CONTENTS

EDITORIAL

2017–18 has been another fascinating year for the lodge, with three meetings, all of which were completely different. November saw the Installation of W. Bro. Alfred Sharman and a paper on Freemasonry at Newstead Abbey, which led into the four paper Symposium for the Tercentenary in January. March was another change of emphasis with a paper/demonstration on the First Degree Emulation Lectures, which was interesting, and it is a shame they are not more widely used.[1]

This year's edition of the *Transactions* contains several papers from the past. *The History of St. John's Lodge, No. 80, Sunderland* was sent us by a Brother from Harwich, whilst a chance removal of a panel in the Masonic Hall at Loughborough revealed not only the motor for the fan, which was supposed to be there, but also four locked boxes, which when opened revealed a plethora of Masonic artefacts and papers. Cataloguing of these is still taking place and will form a paper for next year, but a view of 'What is Freemasonry?', written in 1911, is included in this volume. It was written by W. Bro. Frederick Fleeman, before he had become a Warden in the Howe and Charnwood Lodge, No. 1007. It is interesting to read views of Masonry from the past and makes us consider whether our views today are the same. In the boxes was also Fleeman's paper for the 75th anniversary of the founding of Howe and Charnwood Lodge, which was believed to be totally lost. This means there is now the complete set of histories of that lodge in existence for 55, 75, 100, 125 and 150 years. As a point of interest, they were all written by members of the lodge who were also members of the Lodge of Research, and the latest discovery has already been used in research. One has to ask if this is the most regularly researched lodge in existence.

Our latest project has been to have all our back numbers digitalised. Details of how these can be accessed will be sent to members of the lodge and the Correspondence Circle as soon as the information is available. This will help us encourage research, and I hope to be able to include papers submitted from Brethren who have accessed them (as well as those who have not) in future editions.

1 We have been advised by Provincial Grand Lodge that this lecture's content should not be published since the lecture deals with esoteric matters, which are always of the highest interest to listeners – but the nature of its contents means it should not be printed and it is therefore necessarily omitted from this publication. It is suggested that those wishing to study the Lectures obtain a copy of them from Lewis Masonic (www.lewismasonic.co.uk). Anyone wanting further details are invited to contact the speaker, W. Bro. John A Townsend, P.Prov.S.G.W. (Leicestershire and Rutland), P.P.G.Reg. (Surrey), through the Editor.

THE LODGE OF RESEARCH, NO.2429

Officers 2017 – 2018
ALFRED E. SHARMAN
Worshipful Master

BRO. IAN R. JOHNSON (P.M.)	Senior Warden
BRO. PETER C. KINDER (P.M.)	Junior Warden
BRO. A. DAVID HERBERT P.M.	Chaplain
BRO. HOSEY DAVOUDIAN (P.M.)	Treasurer and Steward
BRO. ANDREW R. GREEN (P.M.)	Secretary
BRO. DONALD A. PEACOCK P.M. (P.M.)	Director of Ceremonies
BRO. MICHAEL A. ROBINSON P.M.	Almoner
BRO. AUBREY N. NEWMAN P.M.	Charity Steward
BRO. C. DAVID CROCKER (P.M.)	Senior Deacon
BRO. DANIEL O. McKEOWN (P.M.)	Junior Deacon
BRO. JONATHAN D. VARLEY (P.M.)	Assist. Director of Ceremonies
BRO. DAVID J. HUGHES P.M.	Organist
BRO. JOHN A. TOWNSEND (P.M.)	Assistant Secretary
BRO. DEREK J. ANDREWS (P.M.)	Inner Guard
BRO. RICHARD GAN (P.M.)	Steward
BRO. PAUL. C. WALLACE (P.M.)	Tyler

Immediate Past Master
BRO. MICHAEL WILSON

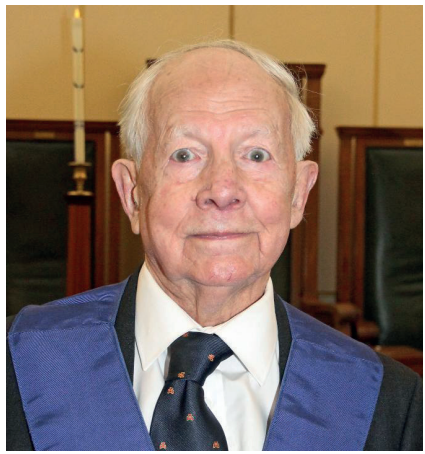
Treasurer's Address
[redacted]

Secretar 's Address
[redacted]

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. ALFRED E. SHARMAN, P.J.G.D.
BIOGRAPHY



W. Bro. Alfred E. Sharman was Initiated in the Lodge of Welcome, No. 5664, on 7th January, 1966, and was Master in 1979. He subsequently joined the Leicestershire and Rutland Lodge of Installed Masters in 1981 and became Master in 1990. He is a Founder Member of Ratae Meridan Lodge, No. 9673, which was consecrated in 1998 as the first 'daylight' lodge in Leicestershire and Rutland. He joined the Lodge of Research, No. 2429, in 2009, and has delivered papers on 'Art, Architecture and Freemasonry', and 'Masonic Regalia, Symbols and Jewels in Craft Masonry'. He was made an Honorary Member of Roundhill Lodge, No. 8639, in 2013. In Provincial Grand Lodge, he was appointed Provincial Junior Warden in 2000. He was appointed Past Junior Grand Deacon in 2002.

He was Exalted into Royal Arch Masonry in the Chapter of Welcome, No. 5664, in 1970 and Installed as its First Principal in 1984. He subsequently joined the Leicestershire and Rutland Chapter of Installed First Principals, No. 7896, in 1987. He is a Founder member of Reynard Chapter, No. 9285, which was consecrated in 1990, and was Installed as First Principal in 2002. He is also a Founder Member of the Uppingham in Rutland Chapter, No. 9119, in 1994. In Provincial Grand Chapter he was appointed Provincial Grand Scribe N in 1994. In Supreme Grand Chapter he was appointed Past Assistant Grand Director of Ceremonies in 1994.

He is also a member of John Wiclif Conclave, No. 304, and was Sovereign in 2014 and was appointed Past Grand Warden of Regalia the same year.

He was perfected in Hugh Latimer Chapter Rose Croix, No.558, and became Sovereign in 1997. He was elected to 30° in 1999.

In the United Religious, Military and Masonic Orders of the Temple, he is a member of Rothley Temple Preceptory and Priory, No.152, and Militia Templi Preceptory, No. 461. He was Preceptor of the former in 2001. He was appointed Provincial First Constable in 2013.

In 2001 he was presented with the Provincial Grand Master's Certificate of Merit, and received his fifty years certificate from the Provincial Grand Master in 2016.

He became an Associate member of the Royal Institute of British Architects in 1960 and a Fellow in 1970. In 1988 he was elected as a Fellow of the Royal Society for the Encouragement of Arts, Manufacturers and Commerce. He is a Member of the Institute of Historic Building Conservation. Locally, he is Past Chairman of the Leicestershire Local Joint Consultative Committee for the Building Industry and remains actively involved with the Good Workmanship Awards. He is Past Chairman and a Council Member of the Leicestershire and Rutland Society of Architects.

In 1998, he was awarded the Royal Yachting Association Yachtsman's Award by HRH the Princess Royal.

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.

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 £15.00 payable in advance in the month of July. (Overseas Annual Subscription is £23.00) Any member whose subscription is unpaid for the current year is not entitled to receive a copy of the Lodge *Transactions*.

The Lodge reserves to itself the full power to exclude any members from the Correspondence Circle whom it may deem unworthy of continued membership.

Note:- All Master Masons, whether members of lodges in this Province or elsewhere, or Masonic Associations in good standing with UGLE, are eligible for membership of the Correspondence Circle.

The five-hundred and twelfth regular meeting was held on Monday 27th November, 2017.

There were present: V. W. Canon M. Wilson, W.M., Bro. A. E. Sharman, S. W., and, W. Bro. D. M. Sharpe, J. W., 12 Officers, 10 full members, and 3 members of the Correspondence Circle and 3 visitors. A total attendance of 31.

W.Bros. Dr. P. R. Calderwood, L. A. Phelps, and Bro. F. Angioni were elected as members of the Correspondence Circle.

The Master Elect, W.Bro. Alfred E. Sharman, was presented by the Director of Ceremonies, Installed by V. W. Bro. Canon Michael Wilson and proclaimed in the three Degrees.

After the W.M. had appointed and invested his officers for the year W. Bro. A. D. Herbert then gave a paper entitled:

'Freemasonry at Newstead Abbey'.

At the conclusion of the talk the W.M. thanked W. Bro. Herbert and the gratitude of all was expressed.

The brethren afterwards met together for refreshments and conversation.

The five-hundred and thirteenth regular meeting was held on Monday 22nd January, 2018.

There were present: W.Bro. Alfred E. Sharman, W.M., W.Bro. Ian R. Johnson, S. W., and V. W. Bro. Peter C. Kinder, J.W., 14 officers, 12 full members, 16 members of the Correspondence Circle and 15 visitors. A total attendance of 60.

The lodge received short papers celebrating 'Three Hundred Years of Leicestershire Freemasonry': Early Lodges in the Province - W.Bro. Andrew R. Green; The Provincial Grand Masters - W.Bro. David J. Hughes, and W. Bro. Aubrey N. Newman; The Duke of Sussex and his Royal Brothers - W. Bro. A. David Herbert; Behind the Scenes - Provincial Hall Committee Meetings - W. Bro. Donald A. Peacock.

At the conclusion of the talks the W.M. thanked the Brethren for their interesting talks and then invited the Provincial Grand Master, R.W.Bro. David Hagger, to give a summary address after which the gratitude of all present was expressed.

The brethren afterwards met together for refreshments and conversation.

The five-hundred and fourteenth regular meeting was held on Monday 26th March, 2018.

There were present: W.Bro. Alfred E. Sharman, W.M., W.Bro. Ian R. Johnson, S.W., W.Bro. Jonathan D. Varley, J.W., and 12 officers, 9 full members, 10 members of the Correspondence Circle and 3 visitors. A total attendance of 37.

W.Bros. I. P. Wilkinson, J. Mallin and Bros. J. M. Griffin, R. Goriana, S. A. Harris and R. J. Reay were elected to membership of the Correspondence Circle.

The annual election resulted as follows:
W.Bro. Ian R. Johnson Master Elect
W.Bro. Hosey Davoudian Treasurer

The lodge then received a lecture from W. Bro. John Townsend entitled:
'Learning from the Emulation Lectures'.

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

The brethren afterwards met together for refreshments and conversation.

FREEMASONRY AT NEWSTEAD ABBEY
(INCLUDING THE DRAMATIC EVENTS LEADING TO THE FORMATION OF THE PROVINCIAL GRAND LODGE OF LEICESTERSHIRE)

W. Bro. David A. Herbert, P.P.J.G.W.

Newstead Abbey is situated off the A60 between Nottingham and Mansfield. Up until around the year 1700 it was at the heart of Sherwood Forest. However, during the eighteenth century much of the forest was enclosed and sold off, and many fine trees were lost. The Byrons acquired the Abbey in 1540 at the time of Henry VIII's Dissolution of the Monasteries, together with around 750 acres of surrounding land. The first known connection with Freemasonry came some two hundred years later in 1747 when William, 5th Lord Byron, was installed as Grand Master of English Freemasons at the early age of twenty-four.

Why he gained this appointment so early in life is not known, but by examining details of this period we can perhaps understand if we look into the records of his early life. He was born, appropriately enough for his fiery character, on 5th November, 1722. At the tender age of nine years Byron was sent away to Westminster School, but when he was thirteen his father died and he inherited the title. His mother then remarried, and she decided to take William away from school and, rather than let him go on to university as would have been the normal custom for the heir to an estate, she placed him in the Navy. Life at sea in the eighteenth century was hard and dangerous. He was commissioned as a lieutenant at the age of sixteen and he was fortunate to survive, especially on one occasion when the ship on which he was serving was lost in a storm.

Soon after reaching the age of twenty-one, when he became master of his own affairs, he retired from the Navy to take up his responsibilities as the 5th Lord Byron at Newstead Abbey. Within a few months, however, he was to see action again when he joined up with one of his neighbours, the Duke of Kingston. This was to repress the Jacobite rebellion of Charles Edward Stuart, better known as Bonnie Prince Charlie, in 1745, when he succeeded in marching as far south as Derby. Byron contributed around 200 guineas to the cause. With all these experiences to his credit, he followed the usual procedure of his day by deciding to spend much time in London, where he quickly entered fashionable society. This dashing young aristocrat quickly established his reputation in London Society.

Within a short time the eligible young man had negotiated a marriage to Elizabeth Shaw, only daughter and heiress of Charles Shaw of Besthorpe Hall, Norfolk. The marriage brought with it a welcome increase to his finances of something in the order of £70,000[1]. Before his twenty-fifth birthday therefore he had achieved as much acclaim as the average person

1 £14,508,063 in 2017

does in a lifetime. The future looked bright and secure with all before him, and that is probably how it was viewed by the Freemasons of the day. His installation as Grand Master took place on 30th April, 1747, just one month after his marriage.

Byron was soon to make a dramatic impact in his new role. Within a month of his Installation, on 16th May, he reserved the front three rows of seats at the Drury Lane Theatre for his fellow Freemasons. It was agreed that they would meet with the Grand Master at the Rose Tavern where they would dress for the visit to the theatre. The main reason for this booking was to honour the presence of Bro. John Coustos, who had recently arrived in London and who was hailed as a hero, having survived imprisonment and torture by the Inquisition in Lisbon. His sufferings had already been published in a book in 1746, which declared among other things that he had refused, when under torture, to reveal to the inquisitors the secrets of Freemasonry.

He then tells us that he was questioned many times about Freemasonry but would only explain to the inquisitors of its great benefits and the charitableness of the Order. He was finally ordered to reject his Protestant religion and to reject his Freemasonry and reveal its secrets. His reply was, 'Your Lordships are very gracious; but as I am firmly persuaded that it is not in the power of any being on earth to free me from my oath, I am firmly determined never to violate it.' He was returned to the dungeons, being damned as a heretic. His answer to that was that it was they who were damned. The tortures continued which he vividly describes in his book. News of his sufferings reached the British Government who made representations to the King of Portugal for his release. This was reluctantly granted in October 1744 with the order that he must leave Portugal immediately. He eventually docked at Portsmouth in December of that year.

Byron wanted to honour Bro. Coustos in this special way and had arranged for that evening's performance to include a song by him. Incidentally there is a copy of this valuable book in the library and museum at Freemasons' Hall, Leicester. Surely then Freemasonry could look forward to a bright future under the leadership of this energetic young lord, especially as he stated that he would do his utmost to promote the Craft! It was not to be however, as problems with his estates, his reckless behaviour, including slaying one of his neighbours in a duel and then being put on trial by his fellow peers, and his inability to raise sufficient funds to meet his many commitments appeared to thwart his ambitions.

The result was that he paid very little attention to his Masonic responsibilities until he nominated his successor some five years later in March 1752. One event during his period in office had widespread repercussions for Freemasonry. That, of course, was the breakaway movement of several lodges, who then formed what became known as the 'Antients' Grand Lodge, while those remaining were referred to as the 'Moderns'. This split is fully detailed in various books and records and is

beyond the scope of this paper, apart from the need to mention that some writers have sought to blame Byron for this rift. However, evidence for this has never been substantiated and the split, it is now known, was due to much deeper matters of policy. The Newstead Lodge at Nottingham, now designated No. 47, was warranted just after he left office.

Byron spent the rest of his life mainly at Newstead Abbey, getting further and further into debt, upsetting his neighbours and creditors, plundering his estates to provide himself with an income and, in the end, becoming estranged from his wife and family. He died in 1798 having earned for himself the titles of the 'Wicked' Lord and 'Devil Byron'.

The Newstead property then passed to William's ten-year-old great nephew, George Gordon Byron, who became the 6th Lord and was after 1812 hailed as one of the greatest romantic poets of his time. Byron did not become a Freemason. He did, however, have some indirect connections, in that in 1815 he married Anne Isabella Milbanke, only daughter of Sir Ralph Milbanke (later to take the surname of Noel), who was from 1798 until 1818 Provincial Grand Master of Durham. He was also a friend of, and relation by marriage to, the 2nd Lord Rancliffe, who was Provincial Grand Master of Leicestershire.

In 1816 the poet Byron left England for good and he sold the ancestral home of Newstead Abbey to Colonel Thomas Wildman, whom Byron remembered from their schoolboy days at Harrow. Byron wrote in December 1817, 'I recollect him as my old school fellow and a man of honour—and would rather as far as my personal feelings are concerned that he should be the purchaser than another.'

After leaving Harrow, Wildman had joined the army and served with the Duke of Wellington in the Peninsular War and then as aide-de-camp to Lord Uxbridge at the Battle of Waterloo in 1815. Wildman himself came through that battle unscathed, but Lord Uxbridge was shot in the leg and Wildman used his handkerchief to stem the loss of blood as a temporary measure. Wildman says in a letter to his mother, written at the bedside of Lord Uxbridge, that 'Lord Uxbridge showed remarkable courage when he was forced to have the leg amputated, and that he remained perfectly calm throughout, simply remarking that he thought that the instrument was not very sharp!' When resident at Newstead, Wildman's full-time career as an active soldier came to an end, but he did take command of the Sherwood Rangers on a part-time basis. Colonel Wildman, it is said, paid £94,500[2] for the Newstead Estates. He was able to raise this sum from inherited money. His ancestors had made enormous sums from estates in the West Indies.

In effect this brought Freemasonry back to Newstead Abbey. When the United Grand Lodge of England was formed in December 1813, the Duke of Sussex, sixth son of the ailing King George III, was elected as Grand Master, and Wildman held the appointment of equerry. When the

2 £7,428,988 in 2016

Provincial Grand Master of Nottinghamshire died in 1822, the Grand Master appointed Wildman as his successor. Wildman was Initiated into the 'Lodge of Friendship' while in the army and joined the 'Lodge of Antiquity', no doubt at the behest of the Duke of Sussex. There was only one active lodge in Nottinghamshire when Wildman took office—that is the one I referred to earlier, which later took the name 'Newstead Lodge' in honour of the P.G.M., which had been working from 1755. Soon after his appointment as P.G.M. two dormant lodges, Union Lodge and Warren Lodge were erased, but in 1829 Wildman warranted another lodge in honour of his friend, the Grand Master, The Royal Sussex Lodge, No. 402. Colonel Wildman himself was the first Worshipful Master of this Lodge, which is still active.

Wildman immediately set about the task of raising the profile of Freemasonry in Nottinghamshire, in sharp contrast to his colleague Lord Rancliffe in Leicestershire, who was largely inactive. The arrangement in Nottinghamshire suited the Duke of Sussex, who really enjoyed his frequent trips to Newstead Abbey to stay with Wildman in the relative peace of the Nottinghamshire countryside and away from the hectic life of the capital. The friendship between them was highlighted by the fact that the Duke was in the habit of referring to Wildman as 'Tom', even in those days when a strict code of formality existed, especially as regards the Royal Family. Also living at Newstead Abbey were Wildman's young wife, Louisa, and her unmarried sister, Caroline, but there were no children from the marriage. 'Tom' Wildman also had the honour to accompany the Grand Master at the wedding of Queen Victoria and many other Royal engagements.

In fact, on 23rd September, 1822, the Grand Master was so popular in this part of the country that he was awarded the 'Freedom of the Borough of Nottingham'. He arrived by carriage with Colonel Wildman at the Exchange Rooms for this ceremony. Then, on 3rd November, the Grand Master paid visits to Mr Homer's lace factory and to the works of Mr Hall of Basford to see the 'gassing of the lace'. It is reported as follows, 'that the effectual manner in which the rough fibres were removed excited the Duke's complete astonishment.' It then went on to say that 'His Royal Highness then honoured Mr Hall with a visit to his house and partook of a sumptuous repast and after complimenting him in warm terms for his ingenious and useful inventions, set out to return to Newstead.' The following day the Grand Master inspected the House of Correction, again attended by Colonel Wildman, Alderman Barber and other gentlemen. The Duke went over nearly every room and examined the arrangements very minutely.

Wildman was appointed as a Justice of the Peace for the county, and was also a Deputy Lieutenant and, for a time, High Sheriff. He was to become involved in two celebrated events in the 1830s, which I have dealt with in detail in my papers on both Sir Frederick Fowke[3] and Wildman's near

3 *Transactions of the Lodge of Research, 2000*

neighbour, Lord Rancliffe[4], but must be referred to again in this article on Newstead Abbey owing to their importance.

In 1831 there was serious rioting in Nottingham and the surrounding county areas, following the defeat of a Reform Bill in the House of Lords. The Grand Master, the Duke of Sussex, Lord Rancliffe and Colonel Wildman supported the Reform Party and so were not subject to the wrath of the crowd. However, one man was very anti-reform —The Duke of Newcastle, who was Lord Lieutenant and who was the owner of Nottingham Castle. It was also the time of Nottingham Goose Fair when the news broke in Nottingham, brought here it is said by Pickfords Van direct from London — and the Goose Fair brought many unruly characters into the town.

Monday 10th October, 1831, was also the date of a regular meeting of The Royal Sussex Lodge in Nottingham. Colonel Wildman is reported to have left Newstead Abbey to attend this meeting. The crowd in Nottingham was becoming more and more agitated and much rioting was taking place. One element of the crowd decided to attack the castle to exact their vengeance on the Duke of Newcastle. Entrance was gained through a breach in the walls and the mob then set the building on fire, which quickly took hold. A detachment of Hussars was mobilised, but a Justice of the Peace was needed to authorise their use. Apparently, the Castle was in Broxtowe district as opposed to the Borough and therefore a county J.P. was necessary. It became known to the authorities that Colonel Wildman was present in Nottingham at the Royal Sussex Lodge meeting that evening. He was at the Festive Board when a messenger arrived to inform him that a mob had set fire to the Castle, and, with another member, Mr Norton, who was also a J.P., they left the meeting to deal with the situation. It proved too late, however, to save the castle.

The Duke of Newcastle commented later that some of the blame for the destruction of the Castle lay with Wildman for not taking action sooner, and as a result for a number of years there was ill feeling between them. As a result, Wildman gave up his command of the Sherwood Rangers to which he had been appointed by Newcastle. However, their differences were largely political—the Duke being hard line conservative while Wildman was pro-reform—and, on Wildman's death in 1859, the Duke wrote a letter of condolence to Mrs Wildman praising her husband's outstanding contribution to the County.

Just as a point of interest in August 1832 a special jury was appointed at Leicester Assizes to deal with the burning of Nottingham Castle. It awarded the Duke of Newcastle compensation of £21,000[5] from Broxtowe District.

Also referred to in my papers on Lord Rancliffe and Sir Frederick Fowke is the event of two years later in 1833, which was to determine

4 *Transactions of the Lodge of Research, 2003* pp50-72, *1999* pp25-33, *2000* pp43-55, *2001*, pp48-63, *2002* pp40-53

5 £2,157,594 in 2016

events at Leicester to this day. This event was so important to the Province of Leicestershire (not yet including Rutland) that it is well worth stating it again, although more detail is given in the two aforementioned biographies. It was the creation of the Provincial Grand Lodge of Leicestershire!

The Province of Nottinghamshire in the 1820s was thriving under the leadership of R.W.Bro. Colonel Wildman of Newstead Abbey. Freemasonry in Leicestershire was not thriving, however. St John's Lodge was the only active lodge in Leicester with one other, The Knights of Malta Lodge, at Hinckley. There was no Provincial Grand Lodge and many brethren were very dissatisfied with the lack of interest shown by the Provincial Grand Master, the 2nd Lord Rancliffe. This sorry state of affairs was made known to the Grand Master on numerous occasions by such prominent Masons as Earl Howe, Earl Ferrers and Sir Frederick Fowke. The Duke of Sussex promised to take action. He had no wish to remove Rancliffe, who was well known for his procrastination, and therefore had to consider carefully what action he could take to improve matters at Leicester. He had no doubt spoken with the Grand Secretary and taken advice from other senior officers in London. Then a plan was decided on, which, with the connivance of Colonel Wildman, would force Rancliffe to take action. It was indeed a cunning plan!

