bro. Sutton and raising Bro. Herter and attending to other lodge matters.

As ever the lodge closed in harmony.

This is the first indication of any Lodge bye-laws and together with the following sentence later in the minutes ‘Bro. Roys proposed that

all letters that came addressed to the Lodge be immediately sent to the Secretary which was seconded by the R.W.M. and ordered accordingly' shows a desire to improve the governance of the Lodge. After 24 years in existence what has occasioned this move, is it in any way related to the Act of Union?

There being no written ceremony at this time, ritual being learned by rote. There are occasional mentions of a Lodge of Instruction being held, probably to ensure that the brethren knew what 'our' form was. It was only in 1816 that a regular Lodge of Instruction was proposed for alternate Sundays. Whilst there is no written indication, could this indicate a desire for consistency in the ritual coming from outside?

The minutes do not indicate whether changes in lodge practice are as a result of the Union or not. However, the timing leads one to think they are. The appointment of Deacons at the Installation meeting of December 1813 has already been noted, the minutes for the meeting on 3rd December, 1814, show 'This being the night of choosing new Officers, Bro. Smart proposed that the Worshipful Senior Warden fill the Chair and was seconded by Bro. Cook and balloted for accordingly and duly elected'. This is the first time that what is now common practice is recorded. The record continues, however, 'The Offices of Worshipful Senior Warden, Worshipful Junior Warden, Secretary and Treasurer were proposed and balloted for. As you are aware, the Offices of Warden and Secretary are nowadays appointments by the Worshipful Master.'

The Lodge continues business as usual, sometimes with as few as four members present, with the last mention of any business connected with the Union being on 7th 7th February, 1816, where the minutes record 'The recent communication from the Grand Lodge was read and a book of the new laws ordered'.

In conclusion, the Union of the Antients and Moderns seems to have had little effect on St. John's Lodge. It was accepted unanimously and thereafter receives no comment. It may have been the driver in the appointment of the Deacons and the taking of a ballot for the Master and Wardens but there is no explicit reference. Similarly, the Union may have led to a move to regularize the practices of the Lodge by drafting and accepting a set of bye-laws and instigating a regular Lodge of Instruction. The paucity of information means that we are left guessing. What can be said, however, is that whatever changes were brought about by the Union, 200 years later a strong St John's Lodge still meets in Leicester.

**THE ANTIENTS LODGE, No. 47 PRE-UNION, SUBSEQUENTLY
KNIGHTS OF MALTA LODGE, No. 50.**

W. Bro. Donald A Peacock, PAGDC

In 1803 the lodge in Hinckley was formed, the founding members being predominantly members or ex-members of the Antients Lodge, No. 91, meeting in Leicester. When their request for a warrant was granted they received an old warrant, No. 47, previously issued to a lodge in Macclesfield that had surrendered its warrant some years earlier. The reason they ascribed to their request for a Warrant for a new lodge in Hinckley was the inconvenience of travelling to Leicester. Leicester was 13 miles away and there was no railway at that time, nor indeed was one to link the two towns for many years to come. Apart from walking or hiring a horse the only practical way of getting from one place to another was to use a stagecoach. The stagecoach was a comparatively expensive, uncomfortable and somewhat dangerous form of travel, and one can see the attraction of forming a new lodge in the town where these Brethren worked. Most of the Brethren in the days leading to the Union and for many years after were tradesmen in a small way. Framework knitter and publican are well represented in the occupations of the members. There was no Provincial structure in Leicestershire as far as the Antients were concerned and this meant that the Secretary of the lodge communicated directly with the Grand Secretary. It might seem counter intuitive but communications between Hinckley and London were very good. Main stagecoach lines used Hinckley as a staging point and it was apparently easy and quick to send a letter to London and to receive a prompt reply.

In those early years of the nineteenth century Hinckley was a town with a mixed and balanced economy, and farming and brewing stood as major employers alongside the framework knitting industry. It was seen as a pleasant environment with parks and handsome houses scattered around, and many wealthy people came to live in the vicinity. One of the reasons that some of the gentry came to Hinckley was that Thomas Chessher, one of the first orthopaedic surgeons, set up practice in Hinckley and, among others, George Canning, later to become Prime Minister, came to seek treatment for his eldest boy. Canning lived in Hinckley from 1807 to 1811 and, although he was a prominent Freemason, there is no record of him attending the lodge at Hinckley. This leads me to believe that the Hinckley lodge had not yet become a venue that fashionable Brethren would wish to frequent. Several of the inns and taverns in the town were used as the meeting place for the Hinckley Brethren in the first few years and eventually they started to use taverns where one of the Brethren was the innkeeper.

