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EDITORIAL

This has been another momentous year for the lodge with three meetings concerning local Masons, and the launch of our digitalised *Transactions*. Our newly Installed Master delivered an interesting paper in November on Past Provincial Grand Treasurers, while in January our founder, W. Bro. John Thorp, was the subject of three short papers. The scheduled lecturer for the March meeting was unfortunately unable to be present on the evening. Quick thinking within the Lodge, and the fortunate presence of the Provincial Grand Master, R.W. Bro. David Hagger, who was able to grant a dispensation, resulted in a paper on the lives and achievements of W. Bros. Walter and Allan Bunney. This was the best attended meeting of the year with a large and appreciative gathering of Lodge and Correspondence Circle members, and a substantial presence of younger brethren from Leicester`s two University Scheme Lodges, Wyggeston Lodge, No.3448, and Castle of Leicester Lodge, No.7767. At the buffet following the meeting much of the conversation concerned the Bunney musical dynasty, but also about how to undertake research into Masonic history.

What is especially remarkable about the latest two meetings was that W. Bro. John T. Thorp was a W. M. of John of Gaunt Lodge, No. 523, and W. Bro. Walter. J. Bunney, a member of the same lodge, was a Prestonian lecturer. It was therefore fitting that one of the speakers on each occasion was W. Bro. Aubrey N. Newman, who has fulfilled both roles. Both W. Bros. Thorp and Newman were also W. M. of the Quatuor Coronati Lodge, No. 2076.

2018-19 has also seen the digitalisation of the *Transactions*. Since 1892, the Lodge of Research, No. 2429, has published in a continuous sequence an annual volume of *Transactions* containing papers and shorter items on matters of Masonic Research. Some have been historical, others have examined issues concerning ritual and ceremonial, while yet others have considered Masonic artefacts, particularly those in the Museum at Freemasons' Hall, Leicester.

Many papers over the years have been contributed by distinguished Masonic scholars as visitors to the Lodge, including a number of presentations of the Annual Prestonian Lecture. Visiting brethren have contributed material on, *inter alia*, the growth and development of Freemasonry in jurisdictions other than England, including France, Southern Africa, India and the United States, so that there is a wealth of matter dealing with "Masonry Universal" as well as our own domestic concerns. Indeed, it may justly be claimed that the *Transactions* rank only second to those of Lodge Quatuor Coronati as a source of Masonic scholarship delivered on a yearly basis.

Since the beginning of the series it has always been available to members of the Lodge and to its Correspondence Circle, which has included institutional members, such as overseas Grand Lodges, Provincial and District Grand Lodges, and Masonic research circles, as well as individuals on a local, national and worldwide basis. Now, with the launch of the Solomon resource by the United Grand Lodge of England, the time has come to make the invaluable storehouse of the *Transactions* available to all,

save with some exceptions relating to whatever in any given year constitutes the last five years of issues, though as the years progress those issues will be made available on a rolling basis.

The *Transactions* have been painstakingly digitalised by Microform Imaging Ltd and uploaded onto our website with a linked index by our webmaster, W.Bro. Dr. Andrew Green, assisted by W. Bros. David Sharpe and Derek Andrews. The digitalised Transactions can be accessed here (https://research2429.org.uk/transactions-index/)

It is hoped that all those with any interest in Masonic research, history, ritual and ceremonial, as well as the place of Freemasonry in the wider life of the nation and the world will find this new resource a timely and welcome addition to the material available to them.

In this context anyone who has not given permission for their name to appear in the Register at the end of the *Transactions* cannot appear in the on-line edition. This is due to the new regulations (GDPR). Such details will remain in the printed edition. This is the reason for details of the W. M. moving to the end of the *Transactions*, so that page references can be taken from either edition but remain the same.

This year has also seen many members receive Grand Lodge and Provincial Grand Lodge appointments and promotions. In Grand Lodge R. W. Bro. Canon Michael Wilson was appointed P.J.G.W. after 5 years as Grand Chaplain, W. Bro. Andrew Green was promoted to S.G.D., and W. Bro. David Hughes was appointed P.A.G.D.C. In Provincial Grand Lodge V.W. Bro. Peter Kinder was appointed D.P.G.M and W. Bro. Andrew Green, A.P.G.M. This is the first time since 1988 that the P.G.M., D.P.G.M. and A.P.G.M. have been full members of the lodge. W. Bro. Jonathan Varley was appointed Prov. S.G.W., R.W. Bro. Canon Michael Wilson was reappointed Prov. Chaplain, while W. Bro. Paul Wallace and W. Bro. David Hughes were reappointed Prov. G. Mentor and Prov. G. Orator respectively, while W.Bros. Hosey Davoudian, Ralph Leek and David Sharpe were promoted to P.P.J.G.W.

As we went to press we were informed that R. W. Bro. David Hagger had informed the Grand Master that he wished to retire. He will be succeeded by V. W. Bro. Peter Kinder, who will continue an almost unbroken tradition of the D.P.G.M. becoming P.G.M. He will be the sixth P.G.M. to be W.M. of the Lodge of Research, but the first to be Installed into both chairs in the same week.

One thrill for the editor is trying to solve problems for members, although perhaps the term 'opportunities' would be better in this context. The mysteries of the 'Leicester table' are still on-going, especially following it appearing on BBC1's Antiques Roadshow, which was broadcast in October 2018, and we hope to have more to tell you next year. However, we are now offering a new area in which brethren (and others) can work. In November 2018 I received an email from a Correspondence Circle member in Nova Scotia which stated, "Nova Scotia once had a Masonic historical item that was in the possession of one Judge Haliburton who lent it and well ... it disappeared." Details of that which was lost can be found on pages 160-163 of this edition.

Another pleasure for the editor is to receive contributions from new members and this year is no exception, with papers from two authors and a detailed index on the works of W. Bro. Thorp from a third. It is hoped that others will feel able to make similar offerings in the future. Those wanting advice and help should approach the editor for guidance.

The Lodge of Research, No.2429
BRO. IAN R. JOHNSON
Officers 2018 – 2019
Worshipful Master

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

Immediate Past Master
BRO. ALFRED E. SHARMAN

Treasurer's Address
2[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

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 November. (Overseas Annual Subscription is £20.00.) Any member whose subscription is unpaid for the current year is not entitled to receive a copy of the Lodge *Transactions.*

The Lodge 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 fifteenth regular meeting was held on Monday 26th November, 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., 12 officers, 7 full members, 8 members of the Correspondence Circle and 5 visitors. A total attendance of 38.

W. Bros. R. Bracegirdle, B. Thornhill, M. Rawlinson, J. Wright and N. White, and Bro. I. Kirkpatrick were elected as members of the Correspondence Circle.

The Master Elect, W. Bro. Ian R. Johnson, was presented by the Director of Ceremonies, Installed by R. W. Bro. Canon Michael. Wilson, and proclaimed in the three degrees.

After the W. M. had appointed and invested his officers for the year, he gave his inaugural address entitled:

'Past Provincial Grand Treasurers of Leicestershire and Rutland from the Late Nineteenth Century to the Present Day'.

The brethren afterwards met together for refreshments and conversation.

The five-hundred and sixteenth regular meeting was held on Monday 28th January, 2019.

There were present: W. Bro. Ian R. Johnson, W.M., V.W. Bro. Peter C. Kinder., S. W., and W. Bro. Michael A. Robinson, J.W., 13 officers, 6 full members, 10 members of the Correspondence Circle and 2 visitors. A total attendance of 33.

W. Bro. the Rev. C. Watts and Bros. D. Houghton and S. Milnes were elected as members of the Correspondence Circle.

The lodge then received short papers celebrating the life and work of W. Bro. John T. Thorp: as a Mason both locally and nationally – W. Bro. Aubrey N. Newman; as a collector – W. Bro. Donald A. Peacock; and as a Masonic Publisher – W. Bro. David M. Sharpe.

At the conclusion of the talks the W. M. thanked the Brethren for their interesting talks after which the gratitude of all present was expressed.

The brethren afterwards met together for refreshments and conversation.

The five-hundred and seventeenth regular meeting was held on Monday 25th March, 2019.

There were present: W. Bro. Ian R. Johnson, W. M., V. W. Bro. Peter C. Kinder, S. W., W. Bro. Hosey Davoudian, J. W., 13 officers, 10 full members, 6 members of the Correspondence Circle and 12 visitors. A total attendance of 44.

W. Bro. R. B. Wood was elected to membership of the Correspondence Circle.

The annual election resulted as follows:

V. W. Bro. Peter C. Kinder	Master Elect
W. Bro. Ian R. Johnson	Treasurer

The lodge then received a lecture from W. Bros. A. N. Newman and D. J. Hughes entitled:

'Walter Joseph Bunney and Allan Walter Bunney: a Musical Masonic Dynasty.

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.

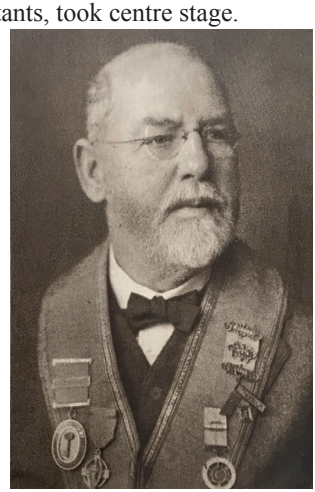
PROVINCIAL GRAND TREASURERS OF LEICESTERSHIRE & RUTLAND

W. Bro. Ian R. Johnson, P.A.G.D.C., P.Prov.G.Treas.

When it comes to Masonic research, I have always been most fully engaged by the individuals involved in Freemasonry in our past. As a former Provincial Grand Treasurer I have a particular and understandable interest in my forerunners and whilst I was aware that my immediate predecessor, W. Bro. Chris Packham, is also a member and Past Master of Lodge Semper Eadem, No. 3091, it was only when I began my researches more thoroughly that I discovered that this connection with my Mother Lodge was a recurring theme throughout the history of the twentieth century.

In addition to my social and historical interest I also thought it about time to do some research into Provincial Grand Treasurers. No-one else that I can see has researched them. There is no honours board to be found in London Road which records their names. The current annual Provincial Year Book only records W. Bro. Chris Packham and I as Past Treasurers. This paper seeks to redress the balance a little by identifying each of the Past Treasurers, and the attached appendix summarises all the Past Provincial Grand Treasurers dating back to 1793.

My detailed researches have been focused on those individual holders of the office since 1898. This paper covers the entire period since that date, and, records permitting, each Treasurer, focusing on their personal circumstances and Masonic careers in an attempt to give a rounded picture of the individual. What is interesting is that over the period of my review you can discern a trend in the evolution of the Provincial Grand Treasurer. The first appointees were noted and respected leading businessmen reflecting the wealth, success, and upward social mobility of late Victorian Leicester. Following World War Two we had a succession of military men taking on the role of managing the Province's finances before, eventually, the finance professional, predominantly chartered accountants, took centre stage.



Perhaps the best-known high-profile businessman-cum-Treasurer is **W. Bro. Charles Bennion** (1857 – 1929) whose personal generosity ensured that Bradgate Park was preserved for the people of Leicester and Leicestershire. Charles was born in Shropshire, the son of a farmer. Initially apprenticed at the Crewe railway works, he had a period at sea as a ship's engineer. Following his return to dry land he became involved in shoe machinery manufacture, initially with a Leeds partner, Marshall Pearson. In 1899, Pearson and Bennion Limited merged with the United Shoe Machinery Company of America to form British United Shoe Machinery Limited.

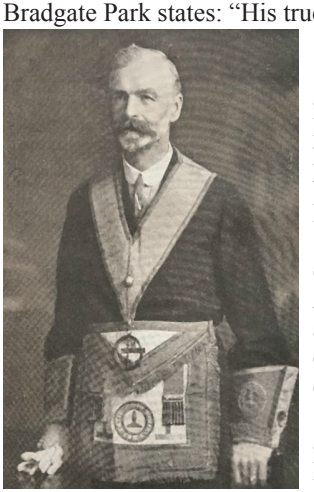
Charles Bennion was Managing Director of the merged business from 1899 until his death thirty years later.

Charles was Initiated in the King's Friends' Lodge, No. 293, in Nantwich, Cheshire, in October 1880. Having taken up residence in Leicester, Charles joined St John's Lodge, No. 279, in 1882 and attained the Chair in 1893. He joined other Lodges and was also a Founder of Lodge Semper Eadem, No. 3091, in 1905. Charles was elected Provincial Grand Treasurer in 1898 and held office until 1914. Edward Holmes, as Provincial Grand Master, paid tribute to his years of service and proposed that a suitable jewel or address be given to him at some suitable future date.

Charles was very active in other Orders and Degrees. His business acumen was also utilised in making him a Life Governor of the Central Masonic Charities and he was a successful Provincial Charity Steward for the Benevolent Fund in 1899.

He was active in public life and for many years was a Justice of the Peace for the City of Leicester. Whilst serving on the Town Council between 1891 and 1898 Charles was Vice-Chairman of the Highways Committee when the High Street Improvement was made, and Chairman of the Special Committee appointed by the Council to negotiate the purchase of the Tramways from the Tramways Company.

In the mid-1920s the whole of the lands belonging to the Greys of Groby (in excess of 6,000 acres) were put up for sale. At the express wish of Mrs Grey some 850 acres of land at Bradgate Park were to be reserved and offered to Leicester for public use. Raising the money to purchase the land proved more difficult than expected but fortunately Charles Bennion stepped forward in the Autumn of 1928 and purchased the park settling it in trust for the City and County Councils to hold and preserve in perpetuity for the use and enjoyment of the people of Leicester and Leicestershire. Charles died within a few weeks of having finalised all the trust arrangements, including adding a codicil to his will just days before his death. As the plaque at Bradgate Park states: "His true memorial lies around."



W. Bro. Henry Jinks Grace (1863 - 1932) was Treasurer from 1914 to 1931. I am particularly indebted to W. Bro. Michael England for this section of my paper as Mike has produced a definitive guide to the man who was the first Worshipful Master of Enderby Lodge, No. 5061, Mike's own Mother Lodge.

Henry was born in Leicester in 1863 and educated locally and at Oswestry School. After school Henry became employed first as a clerk and then as a secretary at a local quarry company. In 1894, by which time the quarry business had become The Enderby & Stoney Stanton Granite Company, Henry was appointed Secretary and Manager. A year later, Henry was promoted to Managing Director.

Henry was involved in the rebuilding of the Wesleyan Methodist Church in Sapcote in the early years of the twentieth century.[1]

Henry was Initiated (perhaps inevitably!) in Granite Lodge, No. 2028, in 1886 and Installed as Worshipful Master in 1894 (and again in 1916). He was Treasurer of that lodge for twenty years up until his death. Henry joined the Lodge of Research, No. 2429, in 1902 and became its Master in 1908. He subsequently served as Secretary of the Lodge from 1909 until 1932. In 1905 Henry was a founder member of Wiclif Lodge, No. 3078, and was Worshipful Master in 1918. In 1910 he was a Founder Member of the Wyggeston Lodge, No. 3448, and its second Worshipful Master in 1911. Henry was also, finally, to become a Founder, and the first Worshipful Master, of the Enderby Lodge, No. 5061, in 1929. By then his health was in sad decline as evidenced by his inability to attend Provincial Grand Lodge in his final years. Henry had been appointed Provincial Grand Treasurer in the Craft in 1914 and he held the position to the end of his life. Paying tribute, the Provincial Grand Master, R. W. Bro. Sir Frederick Oliver, referred to his "…heroic struggle in recent years against increasing ill-health. For many years he was a great pillar of strength in this Province, never sparing himself, and imparting his enthusiasm to all with whom he came into contact. He acted as Treasurer of this Province for eighteen years, and his passing away is indeed a heavy blow to the organisation."

Henry was Exalted in St. George's Chapter, No. 1560, in 1896 and also joined De Mowbray Chapter, No. 523, later that year. He became First Principal of the former in 1906, having been First Principal of the latter in 1902. Henry was appointed Provincial Third Grand Principal in 1907 and Provincial Grand Treasurer in the Royal Arch in 1926 achieving Grand Rank in 1919. Henry was in many other Masonic Orders – the Mark and Royal Ark Mariner Degrees, the Red Cross of Constantine, the Ancient and Accepted Rite, the Order of the Temple, the Royal Order of Scotland and the Order of the Secret Monitor.

If Henry was an example of upward mobility his successor as Treasurer is a fine representative of Leicester's hosiery and knitwear aristocracy. It is **W. Bro. James Eastwood Pickard** (1871 - 1954) who was Treasurer 1932 - 1940.

James was born in Leicester into a successful family business of wool spinners established by his father in 1852. This later became JE Pickard & Sons Limited. They were suppliers of pure cashmere, camel hair, and lambs-wool yarns to the leading knitwear manufacturers. The main factory was Oxford Street Mills in Leicester. Although the mill is long since demolished the former factory entrance arch remains as a

1 He was a benefactor of Enderby Parish Church and donated the Westminster Chimes mechanism for the bells.

monument to Leicester's past industrial heritage and may still be seen today. James played a leading role in society being a member of the Worshipful Company of Framework Knitters, a Freeman of the City of London and a Founder Donor (along with a number of other leading Freemasons) of the Leicester, Leicestershire & Rutland College in 1921 – which subsequently became the University of Leicester. Tragedy struck James and his wife in 1943 when their only son, also James Eastwood, was killed in action in North Africa.

James was Initiated in the Lodge of the Golden Fleece, No. 2081, in 1901 and was Installed as its Master in 1910. James joined the Lodge of Research in that same year and became Master in 1916. In that very busy year of 1910 he was also a Founder Member of Wyggeston Lodge. He also joined Lodge Semper Eadem, No. 3091, and reached the Chair in 1918. In that same year James was appointed Provincial Senior Grand Warden. James was Exalted in the De Mowbray Chapter and became First Principal in 1915. He attained the rank of Provincial Grand Scribe N and was honoured with the appointment of Third Grand Principal in 1930.

James was active in many other Masonic Orders including the Mark and Royal Ark Mariner Degrees, the Ancient and Accepted Rite, the Order of the Temple and the Order of the Secret Monitor. A Patron of the (then) three central Masonic Charities, he acted as Provincial Grand Charity Steward in 1921 and raised £3,300 for the RMBI (equivalent to some £140,000 in purchasing power today). Having been actively involved in the Freemasons' Hall Committee since 1914 James was elected Provincial Grand Treasurer in 1932 and held office until he resigned citing pressure of other work in 1941. James received a Grand Rank appointment of P.A.G.D.C. in the April 1933 Investiture.

The next Provincial Grand Treasurer was **W. Bro. Samuel Frederick Aspell**, (1879 – 1949), a former Treasurer of the Freemasons' Hall Committee, who was actually the first professional to be elected. Known to all simply as "Fred", W. Bro. Aspell was a chartered accountant and the senior partner of Aspell Dunn & Co. a local firm. Fred has another interesting Semper Eadem connection as he was the father of Gerry Aspell (Past Grand Treasurer) and grandfather of Timothy Aspell both of whom were members, and Past Masters, of Lodge Semper Eadem.

In addition to his professional career, Fred was also a director of Towles Ltd., the Loughborough firm of hosiery manufacturers, and was a

local director of the Eagle Star Insurance Company Limited. Fred was a keen sportsman playing cricket and in his youth was captain of the Leicestershire county hockey team.

Fred was Initiated in St John's Lodge in February 1907 and became its Worshipful Master in 1926. Inevitably, given his profession, he became Treasurer of the Lodge in 1936. Fred was a Founder of the Holmes Lodge, No. 4656, and became its Worshipful Master in 1930. In Provincial Grand Lodge Fred was successively Registrar (1931), Senior Grand Warden (1937) and was elected Treasurer in 1941. Having been Exalted in East Goscote Chapter, No. 2865, in 1926, Fred achieved "the double" by being elected Provincial Grand Treasurer in the Royal Arch in 1942.

Fred was also a member of the Ancient and Accepted Rite, the United Religious and Military Orders of the Temple and the Masonic and Military Order of the Knights of Rome attaining the Chair in each Order and high Masonic rank.

Fred died in office in a Leicester private hospital on 13th April, 1949, "loved and respected throughout the Province".

The first of the 'military men' Treasurers was the **R.W. Bro. Cecil Bernard Simpson Morley C.B.E., T.D., A.D.C., D.L.,** (1899 - 1981), who was Treasurer between 1949 and 1953.

Born in Leicester and educated at Mill Hill School, London, and Wyggeston School, Leicester, Bernard served with the London Scottish Regiment and the Gordon Highlanders during the First World War. He continued to serve after the war, joining the Territorial Battalion of the Leicestershire Regiment. His service encompassed a number of different roles and during the Second World War he was promoted rapidly, eventually commanding the 64th Anti-Aircraft Brigade from 1941 to 1945. In addition to the Territorial Decoration and Commander of the Most Excellent Order of the British Empire awarded during the War years, he was appointed Aide de Camp to King George VI from 1947 to 1952 and then to Queen Elizabeth II from 1952 to 1956. He served as Deputy Lieutenant of Leicestershire from 1950 and retired from military service in 1957. His father having been in the hosiery trade, Bernard established a yarn agency business, Bernard Morley and Company Limited, after the First War and was active in the Leicester Federation of Yarn Merchants Association. He became a Freeman of the City of London and served as Worshipful Master of the Worshipful Company of Framework Knitters in 1951. He was active in the local community being a member of various local boards and committees. He was active in local politics and was elected to Leicester City Council in 1945 becoming an Alderman in 1948 before retiring in 1957.

Bernard (or 'The Brig') was Initiated in Lodge Semper Eadem in 1926. His Installation as Worshipful Master in 1938 was delayed a month by

the Munich Crisis. He joined the Lodge of Research in 1952 and became Master in 1961. He took over as Acting Treasurer following the death of Fred Aspell and was duly elected as Provincial Grand Treasurer in 1949. He stood down from this role when appointed Deputy Provincial Grand Master and subsequently became Provincial Grand Master in 1959, serving until his resignation in 1978. His tenure as Provincial Grand Master saw the formation of 28 new Lodges (the existing total had previously been 39) necessitating an extension to Freemasons' Hall, Leicester, which was named in his honour. Both a lodge and chapter were also named after him.

The Brig was very active in all other aspects of Freemasonry. He was Exalted in St Martin's Chapter, No, 3431, but subsequently joined St. George's Chapter, where he became First Principal in 1948. Having served as Provincial Third Grand Principal he was appointed Grand Superintendent in and over the Province of Leicestershire and Rutland in 1963, an office he held until 1977 and during which time he consecrated six new chapters. The Brig held Grand Rank in Mark and Royal Ark Mariner Masonry as well as the Orders of the Temple. He was also Inspector General of the District of Leicestershire, Northamptonshire, Huntingdonshire and Rutland in the Ancient and Accepted Rite and became Grand Sovereign of the Red Cross of Constantine.

V. W. Bro. William George Fox, T.D., D.L., M.A., J.P., was Provincial Grand Treasurer from 1954 to 1959 when he was appointed Deputy Provincial Grand Master at Provincial Grand Lodge on 14th May, 1959. William served as Deputy Provincial Grand Master to 'The Brig' until retiring in 1975. He is the second military man to be Treasurer, having seen Active Service from 1939 to 1946.

William was Initiated in the Holmes Lodge in December 1937. He eventually became Worshipful Master in 1953. He joined the Lodge of Research and became its Worshipful Master in November 1964. It was noted at the time that this was the first time a Deputy Provincial Grand Master of the Province had been installed in the Chair of the Lodge while occupying that Office.

William had a very wide range of Masonic interests. He was Exalted in the Holmes Chapter, No. 4656, in 1947, becoming First Principal in 1959. In the Mark Degree he was Advanced in St George's Lodge, No. 1133, and became Master in 1960. In the Masonic and Military Order of the Red Cross of Constantine, William was Installed as a Knight in the Byzantine Conclave, No. 44, in 1954 and ultimately progressed to Intendant-General of the East Midlands Division between 1974 and 1980. William was also involved in Royal Ark Mariners, the Ancient and Accepted Rite and the United Religious and Military Orders of the Temple and Hospital.

The third military man, and another stalwart of Lodge Semper Eadem, is **W. Bro. Sidney Brown T.D., D.L., J.P.,** (1906 - 1988) and Provincial Grand Treasurer from 1959 to 1966.

Sidney was born in Leicester and educated at Stoneygate and Wyggeston Schools and Rossall School, Lancashire. After leaving school Sidney joined his father in the family business, Rockleys Limited, Outdoor Advertising Contractors, which later became Mills and Rockleys Limited. In 1938 Sidney joined the 5th Battalion, The Leicestershire Regiment (T.A.), and in 1940 went to France as Captain of the Headquarters Company. He was taken prisoner during the retreat to Dunkirk and spent five years in a prisoner of war camp in Germany. During his time as a POW, he was instrumental, with others, in writing from memory the ritual of Craft Masonry so that ceremonies might be performed in the camp.

Sidney had a great interest in local civic affairs from the early 1930s and was elected a member of the City Council in 1938 and an Alderman in 1949. Sidney had a great interest in education and the welfare of children generally. He served on numerous committees and boards, and was involved in Boys' Clubs, Approved Schools and as a Governor of five secondary schools, including the Wyggeston School which he had attended as a boy. Sidney became High Bailiff of the City in 1950 and Lord Mayor in 1958. His sister, Miss Margery Brown, was Lady Mayoress. The highlight of Sidney's year of office was his Installation of Lord Adrian as Chancellor of the newly chartered University of Leicester.

Sidney was Initiated in Lodge Semper Eadem in 1935 and became Master in 1948. Sidney was Exalted in St George's Chapter, though he never became First Principal. He was Advanced in St George's Lodge of Mark Master Masons and became its Worshipful Master in 1959 and served as Provincial Grand Registrar. He was also a member of the Masonic and Military Order of the Red Cross of Constantine and the Ancient and Accepted Rite in which he was Inspector General between 1967 and 1985. Described by W. Bro. Peter Smith, an esteemed Past Master of Semper Eadem, as "the Brig's favourite Lieutenant" it is not surprising that Sidney was involved in all aspects of Provincial administration. Having been elected Provincial Grand Treasurer in 1959 he only resigned in 1967 in order to take on the office of Provincial Grand Secretary – which he subsequently held for another ten years! Sidney was a joining member of the Lodge of Research and became Master in 1984.

Sidney was the driving force behind the creation of a new lodge in 1962 that became Prince Rupert Lodge, No. 7841. Sidney considered that there was both room and a need for a small lodge in which junior executives in business in Leicester could proceed fairly quickly to the Chair and later take their part in the affairs of the Province.

Another Founder of Prince Rupert was **W. Bro. Arthur George Wilson** (1904 – 1968) who succeeded Sidney as Provincial Grand Treasurer but died suddenly in office on 13th April, 1968, after a matter of only a few months.

George was a member of Enderby Lodge, and became Senior Deacon of Prince Rupert Lodge upon its Consecration on 24th September, 1962, when Sidney Brown became the first Treasurer. George subsequently became Worshipful Master in 1965.

George was the Company Secretary of The Bentley Engineering Company Limited, a member of a leading hosiery engineering group of companies – and a business that I 'cut my teeth on' as a trainee accountant in later years!

W. Bro. John Small Orr (1914 – 1999) was Provincial Grand Treasurer between 1968 and 1979 when he retired on ill-health grounds. He was Initiated in St John's Lodge in 1953 and would, ordinarily, have proceeded through that lodge to the Chair. However, he became a Founder of the Sir John Corah Lodge, No. 7736, and was its first Secretary from 1961 to 1964 where he bore the brunt of the organisation of the formation of the new Lodge. Owing to illness within the new lodge, John accepted the office of Senior Warden in 1965 and so became Worshipful Master of Sir John Corah in 1966. John later wrote the history of the first 25 years, 1961-1986, of the lodge.

John became a member of the (Morley) Extension Appeal Committee in 1965 and was co-opted on to the House Committee of Freemasons' Hall in 1967 earning the respect and confidence of Masonic colleagues for his quiet disposition and thoughtful approach to matters under discussion. With the sudden death of his predecessor John was an ideal choice to fill the vacancy and did so with consummate professional ability for the next eleven years.

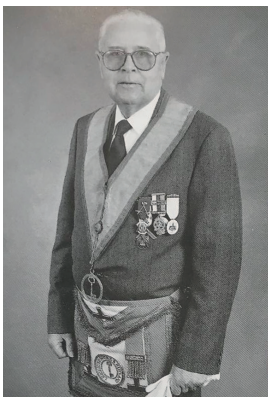
W. Bro. William Sowman was Provincial Grand Treasurer between 1979 and 1982 when he stood down to become the Honorary Secretary to the Freemasons' Hall Committee. William was a chartered accountant and one of Prince Rupert's first members being Initiated in December 1963. He later became Worshipful Master in 1974.

W. Bro. Maurice Simpson was Initiated into the Lodge of the Flaming Torch, No. 4874, in December 1963 and became its Worshipful Master in 1977. Maurice was also a member of the Royal Arch being Exalted in the Chapter of the Flaming Torch, No. 4874, and becoming its First Principal. In addition to being Provincial Grand Treasurer between 1982 and 1990, Maurice was Vice-Chairman of the Leicestershire and Rutland Masonic Charity Association and a member of the Administrative and Petitions Committees and the Freemasons' Hall House Committee.

A chartered accountant by profession Maurice worked in industry, principally with Sears (Holdings) Limited with many

Leicester-based businesses within its group. Maurice was latterly managing director of one of its subsidiaries, Parmeko Limited.

Maurice was a keen supporter of Leicester City Football Club and the Leicestershire County Cricket Club.



W. Bro. John D. Castleman (1927 - 1997) was Treasurer from 1990 to 1996.

John was born in Leicester and educated at City of Leicester Boys' Grammar School before taking articles with a local firm of chartered accountants. After National Service with the Royal Navy, John qualified as a chartered accountant in 1949, starting his own practice two years later. That firm became Newby Castleman and John's three sons, who all became accountants and Freemasons, are partners today. John also had broader business interests. As a grandson of the founder of Norman & Underwood, a specialist roofing and glazing business, John was a director for many years during which the company's restoration expertise was applied to many high-profile projects – Westminster Abbey, the Dome on the Rock in Jerusalem and many cathedrals. John was also a longstanding director of the Hinckley & Country Building Society (subsequently the Town & Country Building Society).

John was Initiated in Commercial Lodge, No. 1391, in 1956. He became a founder member of Gartree Lodge, No. 7778, in 1961 and served as its Master in 1966 (as subsequently did all his sons). He was Treasurer of Gartree Lodge and also the Leicestershire & Rutland Lodge of Installed Masters, No. 7896, where he went through the Chair in 1983. John was Exalted in De Mowbray Chapter in 1958 and became a Founder Member of Gartree Chapter, No. 7778, in 1974 and of which he became First Principal in 1979. John was also a member of the Order of the Secret Monitor, the Ancient and Accepted Rite, the Masonic and Military Order of the Red Cross of Constantine and the Order of the Temple.

W. Bro. Alan Michael Jinks (1933 - 2013) was Treasurer from 1997 until 2002 when the Lodge Semper Eadem hegemony was restored by the appointment of Chris Packham!

Born in Strood in Kent, Alan moved to Leicester aged seven and was educated at Wyggeston Boys' Grammar School. After school Alan joined Bolton Bullivant & Co, a firm of chartered accountants, and qualified in 1959. Alan subsequently became a partner. In 1969, Price Waterhouse acquired Bolton Bullivant as their Leicester office. [As you will subsequently read, both Chris Packham and I have a very strong Price Waterhouse connection]. Four years

after the Price Waterhouse acquisition, Alan, with two other colleagues, set up an independent practice, Jinks & Co.

Alan was Initiated in Albert Edward Lodge, No. 1560, in 1974 and became Master in 1983. Alan was Exalted in St George's Chapter in 1982 and became MEZ in 1993. Alan was also a member of the Mark and Royal Ark Mariner Degrees. As a chartered accountant Alan inevitably acted as Treasurer in his Lodge and Chapter and was elected Provincial Grand Treasurer in 1997. Alan was a keen sportsman playing cricket and rugby for the Old Wyggestonians clubs and again serving as treasurer or auditor and remained a Vice President and Honorary Life Member of the Oadby Wyggestonians RFC until his death.

W. Bro. Christopher Gordon Packham (b.1946) was elected Treasurer in 2002 and served until 2011. Born and educated in Derby, Chris trained as a chartered accountant with Bryn Owen Potter & Co before joining Price Waterhouse in Nottingham in 1970, later transferring to Leicester in 1974 where he was subsequently admitted to partnership serving as a Senior Audit and Accounting Partner for over fourteen years. Price Waterhouse is one of the world's top four accounting and financial services firms. After retiring from Price Waterhouse in 1993, Chris commenced another career with Smith Cooper as a partner in Nottingham and specialising in forensic accounting and litigation support. Chris' extensive accounting, commercial and regulatory experience has suited him to a number of non-executive roles in the public, private and charity sectors.

Chris was Initiated in St Werburga Lodge, No. 4147, in November 1975 in the Province of Derbyshire. As his career took him to Leicestershire Chris joined Lodge Semper Eadem in 1983 becoming its Worshipful Master in 1994 and again in 1998. Chris was a Founder of Reynard Lodge, No. 9285, in September 1988 and became its Worshipful Master in 1996. Chris achieved Grand Rank in 2007.

Chris has achieved similar high office in the Royal Arch. He was Exalted in Reynard Chapter in 1997 and became MEZ in 2006. Active Provincial appointments to Deputy Director of Ceremonies (2010) and Sword Bearer (2016) saw Chris become Provincial Third Grand Principal in 2018 with Grand Rank being awarded in 2019.

Chris is also active in many other Orders in Freemasonry. He has attained the Chair in Mark and Royal Ark Mariners and is approaching the Chair in Royal and Select Masters. He recently joined Rose Croix.

In addition to his considerable achievements in his business and Masonic careers Chris has always been a keen sportsman, particularly in relation to golf, a game that has dominated his life since the age of ten. At its lowest, his handicap was just three and during his twenties Chris represented Derbyshire in their first team having been, in 1967, the then youngest player to get County colours. A long-standing member of Rothley Golf Club, Chris has served as Captain, Treasurer, Committee Member and President.

W. Bro. Ian Richards Johnson (b. 1956) was Initiated in Lodge Semper Eadem in October 1995 being proposed by W. Bro. Chris Packham, my Masonic mentor and former employer from our time together at Price

Waterhouse. I became Worshipful Master in Semper Eadem in 2004 for the Centenary year and the Lodge enjoyed a memorable occasion in April 2005 as it celebrated its hundredth birthday.

Although cautioned that Masonry was addictive, I subsequently joined many Orders and side Degrees as set out in my biography attaining the Chair (see page 196) in most and high rank in many.

Having been born in Newcastle-upon-Tyne but grown up in rural Gloucestershire, I first came to Leicester in 1974 to read Geography at the University of Leicester, graduating in 1977. I have remained close to the University both physically (we live very close to the Oadby halls of residence) and emotionally, and from 2011 I have been a lay member of Council, the governing body, and involved in a number of aspects of University life. From August 2019 I have served as the Honorary Treasurer of the University.

As noted earlier, having decided upon a career in accountancy I was offered a training contract with Price Waterhouse in Leicester and met with, and worked for, Chris Packham. I qualified as a chartered accountant in 1981 and post qualification started to specialise in taxation. In 1988 I joined Grant Thornton in Leicester and became a partner in 1989. I enjoyed many happy years building long-term relationships with clients across the East Midlands as well as undertaking a number of national roles which took me to all parts of the United Kingdom. Since retiring in 2017 I have undertaken consultancy work for some clients and, in addition to the University involvement, I am active in trustee, non-executive and charity roles.