It was the September of 1833 and the Grand Master was about to pay one of his regular visits to Colonel Wildman at Newstead Abbey. On this occasion, however, he would bring with him V.W.Bro. William H. White, Grand Secretary, and arrangements had been made for them to attend a meeting of the Provincial Grand Lodge of Nottinghamshire on 12th September. The meeting was to be held in the Exchange Hall in Nottingham. Lord Rancliffe, being a prominent resident of Nottinghamshire and a former Member of Parliament for Nottingham, was sent an invitation to attend.

The Grand Master and Grand Secretary met with Colonel Wildman at Newstead Abbey to arrange the agenda for the meeting. Now, with a visit of the Grand Master, it would require him to be accompanied by at least two Senior Grand Officers. One was Lord John Spencer Churchill and the other Sir Frederick Fowke from Leicestershire, both Past Senior Grand Wardens.

The party then proceeded to Nottingham and the Provincial Grand Lodge of Nottinghamshire was opened and the normal business dealt with. At the end of normal business, it was announced that R. W. Bro. the Lord Rancliffe was outside the door of the Lodge and sought admission. He was admitted, saluted with the honours due to his rank, and took his seat on the left of the Provincial Grand Master. Colonel Wildman then announced from the chair that the Most Worshipful Grand Master, having honoured him with a visit to Newstead Abbey, had graciously signified his pleasure to meet the brethren of the Province and that an address, which had been previously drafted, should be read and presented to the Grand Master.

It was then resolved that a deputation of nine brethren from the Province should meet the Grand Master in the adjoining Magistrates' Room. On his arrival, the Grand Master was announced and then escorted into the Lodge, accompanied by Lord John Spencer Churchill, Sir Frederick Fowke and the Grand Secretary. Colonel Wildman offered the Chair to the Grand Master, who accepted. The Duke of Sussex then announced that he would now hold an Especial Meeting of the United Grand Lodge of England. He nominated Colonel Wildman as Acting Deputy Grand Master and those brethren who had received Provincial honours in Nottinghamshire to act as Grand Officers. The Grand Lodge was then opened in Ample Form, with Colonel Wildman seated on the right of the Grand Master and Lord Rancliffe on his left.

The prepared address was then read to which the Grand Master responded, 'expressing great satisfaction….at the prosperous state in which he found the Fraternity in the Province'. If Lord Rancliffe had any conscience at all he must have had at least some sense of guilt. After the end of the formalities, the Grand Master closed this Especial Meeting of Grand Lodge in Ample Form and with solemn prayer. The Grand Master then said that it was his wish that the Provincial Grand Masters in attendance present their Provincial Officers to him. Lord Rancliffe was, according to reports, 'thrown into an endurous state of distress' as he had no Provincial Officers to present. We are then told that he evaded this embarrassing situation whilst in the adjoining Magistrates Room by appointing Sir Frederick Fowke as his Deputy Provincial Grand Master and Bro William Cooke, Secretary of St John's Lodge, as Provincial Grand Secretary, and they were then presented as such.

No doubt the Grand Secretary had all the necessary forms at the ready. What had seemed an intractable problem for a number of years had now been resolved in one afternoon. Leicestershire now had its Provincial Grand Lodge. Following a banquet that evening, the Grand Master thanked the Mayor of Nottingham for allowing the Province the use of the Exchange and adjoining Magistrates Rooms for that day. No doubt also the Grand Master, Grand Secretary and Colonel Wildman retired to Newstead Abbey following the Festive Board well satisfied with their day's work. Full details of this event and more details of the Grand Master's visit to Nottingham can be read in my papers on the Rancliffes and Sir Frederick Fowke, printed in previous *Transactions* of our Lodge.

Why did the Grand Master not take action against Rancliffe much earlier has been asked on many occasions? Perhaps I can supply an answer. Rancliffe's godparents were the Prince of Wales (who became King George IV in 1820) and the Duke of Cumberland, both former Grand Masters, and his wife was a niece of the Earl of Moira, the Acting Grand Master. It would have caused many problems and much embarrassment. The approach taken was by far the least troublesome.

One word of advice — do not go in search of the Exchange Rooms nor the adjoining Magistrates Room in Nottingham. They were destroyed by

a serious fire some three years later in November 1836. *The Nottingham Review* states:

> 'So fierce was the fire that engines were sent for from Mansfield, Loughborough, and Derby to assist the beleaguered Nottingham fire-fighters. The Leicestershire and Midland Counties fire engine arrived between one and two o'clock, having been brought from Loughborough by four post horses in one hour and ten minutes. This fire engine attracted great attention, being one of the best ever constructed, and is so powerful that it can throw up sixty gallons of water per minute to a height equal to the top of the Exchange.'

Colonel Wildman spent around £100,000 refurbishing Newstead Abbey. There are numerous Masonic emblems included in his improvements, particularly on the guttering and down pipes. In the stained glass in the Chapel is a portrayal of King Solomon's Temple. The small tower is known as 'the Sussex Tower' because the Grand Master had his rooms there. There is a magnificent portrait of the Duke of Sussex in the Salon painted by James Lonsdale, also a Freemason and member of the Prince of Wales' Lodge, which can be viewed by visitors.

Wildman's living expenses were considerable, particularly in connection with hosting the Duke of Sussex and other dignitaries. By the end of his life Wildman was running short of cash, but, following his death in 1859, his monument in Mansfield cemetery was erected and adorned with many Masonic themes. The Abbey then was purchased by Mr W.F. Webb, whose interests were in travel and big game hunting, especially in Africa. He was a friend of Dr. David Livingstone, who came to stay at the Abbey in 1865-6. Dr. Livingstone occupied a room in the Sussex Tower previously occupied by the Grand Master, and it was here that he wrote his book *Travels on the Zambesi*. The Webb family were to remain at Newstead until around 1930, when it was sold to Sir Julien Cahn, yet another Freemason. He then generously gifted parts of the Abbey to the City of Nottingham who remain the owners today.

EARLY LODGES IN THE PROVINCE

W. Bro. Dr. Andrew R. Green, P.A.G.St.B.

Much has already been written about the earliest recorded speculative Masonic lodges in Leicestershire, no less in the first *Transactions of the Lodge of Research, No.2429,* in 1892 by Founding Master W. Bro. John Thorp, in a paper entitled 'Extinct Leicestershire Lodges'.

This paper is a short summary of the formation and demise of these early lodges under the two Grand Lodges in England which importantly form the very foundation of the Province of Leicestershire and Rutland. Sadly, very little records of these earliest lodges survive, particularly as administration at this time was less than adequate.

Leicester

The first recorded Masonic activity in terms of a Freemasons' lodge in Leicestershire or Rutland was Lodge No.179 meeting at the Wheatsheaf, Gallowtree Gate, Leicester (currently where newsagent W H Smith is sited) under the Grand Lodge of England. It must be remembered that in the early days of organised Freemasonry, lodges were assigned numbers only but were generally referred to which public house they met. From Lane's Masonic Records, the warrant of the lodge was dated 7th December, 1739, but sadly the lodge was erased just 5 years later on 4th April, 1744, presumably never reaching a level of interest or sustainability.

A revival of Freemasonry in Leicester took place ten years later when the next record of a lodge meeting under the Grand Lodge of England was Lodge No. 250, meeting a few doors up from the Wheatsheaf at the Pelican, Gallowtree Gate, Leicester, which is the current site of Greggs Bakery. The Warrant of Constitution was dated 21st August, 1754, and the lodge met on the first and third Tuesday. The lodge was renumbered to Lodge No.187 in 1754 but was subsequently erased after just 15 years of existence in 1769, when letters sent by the Grand Secretary were returned stating there was no lodge meeting at the Pelican any longer.

With the formation of the rival Grand Lodge, the Antient Grand Lodge of England, in 1751, a lodge under this constitution, which was attached to the Leicestershire Militia, was Consecrated. It became the first Regiment of Militia to hold a travelling Warrant. The Militia was under the control of the Lord Lieutenant to assist in national emergencies including the threat of a French invasion during the Seven Years' War and also to suppress local uprisings. The Lodge No. 87 was warranted on 29th May, 1761, and listed fifteen members with two of these members, Bros. George Skelton and Edward Rowley, being later excluded for 'scandalous behaviour'. The only other entry on the register for this Lodge was on 10th September, 1764, listing two new members: Sampson Skidmore of Sycamore Lane, Leicester, and Austin Kestins. It is presumed that this lodge folded after a short existence, after the Militia was stood down after the Seven Years' War

in 1763. The Warrant of the lodge states, "We do hereby further empower our Trusty and well beloved Brethren William Garratt, John Nicholls Senr. Warden, and Mark Reid Junr. Warden (with proper Assistants) to form and hold a Lodge of Free and Accepted Masons In Leicester. Given under our hands and the Seal of the Grand Lodge London this 29th day of May in the year of our Lord One Thousand Seven Hundred Sixty and One and in the year of Masonry 5761." The Warrant bears the signature of the Grand Officers and Brother Laurence Dermott as Grand Secretary. This Warrant was transferred to the Good Intent Lodge after a petition to the Grand Master by Bro. Hugh Fox in 1803. This Lodge met at the Salutation Inn in Stamford, Northamptonshire. It was renumbered No.109 in 1814 but subsequently erased on 5th December, 1827.

At the same time, in 1761, another Lodge under the 'Antients' constitution was formed in Leicester on 26th September, 1761. Lodge No.91, or XCI as recorded in the Grand Lodge register, proved to be a more stable foundation for speculative Masonry in Leicester and existed for some 60 years. More importantly it was the forebear of both St John's Lodge, No. 450, (now No. 279) and Knights of Malta Lodge, No. 47, (now No. 50) which both continue to operate in the Province today.

The four members of Lodge No. 91 were listed as Robert Gray, William Licquorich, Robert Lee and Thomas Nicholls. It was, however, another three years after their Consecration that three additional members were added to the Grand Lodge Register on 10th September, 1764, including James Davie, Robert Tailbey, who was later expelled for not answering summons, and William Licquorich Junior who was born in St Martin's Leicester on 22nd December, 1735, making him 21 years old at his Initiation. Bro Licquorich's Grand Lodge Certificate is one of the earliest surviving Certificates from the Antients Grand Lodge and is preserved here at Leicester in the Provincial Library and Museum. The Grand Lodge Certificate is written on parchment in both Latin and English and bears the signature of the Grand Secretary of the Antients Grand Lodge, Laurence Dermott. It has the seal of the Grand Lodge of Antient Masons attached being a Square and Compasses surmounted by a dagger within a circle, tougher with the motto "Virtue and Silence, Grand Lodge, London." The cost of the Certificate was two shillings (10p)[1].

Lodge No. 91 was seemingly dormant for around eleven years between 1764 and 1775, based on the lack of Grand Lodge returns, when on 2nd November, 1775, an application to renew its warrant was granted. At this time it was recorded that previous founder Robert Grey, a framework knitter, was again Master, Sampson Skidmore, a former member of the Leicestershire Militia Lodge, No. 87, was Senior Warden, and Thomas Phipps, a farmer, was Junior Warden. In addition, ten additional names were returned for registration. It was recorded that the lodge met at the Crown and Thistle, 16 Loseby Lane, Leicester, currently the O'Neills

1 £19.58 in 2016

public house, of which lodge member Bro. Joseph Smith was the innkeeper. The renewal of the warrant cost six shillings[2] and was applied for by Bro. William Burley. In the same year, the lodge subsequently moved to the Leather Bottle, Church Gate, using it as a more permanent base for eighteen years.

Curiously, in December 1775 Bro. George Skelton, who had been previously excluded from Lodge No. 87 for 'scandalous behaviour', was admitted a member of Lodge No. 91.

In 1790, there was some unknown contention with Brethren and their Grand Lodge which resulted in the Master, Bro. Charles Horton, Wardens (Bro. Joseph Smith and Bro. Thomas Bull), Secretary and other members applying to the Moderns Grand Lodge for a Warrant. The Petition was granted and St John's Lodge, No. 562 (now No. 279), was established with these same four officers occupying the chairs in the new lodge together with Bro. Thomas Phipps as Treasurer. It was planned for the Lodge to meet at the Crown and Thistle but it never did and instead met at the Lion and Dolphin.

It is recorded that Bro. Horton also withheld the Warrant for Lodge No.91 and so started months of communication between the lodges and Grand Lodges. As a consequence Lodge No. 91 was in abeyance during this period as it could not meet without its Warrant. On 15th March, 1793, a letter was sent to Robert Leslie, Grand Secretary, from the Master of the lodge, Bro. Robert Gray, and Wardens, Bros John Hill and William Cartwright, asking that an Authority was required by the Moderns to return the Warrant. In the same letter, it announced that the lodge was to meet at the Recruiting Serjeant, St. Nicholas Square (where the Holiday Inn is now), on the third Monday every month. By 8th May, 1793, the Warrant had been returned and the Grand Secretary recommended to the lodge "to preserve the Warrant more carefully in the future".

In February 1796, Lodge Secretaries of both Lodge No. 91 (Bro. John Hill) and St John's Lodge (Bro. Joseph Smith) wrote to Robert Leslie, Grand Secretary of the Antients asking for advice on whether Bro. Thomas Phipps could be a member of an Antients lodge and also be a member of a Moderns lodge. It seems that three other members of No. 91 were also keen to join St John's Lodge. A reply was received from the Grand Secretary stating that there was no objection for a Brother to be a member of a Moderns Lodge. Despite this, the Brethren of Lodge No. 91 at their next meeting passed a resolution that no brother "who is a member of a Moderns lodge shall be allowed to hold any office whatever in the lodge". This resolution saw the resignation of several members of Lodge No. 91, who were all joining members of St John's Lodge.

It seems on the whole that these two episodes did not seriously disturb the harmony between the Antient and Modern lodges as their records indicate inter-visiting and jointly relieving distressed brethren.

2 £44.47

In January 1801, it was decided that the Lodge No. 91 should meet at the George Inn, Haymarket, although it appears that this was not a popular decision as Bro. Thomas Philips wrote to Grand Lodge enquiring whether there was a dormant warrant that could be taken over as some brothers were not happy that the lodge was meeting at a house where the landlord was not a Mason. By June 1801, the senior officers of the lodge wrote to Grand Lodge stating that they would withhold their signatures from a petition to request another Antients lodge in Leicester.

Bro. Henry Granger, who was Initiated on 6th September, 1777, in No. 538 (Ireland) and joined Lodge No. 91 in 1794, together with Henry Wright and John Raison, wrote to Grand Lodge requesting a warrant to form a lodge in Hinckley as, although they belonged to the Leicester lodge, they lived in Hinckley, 13 miles from Leicester. They were successful in securing an old Warrant and the Knights of Malta Lodge No.47 (now No.50) was consecrated in Hinckley during 1803.

It is apparent that Lodge No. 91 worked several degrees under the Craft warrant as the Leicester Museum holds four brass Seals for the degrees of Red Cross of Babylon, Ark Mariner, Knight Templar, and Royal Arch. They were presented to the museum by R. W. Bro. William Kelly, P.Prov.G.M. who obtained them in 1840 from the Tyler of the lodge.

By July 1805, the lodge was beginning to struggle as Bro. Robert Sanderson, Master of the Lodge, wrote to Grand Lodge stating the reasons why the lodge had been unable to pay its annual dues. Eventually, under the union of the Grand Lodges in 1813, the lodge was renumbered from 91 to 114 in 1814, but it appears that meetings were suspended at this time due to a lack of sustainability. Sadly having worked for nearly 60 years Lodge No. 91 was eventually erased in 1821.

Loughborough

It was not until 1834 that Freemasonry started to spread across Leicestershire when the Rancliffe Lodge, No.608,[3] met by Dispensation on the 9th December at the King's Head, High Street, in Loughborough (on the site where the Ramada Hotel is currently). Much has already been written by W. Bro. David Sharpe, especially in his paper presented to the Lodge of Research 'Early Freemasonry in Loughborough: the Rancliffe Lodge No. 608'[4]. There were seven petitioners in total and all but one were members of St John's Lodge No. 384 (now No. 279), the other being from Tyrian Lodge No. 315 (now No. 253) in Derby.

On 13th March, 1835, the Rancliffe Lodge was finally Consecrated by Lord Rancliffe, Prov.G.M. with Bro. James Elverson of Bushy House

3 The recent discoveries at Loughborough have unearthed an account of the Lodge and a transcript of the Minute Book of the Rancliffe Lodge by W. Bro. F. G. Fleeman. Copies may be purchased from the editor of the *Transactions of the Lodge of Research.*

4 *Transactions of the Lodge of Research 2003* pp25-31

installed as Master, Bros. Timothy Barney and Thomas Harrison as Senior and Junior Wardens. At this meeting, five candidates were also Initiated.

Despite ten Initiations in the first year, including five surgeons and a dentist, the Rancliffe Lodge did not work any ceremonies after February 1836, primarily through insufficient interest from members. Henceforth, the meetings of the lodge became very sporadic meeting just once a year and in December 1845 the lodge was unable to be opened to lack of attendance.

The last entry in the Lodge Minute Book was on 1st February, 1848, which recorded that the lodge was not opened as there was no business. The lodge was eventually erased on 1st June, 1853, with William Kelly suggesting that the lodge was too exclusive as some members wanted to restrict admission to professional men only and as he put it, 'a suicidal policy in a country town like Loughborough'. There was an attempt to revive the Lodge in 1856 but this was not successful.

In 1864 a more stable foundation for Freemasonry in Loughborough was laid with the consecration of the Howe and Charnwood Lodge, No. 1007, sponsored by the John of Gaunt Lodge, No. 523. It appears that only one previous initiate of the Rancliffe Lodge, Bro. William Grimes Palmer, joined this new lodge in 1869.

Ashby-de-la-Zouch

Just a couple of years after the Rancliffe Lodge was consecrated in Loughborough, Ashby-de-la-Zouch was the next county town to have sufficient interest in speculative Masonry to form a lodge. As a consequence, the Ivanhoe Lodge, No. 63, was consecrated on 30th May, 1836, and met at the Royal Hotel, Ashby-de-la-Zouch, on the first Monday of the month. The Founding Master was Bro. Edward Mammatt, like the majority of other Founders a member of Royal Sussex Lodge, No. 446, (now No. 353) which met in nearby Repton. Only one Founder was a Leicestershire Mason, Bro. Richard Warner from St John's Lodge, No. 348 (No. 279). During its first year there were eight Initiations and three Joining Members, all but one living in Ashby at the time. In 1837, there was just one Initiation and one Joining Member. In the Grand Lodge Register, there was then no activity for three years until 1840 which showed another solitary initiation.

The Lodge was closed in due form and adjourned on 7th October, 1841, and eventually erased in December 1851. As in the case of the Rancliffe Lodge the reasons for failure are not entirely clear although costs might have been a factor as each meeting was followed by a champagne banquet. It took another eighteen years before the Ferrers and Ivanhoe Lodge, No. 1081 (now No. 779), was consecrated in Ashby, with Founding Master of the Ivanhoe Lodge, Bro. Edward Mammmat, again taking the Chair. Bro. Richard Warner was the only other Founder of the Ivanhoe Lodge who also was a Founder of Ferrers and Ivanhoe Lodge.

It is worthy to note that during the early nineteenth century, French

prisoners of war on parole in England established two short-lived Masonic lodges in Leicestershire. Des Vrais Amis de l'Ordre and De la Justice et de l'Union were consecrated to meet in Ashby-de-la-Zouch under the French Grand Orient Constitution by permission of the Earl Moira of Donington Park, the Acting Grand Master of the Grand Lodge of England.

The founding Master of the Lodge of Research No. 2429, Bro. John Thorp, surmised in his 1892 paper that the lodges in the Province were all vigorous and he hoped that the day was far distant when another lodge would be added to the list of 'Extinct' lodges. I am certain, Brethren, that his hopes would have far exceeded his expectations, as not only both St John's and Knights of Malta Lodges still operate today along with the other eleven lodges working at that time, a further 65 lodges have been added to the roll call of lodges in the Province of Leicestershire and Rutland, and all still meet in 2018.

Sources

Newman, Aubrey N., *The History of St John's Lodge, No. 279, Leicester 1790-1990*:
Cannon, A. J. S., *The History of the John of Gaunt Lodge, No. 523, One Hundred Years 1846-1946*,
The Library and Museum of Freemasonry, London
Sheppard, Ray, *Association of Atholl Lodge*

Lodge of Research Transactions
Jackson, D. J. H., (150 Years of Freemasonry in Ashby de la Zouch): 2009-10
Thorp, J. T., (Memorials of Lodge, No.91, Leicester, 1761-1821): 1892-3
Bland, C., (Early Days of Freemasonry in Leicestershire and Rutland): 1934-5
Sharpe, D. M., (Early Freemasonry in Loughborough: the Rancliffe Lodge, No. 608): 2003

THE PROVINCIAL GRAND MASTERS

W. Bro. David J. Hughes, Provincial Grand Orator,
and W. Bro. Aubrey N. Newman, O.S.M., P.J.G.D.

Basic to the development of Freemasonry in England has been the creation of a Provincial structure. It would have been impossible for it to have coped with an organisation of its present size without a highly devolved structure, based upon teams of administrators at a local level and, above all, on the organisational abilities of a Provincial Grand Master.

Such a structure was not inherent in the original Grand Lodge, based as it was on London and Westminster, and, in effect, itself virtually only a Provincial Grand Lodge. However, when lodges outside London began to request recognition by this new body and, more specifically, when Freemasons in Cheshire and North Wales informed London that they had chosen Colonel Francis Columbine as Master and asked London to recognise him as Provincial Grand Master that the situation began to change. Nevertheless, by 1740 there were still only nine Provinces, largely in the North and coterminous with individual counties, and by the time of the Union of 1813 only some 42 had been created; more accurately, only some 42 Provincial Grand Masterships had been created, for in many cases individuals had been given the title of Provincial Grand Master without there being a single lodge in the Province of which they were the titular head. This was at a time when there was considerable expansion. In 1723 there were 52 recognised lodges of which nine were Provincial lodges, and in 1728 there were recognised 77 lodges. Out of the first 104 recognised lodges 26 were in the Provinces.

However, Grand Lodge, in fact, was slow to regularise the office. It was not until 1756 that the Book of Constitutions refers for the first time to Provincial Grand Masters, and it was in 1767 that the P.G.M. was given permission to appoint his own Provincial Grand Officers.

We can certainly point to a variety of persons appointed as Provincial Grand Masters in the first hundred years. There were those, like Columbine, who represented real forces within their Province and who emerged in effect from a local initiative; there were those, like Thomas Dunckerley, who at various stages held eight such appointments – many of them at the same time – and who were significant for their working to create enthusiasm and strong support for Masonry in the localities; and there were those like Captain the Honourable Robert Boyle Walsingham, who was Provincial Grand Master of Kent for four years before being transferred to that office for Rutland – where there was no lodge at the time and not to be one for another hundred years.

If it was not until the early nineteenth century that there can be seen any continuous system for the appointment of Provincial Grand Masters, certainly it was not much later that there was any notion that there should be a structure of Provincial Grand Lodges. In addition, there was no

certainty about their powers. In spite of the provisions in the 1815 Book of Constitutions for regular meetings of Provincial Grand Lodges, virtually every Province in the country has a story to tell of Provincial Grand Masters neglecting to summon such meetings, indeed of neglecting to appoint anyone to office in the Province. Perhaps the most striking example of that was in the twin Province of Berkshire and Buckinghamshire where no Provincial Grand Lodge meeting had been held for a generation. When eventually Grand Lodge directed that all Provincial Grand Masters had to make annual returns of Provincial Grand Lodge meetings, giving details of whether the Provincial Grand Master had been present, Berkshire and Buckinghamshire merely commented that it had been such a long time since such a meeting had been held that no-one could find the Minute Book.