Framework knitters had a reputation of being independently minded and it is perhaps a reputation that has clung to our locality, even our Provincial Grand Master occasionally jokingly refers to us as the independent Masonic republic of south-west Leicestershire!

The Hinckley Brethren had followed the example of their mother lodge, No. 91, and had worked many of the other degrees that were common at the time, namely Mark Man, Mark Master, Ark Mariner and Knight Templar. This was a common practice in Antients lodges and the Grand Secretary, W. Bro. Lawrence Dermott, had reassured a lodge in Philadelphia in 1779 that the Warrant of the lodge entitled them to work all the degrees of the Antient Craft, including, of course, the Royal Arch. The Hinckley Brethren faithfully recorded those Brethren who had gone through each Degree and returned the list to Grand Lodge as well as issuing appropriate certificates to each Brother.

Time had passed from the formation of the lodge in 1803 and trade in the knitting industry had been favourable during the Napoleonic War. In 1812 and 1813 no less than 30 meetings were held and many candidates Initiated, but it seems that many of these new members were transients and soon drifted away. At the end of 1813 there were only 23 members on the lodge lists. During the early years the lodge had received many visits from their mother lodge No. 91 and cordial relations were maintained throughout.

In early 1814 news came of the longed for Union between the two Grand Lodges and the lodge was notified that in consequence of that Union their new number would be 66 instead of 47 as before. The lodge was also sent a copy of the minutes of the Communication of the Antients' Grand Lodge preceding the Union and a copy of the Union meeting itself. Having read these documents myself, I can quite see how they were open for misinterpretation by the lodges out in the country. The major difficulty being that Clause II stated that 'pure Antient Masonry consisted of three degrees and no more, viz. those of the Entered Apprentice, the Fellow Craft, the Master Mason including the Supreme Order of the Holy Royal Arch. However, this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees in the Orders of Chivalry, according to the constitutions of the said Orders.' In the Antients' lodges the degree of Mark Master Mason was clearly a necessary step to being exalted into the Holy Royal Arch. The Hinckley Brethren may well have scratched their heads a bit when trying to interpret this new rule but in the end carried on as they had done before. There are records of the lodge conferring the degrees of Mark Master, and Ark Mariner as well until as late as 1827, and it is then apparent that the Mark Brethren carried on a semi-independent existence until accepting a Warrant under the new Mark Grand Lodge as a Time Immemorial Lodge. Similarly, the Brethren continued to be exalted as Royal Arch Masons, and also had the degree of Knight Templar conferred on them until the early 1820s.

It would appear that the mother lodge, previously known as No. 91, soon ceased operations after the Union. Perhaps the presence of other Masons in Leicester would have meant that they found themselves constrained from awarding the other degrees and so some of the Brethren perhaps joined St John's Lodge and the separate Holy Royal Arch Chapter instead.

I believe that the old Tracing Board, the property of the Knights of Malta Lodge, No. 50, that hangs on the wall outside this Lodge Room (the Oliver Temple at Freemasons' Hall, Leicester) was the property of Lodge No. 91 and came into the hands of the Hinckley Brethren when Lodge 91 ceased operations. Similarly, the old copper plate used to print aprons, and now in our Museum downstairs, was also probably originally from Lodge 91. Certainly, both objects are contemporaneous with the era when Lodge 91 started in the latter part of the 1790s. Where better for them to go when Lodge 91 finished but to their daughter lodge where many of their former Brethren were now members? If this were so, it would mean these objects are some of the oldest masonic artefacts belonging to a lodge in Leicestershire and Rutland that have come down to us through the ages.

The Hinckley Brethren may well have continued to use the old Tracing Board well into the latter half of the nineteenth century because a minute records that the lodge considered the request to purchase a set of Tracing Boards and these I am sure are the ones we use today.

We can see that the Hinckley Brethren were tenacious to their old traditions but over time the effects of the Union were felt and the ritual and lodge furnishings became standardised.