PAST PROVINCIAL GRAND TREASURERS OF LEICESTERSHIRE & RUTLAND – Dates of Election

Captain Nathaniel Cooper	18 June 1793
James Caparn	6 March 1816
William Hester	29 October 1833
Christopher Musson	21 September 1841
Joseph Hames	27 November 1843
Robert Crawford	11 May 1846
Joseph Underwood	18 November 1856
Major Robert Brewin	13 November 1862
William Beaumont Smith	30 September 1869
Tom Atkins Wykes	28 November 1877
Robert Waite	22 October 1879
George Oliver	5 October 1891
George Carter Oliver	8 October 1896
Charles Bennion	20 October 1898
Henry Jinks Grace	17 March 1914
James Eastwood Pickard	31 October 1932
Samuel Frederick Aspell	29 October 1941
Cecil Bernard Simpson Morley	13 April 1949
William George Fox	28 October 1954

Sidney Brown	14 May 1959
Arthur George Wilson	26 October 1967
John Small Orr	31 October 1968
William Sowman	30 November 1979
Maurice Simpson	26 November 1982
John D Castleman	30 November 1990
Alan Michael Jinks	28 November 1997
Christopher Gordon Packham	28 November 2002
Ian Richards Johnson	25 November 2011

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Province of Leicestershire and Rutland Annual Year Books
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Newman, A. N., Hughes, D.J., Peacock, D. A., *Freemasonry in Leicestershire and Rutland – The 'Other' Orders and Degrees*
Library and Museum of Freemasonry, Great Queen Street
Ancestry.com
www.leicester.gov.uk/roll-of-mayors
England, M., W. Bro. Henry Jinks Grace (August 2010)
W Bro Chris Castleman re his father, John Castleman
Martin Jinks re his father Alan Michael Jinks
W Bro Chris Packham re himself
The late W Bro A Peter Smith and his reflections on Past Masters of Lodge Semper Eadem, September 2008

JOHN T. THORP AS A MASON BOTH LOCALLY AND NATIONALLY

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

This evening three of us are going to present papers dealing with a Leicestershire Freemason, a man of great significance for Freemasonry here in Leicester, and indeed of great significance indeed to this lodge, a man who is probably one of the most significant historians of English Freemasonry, John Thorp. He was active in the Masonic life of our Province, being awarded high rank in the Province and being rewarded by the Grand Master. He was an active Masonic historian, collecting and analyzing a wide range of documents and artefacts still to be found in our Museum and Library here in London Road. He was above all a man dedicated to the ideal of making a daily advancement in Masonic knowledge, including in his definition of Masonic knowledge 'not merely a familiarity with the Ritual but also some knowledge of the history of Freemasonry, its origin and development, its objects, its tenets and principles, its points of resemblance and difference from other similar societies as well as some acquaintance with those worthy men who helped to build up the Society'. In this connection he was the first Leicestershire Mason to be a full member and indeed in due time the Worshipful Master of Quatuor Coronati Lodge, No. 2076, in London, the premier Lodge of Research in the English Constitution, and in addition he was responsible for founding this, the first Lodge of Research to be set up outside London. His personal range of Masonic activities is perhaps best illustrated by his list of publications. The index of the Transactions of Quatuor Coronati lodge lists forty-three entries referring to him, including reviews of papers published in the *Transactions* of our Lodge, while the index to our Lodge Transactions catalogues over one hundred entries for papers by him.

John Thorp was typical of the mid-Victorian middle class of Leicester. He was born in 1849 and had left his (local) school at the age of 16, travelling on the Continent where he became quite fluent in French and German. His father was engaged in the elastic web industry, either as the head of a manufacturing industry or as an agent is not clear, but John Thorp joined a local firm manufacturing elastic web, initially in its export department. By the time of the 1881 Census he was living with his widowed mother and he was described as a manufacturer of elastic webs, gloves, and hosiery. In 1894 he got married and moved to Regent Road. He eventually became the Managing Director of his firm, retiring in 1913 due to ill health.

In politics he was a Liberal and in religion a Non-Conformist. This latter might well have led to personal complications; non-conformists were very earnest upon the evils of drink, considering Freemasons in particular to be in danger. In 1905 Thorp presented a paper to the Lodge of Research on 'Masonic Convivialities', and referring to a past Festive Board where amongst other things some twenty bottles of port were consumed by sixteen brethren. He wrote, 'At that time the customs, habits and language of the people, even the educated classes, were not those of the present day. It was a time when the excesses of the table were freely indulged in, to be in a state

of inebriation was not considered an offence against good manners, and the social refinements of our times had not been attained.'[1]

His family knew William Kelly, and almost inevitably he was Initiated in John of Gaunt Lodge, No. 523, in 1870. Within five years he became Master of the Lodge. His Masonic career extended beyond the Craft and indeed he was far from being a passive Freemason; he was one of the select band of Leicestershire Masons who, under Kelly's guidance, joined all but one of the Orders and Degrees introduced by Kelly into Leicestershire and Rutland - the Red Cross of Constantine, Royal Arch, Mark, The Ancient and Accepted Rite, and Royal Ark Mariner. He achieved high active Provincial honours, serving as Provincial Grand Senior Warden in both the Craft and in the Mark Degree, as well as Third Principal in Chapter, and eventually being given Grand Rank in the Craft, firstly as PAGDC and then promoted to PJGD as well as being appointed in 1905 to Grand Rank in Supreme Grand Chapter as PAGDC. He was also honorary member of twenty other lodges both in the British Isles and North America, being appointed to the rank of Honorary Grand Warden of the Grand Lodge of the State if Iowa. In this, I found, he was treading in the steps of his own great associate, William Hughan. So far as Leicester is concerned, if he was not in the Chair or its equivalent he was listed as Secretary or representative of the lodge or Order on the Hall Committee or on the Library and Museum Committee.

He also had interests in both History and Literature; in 1884 he was elected a Fellow of the Royal Society of Literature, and after that a Fellow of the Royal Society of Antiquaries of Ireland and of the Society of Antiquaries of Scotland and Fellow of the Royal Historical Society. Locally he was heavily involved in the Leicester Literary and Philosophical Society and the Leicestershire Archaeological and Historical Society. He had a very wide range of business and personal connections. Through his business he had links all through Europe and even in America, and one of his most significant links was with W. J. Hughan, who was himself not only also in the elastic web business but also a noted Masonic scholar. This connection flourished; they became close friends, and Hughan very often offered some of his choice finds to Thorp either for himself or for the growing Museum held at Freemasons' Hall. It was through this link that the Leicester Lodge of Research became the owner of Hughan's copyrights.

One of his claims to our attention this evening is the story of how our own lodge, the Lodge of Research, No. 2429, came into being. It is, I think, important to realise how comparative recent has been systematic research into the early years of Freemasonry and into the ways in which it has developed its organization. It was not until 1871 that there appeared in London a 'Masonic Archaeological Institute', 'designed to promote the interests and to elevate the standing of Freemasonry by systematic and scientific investigations into the early history of the Craft and the origin and meaning of Masonic symbols, rites, and traditions'. It folded within three years, but with the Consecration in 1886 of Quatuor Coronati Lodge and

1 *Transactions of The Lodge of Research, 1905-6*, p51

its establishment of a Correspondence Circle research into Freemasonry became extremely active.

Thorp was an early member of the Correspondence Circle and clearly had wider ambitions. We have, in our *Transactions*, an account by Bro. Billson, the last surviving Founder member of our own Lodge of Research, delivered in 1942 to mark the Lodge's fiftieth anniversary. He and Thorp were both members of the Union Lodge of Instruction in Leicester which was passing through a bad patch. Apparently the only persons who wanted instruction were those about to go into active office in their respective lodges and the rest of the younger members were becoming bored. Billson's account is very interesting, not least because of the insight it gives into what I might describe as 'Higher Masonic Politics'. As originally described it gives the impression of a group of friends and associates in the Union Lodge of Instruction trying to find ways of improving the attractiveness of that body by informal meetings to discuss various Masonic books. At that stage, however, Thorp reminded his associates that there had been recently a great deal of talk about 'irregular masonic activities' and of penalties imposed by Grand Lodge on those involved in them. There were now five of them having these discussions and, of course, we all know that 'five hold a lodge'. They would have either to abandon their activities or become more adventurous. To quote Bro Billson, 'The only Masonic body doing work on the lines we had in view was the Quatuor Coronati Lodge … Brother Thorp was of the opinion that the only safe course was to follow in the footsteps of the Quatuor Coronati Lodge and apply for a warrant.' I would add that Bro. Newman is of the opinion that this had been in Brother Thorp's mind all the time: he himself was a member of the Correspondence Circle of QC; Hughan was already a full member of that Lodge; and there was already another 'literary' Lodge being formed in Birkenhead. Once the Lodge of Research was founded, Thorp became its first Master and soon became its first Editor. It was Thorp who was responsible for the idea of preserving the papers delivered in Lodge; 'it seemed a pity that there should be no permanent record of so much trouble and research'. As we will hear shortly he envisaged an even wider brief for the Lodge, and among the publications for which he was responsible was a series of Masonic Reprints, republishing many obscure pamphlets and exposures which had been influential during the eighteenth century but lost sight of since. Almost needless to say, these were largely drawn from his own unique collection.

I have already mentioned that he had been invited to become a full member of Quatuor Coronati Lodge in London, and in 1908 he was installed as its Worshipful Master. The title of his Installation Address was 'Advancement in Masonic Knowledge', and in it he stated very clearly his own vision of what should be expected of Freemasons and why there was a 'general want of interest in Masonry'. There was, he said, 'a great difficulty in finding brethren who were sufficiently acquainted with Masonic history to be able to act as guides and instructors; there were no Masonic Libraries ... and there was the very apparent unreliability of much of the early literature of the Craft.' 'And in spite of the work of all the literary Lodges and Societies

which have been established it is surprising how many Masons there still are who are entirely ignorant of all the Masonic archaeological treasure which has been discovered. They have never heard of the "Old Charges", the "Engraved Lists", "Universis Certificates"[2], and Ahiman Rezon, the names of Anderson, Plot, Dermott, Preston and Hutchison. And although things had improved 'There are still whole domains still to be explored, histories of venerable Lodges to be written, records to be searched through, muniment chests to be ransacked'. Indeed, I think he would have hailed with delight the recent news from Loughborough of the opening of cupboards in its Masonic Hall and the discovery in them of long-misplaced Lodge records. (see page 155)

After the Worshipful Master had been Installed and his lecture delivered there was a further hurdle for him – a formal toast and response. Thorp's response to that toast has not been preserved, but the words of the Installing Master have been. The IPM spoke of 'his persevering labours and earnest thought for the advancement of knowledge, of the ways he had devoted much time during his Continental travels in close observations and enquiries.' 'Notwithstanding his successful pursuit of important mercantile undertakings and his being the head of one of the large textile industries of the Midlands has made the time to devote himself to his Masonic duties.' He spoke too of Thorp's 'splendid collections of Masonic books, manuscripts, certificates, medals, clothing, pottery and curios', many of which of course you can see in our splendid library here in London Road.

There is much more to be said of him as a writer and collector, and I know that my two co-presenters will want to dwell upon these aspects of him. All I will say here about that is that he had a great reputation not merely as a collector but as a lover of Masonic artefacts. It seems that it was a rare meeting of the Lodge of Research which did not have on display a number of his own pieces and which did not have from him an explanation of their significance. So far as I am aware we have no information as to how much he spent on his collection, but after his death in 1932 his estate was valued for probate purposes at over £33,000[3] – a fair amount of money indeed.

However, there is a further aspect which is always mentioned with great respect by those who knew him. He was in great demand as a lecturer, always tailoring his style to his audience, never talking down to them but always patiently answering the questions they put to him. The fact that he was an honorary member of several American Lodges and an honorary Grand Warden of the Grand Lodge of Iowa shows how widespread was his reputation.

Let me close my section of this evening with his own words, expressed at a meeting of this Lodge in 1916.

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2 The earliest surviving 'Antient' certificates are called the 'Universis certificates' from the first word to appear on the Certificate. They have nothing of the splendour of the 'Moderns' certificates, being non-pictorial and looking no more attractive than a dues card. They were issued between 1766 and 1792. All subsequent certificates, whether 'Antient' or 'Modern', have a key feature in common – they show the columns of the Three Orders of Architecture.

3 £2,320,025.32 in 2018

"He had studied the Craft closely for many years, and the more he learned of it, the more he found there was to learn. The more you got, the more you found you had not got. That he who knows most, knows most how little he knows. Although humbled, there is no reason to leave off studying; there is still the Gladdening power of finding out things that had been hidden. In medieval times the Brethren erected temples etc. and kept alive religion and learning; – it was Gladdening to be associated with them in these things."

W. Master, Brethren, I hope that I have managed this evening to show how remarkable Thorp was as a Masonic historian, and I turn now to my colleagues to show much we owe him in other fields as well.

Acknowledgements

I would like to express my gratitude to W. Bro. Don Peacock for his comments on an early draft of this paper and also for his help in tracing personal details of John Thorp and his wife.

JOHN T. THORP AS A COLLECTOR
W. Bro. Donald A. Peacock, P.J.G.D.

We are indeed very lucky to have, at the core of our Museum collection at Freemasons' Hall, Leicester, the John Thorp collection of jewels, certificates, porcelain and other artefacts. You have heard, or will hear, more about W. Bro. John Thorp from my distinguished colleagues and my task is to introduce some of the Thorp collection to you tonight and perhaps encourage you to do your own research and to link some of the items with others in the collection.

I am starting with a group of items that in themselves are not incredibly valuable but do represent an important link to a time when our country was at war with our near neighbour France in the period known as the Napoleonic Wars. The Napoleonic Wars are generally considered to span the period 1803 to 1815 and involved a vast number of soldiers and sailors of many nationalities. Many French soldiers and sailors were taken prisoner and brought to the British mainland and incarcerated in prison camps or ships. Most of these prisoners were kept in very basic if not awful circumstances but some officers on parole were allowed to live in fairly agreeable conditions in certain designated towns provided they gave their word not to escape. In our Province one of the designated towns was Ashby-de-la-Zouch and the French officers here decided to start a Masonic Lodge. As it happened the Acting Grand Master of the Premier (or Moderns) Grand Lodge was Lord Moira, later to become the Marquis of Hastings and Viceroy of India. Acting Grand Master was the term used in those days for the effective senior ruler of the Craft who exercised power on behalf of the Grand Master. Today we term that office 'the Pro Grand Master' and whenever there is a Grand Master who is a Royal Prince, then a Pro Grand Master can be appointed. Lord Moira lived at Donington Hall, just a few miles from Ashby, and therefore a group of French Officers made representations to him to authorise a French Prisoners of War Lodge. Lord Moira was pleased to accede to their request and a Certificate was duly issued and signed by him. Opposite is an image of a copy of this certificate that was used to give to a Candidate to show that he was initiated in a regular Lodge. I have found only one other French Prisoner of War Lodge receiving such authority from the English Grand Lodge, that being a Lodge at Chesterfield.[1]

1 Wonnacott, W., Some Notes on French Prisoners' Lodges, *Transactions of the Lodge of Research, No.2429*, 1924-25, p37

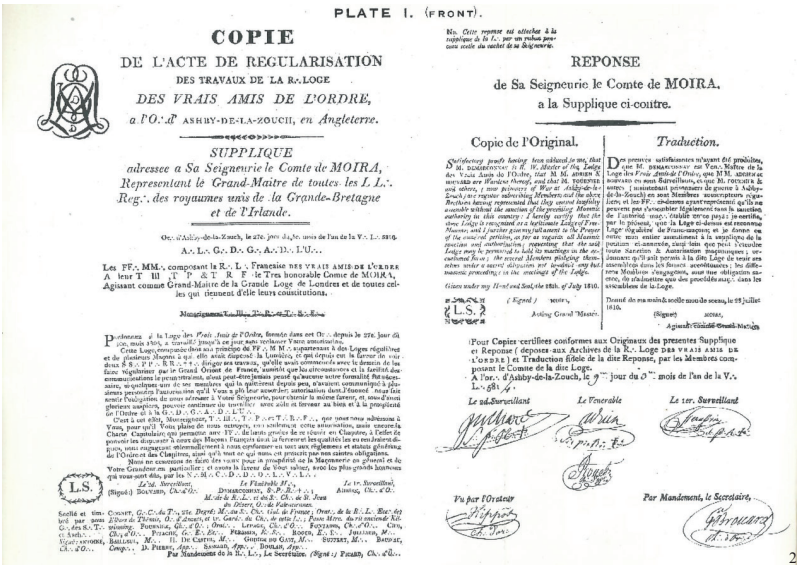

PLATE I. (FRONT).

COPIE

DE L'ACTE DE REGULARISATION

DES TRAVAUX DE LA R.·. LOGE

DES VRAIS AMIS DE L'ORDRE,

a l'O.·.d.· ASHBY-DE-LA-ZOUCH, en Angleterre.

SUPPLIQUE

adressee a Sa Seigneurie le Comte de MOIRA,
Representant le Grand-Maitre de toutes les L.·.L.·.
Reg.·. des royaumes unis de la Grande-Bretagne
et de l'Irlande.

REPONSE

de Sa Seigneurie le Comte de MOIRA,

a la Supplique ci-contre.

Copie de l'Original.

Traduction.

Pour Copies certifiées conformes aux Originaux des presentes Supplique et Reponse [deposées aux Archives de la R.·. Loge DES VRAIS AMIS DE L'ORDRE] et Traduction fidele de la dite Reponse, par les Membres composant le Comte de la dite Loge.

A l'or.· d'Ashby-de-la-Zouch, le 9.me jour du 5.me mois de l'an de la V.·. L.·. 5811.

Le 1.er Surveillant

Le Venerable

Le 2.d Surveillant

Vu par l'Orateur

Par Mandement, le Secretaire,

2

Having the authority to act, the Officers then had to make themselves regalia and Masonic jewels and we are also lucky to have several examples of Masonic jewels in our Museum, but whether they originated in Ashby I do not know. These are illustrated below:

2 All photographs in this paper are by W. Bro. Derek Andrews

When you have time go down to the Museum and look around to examine them in depth. Last year W. Bros. Danny McKeown, Mike England, Derek Andrews and I went to the Museum at Great Queen Street and were shown several trays of examples of these jewels. I just wonder if the craftsmen who prepared these jewels could be linked in groups by comparing the workmanship of each. The skilled handiwork of these French prisoners is well-known and they used scraps of material, metal, bone etc to construct these stunning items as well as other items. They used their innate skill to also make items that could be sold on the open market to supplement their allowance from the British Government and models made from straw and bone are sometimes seen on the *Antiques Roadshow* and other similar shows.

W. Bro. Thorp did an amazing amount of research on French Prisoners of War Lodges and produced the definitive guide to them in his book *French Prisoners Lodges* which he continually updated until the time of his death. You can, of course, refer to this book in our library if you want to gain more information. In it he tells us that one of the prisoners was Louis Jean who married a resident of Ashby named Elizabeth Edwards. When he was exchanged for a British prisoner, they eventually departed for France to live with Louis' mother in Rouen and after peace was declared they returned to Ashby and he earned a living in his old trade as a jeweller. Perhaps Louis was the manufacturer of some of the jewels we have referred to when he was a prisoner. After a further period of residence in St Pierre de Calais, Louis died and his widow and his daughter, who had married an expatriate Englishman in France and then been widowed, returned to Ashby.

I will now turn to a completely different topic concerning the cartoonist William Hogarth. Hogarth was one of the most famous political cartoonists of the eighteenth century and examples of some of his work can also be found in the Museum. He originally worked as an apprentice to a gold and silversmith and learnt engraving skills by adorning pieces of silver and gold with armorial designs. Moving on from this he became an artist of some influence with notable contributions to the satirical scene by producing an early form of cartoon strip. Of these "cartoons" his series *The Rake's Progress* and *The Times* are considered the most prominent.

In the Museum we have a set of the *Four times of the day*, a series of four prints showing scenes from London life. These are indeed fascinating and have been intensively analysed and the final engraving *Night* gives us an interesting insight into Hogarth's character. The scene is set in the Charing Cross Road and in particular this part of the road is now Whitehall.

I have extracted this short summary from Wikipedia.

'In the foreground, a drunken freemason, identified by his apron and set square medallion as the Worshipful Master of a lodge, is being helped home by his Tyler, as the contents of a chamber pot are emptied onto his head from a window. In some of the prints, a woman standing back from the window looks down on him, suggesting that his soaking is not accidental. The freemason is traditionally identified as Sir Thomas de Veil, who was a member of Hogarth's first Lodge, Henry Fielding's predecessor as the Bow Street magistrate, and the model for Fielding's character Justice Squeezum in *The Coffee-House Politician* (1730). He was unpopular for his stiff sentencing of gin-sellers, which was deemed to be hypocritical as he was known to be an enthusiastic drinker. He is supported by his Tyler, a servant equipped with sword and candle-snuffer, who may be Brother Montgomerie, the Grand Tyler.

All around are pubs and brothels. The Earl of Cardigan tavern is on one side of the street, and opposite is the Rummer, whose sign shows a rummer (a short wide-brimmed glass) with a bunch of grapes on the pole. Masonic lodges met in both taverns during the 1730s and the Lodge at the Rummer and Grapes in nearby Channel Row was the smartest of the four founders of the Grand Lodge.'[3]

'The 6th Earl of Salisbury scandalised society by driving and upsetting a stagecoach. John Ireland suggests that the overturned "Salisbury Flying Coach" below the "Earl of Cardigan" sign was a gentle mockery of the Grand Master, 4th Earl of Cardigan, George Brudenell, later Duke of

3 *en.wikipedia.org/wiki/Four_Times_of_the_Day* accessed 3 September 2019

Montagu, who was also renowned for his reckless carriage driving; and it also mirrors the ending of Gay's *Trivia* in which the coach is overturned and wrecked at night.'[4]

Now these prints are not part of the Thorp collection but, armed with some knowledge of Brother Hogarth's humour, we can now examine one of the items forming part of that collection.

This is the Centenary jewel of the Grand Stewards' Lodge inscribed 1735 Centenary 1835. The jewel was designed by Bro. William Hogarth using his skills as a gold and silversmith. In the words of Brother John Hamill –

"In 1728, to formalise the arrangement, Grand Lodge invited 12 individuals to form a team to take on the preparations (for the Festival Banquet). This proved successful and the stewards became Grand Stewards, with their own jewel of office to be suspended from a crimson ribbon and the privilege of having their aprons lined and edged in the same colour. The original jewel was said to have been designed by William Hogarth, himself a Grand Steward in 1735."[5]

There is no doubt that this jewel is one of the most important in the Thorp Collection and always attracts great interest from visiting Rulers and Grand Officers from London when they visit the Museum. The red chips of coloured glass around the central motif of Square, level and plumb-rule reflect the distinctive crimson regalia. If the jewel really was designed by Brother Hogarth it perhaps shows that he could get away with poking fun at dignitaries and still be appointed to one of the most important Offices in Freemasonry; or we could reflect that although his humorous picture of the drunken Master and his Tyler was announced for sale until May 1737, again in January 1738, Hogarth finally announced the plates were ready on

4 *ibid*

5 Hamill, J. M. 'The Red Aprons', *Freemasonry Today*, February 2017, p 82

26 April 1738, some time after he was appointed a Grand Steward. It would be nice to know how he progressed after the prints appeared! This particular design of jewel was superseded by another design in 1835 and hence is an important collectors' item.

Moving on I now introduce to you another jewel with a fascinating story to tell. This is a jewel of the Somerset House and Inverness Lodge, No 4. The Lodge number gives a clue that this is a very ancient Lodge and indeed this Lodge was one of the original four founding Lodges that met to form the Premier Grand Lodge in 1717.

This Lodge from those early days had many influential members, including

Dr Desaguliers and George Payne, early Grand Masters of the Premier Grand Lodge. The famous Dr James Anderson, author of the *Constitutions*, was also a member. Although originally meeting at the Rummer and Grapes, the Lodge moved to the Horn Tavern in 1723, taking the name "Horn Lodge". In 1764 a new Lodge was formed at the Horn, this apparently causing the decline of the old Lodge. In 1774, it consolidated with Somerset House Lodge and in 1818, it once again consolidated with a younger lodge, "Royal Inverness Lodge, No. 648". This old Lodge now works as "Royal Somerset House and Inverness Lodge, No. 4." On the rim the following is engraved: "Royal Inverness Lodge, No. 648. The First Lodge consecrated under the United Grand Lodge by Right Worshipful His Royal Highness the Duke of Sussex, 1814". This refers to the fact that the original Royal Inverness Lodge No 648 was indeed the first Lodge consecrated under UGLE by the Grand Master the Duke of Sussex. One of the subsidiary titles of the Duke of Sussex was the Earl of Inverness and this is, no doubt, why the name was chosen. This Lodge is the holder of the Freemasons Hall jewel as well as this special jewel granted in 1858, which bears the arms of Scotland with a reference to the King's son. This is surmounted by the Coronet of a Prince of the Blood Royal borne by the Duke of Sussex. On the reverse side the inscription appears, "Immemorial Constitution. United with the Old Horn Lodge, No. 2, January 10, 1774". The Horn symbol is prominently displayed in the centre

of the reverse of the jewel. It is interesting to note that the Duke's second wife (not acknowledged because the Duke had not received permission to marry her from his brother the King in contravention of the Royal Marriage Act) eventually was granted the title of Duchess of Inverness by Queen Victoria.

We also have a Grand Stewards jewel belonging to a member of the Royal Somerset and Inverness Lodge, No. 4 in the new design. It is amazing how items can be linked together!

The final object that I wish to show you tonight is another jewel. This time it is a Past Master's jewel in a very unusual form. This jewel was exhibited and described by W. Bro. Thorp at the meeting held on Monday September 28th 1914 and I reproduce some of what he said below, in places amplified by me for further explanation.

This is "a very massive Silver Past Master's Jewel, presented in 1833 to Bro. Richard. Lea Wilson, by the Brethren of the "Faithful" Lodge, Norwich. The form of the P.M. square and proposition of Euclid, is unusual, being used only for a few years after 1815; it goes by the name of the 'gallows-square'." These days the square is of equal arms and suspended from the angle of the square so that the two arms fall equally. In this instance the arms of the square are unequal and one is vertical with the proposition of Euclid suspended from the horizontal arm. There are several examples of this form in the Museum. The inscription on the back of the Jewel is as follows: — 'Palmam qui meruit ferat.'" The translation of this Latin phrase can best be taken as follows. "Let He Who Merits The Palm Possess It"…… In other words, "If You Wish To Gain Recognition, Work Hard For It".

"This Jewel was presented to Brother Wilson by the members of the Faithful Lodge No. 100 (later 124) Norwich, to mark their esteem for him and due sense of his indefatigable exertions to advance the interests of that Lodge especially while he presided as Master."

The jewel is also inscribed 'John Herbert Fecit Norwich'. This is the inscription of the silversmith John Herbert of Norwich.

"Richard Lea Wilson was for some years distinguished for his zeal and devotion to Masonry. After leaving Norwich he joined many Lodges in London, being a member at one time of no less than twelve, and holding the office of Secretary or Treasurer in four Lodges and two Chapters. He represented Lodge "Peace and Harmony," No. 72, on the Board of Grand Stewards, was the first Master of the "Frederick Lodge of Unity," No. 661, Croydon, and S.G. Warden of the Province of Surrey under Lord Monson; he also founded and entirely managed the "Frederick" Encampment of Knights Templar, and was one of the original members of the Supreme Council of the A. and A. Rite. He resigned all his offices in the year 1856 and retired from active participation in Freemasonry. He was a noted collector of old Bibles, some of which he purchased from the library of the Duke of Sussex at his death in 1843[6].

W. Bro. Richard was certainly a very active Freemason and was well-to-do being on the list of electors for London as a member of the Weavers Livery Company. He died in 1861.

This concludes my little talk and it has spurred me to try to find out more information on more of the exhibits in the Museum. I hope it will also encourage others to look more carefully at some of the items and discover the story behind them.

6 Partly taken from the *Freemasons' Magazine 1861*, p. 319 Quoted *Transactions Lodge of Research 1914-15*, p.51-52

JOHN T. THORP AS A MASONIC PUBLISHER
W. Bro. David M. Sharpe, P.P.J.G.W.

It has already been said that W. Bro. John Thorp placed a high value on Masonic research. It was such that the third stated object of the Lodge of Research in 1892 was 'to attract and interest by means of papers upon the History, Antiquities, and Symbols of the Craft, in order to imbue them with a love for Masonic Research'. On 22nd May, 1893, the scheme for a 'Correspondence Circle' of the lodge was approved, and a copy of the *Transactions* ordered to be sent to each member in the town. In this scheme it was stated that members of the Correspondence Circle 'shall be entitled…1 (b) to be supplied, at cost price, with any papers or transactions that may be published; (d) to take part in discussions relating to any papers which may be read, or subject of general Masonic interest which may be introduced; (e) to read papers and introduce discussions on Masonic subjects by arrangement. (It is to be hoped that a copy of any papers read will be presented to the Lodge (sic) for preservation.' On 25th September that year, at the First Anniversary Festival, it is noted that 'At the Conversazione which followed, a large number of books and curios, belonging to the Freemasons Hall Library and Museum, were exhibited and described by the Secretary (W. Bro. J. T. Thorp). The printed Transactions for the past year were distributed and created a large amount of interest'.

John Thorp was to be the editor of *The Transactions* for 39 years, dying in office. During that period, he produced 105 articles for publication in the booklets. The depth to which he wrote is revealing. While he was always prepared to impart his knowledge, and while he was conscious of his vast amount of knowledge, he was never conceited over it. His writing was always aimed at the level of those who were looking for the most elementary knowledge of the subject, whilst imparting sufficient for those who had a greater knowledge. Reading the various articles he produced on jewels and other memorabilia show also the research skills he deployed. It was not good enough for him just to say this is an example of such and such a jewel, it belongs to such a category, he would try to discover its origin and original owner. If it was a certificate, he would try to discover the history of the owner and information about those who had signed it.

He was also a local historian. His memory, we are told in his Masonic obituary in *The Transactions* of 1931-2, was full of interesting stories of the city and its local worthies.

Yet he could also write to a greater depth and in a more erudite manner. In *Ars Quatuor Coronatorum* it is possible to find seven papers written by him between 1903 and 1918, although all but one is from before he became WM of 2076 in 1908. It is also interesting to note that none of these appear to have been delivered to the Lodge of Research, nor have they been added as appendices to any edition of *The Transactions*.

If we look at *The Transactions* during his period in office, we notice that the original format is very different to that of today. Whilst the resumé of the meetings today occupy the first few pages and then the papers are

reproduced, it was the habit then of producing the paper as part of the report of the meeting. This format continued throughout his period as editor, with the Master of the year writing a foreword for the edition. Indeed, the editorial did not appear until the 1962-3 edition under W. Bro. Oscar Farrant. However, what was introduced by Thorp and then for many years was not done after his death was the publication of pictures of artefacts.

Unfortunately for those of us wishing to study the original papers it is not possible, as they are invariably summarised and not reproduced in full, until c1900. However, the full minutes of the meetings are invaluable since the second minute book of the lodge, covering most of the first three decades of the last century, went missing before 1942.

Thorp also produced a series of supplements to the various *Transactions* in the form of *Masonic Reprints with notes*. Originally such work had been done by Quatuor Coronati Lodge in the years 1889 – 1900, but was then discontinued., although a further volume was printed in 1913. Thorp, therefore, began to publish from time to time, as circumstances would allow, reprints of portions of little known Masonic manuscripts, which could be considered of sufficient interest, but were not readily obtainable by ordinary Masonic readers. He was careful only to reprint eighteenth century Masonic literature which was of sufficient interest or value that would not incur the displeasure of the Masonic authorities. These were originally supplements to the actual *Transactions* but were also published as separate pamphlets.

In June 1914 he joined the Authors Lodge, No. 3456. In the first volume of their Transactions, published in 1913, is a copy of his *French Prisoners Lodges,* which he had published in 1900, and to which I shall return later.

Although after 1908, and indeed since 1900, his energies had been on mainly on a local level, concentrating on producing papers for the *Transactions,* he had produced the papers for QC, to which I referred earlier. Between 1910 and his death his papers ranged across many aspects of the Craft and Royal Arch, but there were also papers of archaeological interest and continual additions to his findings of matters concerning French prisoner lodges, as well as notes on his many curios.

He also wrote three notable books on Freemasonry. Whilst they are now out of print they can be found on sites such as that of Cornell University Library. These were *The Early History (1808-1859) of the 'Knights of Malta Lodge', Hinckley*, published in 1899[1], *French Prisoner Lodges*, first edition 1900[2], and *History of Freemasonry in Ashby-de-la Zouch, 1809 - 1909* published in 1909[3]. The first and last are also reproduced as addenda to *The Transactions* of 1898-9 and 1908-9 respectively. It should also be added that *The Early History (1808-1859) of the 'Knights of Malta Lodge'* was dedicated to this lodge, the Lodge of Research; *History of Freemasonry in Ashby-de-la Zouch, 1809-1909,* to the members of Ferrers and Ivanhoe, No.779, and the second edition of *French Prisoner Lodges* to 'The Masonic Brethren the whole world over', the first edition having been dedicated to

1 https://archive.org/stream/cu31924030291896/cu31924030291896_djvu.txt.
2 https://archive.org/details/cu31924030291102/page/n5
3 https://archive.org/details/cu31924030291573/page/

(W. Bro.) William James Hughan. Reference has already been made by W. Bro. Peacock to *French Prisoner Lodges* but I should like to expand on it. Thorp wrote about no fewer than 39 such lodges, covering, England, Wales, Scotland and Malta. The contents of each chapter show the history of each prison, activities of those interred there, as well as the Masonic activities. Where he had curios and certificates these are also illustrated on some 41 plates. There is also a chapter detailing the fate of English Masons who were prisoners in France. However, there was only one lodge which met in Calais.

At the time of his death he had completed the text of a second edition of this book. This work might have never seen the light of day but for the actions of the Lodge of Research, which published it as a memorial to him. A request for subscribers was met by his widow and Masons from Leicestershire, England, Scotland, Wales, South Africa, Canada, USA and Australia.

It would be wrong to ignore another vital role he played in transmitting his Masonic knowledge to brethren. He was also a lecturer and between 1893 and 1927 he lectured in places as diverse as Leicester, Hull, Devon and Cornwall. He never charged expenses. It was also at these lodges that those not attending the Lodge of Research could appreciate his vast knowledge. Not only would he show curios and explain them in depth, but he would take an active role in all aspects of the meeting, which is to be seen by careful perusal of the *Transactions* of the period. On 31st March, 1914, for example, he visited Howe and Charnwood Lodge, No. 1007, and displayed curios at their monthly meeting. He was accompanied by W. Bro. F. Billson, who spoke about the Union of 1813. This was the lodge meeting nearest to the 50th anniversary of the issue of the lodge warrant.

Perhaps the greatest curio he possessed became known as the 'John T. Thorp MS'. In 1898 Bro. Henry Brown of Northampton transferred to him the ownership of a vellum manuscript of 1629. (I use the term 'transferred the ownership' as I cannot ascertain whether it was bought by Thorp or given to him.) It was a manuscript of the 'Old Charges'. W. Bro. William Hughan, an Honorary Member of 2429, had spent time tracing many of these manuscripts, and suggested that this edition be named after John Thorp, which was immediately agreed to.

The scroll was over eight feet long, but the actual script covers nine, the extra writing being on the reverse. It is neatly written, but its present whereabouts are unknown. The text is seen as more correct than the 'Sloane MS, No. 3848' of 1646. John Thorp made a transcript of the manuscript and another was made by Bro. John Lane. John Thorp's is printed in the 1898-99 *Transactions* and makes interesting reading. To look at the manuscript in the manner it deserves and to discuss its contents would take far longer than we have this evening and would be a worthy topic for a paper in its own right, since I cannot find one delivered anywhere. In short it looks at the Seven Liberal Arts and Sciences; the origins of Masons from the time of Lamech to King Solomon; its coming to England in the time of St. Alban; and the correct behaviour of Masons.

I can think of no better way to end this short paper by quoting from his own words, spoken in this lodge room (Holmes Temple) in 1922:

'The work is still very far from complete. Much, very much remains to be done. There is a boundless field for enthusiasm and devotion of every individual member of our world-wide Craft. I devotedly wish it were possible for me to speak a word, a word that would re-echo round the world, that would not merely encourage you, but would impel you to the fascinating work – for even after 50 years [it was nearer 60 when he died] of Masonic research, it still fascinates me. I wish I could so inspire and deepen your affection for the Brotherhood and its glorious past, that your best efforts might be devoted to its elevation, purification, and regeneration, so that a solid foundation might be laid for its permanent welfare.'

Perhaps one of his most remarkable discoveries was one of the original Tyler's Toast, and since we do not have any toasts at our buffet, I close with an example of the work he laid before Masonry:

'According to ancient custom among Freemasons, before rising from this Festive Board, let us turn our thoughts to those of our brethren who are scattered over the face of the earth. Let us wish solace to those who suffer, a speedy relief to those in sickness, and improvement in their lot to those in misfortune, humility to the fortunate and to those who stand before the Gates of Death, firmness of heart and peace in the Eternal East.' SMIB

A BIBLIOGRAPHY OF THE WORKS OF JOHN T. THORP HELD AT FREEMASONS' HALL, LEICESTER

W. Bro. Derek Andrews, P.P.G.Swd.B.

This bibliography of the works of John T. Thorp has been produced as part of an on-going project to catalogue all of the documents held in the Leicestershire & Rutland Museum and Library. The document catalogue is held in a relational database that will allow detailed searching over many different types of enquiry. At present searches based on the name of an author or contributor to a document, a subject area based on the current library classification, or key-words in a document title are supported. It can also be searched on some Grand Lodge, Province and Lodge details; more lodge information for searching will be added when it is discovered. In the long term it is intended to enlarge the subject information by adding tags that will allow "Google" style search mechanism, and very long term we hope to add more searching fields and information with the purpose emulating the excellent index produced by the late Svend Aaage Verdeso of Denmark for the Transactions of Quatuor Coronati Lodge[1].

The information in the database has been structured so that either a catalogue of the documents with their book number and locations can be produced, or a traditional bibliography as has been produced here. It is also possible to produce bibliographic databases can be extracted for use with LATEX[2], Microsoft Word or other any other word processing software that supports the bibliography software management systems that exist to produce automatic citations.