A mark of the fact that changes were required can be seen in the way in which the Craft grew. In the nineteenth century there were 416 new lodges in London, 1234 in the provinces; but in the period from 1860 to 1880 over 1000 new lodges were founded

We here in Leicester were not immune from such carry-ons. In 1774 Sir Thomas Fowke was appointed P.G.M. of Leicestershire. He was concurrently P.G.M. of Wiltshire, but it made little odds, because he was appointed by the so-called Moderns and neither Province had a Moderns Lodge in its territories. He died in 1776 and it was not until 1789 that Thomas Boothby Perkins succeeded him. At least he had a Lodge under his jurisdiction, for in 1790 breakaway members from an Antients Lodge, No. 91, came together to form a Moderns Lodge, original number 562, St John's Lodge. He was also the Provincial Grand Master for Nottinghamshire, Derbyshire and Rutland. He is known to have attended St John's Lodge at least once, for shortly after its foundation he presented its officers with a set of silver jewels. Probably his most significant action as P.G.M. for Leicestershire was his appointment as his Deputy in Leicestershire of the Revd. William Peters. However, that is another story. Equally significant were the attempts by St John's Lodge to assume the position of Provincial Grand Lodge, seeking to have the lodge's leading members appointed to high Provincial office. Those attempts failed. Boothby Perkins, now Lord Rancliffe, died in 1800, and despite continuing demands by St John's Lodge to have a successor appointed, it was not until 1812 that Grand Lodge agreed to their suggestion of the second Lord Rancliffe as the next Provincial Grand Master. Their future relations were not happy. Members of the lodge complained continuously that not only did Rancliffe neglect his duties in the Province but that he failed to further the interests of his Province by appearing at meetings of Grand Lodge. Sir Thomas Fowke's son, Sir Frederick Gustavus Fowke, became active in local Masonic affairs and wrote in 1820, "I make no scruple in saying that His Lordship is incompetent to fill the duties of P.G.M. and never having seen his Lordship at any of the GL meetings during the time I have been a member of it I cannot conceive that he has attended to the duties of his office as he ought to have done." Rancliffe's response was that if Grand

Lodge wanted him to resign he would do so, but that he would not create a vacancy for the benefit "of a lately created Baronet near Leicester [who] was anxious to become P.G.M."

You will hear later on of how Rancliffe was in effect forced by the Duke of Sussex to appoint a set of Provincial Grand Lodge officers. Sir Gustavus Fowke was appointed his Deputy and succeeded him as Provincial Grand Master on his death in 1850, beginning a sequence which has only three times been broken since then, that of the Provincial Grand Master for Leicestershire having served previously as Deputy Provincial Grand Master. Sir Gustavus Fowke brought considerable changes in the Province. He had a serious and dedicated attitude towards the Craft and was an earnest and active Mason, not a mere figurehead. He had been initiated in 1813 in a London Lodge, and rose to prominence early on, becoming Senior Grand Warden of UGLE in 1821. He joined St John`s Lodge in 1817 and was a founder member of John of Gaunt Lodge, No. 523. During the time that he was D.P.G.M. to Lord Rancliffe in effect he ran the Province, finally becoming P.G.M. in 1851. He invested William Kelly as his D.P.G.M. but continued to be active in Provincial affairs. His health began to fail in 1855 and he died in 1856, but despite advancing years he continued to be devoted to the life of Freemasonry locally and fostered it with loving care and zeal. In him we can see the emergence of a distinguishing feature of the modern P.G.M.: he must be a leader, devoted to his Province, not a distant place man. In those days "leadership" was thought to be an attribute of the ruling classes, i.e. the titled and landed who dominated both Houses of Parliament. It should therefore appear to us as no surprise that Fowke`s successor should be a local magnate, Earl Howe. However, maybe rank and title did play a part, for though Howe was Initiated in Tyrian Lodge in Derby in 1815 he did not proceed to the Second Degree for six years, receiving that in St John`s Lodge in 1821. He was rapidly Raised and became W.M. of St John`s Lodge in 1822. Thereafter his rank ensured him Masonic preferment, and he became Senior Grand Warden in 1829, and P.G.M. for Warwickshire between 1843 and 1852, also holding office as D.G.M. between 1844 and 1846. Lord Howe was, however, in practice a conscientious and dedicated P.G.M., presiding over the laying of the foundation stone for the first Masonic Hall in Leicester in Halford Street in 1859, and consecrating four new lodges in the Province. It was widely expected in the Masonic press of the day that he would be succeeded as P.G.M. by the 9th Earl Ferrers, but that was prevented by the premature death of that nobleman. So Lord Howe soldiered on in increasingly poor health until he decided to retire after over forty years devoted service to the Craft. There was no obvious noble successor, and Howe, with the support of leading members of the Province, strongly recommended his deputy, William Kelly, for the post. He was not an obvious choice. There were at this time 38 other Craft Provincial Grand Masters then in office; seventeen were Peers: five were baronets: three were untitled Members of Parliament: two were Reverends: two were

army officers: and nine were untitled gentry. Kelly himself recognised the anomaly of his position. 'My social position was not high enough to fit me to be the Grand Master of the Province; the head of Masonry in the Province should be a man in a far higher social position as regards wealth and rank than myself.'

Kelly was certainly not landed gentry.[1] In later years he claimed descent from the Kellys of Ireland with a brief glimpse at an alleged cadet branch ennobled in France, but of this there is no evidence. His father was a partner in a hosiery manufacturing firm in Leicester, but although he himself seems to have played some early part in the firm, even being himself described on his Initiation as a 'hosier', he very soon took up a career connected with banking, and a list of those associated with him in 1846 suggests that by then he was involved in banking. In 1849 he was appointed Borough Accountant and Secretary to the Highway Committee of the Corporation, which posts he held until 1863. In 1862 he was appointed Actuary to the Leicester Savings Bank and in some local records he is described as a 'Banker'. He was also a noted local author and historian, producing a number of highly prized volumes of local history, and was elected a Fellow of the Royal Historical Society in 1868 and a Fellow of the Society of Antiquaries in 1879.

Kelly was certainly a dedicated Freemason. When in 1838 he was Initiated there were four lodges in this Province, one in the Borough and three in the County. When he died in 1894, fifty-six years later, there were fourteen lodges, seven of them in the Borough. The same sort of expansion can be seen in the other degrees and orders in the Province. His own Masonic career was equally marked. Within six months of his Initiation he was acting as Senior Deacon; and within two years he was Installed as Master of the Lodge. In parallel he had been Exalted and became First Principal of the Province. His progress in Provincial Grand Lodge was equally remarkable and swift, and on occasion he acted as an *ad hoc* Deputy Provincial Grand Master. He was officially appointed Deputy Provincial Grand Master in 1856 to Sir Gustavus Fowke and on his death Lord Howe renewed Kelly's appointment as Deputy.

When the question of the new appointment arose there were voices in the Masonic press which mentioned the 10th Earl Ferrers, but Ferrers was far too young at that point and had not even gone through the Chair of a lodge, and so, reluctantly the Grand Master, Lord Zetland, agreed to the appointment of William Kelly. The Grand Secretary wrote to Kelly: 'The Grand Master … is convinced that should it hereafter appear desirable for the benefit of the Province to appoint Earl Ferrers or any other nobleman to the office you are too good a mason to stand in the way some years hence.'

Kelly acquiesced in the implied conditions of his appointment and as

1 A fuller paper on William Kelly is to be found in W. Bro. A. N. Newman's paper 'William Kelly, Mason Extra-Ordinary', *Transactions of the Lodge of Research, 2011-12*, p16ff

soon as Ferrers could be regarded as suitably qualified Kelly made him Deputy Provincial Grand Master. However, in December 1872 Kelly notified Grand Lodge of his decision to retire 'on the grounds of ill-health'.

'My primary reason for retiring was not, however, the state of my health, but a part of your letter three years ago announcing to me that the MW the Grand Master had appointed me P.G.M. of the Province – you then gave me an intimation to the effect that "if it should be found hereafter that it would be for the benefit of the Province that Lord Ferrers, or some other brother of rank, should be appointed to the office, his lordship felt assured that I was too good a mason to stand in the way." '

Even then the procedure was not easy. He wanted to be recognised as Past Provincial Grand Master but had not served for the (recently changed) requisite period of time. He had really been upset at the circumstances of his appointment. He wrote, 'I never mentioned this to any of the brethren, but I must confess I felt a good deal hurt at such an insinuation, though you [the Grand Secretary] put it very kindly, as it implied that I was only holding the office on sufferance, and I at once declared . . . that I should only retain office for three years, to enable Lord Ferrers to gain such Masonic experience, but I did not of course contemplate that by so doing I should thus be excluding myself from holding the rank and privileges of a Past Provincial Grand Master.' He complained very strongly that 'after having done all the actual work of the Provincial Grand Mastership for nearly four times the five years required I should have to forfeit a rank on retiring . . . However, the past rank and privileges must go, and I don't suppose that after upwards of thirty years hard work for the benefit of the Craft in the Province and when the necessity for rest has come the brethren of the Craft will esteem me any the less on descending to the ranks as plain Bro. Kelly than if I had been privileged to retain the full blown dignity of a Past G.M.'

It was not merely a hurt to his pride that was involved. Becoming Provincial Grand Master had given Kelly a position in Grand Lodge and the only way that he could continue to hold Grand Lodge Rank was by being Past Provincial Grand Master. Eventually the Grand Master instructed the Grand Secretary that he should have the desired rank despite the regulations. In acknowledging receipt of this letter appointing him Past Provincial Grand Master, Kelly commented, 'You will I am sure be glad to learn that my health is in some measure re-established.' It certainly had improved sufficiently to allow him to retain his appointment as Grand Superintendent. He now also extended the range of other Degrees in the Province as well as keeping an eye on developments in the Craft. Even before he had been appointed Provincial Grand Master he had introduced the Mark Degree into the Province, and after his retirement from the leadership of the Craft he was responsible for the extension into Leicestershire of the Order of the Red Cross of Constantine, the Ancient and Accepted Order, and the Knights Templar.

He remained active almost to the end. When the Prince and Princess

of Wales came to Leicester in 1882 he presented the Prince with a volume recording all the Royal visits made to Leicester from pre-Roman times onwards, and light is thrown upon his private life by the dedication written within that volume:

'To the memory of a beloved sister and lifelong companion (at whose dying request it was prepared for publication) this work is dedicated'.

A local newspaper wrote of him towards the end of his life, 'During the whole of his long career he has been Masonry's chief and strongest pillar in Leicestershire and there is hardly a Masonic institution in that favoured Province in the establishment, revival, or improvement of which he has not taken a leading part.' He and his associates can be identified as amongst the leading members of Leicester borough society, leading lights in local industrial life, and leading lights in local Masonry.

So, we come to the last of the aristocratic P.G.M.s, Sewallis Edward Shirley, 10th Earl Ferrers, whose reputation has suffered in the past as being an "absentee landlord" of the old school. W. Bro. Hughes has argued elsewhere that this reputation is unfounded[2] and that for the first half at least of his time in office the 10th Earl was an assiduous, attentive and popular P.G.M. under whose supervision the Province grew by ten lodges and who presided over the move from Halford Street to London Road. However, by the 1890s control of the Province was passing ever more to "new men"; Samuel Steads Partridge, a solicitor, and latterly Edward Holmes, the Chief Constable of Leicestershire. Nevertheless, when the Earl died in 1912 there was no expectation that another aristocratic P.G.M. could not be found, and indeed there was one such in the person of the Duke of Rutland. It was his illness which prevented him from taking office which finally broke the mould of landed P.G.M.s locally and opened the way for a new type of local ruler to emerge.

The first of these was Edward Holmes. Holmes was a distinguished public servant who rode to hounds and played cricket, so U.G.L.E. may have accepted him as a "gentleman", though there seems to have been just a hint of "sour grapes" on the part of the Pro Grand Master, Lord Ampthill, at Holmes`s Installation when he stated that it was "advantageous to the Craft that its conspicuous positions should be filled by those who enjoy the external advantages of rank and fortune", then adding that there was "nothing snobbish about Freemasonry". Was he there thinking back to the heyday of aristocratic domination of the Craft when at the Installation of the Prince of Wales as M.W.G.M. in 1875 there were no less than twenty P.G.M.s with titles? Maybe that was the case, but there never has been a titled P.G.M. for this Province since Edward Holmes, while after him followed the succession, between 1928 and 2002, of R. W. Bros. Sir Frederick Oliver, Sir John Corah, Brigadier Bernard Morley, Gayton Taylor and Derek Buswell, all of whom had careers in what were for the major part of twentieth century Leicester`s principal economic activities: the

2 *Transactions of the Lodge of Research, No.2429, 2015-16,* pp 66-131

Boot and Shoe and Hosiery, Knitwear and Textile industries, in relation to which all bore considerable managerial and proprietorial responsibilities. Their background and abilities marked yet another development in the office of P.G.M. in our Province: the P.G.M. must not only be a leader, he must also be a capable manager who can respond to changing economic circumstances, which may be illustrated locally by the decision in the 1990s to create an independent catering arm for the Leicester Masonic Hall in the form of Devonshire Place to add a further income stream for our Provincial Headquarters, and which has since become an integral part of how the Province uses, manages, and maximises its most important physical asset.

These trends have continued under our immediate P.P.G.M., R.W. Bro. Michael Roalfe, and our current P.G.M., R.W. Bro. David Hagger, both of whom come from Leicester`s currently particularly important economic activities, professional services and information-based enterprises. The "very model of a modern P.G.M." must continue the leadership and managerial roles established by his predecessors in the nineteenth and twentieth centuries, but he must also be a team leader, a property manager, a charity fund raiser and disburser. Character models who come to mind include not only King Solomon, but also Job and Samson! Somewhat more western in tradition, he must be a Janus-like being looking inward to the lodges under his jurisdiction, but also outward as the public face of the Craft to the wider populace of our counties as Freemasonry sheds its old secretive image and plays a much more public role than it has for much of its recent history—which, in a sense, takes the role of the local Ruler somewhat back to those early days when public processions and theatrical events with Masons clothed in the badges of the Order were quite common. So could anything of the current role of a P.G.M. and his Province have been foreseen in 1717? The answer must be, of course, "no," but that then takes us back to the question, what did happen in 1717?

THE DUKE OF SUSSEX AND HIS ROYAL BROTHERS

W. Bro. A. D. Herbert, P.P.J.G.W.

In my paper 'Freemasonry at Newstead Abbey'[1] I dealt with matters leading up to the dramatic rebirth of the Provincial Grand Lodge of Leicestershire on 12th September, 1833 (that is before it included Rutland), and especially interesting was the involvement of the Grand Master, the Duke of Sussex. Who was this man who became the Grand Master around the time of the Union in 1813 and was still the Grand Master at the time of his death in 1843, some thirty years later? In this paper I will therefore take a look at him away from Leicester and Nottingham, and especially into the Prince of Wales's Lodge with his many elder brothers.

Born in 1773, he was the sixth of nine sons born to King George III and Queen Charlotte. They produced fifteen children in all and seven of these nine sons survived to manhood. In 1798 he was Initiated into Freemasonry, aged twenty-five, as His Royal Highness Prince Augustus Frederick in a Victorious Truth Lodge in Berlin, which was the capital of Prussia, and which perhaps portrays his Hanoverian ancestry. Just two years later, in 1800, he became a joining member of the Prince of Wales's Lodge, No. 412, in England (now No. 259).

This Lodge was 'Instituted' in 1787 and his eldest brother, George, Prince of Wales, was the first Worshipful Master and many of his other brothers were also members. In addition, George, Prince of Wales, was also the Grand Master from 1790 until 1813. The warrant of this lodge is dated 20th August, 1787, and was granted by H.R.H. the Duke of Cumberland, then M.W. Grand Master, who was uncle to the Duke of Sussex. He seems to have been the first of the Hanoverian dynasty to hold this important office and it seems certain that he was to influence his extended family in its greater participation in Masonic affairs. He was Grand Master of the 'Grand Lodge of England' or the 'Moderns', as they were known, from 1782 until 1790.

Just before the Union of 1813, the Grand Master of the 'Antients', the Duke of Atholl, announced his resignation from that office and immediately nominated another brother of the Duke of Sussex as his successor, namely H.R.H. the Duke of Kent.

George, Prince of Wales, retired as Grand Master of the 'Moderns' around the time of the Union in 1813 to be succeeded by his brother, the Duke of Sussex. However, the Prince continued as W.M. of the Prince of Wales's Lodge until he came to the throne as King George IV in 1820. In the Prince of Wales's Lodge his successor was another brother, H.R.H. Frederick, Duke of York.

This Duke of York had been Initiated into the Britannic Lodge, and was

1 This paper is printed on pp10-17.

for a time Commander-in-Chief of the British Army. It is claimed that the well-known Nursery Rhyme actually referred to him:

> 'The Grand Old Duke of York,
> He had ten thousand men,
> He marched them up to the top of the hill,
> Then marched them down again.'

The Prince of Wales's Lodge, it really goes without saying, was an ideal lodge for the Royal brothers and their associates, and indeed a proposition was passed at a meeting on 12th July, 1787, as follows:

'That no person be proposed by any Member of this Lodge to become a Member who has not an appointment in the service of H.R.H., except such proposition should come from the Chair'.

In 1787 the Initiation Fee was five guineas, with a further fee of three guineas on admission. The annual subscription was two guineas, and there was a visiting fee of ten guineas. All very substantial amounts for those days![2]

It would be very difficult, therefore, for anyone outside the Royal circle to become a member, under these circumstances. One person who was admitted as a joining member was Bro. Waller Rodwell Wright in 1801, who was to become the 'Working Master' of the Lodge on behalf of the Prince of Wales. This was just twelve months after the Duke of Sussex joined the Lodge and Bro. Wright continued to have a close working relationship with him right up to and including the Union of 1813.

Another person who was Initiated into this Lodge in the momentous year of 1813 was Frederick Gustavus Fowke, a very important figure in Leicestershire Freemasonry in the first half of the nineteenth century, who became Provincial Grand Master in 1851 and continued until his death in 1856. One could wonder how Fowke was proposed for this exclusive Lodge. The records of the Prince of Wales's Lodge certainly give us a clue as they describe Fowke as 'a great friend of the Prince Regent and the Royal Dukes'. They also say, 'His soubriquet of 'Fred Fun' given to him by the Prince Regent, best expresses the idea his associates formed of him.'

His father, Colonel Sir Thomas Fowke, the first Provincial Grand Master of Leicestershire, was an equerry to the Duke of Cumberland, the Grand Master from 1782-1790. When Sir Thomas died in 1786 young Frederick Fowke was just four years old, and of the five sons born to Sir Thomas he was the only one to survive to manhood. His mother remarried and Frederick was sent away to Louth Grammar School, Lincolnshire. From the time of his father's death and his mother's remarriage, the records indicate that his guardian was H.R.H. the Duke of York mentioned above.

At his Installation ceremony in 1851 at the Bell Hotel in Leicester, he said, 'A relation of mine, happening to be a member of the Prince of

2 A guinea (£1/1/-) in 1787 was worth £151.33 in 2016 - Ed

Wales's Lodge in London, I requested him to propose me as a candidate for initiation, and I was accordingly initiated into that Lodge in the year 1813.'

That relation was the Duke of York, not perhaps a blood relation but his legal guardian. Other facts confirm this, such as his appointment as a Gentleman of the Privy Chamber attached to the household of his Majesty, and his attendance at the famous Coronation ceremony of George IV at Westminster Abbey, when the Queen was refused entry because she did not have a ticket! The Prince of Wales's Lodge gave Fowke the great honour to write their tribute letter to the King on his retirement in 1820 as Master of the lodge.

The Installation meeting of the Prince of Wales's Lodge took place on Saturday 22nd March, 1823, at the Thatched House Tavern in St James's Street, London when the Grand Master, the Duke of Sussex, Installed his elder brother the Duke of York as Worshipful Master of the lodge, brings all of this together.

The report of the proceedings states, 'His Royal Highness next appointed and invested his Deputy Master, Wardens and Officers of the Lodge. Brother Sir Frederick Fowke P.S.G.W. ……. Deputy Master ….'(Fowke had been made a Baronet soon after his Initiation into the Lodge).

The report continues, 'The Warrant of Constitution, The Book of Constitutions, the Bible, Square and Compasses, the Bye-laws, and the Working Tools were then presented by different Brethren, with appropriate addresses accompanying each. On the R. W. Deputy Master, Sir Frederick Fowke, presenting the Warrant and Book of Constitutions, he thus addressed His Royal Highness, 'I have peculiar pleasure in presenting to your Royal Highness a document of equal interest to you, Sir, and to ourselves. It is the Warrant of Constitution of the Prince of Wales's Lodge, which was granted by your Royal Highness' uncle the Late Duke of Cumberland, as Grand Master, at the instance of his present Majesty then Prince of Wales. This instrument, Sir, is now rendered doubly valuable to us, from the proud accession we have this day acquired in the person of your Royal Highness as Master of the Lodge, who received your appointment as Senior Warden soon after the formation of the Lodge. May we then, Sir, long continue to act under sanction of this Warrant, which so closely connects the Lodge with your Royal Highness' family, and which while it elicits our affectionate attachment to its illustrious members, will ever be a gratifying memento of that duty and allegiance, which, as men and masons, we owe our Sovereign and immediate Patron.

"I have also to present to your Royal Highness, the Book of Constitutions, which contains the General Laws of Masonry, and the Orders and Regulations established by the United Grand Lodge of England for the guidance and orderly government of the Society. To these orders and regulations it is our duty as good and faithful Masons to submit, in the perfect confidence, that, as they have been framed with great deliberation and wisdom, so we may be satisfied that the interests of the fraternity

will be best consulted by a strict and willing adherence to the salutary provisions which they contain."

Sir Frederick then returned to his seat on the left of the Worshipful Master, the Duke of York. The Duke of Sussex was seated on his right. The Worshipful Master then presided at the following banquet at which 87 brethren were present, including upwards of forty Grand Officers, with the comment, 'Exhibiting such a display of Masonic talent, character, and respectability, as has seldom been witnessed.' Among those present were H. J. Da Costa, the Provincial Grand Master of Rutland, a separate Province at this time but with no active lodges, and Colonel Thomas Wildman, Provincial Grand Master of Nottinghamshire.

Sir Frederick Fowke occupied the office of Deputy Master for the years 1823 and 1824, two years being the normal length of time for this appointment. The Grand Master, the Duke of Sussex, then offered Fowke the Mastership of the Lodge of Antiquity, No. 2, which he declined, in part due to his wish to spend most of his time in future at his estate at Lowesby Hall, Leicestershire. In January 1827 the Duke of York died and the Duke of Sussex assumed the duties of Worshipful Master until yet another Royal Brother, H.R.H. the Duke of Clarence, who was Initiated into Lodge No. 86 at the 'Prince George Inn', Plymouth, was Installed on 18th January, 1828. He continued in office for the next two years until the death of his eldest brother, King George IV, on 26th June, 1830, whom he succeeded as King William IV. The Duke of Sussex was then invited to become Worshipful Master of the lodge in addition to his important role of Grand Master, and he continued to hold both offices until his death in 1843.

For a period of time in the 1830s the Grand Master lost his sight. However, on 17th June, 1836, the members of the lodge presented him with an address 'expressing their heartfelt congratulations on the happy results of an operation, whereby His Royal Highness had been restored to the blessing of sight.' This was probably a cataract.

The records of the Prince of Wales's Lodge on his death state, 'H.R.H. being the last of the Royal Family connected with the Craft, the Lodge, by H.R.H.'s lamented death, lost for a time the Royal Protection and Patronage.'

In the book entitled *Grand Lodge 1717-1967,* the Duke of Sussex receives a glowing tribute for his years as Grand Master. He is described as 'a man who employed the faculties which his God had given him in promoting the improvement of his fellow creatures'. It closes with the following words: 'H.R.H. the Duke of Sussex will ever be remembered as the architect and consolidator of the Union.'

BEHIND THE SCENES.

W. Bro. Donald A Peacock, P.A.G.D.C.

One of the most momentous decisions of the Province taken in the last 150 years was the agreement of the Brethren to move from their headquarters in Halford Street to a new building on London Road, Leicester. The original building had been erected in 1859 and was funded by St John's and John of Gaunt Lodge members, who between them contributed 50%, and by a mortgage for the other 50%. The premises consisted of a Masonic Hall and a licensed house, the Coventry Arms Inn, next door. Over the years more Craft Lodges had been formed and other Chapters, lodges etc. of other Orders had also joined in as tenants of the building. By 1907 there were 7 Craft Lodges and 9 Chapters and other side Degrees. No attempt had been made to enlarge the building although the membership had increased fourfold since 1859. By the last decade of the nineteenth century pressure was mounting to find alternative premises.

This paper looks at the recorded minutes of the Hall Committee from 1895 until 1915 to show how the various considerations were aired and reveals some of the problems that occurred during this important period.

As ever, costs drive the considerations of a Hall Committee and it was found in 1895 that the letting charges of the Halford Street Hall were totally inadequate to cover the costs for the gas, maintenance etc. The custodian also reported that he would be unable to carry on without some assistance and this implied more costs being added. At this time the Hall was let for non-Masonic functions and it was therefore decided that these would no longer be allowed and only Masonic meetings and Soirées would be permitted. For the first time a capitation fee per member was introduced. Further, the Hall would be closed at 12.00 midnight for all. Some debate was had on positioning of new portraits and it was agreed that an ominously named 'Hanging Committee' would be formed to decide on this.