Postscript.

The Hinckley lodge was renumbered 58 in 1832, and 50 in 1863 when Grand Lodge closed up the list to take into account lodges that had been erased. The first record of the name adopted by the lodge appears in printed bye-laws of 1828 when the name 'Knights of Malta' was attached to the lodge. There is no explanation why this name was chosen.

THE PROVINCE.

W. Bro. Aubrey N. Newman, PAGDC

We have heard what differences were made to individual lodges in Leicestershire by the Union. Certainly it made very little immediate difference to the Province of Leicestershire and Rutland. The Antients had had lodges in Leicestershire but no organisation, while the Moderns had certainly appointed a Provincial Grand Master in 1774 but he had no lodges under his jurisdiction since all the lodges in Leicester were Antients. The same was true under his successor until 1791 when St John's Lodge was founded. Even then, he, Lord Rancliffe, seems to have attended St John's Lodge only once and this lodge was more concerned than him to exert Provincial authority, declaring that it was THE Provincial Grand Lodge and that it had the right to nominate Provincial Grand Officers. Rancliffe died in 1800 and, despite prodding from St John's, no new appointment was made until 1812 when his son was appointed to succeed him. Even then nothing was done to create an effective organisation in the Province, and it was not until 1816 that St John's held a meeting at which it was declared that 'the Lodge of St John is the Provincial Lodge' and at which the Provincial Grand Master was invited to appoint a Deputy and other Provincial officers. A Deputy was appointed, but Rancliffe continued to ignore both the Province and his own duty to attend Grand Lodge.

In 1820 the officers of the Lodge wrote to him:

'In 1814 after the Union of the Two Fraternities your Lordship was pleased to appoint certain officers by letter to compose a Provincial Lodge and who up to the present period of time meet as such but those duties are confined to the Province only. But it was also necessary that the province should have its interests attended to by a due representation in Grand Lodge ... We find on enquiry that no such representation has been made, and that we are only known to Grand Lodge by our annual returns which of course go no further than the Grand Secretaries.'

There followed a request that he resign as Provincial Grand Master. That was ignored and not even an admission by the Grand Master, the Duke of Sussex, that Lord Rancliffe 'is residing abroad and therefore cannot attend to his duties' brought any change. However, in 1833 the Duke did take action. On a visit to Nottingham, he met Rancliffe and the neighbouring Provincial Grand Masters and expressed a request to meet the officers of the Provincial Grand Lodge of Leicestershire. Not at all abashed, Rancliffe gathered together those Leicester brethren who he could find, hastily appointed them on the spot to various provincial offices, and then introduced them to the Duke. Even then, so long as Rancliffe was Provincial Grand Master, the Province could never be really effective. It was only when The Duke of Sussex appointed Sir Frederick Gustavus Fowke as PGM that it could be said that the Province never looked back.

* * *

We have heard this afternoon and this evening the story of how Grand Lodges of Freemasons emerged in England; how their rivalries grew and intensified until eventually a number of their leaders felt the need for them to unite into one body; and that might seem to have been that were it not that reality – even Masonic reality – does not always work like that. We have heard from representatives of each of these lodges in our own Province how they reacted to the news of the Union, and we have heard also from lodges very far indeed from London how they too reacted. Sometimes local lodges were able to accommodate themselves to the changes, but sometimes, fuming at what seemed to be dictation from London, they set out in revolt. Indeed one such revolt was not finally ended until virtually the centenary of the original Union.

Many changes had to be accommodated at an organizational level. We have heard how jewels and aprons, certificates and warrants all had to be adapted to meet changed circumstances. There was certainly a widespread feeling that local rituals and customs should not be changed, and it is striking that despite the best endeavours of Lodges of Reconciliation, of Lodges of Emulation, or even of London emissaries striving to secure uniformity in the Provinces there still exist today a number of different workings, which London has eventually come to accept. In addition, there were still differences of opinion over the various other degrees. We have been shown differences over the extent of an association of the 'Pure' Craft degrees with other degrees and Orders. The Union of 1813 might have recognised Chapter in some way as part of the accepted structure, though there have been over the years a number of variations as to the nature of that association. However, we have also heard the story of the other degrees – and the attempt by the Duke of Sussex to minimize the links – even to the expulsion of a Provincial Grand Master for wearing the wrong robes and jewels at a Craft function. Even where individual lodges had sought to continue awarding them within the framework of their Craft charters this became frowned on and the practice was eventually abandoned – except within the Wigan Grand Lodge.