The Bibliography

The information in this bibliography is listed in a generic style, listed alphabetically by book title. Other options are available in the database to mention a few: alphabetical by Author, citation order (if it was a bibliography in a book or journal paper), or by book or journal title followed by the articles of that document in some sort of defined order. The layout of each entry can also be tailored. If you are willing to put in the work, it is possible to define your own sort criterion and layout for each entry. LATEX was used to produce this bibliography, and LATEX users have written, and made available, many pre-defined styles for bibliographies, thus information in database can be formatted in any style required by the common academic journals. For example, the following — amongst many, many, others are supported:

In the Humanities:

- Chicago Style
- Harvard referencing style
- MLA style

1 See: quatuorcoronati.com/wp-content/uploads/2016/07/AQC-Index-Vols-1-to-127-2014.pdf

2 Typesetting software, used in academic circles for the publishing of books and academic papers, though mainly in Science, Technology, Social Science and Linguistics.

In Social Sciences:

• American Psychological Association (APA) style

The database not only supports authors and editors of a document, it can also record compilers, translators and revisers, and also authors of forewords, afterwords, commentators, and introductions. This explains why the author index contains other entries as well as Thorp.

It should be noted that in the early days of the publication of Masonic works, there were no obvious publishers, and many of the works were effectively "self" published and printed by a private printing works. These printers were either located in the town or city local to the author or in London. It seems from the information we have collected so far, that many of the early printing houses in London were located around St. Pauls Cathedral or Fleet Street — perhaps a topic for research. Thus, in those cases where there is no publishing house that had published the book or document, we have quoted the printer together with their location if it is known.

The bibliography is listed in four sections: the Bibliography itself in a generic form, a KWIC alphabetic listing of titles, Authors — not all the documents were by Thorp alone, and lodge information when known. A KWIC index, Key-Word In Context, uses a list of key-words to cycle the words of the title so that the key-words can be used to quickly find a relevant title.

A Bibliography

The entries in the Bibliography are sorted by the document title; the definite and indefinite articles,"A", "An" and "The" as the first words of a title are ignored for this purpose.

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WALTER JOSEPH BUNNEY AND ALLAN WALTER BUNNEY: A MUSICAL MASONIC DYNASTY.

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

This paper is in part based on an account of the life of W. Bro. Walter Bunney given at the end of his inaugural address in 2010 as W. M. of the Lodge of Research, No. 2429, by W. Bro. Ralph Leek assisted by W. Bro. David Hughes[1]. It is also drawn from a presentation given by W. Bro. Aubrey Newman, OSM, P.J.G.D, Past Prestonian Lecturer, and W. Bro. David Hughes P.A.G.D.C. to John of Gaunt Lodge, No. 523, on Thursday 21st March, 2019. The genesis of this presentation was "rummaging" by W. Bro. Newman in the Lodge archives when he came across the Lodge Song with words by Bro. J J. Brown and music by Walter Bunney. The song was passed to W. Bro. Hughes and the whole project "snowballed" from there.

We celebrate a father and son both of whom were at some time members of John of Gaunt Lodge, No. 523, and both of whom achieved considerable honour in the Craft as Grand Officers, one as Prestonian Lecturer and the other as Grand Organist. Walter Bunney was, as we shall learn, the first Mason from our Province to be Prestonian Lecturer, and John of Gaunt Lodge has been doubly honoured in that a second Past Master of the Lodge, W. Bro. Aubrey Newman, also served a term in that capacity, though Walter Bunney did not achieve W. Bro. Newman's feat in being also W. M. of Quatuor Coronati Lodge, No. 2076. There is now no-one in Lodge 523 who can remember Walter Bunney, though W. Bro. David Witcomb's father told his son he had happy memories of Walter.

The Life of Walter Bunney.

W. Bro. Walter J. Bunney, P.P.S.G.W.

1 *Transactions of the Lodge of Research No. 2429, 2010-2011* pp17-21

Some confusion surrounds the date of birth of Walter Bunney as the census records vary between 1866 and 1867, but his birth certificate states that he was born on 19th August, 1866, the son of Joseph and Emma Bunney.[2] An

2 Walter Bunney was born at his parents' home, 43 Shelton Street, in East Leicester. That is what the birth certificate states, but no trace of a Shelton Street can be found now in Leicester, and the street name may be a Registrar's error. There was a Shenton Street which was in the Charnwood Street, Spinney Hills area, but that too has since been demolished. Bunney's father, Joseph, was stated to be an "Elastic Web Weaver", a trade established in Leicester in 1839 and which at first became extremely profitable and which paid high wages, thus attracting many workers to Leicester, though it was in decline by the latter years of the nineteenth century. The next mention of the Bunney family is the 1871 census by which time they were living in Leicester Street, Bedworth, Warwickshire. Joseph Bunney was said to have been born in 1811 in Middlesex, while his wife, born Emma Neale, had been born in Leicestershire in 1834. She had married a William Cufflin in 1855, and by him had a son, also William, in 1859. Emma was then widowed and married Joseph in 1865 in Leicester, having by him our subject in 1866 and a daughter, also Emma, in 1870, but that child does not seem to have long survived. Why the family moved to Bedworth is not known, though there was elastic web making in the area from the 1870's so maybe Joseph moved in search of work. There was, however, a Bunney family who were associated with Bedworth for some three hundred years, so perhaps Joseph was relying on family connections, and he appears to have lived and been employed as a ribbon weaver in Bedworth previously before coming to Leicester. (Thus the 1851 census records a Joseph Bunney living at "Roadway Bedlam," Bedworth, with his wife, Elizabeth, [who died in 1853], a daughter, Sarah, a son, George and two younger children, Mary Ann and Betsy. Joseph, Elizabeth and Sarah were all employed in the ribbon trade, while George was an errand boy and the younger children were "scholars".) In 1881 the family, incorrectly recorded as "Bunny," were living in Upper Charles Street, Leicester. Joseph was stated to have been born in the City of London, County of Middlesex, while his wife was said to have been born in Desford. The other members of the family were: Mary Ann (housekeeper, born 1841 in Bedworth, possibly the Mary Ann Bunney who became a drapery owner in Belgrave Gate, Leicester, died 1923), Joseph's daughter by his earlier marriage; William Cufflin (butcher, later resident as a butcher in the Westcotes area of Leicester, married 1886, died 1924), whom we have ascertained to have been Emma's son by her previous marriage, and Walter Joseph aged fourteen (sic, for census records are notoriously inaccurate with regards to age) and said to be an "accountant" which must mean he was a clerk or book keeper of some description, but one who had completed education to at least thirteen and who was therefore literate, numerate and trustworthy. Walter would become organist of Holy Trinity Church by 1884/1885, so he must even in 1881 have been an organ student. Joseph was described as a "Chapel Keeper" by which it seems he was a caretaker. His duties and remuneration would have been determined and documented by the church authorities, but would have included cleaning the building, opening it for services, keeping an eye on its security and ensuring its warmth in winter, probably by means of hand fired coke ovens. One thing of which we may be certain from surviving Non-Conformist records relating to chapel keeping is that Joseph must have been a man of sound faith, integrity and honesty in order to obtain the post, qualities he passed on to his son. The "chapel" in question seems to have been Charles Street Baptist Church which had been built in 1830 and it may be that it was there that the young Walter Bunney had his first music lessons. Joseph Bunney died in 1884.

We can, however, argue that "our" Bunney family, though "respectable" was not wealthy, (the area of Upper Charles Street contained largely poor quality housing, much of it in the form of "Courts" with dwellings clustered round a common yard), and may have experienced some hard times following Joseph's death. It is therefore all the more credit to Walter Bunney and his mother that he was able to pursue his musical studies and ultimately to obtain employment as a musician, especially as a church organist.

early press reference to Walter Bunney indicates that in his youth he was involved with the Leicester Band of Hope Union, a Temperance Association, from whom, according to the *Leicester Journal* of 26th September, 1879, he received a 1st Class Certificate. The Band of Hope movement began in Leeds in 1847 as a club for children under 16. It provided games, music, slide shows and talks, but was primarily concerned with persuading children not to "take to drink". It grew rapidly by 1855 and by 1864 it was a national organisation. It was strong in Leicester because of the support of Thomas Cook, the travel agent, who erected the Temperance Hall in Granby Street in 1853 which provided popular entertainments on a basis of "fun without vulgarity" as one of its posters proclaimed, and which could hold 1800 people. The main hall possessed an organ and space for a substantial choir. It was a place with which Walter Bunney would become familiar as a concert venue. His membership of the Union would also indicate seriousness of purpose and dedication, qualities he was to display in a number of contexts throughout his life. It would appear that he wished to specialise in music from quite an early age, and the *Leicester Chronicle* of 19th January, 1895, states that Walter Bunney, then already an Associate of the Royal College of Organists, gave a lecture to the Holy Trinity Old Boys Association, being himself an old boy of the school, which was founded in 1871 as an evangelical Christian establishment providing elementary education up to the age of thirteen, and which stood at the intersection of Regent Road and Duke Street. It is interesting to note that according to the *Leicester Journal* of 24th July, 1896, Walter Bunney applied for a loan from the trustees of the Sir Thomas White, Parker and Heyrick Charities which were local trusts initially concerned with "apprenticing" poor boys but which later gave assistance with obtaining educational advancement. Bunney was given a loan of £100 (over £13,000 in current terms), and it may be that that funding assisted him with studying for the Fellowship of the Royal College of Organists, which qualification he had certainly obtained by 1899 as he advertised tuition as a "FRCO". Walter Bunney studied music under Charles Hancock, organist of St Martin's Church, Leicester, now Leicester Cathedral, and organ playing under Haydn Keeton of Peterborough Cathedral. He also took singing lessons from William Shakespeare and Monteith Randall in Birmingham. He may also have received some assistance from a fellow organist, Dr. W.H. Barrow, who was a member of John of Gaunt Lodge and to whom Walter Bunney paid a generous tribute in his contribution to the Lodge Centennial History (1946) writing, "He was considered the finest "coach" for musical Degrees and Diplomas in Leicester and the Midlands. Many aspirants for these distinctions sought his aid." It has to be added, however, that Bunney and Barrow were in, one hopes friendly, rivalry as teachers of music as various advertisements in the local press demonstrate.

Indeed Walter must have commenced his musical education while still at Upper Charles Street, for the local press recorded that he had passed the Trinity College Theoretical Examination held on 2nd December, 1881. This was a qualification awarded by Trinity College, London, to which was the external board of examination for Trinity College of Music, which had begun making awards to external students in 1877.

Emma Bunney died on 19th December, 1900, the widow of Joseph Bunney, at 65, King Street, Leicester.

Career as an Organist.

Walter Bunney became organist of Holy Trinity Church, Regent Road, in 1885 (some sources say 1884, but in any case only nineteen or just twenty years of age) staying there for some twenty years until moving to the much more prestigious post of organist at St Peter's, Highfields, where he remained until his retirement in 1936. Holy Trinity had been built originally in a somewhat classical style by the architect Sir Robert Smirke in 1838. It was greatly recast and "gothicised" in a style, which can be called mixed "lombardic" and French by Samuel Sanders Teulon in 1872, when he added the tower and spire and side pavilions at the west end, which was how Bunney would have known it, though even then it retained only a very shallow eastern projection for the altar table and had galleries on three sides of the main space. Middle class people occupied the pews at ground floor level while servants were placed in the galleries. A 1910 photograph of the interior shows the organ was on the south side of the main space towards the eastern end and was mostly located at gallery level. The church was designed to serve the quite prosperous area around New Walk and was erected to be a stronghold of conservative evangelical Anglicanism, in which respect it became quite "fashionable" amongst middle class people. However, we may ask whether Walter Bunney effected some change of attitude when we read in Gerald Rimmington's article *Evangelicalism in Victorian Leicester* published in the *Transactions of the Leicestershire Archaeological and Historical Society* for 2008 that some members of the congregation in the late 1880's had pressed for the Psalms to be chanted, which some might have thought a move towards a more ritualistic style of worship. St Peter's, Highfields, though initially intended to be another bastion of evangelicalism, was a very different building in an unashamed Gothic style, designed by the great architect George Edmund Street in 1872 as a memorial to William Penn, Earl Howe, a Past Provincial Grand Master of Leicestershire and Rutland (1856-1870). It moved away from its evangelical roots over time so that, for instance, in 1905 the South Transept was turned into a side chapel with new altar rails and hangings and a new oak communion table. Under the incumbency of the Reverend A. I. Greaves (1906-1911) the 9.30 Choral Communion Service became the principal act of worship on a Sunday, and this was celebrated with music. Indeed, as Paul Griffiths pointed out in his *St Peter's and Highfields: The History of a Leicester Church and its Community* (Kairos Press, 2014), music was central to the worship at St Peter's at this time and Walter Bunney built up the choir and its repertoire to include cathedral style music and oratorio movements. A 1921 photograph featured in Griffiths's book shows a moustached Walter Bunney with his vicar and assistant curate and the robed members of the choir who comprised 26 boys, 5 ladies and 25 men—truly an ensemble of considerable size which would be the envy of most parish churches today! During Bunney's period of office, when he acted as consultant for the work, in 1909-1910 the organ was effectively totally rebuilt by the famous local firm of Stephen Taylor and Sons, who also built the organ in the De Montfort Hall. The instrument in St Peter's has four manuals and forty five speaking stops and is considered

to be of national significance. It must be remembered that, unlike today, at that time St Peter's had a large and prosperous congregation who could well afford these additions to their parish church. Indeed the size and wealth of that congregation, characterised before the First World War as "upper middle class", enabled Walter Bunney to enjoy in the Edwardian era the services of both a Deputy and an Assistant Organist, which would appear to have been a unique situation in Leicester. While at St Peter's it fell to Bunney's lot to play for a memorial service for those who had fallen in the Great War of 1914-1918, and that was duly reported in the *Leicester Daily Post* for 2nd November, 1920, for which service he composed a hymn tune *Mons* dedicated to "Our Glorious Dead" and the significance of the tune's name would not have been lost on its hearers. We may also ask whether it was Walter Bunney's continuing influence, even after retirement, at St Peter's, at least in part, which led to the Reverend (later Canon) Albert William Eaton, Vicar of St Peter's, Highfields, becoming an Initiate in John of Gaunt Lodge on 20th January, 1949, even though as we shall see below Walter had died just two days before that date, so the event must have been particularly poignant.

Family Life.

The 1891 Census lists Walter Bunney as living at Tower Street, just off Regent Road in Leicester where he is described as organist of Holy Trinity Church and a "Professor of Music", a phrase which in those days meant "music teacher". His mother was by that time widowed but the family was able to employ a servant, Esther Bird, then aged thirteen, clearly "the girl" who did all the menial tasks as was not uncommon at the time. A domestic servant at that time could earn about £19 a year, plus board and lodging, though a youngster such as Esther Bird probably earned only £6 plus her keep. Even so, the fact that the Bunneys could afford a servant marked them out as a middle-class family (if only just achieving that status), and Walter could have been paid about £1 a week as organist and choirmaster, plus extra fees for weddings, baptisms and funerals, though the remuneration of organists in the nineteenth century varied widely from place to place and over time. In the middle years of the century parish organists might earn between £20 and £40 per annum, though some would press for £50 to £60. Many parochial organists undertook other paid work to supplement their stipends, teaching music and singing tuition being such supplementary occupations. In 1893 Walter married, and his wife was Lilly Blanche Winks, who had been born in Leicester (again the census records disagree) in 1870/71/72. She was the daughter of Henry and Matilda Winks, and her father, in the 1881 census when the family was living in Duke Street, Leicester, was described as a "painter two hands" which might indicate a degree of artistic skill; sadly, no, for he was a painter and decorator who was continuing a business begun by his father. Nevertheless, the Winks family would have been "respectable artisans". In 1891 Lilly had taken up employment as a "drapery waitress" and was lodging in Loughborough. As Duke Street is not far from Tower Street and both are in the Holy Trinity Parish it seems a likely surmise that

Walter and Lilly met through the church. *Kelly's Directory of Leicester* for 1895 lists Walter Bunney as a "teacher of music" living at 34, Tower Street. At the time of the 1901 Census Walter and Lilly Bunney were still living in Tower Street and they employed a general domestic servant, Teresa Fox, aged eighteen. In due course they had two children, a daughter who died in childhood and a son of whom more later. The daughter, Dorothy Maude Blanche, sadly lived only between 10th July, 1901, and 1st March, 1904, and was recorded at the date of her death as living in West Street Leicester, indicating that the family had moved from Tower Street. She is buried in Welford Road Cemetery, and in due course her parents were laid there also, Walter died on 18th January, 1949, and his wife, Lilly Blanche, died on 4th July, 1954. A notice concerning Walter's death appeared in the *Musical Times* Volume 90, No.1273, for March 1949. Lilly, however, had not died in Leicester but in Tonbridge where, as we shall see, her son was living, so we can assume she went to live with him after Walter's death, [plot u 012029 Memorial ID 176395454]. By 1911 the family were living at 59, Highfield Street, Leicester, then a prime residential district and close to St Peter's Church. Walter was then described as an organist and "Professor of Music and Singing". He and his wife employed a general domestic servant, Beatrice Ball, aged nineteen, and their son, Allan Walter Bunney, had been born in 1905. In 1916 *Kelly's Directory of Leicester* listed Walter Bunney as a "teacher of music" living at No. 2, Severn Street. By 1922 the family were living at 28, Severn Street, Leicester, another substantial three storey dwelling.[3] At the time of his death Walter Bunney, when he was said on his death certificate to be a "musician (retired)", was living at 44, Shirley Avenue, Leicester. This house still remains, a rather typical interwar "semi" but situated in a desirable corner of Stoneygate: a long journey in many ways from Walter's humble birthplace, but an indication of how he had by talent and industry risen in the world.

3 This we know from a letter dated 23rd January, 1922, sent by Walter Bunney to the *Musical Times* published on March 1st (Volume 63, No.94). The dwelling has since been rebuilt to be six flats. Was it a happy coincidence that Messrs. Taylors who had rebuilt the organ at St Peter's Church also had their offices in Severn Street? (It may also be possible that the musical ambitions of the young Allan Bunney were fostered not just by his father but also by two members of the Taylor family, Cardinal and John, both of whom were Fellows of the Royal College of Organists.) Walter Bunney's hobbies according to Thornsby's *Dictionary of Organs and Organists* (1913) were golf and bowls. That indicates that he was making a good living from his profession for the golf club available in the early part of the twentieth century was the Leicestershire Club founded in 1890, which would not have been cheap to join. Similarly the playing of bowls was centred on what is now Knighton Victoria Bowls club, another nineteenth century institution, which then played on Victoria Park and which again was not cheap to join. Golf and Bowls remain popular hobbies amongst Leicestershire Freemasons. For a general overview of the payment of Anglican organists in the Victorian age see *The Anglican Organist in Victorian and Edwardian England, c1800-c1910* a PhD thesis submitted by Frederick David Lang to the University of Hull, 2004.

Musical Qualifications.

Walter Bunney's musical qualifications were Fellow of the Royal College of Organists, (FRCO), Associate of the Royal College of Music (ARCM) and Licentiate of the Royal Academy of Music (LRAM).[4] In addition to his church post mentioned above he was noted as active in Leicestershire's musical life from 1882 when he gave his services as organist at a concert held in the Temperance Hall by the Leicester Amateur Harmonic Society to raise funds towards the foundation of the Royal College of Music as reported in the *Leicester Chronicle* for 17th June, 1882. He would only have been about sixteen at the time so to undertake such an important public performance is an indication of his early talent. In 1887, according to the *Leicester Journal* of 2nd December, 1887, he featured in a concert at Frolesworth, while the *Leicester Chronicle and Leicestershire Mercury* of 2nd April, 1887, had earlier reported that the YMCA had enjoyed a musical evening through "the kindness of Mr W. J. Bunney".

The *Leicester Chronicle and Leicestershire Mercury* for 22nd February, 1890, reviewed a concert given by the choir of Holy Trinity Church which featured Walter Bunney. He was mentioned in the *Musical Times and*

4 Walter's musical qualifications were the ARCM, the LRAM and the FRCO. These need explanation. The Royal Academy of Music was founded in 1822, and it awarded a Licentiate which was available to both internal and external students in either the teaching or performance of music. The Royal College of Music was founded in 1885, and also offered a qualification to internal and external students again in either the performance or the teaching of music, but the Royal College always concentrated its efforts on performers and composers. Hence we may argue that the LRAM was a qualification more often sought by would-be teachers, while the ARCM appealed more to performers. To be a complete musician one needed both qualifications. As D. C. H. Wright has pointed out in *The Associated Board of the Royal Schools of Music: A Social and Cultural History* (Boydell Press 2012) such qualifications enabled their holders to secure professional validation for their skills and to supplement a lack of formal education. Walter would have been an external student for these Diplomas, and hence he would have had to pay his own fees for tuition and examination. The family may thus have had to look for support in respect of Walter's early studies to one of the Friendly Societies then popular in Leicester, or maybe The Leicester Industrial Cooperative Society which had been established by a group of elastic web weavers in 1860 and which by 1875 had 6000 members, (see Barry Haynes: *Working Class Respectability in Leicester, 1845-80* University of Leicester, 1991). With regard to the Royal College of Organists, it was founded in 1864 with considerable support from Freemasonry, with which it still retains strong links. The FRCO is the premier standard for organ playing which all first class players aspire to hold and it is thought of as the equivalent of a degree. As we have seen above Walter Bunney did apply for charitable assistance in connection with obtaining this great prize which confirmed his professional and middle class status. The importance of having such recognition is shown by an examination of the initial membership list of the Leicester and District Organists' Association reprinted in that body's centenary pamphlet in 2010. Of the original ninety-seven members, the overwhelming majority had no formal qualifications, four had degrees in music, while only five held the FRCO. While a number had the diploma awards of the Royal Academy of Music, the Royal College of Music and Trinity College of Music, London, it appears that only Walter Bunney had the LRAM and the ARCM in addition to the FRCO. This would have given him a special pre-eminence amongst local organists and would have cemented his position as being only second in rank, if indeed that, to Charles Hancock, his former teacher and organist at St Martin's Church, the future Leicester Cathedral.

Singing Class Circular Volume 33, No. 594, on 1st August, 1892. The *Leicester Chronicle* for 9th December, 1899, reviewed a concert given by the Leicester Orpheus Society, a male voice choir which Walter had founded and directed in that year. The same journal for 13th January, 1900, mentioned a further concert organised by Walter Bunney at Holy Trinity Church Rooms, while he was both accompanist and soloist at a concert reported in the *Leicester Chronicle* for 24th December, 1900. Numerous other press statements throughout the 1880's and 1890's testify to Walter Bunney's regular appearances as a soloist and organist for church services. He advertised his services as a teacher of piano, organ, voice and musical theory in the *Leicester Chronicle* of 8th September, 1900, and on various other dates about that time, while the success rates of his pupils in passing examinations was earlier indicated by an item in the *Leicester Journal* of 23rd July, 1897, in respect of passes obtained from the Incorporated Society of Musicians. Walter Bunney was instrumental in the creation of the Leicester and District Organists' Association (LDOA). This body dates from 1910 when the initial meeting took place at St Peter's Church Rooms, and among the moving spirits were Charles Hancock, organist of the Borough's principal parish church, St Martin's, Walter Bunney, Dr. W. H. Barrow and Mr. H. B. Ellis, these three all being Freemasons. The objects of the LDOA were to be the promotion of friendship between its members and the exchange of information and opinions on musical matters to which end there were to be four meetings a years when lectures, instruction and recitals were to be given. There was also to be an annual dinner. Walter Bunney became the first Hon. Secretary of LDOA, holding office in 1910 and 1911, then serving as President 1913 to 1914. He was active in LDOA presiding over a meeting of that body according to the *Leicester Daily Post* of 8th December, 1913, when the topic for discussion was "Modern Choral Technique". Thereafter, he does not seem to have been involved in the day to day running of the body, but he was still clearly very much a part of it for in 1948 when the Incorporated Association of Organists, a highly prestigious musical body, held its annual congress in Leicester, at the dinner the toast to the "Guests and Visitors" was proposed by Walter Bunney, by then almost certainly the longest serving member of LDOA. He was further mentioned in the *Musical Times* Volume 53, No. 828 for the 1st February, 1912, and some ten years later in the same journal Volume 63 No.949. Walter Bunney played at Enderby Church for a local "society" wedding according to the *Leicester Chronicle and Leicestershire Mercury* of 5th April, 1913. The bride was the daughter of a brother Mason, W. Bro. H. J. Grace, so maybe Walter Bunney gave his services without charge on that occasion!

The Leicester Philharmonic Society.

Walter Bunney succeeded his fellow Mason, W. Bro. H. B. Ellis, (incidentally a Joining Member of John of Gaunt Lodge) who had been the first honorary conductor of the Leicester Philharmonic Chorus between 1886 and 1910, in 1911. When W. Bro. Ellis died Sir Landon Ronald, an eminent London musician, took over as conductor with Walter Bunney

acting as choirmaster for rehearsals, but that arrangement lasted for only two concerts and Walter assumed the role of conductor. The "Phil" had been founded by another prominent local Freemason, Sir Herbert Marshall, and he gave the Society considerable financial support during its formative years and until he died. At the beginning of Bunney's time with the Society it numbered between 300 and 375 voices, performing, for example, in the old Temperance Hall in Granby Street, and later in both the De Montfort Hall and the Leicester Royal Opera House Theatre. During Sir Landon Ronalds's period of office, as recorded earlier, Walter Bunney acted as choirmaster, ensuring the singers knew their parts, as witness a review of a "Wagner Evening" including selections from *Lohengrin*, organised by Sir Herbert Marshall and reviewed in the *Leicester Daily Post* for 12th December, 1913, when Bunney's preparation of the chorus was noted with approbation. That Bunney was on good terms with Herbert Marshall, no doubt aided by their common membership of the Craft, is evidenced by his invitation to the Marshall family's reception for local dignitaries in the recently opened De Montfort Hall as recorded in the *Leicester Daily Post* for 30th April, 1914. After the outbreak of war in August 1914 Walter Bunney collaborated as a conductor at the De Montfort Hall, as reported in the *Leicester Chronicle* for 12th September, 1914, in a concert given by the Royal Marine Band. The repertoire of the chorus during the war-time years was extensive including Von Flotow's *Martha* (1912), Sullivan's *Golden Legend* (1912), Parry's *The Pied Piper of Hamelin* (1913), Elgar's *Dream of Gerontius* (1914), Gounod's *Faust* (1914), Coleridge Taylor's *Hiawatha* (1915), Mascagni's *Cavalleria Rusticana* (1915), Parry's *Blest Pair of Sirens* (1915), Mendelsohn's *Hymn of Praise* and Elgar's *Spirit of England* (1919), Coleridge Taylor's *Tale of Old Japan* (1920) and *The Damnation of Faust* by Berlioz (1920). There were also "Miscellaneous Concerts" given in 1914, 1915 and 1916. Soloists of national and international calibre were engaged and Walter Bunney's musicianship received plaudits.

Walter Bunney remained conductor until 1920, when he was shortly thereafter succeeded by someone still famed in musical circles today, Sir Henry Wood, founder of the modern day "Promenade" concerts. Something seems to have gone amiss with regard to the "Phil." In 1919 the Society held its thirty-first Annual General Meeting and Bunney spoke on the development of choral music and there seems to have been no note of dissension, though it was noted that the chorus needed a few more contraltos and that it was short of tenors and basses. It thus seems, however, that, despite the considerable programme outlined earlier, the Great War of 1914-1918 had imposed considerable strains on the "Phil", possibly because many of its younger male choristers were on active service. Indeed, about this time some sources claim the membership of the chorus dropped to some 180 voices—numbers which would be considered good today but which were not acceptable to many one hundred years ago. On the other hand, the *Leicester Daily Post* for 16th March, 1920, in an item on the Society's forthcoming performance, stated that the chorus and "band" together numbered 300 members. Even assuming an orchestral size of 100, that still leaves a chorus

of 200, somewhat more than 180. Whatever the numbers at the start of 1920 rehearsals began for the performance of *The Damnation of Faust*, and Walter Bunney addressed the society on the life and work of Berlioz pointing out, as recorded by the *Leicester Daily Post* of 21st January that the work had been performed in Leicester in 1887, 1888, 1895 and 1908. Within months, however, the *Leicester Daily Post* for 14th December, 1920, described how the choir had fallen into difficulties, and how its conductor had needed to work hard to keep it in being. By combining forces with the choir of St Peter's Church it was proposed that the "Phil" should perform Bach's *St Matthew Passion* at St Peter's. Walter Bunney made an in-person plea to his choir at St Peter's and wrote to all members of the "Phil" asking them to support the venture. It was reported that many members of the Society had expressed their support for this venture. In the outcome a great work by Bach (*the B Minor Mass*) had to wait until 1924 for its performance under Sir Henry Wood. It may be that the death of Sir Herbert Marshall in 1918 added to Bunney's difficulties and his departure from office. For a while after Sir Herbert's death his sons continued their support of the Society as directors, but by 1922 the Society had taken control of its own finances, and by the 1921 season Bunney was out and Sir Henry Wood was in place. For a short while Bunney's place as choirmaster was filled by W. Bro. J. H. Taylor, a well-known figure in Leicester's musical circles as a member of the Taylor organ building firm, a music retailer and a local organist and choirmaster. However, Taylor resigned after one season, and it must be asked whether this was an act of Masonic solidarity with Bunney. Changing its tack from its previous support for Walter Bunney the local press in the form of the *Leicester Daily Post* for 16th March, 1921, argued that the "Phil" needed to recover in order to return to the days of its former glories. It is impossible now to determine the exact sequence of events or what motivated those involved on the basis of brief newspaper reports but Walter Bunney appears to have been deleted from the history of the "Phil," and it may be that his departure from the forefront of Leicester's musical life led to his later concentration on Masonic Musical research. Certainly it is hard to find any mention of Walter Bunney's name in the local press after 1920, while before then he was quite prominent.[5]

5 An anonymous pamphlet, *Leicester Philharmonic Society. Brief History and List of Works Performed 1886-1926*, now in the Leicestershire County Record Office, casts no real light on why Bunney left office, save to say that the absence of men between 1914 and 1918 affected the choir and that it had "languished a little". However, it may be surmised that with the end of the Great War, the waning influence of the Marshall family, and a growing desire to "put Leicester on the map", there grew up a body of opinion that a nationally known figure was needed to take the Society forward, and certainly Sir Henry Wood did that, increasing the size of the chorus to over 400 voices and making it the largest of its sort in the nation. There was no place for Bunney who had served the Society so well, and who, it appears, had been an honorary conductor, which implies without payment, but the pamphlet gives no other explanation for his departure. It may be that the proposal to perform the Bach *St Matthew Passion* in St Peter's Church and thus remove the "Phil" from the De Montfort Hall caused dissension, but this can only be a surmise. It is also of interest that Sir Henry Wood's 1938 Autobiography *My Life of Music* makes no reference to Leicester, or the "Phil" or Walter Bunney. While the

Masonic Career.

Walter Bunney was Initiated in John of Gaunt Lodge in 1902, though the lodge summonses of the time give little information about the ceremonies worked and who took part. However, his Masonic career was detailed in the Provincial Year Book for 1940. Walter Bunney, FRCO, an organist and Professor of Music, was balloted for and Initiated in that lodge on 20th December, 1902, proposed by W. Bro. A. Lawrence and seconded by W. Bro. J. C. McRobie. He was then living at 24, West Street, Leicester. However, in the lodge papers there is an advertisement for a Social Evening for ladies and brethren to be held on 30th January, 1906, which commenced with an organ recital by Walter between 6-30 and 7-15 pm, and which was followed by dinner, music and whist! This would have taken place in the old Masonic Hall in Halford Street whose limitations of size resulted in the number of tickets being capped at 70. Walter Bunney became Junior Warden of the Lodge in 1910, Senior Warden in 1911 and Master in 1912. He subsequently joined the Correspondence Circle of the Lodge of Research, No. 2429, in 1907 and became a full member of the lodge in 1917, becoming Master of that lodge in 1922. He contributed thirteen papers to the *Transactions of the Lodge of Research* between 1915 and 1949.[6]

They range across a wide spectrum of musical and Masonic issues, but Bunney certainly addressed the connection between Freemasonry and music in his writings on Bro. Mozart's *Magic Flute*. Many of his papers required musical illustrations to be given by members of the Lodge of Research,

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Society makes much of its connection with him, Wood, who would certainly come at a hefty price, does not seem to consider it of sufficient importance to merit comment. By a strange irony, however, Walter Bunney is commemorated in the Book of Remembrance for Musicians of Note kept in the Musicians' Chapel at Holy Sepulchre, Holborn, London where Sir Henry Wood's ashes are interred and where that great conductor first received organ lessons. It is a not unreasonable surmise to consider that Dr Allan Bunney may have been responsible for this mode of commemoration, perhaps as a way of achieving closure to what may have been an unhappy incident. In addition, if Leicester's press became silent about Walter Bunney, his achievements did not go unnoticed nationally as the *Musical Times* Volume 76, No.1103 for January, 1935, carried an item celebrating his fifty years of service as an organist and choirmaster in Leicester. Before then, it was noted in Wright and Round's *Brass Band News* for 1st April, 1924 that Walter Bunney had been involved in the organisation of the recent brass band festival at the De Montfort Hall in March.

6 1 "Masonic Music and Musicians of the Province of Leicestershire and Rutland" (1915-16)
2 "Mozart, the Musician and the Mason" (1918-19)
3 "Masonic Significance of Mozart's Opera The Magic Flute" (1920-21)
4 "Masonic Music" (1922-23)
5 "Bro Charles Dibdin's 'Masonic Pantomime' 'Harlequin' Freemason" (1932-33) [In the actual editon for 1932-33 it is entitled 'Harlequin Freemason']
6 "Some lesser known masonic music" (1924-25)
7 "Masonic Music" (1929-30)
8 "Freemasonry and the Contemplative Art" (1934-35) (The Prestonian Lecture)
9 "What is Masonic Music" (1939-40)
10 "The Jubilee Record of the Lodge of Research No. 2429" (1941-42)
11 "King Solomon's Temple: Music and Instruments" (1945-46)
12 "A Masonic Song Book (Bro S Holden's) (1947-48)
13 "Musical Mason" (1948-49).

which at that time was blessed by having a number of members with vocal abilities sufficient to enable them to perform difficult solo items. Bunney also contributed a chapter "Music and Musicians" to the 1946 Centennial History of John of Gaunt Lodge. This latter essay makes it clear that there was no dearth of musical talent of both instrumental and vocal varieties in that lodge during Bunney's time and that a wide range of solo items, some of a humorous nature, were performed by members at the Festive Board. We still rejoice in humour, but it is now of a spoken variety!

Walter Bunney became a founder member and first DC of the Lodge of the Flaming Torch, No. 4874, a daughter lodge of John of Gaunt Lodge, in 1926. Amongst the Founders of this lodge eight were schoolmasters or otherwise connected with education, as, of course, was Walter Bunney as a teacher of music. He played for a portion of the Consecration Ceremony of the Lodge, accompanying the soloist in Mendelssohn's *Be Thou Faithful Unto Death*, which was sung after the Primus Master took his obligation. He had been appointed to Provincial Rank as Registrar in 1915, and was promoted to Past Senior Grand Warden in 1933. On 24th April, 1940, he was appointed to the Grand Rank of Past Grand Standard Bearer. He was Exalted in De Mowbray Chapter, No.1120 on 9th December, 1905, at which time he was living in Saxe Coburg (now Saxby) Street, Leicester. He was proposed by E. Comp. W. A. Lea and seconded by E. Comp. W. H. Barrow, another fine organist we have already encountered. Walter Bunney was Installed in 1933 as a Knight in the Rothley Temple Preceptory, No.152, becoming its Eminent Preceptor in 1940, Provincial Organist in 1934, Almoner in 1937, and Chancellor in 1941. In the Ancient and Accepted Rite he was Perfected in St Margaret's Chapter, No. 92, in 1935, and was the Chapter Organist, becoming Most Wise Sovereign in 1946.

Walter Bunney as a Masonic Composer

An early Masonic composition of note was a setting of the following words:

"O Lord our God, all we have prepared to build an house for Thy Holy Name cometh of Thine hand and is all Thine own.

"Now my God, let, I beseech thee, thine eyes be open and let Thine ears, Thine ears be attent to the prayer that is made in this place and have Thou respect unto the prayer of Thy servants and when Thou hearest have mercy, have mercy upon them."

This was composed for the dedication of Freemasons' Hall, London Road, Leicester, on 25th April, 1910, and was dedicated to the PGM, R. W. Bro. Edward Holmes. The score, which is now kept in the records of the Library and Museum at London Road, Leicester, contains only the vocal (two part, tenor and baritone) lines and a bare outline of the accompaniment as, no doubt, an organist of Bunney's skill would have filled the score out on the day at the organ. It was, however, revived some 100 years after its first performance during W. Bro. Ralph Leek's year as Master of the Lodge

of Research, No.2429, in 2010 when the score was realised by the present author and performed by him and W. Bro. Leek.