The Coventry Arms was then let to Messrs. Brunt, Buckwell and Co. Ltd of Burton, brewers for a period of seven years at £65[1] per annum. So far so good, and the costs were evidently then matched by the new income.

After consideration it was agreed, in 1898, to purchase a safe in which to store Lodge Warrants, in which year electric lights were also installed.

By 1901 there were reported a number of problems regarding weatherproofing of the building and W.Bro. S. S. Partridge, D.P.G.M, reported that there was a probability of needing a new Hall. In 1903 the Organ sub-committee reported that a new organ was to be purchased at a probable cost of £175[2], and, in 1906, it was proposed that a new piano be purchased and all Brethren to be warned not to put drinks on the new instrument as damage had been caused to the strings of the current one.

1 £7843 in 2016
2 £19,526

At the Provincial Grand Lodge in 1906 it was agreed that a new Hall should be considered and the Hall Committee were charged with considering the best means of making such provision. The Committee were able to issue a report to the membership in February 1907 to say that they had considered that the best method was to purchase a new plot of land and then sell the existing Hall and the Coventry Arms Inn after a new Hall had been built. They had looked at a very large number of properties and had recommended the purchase of the residence of the late Miss Nedham on London Road. This had an area of 1676 square yards and would allow for convenient adaptation to a Masonic Hall. The current house would be used as robing rooms, library, committee rooms, small lodge room, hall keeper's residence and other necessary conveniences, whilst a principal lodge room and a large dining room capable of being divided into two rooms could be erected at the rear of the house. In addition, it was proposed that the kitchen department be placed near to the dining room, but separated therefrom to prevent odours of cooking from entering the building. The Committee estimated that £10,000[3] would cover the cost of the purchase of the property and the erection and fitting out of the new building. They also reported that they had taken out an option to buy the property at a very favourable price, which turned out to be £2,500[4]. The Committee asked for the cordial support of their suggestions. So far so good, but now down to the nitty-gritty!

The first thing to do was to find the trust document for the Halford Street properties and this was accordingly done.

The Lodges were then asked to give their approval of the scheme and results from a number of Lodges were received. Three requested a review of the capitation fees, and Commercial Lodge, No. 1391, disapproved of the scheme as presented.

Counsel's opinion was sought to see if the proceeds of the sale of Halford Street property could be applied to the new property. Further results from lodges came in with all these approving except the Lodge of Research. The Commercial and Research Lodges proposed to hold Emergency Meetings to reconsider.

At a further meeting W. Bro. Partridge stated that he had reviewed all the responses from lodges and other interested parties and could advise that all now approved the scheme and it was resolved to exercise the purchase option with a deposit of £250. It was also agreed to raise £3000 by donations and the Committee had received initial promises of £600.

By August 1907 donations of over £100 had been received and Trustees were appointed in the persons of R.W. Bro. Earl Ferrers, W. Bros. Edward

3 £1,103,936
4 £275,984

Holmes, Samuel Partridge, Sir Herbert Marshall, George Neighbour, Henry Howe, Edwyn Steeds, Charles Bennion and Frederick Oliver.[5]

It was agreed to have committees for assessing plans and other matters. By the end of 1907 donations stood at £1800, and by 1908 it was noted that the balance of the money to complete the sale of the London Road property had been made. The bank account was overdrawn to the extent of £651. In the interests of economy the services of the caretaker at Halford Street were dispensed with.

In 1908 Sir Herbert Marshall, Ernest Marshall and Herbert A Marshall presented seven bound books of songs, duets etc. to be used at the new Hall.

A competition for the design of the new Hall was launched and twelve sets of plans were received. The result of the competition was that H. H. Thompson was adjudged the winner and received a premium of £60, while W. M. Cowdell was second and R. W. Bedingfield third.

After inspecting the plans the Committee asked the winning architect to make some modifications. Sir Herbert Marshall proposed that a Masonic Bazaar be held to raise funds and a committee was formed to bring this about.

The first rumblings of discontent were made known in June 1908, when W.Bro. F. W. Billson[6] sent a letter to the Committee saying that he would not be attending meetings of the Hall Committee as he was out of sympathy with the scheme and he disclaimed liability for himself and the Lodge that he represented: namely the Lodge of Research. This obviously caused some consternation and the Committee agreed to send a letter to the Worshipful Master of the Lodge of Research, W. Bro. J.W. Frears, asking if this was indeed the Lodge's view or solely that of W. Bro. Billson. (It should be noted that W.Bro. Billson's address on the letter he sent was given as Halford Street and perhaps he had personal reasons for wanting the Hall to remain there!)

The Committee then received a letter from W. Bro. Frears to state that the Lodge of Research had passed a resolution approving the scheme in 1907 and since that time no further discussion had taken place. He was at a loss to understand what authority W.Bro. Billson had to disclaim the scheme.

Later in 1908 tenders were opened from twelve builders for the scheme. Before opening them, W. Bro. Thompson, the architect, estimated that the cost should be £8024, but in the event the lowest estimate was £8250 from A. L. W. Chambers and it was agreed that the builder should be asked for a schedule that could be checked. It was also agreed that the current premises at Halford Street should be put up for auction. At a subsequent meeting it was agreed that the plans for a second lodge room at London

5 W. Bros. Holmes, Partridge, Neighbour, Howe and Oliver were all members of the Lodge of Research

6 W. Bro. Billson was a Past Master and Treasurer of Lodge of Research.

Road were to be dropped and this would save £600, making the revised cost of the build £7650[7].

In order to guarantee a loan of £10,000 at Lloyds Bank, twenty Brethren agreed to stand as guarantee for £500 each.

Initially Lord Ampthill, the Pro Grand Master, had signified he would be unable to lay the foundation stone and it was agreed that Earl Ferrers be approached to do so. However, it was subsequently agreed that Lord Ampthill could undertake the work and this was agreed.

The premises at Halford Street were to be put to auction with a reserve of £4,800, but a sum of £4,500 could be accepted after the auction if necessary. In fact a bid of £4,600 was accepted. The old mortgage on these premises was to be paid off and a new one for £3,500 was to be taken out at 3.75% to cover the expenditure on the new Hall.

In accord with the spirit of the new age and with the development of new technology, it was agreed that the organ be converted to electric power rather than hydraulic. It was also agreed to install a telephone apparatus at the Hall!

The date of the foundation stone laying was agreed as 25th April, 1910, and it was recorded that the Provincial Stewards had done an excellent job in organising the banquet.

Estimates were received to construct a deep well to remove water from the foundations and this proved more difficult than first imagined, with £160 being spent to reach an open strata to ensure the water would drain away. The purchaser of the old premises at Halford Street, Mr Chambers, presented the old foundation stones and relics that had been placed within the building to the Hall Committee. (These can now be viewed on the staircase leading to the Oliver Lodge Room.)

The fees for each lodge and the capitation fee for each member were then agreed, and in June 1911 the Lodge of Research sent a letter from W. Bro. Grace[8] asking for special terms, and in this it was explained they had only five meetings a year and only had light refreshments at the Installation meeting and no refreshments at other meetings. Furthermore, they have no initiates coming through and a membership of only twenty. There was a Correspondence Circle but the annual subscription to this only covered the cost of the *Transactions* that were sent to each member. The lodge hoped for terms which would enable the members to decide on the move with unanimity. The lodge was then offered a tenancy at twelve guineas a year, which was, in fact, two guineas more than the terms at the old Hall. This answer presumably being unsatisfactory, the lodge then moved to Syston for a few years before returning to the London Road premises by 1914. (Presumably this was to re-organise the annual fees for the members and the Correspondence Circle members.)

Attention then turned to the Library and Museum and W Bro Thorp was

7 £844,511

8 The Lodge Secretary

asked to prepare an inventory of curios and to present a statement as to the general position of the Library and Museum Committee.

In 1912 the heating failed at a Ladies Evening on 29th January and on several other occasions and it was said that the Hall was practically uninhabitable. More heating was to be installed and also a thermostat to control the temperature.

It was also agreed that extra kitchen help be recruited when members dining exceeded 30 and a sum of two shillings per evening be allowed for this, which the lodge would be responsible for. Help was also to be employed in the day following Ladies Evenings and Banquets, and a boy employed to attend the telephone and to answer the door. A uniform was to be purchased for the boy to wear. The Custodian and his wife were responsible for providing meals and catering to each lodge and evidently were feeling the pressure. With this help they agreed to carry on.

Discussions arose about the display of the contents of two boxes of curios in a new case. The representative of the Library and Museum Committee observed that his Committee considered that the items were the property of the Library and Museum Committee! Demarcation disputes were not new.

In 1914 renewed problems arose when it was reported that the Tyler/Custodian was in such a helpless condition at the meeting of the Provincial Grand Chapter that he could not be invested as Janitor. After reviewing the facts and determining that this had occurred on several other occasions the Committee agreed that, if he were to be retained, the Custodian must be asked to sign the pledge. His resignation was received soon afterwards. Another Caretaker/Custodian was soon appointed at a salary of £70[9] per annum. The page boy had left and it was determined that a replacement be sought and a major consideration was that he should be of the same build so that the uniform could be re-used by the new appointee.

Regrettably the Assistant Tyler also left employment as it seems he suffered from the same problems as the former Tyler/Custodian. New arrangements were then made for a well-respected Mason to act as an advisory Steward and he appeared to bring everything into order. It was decided to employ a chef and kitchen staff and strict rules were laid down for meals to be ordered well before each meeting and thereby a great deal of aggravation was done away with. None of the prices quoted for meals would include liquid refreshment of any kind.

In 1915 the supplier of ales for various lodges made a claim for goods supplied to the order of the previous Tyler. He was told that the Committee could accept no liability in this matter.

Double ceremonies were obviously conducted as a double sheet was ordered for the Third Degree when two candidates were raised together.

It was also recommended that Freemasons' Hall should supply masonic

9 £7,412

clothing and rituals and commission should be paid to the Hall Committee and the Tyler.

By 1915 the Bank loan was paid off and the guarantors were released from their obligation.

Thus this challenging period came to an end, and we can judge that the Freemasons did pull together and effect a very satisfactory transition from the old Hall in Halford Street to the new one in London Road. There were unforeseen problems to overcome including catering, heating and staffing, but eventually all of these were overcome and Freemasonry in Leicester continued to grow satisfactorily.

ADDRESS TO THE LODGE OF RESEARCH, 22ND JANUARY, 2018
R.W.Bro. David V. Hagger, P.G.M.

Worshipful Master, Brother Wardens and Brethren.

Last year was a momentous year for Freemasonry, not only in this country but across the world with the celebration of the Tercentenary of the founding of the First Grand Lodge. A significant event in our history, and clearly a celebration enjoyed by us all, culminating in that magnificent meeting of Grand Lodge at the Royal Albert Hall in October.

I am therefore pleased, Worshipful Master, to be present to hear the papers celebrating 300 years of Freemasonry in this Province and to congratulate the Brethren who delivered them this evening; a splendid example of dedicated research, which places this Province, particularly this Lodge, at the forefront of this research. We can be extremely proud of their efforts. In reading these papers I paused to reflect on how little our fundamental values in Freemasonry have changed despite substantial changes in the society in which we live. How our presence in that society, in our communities, has strengthened and is being recognised in recent times.

W. Bro. Aubrey Newman, in his talk this evening and in his talk on 300 years of Leicestershire Freemasonry and Freemasons delivered at the Newarke House Museum last Sunday, reflected that Freemasonry has always been representative of Society in general, and how, in days gone by, Freemasons dedicated public buildings and laid foundation stones for numerous buildings in Leicester including churches, the Leicester Royal Infirmary and attended the laying of the foundation stone for the Municipal Building in Town Hall Square, Leicester. Since 1875 35 Freemasons have served as Mayor, and later as Lord Mayor, of the City of Leicester. He has also shown how the office of Provincial Grand Master has developed over the years from being a member of the Aristocracy, a dignitary who scarcely attended, to a leader devoted to his Province, not someone distant, a leader not from the Aristocracy but often a professional man or someone engaged in local industry.

This leads me onto the Lecture entitled “Provincial Grand Masters” by David Hughes and Aubrey Newman, showing how this Appointment has developed from a process quite haphazard to developing a structure of Provincial Grand Lodges; how Freemasonry has developed both nationally and locally over the centuries; and the advent of William Kelly, a major driving force in that development. The modern Provincial Grand Master must continue the Leadership and Managerial rules established by his predecessors in the nineteenth and twentieth centuries.

We heard from W.Bro. Don Peacock a lecture entitled “Behind the Scenes”. If anything can cause division in the Masonic Circles it is the advent of change, particularly the thought of moving or indeed improving Masonic Halls. This has continued to this day. Fortunately, despite

opposition in the past, we have in this Province some of the finest Masonic Halls in the Country, not just Masonic Centres but Community Centres. If we are to attract new members, then such improvements must continue.

Upon hearing W. Bro. Andrew Green's talk, it is interesting to reflect on the struggles of Freemasonry in this Province and the success and failures of Lodges from time to time. As Brother Andy points out, perhaps our success is that since 1892 when eleven Lodges subsisted, another 65 have been added and all are still meeting in 2018.

In conclusion, may I congratulate all involved in arranging this evening? Clearly a lot of hard work and research has been involved and we are the beneficiaries of it.

I ask everyone to show their satisfaction by collectively applauding them.

WHAT IS FREEMASONRY?

W. Bro. Frederick G. Fleeman, P.P.G.J.W.

This paper was originally delivered to Howe and Charnwood Lodge of Instruction, No. 1007, on 21st February, 1911.

I must disclaim any such presumption as endeavouring to teach anything, and state that my sole motive is to submit some reflections which I hope will be of general interest.

This is one of the questions put to every E.A. prior to his being passed to the Second Degree, and it would be impossible to find an answer more concise or adequate then his when he replies that it is a 'peculiar system of morality, veiled in allegory and illustrated with symbols'. Modern Speculative Freemasonry has absorbed much of the best and most beautiful of the rites and ceremonies which existed in earlier operative masonry and secret associations of the Middle Ages. Most of its allegorical allusions find their origin in ancient eastern customs and practices, and the student who endeavours to trace its development cannot help but be profoundly interested and astounded. The careful observer cannot fail to be struck by the significant fact that underlying every detail and incident which occurs in Craft working there is a peculiar motive and relationship to some other portion of the ceremonies, as for instance, when a candidate has been Initiated he is placed in the NE part of the lodge to show that being newly admitted he figuratively represents the foundation stone of the new building. This custom finds its sequel in the F.C.'s degree when he is placed in the S.E. corner 'to mark the progress he has made in the science'. After entering upon the S.O. of a M.M., his attention is called to a retrospect of those Degrees in Freemasonry through which he has already passed, that he may be better enabled to distinguish and appreciate the connection of our whole system and the relative dependency of its several parts. This latter point is one worthy of reflection for it is only by reflection and analysis that one realises how dependent the several parts of the various Degrees are on each other, and how marvellously they dovetail and complete the whole structure. The perambulations round the lodge before the Obligation, the steps, the signs, tokens and pass word, the working tools and instructions in the various charges, are all dependent parts of one system.

The initiate is admitted in the darkness of ignorance, and at the proper moment is 'enlightened' to the three Great Lights and the three Lesser Lights. He is given to understand that his state of helpless indigence is symbolical and is meant to remind him of the wants of others and to inculcate the useful lessons of natural equality and mutual dependence. The Charge after initiation conveys to the candidate some of the best advice any man can give to a fellow creature and is of a similar character (as been clearly established) to charges given to Masons for 600 years, themselves in turn founded on still earlier charges. In the Second Degree

he is admitted on the S. and still further advanced in Masonic teaching. It is not, however, until he obtains the sublime degree of a M.M. that the object of his former teaching becomes apparent. The S. and C. on the V.S.L. occupy three different positions before as a M.M. they indicate the circle of his Masonic duties complete. In the three stages he takes, three, five or seven steps in approaching the E, and is instructed as to their symbolic reference as he progresses. As an E.A. he perambulates the lodge once before the Oath, in the Second Degree twice, and in the Third three times being interrogated or examined by the Wardens once, twice and thrice respectively. I have said enough on the relatively dependency of the several parts of Craft Masonry to illustrate my point, and it will remind the brethren of familiar symbols which may only be referred to orally.

I shall therefore proceed to deal with those emblems and symbols which are observable on entering the lodge room and to endeavour to explain their origin and significance.

The entire system of Freemasonry is imbued with symbolism, and a knowledge of the symbols is indispensably necessary to every Craftsman. Freemasonry itself is symbolic of the lowest possible perfection of mankind, and to this its great aim is to contribute; it is with a view to this object that all its teachings are found. A symbol has been defined as a perpetual visible sign, with which spiritual feeling, emotion or idea is connected. Symbols may be regarded as poetic images presented to the eye instead of being addressed to the ear. The more natural and appropriate that a symbol is, the more sure it is to be readily understood and the more likely also to become common, and thus many symbols have been used and understood by the inhabitants of countries, diverse in habits, and alien in race, and have been handed down one generation to another, from periods of unknown but remote antiquity – a kind of common language, the suppression of thought, understood alike by those could entertain no communication in ordinary speech. In the early ages of the world's history, symbols were more extensively employed than they are now, although their use at the present day is far more general than those who have not directed their attention to the subject are apt to imagine.

The hieroglyphics of the ancient Egyptians were all symbols, and only by slow degrees were transmitted into letters. From them, doubtless, the letters of our alphabet are derived, and those of most other alphabets. The letters of the Chinese alphabet are all symbols or combinations of symbols, so abbreviated and modified, however, that they have almost lost their original pictorial character. The picture writings of Mexico present to us a most interesting example of the transition from the commemoration of events by mere pictorial representations to the employment of symbols for the expression of thought. The use of symbols formed the great past of the learning of the ancient Egyptian priests, by means of which they were enabled to hold their high position, and in a great measure to direct the thoughts and conduct of the people, as in more recent times in Europe (during the Middle Ages) the clergy being alone instructed in

the knowledge of letters possessed great power – besides all that their office gave them – over the affairs of nations, not only in Egypt, but in every country in which there was any approach to civilisation. This knowledge was generally confined, or almost wholly, to the priests, and was connected more or less closely with the religion which prevailed. A remarkable affinity can be traced in the symbolism, rites and ceremonies which accompanied the Ancient Mysteries of Egypt, Greece, Elensis, Tyre and Cyprus, Persia, India, Mexico, Scandinavia and Britain. Dr. Oliver[1] claims that they were all originally the same system, founded on 'primitive Masonry', but being a very imperfect resemblance to the divine pattern. They all, however, preserved a disguised tradition of the creation and fall of man, and the universal deluge. They used as most significant emblems the Theological Ladder, the triple support of the universal lodge, called by Masons, 'Wisdom, Strength and Beauty'; the point within the circle, and many other legitimate emblems of Masonry. They used the same form of government, the same system of secrecy, allegory, and symbolic instruction, all tending to the same point – the practice of moral virtue. None were admitted without previous probation and initiation. The candidates were bound by solemn oaths, united by invisible ties, taught by symbols, distinguished by signs and tokens, and, impelled by conscientious adherence to the rules of the order, they professed to practise the most rigid morality, justice towards men and piety to the gods.

The whole mystical system of Pythagoras was expressed by signs and symbols, which the initiated understood and the rest of the world, though in the midst of light, remained for ever enveloped in the impenetrable shades of darkness. His secrets were forbidden to be committed to writing and were delivered orally from one to another as ineffable mysteries. The Pythagoreans, so famous for their silence, conversed with each other chiefly by signs, a practice which was adopted, not only as a universal language, but to conceal from the vulgar their peculiar doctrines and modes of thinking. Symbolic instruction, which was found so useful in impressing on the mind the most dilated and comprehensive truths that it had been adopted into all the mysteries, was in high esteem with Pythagoras, for he said in treating all things divine and human, the vastness of such a complicated subject demanded short symbols to help and assist the memory. This system was attended with other very important advantages. The method of communicating ideas by signs and symbols had in all ages given its possessors an advantage over the rest of the world; for, 'as generals use watchwords to distinguish their soldiers from others', so it is very advantageous to communicate to friends and brothers some peculiar signs and symbols as distinctive marks of a society. These amongst the Pythagoreans were a chain of indissoluble love.

Whilst purposely omitting any further extended reference to the ancient mysteries I may be pardoned for mentioning in passing the Druids, in

1 W.Bro. the Rev George Oliver, PDPGM (Lincolnshire)

consequence of their association with our own country, The Druids possessed a profound system of hieroglyphics, the principles of which were communicated with much reluctance, even to the Epoptoe (initiates) themselves. The characters of this species of symbol were borrowed from the appearance of natural objects, and chiefly from the vegetable creation. Thus, of a man who possessed an expanded mind, it would be said 'he is an oak'; of another, who was liable to be intimidated, was irresolute and wavering, 'he is an Aspen leaf'; or of a third who was hollow and deceitful, 'he is a reed'. The knowledge of these symbols was properly denominated 'mystery', and the initiated were strictly forbidden to commit any portion of it to writing. This method of concentrating the secrets of their order and fixing them permanently in the recollection by means of visible images was adopted to prevent the uninitiated from acquiring improperly any insight into their occult rites and disquisition. Whatever was valuable in the system of Druidism was embodied in some visible and picturesque object, which thus became a depository of important truths. Hence, almost any object they saw could read them a lecture on morality; and as a result, inanimate matter was said to speak with the lips of knowledge; and contemplation was assisted and enforced in every situation, by the actual presence of those silent, yet eloquent, teachers of wisdom. Geometrical figures, as lines, angles, squares and perpendiculars, were ranked among the symbols of Druidism. As the Druids had no enclosed temples, thinking them inconsistent with the majesty of the gods, so neither had they any carved images to represent them; and for the same reasons, and instead thereof, rude stones were erected in their places of worship at some mystic significant distance, and in some emblematic number, situation and plan, sometimes in right lines, sometimes in squares, sometimes in triangles, sometimes in both; now single and fifty paces distant or more from the circles; or eminently taller than the rest in a circular line, and making a part of it like portals, not only to shape the entrance, but also to hallow those that entered; it appearing by many monuments, that the Druids great virtue to these passages between rocks.

To digress still further, and in reference to the Chinese again, the late W. Bro. Sir Chaloner Alabaster[2], an indefatigable student of Freemasonry, tells us, 'Going then to the records we possess of the earliest times in China, I find clear evidence of the existence of a mystic faith expressed in allegorical form, and illustrated, as with us, by symbols. The secrets of this faith were orally transmitted, the chief alone pretending to have full knowledge of them. I find, moreover, that in their earliest ages the faith took a Masonic form, the secrets being recorded in symbol buildings like the Tabernacle Moses out up in the desert, and the Temple his successor, Solomon, built in Jerusalem; that the various offices in the hierarchy of this religion were distinguished by symbolic jewels held by them during

2 W. Bro. Sir Chaloner Grenville Alabaster, KCMG, (1838–1898) was an English administrator in China.

their term in office; and that, as with us, at the rites of the religion they wore leather aprons, such as have come down to us, marked with insignia of their rank. I find in the earliest works that have come down to us the compasses and square used as a symbol of right conduct. The man who had the compasses and square, and regulated his life thereby, being then, as now, considered to possess he secrets and carry out the principles of true propriety. Finally, I find one of the most ancient names by which the deity is spoken of in China, is that of the "First Builder", or, as Masons say, "The G.A.O.T.U."'

According to the same authority, 'the mysteries of this ancient Faith have now become lost, or at best obscured, though attempts at a revival may be traced in the proceedings of existing brotherhoods, whose various rituals and signs are supposed to be in some measure founded on ancient rites and symbols which have handed down from the earliest ages.' The extracts from the oldest of the Chinese classics which refer to the symbolism of the Mason's art might be greatly multiplied, but a sufficiency has been adduced to warrant the assumption that among a very ancient people and long prior to the Christian Era, there was a moralisation of the implements of the mason's trade, together with a symbolic teaching which in the course of time became lost or obscured.

What I have said will serve to show that symbolism was a very important feature of the ancient mysteries, and to indicate in some measure the source of origin of the symbols in modern Freemasonry and why they play such an important part in it. As stated earlier, the whole of Freemasonry is imbued with symbolism – every detail <u>of</u> and <u>in</u> the lodge has its own peculiar significance.