Yet, as has been shown too, there remained the issue of whether either of the Grand Lodges had secured a victory over the other. An examination of the origins of many of those holding Office in the new United Grand Lodge of England shows clearly that the majority of them had originally been Moderns, while an analysis of the General Committee – the origins of the Board of General Purposes – shows equally clearly that here too the Moderns dominated. Real issues were to remain or even be intensified, and the Masonic careers of men like Dr. Crucifix show the emergence of a feeling of resentment towards what was increasingly felt as the dictatorial behaviour of the Grand Master, the Duke of Sussex. I have myself shown elsewhere such feelings, directed against Sussex's successors, culminated not only in the emergence of new Orders in revolt against the activities of the so-called Dais but in a continuing and repeated tension between Masonry at the centre in London and Masonry as developing – and exploding – in the Provinces.

MISCELLANEA

Masonic Art is not a subject that has featured in these pages recently, although the early editions of *The Transactions* regularly had plates of items brought to meetings by W. Bro. John Thorp. In a similar manner there must have been many examples of Masonic Art in table plans for Installation Evenings and Ladies' Festivals that were produced by hand and are now lost, although some by W. Bro. James N. Pitts are preserved at the Masonic Hall in Loughborough. As far as we are aware this lodge has none of its own, since we seem never to have had a Festive Board until the White Table Festive Board after the Symposium in January. On this occasion the wife of the Junior Warden, Mrs Elizabeth Sharpe, offered to produce a table plan and it is pictured below. It has subsequently been framed by the Worshipful Master, W. Bro. Michael Robinson, and presented to Freemasons' Hall in Leicester. Details of the lodges of those whose names appear on the table plan are appended. There were some changes on the night which could not, regretfully, be made to the plan.

It is based on the Banner of the lodge and is in the form of a book. The significance of the various parts of the Banner were explained by W. Bro. Rev. J. R. Prophet when the banner was dedicated and are recorded in the 1980 edition of *The Transactions*.

'Gold reminds us that our Order is a fraternity and it expresses our gratitude for the many friendships it brings to us, that we are instantly friends among strangers. May the gold of our brotherly love one to another ever flourish and abound.

'The Lamp surmounting our Crest is to lighten our path into the hidden mysteries of Nature and Research.

'The Pen and Pencil over the open book reminds us, not only that our words and actions are recorded, but that they are a permanent record of our Historic Order, as seen in our annual Transactions.'¹

The rose is a representation of the 'cinque foil ermine-pierce is on our City Coat of Arms, and reminds us of the five noble orders of architecture.

'The sprig of Acacia is to remind us of that which was lost and with our industry and research we hope to find.'²

1 *Transactions of the Lodge of Research, No. 2429, 89, (1980) p.67.*

2 *ibid*

The first part of the report deals with the general situation of the country and the progress of the work during the year. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the plans for the future.

The work has been carried out in accordance with the programme of work approved by the Council of the League of Nations in 1920. The main objects of the work have been to collect and publish information on the various aspects of the League's work, to assist the members of the League in their work, and to promote the League's work in the various countries.

The work has been carried out in a most efficient and economical manner. The results achieved have been most satisfactory and have done much to promote the League's work in the various countries.

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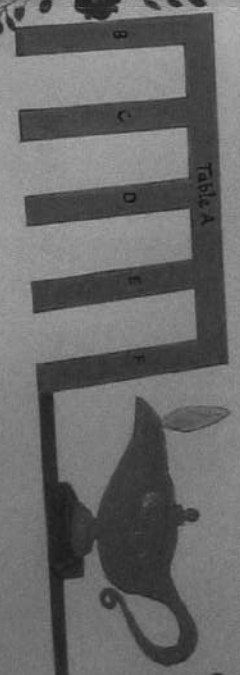