Walter Bunney wrote the ode tunes for both Semper Eadem and Holmes Lodges, Nos. 3091 and 4656 respectively. The music for Semper Eadem, which was, of course, formed largely because of the influence of Sir Herbert Marshall, includes a setting of the phrase "Lord, have mercy upon us and incline our hearts to keep these laws", which was to be sung after a candidate had taken his obligation in each degree. The phrase comes from Archbishop Cranmer's Book of Common Prayer but in the time of R. W. Bro. Brigadier Morley as Provincial Grand Master (1959-1978) it was incorrectly labelled the "Kyrie" and, in accordance with the instructions of UGLE during the 1960's warning against the use of musical interpolations suggesting a link between Freemasonry and any particular religious body, it was requested that lodges should cease to sing the words and they did. However, Bunney's music is still otherwise in use in 3091 and 4656, while Rothley Temple Lodge, No. 7801, uses the Semper Eadem closing ode tune. In 1933 a Lodge Song was written for John of Gaunt, No. 523, by Bro. J. J. Brown that was set to music by Walter Bunney. 100 copies of the song were lithographed by W. Bro. W. T. Bingley, W. Bro. F. Fielding had a strong leather case made to hold them, and the package was presented to the Lodge free of charge. Sadly the copies and the case seem to have disappeared, but the original manuscript of the music as stated earlier survives in the Lodge archive. The text of the chorus to the three verse song is as follows in the original version:

"In first or second or third degree or powerful in the fourth,
we are the brethren of 523 and second to none on earth.
In allegiance to our order, obeying the powers that be,
welcoming all who cross the border of our mother lodge, 523."

[For the purpose of performance in 2019, the first line was altered to read: "in first or second or third degree of mighty power and worth" as there is no fourth degree in Freemasonry, the Holy Royal Arch degree being the completion of the third degree.]

Walter Bunney as Prestonian Lecturer

Walter Bunney was important in that he was one of the earliest Prestonian Lecturers in its modern format—indeed he was the first Prestonian Lecturer from this Province and until very recently the only one from this Province. Something must be said about the Prestonian Lectures and their place in English Freemasonry. William Preston was a noted, if rather controversial, figure in the arguments over Freemasonry in the eighteenth century, who devoted himself to a detailed exposition of the Lectures as part of the Masonic Ritual. His book, entitled *The Illustrations of Masonry*, ran through twelve English editions during his lifetime and reached its seventeenth English edition in 1861. The lectures included in this book were intended for actual delivery in Lodge, and for many years were the only reliable guide on how the ritual should be conducted. Preston died in 1818 and he

bequeathed to Grand Lodge the sum of £300, the interest from which was to be applied "to some well-informed Mason to deliver annually a lecture on the First, Second or Third Degree of the Order of Masonry according to the system practised in the Lodge of Antiquity" during Preston's Mastership. These lectures were delivered with an occasional interruption between 1820 and 1862 when they were allowed to lapse. They were not without some criticism. In 1858 after one of the Lectures had been delivered the *Freemasons' Magazine* commented, "We can confidently assure the brethren that they have nothing to regret in not having been invited to be present at the delivery of a lecture which had evidently been unrehearsed, if it was even understood." The magazine continued, "The essentials for the appointment to this office should not be Masonic rank alone but a thorough acquaintance with the subject; a careful and discreet power to annotate the materials presented to him: an aptitude for illustration, such as should at once seize possession of the minds of his hearers, who may be said to be, in intellectual standing, a mixed assembly; and last, though by no means least, a pleasing and distinct delivery." It was shortly after that comment that the lectureship lapsed.

In 1924 the lectures were revived with certain modifications, the most important being that the lecturer is now permitted to choose his own subject, and he really does have a free choice. It must also be emphasised that the Prestonian Lecture was, and is, the only lecture held under the authority of the United Grand Lodge of England.

When Walter Bunney was chosen to be the lecturer his theme was the extent to which Masonic principles were reflected in the three arts of Poetry, Drama and Music. He discussed the poetry inherent in the Three Degrees, and then went on to quote how in the past the Grand Master would bespeak a play which he and the Grand Officers would attend, all adorned with their regalia, and all the Masons present would join in singing the *Entered Apprentice's Song*. This custom went on well into the nineteenth century, and there are in the Museum at London Road several bill-posters advertising such performances in Leicester. Above all, Walter Bunney turned to Mozart's opera *The Magic Flute* and other works by that great composer. He argued strongly, as he had done to the Lodge of Research, for the use of suitable music in lodge, commenting on having heard the candidate leaving the lodge "to the most puerile music". He concluded, "I have tried, from the point of view of a musician, operative rather than speculative, to outline some of those principles for which, I believe, Bro. William Preston lived and laboured to the lasting good of our Masonic art."

Allan Walter Bunney.

Allan W. Bunney. P.J.G.D.

Dr Allan Walter Bunney was born on 26th May, 1905, in Leicester and received his education at Wyggeston School. This was the school of choice for comfortably off middle class families in Leicester at the time who could not afford to send their sons to a boarding school. While still living in Leicester he was for a while organist and choirmaster of Market Harborough Parish Church, though his musical career was well under way by 1928 when he was recorded as being present at the 64th AGM of the Royal College of Organists on 21st July. He gave a recital at St Mary-le-Bow, London, in that year as recorded in the *Musical Times* Volume 69, No.1024 for 1st June. In that same year he edited the *Nocturne Opus 9 No. 2* by Chopin for the publishers H Freeman and Co. of London. The *Musical Times* Volume 76, No.1106 (April 1935) carries an advertisement from Allan Bunney offering correspondence coaching for all degrees and diplomas in music. He was clearly there following in his father's footsteps, and so far as Freemasonry was concerned he followed again when, as a Lewis, he was Initiated in John of Gaunt Lodge. He was a Doctor of Music of the University of London, for which, according to the *Market Harborough Advertiser and Midland Mail* for 2nd June, 1932, he passed the final examination. He had already completed in 1926-27 the requirements for the Durham Mus. Bac. Degree, which was an external award for which candidates did not have to take up residence, but for which they were required to complete "exercises" in musical composition. He was a Fellow of the Royal College of Organists and an Associate of the Royal College of Music where he had received his musical education, and at which he had undertaken the work for his D. Mus. which involved both research and performance work. At the time of his Initiation he was living at 23, Canford Road, Clapham Common, London SW11. He was the organist and choirmaster of Christ Church, Hampstead, a church still possessing a fine musical tradition in the "High Church" manner. He was in post there between 1927 and 1939. The organ on which Allan Bunney played had been built by the great "Father" Henry Willis who had also built the organ in the Royal Albert Hall. The Lodge summonses of the time tell us that Allan Bunney was proposed by his father and seconded by Bro. Arthur Hanscombe. He was Initiated on 20th April, 1933, aged 27, when his father took the chair, Passed on 21st September in a double ceremony, and Raised, again in a double ceremony, on 15th March, 1934, when once again his Father was in the Chair. He received his Grand Lodge Certificate on 19th April, 1934.

Early Broadcasts and a very musical marriage.

Allan Bunney was not, however, only a church musician, but he was an important figure in musical education and the infant days of radio

broadcasting. He featured as an organ recitalist in a quite early broadcast from "Daventry Experimental (5GB-622Kc)" as advertised in the *Aberdeen Press and Journal* for 15th March, 1929, and which was the first broadcast of the day at 3-00pm. This station began broadcasting on 1st January, 1927, and continued until 1930 when it became the "Regional Programme", the BBC's alternative to the "National Programme", which was broadcast from Daventry 5XX. (These two, respectively, were the ancestors of the "Light Programme, now Radios 1 and 2, and the "Home Service" ancestor of Radios 3 and 4.) While in London in 1937 he married Margaret Brooker, a soprano soloist in her own right, recorded in the local press for Norwood as a highly talented actress with a delightful voice, and conducted, from 1937, the Clapham Orchestral Society, one of whose concerts was favourably reviewed in the *Norwood News* for 9th December, 1938. He also conducted the Cripplegate Operatic Society. The Brooker – Bunney wedding at St Leonard's Church, Streatham, merited special mention in the *Norwood News* for 13th August, 1937, on the basis that it brought together no less than five organists. In addition to the groom, his father, Walter, played before the service, Mr D. G. Morgan, formerly of St John's Cathedral, Newfoundland, played the Wedding March, Mr Hubert Belton, organist of St Leonard's Church, Streatham, played for the service, while the Best Man was Mr Guy Eldridge, organist of St Luke's, Chelsea. (Guy Eldridge was in his day quite a well-known composer, and some of his music is still in print and in the current church and organ music repertoire.) The bride, daughter of Mr and Mrs Henry Brooker of Rydal Road, Streatham, was a former leading member of the Bec Operatic Society and had met her husband-to-be when taking singing lessons from him. Allan Bunney in his educational career was initially on the staff of Dame Alice Owen's School, Islington and later the music staff of Westminster School, and broadcast three times with boys from the School, and also gave broadcast organ recitals from St Mary-le-Bow Church. In 1941 Allan Bunney moved to take the position of Director of Music at the prestigious Tonbridge Boys' School—still famed for music making. He was Director of Music until 1967, and was the longest serving holder of that post at the school, taking on the task during dark wartime days when a lesser man might have declined the challenge. Almost inevitably the boys of the school gave him a nickname, which was "the White Rabbit" as one and a half white rabbits were depicted in the East window of the school chapel. He was an External Examiner for the Royal College of Music from 1948, and acted for some thirty years as an Examiner for the Associated Board of the Royal Schools of Music, while he was also a Special Commissioner for the Royal School of Church Music, giving advice to church choirs nationwide and conducting Choral Festivals in a number of cathedrals. In 1949 he served as President of the Music Masters' Association.

Allan Bunney took up the post of Organist at Mount Pleasant Congregational Church, Tunbridge Wells, from 1941. This had been built in a classical Grecian style between 1845 and 1848, and is a listed building today though no longer in ecclesiastical use. Along with his wife, Allan soon became highly involved in the musical life of the surrounding area,

conducting Parts 2 and 3 of *Messiah* with Margaret as soprano soloist as reported in the *Sevenoaks Chronicle and Kentish Advertiser* for 3rd April, 1942, and playing the organ for a concert in St James's Church on 15th May, 1943, when the conductor was Dr (later Sir) Thomas Armstrong (1898-1994, Principal of the Royal Academy of Music, 1955-1968). He also gave his services at a recital in St Thomas's Church, Southborough, as reported in the *Kent and East Sussex Courier* for 21st December, 1944, when he was supported by his wife as soprano soloist and Mrs Florence Ashfield on the violin. The recital raised the then quite acceptable sum of £13-10-0[7] for the church organ fund. Events such as those mentioned above, together with others (such as Margaret taking one of the leading roles in a local production of *The Gondoliers* in 1941) of which space precludes a mention, were important in keeping up public morale during difficult wartime days; suffice it to say that Allan and Margaret Bunney "did their bit!"

Post War reconstruction.

Once the war was over, and building on the sterling work done during the course of hostilities with various choral and other musical groups, Allan Bunney participated in founding a Philharmonic Society in Tunbridge. Formed in 1945/46 the Society rapidly grew to 100 members with singers coming from local church choirs and music societies. On New Year's Day, 1946, Dr Bunney conducted a performance of *Messiah* and a further concert in May 1947. In 1948, however, he got into some hot water for having criticised the musical content of the BBC Light Programme for broadcasting too much musical "trash". The *Kent and East Sussex Courier* for 19th September, 1948, contained a contradictory riposte from "MR of Tunbridge Wells" – an early example maybe of "Disgusted" of that place? In April 1949 Allan Bunney was the organist for joint performances by the Tunbridge Wells Society along with the Crowborough and Heathfield Choral Society of works by J.S. Bach, as reported in the *Kent and West Sussex Courier* for 25th March, 1st April and 8th April. In May 1950 he conducted the Society in works by Bach, Schutz and Parry. On 2nd March, 1960, a surviving programme informs us that Allan Bunney was at the organ for a performance of Bach's *Mass in B Minor* given by the Royal Tunbridge Wells Choral Society in Christ Church, Tunbridge Wells. Towards the end of his life he served for a while as the Society's President. The Society still flourishes today and Allan Bunney clearly followed in his father's footsteps with the Leicester "Phil." In this respect he "followed" in more ways than one because on one occasion he conducted a performance of Bro Joseph Haydn's *The Creation* in Tunbridge using the much loved copy of the full score he had inherited from his father. In addition, he founded the Tunbridge Wells Competitive Music Festival, acting as its Chairman and later Vice-President. He continued his broadcasting career at Tonbridge School conducting an edition of the one-time popular Radio programme *Sunday Half Hour* in 1967, while during the 1950's he had acted as an editor for the Selected Graded Classics series of piano albums. Allan Bunney, clearly a much loved

7 £588 in 2019

member of Tunbridge Wells's musical society, died in 1980, but his musical legacy at the school he served so well lives on in the form of the annual Allan Bunney Concert, which is a highlight of the school's and local community's artistic lives, while music at the school is also supported by the Allan Bunney Fund. He features in *The Dictionary of Composers for the Church in Great Britain and Ireland* edited by Humphreys and Evans, 1997, as the composer of a hymn tune Hillside. At his Memorial Service in the School Chapel on 10th January, 1981, the organists included two of his pupils who had gone on to find fame as players, while another contributed an item which testified to Allan Bunney's ability to bring the love and enjoyment of music to great numbers of people, and saying that he was "one of those very rare influences whose impact is profound and undying, transcending their specialism to enlighten life itself". The contributor concluded with words that had been dedicated to Allan Bunney in his retirement concert programme: "The man who has music in his soul will be in love with the loveliest."

Now, what of his later Masonic career? Having been Initiated in John of Gaunt Lodge, almost certainly so that his father could have the pleasure of conducting the ceremonies, Allan Bunney became a Joining Member of Thomas Proctor Baptie Lodge, No. 3302, on 15th December, 1934.This lodge, founded in 1908, meets at Great Queen Street in London. Allan Bunney became Master of this lodge in 1952, but resigned in July 1976. He had previously resigned from John of Gaunt Lodge in May 1938, maybe because his professional commitments in London made it too difficult for him to attend meetings in Leicester. In March 1959 Dr Bunney, by then aged 53, joined the lodge attached to Tonbridge School, Old Tonbridgian, No. 4145. This lodge founded in 1920 met at Great Queen Street between 1937 and 2009. Allan Bunney soon became Master of the lodge in 1960 and remained a member until his death in 1980. In the Royal Arch he became a member of the Chapter of the Men of Kent and Kentish Men, No. 4273, in Tonbridge in February 1962 and remained a member until his death. In 1961, 1962 and 1965-1967 Allan Bunney was Grand Organist and was promoted to Past Junior Grand Deacon in 1967. He was Grand Organist for Supreme Grand Chapter in 1975. He thus followed once more in his father's footsteps in achieving Grand Rank.

John of Gaunt Lodge, No. 523, can be proud of Walter and Allan Bunney, both of whom did so much to foster the divine art of music and rightly achieved respect within both the Craft and wider society. The Lodge should remember them with pride and honour their achievements. Walter Bunney is an example of Victorian self-improvement and aspiration. Progressing from quite humble beginnings as a clerk and with only an elementary education, by hard work within the decade 1881 to 1891 he achieved professional and musical qualifications, became a teacher of music and organist of a highly respected Leicester church, and was able to employ a servant, thus achieving middle class status. Within the next decade he consolidated that position and gained further qualifications equivalent to a higher education, and then went on to become a performer and musical and Masonic scholar and commentator of note. Allan Bunney built on the secure foundation laid

by his father and went on to be a major influence in the musical life of his school and locality, and someone whose name is still celebrated today many years after his death. Truly both rose to eminence by merit, lived respected and died regretted. Maybe in this context it is appropriate to close with part of the obituary notice for Walter Bunney in the *Transactions of the Lodge of Research, No.2429, 1948/49*, words which, if the evidence from Tonbridge School is considered, apply equally to Allan Bunney.[8,9]

"He was an accomplished musician both instrumentally and vocally and was ever ready to give liberally of his great talents.

"But it is as a man he will be remembered most. He had a most lovable nature and was admired, respected, revered and loved by all with whom he came in contact. His quiet, gentle and kindly manner was an encouragement to those who needed advice, assistance and inspiration and he never failed a brother or a friend. His life as an organist had produced in him a sincere devotion to all things spiritual and his whole life in thought, word and deed was that of a Great Gentleman."[10]

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8 Dr Bunney must also be given credit for advancing the career of Alastair Hume who, writing in the *Old Tonbridgian News* for 2017, stated that it was Allan Bunney who encouraged him to sing and to apply for a Choral Scholarship at Kings College, Cambridge, whence he became a founder (and longest serving member) of The Kings Singers (1968-1993.) A number of The Kings Singers repaid this debt by participating in the performance of Haydn's *The Creation* referred to in the text. Dr Bunney's hymn tune *Hillside* (for the hymn *Stand up and Bless the Lord*) mentioned in the text has been favourably commented on as being worthy of wider use by the eminent hymn and church music scholar Dr Ian Bradley in his *Daily Telegraph Book of Hymns* (2005). An article in the *Musical Times* Volume 93 No.1309, March 1952, listed classical performances given in Public Schools and Tonbridge was featured along with the name of Allan Bunney. In retirement Allan Bunney lived in the Southborough area of Tunbridge Wells, while he and his wife had many friends in the area, and via the wider community of Tonbridge School. He died on 2nd December, 1980.

For the details of W. Bro. Dr Allan Bunney's Masonic career I must express gratitude to W. Bro. Peter Aitkenhead of the Library and Museum at Freemasons' Hall, Great Queen Street, London. Thanks are also due to Mrs Beverley Matthews, the Archivist of Tonbridge School, for her help in supplying information, especially a copy of school material from the Lent Term 1981 which contained Dr Bunney's obituary notices. I also express my thanks to Mr Phillip Herbert of the Leicester and District Organists' Association for his kind help in supplying me with information and in particular the Association's Centenary Pamphlet.

9 The surname Bunney is not common: only a few hundred people in the United Kingdom bear it. It is found principally in Cornwall, but it is found in other places, including Leicestershire and the Home Counties. It intrigued me to find at least two other bearers of the name who have achieved prominence as organists; Herrick Bunney (1915-1997) though born in London, achieved international fame as Organist and Master of the Music at St Giles Cathedral in Edinburgh, while currently Jonathan Bunney is well known as a recitalist, accompanist and music master in London and the Home Counties. There does not, however, appear to be a familial connection between these various organ *virtuosi*. Allan Bunney and his wife had two children, Dorothy, born in 1939 (and her birth was announced, no doubt by proud grandparents, in the *Leicester Daily Mercury* for 12th July, 1939) and Michael in 1946. The interesting issue there is that Dorothy's name was shared with Allan's elder sister who, as recorded above, died in infancy. Allan clearly wished to commemorate his sibling and that may indicate a high degree of closeness to his own parents.

10 *Op. cit.* page 105

THE LOST RITES OF THE AGE OF ENLIGHTENMENT

W. Bro. Dr David Harrison

In my book *The Genesis of Freemasonry* I showed how natural philosopher and Freemason Dr Jean Theophilus Desaguliers was responsible for creating the third degree by the mid-1720s. Before this, there were two 'parts' being performed, the Entered Apprentice and the Fellow Craft, and we have little evidence of what they were like.[1] However, we do know that these two 'parts' were often performed at the same lodge meeting, with evidence from the early minutes of the Old York Lodge indicating how a lodge could be opened in another town especially to admit a large number of candidates, such as in Scarborough in 1705 when a lodge was opened to admit six men into the Fraternity, and in Bradford in 1713, where 18 men were recorded as being admitted.[2]

Indeed, further to support the fact that there were just two 'parts' in Freemasonry at this time, it states in the Ancient Charges displayed in Anderson's *Constitutions* of 1723 that 'No Brother can be a Warden until he has passed the part of a Fellow Craft', indicating that the part of Fellow Craft was the senior 'grade' that allowed the Mason to take part in an Office if so desired. In the 1738 edition of the *Constitutions*, the wording of this particular charge had been changed to 'The Wardens are chosen from among the Master Masons', suggesting that the Third Degree of Master Mason had by this time been introduced and the *Constitutions* had to be updated. By 1730 the publication of Samuel Pritchard's exposé *Masonry Dissected* revealed the three degree ritual, and it seemed that this new tri-gradal system became very popular indeed.[3]

The new three degree style ritual soon spread, even being referred to by Dr Francis Drake in his now famous Oration, given on St. John's Day, 27th December, 1726, in the Merchant Adventurers' Hall in York, where he stated that 'three parts in four of the whole Earth might then be divided into e:p:f:c&m:m.'.[4] The themes of the Third Degree deeply explored the search for lost knowledge, the degree portraying the search for the lost word of God that was hidden in the architecture of Solomon's Temple. With the symbolic death of Hiram Abiff, this knowledge was lost.[5] It seemed that Freemasons soon wanted to explore deeper pathways within Masonry, leading to new

1 The Edinburgh Register House MS. (1696), supplies an early text for the ceremony of Entered Apprentice and Fellow Craft. See also David Harrison, *The Genesis of Freemasonry*, (Hersham: Lewis Masonic, 2009), pp.120-1.

2 See Harrison, D., *The York Grand Lodge*, (Bury St. Edmunds: Arima Publishing, 2014), p.33. Indeed, multiple candidates are still common in certain Masonic practices in Scotland, especially in the Mark Degree, and it is not uncommon for some Craft lodges in England to admit manageable multiple candidates, the difference today though is that the degrees are performed separately at different lodge meetings.

3 Harrison, *Genesis of Freemasonry*, pp.116-19.

4 Anon., *The Ancient Constitutions of the Free and Accepted Masons, with a speech deliver'd at the Grand Lodge at York*, (London: B. Creake, 1731), p.15. See also Harrison, *York Grand Lodge*, p.23.

5 See Harrison, *Genesis of Freemasonry*, pp.88-106.

ideas being developed. Chevalier Ramsey was a Jacobite Mason who had gone to France to tutor the sons of aristocrats, and in his Masonic address in 1737 he famously outlined that Freemasonry was linked to the Crusaders and Chivalric Orders. His Oration put forward that, after being preserved in the British Isles, it was transported to France, and though there is no evidence that Masonry was associated in any way with the Crusaders or Chivalry, it does show that at this time there was a developing interest in Chivalric Orders in relation to Freemasonry. Though Ramsey did not set out any plans for new Chivalric Masonic Orders in his 'Oration', his address certainly assisted to inspire them.[6]

In 1733, there appears to have been a 'Scotts Masons Lodge' meeting at the Devil Tavern in London, with a 'Scotch Master' being made in Bath in the south-west of England in 1746.[7] According to Masonic historian John Belton, the Scots 'degree' seemed to include the discovery in a vault of the long lost word, and Scots Crusaders working with a sword in one hand and a trowel in the other, but in the time of Zerubbabel instead of the Crusades.[8] This 'Scots Masters' theme will be discussed later, as it was an idea that filtered into some of the Rites that occurred on the Continent. Another enigmatic early 'grade' was that of 'Harodim', which was mentioned by Bro. Joseph Laycock in an Oration published in Newcastle in 1736, the Harodim Workings connected to the old Swalwell Lodge in Durham.[9] The possible first hints of a mysterious ritual that is reminiscent of our modern day Royal Arch emerged by 1740, though the authenticity of the source itself has been debated; the Rite Ancien de Bouillon gives an early mention of a plate of gold, and refer to a symbol that consisted of a double triangle within a circle and the tetragrammation in the centre.[10] In 1746, the Freemason John Coustos published an account of his torture by the Inquisition, whereby he admitted his Masonic activities and described a part of the ritual which was remarkably similar to the Royal Arch, namely the finding of a tablet of bronze amongst the ruins of the Temple.[11] Coustos had been made a Mason

6 Harrison, D., *The Transformation of Freemasonry*, (Bury St. Edmunds: Arima Publishing, 2010), p.148.

7 Sadler, H., 'An Unrecorded Grand Lodge', *AQC*, Vol. 18, (1905), pp.69-90, on p.71.

8 See John Belton, 'Brother Just One More Degree', *Scottish Rite Journal (SRJ)*, (March/April 2013), pp.7-9, on p.7.

9 See Yarker, J., *The Arcane Schools*, (Belfast: William Tait, 1909), pp.439-40.

10 The 'Rite Ancien de Bouillon' has somewhat mysterious origins; George Oliver put forward that it had links to Chevalier Ramsay, possibly from him being on good terms with a noble family who pretended descent from the Crusader Godfrey de Bouillon. See Oliver, G., *The Origin of the Royal Arch Order of Masonry*, (London: Bro. Richard Spencer, 1867), p.31. For a discussion on the Rite by Oliver, see Harrison, *Transformation of Freemasonry*, pp.147-151. A sceptical view of the Rite Ancien de Bouillon is put forward by Arturo de Hoyos in 'The Mystery of the Royal Arch Word', *Heredom*, Vol. 2, (1993), pp.7-34.

11 John Coustos had been Initiated into Freemasonry in London in 1730, and was a member of Lodge No. 75, held at the Rainbow Coffee House, London. See Coustos, J., *The Sufferings of John Coustos for Free-Masonry And For His Refusing to Turn Roman Catholic in the Inquisition at Lisbon*, (London: W. Strahan, 1746), and also see John Coustos: Confession of 21 March 1743, in Vatcher, S., 'John Coustos and the Portuguese Inquisition', *AQC,* Vol. 81*,* (1968), pp.50-51.

in London but had left for Portugal in 1743, where he had continued to be an active Freemason. He was subsequently arrested and tortured, his suffering revealing the fragments of an early secret ritual. Today in the Royal Arch ritual in England, the long lost name of God is discovered on the plate of gold within the ruins of the first Temple, something that was alluded to in Richard Carlile's Royal Arch ritual which was compiled from various sources in the early nineteenth century.

There are further mentions of the Royal Arch at this time; a report in Faulkner's Dublin Journal gives details of a procession on St. John's Day in 1743 at Youghal in Ireland, referring to '*the Royall Arch carried by two Excellent Masons*'. The following year, Dublin-based Fifield Dassigny wrote in his *Serious and Impartial Enquiry into the Cause of the Present Decay of Free-Masonry in the Kingdom of Ireland*, of how 'a certain propagator of a false system some few years ago in this city who imposed upon several very worthy men under a pretence of being a Master of the Royal Arch, which he asserted he had brought with him from the city of York…' Dassigny continues to provide us with a glimpse behind the veil, writing that the Royal Arch was 'an organized body of men who have passed the Chair and given undeniable proofs of their skill', adding that some brethren did not like 'such a secret ceremony being kept from those who had taken the usual degrees.' This seems to imply that the Royal Arch ritual was relatively new and was indeed a further degree to be experienced by certain Masons; a pathway for a select few.[12]

The Craft rituals at this time were far from standardized and this created liberty to explore new stories, to create sequels to the Hiramic legend and the building of the Temple. All this was happening during a time when English Freemasonry became split and was arguing over how the Royal Arch should fit into the system. That is not to say that English Freemasons were not interested in further degrees; on the contrary, it was during this fertile period that the Knights Templar was being practised and, by the later-eighteenth century, the Mark Degree was firmly capturing the English Masonic mind. As we shall see later, there were Rites and localised ritualistic pathways that took hold and developed in England. There were three Grand Lodges operating in England during the latter half of the eighteenth century; the Moderns, the Antients and the Grand Lodge of all England held at York, and all three had a different style of administration and a different system of ritual. The Moderns seemed uncomfortable with the Royal Arch, whereas the Antients embraced it as an additional degree. The York Grand Lodge went even further and by the 1770s were practising five degrees; the three Craft degrees, the Royal Arch as a fourth and the Knights Templar as a fifth. It seemed some Masons wanted more.[13]

12 Thomas, A. J. B., 'A Brief History of the Royal Arch in England', *AQC*, Vol. 85, (1972), pp.349-358. See also Bashford, R. T., 'Aspects of the History of Freemasonry in Ireland', *AQC*, Vol. 129, (2016), in which Bashford discusses the early Royal Arch in Ireland and Dassigny's book.

13 See Belton, 'Brother Just One More Degree', *SRJ*, pp.7-9, in which Belton discusses the desire for extra degrees, a desire that dates back to the early history of Freemasonry in Britain.

Masonic writer Arthur Edward Waite discusses a number of obscure Rites that possibly developed during the early eighteenth century in his *New Encyclopaedia of Freemasonry*; Rites that have an element of mystery surrounding them, where in some cases there is some doubt as to when they were actually founded or when they ceased working. There were Rites such as the Order of the Palladium, which Waite mentions was founded in Paris in 1737,[14] the Order of Amazons which allowed both sexes as members and was founded in South America in 1740[15] and the Order of Xerophagists, which Waite states was founded in Italy in 1748.[16] There was the Order of African Architects which Waite puts forward as 'exceedingly doubtful' as being founded in 1756, but was probably founded later in 1765 and ended in 1806.[17] The Rite of the Sublime Elects of Truth have a doubtful foundation date of 1776, the same year being given for the foundation of the Rite Ecossais Philosophique.[18] Other obscure Rites include the Rite of the Black Eagle,[19] the Persian Rite,[20] and the Order of Jerusalem.[21]

The Order of Jerusalem, according to Waite, was founded in North America in 1791, had eight degrees, was an association of alchemists and had a connection to the Rite of Chastanier, having spread to Germany, England, Holland and Russia, though Waite suggests that 'the whole story is doubtful'.[22] The Persian Rite is another Rite with an obscure history; Waite suggesting it may have been established at Erzurum in Turkey in 1818, but appeared in Paris a year later and worked seven degrees which contained three classes. The first class consisted of three degrees that in essence were similar to Craft Masonry; *Listening Apprentice*, *Fellow Craft Adept* and *Master*, the second class consisted of the Fourth Degree entitled *Architect of All Rites* and a fifth degree named *Knight of Eclecticism and Truth*, the third class concluded the Rite and included a sixth degree entitled *Master Good Shepherd* and a seventh and final degree called *Venerable Grand Elect*. However, Waite concludes that despite being able to name its degree system, there is no evidence that the Rite existed at all.[23]

The Rite of Adonhiramite (sometimes referred to as Adoniramite) is another lesser known eighteenth century Rite that had twelve degrees, its creation being attributed by nineteenth century French Masonic author Jean Baptists Marie Ragon to Baron de Tschoudy.[24] However, according to

14 Waite, A. E., *A New Encyclopaedia of Freemasonry*, Vol. 2, (New York: Wings Books, 1996), p.54.
15 *Ibid*., p.56.
16 *Ibid*., p.59.
17 *Ibid*., p.61 & p.75.
18 *Ibid*., p.67.
19 *Ibid*., p.345.
20 *Ibid*., p.275.
21 *Ibid*., p.72.
22 *Ibid*.
23 *Ibid*., pp.275-6.
24 Jean Baptiste Marie Ragon (1781-1862), was a French Mason, a member of the Royal Order of Scotland, and a prolific author at the time on esoteric Masonic Rites and ritual. His work *Masonerie ocultă şi iniţiere hermetică* being a notable publication in 1853. For more information on Ragon see Songhurst, J., 'Ragon', *AQC*, Vol. 18, (1905), pp.97-103.

Masonic scholar and ritual specialist Arturo de Hoyos, the system is still worked in Brazil, so technically it is not lost.[25] The Rose Croix appears here as it does in many of these Rites, the Christian imagery and symbolism forming a mystical conclusion to a collection of rituals that are similar to other Rites that explore the Scottish Master degree, which is featured here as the Tenth Degree. There were a number of Rites that were less obscure and went on to influence other Rites and degrees, some evolving and inspiring later Orders, and it is these Rites that we shall examine next.

Jacobite and Templar Themes of the Early Rites

The eighteenth century was certainly a breeding ground for Masonic ritual as new ideas evolved and expanded to create many bizarre Rites. Indeed, during this fertile era of Enlightenment, more and more exotic Rites began to be created at an exceptional rate, especially on the European Continent. One such early 'Rite' according to John Yarker writing in his *Arcane Schools* was called the Vielle Bru, or Faithful Scots, based at Toulouse, at Montpelier and at Marseilles, constituted by Sir Samuel Lockhart between 1743-1751. Yarker describes how the Rite 'drew on the legends of the old operative Guilds and did not proceed in its instruction beyond the 2nd temple.' It was constructed of nine degrees, the last of which was curiously named *Menatzchim* or *Perfects*. A similar Rite soon emerged in Paris called the Knights of the East in 1751, and like the Vielle Bru, was said by Yarker to have explored similar Scottish and themes that perhaps reflected the interest in Jacobite ideas.[26]

Another early 'Rite' was the Chapter of Clermont, which featured six degrees and was founded in France in 1754 by Chevalier de Bonneville.[27] Despite it only lasting for around four years, it was an early attempt at exploring *haut grades* that had a Templar theme.[28] The Chapter was said to have included the first three Craft degrees, the fourth being called *Maitre Ecossais (Scotch Master)*, the fifth being *Maitre Eleu (Master Elect or Knight of the Eagle)*, the sixth degree *Maitre Illustre (Illustrious Master or Knight of the Holy Sepulchre)*, and the seventh and final degree being named *Maitre Sublime (Sublime Master and Knight of God)*. Yarker comments on how the higher degrees of the Chapter conveyed '*Solomon's revenge*' on the murderers of Hiram, the jewel of the *Maitre Illustre* grade being a dagger stuck into a skull.[29] There was indeed a strong desire to extend the themes explored in the Craft rituals, and there were plenty of charismatic characters that were eager to create or promote new Orders and Grades based on the continuation of the themes for the search for lost knowledge.

25 See de Hoyos, A., and Morris, B., (Trans. & Eds.), *The Most Secret Mysteries of the High Degrees of Masonry Unveiled*, (Washington, DC: Scottish Rite Research Society (SRRS), 2011).

26 Yarker, *Arcane Schools*, p.474.

27 See de Hoyos, A., 'A 'Cocktail' from the Schröder Ritualsammlung: The Clermont System plus Additional Degrees', *Collectanea*, Vol. 16, Part 2, (Privately Printed by Grand College of Rites (GCR) of the USA: 1997).

28 Yarker, *op. cit.*, p.474.

29 *Ibid*., p.475.

Baron von Hund and the Rite of Strict Observance

One such charismatic individual was Baron Karl Gotthelf von Hund, who, in around 1754, founded the Rite of Strict Observance in Germany.[30] Baron von Hund had put forward that he had been Initiated into a mysterious Masonic Order of the Temple in Paris in 1742 and that his secret knowledge had been gained from 'unknown superiors'.[31] The Rite of Strict Observance became a rather popular Rite, spreading to many other European countries such as Switzerland, Holland, Denmark and Russia, and included a tantalising seven degrees, offering the philosophy of progression to willing Masons who desired more.[32]

These seven degrees, according to the transcription of the Schröder rituals[33] by Alain Bernheim and Arturo de Hoyos, included the first Craft degrees of Apprentice, Fellow and Master Mason, followed by Scots Master, Secular Novice, Knight, and finally Lay Brother.[34] The three Craft rituals are recognisable to any Mason, but nonetheless have stark differences, such as in the Master Mason degree which features a 'Cassia branch' instead of the Acacia sprig we know of today.[35] A collection of Catechisms are presented that seem quite unusual in certain contexts, and it appears that the rituals evolved down a very different path, though still retained the essence of the first three degrees. The Rite was Templar orientated; its chivalric content and the mystery that surrounds its supposed Jacobite origin still divides Masonic historians today. The translations by Bernheim and de Hoyos in discussing the '*Extracts from the History of the Order*' present a story of how a number of Templars fled persecution in France in 1311 and arrived in Scotland, clothed as Masons. According to the story, once in Scotland, the Order continued with the 'usages of Masonry…chosen to preserve the memory…' and that 'nobody was admitted a Scots Master, other than a child of the Order…'[36] The Rite in celebrating Scotland and its secret Templar heritage seems to echo the chivalric ideas presented in the '*Oration*' of Chevalier Ramsey, something that was also mirrored in von Hund's suggestion of a mysterious Jacobite source for the system.[37]

Indeed, Baron von Hund's undoing was the mysterious origins of the Rite, and is being unable to present any tangible proof of his 'unknown superiors', a result of which his story became untenable and his reputation damaged. He died in 1776 in much reduced circumstances. At the convent of

30 See Bernheim, A., and de Hoyos, A., 'Introduction to the Rituals of the Rite of Strict Observance', *Heredom*, Vol. 14, (2006), pp.47-104. Here, Bernheim and de Hoyos discuss the historical development of the Rite and present a translation of the first three degrees.

31 Waite, *op. cit.*, Vol. 2, pp.352-3.

32 *Ibid*., pp.64-6.

33 Friedrich Ludwig Schröder (1744-1816) was a German actor and a prominent Freemason of the period.

34 Bernheim, A., and de Hoyos, A., (ed.), 'The Rite of Strict Observance', *Collectanea*, Vol. 21, (Privately Printed by GCR of the USA: 2010), pp.1-106.

35 *Ibid*., p.37.

36 *Ibid*., pp.85-6.

37 For a discussion on the chivalric and Jacobite themes examined here see Webb, J., 'The Scottish Rectified Rite', *AQC*, Vol 100, (1988), pp.1-4.