All motion in the lodge room should follow the sun. The W.M. therefore when he has occasion to leave his chair does so on the south side, and when he returns it is by the north side. The candidate circumambulates the lodge with the same motion. This probably found its origin in, and has reference to, the Sun worship as practised by the ancients. They paid divine honours to the Sun as the source of light, by circumambulating in the course of that luminary during ceremonies of initiation. Speaking of the W.M.'s chair just now reminds me, by the way, that the dais is generally reached by an odd number of steps, there being a very widespread belief among the inhabitants of eastern countries that the same foot which commenced the ascent should also enter the building or be the first to be planted on the summit.

The lodge room or hall is regarded as symbolic of the universe. The prevailing colour is blue – symbolic of universality and truth. Blue was much used in the vestments of the Jewish priests and is the colour appropriated to Ancient Craft Masonry. It naturally suggests thoughts of the blue sky and the blue sea; of their vast extent, their profound depth, those of the sky being absolutely without limit; of their changelessness throughout the lapse of ages, though clouds may for a little while obscure the sky and storms agitate the surface of the sea.

The hall is of an oblong form, its length from East to West and at least one third greater than its breath from North to South. This oblong shape has its symbolic meaning. It resembles the form of the Tabernacle which Moses erected in the wilderness, according to the pattern shown to him on the Mount; of the Temple of Solomon, the Ark of the Covenant; the Altar of Burnt Offerings; and the Altar of Incense. This resemblance in form does not indeed amount in any case to an exact agreement in proportions, but it is sufficient to bring to mind the sacred building and objects just named, and all the associations connected with them, themes with which it is impossible for any mind not perverted and deprived to occupy itself without benefit. The thought of the Temple of Solomon can hardly fail to suggest that of the great antiquity of Freemasonry, and of the high honour which belonged to it at a very remote period. As the lodge room symbolically represents the universe, and the floor this lower world, which is the scene of our present life, it has been thought possible that its oblong form was adopted with reference to the world known to the ancients, having in its centre the Mediterranean Sea, Europe on the North, Africa on the South, Asia on the East and the Atlantic Ocean on the West. The symbolic meaning anciently attached to this form is with perfect propriety ascribed to it still, although our knowledge of the habitable world is greatly extended, and our geography is very different to that of the ancients.

The symbol, thus viewed, is valuable as a link connecting us with the past, and thus again we are reminded of the antiquity of Freemasonry, and so of our obligation to maintain the honour of our Order, that Freemasonry may be transmitted in unimpaired perfection to future generations, conferring on them the benefits which it has conferred on so many generations which have gone before. The Freemason, as he contemplates on the antiquity of the Order to which he belongs, cannot but think of the excellence of an institution which has proved more stable and enduring than the greatest empires, than any other human association, or any laws or constitutions ever formed by man.

The position of the lodge room with one end towards the East and another towards the West, one side facing North and the other South, helps to symbolise more perfectly the relation of Freemasonry to all quarters of the globe. To East and West, to North and South, stretch out lines which connect the lodge with all the other lodges in the world and each individual Freemason with every other of the whole vast multitude of Brethren.

That the lodge extends in length from East to West is also significant of the progress of Freemasonry, of learning and civilisation, and of religion itself from East to West; a progress every marked in the history of the world. The first seats of learning were in the countries on or near the eastern shores of the Mediterranean. There the Chaldean sages laid the foundations of the glorious science of astronomy; the other sciences – as geometry – had their origin; the arts were first cultivated; the first of the world's great empires were founded; the first cities were built. The explorations recently

made on the site of Nineveh[3] have made us acquainted with monuments which attest to ancient magnificence.

The early greatness and splendour of Babylon are known to us by indisputable evidence of history. Every traveller gazes with wonder on the proofs which still remain of the ancient civilisation of Egypt and the progress made by Egyptians in Arts and Sciences at a time when Greece and Italy and all the more western parts of the world were inhabited by tribes of mere savages.[4] The Phoenicians were the first to engage in extensive maritime commerce and sent forth great ships from Tyre, which not only visited the furthest parts of the Mediterranean, but ventured into the Atlantic, explored the coast of Africa and of Western Europe, and carried home tin from Cornwall, at a time when the natives of Britain had not advanced farther in the art of shipbuilding than to construct coracles – boats made of skin stretched upon a frame. From Egypt, Phoenicia, Mesopotamia and other still more eastern countries, the Arts and Sciences were carried to Greece, and there they flourished for many ages, and extended again westward to Italy and other parts of Europe to find new seats in its most western countries, and thence to extend to America and to spread all over the world. So it has been with Freemasonry.

As the sun rises in the East and advances towards the West, so have religion, civilisation, learning and Freemasonry advanced from the East to the West. The position of the lodge rooms reminds us of all of this and certainly refers also to the rising of the sun in the East and his progress to the West, reminding us that we too have our own appointed day, of which it behoves us to make good use ere the shades of evening gather around us.

The next feature which claims our attention is the floor of the lodge. The mosaic pavement (which, however, is generally represented by a carpet) has reference to the holy ground on which the lodge is supposed to be built. In Exodus 3:5 we read that God said to Moses, 'Take off thy shoes, for the ground whereon you stand is holy.' The name of Moses is therefore preserved in our own description of the ground floor of the lodge and explains at once a special feature in the preparation of the candidate. W. Bro. J. D. Lawrence, P.D.G.W. (Madras), in his book *Masonic Jurisprudence and Symbolism* says, 'A well-known writer on Biblical antiquities has succeeded by a sort of literary *léger de main* in connecting the term "mosaic" as applied in the Arts, with the Grand Master of the first or "Holy Lodge" and it is more than possible that such a connection exists.' The pavement is usually made up of black and white squares arranged diagonally. The border, which is described in the Lectures as

3 A.H. (later Sir Henry) Layard during 1845–51 discovered the palace of Sennacherib and took back to England an unrivalled collection of stone bas-reliefs together with thousands of tablets inscribed in cuneiform from the great library of Ashurbanipal. Hormuzd Rassam continued the work in 1852. This was also done by Reginald Campbell Thompson and George Smith. - Ed

4 Please remember this was written in 1911 and our knowledge of the ancient world has greatly grown since then - Ed

'indented', is in reality made up of a series of equal triangles alternately black and white, whose vertices point outwards. At the four corners of the pavement there is a representation of a knot or tassel, and the candidate is given to understand that these four tassels represent the individual virtues of Temperance, Fortitude, Justice and Prudence. In passing may I add that the view taken by a writer in the *American Tyler* some four years ago was that as the various sections of the floor of King Solomon's Temple were completed a space around was protected with ropes to ward off the feet of the profane. These ropes were knotted at the four corners into tassels. Another Masonic writer, Bro. Tebb, is quoted in Kenning's *Encylcopedia* as suggesting that the border represented the fringe of what might be considered as the origin of the Masonic apron – the talith or sacred garment of Hebrew investiture.

In American lodges the pavement is described as illustrating the lights and shadows of life – mingled virtue and vice, pleasure and pain, and all other antagonistic incidents which go to make up what is fitly called a 'chequered' existence. The floor of the lodge represents the habitable world, and as the colour symbolic of universality meets the eye everywhere in the lodge room, the Freemason is continually reminded that Freemasonry does not belong to any one country or nation, but that in every clime he may find a home, and in every land a Brother; and that on the other hand, he is called to extend his Brotherly kindness and charity, not only to those immediately around him, with whom he connected by many close ties, but to dwellers in the utmost parts of the earth, on wanderers, who coming from afar, make themselves known as Brethren and seek help in their difficulties, or relief in their distress. It is when thus viewed that Freemasonry appears most attractive and admirable.

One of the most important Masonic symbols is that of the 'All Seeing Eye' and does not need much explanation; the lessons to be drawn from it being obvious. A beautiful allusion, which I turned up in my researches, is that made in the Exhortation to candidates, 'May the sublime idea that thou walkest before the Eyes of the Omnipotent, strengthen and support thee.' The roof of the lodge represents the cloudy canopy that conceals from our view the heaven to which our thoughts aspire, and from which the All Seeing Eye always beholds us.

This point brings another symbol to our notice – Jacob's Ladder, which is composed of many staves or rounds, which point out as many moral virtues, but three principal ones, which are faith, hope and charity; Faith in the G.A.O.T.U., Hope in Salvation; and to be in Charity with all men. This Masonic ladder has some remarkable analogies in the Ancient Mysteries which, as I remarked on earlier, included in their emblems some form or other of the Theological Ladder. The application of this emblem is said to be derived from the vision of Jacob. The Patriarch, to avoid the wrath of his brother, Esau, fled to Paddanaram. Benighted and asleep, with the earth for his bed, a stone for his pillow, and the cloudy canopy of heaven for his covering, he beheld a ladder, whose foot was placed on the spot where he

lay, and its summit lost in the subtile ether. On this ladder angels continually ascended and descended to receive communications from the Most High, who visibly appeared above the uttermost round of the ladder; and to disseminate their divine commissions over the face of the earth. Here God graciously condescended to enter into a specific covenant with the sleeping Patriarch, who was hence so impressed with the feelings of gratitude and devotion, that when he awoke, he pronounced this consecrated spot 'the House of God, and the gate of heaven'. I will mention just a few analogies as spoken of by W.Bro. Dr. Oliver, who ventures the conjecture that it is highly probable that they were but an imitation of the Masonic Ladder as used in our Science before the mysteries had a being! The ladder of the Essenes had seven and subsequently ten principal steps, which were denominated the 'Sephiroth'. In the emblematical representation of these divine splendours, we find the three great hypostases of the godhead surmounting the seven steps of the ladder, and by regular gradations ascending to the celestial abodes.

The names of the seven Sephiroth were Strength, Mercy, Beauty, Victory or Eternity, Glory, the Foundation, and the Kingdom. Initiation was considered absolutely essential to entitle the candidate to a participation in their divine splendours, which communicated with each other by progression stages, until, from the summit of the ladder, the three hypostases of the divine nature were attained whose consummation was a crown of glory and the throne of God.

Amongst the heathen this ladder always consisted of seven steps or graduations, probably as a memorial of the seven magnificent storeys of the Tower of Babel; or it might have been derived from a tradition respecting the establishment of the Sabbath in commemoration of the great day of rest which followed the Creation and received the peculiar benediction of the Most High. This division of time and consecration of the seventh day was known to the sons of Noah, as we may gather from our own scriptures, for it was practically enforced by the Patriarch while he continued in the ark. Hence the sacred nature of the seventh day was universally acknowledged by all nations of their posterity; and consequently many mysterious properties were ascribed to the number itself. The extreme probability that the number seven was applied to the Theological Ladder with this reference may be deduced from the fact that each graduation was appropriated to a day in the week and also to a particular planet, and it is observable that the seven days and the seven planets were made to correspond in almost every country in the world.

The ladder with seven steps was used in the Indian mysteries to designate the approach of the soul to perfection. The steps were usually denominated 'gates' but the meaning is undoubtedly the same. In these mysteries, during the ceremony of initiation, the candidate was passed successively through seven dark and winding caverns. This progress was called 'the Ascent of the Ladder'. Each cavern terminated in a narrow stone orifice, which formed an entrance into its successor. Through these

gates of purification, the mortified aspirant was compelled to squeeze his body with considerable labour, and when he had attained the summit, he was said to have accomplished the ascent of the soul, and to merit the favour of the celestial deities.

In the Persian mysteries the candidate, by a similar process, was passed through seven spacious caverns, connected by winding passages, each opening with a narrow portal, and each the scene of some perilous adventure to try his courage and fortitude before he was admitted into the splendour Sanctum, which being illuminated with a thousand torches reflected every shade of colour from rich gems and amulets with which the walls were copiously bedecked. The dangerous progress was denominated 'ascending the ladder of perfection'.

I might quote many other examples of the ancient Theological Ladder, but those I have just given you amply illustrate how Jacob's ladder referred to in our ceremonies came to possess the symbolical meaning we associate with it.[5]

Two other prominent symbols are the celestial and terrestrial globes exhibited as placed upon the summits of two pillars. The globes symbolise the universal extension of Freemasonry and its relationship to the higher sphere into which we hope to enter, and to this lower world in which we at present exist. Before the spherical form of the world was known, and whilst it was supposed to be an extended plain, the globe was used as a symbol in some of the ancient mysteries, particularly in those of Egypt, to represent the Supreme God and his all-controlling power and universal dominion. It was used also as a universal power amongst the Mexicans. The wide diffusion and general use of this symbol may be regarded as proof of its very high antiquity, and entitle it to be considered as a trace of the primitive, divinely revealed religion. It was, however, a mere orb or sphere, bearing on its surface no representations of either the heavens or the earth. The orb as a symbol of power often appears in the figures of heathen deities held in the right hand. The perfection of its form, destitute of all angles and inequalities of surface, every point of its surface being equally distant from the unseen centre, very naturally suggests its use as a symbol of the universe and of the power which extends equally to all parts of the universe. At what date the celestial and terrestrial globes began to be employed as Masonic symbols in the way they are now is perhaps impossible to ascertain, but the knowledge which we have of the history of the sciences of geography and astronomy compels us to regard it as one of the improvements made in speculative Masonry in modern times. The globe or orb, however, appears to have been a very ancient Masonic symbol, and the idea of its relation to the form of the heavens was probably present to the minds of the ancient Masons when they had no thought of connecting it with that of the earth.

5 See also 'The Customs of the Ancient Egyptians and The System of Pythagoras – Forerunners of Freemasonry?' *Transactions of the Lodge of Research 2011-12,* pp 49-61

The aspect of the heavens, indeed, naturally suggests the idea of spirituality, and the ancients, whilst they erred in their opinion as to the form of the earth, and had no notion of its sphericity, regarded the heavens as the sphere revolving round it. The contemplation of the globe is calculated to excite in us a desire for increased knowledge of the sciences, particularly of those of geography and astronomy. These, and indeed all the sciences, it has been one of the objects of Freemasonry to promote, because their study is always beneficial to the mind which engages in it, and their advancement is useful to mankind.

The pillars are symbols of support and stability. They remind us that the G.A.O.T.U. upholds the world by his power and are fitly surmounted in Masonic symbolism by the celestial and terrestrial globes; for the world which God upholds is the Cosmos – the whole universe. The pillars of which we hear in our ceremonies may be regarded as representing the pillar of cloud and the pillar of fire, which guided the children of Israel through the wilderness, the one by day and the other by night. These two great pillars of brass were intended as symbols to remind the Jews of the suffering of their fathers in the wilderness and of the miracles which God wrought on their behalf. The beauty of these pillars and the capitals or 'chapiters' is fully described in the explanation of the Second Degree Tracing Board.

This point brings us to the consideration of another symbol – the Tracing Board. In Speculative Freemasonry this is the symbol of the books of nature and of revelation in which the G.A.O.T.U. has made known His will, for the direction of men in that which ought to be the great and constant work of their lives – the advancement of all that is good, beautiful and praiseworthy both in themselves and others. The Tracing Board, we are told in the First lecture, is for the W.M. to 'lay lines and draw designs on.' W.Bro. Lawrence, previously referred to says, 'The term "Tracing Board" is a misnomer. What is referred to as one of the "immoveable jewels" should be the "Trestle Board"'. This, in Operative Masonry, is a board placed upon a wooden frame of three legs on which the Master drew his designs for the direction of the working Masons. W.Bro. E. L. Hawkins says, 'The origin of the modern Tracing Board appears to have been as follows: - The early lodges met at inns in uncarpeted rooms with bare or sanded floors, on which was traced by the Tyler with chalk and charcoal the ground plan of a building or other design, which was called "drawing the lodge", and the drawing was afterwards washed out by the last initiate with a mop and a pail of water. In course of time, when the lodges met in better furnished rooms with carpets on the floors, the practice of drawing the lodge became inconvenient, and other methods were adopted, such as having the symbols of the degrees cut out in wood or metal and laid on the floor of the lodge, or marking out the ground plan with tape and nails; but best of all was the depicting of the plan on a piece of linen which could be spread out when required or rolled up when not in use, and there can be no doubt that this floor cloth was the primitive form of the modern tracing

board. Perhaps the tracing board proper, or blank cloth on which to draw designs still formed part of the furniture of the lodge, and gradually the design on the floorcloth was transferred to this board and embellished with symbols, while the floorcloth preserved only the Square pavement, now represented by a specially designed drugget.' Reverting again to the use of the tracing on trestle boards in Operative Masonry, the working Master Mason, who wishes to design say a church, would begin by placing the columns of the nave along the intersections formed on one vertical line, and would then allow two mosaics for the width of the nave and one for each aisle. The height would be measured in like manner, and the whole of the ground plan and interior would be developed in a series of cubes in true perspective. The measurements would then all be ascertained by counting the mosaics. A most remarkable specimen of this kind of designing is Amiens Cathedral, built in 1220 by M.M. Robert de Luzarches.

Two other prominent symbols in the south and west are the Rough and Smooth Ashlars. The rough ashlar, or unknown block of stone, is an emblem of man in his natural state with all his faults unremoved, with capacity for improvement, but as yet unimproved by the use of any means. The perfect ashlar, smoothed and squared by the hands of the workman, fitted for its place in the building, is contrasted with this as the symbol of the man of culture and education, from whose heart religion has expelled unholy passions and whose life exhibits the beauties of virtue, a living stone in the Temple of God. The subject is one which it is most interesting and profitable to contemplate.

Reflecting on man in a rude and savage state, uneducated, ignorant, destitute of religion, with evil passions unrestrained, and therefore increasing in their power, proud, cruel, treacherous, continually seeking the gratification of the animal appetites and thus continually plunging into the worst excesses and debasements of vice, we cannot but be humbled – for such must we also have been but for the blessings of light and knowledge, the revelation which He has made to us of Himself, of His holy law, and of the way of salvation; the opportunities which He has given us of acquiring those arts and sciences which, next to religion, are worthy of the highest place in our esteem and in the cultivation of which men are themselves cultivated, refined and elevated. Gratitude is called forth and a desire is awakened for further improvement, for the still better polishing of the stone and the development of still latent beauty.

I cannot close my essay without a reference to that highly important symbol, the Masonic Apron. This is an ancient symbol and the candidate is told it is an emblem of innocence, of high antiquity and unequalled honour. It is a lambskin, and to make it the life of an animal looked upon as a symbol of innocence had to be taken, hence its description as 'the badge of innocence and the bond of friendship'. Dr Oliver takes a very striking view of it and says, 'The great design of the apron is to point out a figurative division of the human body into two distinct parts, separating the noble position which contains the head and the heart, as the seat of reason and

the affections, from the more base and corporal parts, which are merely intended to perform the carnal functions of nature; and while the whole spiritual man stands erect and open to view, the natural man is veiled in obscurity, that no impediment may interrupt the speculative avocations and pursuits of Masonry. The Freemason thus clothed is a striking emblem of truth, innocence and integrity; for the parts only which are the conservators of these virtues are supposed to be in operation, while exploring the hidden mysteries of the science, in the tiled recesses of the Lodge.'

Hence the apron or girdle in ancient times was a universally received emblem of truth and passive duty. The Israelites, when preparing to effect their escape from Egyptian captivity, were enjoined to eat their Passover with their loins girded. Job was commanded to gird up his loins like a man. At the consecration of Aaron he was invested with this symbolical article of approval. The prophets, on all occasions, before they performed any remarkable act of duty carefully complied with their important ceremony. David, in the height of his exultation on the recovery of the Ark, danced before it invested with the same garment. Amongst the primitive Masons this badge received a characteristic distinction from its peculiar colour and material and was indeed an unequivocal mark of superior dignity. The investiture of the apron formed an essential part of the ceremony of initiation and was attended by rites equally significant and impressive. The Essenian mason was clothed in a long white robe, which reached to the ground, bordered with a fringe of blue ribbon to incite to personal holiness, and fastened tightly round the waist with a girdle or zone to separate the heart from the lower and more impure parts of the body. With feet bare and head uncovered, he was considered a personification of modesty, humility, and the fear of God. I must here mention that Christ has been supposed by many writers to have been an Essene, because, while repeatedly denouncing the errors of the other Jewish sects, he has nowhere uttered a word against the Essenes. If amongst the Essenians an instance occurred in which the impurity of the white garment was sullied by intemperance or excess, the offender was formally excluded from all social intercourse with his former brethren and declared unworthy of the robe which he had disgraced by violated vows and shameless profligacy. This exclusion was considered a punishment of such a dreadful nature that it was frequently followed by a lamentable death.

Amongst the Greeks the garment of initiation was white, because, says Cicero, white is a colour most acceptable to the gods. This robe was accounted sacred and a never failing source of protection in every emergency.

In Persia, the investiture was exceedingly splendid and succeeded to the communication of light, which I referred to in my remarks about the Theological Ladder. The candidate, after having entered into the usual engagements for keeping secret the mysteries of Mithras, was ceremonially invested with the insignia of the Order, the Girdle, on which were depicted

the twelve signs of the Zodiac, with a golden Leo[6] in the centre; the tiara, or lofty crown; the white apron; and the purple tunic.

In Hindustan, the aspirant, with similar ceremonies, was solemnly invested with the consecrated girdle, which being mounted over his left shoulder, descended to the right side, and hung as low as the extremities of the fingers could reach. This girdle he was instructed to wear next to his skin. It consisted of a cord composed of three times three threads twisted together and fastened at the end with a knot.[7] In addition to this and other decorations he was also invested with a magical jewel to be worn on the breast. This jewel streamed with rays of light in the midst of darkness, and was supposed to be endowed with secret properties of averting calamities.

The Japanese used rites and ceremonies corresponding essentially with those already specified. The Druids wore emblematical garments, which were of different colours, white, blue or green, appropriately adopted to the nature of each degree.

The apron worn by the Levitical Priesthood was composed of three Masonic colours, blue, purple and crimson. All the ancient statues of the heathen gods which have been discovered in Egypt, Greece, Persia, Hindustan or Mexico are uniformly decorated with superb aprons. Hence is deduced the antiquity of this article of apparel which also appears to have been, in ancient times, an honorary badge of distinction. However, in primitive times it was rather an ecclesiastical than in civil decoration, although in some cases the apron was elevated to great superiority as a national trophy. What I have said here will serve to show that the remarks of the Senior Warden when he invests the candidate with this badge 'that it is more ancient than the Golden Fleece or the Roman Eagle' is not very far wide of the mark.

The collar is a comparatively modern article of Masonic clothing. Like the stole usually worn by the clergy of both the Eastern and Western Churches, it is a badge of servitude, and has reference to the Divine Command 'Take my yoke upon you'. The collar symbolises the true relationship which should exist between officers and brethren.

The working tools, the 24 inch gauge, the common gavel, the chisel, square, level and plumb rule and compasses have their symbolic references sufficiently explained in our ceremonies.[8] They all teach in their different ways very much the same lessons. We may be more deeply impressed by one symbol than another, or by one lesson than another, but if the desired result is attained it is enough.

I have not by any means exhausted the symbols in Freemasonry. There are many more which I have not referred to such as the sun, moon, five pointed star, ear of corn and the fall of water, the cornucopia, the cable tow,

6 Lion (Jupiter)

7 This would appear to have close parallels with the Sacred Thread ceremony (Upanayana) in Hinduism – Ed.

8 There is no reference in the original paper to the skirret and pencil - Ed

the trowel, the three steps, the broken column etc, but as I have already detained you long enough I must leave these for the present. I have not mentioned that very highly important symbol – the Point within a Circle, nor the mysterious darkness of the Third Degree – these being worthy of being treated in an exclusive essay - and I must regretfully leave them so far as this evening is concerned.

Finally, brethren, and in conclusion, what more eloquent symbol have we than the Sign of Fidelity emblematically ……?

Bibliography

Oliver, G.[9], *Signs and Symbols Illustrated and Explained: In a Course of Twelve Lectures on Free-Masonry - Primary Source Edition*, London, Sherwood, Gilbert and Piper, 1887

Paton, C. I.,[10] *Freemasonry Its Symbolism, Religious Nature, and Law of Perfection*, London, Reeves and Turner, 1873. Reissued by www.forgottenbooks.com, 2017

Lawrence, J. T.[11], *Masonic Jurisprudence and Symbolism* London, A. Lewis, 1908

Hawkins, E. L.[12], *Concise Cyclopaedia of Freemasonry*, London, A. Lewis, 1908

Gould, R. K.[13], *History of Freemasonry,* London, T. C. Jack, 1882 - 1887

9 Dr. Rev. George Oliver, D. D., 1782 – 1867, was D.P.G.M. of Lincolnshire 1832 – 1840 and a prolific author

10 Chalmers I. Paton was a P. M. of St David's Lodge, No. 393, Berwick on Tweed and a prolific author

11 Rev. John. I. Lawrence, M. A. was P.D.G.W. (Madras), P.P.G.Chaplain (East Lancashire)

12 Edward L. Hawkins, M. A., was P.P.S.G.W. and P.P.G.Sec. of Oxfordshire

13 Robert F. Gould, 1836 – 1915, P.S.G.D.

THE 8TH DUKE OF RUTLAND: ANOTHER PROVINCIAL GRAND MASTER WE MIGHT HAVE HAD, OR PERHAPS A LUCKY ESCAPE?