Lodge of Research 2429 January 27th 2014

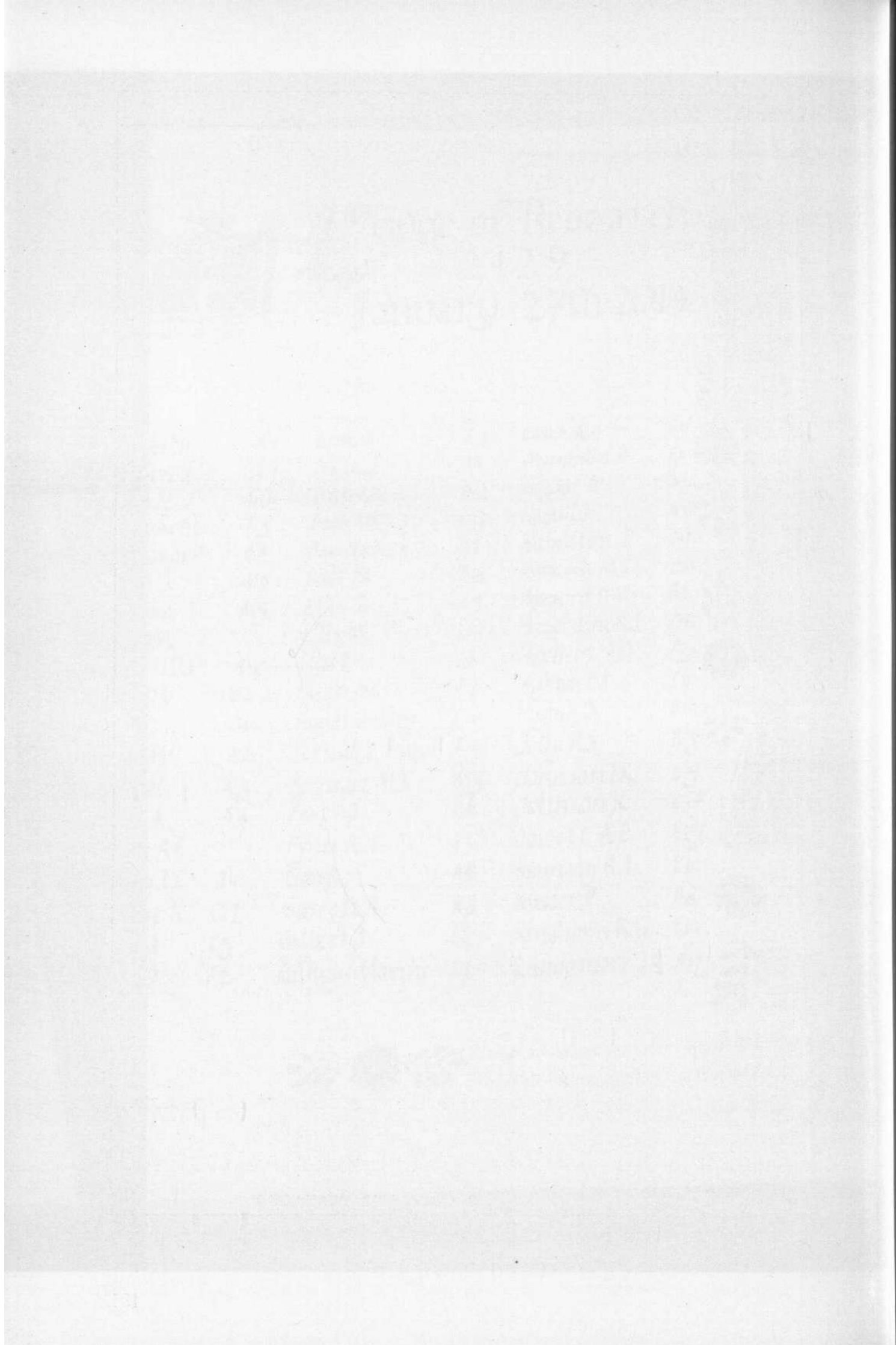
Albert TD	F4	Crack D	F17	Green A	F1
Archer J	A17	Daniel J	A1	Greenhall CD	F6
Alfy JL	C16	Davis AR	D12	Haggard DV	A9
Andrew DL	F5	Davis RW	C17	Hamill J	A20
Bachant P	B8	Davison J	A7	Hamilton L	C9
Balton J	A16	Dodd PA	B18	Hancock MJ	D14
Bersiner Y	A15	Ellis K	C7	Hayward DWa	B4
Blair DM		Ellis M	C10	Hazelthorne RJ	D11
Borton WJS	A18	Ellis P	C6	Herbert AD	F20
Bowles DN	B6	Faulks M	F2	Highton DJ	E7
Brock AC	D6	Faulks Phillipa	F10	Hughes D	B10
Brownell W	A2	Fernandez Isabel	F14	Jelly RJ	B3
Buckle JL	A5	Fernandez MA	B13	Johnson R	C5
Burwell DA	A6	Frost AD	D4	Johnson K	C14
Calderan RE	B9	Fynes RUC	F1	Jovett AE	F15
Channing JS		Garr R	A4	Kennedy R1	E6
Collingridge K	C12	Garrett R	A8	Kinder P	B8
Crawford J	E5	Gilbert J	E2	Kinghorn RJ	E19
Crocker CD	F7	Gillhuy Maxine	F9	Laidman JA	B12