Wilhelmsbad in 1782, von Hund's Rite quickly unravelled as a collection of delegates renounced the unproven Templar origins. They discarded the myth and a complete re-working of the ritual took place, ending the practice of von Hund's Rite of Strict Observance. Some Masonic writers, such as Waite, have made reference of the supposed Jacobite origins of von Hund's Rite; in Paris, von Hund believed he came into contact with a certain Knight of the Red Feather, whose identity was never revealed, but von Hund believed was none other than the Young Pretender, Charles Edward Stuart. Waite was of the opinion that von Hund was mistaken or deceived, but either way, the Baron maintained his story until his death and the Rite of Strict Observance was, for a short while, one of the most progressive Rites in Europe during the eighteenth century.[38] Despite the end of the practice of von Hund's Rite of Strict Observance, its restructuring by Jean-Baptiste Willermoz led to the birth of the Rectified Scottish Rite, which will be discussed in more depth later. The Rite of Strict Observance also became an influence on the formation of the Rite of the Philalethes,[39] and the Swedish Rite, which is still worked in Sweden today.

The Rite of Philalethes

The Rite of Philalethes, as Waite most philosophically puts it, was 'among the several claimants to a general reformation of Masonry'.[40] It was founded in 1773 by, amongst others, the prominent French Mason, Charles Pierre-Paul Savalette de Langes, and was a rather eclectic mixture of grades, being influenced by the Rite of Strict Observance and the Rite de Élus Coëns (Rite of the Elect Priesthood). It gained a distinguished membership and was central in organising the famed Convention of Paris in 1784, which fervently discussed 'the true nature of Masonic science'. Despite having an illustrious membership and being quite progressive in nature, the Rite seems to have collapsed after the death of Savalette de Langes in 1797 and was thus relatively short lived. Its twelve grades included the three Craft degrees of Entered Apprentice, Fellow Craft and Master Mason, followed by Elect, Scottish Master, Knight of the East, Rose Croix, Knight of the Temple, Unknown Philosopher, Sublime Philosopher, Initiate, and finally Philalethes.[41] The development of this High-Grade style of Freemasonry became entwined with the egos of mystics, charismatic gentlemen and the fashions of Freemasonry on the Continent, not to mention the politics of the day, and it seems that each Rite that was established was presenting what they believed was the correct form of Masonry.

Martines de Pasqually and the Rite de Élus Coëns

Martines de Pasqually established his Rite de Élus Coëns (or the Rite of the Elect Priesthood) at Toulouse in 1760. Although there is some confusion over the exact structure of the grades, according to Waite the Rite reportedly

38 Waite, *op. cit.*, Vol. 2, p.353.
39 *Ibid*., p.355.
40 *Ibid*., p.351.
41 *Ibid*.

had a possible nine degrees divided into three divisions. These included the Porch, which were basically the three Craft degrees that included Apprentice, Companion and Particular Master; the Temple, which consisted of 'Priestly' degrees that included Grand Elect Master, Apprentice Priest, Companion Priest; and the Shrine, which became more magical, with Master Priest, Grand Master Architect, and, according to J. M. Ragon, the final grade was Knight Commander, which Papus later identified as a Rose Croix degree.[42]

John Yarker in his *Arcane Schools* mentions a curious charter or patent that was issued by none other than Charles Stuart on the 20th May, 1738, which gave the father of Martines de Pasqually permission to create lodges for the Rite de Élus Coëns. There are obvious difficulties with a document such as this. Yarker mentions that Charles Stuart – the Bonnie Prince Charlie of history – is described in the document as King of Scotland, Ireland and England, and Grand Master of All Lodges on the face of the earth.[43] At the time the document was supposedly written, the Bonnie Prince was only 17 and it was his father - the Old Pretender James 'III' - who claimed the three crowns at this point. However, it is not the authenticity of the document that is important here, it is the power that such a document gives the Élus Coëns groups that exist today.[44] The charter undoubtedly reminds one of Baron von Hund's 'unknown superiors' and how the Bonnie Prince was associated with the Knight of the Red Feather. There was certainly a fashion for Masonic charters in the name of the Bonnie Prince during this time. Yarker also refers to a certain Lord de Berkley who, on 14th February, 1747, granted a charter for the Rose Croix to the Lodge 'Jacobite Scots' at Arras in France, Yarker indicating that there is no authenticated copy of the charter and that Prince Charles Edward is sometimes referred to in the document as either 'King Pretendant' or 'substitute G.M.', depending on who was writing about it.[45] Interestingly, Yarker also commented on how women were not refused admission to the Rite de Élus Coëns, which also reminds us of how both men and women could be part of Cagliostro's Egyptian Rite.

Pasqually merged esoteric doctrines based on Gnosticism and the Kabbala. In short, his version of Freemasonry blended with magic to form a unique type of Rite. In this sense, the teachings of the Rite de Élus Coëns enabled selected members to learn an aspect of magic that aimed to place the adept in communion with supernatural beings. Pasqually was particularly influential on Jean-Baptist Willermoz and Louis Claude de Saint-Martin, both taking his teachings in different directions. In 1772, Pasqually left France for the Caribbean to collect an inheritance and died there in 1774. The Order disintegrated after his death, and elements of the Rite were absorbed into the restructured Rite of Strict Observance by Willermoz, creating the Rectified Scottish Rite. Saint-Martin took his teachings in another direction, teachings that later went on to influence Martinism.

42 Waite, A. E., *Saint-Martin the French Mystic and the Story of Modern Martinism*, (London: William Rider & Son, 1922), p.27.
43 Yarker, *op. cit.*, p.470.
44 A photograph of a copy of this charter can be seen in the book.
45 Yarker, *op. cit.,* p.477.

The Swedenborgian Rite

Emanuel Swedenborg has never been proven to be a Freemason. He was however a mystic, theologian, philosopher, scientist and inventor, whose teachings and work ultimately inspired the Swedenborg Rite. Emanuel Swedenborg was born in Stockholm in 1688, his father being a Professor of theology at Uppsala University and later Bishop of Skara. Swedenborg was a learned man, inventing flying machines, researching anatomy and undertaking many different studies into various aspects of learning, being a propagator in the search for the hidden mysteries of nature and science. It was later in life that Swedenborg had a spiritual awakening of sorts which witnessed a transition from a man of science to a mystic; a man who could talk to angels, spirits and demons, and who claimed to have received a new revelation from Jesus Christ, his teachings revealing the second coming of Christ and the last judgment. Swedenborg died in London in 1772, and he went on to inspire eminent artists and writers such as William Blake and Thomas De Quincy,[46] as well as men of mysticism such as Louis Claude de Saint-Martin. The Swedenborgian Church, which was inspired by the writings of Swedenborg, was founded in England in 1787, the New Church movement as it was also known, growing quickly. The Church is still surviving today. It was after his death that the 'Swedenborgian' Rite was developed by a Polish Count and Swedenborg enthusiast called Thaddeus Leszczy Grabianka and a certain Dom Antoine Joseph Pernety, fusing Swedenborg's mystical teachings with Masonic ideas.[47]

Dom Antoine Joseph Pernety had left the Benedictine Order and, after settling in Avignon, pursued his interests in alchemy. He then relocated to Berlin, becoming librarian to the Freemason Frederick the Great, and while there he translated Swedenborg's works into French. It was in Berlin that Pernety met the Polish Count Thaddeus Leszczy Grabianka, and after Pernety returned to Avignon, Grabianka joined him and together they founded the Société des Illuminés d'Avignon in 1786. This early 'Swedenborgian' Rite was relatively short lived, coming to an end in the wake of the chaos brought by the French Revolution. They did, however, attract two English Swedenborgians of note: William Bryan and John Wright, who, in 1789 'were initiated into the mysteries of their order' and were introduced to 'the actual and personal presence of the Lord', who was conveyed by a 'majestic young man…in purple garments, seated on a throne', situated in an inner chamber 'decorated with heavenly emblems'.[48] This hints that the Rite reflected the Millennialism philosophies of Swedenborg, but what the rest of the ritual was like, we can only speculate. Another Swedenborgian

46 Harrison, D., 'Thomas De Quincy: The Opium Eater and the Masonic Text', AQC, Vol. 129, (2016), pp.276-281.

47 Gilbert, R. A., 'Chaos out of Order: The Rise and Fall of the Swedenborgian Rite', *AQC*, Vol. 108, (1996), pp.122-149. See also Hamill, J. M., and Gilbert, R. A., *World Freemasonry An Illustrated History*, p.69.

48 Gilbert, R. A., 'Chaos out of Order: The Rise and Fall of the Swedenborgian Rite', *AQC*, p.123.

Rite surfaced with the occult revival of the later nineteenth century, again containing elements of Swedenborg's mystical Millennialism.[49]

The obscurity of the early version of the Rite has led to a number of different presentations of its history and it has been said that the aforementioned Société des Illuminés d'Avignon had no connection at all to the later Swedenborgian Rite that developed in the USA, the later Rite 'containing too much of American Craft Ritual'.[50] In an edition of Collectanea that discusses the Rite, a reference traces it to London c.1784 where a certain Benedict Chastanier is mentioned regarding an Order based on the Illuminated Theosophists, which had been founded by him in 1767.[51] The edition then describes how the Rite was revived in America in 1859 by members of the Swedenborgian New Church, and though this foundation date is suggested as being problematic, the Rite was certainly in existence there in 1869 when a book was written about the Order by Samuel Beswick. Freemason and occultist John Yarker was also involved in the revived Rite, being listed as Supreme Grand Master.[52] Six Grades are presented as being worked by the revived Rite; the first three being the Craft degrees, the fourth was titled Enlightened Phremason, the fifth Sublime Phremason, and the sixth and final Grade Perfect Phremason.[53] In the final Grade, God's name is revealed and the Masonic journey is declared as complete.[54]

Yarker does touch on the Swedenborgian Rite in his Arcane Schools, stating that 'it consists of three elaborate and beautiful ceremonies for which the Craft is required.'[55] Although it has been affirmed that it has nothing to do with the earlier and more mysterious Société des Illuminés d'Avignon, the nineteenth century Swedenborgian Rite is an example of the difficulties that arise in assessing if a particular Rite was actually revived or not. Without certain continuity and complete evidence of the rituals that were used, a revival or indeed, a claimed continuation of a particular Rite will always be debatable.

The Rite of Zinnendorf

This particular Rite was named after Johann Wilhelm Ellenberger von Zinnendorf, born in Halle in 1731. Zinnendorf was a prominent figure in Freemasonry, and in 1773 he struck a deal with the Grand Lodge of England that all lodges in Germany, with the exception of the Provincial Grand Lodge at Frankfort, would be placed under his charge, Zinnendorf effectively becoming Grand Master, a position he held until his death in 1782. The Rite itself, according to Waite, had been said to be a concoction of the 'visions of Swedenborg' and the 'vestiges of Pernety's Hermetic Illuminism', though he mentions there was no evidence of this. Indeed, the arrangement of the

49 *Ibid*.
50 de Hoyas, A., (ed.), 'The Swedenborgian Rite', *Collectanea*, Vol. 1, No. 1, (Privately Printed by GCR of the USA: 1962), p.18.
51 *Ibid*., p.17.
52 *Ibid*., p.19.
53 *Ibid*., p.23.
54 *Ibid*., p.104.
55 Yarker, *op. cit.*, p.490.

Rite reflects a certain influence from the Rite of Strict Observance; the first part was made up of the Craft or Blue Masonry with the Apprentice degree, followed by Companion, then Master. The second part was what Waite termed as Red Masonry, with Écossais Apprentice and Companion, followed by Master Écossais, then the third and final part was entitled Capitular Masonry, with a grade called Favourite of St. John, followed by Chapter of Elect Masons.[56]

Zinnendorf's Rite with its Écossais (Scottish) aspirations thus appears to have an influence from the Rite of Strict Observance. Zinnendorf had indeed been a member of the Strict Observance; he had been 'knighted' by von Hund in 1764, Zinnendorf becoming Master of the Three Globes Lodge in Berlin the following year. Von Hund constituted the Three Globes as a 'Scots or Directoral Lodge' in 1766, giving it the power to warrant Strict Observance lodges. However, the harmony was broken when in the November, Zinnendorf 'formally notified to Von Hund of his renunciation of the Strict Observance', and in May 1767 he resigned from the Three Globes. This gave Zinnendorf the freedom to create his own Rite and to forge his ambitions that ultimately led to his negotiations with the Grand Lodge of England.[57] The Rite has a marked similarity to the Swedish Rite, with some minor but equally significant variations.

Cagliostro's Egyptian Rite

Of all the Masonic Rites that existed on the Continent during the eighteenth century, Count Alessandro Cagliostro's Egyptian Rite is perhaps one of the most intriguing and fascinating. Cagliostro himself was a man of mystery, of ego and of creativity; the exotic theatre of Freemasonry being the backdrop to portray his own unique blend of alchemy, sex and magic, a concoction that certainly appealed to the Parisian social elite of the time. Cagliostro became the romantic subject of writers such as Johann Wolfgang von Goethe and Alexandre Dumas,[58] and the romance surrounding his life seems to blur between fantasy and reality, creating an almost mythical Masonic character. For example, Cagliostro allegedly met illustrious eighteenth century personalities such as the Comte de Saint-Germain and Casanova, and Cagliostro's past was as mysterious as these two figures, the enigmatic magician being identified as Giuseppe Balsamo, an Italian forger and trickster, in a French newspaper published in London called *Courrier de l'Europe* in September 1786. He was again identified as Balsamo in a publication in 1791 by the Apostolic Chamber in Rome, outlining Cagliostro's trial, entitled *Vie de Joseph Balsamo*.[59] Trouble did

56 Waite, *op. cit.*, Vol. 2, p.363.

57 Gould, R. F., *History of Freemasonry*, Vol. III, (Edinburgh: T.C. Jack, 1887), p.244.

58 See von Goethe, J. W., *Italian Journey*, (1816-17) and Dumas, A., *Mémoires D'Un Medecin. Joseph Balsamo*, (1846), both of which refer to Cagliostro.

59 Evans, *Cagliostro and his Egyptian Rite*, pp.5-6, though Evans seems to doubt Cagliostro was Balsamo. Faulks, P. and Cooper R. L. D., also reject this theory but shine little light on his mysterious origins, see Philippa Faulks and Robert L.D. Cooper, *The Masonic Magician: The Life and Death of Count Cagliostro and his Egyptian Rite*, (London: Watkins, 2008), p.1 and p.15.

seem to accompany Cagliostro wherever he went; while in France in the 1780s Cagliostro had been implicated in the Affair of the Diamond necklace, which directly involved Marie Antoinette in a tangled web of dark intrigue, and after spending time in the Bastille, he was released and left for England, later leaving for Rome, where he was arrested for being a Freemason in 1789. After trying to escape from the Castel Saint'Angelo, Cagliostro was moved to the Fortress of San Leo, where he died soon after.

Cagliostro became such an important figure in Freemasonry at the time that he was invited to the Convention of Paris in 1784 to explain his system, a Convention that the Rite of the Philalethes had been instrumental in organising. His claims included that he could renew youth, he could conjure the apparitions of the dead, he could bestow beauty on those who submitted to his system of Hermetic medicine, and that he could make gold. In short, his Rite would reveal the true hidden mysteries of nature and science, and, as it became open to women, he began to attract a number of high-ranking ladies.[60] The Rite itself consisted of three Craft-like degrees; that of *Apprentice*, *Companion* and *Master*, but these degrees consisted of some very interesting material. John Yarker in his Arcane Schools, believed that Cagliostro's ritual may have been influenced by Pasqually,[61] and the two Rites did indeed share deeper magical aspects. Cagliostro continues to attract the interest of writers, perhaps due to the flamboyant nature of his life and his more magical style of Freemasonry.

The Melissino Rite

Pyotr Ivanovich Melissino (1726-1797) was a General of the Artillery of the Russian Empire of Greek origin, and was the founder of the Melissino Rite, which was active in St Petersburg in Russia in 1765. Melissino was a prominent member of St Petersburg society, which was also a fashionable and cultural centre for the Enlightenment under Catherine the Great, Melissino becoming acquainted with the likes of Casanova, a man of high social standing who was also linked to Freemasonry.[62] Melissino's Rite comprised of seven degrees, and as Melissino was deeply interested in alchemy, alchemical, Rosicrucian and Kabbalistic references seeped into the Rite, making this form of Freemasonry very attractive to the social elite of the time.[63] Melissino was also said to have been one of the 'most faithful followers' of Cagliostro, and as we shall see in a later chapter, there are similarities in certain parts of the rituals.[64]

The seven degrees of the Rite included the first three Craft degrees of Entered Apprentice, Fellow-Craft and Master Mason, then continued the

60 Waite, *op.cit.*, Vol. 1, pp.89-99.

61 Yarker, *op. cit.*, p.471.

62 See Collis, R., 'Illuminism in the Age of Minerva: Pyotr Ivanovich Melissino (1726-1796) and High-Degree Freemasonry in Catherine the Great's Russia, 1762-1782', *Collegium, Studies Across Disciplines in the Humanities and Social Sciences*, 16, (Helsinki: Helsinki Collegium for Advanced Studies), pp.128-168.

63 *Ibid*., pp.143-4. See also de Hoyos, (ed.), 'The Melissino System of Freemasonry', pp.3-4.

64 de Hoyos, A., (ed.), 'The Melissino System of Freemasonry', *Collectanea*, p.4.

Hiramic legend with a fourth degree called the Dark Vault, with a narrative of the search for the grave of Hiram and how nine Master Masons were selected for the search. The fifth degree of Scottish Master is reminiscent of the Scots Master degree of the Rite of Strict Observance, the degree being Chivalric in nature, putting forward how a group of Master Masons carried away the body of Hiram and the treasure of the Temple to Scotland where they founded a number of lodges. This Scottish-Templar legend can also be found in Cagliostro's Egyptian Rite, where in the first degree it puts forward that 'one of the Templars, who took refuge in Scotland, follow the Freemasons to the number of 13, afterward 33…'[65]

The sixth degree of Philosopher focusses on examining the initiate if he is 'sufficiently instructed in secrets of the Chamber of Wisdom' and if so, he can move forward to discover the 'hieroglyphs', the initiate being reborn and qualified to assist the aim of Freemasonry in restoring the Golden Age.[66] The final seventh degree of the Grand Priest of the Temple or Spiritual Knight is a dramatic conclusion to the Rite; the degree being filled with references of alchemy that put forward that the initiate is finally attaining the secrets of the old philosophers; the secrets of divine magic handed down from 'three pupils of Pythagoras and Zeno…'.[67] This final degree has been described by historian Robert Collis as the most profound expression of Illuminism,[68] and does indeed present a concluding spectacle that presents the candidate with the lost knowledge of the ancients. In 1782, Secret Societies became forbidden in Russia, and although Freemasonry was not affected, Melissino appears to have retired and withdrew himself from the Order, his lodges eventually closing.

The Rite of the African Builders or Architects

This Rite has obscure beginnings according to Waite; it may have been founded around 1766 and there is certainly some mystery surrounding its organisation. J. W. B. von Hymmen has been mentioned by Waite as being associated to the Rite of the African Builders or Architects, along with C. F. Köppen, who was the founder. Like the Rite of Strict Observance, the rituals were performed in Latin, and Hymmen, who was a Prussian Judge, was said by Waite to have been a member of the Strict Observance. There is some debate as to the Masonic nature of its degrees, although Waite presumes that a member had to be a Master Mason before joining. There are two different accounts presented by Waite of the actual degrees they practised; the first of which includes the Inferior Grades of Apprentice of Egyptian Secrets, Initiation into Egyptian Secrets, Cosmopolitan or Citizen of the World, Christian Philosopher, Alethophiles or Lover of Truth, and High Grades of Esquire, Soldier and finally Knight. The second account gives the degrees as Knight or Apprentice, Brother or Companion, Soldier or Master, Horseman

65 Evans, *op. cit.*, p.24.
66 Collis, 'Illuminism in the Age of Minerva', *Collegium*, p.143.
67 *Ibid*., p.147.
68 *Ibid*., p.142.

or Knight, Novice, Aedile or Builder, and finally Tribunus or Knight of the Eternal Silence.[69]

Looking at the first account of the degree system, the Rite seemed to concentrate on Egyptian secrets and mysteries, giving an interesting fashionable and exotic flavour to the grades, reminding one of Cagliostro's Egyptian Rite. It certainly attracted the literati of the time and was established for the purpose of 'literary culture and intellectual studies', being an Order that appealed to the intelligentsia, and for a short time 'lodges' were operating in Worms, Cologne and Paris. However, the Rite was short lived, and according to Gould writing in his *History of Freemasonry*, the Rite died with the death of Köppen in 1797.[70] Despite its relatively short life, the Rite has certainly attracted the attention of Masonic writers such as Gould and Waite, who seemed to find it an intriguing example of a lost Rite.

Rite of Egyptian Priests

Egyptian-styled Freemasonry certainly flourished during the later eighteenth century, with the aforementioned Cagliostro's Egyptian Rite and the Rite of African Builders. However, there is another example with the rather obscure Rite of Egyptian Priests, which is yet another Rite that explores an esoteric form of Initiation with an arcane Egyptian backdrop. Nick Farrell presents a translation of this para-Masonic Rite of the Egyptian Priests, derived from a German work entitled *Crata Repoa* dated from 1770, a translation having previously been conducted by Ragon in the nineteenth century.[71] The Rite contained seven grades; the first being of the Pastophoris or Apprentice, the second Neocoris, the third grade is The Door of Death, the fourth is The Battle with Shadows, the fifth Balahate, the sixth is entitled Astronomus before the Gateway of the Gods, and the seventh and ultimate grade is Propheta or rather Saphenath Pancah, he who knows secrets. The seven grades from apprentice to 'Propheta' reflect other Rites of the period such as the Rite of Philalethes that provide the journey from a novice to becoming a prophet who finally has the lost knowledge of the ancients revealed to him.[72]

With an obvious Egyptian theme running through the Rite, an Egyptian setting dominates the performance of the grades; the Sphinx and mummies are mentioned, and in the grade of The Door of Death, a room is revealed with 'various sorts of embalmed bodies and coffins.'[73] The death of Egyptian and Greek Gods such as Typhon, who is killed in the fifth grade by Orus (Horus), are also portrayed as the candidate progresses on his journey.[74] The Rite is indeed a rather mysterious one, and, as Farrell writes in the introduction of the work, 'Historically its claims are bogus or unlikely but have been upheld by groups that used it as a template including the

69 Waite, *op. cit.*, Vol. 1, pp.9-12.
70 Gould, R. F., *op. cit.*, Vol. III, (Edinburgh: T.C. Jack, 1887), p.244.
71 Songhurst, 'Ragon', *AQC*, p.103. A translation of Crata Repoa by a US Mason in the early nineteenth century was also presented by Arturo de Hoyos and S. Brent Morris in their work *Committed to the Flames*, (Hersham: Lewis Masonic, 2008).
72 See Farrell, N., *Crata Repoa*, (Rome, 2009).
73 *Ibid*., p.10.
74 *Ibid*., p.14.

European Esoteric Freemasonic Groups' and that the Rite is a 'small, and largely forgotten work' which 'was influential on the development of the Western Mystery Tradition. These in turn influenced the English speaking Rosicrucian Orders including the Golden Dawn, OTO, AMORC, Builders of the Adytum and Dion Fortune'[75]. Thus, according to Farrell, this relatively small and forgotten Rite becomes significant when looking at how the occult revival of the later nineteenth century developed and how the revival was influenced by the earlier esoteric Rites of the eighteenth century.

The Bavarian Illuminati

Another Society that certainly attracts attention today is the Illuminati, a Society which was originally non-Masonic and was founded in Germany in 1776 by Adam Weishaupt. Weishaupt, a professor of Canon Law at Ingolstadt University, had originally devised the concept of a secret society filled with his most enlightened students. With the Owl of Minerva perched on an open book as their symbol, the Illuminati, which was designed to support the ideas of the Enlightenment, eventually worked a number of grades that expanded on Weishaupt's ideas. The idea behind the name 'Illuminati' echoed the members' fight against darkness, but originally Weishaupt was going to call the Society the 'Bee Order', and its members were called 'Perfectibilists'; the Order striving for the improvement of human nature and society. Weishaupt joined a lodge under the Rite of Strict Observance in 1777, and after being introduced to the first three degrees of Freemasonry, decided to form his own lodge of Illuminati members, thus merging the two.

The recent work on the Bavarian Illuminati *The Secret School of Wisdom* provides an excellent presentation of the formation of the degrees and how Masonic elements were added to the Illuminati system. This was done with the help of Baron Adolph von Knigge, who had become disenchanted with the Strict Observance and its elusive unknown superiors, and who embraced the Illuminati wholeheartedly. Some of Knigge's ideas included a Table Lodge, and an overall Christian flavour that culminated with an idea that Hiram was actually Jesus, Freemasonry being a way of propagating his secret teachings. Knigge was also aware of the aforementioned Rite of Egyptian Priests through the exposé *Crata Repoa*, the fourth degree of which is called *The Battle of the Shadows*. This degree certainly resounds in the Minerva degree of the Illuminati, especially with the occurrence of the adept in The Battle of the Shadows being given a shield called 'Minerva' and then awarded a medal which reveals Minerva as an owl.[76]

The grades, according to Waite, became a mixture of the political, the intellectual and the Masonic, with Waite putting forward a number of parts to their system. Part A included the Preparatory degrees of Novice and Teacher, Academy of Illuminism or Minerva degree, followed by Illuminatus Minor and the final degree of Illuminatus Major or Magistrate of the Minerval

75 *Ibid*., p.5.

76 See Wages, J., Reinhard Markner and Jeva Singh-Anand, *The Secret School of Wisdom; The Authentic Rituals and Doctrines of the Illuminati*, (Hersham: Lewis Masonic, 2015), pp.13-40. See also Farrell, *Crata Repoa*, pp.12-13.

Church. Part B followed with the Intermediary degree of Scottish Knight of Illuminism, which appears to have been inspired by the popular fashion for the Écossais Grades. The progression continued with Part C, which Waite termed the Class of the Lesser Mysteries and included Epopt or Priest of Illuminism, and this priestly degree was followed by Regent or Principatus Illuminatus, which Waite refers to as a more political degree. Part D is given as the final stage and was titled Class of the Greater Mysteries, which included Magus or Philosopher and finally Man-King. The system certainly reflected the journey from 'Novice' to 'Philosopher' that so many other of the Rites conducted. The degrees may have been different, but they shared similar themes. The Illuminati of Bavaria was finally suppressed by an electoral edict in 1784, and Weishaupt's vision of human perfectibility came to an end.[77] The name of the Illuminati is perhaps more widely known today for being embraced by speculative authors and conspiracy theorists as an umbrella term for a wide range of collective secret societies, but the true history of the Order is far more interesting and appealing, especially as the original ethos of the society was to bring light in the form of maintaining the ideas of the Enlightenment. There are various groups existing today that work the grades of the Bavarian Illuminati, though these are more recent revivals and have no continuity with Weishaupt's original Society.

Fessler's Rectified Rite

With so many Rites being practised during the eighteenth century, there were attempts to reform them, to retain certain elements that appealed, and discard the parts that did not. Fessler's Rectified Rite was an attempt to reform the various Masonic degrees of the period, but unlike Willermoz's Rectified Scottish Rite, Fessler's Rite was a little less successful to say the least. Ignaz Aurelius Fessler was a Hungarian who took Holy Orders, becoming a novice in a monastery at the age of seventeen in 1773. He became disaffected with monastic life and in 1783 he became a Mason at Lemberg, and soon developed a desire to reform Freemasonry. Fessler was a member of the Lodge Royal York of Friendship, eventually forming a new constitution and establishing it as a Grand Lodge in 1798, also extending an educational aspect to the project by creating a Scientific Masonic Union that was dedicated to historical study of Masonic science.

The Rite itself was adapted from numerous sources such as the French Rite, the Strict Observance, the Chapter of Clermont, the Swedish Rite and the Ordo Roseæ et Aureæ Crucis, Fessler seemingly putting together a balance of the Masonic, esoteric and chivalric grades. Waite thus puts forward Fessler's degree system; the first three Craft degrees followed by a Chapter of Higher Knowledge which included the Holy of Holies, Justification, the Celebration, the True Light, the Fatherland, and finally Perfection. The Rite was abandoned in 1800, and Fessler himself 'resigned all honours and offices' two years later, though according to Clavel's *Histoire Pittoresque de la Franc-Maçonnerie* some Prussian lodges were practising the Rite around 1840.[78]

77 Waite, *op. cit.*, Vol. 1, pp.386-8.
78 Waite, *op. cit.*, Vol. 2, pp.271-6.

The Rite of Perfection and the Order of the Royal Secret

We now know that the Rite of Perfection consisted of the first part of fourteen degrees while the 25 degrees of the Rite (including the first three Blue Lodge degrees) were collectively known as the Order of the Royal Secret.[79] The system appears to have been compiled by French trader Estienne Morin. Morin had been involved in High Grade Freemasonry since the 1740s, his trade to the West Indies allowing him to establish the Order in Jamaica and North America. Morin was helped by Henry Andrew Francken, another French national of Dutch extraction whom Morin made Deputy Grand Inspector General. It was Francken who travelled to New York and established the Rite there in 1767, and from there the Order went on to be founded in South Carolina, which ultimately led to the establishment of the Scottish Rite there in 1801, the Scottish Rite becoming one of the most well-known and enduring Rites that is still widely practised today. Francken worked with Morin on the Rite and wrote a number of manuscripts which gave details of the grades; what is referred to as the third of these manuscripts eventually fell into the hands of a certain Michael Alexander Gage in the north-west of England.

Michael Alexander Gage and the Francken Manuscript

Michael Alexander Gage was one of the presiding architects of the Liverpool Masonic Rebellion of 1823, the rebellion effectively relaunching the Antient Grand Lodge. The rebellion was a reaction against the ritual and administrational changes ushered in by the Union of 1813, a union that had brought the Moderns and the Antients together. The issue of the Royal Arch was of much contention, the Antients practising the ritual as a separate degree, the Moderns officially recognising the Royal Arch as the completion of the Third Degree. Gage was born in Kings Lynn in Norfolk in 1788 and joined a lodge there, becoming Worshipful Master of the lodge in 1810. He then moved to Glasgow the following year, where he also joined a lodge, finally settling in Liverpool in 1812, where he became a prominent member of an Antient lodge named Lodge No. 20.[80] Gage was a firebrand of a man; his demands for regulation change and his ensuing letter to the Grand Master the Duke of Sussex revealed his strong passion for questioning the Union, but Gage was also deeply interested in ritual, and was the owner of a rare copy of the Francken manuscript.

This Third Francken MS as it has become known is indeed a remarkable document. Gage writes at the beginning of the document that it was 'Received from John Caird, Edinburgh - Jas. Caird, Liverpool 30th August 1815', and it was still in his possession fifty years later.[81] The manuscript

79 See de Hoyos, A., 'Masonic Rites and Systems', *Handbook of Freemasonry*, pp.367-8. See also de Hoyos, A., 'Anti-Masonic Abuse of Scottish Rite Literature', in de Hoyos, A., and Morris, S. B., (ed.), *Freemasonry in Context: History, Ritual, Controversy*, (Oxford: Lexington Books, 2004), pp.259-272, on p.260.

80 Harrison, *Liverpool Masonic Rebellion and the Wigan Grand Lodge*, pp.32-3.

81 Hamill, J. M., 'A Third Francken MS of The Rite of Perfection', *AQC*, Vol. 97, (1984), pp.200-2.

gives a description of 25 degrees of the Order of the Royal Secret, the precurser to the Scottish Rite, and was certainly of interest to Gage, who kept the manuscript long after he left the rebel Grand Lodge. Gage's dream of a relaunch and expansion of the Antient Grand Lodge started to disintegrate only a few years after its conception, when internal disagreements were to see the Grand Lodge move permanently to Wigan and become more local in its outlook. This 'Wigan Grand Lodge' had a small number of lodges operating in the industrial north-west of England during the 1840s, with two lodges operating in Wigan, one in Warrington, one in Liverpool, a lodge in Ashton-in-Makerfield and a lodge in Ashton-under-Lyne, and like the Antients, they practised the Royal Arch as a separate degree.[82]

In his resignation letter to the Wigan Grand Lodge in 1842 Gage outlined that he had not attended a lodge for fifteen years, and he declined a request to write a pamphlet about the rebellion. It seemed that Gage had long been disenchanted by the route the rebels had taken and was greatly concerned by the 'great irregularity in Numbering and granting of New Warrants' for the lodges, being upset at not being given the opportunity to inspect the new Warrants before they were issued.[83] So had Gage wanted another direction for the Grand Lodge, and did this direction include the practice of the 25 degrees presented on the Francken Manuscript? The fact that he still had the document in 1865, long after he had resigned and even longer since he had attended a lodge, certainly reveals a deep interest in the Rite. However, we can only speculate on his ultimate grand design. We do know however that Freemasonry in the north of England had independent flourishes, such as with the York Grand Lodge, which operated at intermittent periods during the eighteenth century, and of course the aforementioned Liverpool Masonic Rebellion and the subsequent Wigan Grand Lodge.

Conclusion

The majority of these Rites included a similar structure; they started with the three Craft degrees, then built on these by exploring the Scots or Scottish Master Grade, such as the Rite of Strict Observance, Rite of Philalethes and Melissino's Rite. The initiate then went on to sample Chivalric degrees until finally, like the Philalethes and Melissino Rites, a degree of Philosopher opened the way for the initiate to attain a full spiritual understanding with the discovery of the lost knowledge of the ancients. This High Grade style of Freemasonry was certainly popular on the Continent, especially in France and Germany, and besides offering a further pathway for the Freemason to explore the arcane secrets on offer, they were managed by charismatic and popular gentlemen such as von Hund, Melissino and Pasqually, which would also be an attraction to gentlemen searching for pathways to investigate. The additional appeal of having access to the teachings of alchemy, magic and the Kabbalah that were offered in certain Rites such as Cagliostro's Egyptian Rite and Melissino's Rite, provided an additional attractive aspect for one's

82 Harrison, *Liverpool Masonic Rebellion and the Wigan Grand Lodge*, pp.55-8 and pp.68-9.
83 Beesley, E. B., *The History of The Wigan Grand Lodge*, (Manchester: MAMR, 1920), pp.83-6.

search for the lost knowledge of the ancients, and attracted men (and women) to join and to socialise in the orbit of their particular charismatic leader.

Many of the men behind the lost Rites discussed here were clearly misunderstood; Count Cagliostro, for example, will forever remain an enigmatic and confusing historical figure, his mysterious past and dramatic demise creating deliberation amongst historians. Baron von Hund will also persistently attract debate whether or not he actually met the mysterious Unknown Superiors, if he was duped by con-artists, or if he really met with the Knight of the Red Feather. Others, such as Zinnendorf, clearly had ambitions of their own and became leading figures in Freemasonry.

Despite the popularity and zeal of the High Grade Rites that sprang up during the eighteenth century on the Continent, there was a reaction in an effort to bring Freemasonry back to the significance of the Craft degrees. This reaction to what was seen as the pretentiousness of High Grade Freemasonry is best exemplified with the Grand Lodge of the Eclectic Union, which began around 1783, and, according to Waite, may well have still been meeting in Frankfurt am Main prior to 1914, Waite noted that there were twenty one lodges under its sway with 3000 members. It seems not all Freemasons were too keen to explore new pathways.[84]

Many of these Rites failed to survive after the death of their founder; Cagliostro's Rite disappeared after his death and the Rite of Strict Observance also ceased to function in its original form after the demise of von Hund. The Rite of Strict Observance, however, was reformed and restructured by Willermoz, who also absorbed elements of the Rite de Élus Coëns into the new structure, creating the Rectified Scottish Rite, otherwise known as Chevalier Bienfaisant de la Cité Sainte, a Rite that still exists today. This Rite evolved from the 1778 convent at Lyons and finally took shape after the 1782 convent of Wilhelmsbad led by Willermoz himself, who combined the Templar themes of the Strict Observance with the religious themes of Élus Coëns. Willermoz had been prominently involved in both Rites, and the Rectified Scottish Rite is certainly an example of a Rite that emerged from the blending of different Masonic ideas. Ideas do seem to have been shared, and certain parallels do exist between other Rites, especially when examining aspects of Cagliostro's and Melissino's ritual content. The Order of the Royal Secret transformed into the Scottish Rite in South Carolina during the early nineteenth century, the Rite developing from 25 degrees to a total of 33 degrees, reminding us that some rites can evolve and transform.

84 Waite, *op. cit.*, Vol. 1, pp.207-8.

SIR FELIX BOOTH FRS, BART: DISTILLER, ENTREPRENEUR, BANKER, PHILANTHROPIST AND FREEMASON.

W. Bro. David Hughes, P.A.G.D.C., Provincial Grand Orator

To those over a certain age the name "Booths" conjures up a mental image of a hexagonal bottle with a red lion on the label and containing pale golden gin. That particular colour came from the spirit being stored in sherry oak barrels before being bottled. The Booth family used the casks left over from the importation of sherry into Great Britain to store and mature their gin. The process took from six to twelve weeks and enabled the proprietor to sell the product as being somewhat more sophisticated than other gins. The spirit was ubiquitous in public houses, hotels, clubs and Masonic premises, even though its makers tried to publicise it as a very "up market" liquor. We should, however, always remember the reputation of gin as "Mother's Ruin", and, if we return to the times of the subject of this article, let us recall a story recounted in *The Era* for 4th April, 1841, of a seduction where the female victim was supplied with "several glasses of that liquor dispensed so generally by Sir Felix Booth and Company"; "tut-tut" we hear Victorian moralists say!