W. Bro. David J. Hughes, Provincial Grand Orator

A glance at the current Provincial Year Book, 2017-18, page B-7, reveals that in 1912 our Provincial Grand Master was Henry John Brinsley Manners, 8th Duke of Rutland. (The Year Book actually says only "John", but this is a mistake!) His name is followed by an asterisk, and the explanation is "Resigned before Installation." It must be asked why this is the case.

At the Provincial Grand Lodge held on 17th December, 1912, Edward Holmes presided as D.P.G.M., being in charge of the Province. Tributes were paid to the late Earl Ferrers by Holmes and Samuel Steads Partridge, the P.D.P.G.M. The Report of the Committee of General Purposes, which was presented to the convocation, also referred sympathetically to the death of Lord Ferrers, but expressed satisfaction at the appointment of the Duke of Rutland as P.G.M. In his address to the convocation, Holmes moved that the Provincial Grand Lodge should express its pleasure at, and welcome the appointment of, the Duke of Rutland, and should assure him of their loyalty and support. This was unanimously agreed to. The appointment locally was recorded in *The Leicester Chronicle and Leicestershire Mercury* for 28th September, 1912, where it was pointed out that the appointment by the Grand Master, H.R.H. the Duke of Connaught, placed the Duke of Rutland alongside his fellow Dukes of Portland, Richmond and Devonshire as Provincial Grand Masters of Nottinghamshire, Sussex and Derbyshire respectively. The event was recorded nationally in *The Freemason* volume for 1912-1913. Within a few months, however, that journal, in its issue for 24th January, 1914, recorded that 3rd February, 1914, had been selected for the Installation of Partridge as Grand Superintendent for the H.R.A. and Holmes as P.G.M. for the Craft in Leicestershire and Rutland. No mention was made at all of the Duke of Rutland in the journal. Yet the 1913 *Masonic Year Book* records that the Duke held Grand Rank as a Past Warden, having been made Junior Grand Warden in 1892 when he was still Marquess of Granby. Clearly there must have been an expectation then, fulfilled by the later appointment, that he would take on the high office of P.G.M. for Leicestershire and Rutland. However, the *Masonic Year Book* for 1914 makes virtually no reference to him at all, merely recording that he had been made Junior Grand Warden in 1892. Rutland`s rise in the Craft had been rapid, as was not uncommon then for members of the aristocracy. He had been Initiated in Howe and Charnwood Lodge in 1889, and had been W.M. of Rutland Lodge in 1892, the same year in which he received Grand Rank. At Holmes`s Installation the Pro Grand Master, Lord Ampthill, took the opportunity to explain a scheme of reform of the governance of the Craft, which had otherwise

caused some consternation and misunderstanding. More relevantly for present purposes he commented on Holmes`s appointment in somewhat condescending terms, saying that, while it was advantageous to the Craft that its conspicuous positions should be filled by those who enjoy the external advantages of rank and fortune, an obvious reference to the Duke of Rutland, he then added that "there is nothing snobbish about Freemasonry."

The reason assigned for the failure of the Duke of Rutland to take up his appointment was given then, and has been repeated ever since, as ill- health which had forced his withdrawal. Indeed *The Freemason* for 18th April, 1914, reported that the Annual Convocation for the Province had received the Report of the Committee of General Purposes which expressed regret that the Duke had been "compelled to give up hopes of being installed as Provincial Grand Master in consequence of continued ill-health."

Were there, however, other reasons for the Duke`s withdrawal? One possible reason is connected with tensions and scandals with his family and the disposal of his very considerable lands and possessions. In 1914 the Duke owned extensive lands in the East Midlands. His principal holdings were at Belvoir in Leicestershire and Haddon Hall in Derbyshire. The Belvoir Estate, centred on the castle of the same name, stretched from Normanton and Bottesford in the north to Thorpe Arnold in the south, and from Hose in the west to Sproxton in the south-east. There were over twenty villages in the estate, and Eastwell Hall in addition to the castle. At its widest extent the estate was eighteen miles wide, and its greatest length was twenty four miles. Even today after portions of the lands have been sold the estate still comprises 15,000 acres. The Haddon Hall estate in 1909 comprised 2167 acres of woodland, 9268 acres of moorland, 16,717 acres of let agricultural land, 308 cottages, 20 public houses, 186 shops and other houses and 46 quarries. While the Dukes of Rutland had not escaped the diminution of rental income suffered by all great land owners in consequence of the great agricultural depression of the last quarter of the nineteenth century, their wealth was still considerable, and the 8th Duke was very far from being as reduced in circumstances as his fellow aristocrat and Masonic brother, Earl Ferrers, who had been forced at the beginning of the twentieth century to sell off the major portion of his Staffordshire lands to meet his debts.(See *Transactions of the Lodge of Research 2015-16,* pp 14-66.) In addition to the lands owned by the estate, there was a great collection of works of art and of "vertu" at Belvoir. As we shall see it was those chattel possessions which were to cause a major rift in the Manners family.

The Duke in his time and social setting.

Before considering the Duke`s problems with his estate and its contents, it is, however, first requisite to deal in outline with his life so that some estimate of the man and his attitudes can be developed. Henry John Brinsley Manners (16th April, 1852, to 8th May, 1925) was the only

child of the 7th Duke of Rutland by his first wife. He became Marquess of Granby in 1888 when his father succeeded his elder brother, the 6th Duke. The 7th Duke had been Member of Parliament for Melton until his succession and Henry, Marquess of Granby, took on the family seat in Parliament until 1895. He was succeeded in the seat by his half-brother, Lord Edward Manners. That in itself is an illustration of how aristocratic influence continued to affect public life in the latter part of the nineteenth century. While MP for Melton the Marquess acted as Principal Private Secretary to the Prime Minister, the Marquess of Salisbury, and had the somewhat obvious nickname of "Lord Salisbury`s manners"! Using the process known as a "Writ of Acceleration" whereby a peer`s eldest son can receive a Writ of Summons to the House of Lords using the name of one of his father`s subsidiary titles, Henry became a member of the Upper House in 1896 under the title of Baron Manners. In 1897 he became Honorary Colonel of the 1st Volunteer Battalion of the Leicestershire Regiment, and then served as Lord Lieutenant of Leicestershire between 1900 and 1925. For his services here he was awarded the Territorial Distinction (TD). He was also President of the North British Academy of Arts from its inauguration. He subsequently became a Knight of the Garter under King George V for his services in promoting recruitment to the army during the Great War of 1914 to 1918. He became 8th Duke of Rutland on his father`s death in 1906. In politics the Duke was a staunch Conservative, and served as Chairman of the National Union of Conservative and Constitutional Associations in 1896.

From a personality point of view the Duke appears to have been an unambitious, and, according to some, a fairly anti-social man, who nevertheless was capable of terrible fits of temper. On one occasion it is reported he threw all the breakfast plates on the floor on hearing that Princess Beatrice of Battenberg was coming to lunch. Lord Beaverbrook, the newspaper magnate and owner of *The Daily Express*, on one occasion, described the Duke as a "man of considerable stupidity". Lady Diana Manners, who was not biologically his daughter, but who was considered to be one of the great beauties of early twentieth century England, described the Duke as follows: "My father was frankly philistine. He knew about dry-fly fishing and how to be loved, but very little about the possessions which he inherited late in life." In reality Diana was the product of a long and passionate affair between the Duchess of Rutland and the Hon. Henry John (Harry) Cockayne-Cust of the neighbouring Belton estate and heir to the Brownlow title. No-one who knew of the affair seemed to mind, including the Duke, while as early as 1908 a pamphlet was published by a former Governess at Belvoir Castle claiming that Cust was Diana`s father. He was said to be angelically handsome, a serial seducer, politician and "man about town". Cust was MP for Stamford between 1890 and 1895 and for Bermondsey between 1900 and 1906. He was for a while the editor of the *Pall Mall Gazette* and was also a Justice of the Peace and Deputy Lieutenant. There are claims that his womanising led to the

birth of a further illegitimate child, Beatrice Ethel Stephenson, who, as the respectably married Mrs Roberts of Grantham, gave birth to someone better known to history as Margaret Thatcher. According to Diana`s son, the historian John Julius Norwich, "Henry Cust was a lovely man worth 20 of the Duke who only thought about the number of pheasants he had killed and spent all his money on actresses." Another well-known writer, Philip Ziegler, in his biography of Diana, states that the Duke was genial and well liked, which is somewhat at odds with other statements made about him, but does concede that he was not outstanding. He confirms that the Duke`s principal activities were "dry fly fishing and fornication, pursuits requiring much dexterity but not intellectually demanding." On the other hand, it has to be said that the Duke stood publicly and affectionately by his youngest child, even though fully aware of her parentage, which at the time of her birth was discreetly "covered up". He does not seem to have got on particularly well with his wife who was considerably artistic and talented. It would appear that theirs was a conventional upper class marriage in which after the birth of "the heir and the spare" the couple drifted apart in private, though appearing united in public. The Duchess performed the formal duties of a Duke`s wife, but she was a somewhat rebellious woman who counted among her friends members of the theatrical profession, who were not generally regarded as quite "acceptable" in the rarefied ranks of the great aristocracy. The Marquees of Salisbury, who lived only two doors away from the Rutlands in Arlington Street, London, would not allow his children to visit the Rutlands` home on account of "foreign actresses and people like that" who might be found there. However, when the Duke succeeded to his title, the Duchess commenced a massive overhaul of Belvoir Castle, introducing bathrooms, a telephone, heating apparatus, and a Renault motor car, and dispensing with servants from an earlier age such as watchmen, gong-men, lamp and candle men, and water men. All of that, of course, added to the Estate`s running costs, but the Duke put up with it. His was the "public sphere" of local and national politics, the field and the volunteer forces, while his wife was left to the "private sphere" of the home—albeit a rather grand one.

It is thus clear that the Duke was in many ways a highly traditional aristocrat with all the values of his class and upbringing which effectively, from an historical point of view, would have made him "monarch of all he surveyed" in his domains. He would therefore have considered all he possessed to be his to deal with as he willed. Unfortunately, as what he possessed was settled property his power to deal with it was limited by law.

The Powers of the parties under the Settled Lands Acts.

As "Tenant for Life" under the legislation, the 8th Duke had powers to deal with his lands and heirlooms which were part of the "settlement". These powers were, however, somewhat limited. He had to "have regard to the interests of all parties under the settlement". Thus, while the Court in Re Earl of Stamford and Warrington [1916] I Chancery made it clear

the Tenant for Life was a trustee who could consider his own interests, the Court also declared in Re Boston`s Will Trusts[1956] Chancery 395, that he could not have exclusive regard to his own interests. With regard to the sale of heirlooms, Section 37 of the Settled Land Act 1882 gave the Tenant for Life a power of sale, but only with the permission of the Court given as an Order—see Earl of Radnor`s Will Trusts (1890) 45 ChD 402. Furthermore over the years the Court made it clear it would intervene in situations of sale of heirlooms where the loss to the estate was more than purely speculative, or where a transaction appeared not to be *bona fide* or where there was an element of fraud, which, in these circumstances, would mean active and knowing deceit of the other interested parties. The term "heirloom" in these circumstances was given a wide meaning to include goods and chattels, pictures, plate and furnishings subject to the terms of a will or settlement so that they had to devolve along with particular pieces of land. The legislation made it clear that such "heirlooms" could only be disposed of in accordance with an order of the Court and that the proceeds of sale had to be accounted for to the trustees of the settlement and the other interested parties.

The Tenant for Life had powers to sell land, though only for the "best price" that could be reasonably obtained, but after a sale the interests of the other parties to the settlement, e.g. the heir, were attached to the proceeds of sale. Similarly the Tenant for Life could raise money by way of mortgage, but there any funds raised had to be paid either into Court, or passed to the trustees of the settlement whose primary duty was to see that the Tenant for Life did not exceed his powers or harm the interests of other parties, to which end they had to receive any capital monies raised by the Tenant for Life, while he was required to give them notice of any proposed action and had to seek their consent for it.

Technically, therefore, the position of the Duke with regard to his lands and "heirlooms" was constrained and he certainly could not act as a single free agent. Unfortunately that is how he did act. All this is revealed in Catherine Bailey`s book, *The Secret Rooms* (Viking 2012), which, though concentrating on the last few weeks of the life of the 9th Duke and his desperate attempts to expunge parts of his family archives, casts much light on the issues surrounding the conduct of the 8th Duke in the first decade or so of the twentieth century. To this book I express my indebtedness for some of what follows.

When the 8th Duke succeeded his father he was soon apprised of the poor financial situation of his estates. Just as was the case at Chartley and Staunton Harold with the Ferrers` estates, the Manners` lands had suffered a vast decline in their income bearing potential as a consequence of the great agricultural depression of the last quarter of the nineteenth century. The way the estate had coped historically was, as with the Ferrers` property, to borrow against the value of the land by way of mortgage. However, there was a limit to the amount of that sort of debt which the estate could bear. The 8th Duke was informed of his situation in 1907 but "sat" on the issue

until January 1909 when he needed to pay off a debt of £76,000, or some £6 million at current values. This debt consisted of £40,000 in outstanding death duties owed to the Crown and £36,000 owed to his siblings under the terms of the 7th Duke`s will. To meet his liabilities the Duke concluded he would not dispose of the lands which comprised his patrimony: he would sell off paintings and what he called "joux-joux." The Duke had no real regard for the value of heirlooms and was quite philistine with regard to art, commenting that a whole wall of Nicholas Hilliard miniatures were "all fakes"! However, under the terms of the 6th Duke`s will and estate settlement a great range of chattels including tapestries, plate and paintings were annexed to the lands and were thus subject not just to the terms of the settlement, but also to those of the legislation outlined above. The heirlooms were not available for sale without the consent of the heir to the title and the trustees of the estate. The Duke ignored his legal obligations and set about the sale of the heirlooms in secret. It seems that this had been his plan from 1907. He had toured Belvoir Castle and had selected some 50 "old things" he did not much like—they included works by Gainsborough, Rubens and Rembrandt! He then invited a firm of auctioneers to value the works and some 25 items were valued at £77,050[1]—more than enough to settle the debt.

However, to achieve his object the Duke had to have the terms of the family settlement altered, and at the beginning of January 1909 he instructed his family solicitors to separate the settled chattels from the settled land—thus unlocking an enormous potential fund to pay off debts. That would involve gaining the consent of the heir to the estate, the Marquess of Granby, with whom the Duke was on exceptionally bad terms, and had been for many years. Without discussing the issue with his heir, the Duke simply informed the Marquess by letter of what he regarded as a *fait accompli*. The Marquess immediately appointed his own lawyers to contest his father`s illegal actions. This caused great consternation at Belvoir Castle, especially as the Marquess had described his father in the most basic and obscene "Anglo-Saxon" terms (quite down to the standards of *Lady Chatterley`s Lover*, and which I will not repeat here.)

Initially, it seemed the affair would blow over, especially as family influence ensured the Marquess secured a diplomatic posting to the British Embassy in Rome—a post he soon came to dislike intensely. The dispute over the terms of the resettlement began again, and by February 1909 the Duke learned that the Marquess was going ahead with fighting the issue, was determined to defy his father and was aware that the object of the exercise was to sell chattels to pay off debts on the land. Letters sent to the Marquess at this time from Charles Lindsay, his maternal uncle, who had effectively been responsible for his upbringing, indicate that the Duke was "very much cut up" and "in a state bordering on collapse". Whether the Marquess accepted that is open to question, particularly the claim that

1 £8,505,828.19 in 2016

the Duke was broken hearted when it was clear that at the outset he had set out to circumvent his son completely. As Catherine Bailey concludes, one hundred years on it is impossible to determine which of the parties, the Duke, his Duchess, the Marquess and his maternal uncle, thought what, save that none of them was being entirely honest and truthful with the others.

The final outcome of that particular issue has been lost in the mists of history, but relationships within the family appear to have been restored to some state of, maybe hypocritical, equilibrium by the end of February 1909. Certainly there was no law suit and the Marquess must, therefore, have agreed to the resettlement of the items the Duke needed to sell to pay off his debts. However, the Duke`s raids on his heirlooms continued in controversial ways in 1911. On 8th July, 1911, *The Leicester Chronicle and Leicestershire Mercury* reported that the Duke was proposing to sell to an American purchaser a number of items, including seven tapestries made at the famous Mortlake factory for King Charles 1. After that monarch`s execution Oliver Cromwell had sold the items to Lord Haddon from whom they had descended to their current owner. The Duke had received an offer from the USA of £15,000[2] for the set, and neither the Victoria and Albert Museum nor the National Art Collection Fund were able to match this offer. The issue became one of some controversy and suggestions were made that legislation should be passed to prevent the owners of major works of art from selling them abroad. On 21st December, 1911, *The Leicester Chronicle and Leicestershire Mercury* published an article reporting the Duke`s anger at these proposals. The Duke had written a letter to *The Times* stating that from "personal experience" he opposed legislation forbidding the sale of works of art abroad because the owners of such items were compelled to sell them at the highest price in order to meet the "financial demands made on their estates by the Government—the money has to be raised some way". In making the issue one of party politics between his own Conservative views and the policies of the Liberal Government, the Duke made himself politically controversial, and he received criticism in consequence of this. *The Daily Chronicle* pointed out that the Duke owned 62,000 acres, many valuable mines, Belvoir Castle and a famous picture gallery. The local paper contented itself with the somewhat tart comment that it would support the Duke`s arguments if it heard of any "great landowner selling his pictures in order to circulate the money among the poor."

In due course the Duke was forced to resort to the sale of land to meet tax dues, and he disposed of 13,300 acres in 1920 to meet his debts, but that is outside the scope of this narrative.

Setting the Duke`s position in a wider political context.

In 1906 the Liberal Party won a crushing General Election victory over the

2 £1,621,406.25

Conservatives, who lost more than half their seats. This became known as the "Liberal Landslide". Most of Leicestershire voted Liberal. Even the Melton Constituency, traditionally Tory and under the influence of Belvoir Castle, went Liberal, though the Conservatives regained it at the December 1910 election. The Borough of Leicester, which returned two members to Parliament, voted Liberal with the Conservatives gaining only 33.7% of the vote in 1906, 36.6% in January 1910 and 36.3% in December 1910. It should be remembered that then, as now, most of the Masonic Lodges in the Province were based in Leicester, and while I have argued elsewhere ('Some Eminent Edwardians', *Transactions of the Lodge of Research, 2007*[3]) that Freemasonry locally generally appealed more to Conservatives and Anglicans than it did to Liberals and Non-Conformists, the Craft would have needed to steer a definite non-politically aligned course in order to preserve the harmony of the brethren.

The 1906 election led to wide ranging social reforms including old-age pensions, The Trade Boards Act 1909, which applied minimum wage rates to what were termed "sweated trades", Labour Exchanges, National Insurance, and the so called 'People`s Budget' of 1909, which led to a Constitutional Crisis between 1909 and 1911. The Budget raised considerable amounts of taxation to wage what David Lloyd George, the Chancellor of the Exchequer, termed "implacable warfare against poverty and squalidness." The Budget was redistributive in that its supporters argued it redistributed taxation and living costs more fairly. Its opponents saw it as an unjustified attack on wealth, particularly in so far as it proposed to tax landed wealth. Indeed on 30th July, 1909, Lloyd George made his "Limehouse Speech" in which he particularly defended the proposed tax on the capital value of land, and attacked those who made a great income, with capital appreciation, out of land which they had simply inherited. He singled out for criticism the Dukes of Northumberland and Westminster, both of whom had considerable land holdings in London. If the Percy and Grosvenor families could be thus attacked, the Duke of Rutland might well have thought the Manners family would suffer also. On 9th October, 1909, Lloyd George returned to the attack in a speech delivered in Newcastle: "A fully equipped Duke costs as much to keep as two Dreadnoughts, is just as great a terror, and they last longer." In defiance of established Constitutional Convention (i.e. firm practice established by years of observance but not Law in the strictest sense) the House of Lords, most, if not all, of whom would have been adversely affected by the new taxes, rejected the Budget. This led to a further general election in January 1910 which resulted in a Hung Parliament, though the Liberals hung on to power by forming a coalition with the Irish Nationalists. The Budget was finally passed when the Government gave way on the Land Tax proposals. However, the Liberals were determined that the unelected Upper House should no longer be able to overrule the elected representatives of the

3 pp28-40.

people in the Commons and proposed reforms to reduce the powers of the Lords, which they, not unexpectedly, rejected. That led to a second general election in December 1910.This was quite bitterly fought and there was invective on both sides with the Conservatives stressing the importance of the House of Lords in checking excesses imposed on the nation by the political whim of the majority party in the House of Commons, "influenced as it is by every fickle gust of passing opinion" as one of their election posters put it. For the Government, Lloyd George sought "to repudiate the claim put forward by 600 Tory Peers that they were born to control the destinies of 45,000,000 of their fellow-citizens." The Parliament Act reducing the general legislative powers of the House of Lords and taking away their power to veto financial measures became Law in 1911. There can, however, be no doubt from local press reports of the stance and arguments of the Duke of Rutland of his position with regard to all the events of 1906 to 1911 - he was staunchly opposed to change. That made him a highly political figure.

It now has to be asked whether any conclusion can be reached about the reasons why the Duke did not take up his appointment as out Provincial Grand Master. There are four possible arguments, political issues, family problems, health related difficulties, and what may be termed lack of interest in Freemasonry issues.

The Political Argument.

It has to be asked whether it would have been wise for the Duke to take up his appointment as P.G.M. given the national and local controversy he had brought upon himself. The Duke was a well-known figure in public and Parliamentary life and was particularly known for the pungent expression of his views on groups and movements of which he disapproved—which were those of a radical and progressive kind. On 18th September, 1909, he labelled the Liberal Party a "crew of tatterdermalions" in a speech delivered at Haddon Hall, while elsewhere he had stated that he would like to put a gag in mouths of all members of the Labour Party in the House of Commons. Given the Duke`s obvious Conservative, even reactionary, views would it have been wise for him to take up his appointment as P.G.M. of Leicestershire and Rutland, especially as his Installation would have to take place in Leicester, a stronghold of the Liberal Party? Might there have been demonstrations outside Freemasons` Hall on London Road? Might there have been adverse press comment on the occasion which could have damaged the standing of the Craft locally? The period in question was one of considerable social and political agitation and confrontational disturbance as working people and Trades Unions flexed their collective muscles alongside militant suffragettes and Irish Nationalists; indeed Left Wing commentators still call the years 1910-1914 "The Great Unrest". Leicester was perhaps not as badly affected by unrest as, for example, South Wales, Merseyside and the Black Country, but it did have a long tradition of radical politics and resistance to establishment ideas, and a

strong history of Trades Unionism. In 1911 fears of a national rail strike led Winston Churchill to have soldiers posted to guard the principal railway stations, including Leicester London Road. In Leicester, a woman worker, Lizzie Wilson, led a militant female union in the boot and shoe trade. Thus locally there were some nine instances of strikes and unrest in the boot and shoe industry between 1912 and 1913. There was also an active women`s suffrage movement led by a local boot and shoe worker, Alice Hawkins, who formed a branch of the Women`s Social and Political Union in Leicester in 1907, and who demonstrated against a speech given in the town by Winston Churchill in 1909. (Alice Hawkins now, of course, has a commemorative statue in the centre of Leicester as a tribute to her achievements.) Did these issues present themselves to the Duke`s mind? Maybe they presented themselves to others, who then conveyed their concerns to the Duke, though we cannot know that, and it is unwise to start a thread of argument suggesting a conspiracy theory explanation of the events.

The Family Problems argument.