Dinner following a symposium held at the
to celebrate the two hundredth anniversary of
Lodge of

McLennan A	F8	Rerrin TM	F13	Sudiffe J	D9
Merritt LL	D16	Relestar W	E16	Symonds GM	F16
Martin D	E8	Prescott A	A21	Talbot D	C5
Mason KA	A13	Ralston LC	D13	Taylor AR	B16
McKinnon D	B14	Rauson MJ	D15	Taylor PD	D15
Morgan RI	B7	Raymond P	F21	Tiplady K	C17
Mosley R	F19	Roberts PA	D5	Towers PR	C4
Webb ID	A14	Robinson M	A11	Townsend J	B5
Newman AN	D2	Robinson NM	D10	Varley J	B18
Newham D	F5	Shawman AE	C2	Wade J	A3
Nickerson NM	D10	Sharp DM	F11	Walker C	B3
Painter AJ	C18	Shields A	E20	Wallace PC	A4
Farkebowen MDM	E18	Simpson A	B1	West J	A11
Parikin H	A12	Simpson BJ	B11	White B	A16
Peaceck D	D8	Simpson NR	C3	White S	A17
Peace ADeR	B11	Smally JW	E4	Whitall R	E15
Reberdy J	F17	Smith DJ	F3	Whitter TL	C11
Reck DJ	F18	Smith RJ	D7	Williamson DK	A10
Reck Susan	E14	Stacey T	C8	Wood AJ	D18
Perival BO		Stokton AR	D9	Wylie RK	D7



Forwarded presented to the Lodge by W Bro MA Robinson PLEN WMM 2008-2014



Name	Lodge
Abbott T. D.	Granstone Lodge, No. 6406
Acaster J.	Quatuor Coronati Lodge, No. 2076
Alty J. L.	St John's Lodge, No. 279
Andrews D.	Lodge of Research, No. 2429 (Secretary)
Bachkangi P.	Castle of Leicester Lodge, No. 7767
Belton J.	Internet Lodge (E. Lancs.), No. 9659
Beresiner Y.	Quatuor Coronati Lodge, No. 2076
Blair D. M.	Apollo University Lodge, (Oxon.), No. 357
Booton W. J. S.	Lodge of Research, No. 2429 (PM)
Bowles D. N.	St John's Lodge, No. 279
Brook A.C.	Old Oakhamian Lodge, No. 8033
Brown I. W.	Newcastle Upon Tyne Lodge (Nthmb.), No. 24
Buckle J.	DPGM
Buswell D. A.	Lodge of Research, No. 2429 (PM) PPGM
Channing J. S.	Knights of Malta Lodge, No. 50
Collingridge K.	St. Peter's Lodge, No. 1330
Crawford J.	Knights of Malta Lodge, No. 50
Crocker D.	Lodge of Research, No. 2429 (Treasurer)
Crooks D.	Knights of Malta Lodge, No. 50
Crowfoot J. H. B.	St John's Lodge, No. 279
Daniel J.	Quatuor Coronati Lodge, No. 2076
Davis A. R.	Wyggeston Lodge, No. 3448
Davis R. W.	Loughborough Lodge of Installed Masters, No. 8312
Davison S.	Lodge of the Holy Well, No. 7827
Dodd P.	St Martin's Lodge, No. 3431
Ellis K.	St Andrew's Lodge (Cambs.), No. 4087
Ellis M.	St Andrew's Lodge (Cambs.), No. 4087
Ellis P.	Richard Sandbach Lodge of Research (Northants. and Hunts.), No. 9600
Faulks M.	Burlington Lodge (London), No. 96
Faulks Philippa	The Square Magazine