Today the brand, currently owned by the massive agglomerate Diageo, is no longer made in this country. It was distilled in the USA, but it lost for a while its distinctive bottle shape and its golden colour. In 2016 there were some reports that Diageo was planning to relaunch the pale gold distillate in a modern version of its hexagonal bottle for which design work had been undertaken by a London studio, but these plans seem not to have materialised in the United Kingdom. There is still hope for a revival, though, because as from 2017 "Booths Finest Dry Gin Mellowed in Sherry Oak Casks" has been available in North America. It seems that our North American cousins are becoming fond of darker coloured gins sold in handsome bottles at a premium price. Indeed, in November 2018, Diageo announced that it was to sell, *inter alia*, the Booths brand to a privately owned US distillery company, Sazerac. Could the new owners revive the spirit, and might they retail it in its homeland, though has the United Kingdom lost a taste for that "mellow yellow" distillate? However, the Booth family were for generations one of the principal gin makers in this country being responsible along with that other great gin dynasty, Gordons (founded 1769), for the production of half a million gallons per annum of gin by the end of the eighteenth century. Within the family the most famous member was Sir Felix Booth, one of the greatest industrialists of the first half of the nineteenth century.

Birth and lineage

According to the *Dictionary of National Biography*, which gets his date of birth wrong, Sir Felix (actually 1780-1850) was the third and youngest son of Philip Booth, of Mangham's Hill, Hertfordshire, though Felix's place of birth is recorded as Roydon House, Roydon, Essex, near to Epping Forest. The Booths were a County Family, well connected with the landed classes and wealthier clergy, who could trace their ancestry back to the Booths

of Dunham Massey in Cheshire. Some sources state that members of the family had come to London from the North and became wine merchants in 1569. Sir Felix's closer kin can be traced back to his great grandfather, John Booth, who married Elizabeth Sanderson at Ulceby in Lincolnshire on 20th June, 1700. It was their third son, also John, who moved to London and who entered into the production of gin in 1740. This John had married Mary Watts on 3rd January, 1739, in Westminster. Philip Booth, one of John and Mary's children, came into his father's business about 1760. Philip Booth in partnership with John Mootham subsequently acquired a distillery at 55, Cowcross Street, which is now under the site of Faringdon Station. The premises had formerly been a brewery, one of the many smelly trades carried on in the Clerkenwell area, which was of low repute and ill fame with large numbers of slums and side alleys where noxious processes such as slaughtering and horse meat rendering were carried on. Despite these disadvantages, the Clerkenwell area had two great attractions, clean spring water and closeness to the sources of malt from which the distillate could be made, and that made it attractive to the Booth family as well as their rival distillers. At the time most barley and malt came into London via the River Lea which ran through some of the best barley and malt lands in Britain, centred on Ware, Hoddesdon and Stanstead Abbots, a position reinforced by the Lea Navigation of 1739. From clean water and cheaply available malt came the particular form of the liquor known as "London Dry" of which Booths became a leading brand. To qualify as "London Dry" the drink can only be made with natural ingredients and no flavouring nor colouring can be added after it is distilled. The process of storing in sherry oak casks did not count for this purpose! Once established, the Booths Distillery continued in production until the 1970s, and the office facade survives, rebuilt in Britton Street. Philip Booth expanded his original premises by acquiring adjacent sites, and he had a further distillery at Stanstead Abbots in Hertfordshire. (He also acquired eight muskets with which to defend his premises during the anti-Catholic Gordon Riots of 1780. These later were utilised on the expedition to find the North West Passage, of which more later, and today they are the most unusual items in the Diageo archives.) Philip Booth, who had married Elizabeth Wallis (whose father resided in Russell Square), was listed as a merchant in *Directory of Merchants* of 1778 when he was aged 33, and some sources date this year as the time when the Booths trademark was established, though others opt for the earlier date of 1740. However, of course, Philip Booth did not reside near his business premises having a country house in Hertfordshire and his own town house in Russell Square. This square was the product of aristocratic investment being on the lands of the Russell family, the Dukes of Bedford. Initially rather fashionable and home to distinguished lawyers, doctors and military men, the area became somewhat "demode" as the early years of the nineteenth century moved on and Thackeray in *Vanity Fair* spoke of it as a place for pompous merchants and other vulgar upstarts. Perhaps that was why Philip Booth, to escape such a soubriquet, acquired a country house in addition to the town residence in which his family lived from 1808 to 1820. Indeed it was recorded in *The*

Morning Post for 22nd May, 1820, that Felix Booth and his sister had held a Ball in their house in Russell Square, though Felix Booth had acquired what was to become his principal London home for the rest of his life in Portland Place before 1830.The mention of the Ball at Russell Square, however, is one of the earliest press reports of Felix Booth's activities; reports that were for a while not common. Nevertheless, there is sufficient information to show that the increasingly entrepreneurial young man was making a name for himself socially at a variety of public and charitable events and at agricultural shows. He was also rising within the ranks of the Coopers Livery Company in the City of London which led to what is the great beginning of his public career when he was elected to serve as one of the Sheriffs of London and Middlesex in 1828, of which more below.

There were further Booth family distilling premises at Red Lion Street (now Britton Street) in Clerkenwell. Philip Booth died in 1818, having fathered three sons and two daughters. He was succeeded in business by his sons, William, John and Felix. They initially entered into partnership with their father, but shortly before his death a new partnership was formed between John and Felix. The Booth family acquired an existing distillery in Brentford in 1817, and in 1819 purchased further malthouses. It may have been at this older distillery that William Booth broke the law relating to the distillation of gin in 1829 by making it with mixed grains for which he was prosecuted and fined £400. They built a new larger distillery at Brentford to the west of London, and Felix took sole charge of the company in 1830, William having died and John having retired. Despite a major fire at the Brentford Distillery in 1837, hurricane damage in 1838, and a further fire in 1842, the site prospered and by 1845 was described as one of the most perfect in the world, producing between 800,000 and 1,000,000 gallons of gin per annum. The site occupied eleven acres of land and had a granary for 15,000 quarters of corn. This must all be set in the context of the legislation relating to the production, taxation and sale of gin. In 1825 Parliament, in an attempt to discourage smuggling, had reduced the tax on spirits of all sorts from just over ten shillings (some 50 pence currently) to six shillings (30 pence) per gallon. Gin and other "spiritous liquors" became affordable to the working classes and more attractive than beer and ale porter. The consequence was a vast rise in the production of all spirits, but primarily of gin, from 3,700,000 gallons in 1825 to 7,400,000 gallons in 1826.The 1825 Budget largely reversed the effects of eighteenth century legislation which will be dealt with below and which had considerably restricted the production and sale of gin. This change was also the cause of the replacement for a while at least in popular affection of the humble "ale house" or town tavern by the flashy and much larger establishments known as "Gin Palaces". The number of places licensed to sell only spirits increased by nearly 11,000 between 1807 and 1827, while only 300 ale houses were licensed. These establishments aroused the ire of Thomas Carlyle. In *The Selected Works of Thomas Carlyle* Chapter IV, where he reflects on the rise of Chartism and the social miseries of the 1840s, Carlyle, who was a notably abstemious man who only drank watered wine, wrote, "The sum of

their wretchedness, merited and unmerited, welters huge, dark, and baleful, like a Dantean Hell, visible there in the statistics of Gin: Gin justly named the most authentic incarnation of the Infernal Principle in our times, too indisputable an incarnation: Gin the black throat into which wretchedness of every sort, consummating itself by acting upon delirium to help it, whirls down: abdication of the power to think or resolve, as too painful now, on the part of men whose lot of all others would require thought and resolution: liquid madness sold at ten pence the quartern, all the products of which are and must be, like its origins, mad, miserable, ruinous and that only." This "liquid madness sold at ten pence a quartern" equates in modern currency to about 4p. A "quartern of gin" was a quarter of a pint or a "gill." From this it can be seen that gin was by the 1830s to 40s relatively cheap, as a gill at ten (old) pence would produce a retail sum of forty (old) pence a pint and thus 320 (old) pence per gallon, on which the excise tax on distillation would be only six shillings (72 old pence) or so. Even allowing for production costs and the retailer's profit, the distillers, including Sir Felix, would be making handsome returns on their investments.

Felix Booth also built the Royal Hotel in Brentford in 1828. This survived until 1927, though Sir Felix's executors and trustees sold it in 1851 and is now the site of the Watermans' Arts Centre. It was subsequently recorded by the *Illustrated London News* for 10th December, 1842, that Booths Brentford Distillery had a spacious attached feeding parlour with 300 oxen who were fattened on the mashed grain left over from the distilling process. These cattle were imported from abroad and were demonstrated to local graziers. These cattle included 180 Holsteins from Germany. Felix built in the late 1830s further premises, the Red Lion Distillery, on the south bank of the Thames which was surmounted by a great lion painted red and made out of Coad Stone. The distillery was demolished in 1949 to make way for the Royal Festival Hall, though the lion, now painted white, survives near its original site. Felix later purchased the Hazard Brewery in Brentford and renamed it the "Red Lion". In 1830 he changed the name of this establishment to the "Royal Brewery" in honour of a visit from the future King William IV. This visit had taken place the previous year when the then Duke of Clarence visited the brewery to discuss the issue of polar exploration with Felix Booth, and the Duke had at that time agreed that the name could be changed. This issue of Polar exploration will recur later in this account. However, it is of interest that the future King, who was known for his naval service as "Nautical William", should speak at this point of time with Booth, and it may indicate a friendship between the two which was reinforced by their common membership of the Craft, of which more later. Mr Felix Booth was reported by *The Morning Chronicle* of 3rd May, 1831, to have been present at a Grand Gathering of Queen Adelaide's Drawing Room with many of the greatest and best of the day to celebrate the Birthday of King William IV, another indication that Booth stood high in royal favour. This royal favour continued into Queen Victoria's reign for Sir Felix Booth was reported by *The Dublin Evening Post* to have been present at Her Majesty's Levee on both 22nd July, 1837, and 24th June, 1843. He was present, for example,

at Queen Victoria's first Drawing Room of the Season according to the *Morning Post* for 10th April, 1840. He was also present in 1840 when HRH, Prince Albert, Prince Consort, was presented with the Freedom of the City of London, see *The Dublin Evening Mail,* 31st August, 1840. In addition, he was present at Prince Albert's Levee as recorded by *The Morning Chronicle* for 22nd June, 1843.

Booth also established a further distillery near Edinburgh at Inverkeithing in 1836. Thereafter Felix could boast he owned the largest distilling concern in the nation. Sir Felix was mentioned in the 1839/41 Tithe Apportionment for Ealing as the owner of land and premises in Ealing and New Brentford, which would refer to his Brentford Distillery. Indeed, he owned a considerable amount of land in Brentford. His distillery site had easy access to the waterfront to bring in malt for distilling, while he owned a house on Old Brentford High Street which was occupied by a relative. However, his relationships with the people of Brentford were not always harmonious because the *Hampshire Advertiser* for 13th October, 1838, reported that Sir Felix was proposing to close Gould's Wharf which lay on his land and over which the inhabitants of Brentford claimed a time immemorial right of access to the Thames and the use of a free landing wharf. This proposal the locals strongly opposed! Similarly, Sir Felix's distillery and gas works (see further below) had a polluting, even lethal, effect on fish in the River Thames at Brentford, to the detriment of local fisherman. The distillery in particular had a daily discharge into the river (see *Bell's Weekly Messenger* for 19th July, 1840). It is therefore all the more ironic that Sir Felix was mentioned as a subscribing member of the Thames Angling Preservation Society by *Bell's Life in London and Sporting Chronicle* for 26th May, 1839. It is clear that Sir Felix's various businesses must have consumed considerable amounts of coal, and there was competition from various mining areas to supply him. *The Staffordshire Gazette and County Standard* reported on 24th August, 1839, that Sir Felix was using both Staffordshire and South Wales coal in his establishments. The making of what was called "town gas" from coal with coke as a by-product was an especially smelly and polluting process, so the people of Brentford might not have viewed Sir Felix as a "good neighbour"! On the other hand, Sir Felix might well have been popular with his workforce, because the *Windsor and Eton Express* for 19th January, 1839, records that Sir Felix had given a New Year's Day bonus to all those employed in his Brentford Distillery of ten shillings—quite a handsome award for the day.

In 1833 King William IV, who was, it seems, an enthusiast for the brand, conferred a Royal Warrant on Booths for the supply of gin and their product thereafter became known as "The King of Gins". That was, of course, a considerable social cachet for the brand, but it also indicated that gin had become socially acceptable after its terrible reputation in the eighteenth century when the low costs of production made it possible for people to get absolutely drunk for just a few pence. King Charles I had given the Worshipful Company of Distillers the sole right to make gin in London, largely to ensure the use of surplus grain and barley, but King

William III encouraged the distillation of the spirit because the tax on it helped to fund his continental wars. Thousands of "Gin Shops" sprang up in Britain between 1695 and 1735, because there was a high excise duty on imported brandy while gin could be made from poorer quality barley which was unsuitable for making beer! Soon London—much smaller than today-- had over eight thousand drinking places where gin could be easily obtained. Small distilleries sprang up throughout the capital to supply cheap liquor of dubious quality (often flavoured with turpentine) but great potency, so that Bro. William Hogarth could caricature the culture of drinking in his infamous engraving of 1751 *Gin Lane*. The situation, which was exacerbated by the concern of "persons of quality" with regard to the "lower orders" and their tendency to violence, led to calls in Parliament for legislative action on the production and consumption of gin. Though, as E. L. Abel has argued in "The Gin Epidemic: much ado about what?" *Volume 36 Alcohol and Alcoholism* (2001) the gin issue was primarily a London problem, and, while its consumption took place elsewhere, drinking and attendant social unrest was rather a response to squalid housing and vile working conditions by the poor rather than the consequence of drink alone. Indeed, Ball and Sunderland's *Economic History of London* (2002) argues that the national consumption of gin fell from 13.5 million gallons in 1734 to 9 million gallons in 1743. Even so the calls for control multiplied, particularly as by 1750 it has been estimated that nearly half of all British wheat harvests went directly into gin production. There had been failed attempts between 1729 and 1736 and in 1747 to restrict production of, and to impose taxes on, gin, but disquiet over the level of consumption of the liquor finally led to legislation in that year of 1751 to force down the production of gin by imposing high levels of taxation coupled with requirements that distillers could only sell their products to licensed retailers who were brought under the supervision of Magistrates. Thus in 1751 seven million gallons of gin were taxed, while in 1752 there were only four point five gallons taxed, and by the end of the 1760s production was down to less than 2 million gallons. By 1794 the number of distillers in London, Westminster and Southwark was down to forty, while in Westminster alone the number of "outlets" for gin fell from 2,200 in 1750 to 957 by 1794. The days of small scale producers were over and only large concerns could survive, and the Booths were pre-eminent in this respect, as well as gaining in social prestige and respectability. Sir Felix Booth, as he was to become, marked a particular apogee in this growing acceptance, creating a product, despite the strictures of Thomas Carlyle noted earlier, that was not any longer disastrously cheap, but which was also a useful source of revenue for the Government, and which was of reputable quality and safety.

(There also appears to have been a "London Cordial Gin" which went under the name of "Booth and Sedgwick" and was aimed at the North American Market, especially California, and which was in circulation between 1840 and 1860. It may, however, be the case that this brand was simply trying to "cash in" on the Booth name and reputation and that it originated from Simpson Brothers of New York.)

Other industrial and commercial activities

Sir Felix, as he became, was prominent in other trading and manufacturing activities. He distilled "pale, white and brown cognac brandy" at premises in Albany Street, Regents Park. He purchased this site in 1832, it having previously been the site of a former ophthalmic hospital. This building had been initially designed by John Nash, the great architect of Regent Street and Regent's Park. It had catered for army personnel whose sight had been affected by the discharge of their duties. It had closed in 1822 and for a while was used as a factory to make guns and then steam carriages. That use came to an end in 1832 when Felix Booth acquired it. It remained as a distillery, though it was damaged in the Blitz, and was finally demolished in 1968. He was from 1840 in partnership with one William Grimble (some sources say Gamble), also of Albany Street, in a venture which sought to make use of the remainders from spirit distilling to produce vinegar, and they set up premises in the Cumberland Market. That venture failed, and they returned to more traditional means of producing vinegar. William Grimble, born in 1796 according to the 1841 census, may have had a longstanding connection with Sir Felix for in 1825 he was mentioned as an experimenter in distilling in Cow Cross Street, the site of the Booth Family's original distillery, and Sir Felix left money under his Will to Grimble's widow, as Grimble's business had been taken over by his nephew, Rothwell Pouncett, who was residing with the Grimble family in 1841. Also, then residing with the Grimbles was one Felix Whitehurst to whom we shall return later.

This joint venture led to obscure litigation in 1841 when Sir Felix prosecuted a Mr David Home under the terms of the Metropolitan Police Act for affixing a bill on his property without consent. The legislation was designed to prevent what we would now describe as "flyposting" but did it go further? Mr Home claimed that he had supplied distilling equipment to Grimble. Home believed he had not been paid for his work and out of a misplaced sense of grievance he tied a card to the door of Sir Felix's house, to which he had been refused access by two of Sir Felix's servants - the "Upper" and "Lower" footmen. He was acquitted under the terms of the Act because the "evil" to which it referred was clearly not what had happened in the instant case, but he was warned not to pursue a similar course of action in future. Home subsequently pursued Grimble through the civil courts. However, the case shows that Sir Felix had a number of male domestic servants at his London home.

Sir Felix was a director of the Hand in Hand Fire and Life Insurance Society of New Bridge Street, Blackfriars, London, which was instituted in 1696 and extended into Life Insurance in 1836. However, there had been a connection between the Booth family and the Society before then because the family's distillery had been insured by the Society in 1819. There may be a Masonic significance in the name of the Society, and they certainly advertised in the Masonic press, for example in *The Freemason's Quarterly Review* for 15th May, 1843, where Sir Felix appears second on the list of directors. (In due course the "Hand in Hand" became part of Commercial Union in 1905 and is now an ancestor of Aviva.)

In 1836 Sir Felix was a founding director of the London Joint Stock Bank, an ancestor of HSBC plc, following its amalgamation with the Midland Bank in 1918. This new bank had a capital at incorporation of £3,000,000 in 60,000 shares of £50 each. It was one of the first generation of joint stock banks as opposed to family owned concerns and soon became highly successful. This venture was not, however, without problems because of conflicts between the new form of joint stock banking and the Bank of England. Briefly the Bank of England, set up under a Royal Charter of 1694, claimed various privileges with regard to the issue of what we now call bank notes. From 1708 banks with more than six partners were forbidden to issue bank notes and that choked the development of joint stock banking for a century, though bankers circumvented the Bank of England's monopoly to an extent by using cheques as opposed to notes. Nevertheless, there was a brake on the development of banking systems particularly in London until the early years of the nineteenth century. The 1708 restriction was repealed in 1826 with regard to areas outside a 65 mile radius of London, but within that most commercially active area the Bank of England remained unchallenged. When in 1833 the Bank of England's Charter came up for renewal a new clause was inserted allowing deposit-taking joint stock banks to be set up in London. Very shortly a new wave of such banks was set up, with The London Joint Stock Bank being one of them. The Bank of England relied on a number of restrictive practices and uses of its charter position to defend its interests, to which the new banks replied by offering high interest rates to attract depositors, which was unsustainable and led to a bank panic in 1837. In 1844 the Banking Charter Act restored stability by giving the Bank of England a *de facto* monopoly on the issue of bank notes. However, before then there had been litigation in 1837 in the Court of Chancery, which went, in 1840, to an appeal in the House of Lords as Booth v Bank of England. This turned on whether the London Joint Stock Bank had infringed the charter privileges of the Bank of England by accepting a Bill of Exchange with less than six months to run from a Canadian Bank. It was held that there had been an infringement and an injunction was issued against the London Joint Stock Bank to prevent it acting is such a way in the future. The issue is now, of course, purely an historical incident, but it is included here to illustrate the difficulties the fledgling joint stock banking sector faced, and how Sir Felix was involved.

Sir Felix also turned his hand to agriculture. In 1840 *The Bath Chronicle and Weekly Gazette* reported that he was a member of the Royal Agricultural Society of England. He had, as was stated earlier, a large farm adjacent to his distillery at Ealing Lane between Ealing and Brentford, where, in 1838, one of his barns was the subject of an arson attack. This raised fears that the blaze would spread to the distillery, but fortunately there was no spread. He was, as we have seen above, a cattle breeder who participated in agricultural shows, as witness, *inter alia*, a report in *The Hereford Times* for 20th December, 1834. For much of his time Sir Felix was served by honest workers on his farm, but in 1837 at the Central Criminal Court James Blake, a carman (carter) in Sir Felix's employ, and John Penstone, a beer

house keeper of Brentford were convicted of stealing a truss of hay worth 2/6d, the property of Sir Felix Booth. Blake was sentenced to three months imprisonment and Penstone to six, but both were recommended for mercy. Sir Felix's lands and properties were, however, subject to a number of intrusions and thefts on numerous occasions throughout the 1830s and 40s as evidenced by a number of local press reports. Indeed, as early as 1832 a number of local papers carried reports stating that he feared that he had been made subject to possible incendiary attacks. Maybe that was why we later find him as a member of the Winkfield Association for the Prosecution of Felons and the Protection of Property, as recorded in the *Windsor and Eton Express* for 2nd April, 1842. Sir Felix had taken a fourteen year lease of a house called "Fern Hill" in Winkfield in 1840. It may well be that Sir Felix decided to move out of his London home because the metropolis was becoming increasingly dirty, smelly and noisy - even in the select portions. Winkfield was, arguably, close enough to London to enable Sir Felix to keep in touch with his social and charitable activities and to be in control of his commercial and distilling businesses, while it was to the west of both Brentford and "the smoke" to benefit from the prevailing south west winds which would ensure clean air and an absence of fumes. The 1841 census, not always the most reliable of records, indicates he was living there in 1841 with his elder sister, Elizabeth, eleven servants and a male by the name of William Marr to whom we shall return later. However, Sir Felix subsequently gave up his lease of "Fern Hill" according to *The Globe* of 16th September, 1846. He returned to Portland Place where he made his last Will and testament in 1849, of which more later. Maybe the lure of London was just too much to resist? Indeed, the *Royal Court Guide and Fashionable Directory* of 1842 lists Sir Felix and his sister as resident in Portland Place, while Sir Felix is also stated to be of Great Catworth, Huntingdonshire, and Clarence Lodge, Roehampton, Surrey. Clarence Lodge is of interest in that it had been formerly the home of King William IV when he was Duke of Clarence. He had lived there with his mistress, Dorothea Jordan, by whom he had eleven "FitzClarence" children, but from whom he had to part and become a respectably married man once it was clear he would succeed to the throne.

In 1821 the then Mr Felix Booth founded the Brentford Light Gas Company under the authority of an Act of Parliament, and this had its principal works at Brentford, with further retorts at Southall, whence it supplied gas to Hammersmith, Kensington, Southall, Twickenham and Richmond. This gas undertaking superseded an earlier gas works operated by J. and E. Barlow, but Booth continued to employ the Barlows to operate his new gas works. The highly successful venture continued until 1926 when it merged with the Gas Light and Coke Company, the largest Gas Company in the metropolis. The sadly polluting effects of the gas works have already been noted; however, there was but little legal protection for the natural environment in those days. It was about this time that Mr Felix Booth became a subscribing member of what is now known as the Royal Society of Arts.

Social, political and philanthropic activities

There was a strong moral consensus in many sections of early nineteenth century society that those who made their fortunes from manufacturing should devote some of that wealth to public purposes, such as the building of art galleries, for the improvement of society. This feeling was particularly strong with regard to those who grew rich from the proceeds of brewing and distilling, especially as they made their funds from retailing their products to the working classes. This feeling was quite keenly felt in the House of Commons where elected members of brewing families initially supported the old Whig party as the representative of trading interests. As the Whigs gradually transmuted themselves into the Liberal party throughout the course of the century a tension arose between the brewing and distilling factions on the one hand and the abstemious, more radical, non-conformist groups on the other. That ultimately led to the defection of the brewers and distillers to the Tory party, where they acquired the nickname of "the beerage". That tension was not immediately apparent, however, in the 1830s, though Sir Felix already inclined to the Conservative cause. In 1835, according to a number of local press reports, he was urged by some 400 of the most prominent citizens of the Borough of Marylebone to stand as a Conservative candidate in a forthcoming election. Sir Felix did not accede to these promptings, though there was press speculation (*The Bradford Observer,* 6th July, 1837) that he might stand as a Conservative for the Finsbury Constituency, which included Clerkenwell and his distillery. The election was caused by the death of King William IV and the accession of Queen Victoria, it then being the law that a new Monarch had to have a new Parliament. The seat was, however, staunchly Liberal and Sir Felix did not gain election, but he continued to align himself with Conservative politics and was reported by *The Royal Cornwall Gazette* to have been present at the Middlesex Conservative Banquet on 1st July, 1836. In those days, which were before the introduction of secret ballots, Sir Felix was recorded as having voted Conservative in the Middlesex elections by the *Coventry Standard* for 11th August, 1837.

Booth, as a wealthy man and prominent member of society, served his country as a Deputy Lieutenant for Middlesex from 1833, and, as recorded above, in 1828 he was elected as one of the Sheriffs of London and Middlesex. He had his town house, as we have seen, at what was then listed as 43, Portland Place, Great Portland Street (then in Middlesex, but now in Greater London). That house, however, may well have been renumbered in both 1858 and 1863. He also owned and extended a country house near to Great Catworth, Huntingdonshire. This house dated from the late sixteenth or early seventeenth century and was situated at Brook End, being known as Brook House. The original house, now Grade II listed, is of timber framed construction and a parallel range with a staircase hall was added about 1800. Under Sir Felix a brick South West wing was built about 1840. It was, however, at his London home that he entertained the Lord Mayor and Lady Mayoress of London at a dinner party in 1835 as recorded amongst other reports, in *The Court Journal: Court Circular and Fashionable Gazette*. Sir

Felix was an alderman of the City of London and served a term as Master of the Worshipful Company of Coopers, a City Livery Company. He was also, according to *The Globe* of London for 21st March, 1836, a collector of fine art, and was recorded in 1823 as having purchased sketches of Rouen Cathedral by the Scottish artist, David Roberts, subsequently a Royal Academician. Sir Felix had an interest in music, chairing a meeting of The Glee Club according to *The Morning Post* of London for 2nd April, 1849. Indeed, he was for many years President of the club as recorded by *The Musical World* for 1847. A concert was given by the club to commemorate Sir Felix after his death, as recorded by *The Era* for 17th February, 1850. It must also be remembered that Sir Felix's mother lodge, Royal Somerset House and Inverness, No. 4, (see further below) had throughout his time of association with it a particularly strong musical tradition of singing glees and madrigals after supper, and it had a considerable collection of these along with other items of sheet music. Indeed, so great was the love of music within this lodge that it had a special class of "musical members" who paid no fees or subscription but who "sang for their supper". Like many wealthy men of his day, Sir Felix also had a passion for "the turf" and was a racing steward as, for instance, recorded by the *Windsor and Eton Express* for 20th August, 1845.

From a philanthropic point of view, when still plain Mr Booth, Felix was a Steward for the 1834 Sons of the Clergy Corporation, which had been founded in 1655, as recorded by *The Literary Gazette Journal of Belles Lettres*. This was an Anglican foundation to provide charitable relief for the families of clergy of the Church of England. The Annual Festival Service still takes place at St Paul's Cathedral. Some years earlier he had been a Steward at the Anniversary Dinner on 26th February, 1818, of the City of London Truss Society, instituted in 1807 for the relief of the "ruptured poor throughout the United Kingdom". In 1837 we encounter Sir Felix at the Lord Mayor's Grand Easter Dinner at the Mansion House on 1st April, as recorded in the *Oxford Journal*. Indeed, throughout the 1830s and 40s Sir Felix's name is frequently found in the press in connection with various fetes, dinners and entertainments given to honour distinguished persons. His social life was accordingly somewhat hectic, and for many of these events there would have been an added "charity tag". Thus in 1842 we find him present at the Polish Ball at the Guildhall given in aid of Polish Refugees, and reported in the *Illustrated London News* for 19th November, 1842. One year earlier Sir Felix was amongst the Stewards for the Anniversary Dinner of the Governesses' Benevolent Institution, founded in 1841, with HRH the Duke of Cambridge in the Chair. In 1843 he donated to the fund for creating the Royal Naval School at New Cross, London, as recorded by the *Naval and Military Gazette and Weekly Chronicle of the United Service* for 10th June, 1843. The *Morning Advertiser* for 25th July, 1846, records that Sir Felix gave a new silver shilling to each child at the London Licensed Victuallers' School. This had been set up in 1803 by the Society of Licensed Victuallers with premises in Kennington, which were rebuilt in 1836. It still exists though it is now situated at Ascot. In 1828, as Chairman of the Licensed

Victuallers' Anniversary Dinner, Mr Booth as he then was gave "the health of our beloved Sovereign with four times four". Many other toasts were proposed by Mr Booth with three times three—which probably refers to "Hip, Hip, Hurrah!" "Very much conviviality went on until the early hours of the morning". (See the *Morning Advertiser of London* 27th June, 1828.) On this occasion he gave 50 guineas to the charity. Sir Felix was in addition a Vice-President of the City of London School of Instruction and Industry which had been founded in 1806 and which lasted until 1845. He was also a Vice-President of the Royal Maternity Charity, which had been instituted in 1757 "for delivering poor married women at their own habitations". He was also a Vice-President in 1832 of the British Orphan Asylum of Kingsland Green, Dalston, set up for the fatherless and destitute between the ages of seven and fourteen. This had been founded in 1827 and, in 1834, it moved to Clapham Rise. Sir Felix was also an early patron of what was initially termed the "Society of British Artists" on which Queen Victoria was later graciously to confer the title "Royal Society of British Artists". He was a Vice-President of the Shipwrecked Fishermen and Mariners Benevolent Society, as recorded in the *Illustrated London News* for 17th May, 1845. In 1847 Sir Felix was mentioned in connection with the London Society for Teaching the Blind to Read, which had been founded in 1830, (See the *Shipping and Mercantile Gazette* for 19th April, 1847). In fact there hardly seems to have been any worthy cause in the Metropolitan area in the 1830s and 40s which did not receive a degree of support from Sir Felix, as witness the Horticultural Society of London, as mentioned in *The Morning Post* for 8th June, 1836, and Westminster School (*The Morning Post*, 28th May, 1840). However, even Sir Felix could be taken in by rogues. *The Morning Advertiser* for 6th April, 1840, reported that Charles Morley, alias Page, alias Parker, a one armed man had begged money from various wealthy persons by representing falsely that he was deaf and dumb. For many years it was reported he had been supported by Sir Felix, but his activities were prosecuted by the Society for the Suppression of Mendicity which had been founded in London in 1818 to stop people begging. Yet Sir Felix remained generous to good causes to the end of his life and *The Era* for 20th January, 1850, noted that he had donated £10 to the Leicester Square Soup Kitchen. Earlier he had, through his company, donated £200 towards the relief of distress in Ireland and Scotland as reported in the *Hertford Mercury and Reformer* for 16th January, 1847.

However, there was one great act of philanthropy above all which secured Sir Felix's name amongst the "great and good" of his time, and that was his work in connection with the search for the North West Passage between Canada and the North Pole. Today with shrinking ice sheets that is not the issue it was two hundred or so years ago when it was the subject of intense interest on the part of the Board of Longitude. Indeed, the Government of the day offered a statutory award of £20,000 in 1818 for its discovery. A Captain Parry tried three times to discover the route between 1824 and 1827. The task was taken up by Captain (later Admiral) Sir John Ross. One of his close friends was Felix Booth who was initially inclined not to become

involved as he considered the legislation marked the search out as merely a commercial venture. However, the offending Act of Parliament was repealed in 1828 and Booth stepped in, after the Duke of Wellington had declined to support the expedition, "for the credit of his country and to serve Captain Ross" as the *Dictionary of National Biography* puts it. Booth put up a sum of £17,000 to support the £3,000 put in by Ross himself. What might that mean in current terms? It is difficult to know because there are so many variant tables giving the value of money over the years, but one measure, that of asking what it would cost today to purchase goods and commodities available in 1830 at their then current prices, gives us a figure of well over £2,000,000 pounds. Booth's generosity did not cease when he made the initial gift of funds to the expedition. The ships were away for many months and no news was received from them during this time, causing great anxiety among the families of the crews. During this time, and anonymously, Booth supplied a weekly allowance to the families of Ross's sailors. The expedition failed to find the North West Passage but added vastly to geographical knowledge. Captain Ross immortalised his benefactor by naming some of his discoveries, for example, the Gulf of Boothia, Isthmus of Boothia, Continent of Boothia Felix, Felix Harbour, Cape Felix and Sherriff's Harbour, above the North Eastern part of the North American Continent. Above all the location of the North Magnetic Pole was discovered in 1831. For his part in the venture Felix Booth of Roydon Lodge, Essex, was made a Baronet on 17th November, 1834, though some sources state 27th March, 1835, with provision for the title to descend, as he was an unmarried man, to the heirs male of his elder brother. The discrepancy in dates may be due to a lapse of time between the award being gazetted and its actual conferral. Seemingly a modest man who had already evaded being knighted when he had served as Sheriff of London and Middlesex, the *Atlas* of London for 23rd November, 1834, reported that Booth had initially declined the honour, but he took it in due course, and was also made a Fellow of the Royal Society in recognition of the advancement he had made to knowledge. It should be noted that the Baronetcy was the first to be granted in respect of services to science. Sir Felix was mentioned in the press subsequently on a number of occasions in connection with meetings of the Royal Society. A representation of "Boothia" complete with icebergs, frozen seas, polar bears and an Eskimo village was exhibited at Vauxhall Pleasure Gardens in May 1834. *The Blackburn Standard* for 13th January, 1836, reported that Sir Felix was present at a meeting at The Mansion House to consider raising assistance for the crews of whalers stranded in the northern ice fields which indicates the extent of his continued interest in northern latitudes. Sir Felix was a founding Fellow of the Royal Geographical Society, while his interest in North American maritime exploration continued almost to the time of his death, for in 1849 he donated a further £1000 towards another of Ross's expeditions to the Lancaster Sound area. *The Morning Advertiser* for 27th December, 1849, reported that Sir Felix was greatly exerting himself in connection with this venture. A new vessel was commissioned for the expedition in due course and in memory of Ross's patron it was appropriately named *The Felix*.

Scandals and mysteries

The last decade of Sir Felix's life was sadly affected by a scandal which led to a trial in Hull. The matter was widely reported in the national and local press of the day. In 1843 Sir Felix pressed charges against another Felix Booth who was his second cousin and godson, though the relationship was perhaps somewhat closer to that of "uncle" and "nephew". Booth the younger had written from Hull to Sir Felix at his London home claiming a sum of money he alleged to be due and threatening that if the sum was not paid a charge would be made against Sir Felix of having committed in 1839 an unnatural crime, i.e. sodomy. Being charged with blackmail, Booth the younger admitted he had written the letter but alleged the allegation against Sir Felix was true. At the time of the alleged unnatural act, 21st February, 1839, Booth the younger was living, grace of its proprietor, at the farm owned by Sir Felix at Catworth, Huntingdonshire, where he was allowed board, lodging and some £30 per annum in pocket money. The young man had been disorderly and drunken and Sir Felix had removed him from the farm but had advanced him some £300 to set himself up as a grocer in Somers Town, London. (Interestingly the *Leicester Chronicle* for 25th March, 1843, one of many local papers carrying reports of the case, stated that the accused had at one time been a grocer in Leicestershire. Certainly, the father of the accused had been a grocer at Caistor in Lincolnshire.) Booth the younger wasted this money and applied to his "uncle" for further assistance which was given. However, by October 1840 Sir Felix had had enough and would give no more. At that point Booth the younger commenced his allegations of "dark activities" by Sir Felix and brought an action for £455-11s-6d (£455.575) alleged arrears of salary. Thereafter came the particular letter which led to Sir Felix's action. The Hull Magistrates committed the accused to the next Assizes. In addition to the threatening letter Booth the younger had printed allegations in pamphlets and had contacted members of the Government and a magistrate in Huntingdonshire.