The "bad blood" engendered in the family by the 1909 incident continued to poison the relationship between the Marquess of Granby and his parents, though the subsequent struggles are beyond the scope of this paper. Maybe, however, that dispute, coupled with the vile language to which he had been made subject by his son and the possible comprehension that he had behaved illegally, followed by the political controversies of the period outline above, caused the Duke to rethink his position with regard to high level Masonic appointments in which he was vulnerable to criticism. Certainly his conduct with regard to the sale of heirlooms from the family estate had not been consistent with the highest tenets of Freemasonry. Was the Duke concerned that any future breakdown of the relationship between himself and his heir would lead to the 1909 family scandal becoming public knowledge, which would almost certainly have led to him having to step down from high Masonic office? Once again we cannot know, but the issue cannot be discounted.

The Health Argument.

Catherine Bailey appears to have found no record in the Belvoir records of the Duke being ill in 1912 through to 1914. However, there is evidence from *The Leicester Chronicle and Leicestershire Mercury* which enables some record of the Duke`s health to be established On 2nd November, 1907, the Duke was reported as being seriously ill, and that continued to 16th November when illness prevented the Duke from attending a meeting of the County Council of which he was a member. The same bout of ill health also prevented the Duke from opening the new County Asylum Building at Narborough on 2nd November. The Duke was reported as ill on 13th November, 1909, 16th July, 1910, and 13th August, 1910. In 1911 the Duke was said to be ill on 11th March when he had to cancel all

his engagements in consequence of a severe attack of sciatica. On 13th May the Duke stepped down as Vice-Chairman of the County Council (to which office he had been elected in 1909) because of the uncertainty of his health, but also because of the pressure of other public and private engagements. On 25th November, 1911, illness prevented the Duke from attending a meeting at the Leicester Infirmary. In 1912, on the 23rd March it was reported that the Duke had been suffering from a chill and had been confined to his room for three days. On 27th July, 1912, the Duke was prevented by indisposition from attending a meeting called to consider the effects of the Insurance Acts on rural communities. He wrote from his town house, 16, Arlington Street, SW, to say that he had been advised by his doctor not to travel in consequence of a chill brought on by a change in the weather which had led to an attack of laryngitis which made him "practically voiceless". In 1913, on 22nd February, the Duke was again reported as being confined to bed with laryngitis.

This presents a picture of a man who did not enjoy the best of health and who was certainly susceptible to chills and sore throats, and who was also on one occasion at least subject to the painful complaint of sciatica. However, it does not convince the present author that the Duke was a chronic invalid, and there is ample other evidence to show that throughout the period in question the Duke was vigorously involved in national and local political life, in aspects of the life of the local community, such as the County Council, Agricultural Associations and the Leicester Infirmary. He was, above all, tireless in his support of the local volunteer forces, while his name frequently appears in the press with regard to sporting and social events. Indeed once war broke out in 1914 the Duke was in the van of promoting recruitment to the army throughout his Leicestershire and Derbyshire estates, and Catherine Bailey describes how the Duke, along with many others of his class and political persuasion, welcomed the outbreak of hostilities as an opportunity to cleanse the moral life of the nation which, as the Duke saw it, had been affected by Trades Unionism, "Suffragetism", Socialism, Irish Nationalism, and the erosion of the powers of the traditional governing classes. It was also the case that leading a recruitment drive restored to the Duke something of the prominence he and his fellow aristocrats had lost in consequence of the Parliament Act 1911. Indeed the Duke was honoured by the King with the Order of the Garter as recognition of his efforts in raising recruits for the army.

Can it really be accepted that it was ill-health which led the Duke to decline to take up his appointment as P.G.M.? Though it may have been a factor and a convenient "peg" on which to hang the decision as a good "face saving" excuse, the evidence of ill-health is decidedly questionable.

The Lack of Interest in Freemasonry Problem.

To understand this aspect of the issue we must go back to the start of the Duke`s Masonic career. He was initiated into Freemasonry in Howe and Charnwood Lodge, No 1007, on 30th July, 1889. Special arrangements

were made for the event. The Marquess of Granby, Member of Parliament for the Melton Division, aged 37, of Bruton Street, London W and Belvoir Castle, was proposed by W.Bro. J Herbert Marshall and seconded by W. Bro. George Oliver. Presumably to fit in with the candidate`s schedule, lunch preceded the meeting at Loughborough Town Hall at 12 noon, while the lodge itself opened at 12-45 pm at the Bull`s Head Hotel, closing at 2-00pm. Trains for Leicester were advertised at 11-35 am returning at 2-36 pm. First Class travel could be obtained at a cost of two shillings and three pence—roughly 12 pence in current coinage. The Marquess seconded Charles Frederick Oliver for Initiation on 27th August, 1889, and was himself Passed at the meeting which met at the more usual time of 5-30 pm, with trains from Leicester at 4-45 pm returning at 10-08 pm. The Lodge then held an Emergency Meeting in October 1889, and a regular meeting in November 1889, which was the Installation Meeting. The Marquess`s Raising was therefore delayed until 24th April, 1890. That was still, however, quite a considerably fast progression through the three Degrees. As recorded above, the Marquess of Granby, as he then was, went on to join Rutland Lodge, No. 1130, in 1889 of which he soon became W.M. in 1892 (having been "propelled" to Senior Warden in 1891) whilst also receiving Grand Rank. He retained membership of both lodges until his death. There is, however, no record of him joining the H.R.A. or the Mark Degree, nor, indeed any other "side" Order.

The 1913 *Provincial Year Book* has a portrait of the Duke wearing the collar of a P.G.M., and that was, presumably, taken for the publication as he had not then been Installed. Indeed the *Provincial Year Book* states that the date of the Duke`s Installation was still unknown as he was uncertain about the issue! Was that an indication of a deeper problem, namely that the Duke was simply not interested in taking up his post? Indeed it is hard to see how the Duke could have become M.E.G.S. in and over the H.R.A. for Leicestershire and Rutland as he was not a Companion of the Order. By the time we get to the 1914 *Provincial Year Book* Edward Holmes appears as P.G.M. and there is no further mention of the Duke in a reigning capacity. It is just as if a cloak of secrecy and decorum had been spread over the whole issue. The Duke had been hurriedly brought into Freemasonry, which was still then popular with the landed classes, and had been rapidly raised to Grand Rank, probably being seen even in the 1890`s as a suitable successor to Earl Ferrers, but maybe he was never really interested in, nor committed to, the Craft, being much more concerned with politics at Westminster. This argument, by happy chance, is supported by the records of the Rutland Lodge itself. In connection with the recent 150th Anniversary of the Lodge, its Secretary, W. Bro. Keith Harkness, read through all the Lodge Minutes going back to 1866. In his words, "there was no detail regarding the Duke at all." He added, "It seemed to me that the Powers that Be were looking for a high profile figurehead, but before he could take up his post his ill health forced him to not take up the

post of P.G.M. He was certainly inactive as far as the Rutland Lodge was concerned."

The Duke could well have been brought into Freemasonry because of his political connections. It must be remembered that his proposer was Sir Herbert Marshall, as he later became, who was a leading figure in the Conservative Party in Leicester. What would be more natural for him to consider adding a sitting Conservative MP, and one due to inherit one of the most prestigious titles in the Kingdom, to the ranks of the Craft? Indeed Marshall may even have been attempting to ensure a Conservative succession to the office of P.G.M. given the politics of both the Marquess and Earl Ferrers. At the time the Marquess of Granby went along with the idea, and always thereafter paid his subscriptions, though that was probably done automatically through the Estate Office at Belvoir. When, however, the Duke, as he had now become, was called upon to take up High Office it could be that the prospect was not congenial and, once again, ill health was a useful excuse for stepping down.

It appears that the Duke was the only member of his famous family to become involved with Freemasonry, very unlike the Shirleys of Staunton Harold who were involved from the early eighteenth to the early twentieth centuries. That tenuous family connection may also have played its part in explaining the Duke`s decision not to take up his high office.

Conclusion.

It is impossible to come to any definite conclusion on the Duke`s resignation because of the passage of time and the lack of records. The "official" line of "reasons of health" has stood for over a century, and, while the present author believes that it is open to challenge, it is most unlikely now ever to be changed. However, enough has been adduced to support an argument that the Duke was not the best suited person to succeed Lord Ferrers, whose faults, no matter what they were, did not include marital infidelity, and who, for most of his time as P.G.M., tried to fulfil his duties conscientiously. What is certain is the Duke`s decision not to take up his office finally ended the period of aristocratic domination of the Craft in our Province and ushered in a new era in the world of Freemasonry locally.

Acknowledgments.

I wish to place on record my thanks to W.Bros. David Sharpe, Keith Harkness and Danny McKeown for their help with regard to the preparation of this article—truly a case of "mutual support"!

THE FIRST JEWISH FREEMASON IN LEICESTER

W. Bro. Aubrey Newman, O.S.M., P.J.G.D.

Looking through the Kelly correspondence in the Leicestershire and Rutland Library and Museum, I came across a letter sent from the Grand Secretary, W.Bro. John Harvey, to the Deputy Provincial Grand Master, W.Bro. William Kelly, dated 10th December, 1868.

> "A gentleman of the Jewish faith must be obligated (as a Mason) in accordance with the rules of their religion. It is customary for them to be obligated standing and on the Old Testament only, and with the hat on or a head covering. You will observe that they do not kneel in prayer. You therefore say 'let the candidate assume the attitude of prayer.'"

Clearly William Kelly had not had experience in the past of Initiating a Jewish candidate for Freemasonry and had sought guidance from London.

An associated document is a summons for St John's Lodge, No. 279, which includes as an item of business the Initiation of one Samuel Jacobs, and the history of St John's Lodge lists Samuel Jacobs as a member of the lodge from 1869 to 1877.

A General Directory for Leicestershire and Rutland for the year 1870 lists Samuel Jacobs as a 'General Furnisher' trading at 35 Gallowtree Gate, with a home address at 4 Carlton Terrace, Tower Street, Leicester. Tower Street at that date ran in Southfields between Welford Road and Trinity Lane.

By the Directory for 1881 there is no personal reference for Samuel Jacobs himself, but the firm had obviously prospered and expanded. Samuel Jacobs and Co. was now trading from Atlas House in Horsefair Street, and was described as

> "General and complete House furnishers; contractor and carpet warehouse; cabinet making, upholsterers, family ironmonger, glass and china dealers, fancy goods warehousemen, furniture removers and house agents."

There is at present no further trace of Samuel, and there certainly is at present no known connection with any Jacobs family currently resident in Leicester and linked with local Masonry. But work continues…

EXTRACT FROM A REVISED HISTORY OF ST. JOHN'S LODGE, NO. 80, SUNDERLAND (1965)

W. Bro. William Waples, P.P.G. Reg. (Durham)

This paper was submitted by W. Bro. Ray Talbot, P.P.G.Std.B. (Essex)

The Mother Lodge of St. John's Lodge, No. 80

The brethren who formed St. John's Lodge were mainly civilians who had been Initiated in the Military Lodge held in the Second Royal Lancashire Militia. Three of the founders were members of Scottish lodges and Bro. McMillan of an Irish lodge. The lodge held in the Lancashire Militia was known as 'The Knights of Malta Lodge' – a title reminiscent of higher degrees of Craft Masonry. This lodge owed allegiance to the Grand Lodge of the 'Ancients'[1] as did most other Military Lodges in England and abroad.

Briefly, it should be stated that Lancashire Line and Militia Regiments had served on the Sunderland Garrison over a long period of years. In 1797 the First Regiment of Lancashire Militia was embodied at Preston and the members of a Headquarters Staff together with the Drums proceeded to Liverpool and thence to Sunderland to be made up to full strength. In 1798 by order of Lord Dundas the Regiment was made into the First and Second Regiments of Lancashire Militia. We are now concerned with what became known as the Second Regiment of Royal Lancashire Militia and its Military Lodge under the Grand Lodge of the Ancients, viz the Knights of Malta Lodge, No.309/120/144. As the warrant, No. 309(A) has been the cause of considerable confusion amongst Masonic students, it appears desirable to outline its ramifications.

> 'No 309 (Ancients)
> Issued 27th Sept. 1797 in provisional list of allocations to brethren in 52nd regiment of Foot (The Oxfordshire Regiment)'

On 13th October for reasons not given, the warrant was issued to brethren serving in the 85th Regiment of Foot (The Shropshire Regiment), the regiment then serving in Scotland and later in Germany.

An endorsement at the foot of the warrant states:

> 'No. 309 Warrant was first Installed in the 85th Regiment of foot the 10th day of October in the year of Our Lord 1797 and transferred to the Royal Lancashire Militia this present 20th day of October 1803 and in the year of Masonry 5803.'

1 Throughout this paper I shall use the author's spellings which may differ from the ones which are more familiar to us, bearing in mind the original document was written in 1965 – Ed.

As Warrant 309(B) it eventually became dormant about the time of the suspension of hostilities (1st October, 1801, to 27th March, 1802).

Upon the outbreak of hostilities (18th May, 1803) the Militia was re-embodied – and, on 20th October following, the Warrant 309 was re-issued to brethren serving in the Second regiment of Royal Lancashire Militia, then in camp at Danbury. Exactly a year later to the day, viz 20th October 1804, Warrant 309(B), held in the Second Royal Lancashire Militia, was Installed as No. 309(C), in a new lodge formed in the Royal Westminster Militia. Before this Installation took place and in the same room at London Heath, warrant No. 120(A), formerly held by a lodge in Newcastle-upon-Tyne, 1763-65, had been transferred and installed in the Second Regiment of Royal Lancashire Militia. At the same time the lodge adopted the name of 'The Knights of Malta Lodge, No. 120A'. In the *Transactions of the Quatuor Coronati Lodge, No. 2076,* of January 1960 it has been shown the Second Regiment of the Royal Lancashire Militia served at Newcastle, Tynemouth and Sunderland garrisons, 1798–1799. During that time several of its rank and file were Initiated, Passed and Raised in the old St. Nicholas Lodge at Newcastle-upon-Tyne. The regiment left the north for Liverpool on 17th April, 1799. On 30th July, 1801, the Provincial Grand Secretary for Northumberland, Bro. Chas. Richardson, wrote to the Grand Lodge in London:

> 'Dear Sir,
> 'I have received a letter from our brethren of the Second Lancashire Militia signifying their wish to have a warrant of constitution. Many of them were initiated with us, and during their stay have always behaved with propriety. They inform me that they had applied to you and received for answer you could grant no new warrants.' (sic)

Then followed the suspension of hostilities, 1st October, 1801 to 27th March, 1802. Upon the re-embodiment of the Militia on 23rd May, 1803, the regiment proceeded from its depot at Liverpool via Chelmsford to Danbury Camp where it remained 125 days, then back to Chelmsford (25 days), and from there to Woodbridge, where the tour of duty occupied 222 days. It was here that Lodge No 309 Installed the Warrant of Prince Edwin's Lodge, Woodbridge. From Woodbridge the regiment went to London Heath, near Colchester for training (79 days). The next station was Colchester where the duty lasted 270 days. Leaving Colchester on 4th July, 1805, the regiment reached Sunderland on 23rd July, where 367 days were spent on the garrison. The duty tour included Tynemouth Castle, Blyth and Newcastle-upon-Tyne. Eventually the regiment left Durham County on 8th June, 1807, en route for Liverpool. In October a move was made to Hull, where the regiment stayed 573 days. On 29th May, 1809, orders were received to proceed to the south of England. On 15th April, 1814, the regiment was ordered to Ireland, leaving Mullingar for Dublin

on 24th February, 1816, being finally disembodied at Liverpool on 13th March, 1816.

Some Activities of the Knights of Malta Lodge, No. 309/120

The Grand Lodge of the Ancients became popular and powerful mainly through the influence and exertions of its Military Lodges. The enthusiasm shown by many of the Military Lodges can surely be appreciated by brethren today. Amongst these enthusiastic and aggressive lodges was the Knights of Malta Lodge, No. 120, which in a few years constituted new lodges in various garrison towns in which the regiment was quartered. Here is a record of which to be proud:

1. Constituted a lodge in the Royal Westminster Militia as No. 309 – now St. Luke's Lodge, No. 225, Ipswich
2. Constituted Prince Edwin's Lodge at Woodbridge, No. 249B, on 21st May, 1804 – erased in 1828.
3. Constituted the Atholl Lodge, No. 131, now Newcastle-upon-Tyne, No. 24. (No. 131 united with St. Nicholas Lodge in 1814.)
4. Constituted St. John's Lodge, No. 94, now No.80 on 4th January, 1806 – successively numbered 94, 118, 95 and 80.
5. Constituted, conjointly with a lodge held in the Cumberland Militia, the Ancients Templars Lodge on 17th March, 1807 – renamed Humber Lodge, Hull, No. 57 on 2nd July 1820.

An excellent record for a lodge whose activities were brought to an end by demobilisation after the end of hostilities in 1815.

THE FOWKE MARK LODGE, NO. 19, SESQUI-CENTENARY, 3RD MAY, 2018

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

This is indeed a significant evening in the history of Fowke Lodge, but the reasons for that significance raise a number of questions.

The first question is why is it that when Fowke Lodge was consecrated in 1858 we are celebrating its 150th anniversary this year, 2018, and not 2008? Fowke Lodge, with Howe Lodge, No. 21, had certainly opened in 1858 and had prospered under the guidance of William Kelly as its first Master, but then enthusiasm had died away. In his Memoirs, some 25 years later, Kelly suggested one reason for this. 'After Bro. Underwood [W. M. of Howe Lodge] and I had each served for two years, working the Degree successfully, and each Lodge (sic) having between twenty and thirty members, our successors were elected, but strange to say they never summoned a meeting and both Lodges were allowed to fall into abeyance for eight years.'

Clearly for Kelly the reasons for this decay lay in the inactivity or lack of interest shown by his successor in the Chair. Elsewhere he had another suggestion: 'A feeling of lukewarmness set in, owing in part I fear to the fact that whilst several Brethren in both Lodges had got up efficiently the ceremonies of the inferior offices in the Lodge, none but myself had working the ceremonies appertaining to the Chair, which are lengthy and difficult.'

Lodge Minute books, however, suggest another possibility. The Minutes of Fowke Installation meeting in February 1860 record that 'in consequence of the very small attendance of officers and members the W.M. decided to defer the appointment of new officers until the next meeting.' In February 1861, they state that 'the attendance of officers and members of the lodge being so very small the Worshipful Master intimated his intention to postpone the appointment of officers until the next Lodge when he hoped a greater number of brethren would be present.' That was the last meeting of the lodge for seven years.

That story is replicated in its sister lodge, Howe Mark Lodge, No. 21. That too started quite promisingly, but at the meeting of Howe in October 1860 only three members and four visitors were present – both the W.M. and the Secretary were absent– and Kelly had to take the Chair. In February 1861 a new Master was installed – by Kelly – but there were present only seven members, Kelly as P.G.M. and one visitor. The Minutes record: 'In consequence of a paucity of attendance of the officers and members the W.M. postponed the appointment of his officers to a future meeting.' That meeting never took place.

Nothing was done thereafter in the Province until 1868 when Kelly sent out a circular letter, signed by him, incorrectly, as Provincial Grand Master

and counter-signed by his two Wardens – incidentally the two Masters of Fowke and Howe whom he castigated in his Memoirs. In this circular he calls for a revival of the Degree: 'After being in abeyance for several years, circumstances are now favourable for a successful revival in Leicester of the Mark Master's Degree, which is recognised as an essential link in the chain of Ancient Freemasonry by every Supreme Masonic Authority throughout the world, except the United Grand Lodge of England.'

In an address to former members of the two lodges Kelly stated: 'It is now for you to decide whether it shall be once more revived or continue in abeyance amongst us. For myself I should desire to remain entirely neutral, and I should not have moved at all in the matter, but for the urgent desire manifested by several brethren to obtain the degree – here if possible, but if not, elsewhere.'

The circular letters had their intended effect; Fowke Mark met again to work under its original warrant, but, whereas previously Fowke and Howe had existed side-by-side in Leicester, Howe was now moved out of town, and that lodge's 150th anniversary has some years to go before it too can be commemorated.

The gap has been a matter of embarrassment both to London and to successive Fowke Lodge committees. In 1908 Mark Grand Lodge authorised a medal to celebrate the fiftieth anniversary of Fowke and Howe Lodge and a joint ceremony of celebration – a commemoration completely out of order, unhistorical, and subject to all sorts of criticism. How Fowke got away with it I do not know, especially since the lodge could not have submitted its Minute Book to prove its case. Pasted in the front of the first Minute Book of Fowke Lodge is now a note: 'This Minute Book, after being lost for many years, was discovered in a shop of a second-hand bookseller in Braunstone Gate. It was purchased from him (after consultation) for the sum of £4:10:0 (i.e. £4.50) and restored to the Lodge at the Installation Meeting, 28 October 1915.

The Grand Secretary made up for his predecessor in 1958 when, in response from an enquiry from Fowke Mark Lodge, he informed the lodge that it could not claim a Centenary Warrant until 1968. He pointed out that the Regulations lay down that there must be evidence of 'continuous working', and clearly that had not been the case. After a great deal of angry argument the two lodges, Fowke and Howe, decided they wanted to have a celebration anyway, and they marked their non-centenary by having a joint meeting. There will be those here this evening who will remember that when in 2008 the two lodges again wanted to celebrate we made it clear to everybody that what we were celebrating was the passage of 150 years since the granting of our Warrants. We were carefully supervised to make sure that it was only the anniversary of the Warrant that we were celebrating. I must confess that on that occasion I did deliver an address, concluding with the sentence - 'and of course we can now get ready for another 150th celebration in 2018' – which of course we are now doing!

My second question relates to the Province, for this evening is not

merely an occasion for this lodge. It has a significance and marks an anniversary for the Province as well. What Kelly did not discuss in his memoirs is that he had been responsible for allowing his Province to fall into desuetude. His Patent as Provincial Grand Master, issued in 1858, had been for three years only and thus had expired in 1861. There is no trace anywhere that he sought a renewal, nor is there any suggestion that he had sought either to hold a meeting of Provincial Grand Lodge or even fill up any gaps amongst his officers. When his Patent was eventually renewed in 1868 he summoned a meeting of Provincial Grand Lodge; the Summons listed his officers, including those who had died in the meantime and whose officers had not been subsequently filled. If Mark Masonry had in effect disappeared in Leicester in these years Kelly himself must bear his shame of the blame, and the Minutes of Mark Grand Lodge make the position clear: 'In the Province of Leicester the Degree, after giving good promise of success, has for some time been in abeyance. Recently, however, revival has taken place and the Degree is now being worked most efficiently – large numbers of influential brethren have been admitted – and there is every reason to believe that under the able guidance of Bro. W. Kelly, it will flourish to a greater extent than ever. The Grand Master has renewed the Patent of Bro. Kelly as R.W.Prov. Grand Master of Leicestershire, having expressed the greatest pleasure and confidence in entrusting the rule of the Province to the well-tried experience of that distinguished Brother.'

What therefore, R.W.Provincial Grand Master, I am suggesting to you that it is not only Fowke Lodge which this evening is celebrating 150 years of continuous working but that our Province is doing the same. If you are congratulating us on this achievement then we are all entitled to congratulate you and our Provincial Grand Lodge as well on having reached that venerable position.

My third question takes me further in trying to understand what had gone wrong in the Province, and here I fear we have all fallen victim to our own short-sightedness. Many of us involve ourselves in the history of our own lodge; sometimes we even write the history of our own Province; but often we fail to look wider – above all to look at what was happening in other Provinces elsewhere.

Leicester indeed is not the only Province where at this time we can see lodges going into suspense. The Mark Province of Surrey had had two lodges when it was first created as a Province in 1857, but in 1859, at Mark Grand Lodge half-yearly communication, it was reported that they had 'lapsed-in-meeting'. Lodges elsewhere, such as Royal Cumberland, T.I., (in Bath), J., Russell, No.23, (in Tavistock) and Eclectic, No.39, (in Hartlepool), had also formally lapsed. Added to that there is a statement in the Half-Yearly Communication of Mark Grand Lodge of summer 1867 that there were then six lodges with no reigning Master. We know that the Mallet and Chisel Lodge, No. 5, in London went into abeyance in 1859, was revived in 1862, went into abeyance again in 1863 and was revived

again in 1867. *The History of Mark Grand Lodge* by John Grantham confirms that Adams Mark Lodge, No. 6, met until November 1858 and then was not revived until April 1868. He also wrote about 'a few lodges falling into dormancy', and that in the 1860s others sank into suspended animation. Equally the history of Surrey implies that the Province itself had also lapsed, while an examination of other Provincial Grand Mark Masters in England over these years suggests that they too were largely inactive. The collapse in Leicestershire is therefore less surprising than might have been suggested. Unfortunately, however, we have no discussion in detail of this general collapse, nor any analysis in depth why it should have happened. Yet evidence of something going wrong can be found as early as January 1860. A circular letter from Mark Grand Lodge explains that several lodges, having omitted to make the requisite returns to Grand Lodge, had been in July last requested to make such returns – that some lodges have complied with the instructions issued to them, but there were still some lodges who have failed to do so. At the same time, however, it does report that five new lodges have been warranted.