Fernadez I.	CIEM (Spain)
Fernadez M. B.	St John's Lodge, No. 279
Frost A. D.	Sparkenhoe Lodge, No. 8063
Fynes R.C. C.	Canada Lodge (London), No. 3527
Gan R.	Globe Lodge (London), No. 23
Garrett R.	AGDC
Gilbert J. W.	Knights of Malta Lodge, No. 50
Gilhuys Maxine	Visiting Researcher from Florence, Italy
Green A.	Wyggeston Lodge, No. 3448
Greenhill C. D.	Wiclif Lodge, No. 3078
Hagger D.	PGM
Hamill J.	A G Chan
Hamilton L. R.	Magnus Lodge (Notts.), No. 3441
Hancock M. J.	St Deny's Lodge, No. 8276
Hayward D. W. G.	Castle of Leicester Lodge, No. 7767
Hazeldine R. J.	Lodge of Science and Art, No. 8429
Herbert A. D.	Lodge of Research, No. 2429 (PM)
Highton D. J.	Beacon Lodge, No. 5208
Hughes D.J.	Lodge of Research, No. 2429 (SW)
Jelly R. S.	St John's Lodge, No. 279
Johnson I. R.	Lodge of Research, No. 2429 (IG)
Johnson K.	Wyggeston Lodge, No. 3448
Jowett A. E.	St James' Lodge, No. 8478
Kennedy R. I.	Lodge of the Round Table, No. 7762
Kinder P. C.	Lodge of Research, No. 2429 (ADC) APGM
Kingshorn R. G.	Knights of Malta Lodge, No. 50
Landamore J. A.	St John's Lodge, No. 279
MacLiman A.	CIEM (Spain)
Marriott I. L.	Knights of Malta Lodge, No. 50
Mason K. G.	Beacon Lodge, No. 5028
McKeown D.	Lodge of Research, No. 2429 (Acting Chaplain)
Morgan R. I.	St. Wilfrid's Lodge, No. 8350
Moseley R.	St John's Lodge, No. 279

Nesbitt I. D.	Humber Stone Lodge, No. 7744
Newman A.	Lodge of Research, No. 2429 (Charity Steward)
Newnham D.	Knighton Lodge, No. 4711
Nickerson N.M.	Knights of Malta Lodge, No. 50
Painter A. J.	Lodge of Welcome, No. 5664
Parkes Bowen M.D.M.	Lodge of Research, No. 2429 (Organist)
Parkin H.	Knights of Malta Lodge, No. 50
Peacock D.	Lodge of Research, No. 2429 (IPM)
Pearse A. DE R.	Holmes Lodge, No. 4656
Peberdy J.	Bradgate Lodge, No. 6596
Peck D.J.	Quatuor Coronati Lodge, No. 2076
Peck Susan	Wife of D. J. Peck
Percival B. O.	Thomas Burton Lodge, No. 7007
Perrin T. M.	Candidate for Wyggeston Lodge, No. 3448
Podesta W.	Wyvern Lodge, No. 6167
Prescott A.	Head of Digital Humanities, Kings College, London
Ralston I. C.	St Martin's Lodge, No. 3431
Rawson M. J.	St. Mary's Lodge, No. 7164
Raymond P.	St. Mary's Lodge, No. 7164
Roberts P. A.	Guthlaxton Lodge, No. 7717
Robinson Carolyn	Wife of Worshipful Master
Robinson M.	Lodge of Research, No. 2429 (WM)
Sharman A. E.	Lodge of Research, No. 2429 (Ass. Sec)
Sharpe D.	Lodge of Research, No. 2429 (JW) (Editor of Transactions)
Shields A.	Restoration Lodge (Durham), No. 111
Simpson A.	Lodge of Research, No. 2429 (DC)
Simpson B.	St John's Lodge, No. 279
Simpson N. R.	Thomas Burton Lodge, No. 7007
Smalley I. W.	Knights of Malta Lodge, No. 50
Smith P. J.	Philanthropic Lodge (Yorks. W.R.), No. 304
Smith R. C.	St John's Lodge, No. 279