At this point we need to set the crime of blackmail in its historical and legal context. The crime is now defined under the Theft Act of 1968, but historically it was a compound of various statutory provisions and decisions by the Courts. The foundation provision was a Statute of 1601 which initially defined blackmail as a form of robbery. However, a particular form of blackmail developed in the eighteenth century—the threat to expose a man for homosexual acts if he did not part with money or property. The Waltham Black Act of 1722 greatly enlarged the number of crimes punishable by death, including various robberies, but until the reform of the law relating to homosexuality in 1967, the threat to expose a man's sexual activities remained a blackmailer's charter. This was despite recognition by the courts of the prevalence of sexual blackmail. In 1776 the courts determined that a threatened accusation of sodomy constituted robbery in itself, while in 1779 it was determined that a threat to expose an act of sodomy was equivalent to robbery with violence, even though there was no actual violence, and thus death became the usual penalty for a conviction of blackmail. While the most common victim of a blackmailer's

threats was a homosexual man, the next most common was a heterosexual man who feared an accusation of homosexual behaviour, since such an accusation once made was hard to efface, because of the old adages "there is no smoke without fire" and "mud sticks". Such an allegation would undermine a man's sexuality, his virility, and would undermine his reputation and position in society. Such an allegation would be particularly fearsome to a man of wealth whose position in trade and society could be severely affected. As we shall see Sir Felix, with great courage and fortitude, confronted this threat. In support of this argument we should note another notorious case of the day, that of Simpson and Stacey. These were two men indicted of having committed "unnatural offences" in Hyde Park in the early 1840s. Various newspaper reports of the events, such as those in *The Cambridge Independent Press* for 11th March, 1843, and *The Morning Post* for 8th March, 1843, indicate that Sir Felix had been implicated in the events as a participant in the criminal activity. When the two men were tried Sir Felix was reported as being in Court clearly very distressed. The allegations against him were found to be absurd and groundless. However, let us note the close proximity in time between the various trials in question. On the basis of "no smoke without fire" we can understand why Sir Felix was so concerned, and the reasons for his subsequent behaviour at the trial of Booth the younger.

The trial came on before Mr Justice Coltman and Mr Baron Parke on 24th March, 1843. It was admitted that Sir Felix would have to undergo the pain and humiliation of going into the witness box to give testimony against his relative and godson. Counsel for the Prosecution pointed out to the jury that Sir Felix was a gentleman advanced in life who had been honoured and respected by all who knew him. He had served in public office and had advanced scientific knowledge by financing the Ross expedition. He was "one of those persons who have raised themselves to a high station in society by their own exertions". Counsel dwelt at some length on the kindness extended by Sir Felix towards his young relative who had represented that he was a member of the Metropolitan Police, which he wished to leave to enter into his "uncle's" employment. Sir Felix found his relative employment with another distiller with whom he was in partnership. That may well have been Grimble, to whom earlier reference has been made, but it is not entirely clear from the report of the proceedings. The accused was provided with work and lodgings but was then dismissed because of his drinking habits. Throwing himself once more on Sir Felix's mercy, Booth the younger was found accommodation at Catworth in Huntingdonshire where Sir Felix had a farm managed by a man called Sadler, and where Sir Felix resided from time to time. That arrangement benefitted the accused and his wife between 1835 and spring of 1839, during which time the accused wrote letters expressing his gratitude to his "uncle". Because of the accused's misconduct referred to earlier he was removed from Catworth by Sir Felix, but he continued to ask for his "uncle's" assistance—which he received in the form of the money to set up as a grocer. That assistance was ended when the accused fail to render proper accounts of how the funding had been spent.

It was at that point that the accused began his threatening correspondence which led to the allegation of an unnatural relationship between Sir Felix and a Mr John Marshall Marr, his confidential clerk. Marr had been born in Edinburgh in 1808 and had left his parental home to join the army, from which institution Sir Felix, who had a high regard for Marr's mother, had purchased his discharge. Marr was stated by *The Sussex Advertiser* for 15th December, 1834, to be sharing a suite of apartments at the Bedford Hotel, London, with Sir Felix Booth and a "Miss Booth" said to be Sir Felix's daughter, which is odd for there is no mention anywhere else of Felix Booth having a daughter—history casts no further light on this issue but I speculate further below! Marr had not led a blameless life, having been successfully sued for Breach of Promise. *The North Devon Journal* for 2nd April, 1840, records that J. M. Marr, late of Durnford Street, Stonehouse, Devonshire, previously of East Emma Place, Stonehouse, and of Union Street, Plymouth, of Swansea, of Great Batworth (should that be Great Catworth?), Huntingdonshire, of Calais, of Preston Pans, Scotland, of Foley Place, Middlesex, of the Meurice Hotel, Paris, and of 43, Portland Place, Middlesex, was sued by Miss Susan Eliza Stanborough, who had previously brought an action for Breach of Promise against him, and who had obtained damages of £4000, reduced to £100 by consent. That sum had never been paid. Marr pleaded insolvency, and stated he was now married to a Miss Minchin and had two children. He claimed he had no money save what he received from his brother who was in the service of Sir Felix Booth. This brother was younger than the defendant and was a William Marr born in 1811, whom we encountered earlier in connection with Sir Felix's occupation of "Fern Hill". John Marshall Marr was remanded in custody at the trial for a period of four calendar months. Imprisonment for debt was abolished only in 1869. The mention of 43 Portland Place clearly indicates that Marr had at one time been living with Sir Felix at his London home, and it may well be that Marr's brother was simply passing on money from Sir Felix. The census records indicate that the Marr family was living in the early 1840s in Middlesex, which ties in with John Marshall Marr's employment as Sir Felix's confidential clerk, probably at the Brentford Distillery. Indeed, Sir Felix did have some domestic property interests in Middlesex, and Marr may have benefitted from that. One of Marr's children had, however, been born in Devon, probably at one of the numerous addresses listed in the action outlined above, while his daughter, Mina, was subsequently born at Hatton in Sussex in 1843. There was, however, animosity fuelled by jealousy between Marr and the accused dating from some time Marr had spent at Catworth.

Sir Felix was then called as a witness and candidly admitted that he believed that Marr was actually his illegitimate son, for which reason he held Marr's mother in high regard and had felt himself obliged to provide for him. Such an admission of illicit intercourse with a woman, though risky, was sufficient to establish Sir Felix's virility. It must have taken a considerable amount of courage on Sir Felix's part to state what he did because considerable disapproval of extra, or maybe pre-marital, sexual activity was far from unknown in the nation at that time amongst many sections of

society, though no doubt many others would simply have dismissed the affair as youthful "wild oats". Maybe Sir Felix had in mind the Masonic example of the figure of Hiram Abiff, who in our ritual demonstrates that death has no terrors equal to the stain of falsehood and dishonour. By admitting to a non-marital heterosexual act, Sir Felix wiped away the greater stain, according to the mores of the day, of dishonourable homosexual activity. Sir Felix's courage was enough to sink the unhappy Booth the younger for he was found guilty of blackmail on 25th March, 1843, and was sentenced to 20 years transportation.

In the eighteenth century, as blackmail was a form of robbery the death penalty could have been imposed on conviction. However, the Judgment of Death Act 1823 gave the judges a discretionary power to commute the otherwise mandatory penalty of death, save in cases of murder or treason, and that put into a legislative form what had become the accepted practice of finding some technicality so that commuting the death penalty to transportation could take place. A series of Acts of Parliament, for example the Punishment of Death Act 1832, then reduced the number of capital offences, so that after 1836 execution only took place for murder or treason. Booth the younger thus faced deportation for his crime. He sailed on 26th August, 1843, aboard *The Maitland* and arrived on 7th February, 1844, at Norfolk Island, New South Wales, along with 199 other convicts. Because blackmail was still regarded as so serious a crime, the sentence was for a longer period than was the norm for transportation at the time, for which the average length was eleven years. The reality, however, was that only about 5% of transportees ever returned to their native shore. Therefore, it is extremely unlikely that Booth the younger returned from Australia and he does not appear in English census records. The name "Felix Booth" still occurs in more recent Australian records of a more honourable character, so maybe the transportee rehabilitated himself, set up "down under" and had descendants who have played a better part in Australia's history. More research, however, suggests that this is unlikely, as the present day Booths appear to be descended from collateral relatives, based originally in Lincolnshire, of Sir Felix's family.

As for Mr Marr, he had married Emma Minchin in 1836, which led to the Breach of Promise Action outlined above, and went on to have a sizeable family. He was provided for by Sir Felix's Will, for Sir Felix did not forget his obligations to his natural son, even though it must be clear from what has gone before that Marr was something of an adventurer to say the least. Nevertheless, the father seems often to have looked indulgently on his wayward child. Sir Felix's Will, which was proved on 18th March, 1850, directed his executors and trustees to pay to Marr a legacy of £3000 and to use £10,000 from his residuary estate to purchase Consolidated Bank Annuities upon trust to pay the dividends and yearly proceeds to John Marshall Marr and Emma his wife, and after the death of one to the survivor of them. As an illegitimate child Marr could not directly inherit from his father's estate, but there was nothing to prevent a bequest being made and a trust being set up for him. Sir Felix, realising that Marr was not the steadiest

of characters, tied most of the money up in trust and laid down that should at any time John Marshall Marr commit an act of bankruptcy, the executors and trustees were to treat him as dead and were to pay the income from the fund solely to Emma. Consolidated Annuities were issued by the Bank of England between 1780 and 1880. According to an Act Parliament of 1751 these bore a fixed interest rate of three percent, and they became known as "consols", which were generally regarded as a sound investment to provide an income in old age. It is not easy to know what the £300 annual return in 1850 from the "consols" would mean today, as comparative inflation and value for money tables vary so greatly. Various figures between £33,000 and £38,000 can be calculated and it should be remembered that tax rates were then quite low. Therefore, Marr was very well provided for, and the 1851 census records him as living at Upton Villas, Hampstead, and his occupation was given as a "gentleman", someone of independent means. He employed three servants. His date of birth was given as 1808 in Scotland. That would have made Sir Felix twenty-eight at the time of Marr's birth, which reinforces the suggestion made above that Marr had been conceived as a result of an indiscretion between Sir Felix and Marr's mother, who might well have been unmarried at the time, but for whom a suitably compliant husband was found. As Marr was born in 1808, he would have been aged twenty-six when, as recorded earlier, he was said in 1834 to be sharing a suite of rooms at the Bedford Hotel with his father and "Miss Booth". Was Sir Felix actually resident at the hotel given the fact that he had other homes? Were the rooms simply taken in his name? Was the lady known as "Miss Booth" in reality amorously involved with Marr? Was she in reality Susan Eliza Stanborough (see below), later to be jilted by Marr, and was this another instance of Sir Felix's liberal attitude to his son — another case of "wild oats?" Having, however, acknowledged his fathering of John Marr, it may be that a curious report of a hunting accident in 1843, shortly after the Blackmail trial, is explicable. *Bell's Weekly Messenger* for 6th November, 1843, reported that "the son of Sir Felix Booth" (no other name was given) had lost his horse while out with the Queen's Hounds in pursuit of a stag in the vicinity of Farnham". The horse, which was said to be a very valuable animal, dropped dead in the middle of the hunt. Was that son John Marr, and was the horse in question a gift from Sir Felix?

Turning to the other side in the Breach of Promise action, Susan E. Stanborough in the census records could be the litigant against Marr and the "Miss Booth" mentioned above. This lady is recorded in the 1851 census aged 35 having been born in 1816. She was, in 1851, unmarried and was a daughter of a household living at Barossa Place, Chelsea. Her father was Thomas Stanborough, aged 64, a surveyor and land agent, and she had two younger brothers both in commercial occupations. The Stanboroughs would have been a "middling" middle class family. If this lady was the "Miss Booth" I have mentioned, she would have been only eighteen in 1834, but that would not make her too young to have been the object of Marr's affections, and she would have been living in London not far from Marr's place of habitation. He then decamped for the West Country and married

Emma Minchin in 1836, committing an alleged Breach of Promise. In 1837 Miss Stanborough, by then of the full age of 21, commenced her action for breach against Marr. She obtained a very substantial award of damages against Marr, but that was massively reduced by consent to £100—do we see the hand of Sir Felix here, buying the aggrieved girl off? It must be admitted that all of this is speculation, but the pattern of the dates and the names of the parties do fit the hypothesis. However, we cannot know more for after 1851 the Stanborough family disappear from all records.

Later census records indicate that by 1861 John Marshall Marr was a widower, who was still of independent means, living at Lucy Terrace, Clarendon Place, Gravesend, but employing only one servant. By the mid 1860s Marr was living at 29, Clarence Place, Gravesend. He had at that time been adjudged bankrupt, but he was still in the press reports of his bankruptcy described as a "gentleman". He paid off his debts in 1865 and was discharged from bankruptcy in 1866.The census records indicate that for a while the family had lived in Belgium, for two of the children were born there in 1855 and 1856. It seems John Marr's wife died in 1857. He appears in the 1871 census as living at Woodville Terrace, High Street, Hounslow, but he died shortly thereafter aged 63. He had no occupation given in 1871 census, so presumably he was still living off the money left to him by Sir Felix. In 1871 the Marr family did not have any recorded resident servants, but there were eight children of John Marshall Marr living with him, none of whom had any recorded occupation. Marr had apparently been able to maintain his status as a "gentleman" because his daughter, Mina, was married in 1861 to Mr R.G. Johnson at All Souls, Marylebone, and he was H.M. Consul in the Canaries. Tragically Mina was drowned at Teneriffe in 1862. One of Marr's sons, George, then of Oporto in Portugal, was married on 17th August, 1876, at St Clement's, Kensington, to Antoinette, second daughter of Caesar Alexander Hane of Hamburg, while another son married in 1877. The fact that Marr's children made "good matches" and that their marriages were recorded in the fashionable press is a further indication that Marr retained quite a high social status throughout his life, and that he owed to what he had been left by his indulgent father, Sir Felix Booth.

However, there was another earlier issue which raises an unsolved question. *The Windsor and Eton Express, Berkshire, Buckinghamshire and Middlesex Journal* for 17th March, 1838, alludes to a Commission for Lunacy held at the Turk's Head, a coffee house, in the Strand, London, to inquire into the state of health of George Booth, said to be the son of Sir Felix Booth. *The Spectator* for week ending 17th March, 1838, also reported the proceedings referring to George as an "unfortunate gentleman" and the heir to a considerable fortune (though only if he was legitimate let it be added). The Commission was taken out by Sir Felix who wished to seek the legal protection of the Court of Chancery and the Law of Lunacy for his "son". It must be remembered that until the Lunacy Act of 1890, "persons of means" had to make their own private provision for those of "unsound mind" within their families: the state only looked after those who were paupers. It would be important to determine that George was of such a state

so that, if necessary, he could be committed to a private "madhouse" which was licensed by magistrates and examined by government commissioners. Evidence was given that George Booth could not speak on any issue in a connected fashion and that he did not know the value of money, nor was he allowed out alone. George himself when questioned was very polite but could not give a coherent answer to any question. He did, however, refer to his "Ma and Pa". George was then aged twenty-eight, and was described as in an imbecile state, effectively unable to answer questions. He had been born in 1810, (some sources say 1811). All attempts to improve his mind had failed. George himself believed he was aged twelve "because the Bible book told him so". A number of medical practitioners gave evidence that over a period of 24 years or more George had been of imperfect intellect. Clearly George suffered from what we would now term "learning difficulties" and he was found of "unsound mind" by the jury at the Commission, and that he had been so afflicted since 31st December, 1822. Now who was this George Booth? The citation for Sir Felix's baronetcy clearly refers to him being an unmarried man and not a widower, and thus the title was limited to descend to the son of his eldest brother. Had George been the son of a deceased wife he would have been entitled to succeed, despite his disability, and there is no evidence that Sir Felix was ever married. The explanation may be that George was yet another product of Sir Felix's "wild oats" and that the father wished to provide for the unfortunate son. Indeed, that is borne out by the account of the issue in *John Bull* for 11th March, 1838, which stated that George was Sir Felix's "natural" son, but in that case one would have expected that George would have born the surname of his mother as did John Marr. Could one argue that George was not Sir Felix's offspring, but was the illegitimate child of one of Sir Felix's sisters and that Sir Felix had informally adopted the child as his own—formal adoption then being unknown in law? We find a very simple entry in *The Gentleman's Magazine* for 21st February, 1846, that a "Miss Booth", the elder sister (Elizabeth) of Sir Felix Booth of Portland Place, had died on 15th February. Nothing more is recorded. She seems to have died in Hertfordshire, which fits the Booth family pattern, but otherwise there is a discreet veil of silence. Could we say that she was the mother of George Booth? The narrative in *John Bull*, which was a Sunday paper established in the City of London in 1820, referred to above suggests, however, that this would be an incorrect surmise. In *Madness at Home: The Psychiatrist, the Family and the Patient, 1820-1860* Akihto Suzuki (2006) clearly refers to George Booth as the "weak minded eldest son of a well-known and opulent distiller of Cow Cross Street and the heir to between £300,000 and £400,000 who was detained and not allowed to go out alone", with regard to the lengths Victorian families would go to cover up cases of insanity or simple mindedness. Suzuki refers to George as the "eldest" (sic) son, but the author fails to note that as an illegitimate child George could not inherit. In 1840 the *Brighton Gazette* for 10th September stated that a Mr J. G. Booth (Sir Felix's elder brother) and Miss Booth had arrived at the York Hotel for the month, while Sir Felix was touring the Highlands of Scotland. The Miss Booth was Elizabeth, Sir Felix's sister, but what of poor afflicted

George? Did he believe that Sir Felix was his "Pa" and had he been taught to refer to Miss Booth as "Ma?" One possible explanation for George's surname is that his mother died in childbirth, maybe of complications which led to George's learning difficulties, and that the Booth family assumed responsibility for the child at that point.

A "Mr Booth junior" was recorded as being with Sir Felix in *The London Evening Standard* for 3rd November, 1846, but that might have been Mr Marr in reality, or, more likely, one of Sir Felix's nephews, a son of his eldest brother being groomed to take over the family business. As Sir Felix made no provision for George in his Will we must assume either that prior provision had been made for the unfortunate young man and that he had been committed to private lunatic care, or, more likely, that he had died before his father. That is supported by the 1841 census which does not report a George Booth living at "Fern Hill", Winkfield, whereas previous references to George indicate that he was clearly being firmly kept under the eyes of his father at Portland Place. However, the plot becomes somewhat more confused at this point. When the 1838 Commission sat it was reported in *The Spectator* that George was living at Crouch Hall, Hornsey. Old Couch Hall, which survives today as a bank building, was owned by the Booth family and in the 1820s Sir Felix's elder brother John Gillyatt Booth built a new, grand mansion, Crouch Hall, opposite the older building. That mansion no longer survives because it was demolished for redevelopment in 1885. In 1841, however, it was occupied by J. G. Booth, who is not recorded in the census as having a wife, along with seven female servants and five male servants—and George Booth. George may well have been sent out to the quiet atmosphere of Hornsey, then very rural, as part of the attempt to quieten his mind, and to get him away from the noise and bustle of Portland Place. J.G. Booth, who was retired, took on responsibility for George from Sir Felix who was still exceptionally busy as we have seen. The Booth family looked after their own and it is wrong to suggest that they tried to cover up the issue as Akihito Suzuki argues.

Did any of this affect Sir Felix's health? The *Morning Advertiser* for 2nd July, 1846, reported that Sir Felix was unwell and unable to attend the Governors' Meeting and Banquet of the Licensed Victuallers' School, to which earlier allusion has been made. Yet on 25th December, 1846, the *Munster and General Advertiser* reported that Sir Felix had been a witness in a case of a disputed Will, and that he gave testimony as to the state of mind of the testator. In addition, *John Bull* for 17th May, 1847, reports that Sir Felix was present at a dinner for Her Majesty's Ministers at the Mansion House. He was similarly present at a Grand Banquet at the Mansion House, according to *The London Evening Standard* for 25th June, 1849. We simply cannot know whether Sir Felix was worn down by the trials which had beset him with regard to his erring godson and the other members of his family. However, it would seem that Sir Felix's hectic social and business life continued right to the end of his days, so there seems to have been no obvious effect on his health in connection with the foregoing events. Indeed, the press reports of the time indicate that Sir Felix, often accompanied by

his elder unmarried sister, who was at least once wrongly identified as his wife, was throughout the 1840s a frequent pleasure visitor to both Bath and Brighton. In the latter town he usually stayed at Pegg's Royal York Hotel, where he was to die, as recorded later.

Another Mystery

There is one other highly enigmatic figure mentioned in Sir Felix's Will who later achieved a certain romantic notoriety in France. We encountered Felix Whitehurst in the 1841 census when he was living with the Grimble family. His full name was Felix Mashiter Whitehurst and his first name may well give a hint as to his parentage. His second name, "Mashiter", may also be a coded reference to his origins. As a surname, "Mashiter" is most commonly found in the North of England, but it is thought to derive from Middle English words for a maker of alcoholic drinks, "Mash" being a mixture of malt and water and "Iter" deriving from an old word for a paddle. So, a "Mashiter" was someone involved in brewing, and, by extension, distilling. He was born in 1819, eleven years after John Marshall Marr and nine years after George Booth. His life was shrouded in mystery and, at his death, some sources state that he was the son of an Essex squire and was Sir Felix's "nephew" and secretary. However, Whitehurst does not fit into the Booth family pattern. The 1851 census finds him as a visitor at a house in Burton Street, near Hanover Square, where he was described as a landholder from Northamptonshire. Once again there is some mystery here. Burton Street, when built in the early years of the nineteenth century (1809-1820), had been a fashionable part of Bloomsbury. The houses, either four or two storeys, were occupied by professional and other well-to-do families with servants living in the basements of the larger properties, and it was built as a gated community. As late as the 1840s there were still residents of the street listed in the *Royal Court Guide and Fashionable Directory* of 1842. However, by the 1850s it was somewhat "going down in the world". Many of the properties had become lodging houses, and thus it appears that Whitehurst was merely a lodger in a house in a not too fashionable area. The head of the household was named as Adine (sic) Vincent aged twenty, whose occupation was given as "governess". She had a footman who was present with his wife and their child. There was also a housekeeper, while among the other residents in addition to Whitehurst there was a 22 year old woman of independent means and a Captain in the Army. At a guess, Adine Vincent had inherited the house from a parent who could afford servants and was taking in paying guests to maintain the establishment. It would hardly be the sort of place a "landholder" would occupy.

Whitehurst later had something of a military career and was in the Militia in 1856. He made an application for a passport in 1853 and married at the fashionable church of St. George, Hanover Square, in 1869. Sir Felix provided handsomely for him in the form of a legacy and other bequests under his Will, wherein Whitehurst was said to be residing at Great Catworth where Sir Felix had his country house. Whitehurst subsequently was said to be "an idler about town" and was in prison for debt in Caernarvon in 1854.

He became friendly at some point with Count Dorsay, a French nobleman, and through him Prince Louis Napoleon Bonaparte, later the Emperor Napoleon III. That, and to escape debt, may have led him to move to Paris where he made a living as the correspondent of *The Daily Telegraph* and the *Athaneum*. He was apparently an acute observer of events in France and had a ready wit. He was present in France during the Franco-Prussian War of 1870-1871 and subsequently wrote the work for which he is principally remembered, *My Private Diary during the Siege of Paris*. He had earlier written *Court and Social Life in France under Napoleon III*. The *Diary* was published posthumously in 1875, as the author died in 1872 and his widow in 1876. The question must be whether Whitehurst was another illegitimate son of Sir Felix Booth. His forenames, as has been argued, might be a clue, as also the fact that he was residing at Sir Felix's country house when Sir Felix made his Will, while press reports refer to him as a "nephew", which he clearly was not, and as "Sir Felix's secretary", which is akin to the description encountered earlier with regard to John Marshall Marr as the "confidential clerk". Was that the way Sir Felix employed the fruits of his loins? We cannot be sure for Sir Felix's Will is discreet on such matters, but the suspicion must be strong.

If, as the above paragraphs suggest, Sir Felix fathered three illegitimate sons, that must be set in the context of the times, and in particular we should remember the eleven "FitzClarence" children of Sir Felix's royal friend, King William IV. The King can hardly have thought it right to deny Sir Felix his baronetcy on the grounds of "wild oats" given his own very public affair with an actress! Furthermore, as John Tosh points out in his 2005 study *Manliness and Masculinities in Nineteenth Century Britain: Essays in Gender*, the eighteenth century notion that well-born young men should behave in a libertine fashion, in which they were encouraged by friends and family alike, continued to be current well into Victorian times despite the rise of a bourgeois standard of stricter morality. Influential figures such as Charles Dickens and Thomas Carlyle, despite their antipathy to gin, to which we shall return later, accepted a lack of chastity among young men as a matter of course. Sir Felix, like his royal friend, was simply a man of his time.

Masonic life

There is also something of a mystery surrounding Sir Felix's Masonic career. We have already noted that he shared membership of the Craft with King William IV, who was a member of Prince of Wales Lodge, currently No. 259. The Grand Lodge website which lists all those Masons who have also been Fellows of the Royal Society states that he was Initiated into Somerset House Lodge, No. 2 (No. 4 from 1814, and now Royal Somerset and Inverness Lodge, No. 4), on 28th February, 1814, and Passed on 23rd May, 1814, but that there is no record of his Raising. Unfortunately *No.4: An Introduction to the History of The Royal Somerset House And Inverness Lodge Acting by Immemorial Constitution* by the Rev. Arnold Whitaker Oxford, issued as a limited edition of three hundred volumes in 1928, does not cast much

more light on the issue. However, we see in this work that Felix Booth was proposed for membership on 22nd November, 1813, and was approved by ballot on 20th December, 1813. He was said to be residing in Russell Square. He was Initiated along with three others, while he was Passed along with one other brother, but we do not know whether these were multiple or serial ceremonies. The Lodge is of "Time Immemorial", being one of the four which formed the original Premier Grand Lodge in 1717. The nineteenth century minute books of the lodge are less full than their predecessors following the Union of the rival Grand Lodges in 1813, and some content has been lost, while the Lodge Attendance Books for the relevant years are also incomplete. Clearly, however, the young Felix Booth must have been highly thought of to be Initiated in so ancient and prestigious a lodge. However, there then appears to be a hiatus in his Masonic progress. Did Sir Felix remain no more than a Fellow Craft for the rest of his life? That would stretch belief more than somewhat, and, indeed, Felix Booth was Raised, but it is not apparently recorded in which lodge or on what date that occurred. There may be a clue in that *The Public Ledger and Daily Advertiser* for 26th May, 1826, lists Felix Booth prominently alongside other named Freemasons as a Steward for the Anniversary Festival of the "Masonic Institution for Clothing, Educating and Apprenticing the Sons of Indigent and Deceased Freemasons". He was there identified as a member of Somerset House Lodge, No. 4. It is inconceivable that anyone under the rank of a Master Mason would be so mentioned in such a context. Indeed, given the length of time between 1814 and 1826, it must surely be the case that Felix Booth was Raised in Somerset House Lodge, but did he ever bear office in it? Whitaker Oxford's work referred to earlier does not give a full list of all the officers of the lodge, but Sir Felix's name does not appear at all. He certainly did not hold the office of Master. *The History of Lodge of Harmony, No. 255, 1785-1937* records that he joined that lodge on 16th April, 1834, when he was still a member of Somerset House Lodge. The same publication shows that Sir Felix was Master of the Lodge of Harmony in 1838 and 1839. However, we next find a mention of him in Masonic literature in *The Freemason's Quarterly Review* for 31st December, 1842, which records that the Lodge of Harmony at Richmond was known for its "generous and hospitable kindness to visitors and for courteous demeanour to each other". Sir Felix was said to be a member. On 30th September, 1844, the same journal recorded that Sir Felix had missed the last lodge meeting, but stated that he was an "old friend" which implies a normally regular attendance at meetings. Clearly, by the late 1830s he seems to have been a well-established member of the lodge. It does not appear, however, that Sir Felix was a Royal Arch Mason, as there is no mention of him in connection with the Chapter of Iris, No. 255, which is associated with the Lodge of Harmony.

It is worthwhile to add something about the somewhat chequered history of the Lodge of Harmony. The date of its Warrant was 2nd June, 1785, and its founder was the famous Thomas Dunckerley. In 1781 it was numbered 474, which was changed to 384 in 1792, 477 in 1814, and 317 in 1832. Its current number of 255 dates from 1863. It appears to have had a dormant period for

a while before 1801, but in that year it was meeting at the Toy Inn, Hampton Court, Middlesex. The lodge moved to the Greyhound Inn, Richmond, Surrey, in 1828, shortly before the time when Sir Felix commenced his connection with the lodge. "The Greyhound" had been built in 1685 and stood at 23 and 24 George Street, Richmond. Originally it was a posting inn named "The White Horse", but it was renamed as "The Greyhound" in 1725. It was Richmond's principal inn for many years and remained as a hotel until 1923. (I must at this juncture record my thanks to the Brethren of the Provincial Grand Lodge of Middlesex, and especially to W Bro. Michael Karn, for helping me with my research into Sir Felix's Masonic Life and particularly with regard to the Lodge of Harmony.)

Final achievements and death.

Sir Felix promoted a Private Member's Bill in Parliament removing the excise export duties on London Dry Gin. The legislation was passed in 1850, the year of Sir Felix's death. This not only benefited Booths, but also the great rival brand of Gordons. It led, however, to the term "export gin" which became the principal alcoholic ingredient in "G and T", the other being Indian Tonic Water, which was based on quinine. Quinine was a well-known antidote to various forms of fever prevalent in hot countries, but to get the phlegmatic British to drink it was somewhat of a problem—mixed with "export gin" that problem was solved. Indeed, such was the success of "G and T" in combating fevers that it acquired the somewhat extravagant nickname of "The Saviour of the British Empire". "Export gin" from various distilleries also became a firm favourite with the Royal Navy as the basis for "Pink Gin" served when the "sun was over the yardarm"; and which was said to be "what the Royal Navy floats on" and what gave Naval Officers their twinkling blue eyes! Sadly, it was not the Booth family who got a contract to supply the Navy with gin, but rather their great rival, Alexander Gordon, who secured that deal in 1800. (Some sources state that "Pink Gin" has to be made from Plymouth Gin, which is sweeter than London Dry Gin, but the author Kingsley Amis in the twentieth century always maintained that Booths was the best basis for "Pink Gin".) We still, nevertheless, have reason to be thankful to Sir Felix for his work in this connection!

Sir Felix passed to the Grand Lodge Above in that same year of 1850. His elder brother, John Gillyatt Booth, with whom he had at one time been in partnership had died in 1849 (see *The Morning Post* for 25th October, 1849). That may have been the event that prompted Sir Felix to make his last Will and Testament as he was the last son of his parents to survive and thus the head of the family. The date of the Will was 21st December, 1849. *The Freemason's Quarterly Record* for 30th March, 1850, carried a report of Sir Felix's death. Sir Felix had gone to Brighton, of which we have seen he was very fond, and put up, as usual, at the Royal York Hotel. He was previously recorded there on many occasions. He went to bed in his usual state of health at 10-30pm, but about 3-00am the next morning he suffered a fit of coughing which disturbed a friend, Mr. Lawrence, who was in the adjoining room. Mr Lawrence entered Sir Felix's room, but within three minutes Sir Felix

had died. As this sad event occurred in the small hours some sources give the date of death as 24th January, while others state the 25th. An inquest was subsequently held into the death (incorrectly dated by *The Freemason's Quarterly Record* as being on Saturday, 13th January, 1850) when Mr Gavin Pocock, who was Sir Felix's doctor, gave his opinion that the cause of death was heart disease. Sir Felix's funeral procession passed through Edmonton and Hoddesdon. Edmonton has since been swallowed up in Greater London and is part of the London Borough of Enfield, but historically it lay on one of the 'originally Roman' routes out of London to the North. Hoddesdon, now in the Borough of Broxbourne, lies in Hertfordshire. The inhabitants of those settlements were reported to have lined the roads, bare headed, to see the cortege pass. The hearse was drawn by six horses and there were outriders too. Six carriages of mourners then followed and finally came Sir Felix's empty carriage. It was recorded in *The Heraldic Register* of 1850 that "Sir Felix Booth dies generally and justly lamented. He was in every way a princely citizen of London. His immense wealth, acquired by his own industry, was devoted to the benefit or enjoyment of others. His disposition was amiable and his habits splendid. He took delight in hospitality and acts of kindness and charity." Sir Felix was commemorated with a Memorial Cartouche, or tablet, in St James's Church, Stanstead Abbotts, near Ware in Hertfordshire, the location of one of the Booth family's premises. This was erected by his executors according to directions left by Sir Felix in his Will. This tablet records that it is in memory of Sir Felix and gives the date of his death and a very brief summary of his achievements and honours. At the summit of the cartouche Sir Felix's arms are carved, while beneath is a classically styled figure of a seated woman by the side of an urn from which garlands flow. She has drawn back a veil on a tablet which features a likeness of Sir Felix. However, no other portrait of Sir Felix appears to survive. There are, however, Booth family hatchments on the north wall of the nave of the church. These are funeral achievements, versions of the Booth family coat of arms. There was a Mezzo-Tint picture done by William Bradley (1801-1857), one of the principal portraitists of the day, round about the time of Sir Felix's death and that was placed in the Court Room of the Coopers' Company in London. Sadly, that was destroyed in 1940 in an air raid during the Second World War. Was that the picture which appeared as part of an advertising feature for Booths gin in the Christmas Number of *The Illustrated London News* for 1935? There are also references to busts of Sir Felix in *The Illustrated London News* for 26th May, 1846, and the *Morning Post* of 4th September, 1850, the latter report stating that the bust was made by Samuel Manning, a well-known sculptor of the day. However, of the bust, or busts, there seems to be no current record. *The Morning Post* for 5th July, 1849, refers to a bust of Sir Felix exhibited at the Royal Academy, and speaks of it as a "noble head". Was that a description of the long lost bust? Sir Felix was, however, portrayed on silver and gold medallions issued by Gainsville Coins in the United States in 1970. Unfortunately, there is also no English Heritage Blue Plaque commemorating Sir Felix, which seems an oversight given some of those who have such plaques. (In Portland Place

there are plaques to Henry Brooks Adams - historian, Frances Hodgson Burnett - author, Thomas Gage - soldier, Frederick Sleigh Roberts (Field Marshall "Bobs" Lord Roberts) - soldier, but nothing in memory of Sir Felix.) Sir Felix's mortal remains were buried, again according to the terms of his Will, in the family vault at St. James's Church, Stanstead Abbotts. The date of his burial was 2nd February, 1850. After his death many of Sir Felix's distilling premises were sold in 1851 according to the terms of his Will, especially those in Brentford, which seems to have brought to an end the Booth family connection with that part of the world. The family did, however, continue with their operations elsewhere and held control until the death of Sir Felix's nephew, Sir Charles Booth, in 1897. Thereafter, Booths became a limited company and the last male heir of the family died in 1926. The company was acquired by the Distillers Company in 1937, and that was in turn acquired by Guinness in 1986. The merger of Guinness and Grand Metropolitan in 1997 led to the formation of Diageo to which allusion was made at the beginning of this article.

Assessment

It would be wrong to say, as many contemporary accounts would seem to suggest, that Sir Felix Booth was a self-made man. He inherited considerable wealth and capital assets, and those grew not just by his own exertions but in consequence of the labours of his employees and the willingness of purchasers to consume his products. These consumers were not just the working poor but included many from the upper and middle classes who saw gin as a sophisticated and acceptable drink. The commercial success of the Booth enterprise alongside that of the Gordon dynasty persuaded other "entrepreneurs" to enter into the production of gin on a large scale. As a result, Seagar Evans was set up in 1805, and they were admitted to the exclusive "Rectifiers' Club" in 1832 alongside illustrious members such as Booth, Gordon and Tanqueray. Burroughs (of "Beefeater" fame) set up in 1863 and Gilbeys began in 1872. The Club itself dated back to the 1780's and met at the City of London Tavern to discuss matters relating to gin distillation.[1] Sir Felix, however, arguably clearly outshone his rivals in the scale of his production. He was, moreover, a man prepared to take commercial risks, and, on the whole, these proved to be fruitful. He was clear sighted in his business operations and was prepared to diversify his interests and activities beyond the initial source of his wealth. He thus helped to lay the foundations of our modern financial and commercial system in the late Hanoverian period and the early years of Victoria's reign. He spanned the entire range of commercial activity from family company, though

1 This club has a modern equivalent in the form of the Gin Guild which has been set up under the auspices of the City Livery Company, the Worshipful Company of Distillers, which was founded in 1638. It is presided over by the Grand Rectifier, assisted by Wardens, and has a world wide membership. Each new member, and they are all from the gin distillation industry, must take an oath while symbolically holding juniper berries, which are what give gin its flavour, to preserve the quality of gin—it all sounds somewhat Masonic!

partnership, mutual enterprise to limited liability joint stock undertaking. He was also clearly someone who believed his wealth should be put to good purposes for the benefit of his country. He was a supporter of charities and a searcher for knowledge. He was also clearly a modest man who did not readily accept rewards for his actions being content with the good he had done. It has to be said that his industrial activities at Brentford were not kind to the environment and would not be acceptable today. However, the mid-nineteenth century was not overall a time of great ecological awareness and the Law of Nuisance protected only that which could be said to be tangibly owned property, which the water and the fish in the Thames were not, in general terms. In any case in those highly utilitarian times many people would have argued that the lives of fish could not outweigh the benefits of gas to light houses, offices, shops and factories, and coke to heat them, while there was also considerable enjoyment to be gained from a "nip" of Booths gin! However, it has to be said that his success as a distiller would have made him unpopular, to put it mildly, with the abstinence movement, and certainly he would not have been approved of by Thomas Carlyle. He would also not have been approved of by his very distant relative and promoter of abstinence, General Booth, founder of the Salvation Army - another irony! While Sir Felix was too wealthy and popular a figure in general society to be the frequent subject of obvious personal criticism, though, as the item from *The Era* mentioned at the head of this article makes clear, he was criticised by some. Distillers as a whole, and Sir Felix as the most prominent of them, were often subject to criticism and satire during the nineteenth century. Thomas Rowlandson, the great caricaturist, produced a print in 1816 depicting a gin shop and entitling it *The Dance of Death: The Dram Shop*. Somewhat later, George Cruikshank (1792 -1878), the next notable satirical illustrator, produced in his *My Sketch Book Volume 1* a caricature of a gin palace being drawn on wheels made of gin barrels. He entitled it *The Gin Juggarnath (juggernaut) or the Worship of the Great Spirit of the Age*. From the 1840s Cruikshank was a member of the Temperance Movement and an advocate of total abstinence. He also published prints depicting the *Drunkard's Children* and *The Bottle*. *The Spectator,* Volume 6 page 1246 (1833), inveighed also against gin palaces and reminded its readers of Hogarth's horrific image of *Gin Lane*. Gin was furthermore attacked in song and story. James Bruton wrote a ballad popular for a while entitled *The Bottle* which concluded: "Of Bedlam at last he's the guest/ And near him his two children gather/ His children in low flash clothes drest/To gaze at their maniac father." Dickens attacked gin in the unsavoury person of Sairy Gamp: "If it wasn't for the nerve a little sip of liquor gives me, I could never go through what I sometimes has to do." However, perhaps we should leave the last word on this particular issue to the "Great Queen" herself, Victoria R.I.: "Total Abstinence is an impossibility, and it will not do to insist on it as a general practice."