We know that the early years of the Mark Degree in its nineteenth century formulation had been years of great controversy. Some of its founding figures had been in open opposition to the grandees of Craft Grand Lodge, who, in return, had resented the appearance of this 'spurious Grand Lodge'. The contemporary Masonic press in reporting these open disagreements throws new light on the phrase 'Masonic Brotherly love'. However, in addition to the controversy between Craft and Mark there were bitter rivalries among rival Mark jurisdictions. Indeed, the circular I just quoted hints at the rivalries for jurisdiction between various bodies in the British Isles and expresses vague hope for unity on this issue with the others. The lodges which had been established under a Scottish jurisdiction resented pressure being put on them to join the new Mark Grand Lodge, and these other jurisdictions – especially Scottish bodies – objected to withdrawing from England. There were a number of Mark lodges which claimed that their foundation pre-dated the creation of the English Mark Grand Lodge, and they resented suggestions that they might have to be re-warranted and thus lose their status as 'Time Immemorial'. There was also, initially, a great deal of confusion in the central administration of the Degree, culminating in the loss by the Grand Secretary of a request from one lodge that it be accepted and recognised by Grand Lodge. It would not be surprising therefore that many who had earlier joined these new Mark lodges might have become rather less enthusiastic about their Mark Masonry, wondering perhaps what they had got themselves into. I think the phrase I would use is that they were 'keeping their heads down below the parapet'. Even the appointment in 1860 of Frederick Binckes, firstly as Assistant Grand Secretary of the Mark Degree and then as Grand Secretary, seems to have had little immediate impact upon the administration and popularity of the Degree, though within the following

decade much more regularity in the central administration of the Degree appeared and the Degree once again began to grow.

Distinguished Brethren and Brethren, I have tried this evening to throw fresh light upon the history of this, Fowke Lodge, No. 19, and also upon the history of the Province of Leicestershire and Rutland, to show how significant this evening has been for the lodge and the Province. However, I suggest also that it is now time, and an opportunity, for a new generation of Masonic historians to look again at the early years of Mark Grand Lodge itself, and to understand more fully the ways in which the Degree attracted attention and expanded. Twenty years ago I would have jumped at the opportunity of becoming involved in that work. I doubt if I shall now be in a position to contribute to that research but I wish it well.

JOEY DUNLOP, KING OF THE MOUNTAIN, MARK MASON, AND HUMAN BENEFACTOR

W. Bro. Michael A. Robinson, P.P.S.G.W. (Craft), P.G.J.O. (Mark)

Introduction

The Joey Dunlop Lodge of Mark Master Masons, No. 1881, began life after a chance encounter between V.W.Bro. Paul Paterson, who was at that time the D.G.D.C., and V.W.Bro. Michael Robinson, a Leicestershire Freemason, and Past Master of the St. Peter's Lodge of Mark Master Masons, No. 1078, meeting in the Leicestershire market town of Market Harborough.

The two Mark Masons were both enthusiastic motor cyclists, and V.W.Bro. Paul said that he and a number of fellow enthusiasts were looking to found a lodge of Mark Master Masons. They met at Craft lodge meetings in Basingstoke, and felt that it would be worth looking to found a Mark lodge in the Midlands because most of their members came from all parts of the country ranging from Northumberland in the north to Devon in the south.

V.W.Bro. Michael suggested that the market towns in the Province of Leicestershire and Rutland might be the place to look, and that Lutterworth may be best, as it was located very close to the motorway network coming from the north and south.

It took some twelve months to put the petition together due to the petitioners coming from such a large geographical spread.

All the founders agreed that they would like to name the lodge the Joey Dunlop Lodge. The Province of Leicestershire and Rutland were not too happy with the name as they were not aware of the connection Joey Dunlop had with Mark Freemasonry. However, after providing the necessary confirmation as to Joey's involvement in Mark Masonry, and support given by the Grand Mark Lodge, agreement was reached.

With final agreement reached on location and name, the lodge was consecrated at Freemasons Hall, Leicester, on 9th June, 2007.

The Joey Dunlop Lodge of Mark Master Masons is peripatetic. The lodge has met since its consecration from North Yorkshire in the north, Devon in the south, and the Welsh coast in the west. The Installation meeting is held in Lutterworth and the other two meeting are at the discretion of the Master of the year.

On 10th December, 2016, the Joey Dunlop Lodge of Royal Ark Mariners was consecrated by the P.G.M., R.W. Bro. Stephen Davison. The ceremony was witnessed by a capacity crowd in the very impressive Holmes lodge room in Freemasons' Hall, Leicester.

The Joey Dunlop Lodge gives annual support to the Joey Dunlop foundation on the Isle of Man, a charity which offers help and accommodation to disabled motorcyclists.

Joey Dunlop, King of the Mountain.
In Shakespeare's play *Julius Caesar*, Mark Anthony addresses his fellow countrymen, 'Friends, Romans, Countrymen, lend me your ears; I come to bury Caesar, not to praise him. The evil that men do lives after them; the good is oft interred with their bones.'

This may have been the case with Julius Caesar, but not with Joey Dunlop, King of the Mountain, for the good has indeed survived him.

The Motor Cycle Road Racing Star
Joey said that he never wanted to be a star. He was the most reluctant hero you could ever meet. At his funeral in 2000 over 50,000 people lined the roads and packed the church. His wife, Linda, when interviewed after the funeral, having been asked would she not have preferred a quiet family funeral, replied that she felt that all the fans and people who loved him should be given the chance to be there. The eulogies during the service paid tribute to his devotion to the sport of motorcycle road racing, when for many years he thrilled the crowds who lined the roads around which he raced his Yamaha, and later his Honda, at incredible speeds, and finally it paid tribute to his love for his fellow man, which he demonstrated by his work delivering aid to the children and needy of Bosnia, Romania, and Albania.

He was awarded the M.B.E. for his services to the sport of motorcycle racing, and the O.B.E. for his charity work. There was considerable coverage concerning Joey accompanied by Linda, when he went to Buckingham Palace to receive his awards. He looked splendid in his top hat without success trying to control his long untidy hair. For Joey Dunlop there was no razzmatazz, no fancy hair styles, no flash suits, and no tax exile status in Switzerland. He was, and will always remain, "yer maun" and his name will live in the minds of bikers the world over for many years to come.

Joey Dunlop, the man and boy
Joey started out in 1969 riding a £50 Triumph Tiger Cub at Maghaberry 'as a bit of fun with my mates'. They would race their bikes around the lanes to the enjoyment of local children who would sit on the walls of bridges to watch the bikes take off. By the mid-1970s Joey was winning races on a bike which he would prepare himself before the races. He entered his first TT race in 1976. He said, 'It was wet. I rode a 250, and I'd never been round the circuit before, even in a car. I remember coming up to Ballacraine and didn't know whether to turn right, left or straight on!'

In 1977 he rode a privately-entered TZ 750 Yamaha to beat all the favourites. In 1980 he won the 1000cc race again riding a Yamaha. In the same year he was offered a chance to join the Honda team. The Honda boss man, Bob Mcmillan, promised him 'bikes for life'. The men in suits at Honda were not very happy with the image that Joey gave the public with his unkempt appearance. However, they put up with it as he continued to put their bikes at the front of the pack.

Joey rode bikes from a humble 125cc to the big 1000cc machines and this made him unique in his generation. He would ride the TT course on a1000cc machine to record a 120 mph lap time and then ride a 125 cc to record a 107 mph lap time. His natural talent stood alone. In the North West 200 in 1999 Joey set a course record of 105.95 mph. Today speeds of 200 mph plus have been recorded on the same course. Joey won the Isle of Man TT 26 times and this has not been surpassed.

The shipwreck

In 1985 Joey was aboard the former fishing boat, *Tornamona,* when it was taken by strong tides onto the St Patrick's rock where its rudder broke off and the ship sank. All aboard were saved by the Portaferry lifeboat, and later the bikes were salvaged, and prepared for racing once again.

When Joey was killed in a little-known race in Estonia, where he slid off the road and hit a tree, the motorcycle world was in shock. How could it be that Joey Dunlop? The fastest man on two wheels was dead riding a little bike in an insignificant race. That was Joey; he just loved racing, wherever and whenever.

Joey Dunlop, the husband and humanitarian.

Joey was married to Linda for over 30 years. She always supported Joey in his sport and in his humanitarian work. She also helped him run 'Joey's Bar' in Ballymoney which they purchased in 1984. Today it is almost a shrine to Joey with pictures of him on every wall. Each bears a different name: 'Joey, King of the Mountain', 'King of the Roads, or just 'Joey Dunlop'. The couple had five children, Julie, Donna, Gary, Richard and Joanne. It was for Donna to read a poem at his funeral.

Linda says that they met when she was 15 years old and he was 16. They were engaged within a year and married a year later. When asked about the risks that Joey took when he started racing, Linda says, "We didn't talk about the risks. He was happy. It was a career he loved. You can't make someone give up his or her passion. It became a part of our life. There always was an element of worry, but when we went to the races, everyone was together and we were all into it, especially the TT. We looked forward to it from one year to the next."

Linda helped Joey when he went to the Balkan countries to race and take aid. She says, 'He went on trips to Romania twice, as well as Albania and Hungary. We boxed and labelled packages at home, loaded them in his van and off he went'. Joey was very distressed by what he saw in the countries he went to Linda says, 'but he just knew what he had to do, and he did it. We definitely felt we were making a difference, difficult as it was to watch his van leave.' Linda continues to be supported by her family and says, 'Our family is very close. We stick together. No one ever thinks that something is going to end……. I think Joey is watching over me. I hope so.'

In 2010 a Thanksgiving Service was held in the little church that in the

year 2000 Joey had been laid to rest. The church was full and there were many who spoke in support of Joey and gave thanks for his life.

His daughter, Donna, summed up with these words: 'I have tried to think of few words to describe Daddy. We remember the few words that Daddy said himself we thought just perfect for him. The words he quoted. "I never wanted to be a super star. I just wanted to be myself." I hope you will always remember him that way, and I speak for everyone here, Daddy, for that's the way we all think of you today.'

Joey Dunlop, the Freemason.

Joey was a member of the Vow Ferry Lodge, No. 17 (I.C.). He was an active member of his lodge when not travelling to his various racing locations. He visited lodges far and wide while on his travels racing and doing his charity work. The lodge remember him by hanging a photograph of him in their lodge room at Ballymoney. His son, Gary, was Initiated into the Vow Ferry Lodge on 1st October, 2004.

In the Freemasons' Hall, Lutterworth, a photograph of Joey Dunlop, a gift from the Vow Ferry Lodge, hangs on the wall.

Freemasonry should be proud to have had among its ranks such a man as Joey Dunlop.

TRINITY 20, 29 OCTOBER 2017, LEICESTER CATHEDRAL, UGLE 300TH ANNIVERSARY

1 Kings 8:22-30/St. Matthew 5:1-16

V. W. Bro. Michael Wilson, G.Ch.

A recent study by the University of Portsmouth has found that holding religious or spiritual beliefs is important for "thriving" in life. Dr Daniel Brown, a sport and exercise scientist, (not THAT Dan Brown, Brethren!) assessed all the research on what helps people to flourish, and has come up with this list: to thrive, a person must be optimistic, spiritual or religious, motivated, proactive, flexible, adaptable, social competent, have good self-belief and enjoy learning. It is a splendid definition a Freemason in today's society will be familiar with. Dr Brown goes on to conclude that, for people to flourish, they must be given personal opportunity, enjoy support from family, friends and colleagues, experience a calm environment, receive significant trust from those around them, a develop a high degree of autonomy. This amounts to a fine description of a Freemason's lodge with the relational care and personal encouragement that can be experienced there. Dr Brown defines "thriving" as 'an individual experiencing a sense of development, of getting better at something, and succeeding at mastering something – being brought to feel good about life and yourself, and being good at something.' The study places thriving as a stand-alone characteristic, similar to resilience, prospering and growth, unlocking from within vitality, learning, mental toughness and focus. For Freemasons, the scriptural and interpretive quarrying-ground pointing to all these qualities for daily living is the impact of King Solomon with the Bible, or a person's Holy Book of their faith, held at the centre and focus of their thoughts, words and deeds.

King Solomon, due to the decrepitude of his father King David, did not have easy progress towards the throne of Israel. The Biblical Throne Succession Story, most of it in 2 Samuel, shows intrigues and dealings worthy of, and perhaps worse than, recent episodes in *Dr Foster* or *Game of Thrones*. The long years of King Solomon's reign were almost completely free from warfare with any foreign power. He was an enthroned merchant, taking advantage of the burgeoning internationalism and enlightenment of his age and transforming the fractious tribal state he inherited from his father into a major near-eastern empire with a hard-edged money economy. From outside Judah and Israel came hitherto unaccepted thoughts, habits, cultural adaptations and even religious practices - rather as we experience today on many fronts - but King Solomon never forsook his devotion to the Lord God of Israel. He was a master builder throughout his realm, even in Jerusalem, one of the most unlikely places ever to build a capital city. In all he was coping with, juggling with, and developing, the prayerfulness of the man Solomon towards God is overwhelming. He senses the divine mystery of Almighty God's ambitions for the earth and its created order

and humbly confesses that his own all too human ambitions towards God cannot compare. Movingly he prays: "But will God indeed dwell on the earth? Even heaven and the highest heaven cannot contain you, much less this house that I have built!"

Internationalism (what we now might call "globalisation") and enlightenment in any age are unwieldy pressures to control, and they can be resented by the powerful in every generation. Things were not flourishing in 1717 with King George I, with his fractured first Parliament and the threat from France of the Pretender James Francis Edward Stuart until the Triple Alliance between the Dutch Republic, Great Britain and France caused him to seek refuge with the Pope. There was also a serious rift between the king and the Prince of Wales that banished the Prince from the Royal Household, and the King was so fed up with his Parliament that he had ceased to attend their meetings. Does this adversarial climate and this power struggle sound familiar? How do we handle it all, and how do we try to make sense of our lives in a perpetually self-fracturing world?

With all this in mind, King Solomon famously asked from God the gifts of wisdom and discernment: "an understanding mind to govern" and the ability "to discern between good and evil." From this petition being so pleasing to Almighty God came the flourishing I spoke of earlier. Faithful prayer and the resulting gifts of flourishing are what we celebrate in these 300 years since the fraternal union of 1717. Amidst the expanding world horizons of the time, the appropriation of learning from Church and universities to ordinary people, and the ambition to govern one's own personal daily life after centuries of institutional inhibitions, more and more men were drawn into a fraternity thriving on friendship and conviviality rather than being prey to the whims and strictures of institutional ambition and discrimination: what may be termed "the politics of disapproval". This "politics of disapproval" is still with us today in many guises. Jesus experienced it constantly himself, which may explain why he taught in parables and formulated the masterly Lord's Prayer and the expansive Beatitudes. Friendly Societies flourish when politics and religion are perceived as having receded from their natural and given constituencies externally so that they come to inhabit their own internal and interior modes. They form to bring benefit to others when there are deficiencies in society that need benevolence. The construction of the first Freemasons' Hall in Great Queen Street, Covent Garden, took place under the leadership of Lord Petre, who was Grand Master from 1772 to 1776. He was a leader amongst English Roman Catholics, and among other creditable actions he secured a permanent relaxation of the legal restrictions on English Roman Catholics in a largely pro-Hanoverian and loyalist nation. So here is an early example of a Freemason in England bringing together those who might otherwise be at a perpetual distance so that profit and pleasure may result and flourish.

To see and learn of our Lord and Saviour Jesus Christ's determination to bring flourishing to all, I commend his Beatitudes read out in the second

lesson this afternoon. The flourishing of God comes in its fullness to those who cry out in their need of God – the poor in spirit, the grief-stricken, those who yearn for a just society for others rather than for themselves. It never comes through institutional "politics of disapproval" – the antithesis of the Gospel of Jesus Christ. God's flourishing comes to those who have a generous spirit towards other people, to those who desire to be pure in heart, to make peace – and who suffer calumny and persecution from people who are determined to thwart the path of the kingdom by their "politics of disapproval". For human flourishing, prayer and its resulting action are essential. This is the way of Jesus and his forebear, King Solomon. No wonder Jesus would say in a parable to his opponents and detractors, "Is your eye evil because I am good?" It is a call to all to "up their game" and get flourishing.

MEMBERS OF THE LODGE

Buswell, D.A., P.Prov.G.M., P.M. 4874, 7896, P.M.
Ridge, J.A., P.A.G.D.C., P.M. 7841, P.M.
Newman, A.N., O.S.M., P.J.G.D., P.M. 523, 2076, P.M.
Wykes, D.L., P.M. 1560, P.M.
Simpson, A., P.M. 7744, 7896, P.M.
Parkes Bowen, M.D.M., P.J.G.D., P.M. 1560, 7896, P.M.
Harrison, J.T., P.M. 6514, P.M.
Clarke, V.C., P.M. 8276, 8729
Leek, R., P.M. 7832, 8429, 9071, P.M.
Herbert, A.D., P.M. 8729, P.M.
Head, B.E., P.M. 279, P.M.
Peacock, D.A., P.A.G.D.C., P.M. 50, P.M.
Wilson, M., Rev Canon, G.Ch., P.M. 7841, P.M.
Robinson, M.A., P.M. 3078, P.M.
Sharpe, D.M., P.M. 1007, 8312, P.M.
Hughes, D.J., P.M. 2201, 7801, P.M.
Crocker, C.D., P.M. 7762
Kinder, P.C., P.D.G.Swd.B., P.M. 7744, 7896
Sharman, A.E., P.J.G.D., P.M. 5664, 7896, W.M.
Varley, J.D., P.M. 7841
Townsend, J.A., P.M. 2146, 8350
Johnson, I.R., P.M. 3091
Andrews, D.J., P.M. 1560
McKeown, D.O., P.M. 2081, 9705
Davoudian, H., P.M. 2811, 8729
Green, A.R., P.A.G.Std.B., P.M. 3448
Hagger, D.V., P.G.M., P.M. 4835, 7896
Gan, R.L., P.A.G.D.C., P.M. 23, 534, 1691, 2956, 8020, 9558
Reeve, R.C., P.M. 7767, 9844
Wood, A.J., P.A.G.D.C., P.M. 5664, 9285, 7896
England, M., P.M. 5061
Turner, D.J., P.M. 5061
Hudson, C. D.
Wallace, P.C., P.G.St.B., P.M. 4045, 7767

REGISTER FOUNDERS

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

PAST MASTERS

W. Bro. J. T. Thorp	1892	W. Bro. Rev. E. R. J. Biggs	1928
W. Bro. W. M. Williams	1893	W. Bro. H. Hyde	1929
W. Bro. E. Holmes	1894	W. Bro. H. D. M. Barnett	1930
W. Bro. W. H. Staynes	1895	W. Bro. M. D. R. Richardson	1931
W. Bro. S. S. Partridge	1896	W. Bro. W. H. Riley	1932
W. Bro. R. Pratt	1897	W. Bro. G. B. Ellwood	1933
W. Bro. F. W. Billson	1898	W. Bro. A. J. S. Cannon	1934
W. Bro. Rev H. S. Biggs	1899	W. Bro. A. L. Macleod	1935
W. Bro. Rev H. J. Mason	1900	W. Bro. W. H. Cotton	1936
W. Bro. J. J. W. Knowles	1901	W. Bro. W. R. Bridger	1937
W. Bro. H. Howe	1902	W. Bro. J. T. Cooper	1938
W. Bro. G. Neighbour	1903	W. Bro. G. E. Phipps	1939
W. Bro. R. G. Starkey	1904	W. Bro. F. G. Fleeman	1940
W. Bro. L. Staines	1905	W. Bro. E. H. Stork	1941
W. Bro. W. A. Lea	1906	W. Bro. J. C. Burton	1942
W. Bro. J. R. Frears	1907	W. Bro. T. O. Judge	1943
W. Bro. H. J. Grace	1908	W. Bro. G. W. Wilkes	1944
W. Bro. G. D. Potts	1909	R.W. Bro. Sir John Corah	1945
W. Bro. G. Bonner	1910	W. Bro. P. M. Webster	1946
W. Bro. G. Bonner	1911	W. Bro. S. F. Herbert	1947
W. Bro. Rev. C. T. Moore	1912	W. Bro. W. Tomlinson	1948
W. Bro. A. Lole	1913	W. Bro. A. T. Shorthose-Smith	1949
W. Bro. T. G. Hunt	1914	W. Bro.W. H. Wood	1950
W. Bro. G. W. Hunt	1915	W. Bro. F. W. Heaton	1951
W. Bro. J. E. Pickard	1916	W. Bro. C. C. H. Binns	1952
W. Bro. F. H. Pochin	1917	W. Bro. C. E. Haines	1953
W. Bro. J. D. Johnson	1918	W. Bro. E. Murray	1954
W. Bro. A. H. Hampson	1919	W. Bro. A. G. Kilner	1955
W. Bro. F. H. Doughty	1920	W. Bro. J. E. Foister	1956
W. Bro. F. Haines	1921	W. Bro. R. H. Dilworth	1957
W. Bro. W. J. Bunney	1922	W. Bro. J. Lees Smith	1958
W. Bro. J. H.Hawthorn	1923	W. Bro. S. Kay	1959
W. Bro. C. F. Oliver	1924	W. Bro. W. E. Boulter	1960
W. Bro. N. K. Lee	1925	R.W. Bro. C. B. S. Morley	1961
W. Bro. A. H. Hind	1926	W. Bro.G. H. Fox	1962
W. Bro. C. S. Bigg	1927	W. Bro. H. Carr	1963

V. W. Bro. W. G. Fox	1964
W. Bro. E. Muddimer	1965
W. Bro. T. W. Haird	1966
W. Bro. T. W. Haird	1967
W. Bro. W. H. Russell	1968
W. Bro. E. Thomas	1969
W. Bro. O. Farrant	1970
W. Bro. H. L. Wheatcroft	1971
W. Bro. C. E. Neale	1972
W. Bro. K. G. Westmoreland	1973
W. Bro. L. J. King	1974
W. Bro. R. G. Smith	1975
W. Bro. W. Steele	1976
W. Bro. T. M. Ll. Walters	1977
W. Bro. Rev. Canon J. R. H. Prophet	1978
W. Bro. H. Starmer	1979
W. Bro. J. E. R. Tompkin	1980
W. Bro. A. F. Brown	1981
W. Bro. E. V. Hazell	1982
W. Bro. L. Starmer	1983
W. Bro. S. Brown	1984
W. Bro. F. A. Stafford	1985
W. Bro. N. B. Ashcroft	1986
W. Bro. D. A. Buswell	1987
W. Bro. J. Sturges	1988
W. Bro. F. W. Warburton	1989
W. Bro. G. V. Clark	1990
W. Bro. R. M. McCrory	1991
W. Bro. R. T. Jacques	1992
W. Bro. A. R. Butler	1993
W. Bro. W. V. Dean	1994
W. Bro. J. A. Ridge	1995
W. Bro. A. N. Newman	1996
W. Bro. K. G. Mason	1997
W. Bro. D. L. Wykes	1998
W. Bro. W. J. S. Booton	1999
W. Bro. E. W. Bramford	2000
W. Bro. P. W. Jackson	2001
W. Bro. A. Simpson	2002
W. Bro. M. D. M. Parkes Bowen	2003
W. Bro. P. A. Neaverson	2004
W. Bro. J. Cappin	2005
W. Bro. J. T. Harrison	2006
W. Bro. B. B. Wills	2007
W. Bro. A. D. Herbert	2008
V. W. Bro. W. G. Dawson	2009
W. Bro. R. Leek	2010
W. Bro. B. E. Head	2011
W. Bro. D. A. Peacock	2012
W. Bro. M. A. Robinson	2013
W. Bro. D. J. Hughes	2014
W. Bro. D. M. Sharpe	2015
V. W. Bro. Canon M. Wilson	2016