Stockton A. R.	Halford Lodge, No. 3919
Sutcliffe J.	Lodge of Friendship, No. 7168
Symonds G. M.	Beacon Lodge, No. 5208
Talbot D.	Scout Lodge (Northants. and Hunts.), No. 9814
Taylor A. R.	Gateway Lodge (Oxon.), No. 8501
Taylor P. D.	Prince Rupert Lodge, No. 7841
Tiplady K.	Knighton Lodge, No. 4711
Towers P. F.	Knighton Lodge, No. 4711
Townsend J.	Lodge of Research, No. 2429 (Steward)
Varley J.	Lodge of Research, No. 2429 (Steward)
Wade J.	Quatuor Coronati Lodge, No. 2076
Walker C.	Wychwood Lodge (Oxon.), No. 2414
Wallace P. C.	Castle of Leicester Lodge, No. 7767
West J.	Lodge of Three Grand Principles (Cambs.), No. 441
White B.	St. Wilfrid's Lodge, No. 8350
White S.	Lodge of Unity and Friendship (E. Lancs.), No. 8178
Whinall R.	Domatic Lodge (London), No. 177
Whitter T. L.	Grey Friars Lodge, No. 6803
Williamson D.	AGM
Wood A. J.	Lodge of Welcome, No. 5664
Wylie R. K.	St John's Lodge, No. 279

W. Bro. WALTER WILFRED GLOVER, PPJGW.

**Address at his funeral at Gilroes Crematorium, 9th October, 2013,
by**

W. Bro. Canon Michael A. Wilson, PDepGChap.

English Freemasons are familiar with the Scriptural passage from the book Ecclesiastes. The words remind us all of our mortality, that we are creatures living and depending on the life-giving goodness of God our Creator. Jesus, being conversant with the book Ecclesiastes, takes up the theme of our earthly mortality by challenging his disciples at one point: "What is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" He champions life as the most valuable gift we can ever experience, and he does this knowing that he will soon forfeit his own life, painfully and sacrificially, by his death on the cross.

The people who irritate Jesus most are those who are out for themselves – those wanting to be receivers rather than givers, and those criticising and manipulating others strictly to their own sole advantage. Our Lord teaches: "Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." In Walter Wilfred Glover we have all experienced the quiet and constant love, friendship, help and support from a man who was a total giver. Maureen met Walter when she was 17 when Walter had been undertaking Army service in Egypt. He was due to be drafted out to the Far East, but peace came – thankfully for them. Their first date was to see the ballet at De Montfort Hall; the second date to see the wrestling at Cossington Street. We know Walter had breadth of taste and interest and this proves the point! They would go out every Wednesday and Friday evening. Full proof of his character was displayed when Walter determinedly walked from his home in Knighton to Maureen's home in Birstall carrying a gramophone. It is thought his future father-in-law was not overly impressed!

Maureen and Walter married when Maureen was 21. They married at Hall Green, Birmingham, to where her family had moved, and they celebrated 60 years of marriage and family life last March. Walter's main work was as Financial Director of Symphony Handbags in Leicester – a very successful firm. Due to a transfer of ownership, he retired at 62, but never chose to stagnate. With his mind constantly on the go and his readiness to serve others, he was always busy and always appreciated in all his friendships and associations. He was immensely proud of the Masonic Library at London Road in Leicester – perpetually on the lookout for books that might be of interest and add to the collection. He loved the study of history, always reading, and keeping his mathematically trained mind agile and accurate.

His contribution to Freemasonry has been immense – loyal and constant in all his undertakings – leading with quiet dignity and unfolding a wealth

of knowledge and experience with gentleness and humility – quiet, but no push-over. He was involved for 25 years with the Friends of Devonshire Court as Secretary, then Treasurer, then Chairman. For a decade or more he was Treasurer and Chairman of the Oadby Owls' Football Club due to David being such a keen footballer. In recent years Walter did not enjoy the best of health, with vascular surgery that was successful but meant that he could do nothing physical. His short, final illness was unexpected, and our hearts go out to Maureen, David and Gillian and their families in their grief and sense of loss. We all give thanks for Walter, gentle and strong, for, in his life of self-giving love, his reward is great in heaven. May Walter rest in peace and rise in glory.

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. 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.

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