From what little survives about his personal life we can assume that Sir Felix enjoyed hospitality, conviviality and company, that he appreciated art and music and supported them. He had, so it seems, been something of a

"Regency Rake" fathering two, and maybe three, illegitimate sons, but was that so out of line with many another upper class man of the day? He was kind to many, including that one of his family who repaid his kindness with gross ingratitude, and maybe he was a little too indulgent to his surviving natural offspring. We sadly know only a little of his Masonic life, but clearly the tenets and philosophy of the Craft moulded Sir Felix's life and actions. He lived respected and died regretted. We should remember and honour his life and achievements.

SOLOMON: MAN OR MYTH?

R.W.Bro. The Rev. Canon Michael Wilson, P.J.G.W., Prov. G.Ch.

This paper was delivered to the Leicestershire and Rutland Lodge of Installed Masters, No. 7986, on 12th April, 2019.

In our modern and allegedly sceptical age, people schooled in unsubstantiated mythology about the Craft are surprised that the VSL lies open throughout all our Masonic ceremonies. This evening, with our new Master, we gather round the King James Version of the Hebrew and Christian Scriptures, which the twentieth century Canadian literary critic Northrop Frye called, "This huge, sprawling, tactless book…there inscrutably in the middle of our heritage…frustrating our efforts to walk around it." [*The Great Code: the Bible and Literature*, (1982)]. Despite those who wish it, the Bible has not died out of popular culture. Traces and ghostly resonances of it survive in literate culture and on it oaths are taken in court and in our lodges. All its contents come to us from the eastern Mediterranean regions. The Hebrew and Christian VSL can be called "God's Saving History" in broad religious and cultural terms. In tackling the biblical material concerning King Solomon we pilgrimage into the Near East and beyond. The period we are dealing with starts when a rather small-time Jewish leader called Saul rises to some prominence and local power and repels the local enemy called the Philistines. Then, with those around him seeing the advantages of mutual defence and unity, Israel and Judah become a single kingdom with its capital at the unlikely settlement of Jerusalem.

Like all human enterprises, this union is unstable and always prone to tensions. Under Kings David and Solomon, Israel and Judah together expand to dominate and influence the surrounding peoples. In the wake of Saul, his successor King David has the embryonic vision to build a temple. To fulfil this vision, Solomon constructs a remarkable royal temple at Jerusalem as a centre for the worship of the One, True God. We are talking about the high point in the history of the Jews at this time as the VSL sees it: the eleventh and tenth centuries BCE.

We should realise how precarious and volatile human life and institutions have always been in this region. The states of Israel and Judah were united only under the reigns of Kings Saul, David and Solomon until late in the tenth century BCE. Before this what we term "Israel" was a vague entity with little kudos and barely any centralised power. The narratives about the reigns of David and Solomon are prone to exaggerations and embellishments with the novelist's approach to historical information. This is why I entitle this paper *Solomon: Man or Myth?* Myths surround themselves with theories, conspiratorial or adulatory, that are always open to question. For instance, did King Solomon actually have seven hundred wives and three hundred concubines? Furthermore, regarding his achievements, in the light of all his alleged splendours, unbounded wisdom and limitless accomplishments, his Jerusalem Temple, though perfectly formed, was, according to its few available archaeological traces, quite small. Human beings in all spheres and

throughout all ages have the tendency to relinquish perspective and thereby to make more of people, events and things than might have been the case in reality.

1 Kings 6:1 tells us that the escape of the Jews from slavery in Egypt took place sometime around 1436 BCE, 480 years before Solomon ordered the construction of the Jerusalem Temple to begin in the fourth year of his reign around 956 BCE. His rise to power is fascinating. King David, his father, was aged and decrepit. Addled, he would not name his successor. Jerusalem, devoid of strong leadership, was seething with intrigue and divisive power politics. The biblical succession and enthronement narratives read like the best of contemporary historical novels, such as those dealing with King Richard III. Though at times contradictory in editing and tendentious in attitude, these narratives are works of genius. Imagine the exciting film trailer for them if they ever came on release.

David's eldest son, Absalom, had perished in an earlier deadly feud. David's next son, Adonijah, like his brother before him, was swaggering around as heir presumptive and it appears totally without reprimand. Awaiting his father's death, Adonijah gathers a clique of influential officials including Joab, captain of the official militia and a close kinsman of David, and Abiathar, a priest who had been David's stalwart companion and close consultant since the demise of King Saul. In opposition to Adonijah, another clique springs into action in support of Solomon, David's younger son, championed by Solomon's mother, Bathsheba, who was not Adonijah's mother. Close allies promoting Solomon are Nathan, the court prophet, Zadok, another powerful priest, and Benaiah, commander of the professional mercenary troops that are meant to support and complement the state's official militia. 1 Kings 1:11-31 tells how Nathan the prophet and Bathsheba convince feeble King David to promise to Bathsheba that Solomon would definitely rule after his father's death. This may be the original *Game of Thrones*.

So Solomon was anointed, enthroned and proclaimed, thus thwarting Adonijah and his supporters. Adonijah knew that if he had been successful in his bid, he would have had his half-brother Solomon killed. In his fear and disappointment Adonijah sought personal safety by clinging to the horns of the altar in the Temple. Here Solomon showed wise and cunning skill. Instead of having him killed, he assured Adonijah that, if he proved himself worthy, his life would be spared. So, with Adonijah completely tamed, 1 Kings 2:12 announces with some satisfaction that "Solomon sat on the throne of David his father; and his kingdom was firmly established". How we as Masons attend in our ceremonies to the succession of Masters occupying the Chair of King Solomon with happiness and unanimity demonstrates in our modern world how recognition and acknowledgement of rank and power should be approached, perceived and handled. It is a parable for our daily lives.

Solomon's rise to kingly power is told in a large complex of remembered traditions (2 Samuel, chapters 9 to 20, and 1 Kings, chapters 1 & 2) focussing on the internal problems of David's court and household and the struggle for succession. These succession narratives are a work of

literary genius, described by Robert H. Pfeiffer, the mid-twentieth century Hebrew Testament scholar, as "a masterpiece, unsurpassed in historicity, psychological insight, literary style and dramatic power"[1]. The remnants of King Saul's household from way back were still around threatening from the wings of the stage. Moreover, Solomon's origin is dodgy in the eyes of some in that he was the product of hot adultery by David with Bathsheba, the wife of Uriah the Hittites, whom he sent to the front line of battle to ensure that he was killed. This is an instance of how the human politics of disapproval strews casualties in the way of life's progress. The toll of rival candidates for the throne includes Amnon who, in lust typical of his father, raped his half-sister and was murdered by her brother, Absalom. Absalom's sudden death in battle during his attempted coup to overthrow King David is countered by David's inconsolable love for his son as he mourns him despite his complete but ineffective betrayal. Compared with 1 Kings, chapters 1 and 2, the later novelistic portrayal of King David in 1 Chronicles is much more favourable to him. David is the ideal king for all time, recognising and exaggerating his strengths and his genius, yet forgiving all his weaknesses and all his sleazy antics. Here is the stuff of loving and adulatory myth, with this generous assessment of King David, his household, his successors, his faith and his gifts being transferred to the narratives of the Christian Gospels too.

This "better press coverage" about his father David was written in Solomon's lifetime out of sustained personal experience of his reign and impact. It is a later propaganda document intended to advocate Solomon's divine right to rule right from his conception and birth. It proclaims unequivocally that God "loved [Solomon] and sent a message by Nathan the prophet; so he called his name Jedidaiah, beloved of God." 1 Kings depicts David, despite some reports to the contrary, as in his right mind, giving speeches emphasising Solomon as the true successor. Then there comes the marvellous account of his enthronement with wonderful and deep insights into what it is like to follow the pattern of King Solomon, the true nature of man before God. This sunny political document was penned and intermingled editorially in the earlier biblical accounts in the early years of Solomon's reign. Its purpose is expressly to counter the strong sentiments of opposition and disaffection that were still around. So, what really happened when Solomon realised his kingly power?

Solomon quickly got rid of those who had opposed, or still opposed, his rise to power. Adonijah eventually met his inevitable death when he foolishly requested the king to recognise a former concubine of King David (Solomon's father) as Adonijah's (Solomon's son's) wife (1 Kings 2:13-25). Solomon wisely felt threatened and took this bizarre request as an indirect assault on his kingship and a rival claim to his throne. In royal protocol of the day, a new king usually took on the entire harem of his predecessor to consolidate his position and to dispose of them as he wished. Others who had compromised Solomon's rise to power were also disposed of. Not being able to put a priest to death, Abiathar was banished to the remote town of

1 Pfeiffer, Robert H., *Introduction to the Old Testament* revised edition (1948), p. 357

Anathoth, and Zadok took his place. Joab, King David's official military commander, was killed as he was clinging, like Adonijah before him, to the horns of the altar pleading for sanctuary, but there was no asylum in his case. Benaiah, commander of King David's mercenaries and eventually a supporter of Solomon, became head of the official Israelite army. All who harked back to King Saul in the old days were got rid of. Solomon requisitioned their long-term crown properties and their ancestral lands. He annulled their ancient kinship ties and reserved them to himself for future favours.

We may not find this behaviour remarkable considering what we know now after nearly 3,000 years of national, international and world history, but it was then. With detailed news coming to us of these things day after day, we are used to how, in the words of the ancient Psalmist, the dispassionate providence of the God of Saving History "putteth down one and setteth up another". In this providence Solomon became a new type of king and his pattern of power and influence is repeated from his day to ours. He broke completely new ground. No longer is his the small-time tribal or regional monarchy of his predecessors. He is a despotic monarch on a larger scale with a keen ambitious entourage of mercenary henchmen. With King Solomon, ancient Israel was seeing a new kind of day dawning for the world. Such was his military anticipation and organisation that his reign was almost completely free from challenge and warfare. As innovation he brought in 1,400 chariots and 4,000 horses as the remains of Megiddo show with evidence of his barracks, supply depots and stables – just one of his many military installations. Cities were fortified with defensive walls and defined gates for trade, population enclosure and defence. Prosperity here is not seen as a sin, but as the sign of divine approval.

We can consider King Solomon an enthroned merchant presiding over a royal monopoly of political, religious, social and commercial enterprises, but he was also a master-builder, constructing chariot cities, military depots fortifications and refortifications, with his capital Jerusalem receiving his monumental attention. This was achieved not by ultra-nationalistic or religiously sectarian strictures, not by a narrowness of vision, not by a small-minded caucus around him, but by a new openness. Solomon simply recognised the opportunities and harnessed the human potential around him on a grand scale: Phoenician craftsmen and artisans together with materials from afar; alliances, interests and co-operation of rulers and populations different from his own, such as the Queen of Sheba. The pattern of his temple architecture was also not entirely of his own people. It was a mixture of things: architectural patterns common throughout the Canaanite and Phoenician areas – maybe also drawing on architectural elements of the old Israelite Temple at Shiloh as alluded to in 1 Samuel 3:3. Solomon's intellect was that of practical and conceptual synthesis.

Solomon developed his new basis for power using the extensive wealth he generated from his dynamism. His wealth was not, as of old, calculated in foodstuffs, and slaves. It relied instead on a money economy of precious metals that could be exchanged for a huge variety of consumer goods,

commodities and services. He was entrepreneurial and, with his considerable wealth and power, far from risk-averse. This new way of bargaining and trading allowed more wealth to be amassed into the hands of fewer people, mostly living in the towns and cities. By this the farmers and peasants felt squeezed out of things and so the importance of close-knit tribes and clan kinship diminished. Monitored freedom of movement, speculative and wide-ranging education, traditional and innovative intellectual tastes and insights – from outside as well as within – all flourished. As a result, King Solomon came to symbolise this new dynamic wisdom movement centring on the attractiveness of his privileged court and drawing impetus and multi-faceted enlightenment to Jerusalem on a wide and international scale. In King Solomon good fortune begat good fortune, and the happiness generated communicated an attractive happiness and confidence to others around.

We as Freemasons look to the Master of a Masonic Lodge in the Chair of King Solomon for our embodiment of the tenets of the Craft. Symbolically for us, King Solomon's era as expressed in the VSL is world-affirming and teaches enlightened worldliness. King Solomon recognised and embodied the unique relationship between mortals and their Creator, Sustainer and Judge. The gifts, insights of enlightened worldliness are to be encountered in our daily lives. They are meant for sharing with one another, with our families and friends, and in the opportunities and demands of our social existence, especially in affirming others and in meeting human need. For example, the narrative exposing King David's sin before God against Uriah in his lustful pursuit of Bathsheba, Solomon's mother, instructs every human attitude personally, socially and institutionally – even that of monarchy itself. This account is of great antiquity and is intended in the perceptions of the time to show that no one can escape or ignore the eternal truth in the decisions we make day by day about ourselves, other people and the whole concourse of the world. May King Solomon's mixed press in the VSL prompt us to "be happy and communicate happiness" into our anxious and riven world.

THE HALL STONE LODGES OF THE PROVINCE OF LEICESTERSHIRE AND RUTLAND

W. Bro. Michael England, P. P. J. G. W.

Seven months after the Armistice, on 27th June, 1919, an Especial Grand Lodge met in The Royal Albert Hall and decided, in response to a suggestion from the M. W. The Grand Master, HRH The Duke of Connaught and Strathearn, to embark on the building of a new headquarters in Great Queen Street, London, for the English Craft, as a memorial to the many brethren who had given their lives during the First World War.

For this purpose, a special committee was set up in 1920 and an appeal made to every member of the Constitution for contributions to the fund which, from the target set of one million pounds, came to be known as the Masonic Million Memorial Fund. Contributions to this fund were to be entirely voluntary and were to be recognised by special commemorative jewels.

There were three types, for the three categories of subscribers, all the same basic design but of different sizes and precious metals.

Firstly, there was a medal called the Masonic Million Memorial Fund Commemorative Jewel on a dark blue ribbon, to be worn as a personal breast jewel by any member of a lodge under the English Constitution subscribing the appropriate amount to the Fund.

For a contribution of ten guineas or more, a member received a silver jewel. In present day terms that's approximately £461. It might seem a large amount but my jewel for the 2022 Festival is in recognition of my contribution of £300, and indeed to become a Patron of the Festival, the Lodge will have to contribute an average of £600 per member.

For a contribution of one hundred guineas or more, approximately £4,610, there was an identical gold jewel.

You will notice that the design incorporates the years 1914 and 1918.

In total 53,224 individual jewels were issued.

Secondly, if a lodge contributed an average of ten guineas per member, it received a slightly larger jewel in gold on a light blue collarette to be worn by successive Masters. Such lodges to be known as Hall Stone Lodges, thus giving the jewel its name.

1,321 lodges at home and abroad qualified as Hall Stone Lodges. Their names and numbers are inscribed on commemorative marble panels in the main ceremonial entrance vestibule of Freemasons' Hall in London. Of the 26 lodges in the Province of Leicestershire & Rutland, who would have been able to subscribe, only two became Hall Stone Lodges, Albert Edward Lodge, No. 1560, and Enderby Lodge, No. 5061.

Thirdly, there was a jewel in gold and coloured enamels, on a dark blue collarette, for a Province or District contributing an average of 500 guineas per Lodge. There was only one English Province, Buckinghamshire, that received that jewel.

The Collector's jewel was awarded to those individual Masons who had donated the sum of 240 guineas or over, present day cost approximately £11,590.

There are two other jewels to be considered along with those already mentioned, usually referred to as the 'Hallstone Jewels'.

The Peace Jewel, which is decorated on both sides, was awarded to Masons who attended the Especial Meeting of Grand Lodge on 27th June, 1919, when the decision to commence funding for a new hall was taken.

Finally, on 8th August, 1925, a sit-down fundraising meal was held at the Kensington Olympia, where 7,250 Masons joined the Grand Master in what is still the largest ever catered meal served in Europe. Attendees received a jewel to commemorate the occasion. At the end of the meal it was announced that over £825,000 had been raised for the building fund.

In 1922 it was agreed that the new Memorial should be erected on the whole freehold property of Grand Lodge, which by this time was bounded by Great Queen Street, Wild Street and Wild Court.

The designs for the Masonic Peace Memorial Building were agreed in 1926, and on 14th July, 1927, the Foundation Stone was laid by HRH The

Duke of Connaught and Strathearn, the M. W. Grand Master. The ceremony took place in the Albert Hall where The Grand Master spread cement on a Lower Stone and an Upper Stone was ceremoniously lowered by three distinct movements. At the end of each movement a fanfare of trumpets was sounded and as the stone finally came to rest a green light indicated that the actual stone had been laid at the site in Great Queen Street.

Work was completed in 1933 when the Hall was dedicated. At the June 1938 Quarterly Communication of Grand Lodge, the Special Committee presented its final report recording that the building had been handed over to the Board of General Purposes free from debt and that well over £1,000,000 had been subscribed to the fund. The fund itself was not closed until 31st December, 1938. A lodge therefore could achieve Hall Stone Lodge status if it contributed the full amount by that date.

In October 2018 W.Bro. Derek Andrews and I searched the new Museum database and discovered that we had examples of all these jewels, with the exception of the Hall Stone Lodge jewels of course. We brought these jewels together in a special exhibition which included the two Hall Stone Lodge jewels when not in use by the respective Worshipful Masters. We also found copies of the following original documents issued at the time:

- the Programme for the Celebration of Peace Especial Grand Lodge on 27th June, 1919
- the Summons for the Ceremony of Laying the Foundation Stone
- the Programme for the Ceremony of Laying the Foundation Stone on 14th July, 1927

The exhibition was completed by 11th November, 2018, the centenary of the end of hostilities in the Great War.

Also displayed with the exhibition was a display of the details of the nine Brethren of the Province of Leicestershire and Rutland who gave their lives for King and Country during the Great War as follows;

Howe and Charnwood Lodge No. 1007

WO1 (RSM) G C Parker
19th (Queen Alexandria's Own Royal) Hussars
Died May 1915

2nd Lt. H F Chapman
Royal Engineers
Died March 1917

Vale of Catmos Lodge No. 1265

2nd Lt. S L M Mansel-Carey
9th Battalion The Devonshire Regiment
Died 1916

St. Peter's Lodge No. 1330

2nd Lt. A P Baldwin
2nd Battalion The Sussex Regiment
Died September 1918

Lodge of the Golden Fleece No. 2081

Capt. S Pilkington
4th Battalion Leicestershire Regiment
Died July 1917

Grace Dieu Lodge No. 2428

Capt. F Scott MC
9th Battalion Leicestershire Regiment
Died June 1918

Wiclif Lodge No. 3078

2nd Lt. E C Austin FRCS
2/24 London Regiment
Died October 1918

Lodge Semper Eadem No. 3091

Capt. H Haylock
4th Battalion Leicestershire Regiment
Died April 1915

St. Martin's Lodge No. 3431

2nd Lt. J E Barker
4th Battalion Leicestershire Regiment
Died October 1915

In addition to the above 158 Leicestershire and Rutland Freemasons served and survived. In total over 3,500 Freemasons were killed in The Great War.

Albert Edward Lodge, No. 1560

In June 1919 Albert Edward Lodge was one of 21 lodges in Leicestershire and Rutland who would have received the invitation from Grand Lodge to contribute to the Masonic Million Memorial Fund. Unfortunately the minutes of the Albert Edward Lodge for this period are missing, but from later recorded events it is obvious that the lodge responded positively, for in the October 1922 meeting of the lodge the Worshipful Master presented a Commemorative Medal to W. Bro. Charles Bennion in recognition of his contribution to the Fund.

By March 1923, according to the minutes, the lodge had already given generously, especially due to the subscription of the senior member of the Lodge, W. Bro. W. J. Freer, and the Master appealed for further subscriptions to enable the Albert Edward Lodge to become a Hall Stone Lodge.

In April 1923 the lodge supported a proposal that the lodge should become a Hall Stone Lodge and in May 1923 the fund had risen to £501. The shortfall of £45 was advanced from the Stewards Fund to be paid back as soon as possible. The amount indicates a membership of 52.

In June 1923 confirmation was received from Grand Lodge that Albert Edward Lodge had completed its qualification as a Hall Stone Lodge. The Grand Secretary invited the Master of the Lodge to attend the next meeting of Grand Lodge, which was to be held in Liverpool (the first occasion in the Provinces) to receive the Hall Stone Jewel.

At the October 1923 meeting of the lodge five brethren were presented with commemorative jewels. There does not appear to be any record of the number of commemorative jewels received by the lodge.

Enderby Lodge, No. 5061

Enderby Lodge was not consecrated until January 1929. However, at a meeting of the Founders of the Enderby Lodge on Friday 11th January, 1929, eleven days before the consecration of the new lodge, the Worshipful Master Designate, W. Bro. H. J. Grace, proposed and Bro. E. H. Muddimer seconded "that this Lodge be a Hall Stone Lodge and the necessary subscriptions be made by the Founders." The summons for the sixth meeting of the lodge on Tuesday 24th September, 1929, contained the following item of business: "To confirm the resolution passed by the Founders on January 11th 1929 that this Lodge qualify as a Hall Stone Lodge." The resolution was formally proposed by the Worshipful Master, W. Bro. H. J. Grace, seconded by W. Bro. T. O. Judge, and carried unanimously.

Confirmation of the resolution was sent to Grand Lodge on 27th September, 1929, stating that at the time of the resolution there were 20 Founders. Thus, the Lodge was required to donate £210 to be recognised as a Hall Stone Lodge. From correspondence between W. Bro. Grace and W. Bro. W. Walters in early October 1929 it appears that W. Bro. Walters had indicated to Grand Lodge that Enderby donations would comprise five Founders at five guineas and fifteen Founders at ten guineas, a total of £183-15-0 (£185.75). Grand Lodge replied that since W. Bro. Grace had already donated 25 guineas and W. Bro. Walters had donated 20 Guineas, as members of Granite Lodge, the amount due from Enderby would be £173-5-0 (£175.25). This amount was paid and a further £8-9-0 (£8.45) appears as a payment in the accounts for 1930.

At the Lodge meeting on 26th November, 1929, the Worshipful Master, W. Bro. Grace, presented Million Memorial Jewels to the following 14 brethren:

W. Bro. E. J. Allen	W. Bro. M. D R. Richardson
W. Bro. F. H.. Pochin	Bro. D. Bentley
W. Bro. F. W Clarke	Bro. N. Gilbert
W. Bro. C. Clover	Bro. G. H. Eyre
W Bro. A. T. Foister	Bro A.E. Bambury
W. Bro. A. E. Hutchinson	Bro. S. A. Gaunt
W. Bro. G. R. Pettit	Bro. W. W. Coe

The fifteenth recipient of a Jewel was W. Bro. J. Percival.

The minutes of the Installation Meeting on 28th January, 1930, contain the following entry:

"The Secretary referred to the Quarterly Communication from Grand Lodge of the meeting on 4th December, 1929, at Kingsway Hall at which W. Bro. Grace received the Hall Stone medal from the M. W. Pro. G. Master Lord Ampthill; the presentation being recorded in this communication."

There is no record in these minutes of the Hall Stone Jewel being passed to the incoming Worshipful Master. Indeed, the first recorded occasion of a presentation by the Immediate Past Master is not until January 1935. It was again noted in 1936, but there was no reference in 1937. In 1938 the entry refers to the presentation and adds "….and gave a brief outline of its character and meaning". Thereafter, the presentation and explanation became a regular part of the Installation of the incoming Worshipful Master.

In January 1937 the lodge received an appeal from the Grand Master for contributions towards the completion of the Masonic Peace Memorial. The Permanent Committee felt that since Enderby was a Hall Stone Lodge no call should be made on lodge funds; however the Worshipful Master would open a fund for individual subscriptions. This decision was reported at the lodge meeting in February and in April a letter from the Grand Secretary was read acknowledging the receipt of contributions totaling £23-12-6 (£23.625).

Of the fifteen jewels presented to the Enderby Lodge brethren in 1929 their fate was unknown until October 2003 when the Secretary received a letter from the Secretary of Brownrigg Lodge, No. 1638, in the Province of Surrey. One of their members, W. Bro. Paul Newman, had been browsing through some old medals in a jeweller's shop when his attention was drawn to a Masonic First World War Peace Medal. Deciding that a jeweller's shop was not the place for such a jewel he purchased it for the sum of £15 with the initial intention that it could be kept in the archives of the Brownrigg Lodge. However, since the jewel was engraved, they fortunately decided to contact Enderby Lodge and in due course it was purchased by the lodge. It was the jewel presented to Bro. A. E. Bambury and it now resides within the cover of one of the albums containing photographs of Past Masters of the Lodge.

At the Regular Meeting of Enderby Lodge in October 2019 and the Installation Meeting of Albert Edward Lodge in November 2019, I presented a brief presentation based on this paper. Both lodges continue the proud tradition of the Worshipful Master wearing their Lodge Hall Stone jewel in the Lodge Room and at the Festive Board, and both transfer the jewel to the incoming Master at the Installation Meeting using the ritual contained in the Blue Ritual Book.

THE LOUGHBOROUGH HOARD
W. Bro. David M. Sharpe, P. P. J. G. W.

In September 2017 it was necessary to remove a panel in the storeroom at the Masonic Hall, Loughborough, in order to access the motor to the fan. What seemed a simple operation caused an overnight sensation as there were discovered behind the panel two large wooden boxes (which were locked) and two solicitor's deed boxes, as well as the motor.

The two locked chests belonged to Howe and Charnwood Lodge, No. 1007, and the small metal box had belonged to Henry Deane, one of the early members of Howe and Charnwood. How long they had been behind the panel is not known, nor why they were there, but other documents recovered included the Minute Books of Howe and Charnwood Lodge from 1864 to 1979, Attendance Registers to 1965 and early Declaration Books.

Within the items was an early photograph album containing a picture of Earl Howe, the first Master of the Lodge, and also P.G.M. of Leicestershire, and later Leicestershire and Rutland (1869-70). There is also a photograph of the Master and Officers of the lodge for 1894-95, which needed to be restored.

Officers of Howe and Charnwood Lodge 1894-95

Back Row: Haines Walker (Tyler); A. Smith (I.G.); W. H. Wootton (Secretary); G. Scampton (Steward); W. Vial (Organist)
Front Row: E. D. Mullis (Steward); W. Tyler (S. D.); J. F. Snaith (J.W.) J. J. W. Knowles (W. M.), J. W. Bromley (S. W.); W. T. Hampton, H. P. Tyler

Neither Bros. Hampton nor H. P.Tyler were officers that year. Since this list was not written at the time, indeed it appears that the names were added all by the same hand later, it is possible that W. T. Hampton was in fact J. Lockwood (J.D.) judging by his collar.

There is now an effort to find photographs of all the Masters of the lodge as several between 1920 and 1940 have also been found.[1]

Further discoveries have been made of jewels, books and papers, among which were the author's proof of *The History of Freemasonry in Loughborough* by W. Bro. Frederick Fleeman (1919) and a paper written by the same author on the Rancliffe Lodge, No. 608, (1834 – 1853) based on the Minute Book. This dispelled several ideas as to the demise of this lodge. The other major find of this type was W. Bro. Fleeman's 75th anniversary history of Howe and Charnwood Lodge. It was known to have existed as it was delivered at the April meeting in 1939 by W. Bro. Read, the Lodge Treasurer, as the author was ill. As far as is known it is the only original copy in existence (although it has now been digitalised and sent to the libraries at Great Queen Street and Leicester). It also means that the history of Howe and Charnwood Lodge (Consecrated 1864) over the last 150 years has been recorded by W. Bros. Fleeman (1919, 1934, 1939), Dyson (1964) and Sharpe (1991 and 2014) and all the papers are available for study.[2]

Among the other items discovered were the Grand Lodge certificates of many early brethren, including C. F. Oliver, who became Provincial Grand Master in 1928 *(fig 2)*. In addition, there was a Grand Chapter certificate issued to William Grimes Palmer, who joined the Chapter of Fortitude, No. 348 (now 279), on 27th November, 1843 *(fig3)*. There were also several certificates from other Provinces, and where possible these have been returned to the lodges in question. One point of interest in this area is that Howe and Charnwood now have examples of Grand Lodge certificates issued to members for all but two Grand Masters since the Consecration. There are also several certificates issued to brethren achieving Provincial honours. All the certificates have been professionally scanned and have been housed in the Museum at Freemasons Hall in Leicester. Prints have been made and are being held at Loughborough along with digital copies.

It seems that a number of these items were sent to Loughborough when it was proposed to set up a museum in the early 1970s. It was felt that as they were Loughborough Masons, they should be kept locally. One mystery still remains, why were the items put there and when? The last time that the Minute Books were definitely used was when the history of the lodge was written in 1990/1 and they were then returned to the Masonic Hall. However, why they were placed behind the panel and by whom is one of those mysteries which may never be solved. On the other hand, they were preserved and have proved of interest, which was shown in an open evening where they were viewed and explained in May 2018 which was attended by 60 members, partners and friends.

1 With this discovery it now means that there are photographs of the four Masters of Howe and Charnwood who became W. M. of the Lodge of Research, No. 2429, W. Bros. Knowles, Oliver, Fleeman and Sharpe *(fig 4)*.

2 The History of Rancliffe Lodge and the 75th anniversary history of Howe and Charnwood are available from the editor of these *Transactions.*

fig 2

fig 3

John J. W. Knowles
W.M. 1007 1894 / 2429 1901

Lieutenant-Colonel
Sir C. Frederick Oliver 1893/1924

Frederick G. Fleeman 1916/1940

David M. Sharpe 1988/2015

fig 4

THE 1606 MASONIC STONE MYSTERY

R. W. Bro. Lorne N. Urquhart

Brother Urquhart is an active member of The Maine Lodge of Research, corresponding member of Anniversary Lodge of Research (New Hampshire), an active member of Corinthian Lodge, No. 63, (G.L.N.S), a member of the Correspondence Circle of The Lodge of Research, No. 2429, U.G.L.E.

[1]

In the year 1827, Dr Charles T. Jackson of Boston was surveying in the Annapolis Basin area of Nova Scotia when he discovered a large stone with the date 1606 and the Square and Compasses cut deeply into its surface[2]. The area where the stone was found is close to Annapolis Royal where the first Masonic activity on Canadian soil, and perhaps in North America, took place between the years 1721 and 1723.[3] As a matter of fact, 2013 marked the 275th anniversary of the first established Masonic Lodge in Canada, meeting at Annapolis Royal, Nova Scotia, in 1738.[4]

The 1606 stone was recorded to be two and a half feet long by two feet wide and is theorized by many Masonic historians as being the earliest evidence of Freemasonry in North America.[5]

1 Original photo located in the archives of the New England Historic Genealogical Society
2 Haliburton, Judge Thomas Chandler, *Historical and Statistical Account of Nova Scotia Vol. No. 11*, (1829) pp. 155-157.
3 Harris, Reginald V., *Freemasonry in Canada before 1750*
4 Johnson, M.M., *Beginnings of Freemasonry* pp 51, 81
5 Harris, Reginald V., *The Masonic Stone of Port Royal 1606*, The Grand Lodge of Nova Scotia (1950), p8

The stone was soon acquired by Thomas Chandler Haliburton, who, although born of a New England family, was educated in Windsor, Nova Scotia, became a lawyer and lived in the Annapolis area from 1820-1829. Haliburton is famous for his "Sam Slick" writings, and, as a humourist, created many well-known sayings such as "He drank like a fish", "It's raining cats and dogs", "Every dog has its day" and "The early bird gets the worm" among many others. Haliburton later went on to become a judge.

Upon receiving the stone Haliburton recorded the find and noted the inscription and Square and Compasses cut into its face.[6] Dr Jackson also recorded the same description in an account dated 2nd June, 1856, almost thirty years later.[7] It is important to note here that, although the only known photograph of the stone does not show the Square and Compasses, we can be assured that they were clearly visible as both of these highly respected gentlemen recorded seeing them.[8]

About 1856, Judge Haliburton presented the stone to his son, Robert Grant Haliburton, who in 1868 entrusted the stone to Sandford Fleming. Sandford Fleming is known as the man who, along with a small group of professionals, was the driving force in creating the Canadian Institute in 1849 in Toronto, Ontario (later known as the Royal Canadian Institute). Fleming is also best remembered as the man who in 1878 proposed worldwide Standard Time zones. He was later honoured with the title Sir Sandford Fleming.

Now keep in mind that Robert Haliburton made this gesture with the understanding that this was a loan and the 1606 stone was to be returned to him upon his request. This was later confirmed by Judge George Patterson of Pictou, Nova Scotia, who stated in a letter published in the Halifax Chronicle newspaper in 1891 that Mr. Fleming received a written acknowledgment from the Institute that the stone was in fact on loan for the purpose of being put on exhibit.

The 1606 stone was noted by Sir Sandford Fleming as being on display in the Canadian Institute's museum in Toronto in 1876.[9] At this time a new building was under construction on the corner of Richmond and Berti Streets in downtown Toronto, and the Canadian Institute's possessions and museum exhibits were scheduled to be relocated there.

It is recorded that Dr Charles Scadding of the Institute gave instructions to build the stone into the wall of one of the principal rooms of the new building with the inscription to be exposed for all to see.[10] (In researching this, no record of Dr "Charles" Scadding could be found, but a Dr Henry Scadding was President of the Institute from 1870-1876, and I believe this to be the same person.)

Now the mystery begins! At some point it was discovered that the stone was missing. For reasons unknown, the relocation of the stone was not properly supervised. It is recorded that the stonemason who allegedly

6 Haliburton, Judge Thomas Chandler, *op. cit.*, pp. 155-157.
7 Johnson, M.M., *op. cit.*, pp 51, 81
8 *ibid*
9 *ibid*
10 *ibid*

installed the stone in the new building, (assuming this man followed the instructions given by Dr Scadding) very stupidly covered the inscription over with mortar or plaster. Apparently, he did his job well, as the spot where he placed the stone could not be found afterwards, even though patches of mortar were removed in several places to look for it.[11]

During my research I found it noted that Dr Scadding was considered Toronto's greatest historian. It therefore seems especially odd that he would treat such an historic artefact in this fashion. Keep in mind that the stone was only on loan to the Canadian Institute, so did he receive instructions from someone that gave him the ultimate authority not only to move the stone but to build it into a wall, or was this stone taken by someone during the Institute's relocation? One would assume that a person of Sir Sandford Fleming's calibre would have supervised the moving of the artefact to make absolutely sure that the stone was properly treated, cared for and kept safe.

The building was searched from the basement to the roof many times, without ever finding a trace of the 1606 stone. Sir Sandford Fleming then offered a reward of $1000.00 for information on the whereabouts of the stone, but to no avail.[12]

After extensive research of the transactions of the Institute's records I could find no reference to the stone. The various topics, however, and the quality of the research found in their long list of papers was impressive.[13] They had an especially keen interest in European immigrants from the seventeenth century. So then why did this stone with its historic and archaeological value and its direct connection to European settlers not rate an investigative explanatory record? It was also noted in the transactions that the Institute's mandate (which was formed by Sir Sandford Fleming) was "to collect and hold in its museum, items of interest that might otherwise be lost forever due to neglect".[14] Sir Sandford Fleming is noted as saying that if the building is ever taken down a diligent search should be made for the stone.[15]

There can be no doubt that those Freemasons in authority in the Province of Nova Scotia at the time had to know something was amiss! Perhaps because the stone was on loan from Robert Grant Haliburton and/or his heirs they felt it was not their place to get involved.

The Royal Canadian Institute sold their building in 1905 to the Sons of England Benefit Society. The new owners agreed, in letter form, that if and when this stone was located 'it shall be deemed the property of the Institute and subject to removal'. The Sons of England Benefit Society was modelled after Freemasonry and as such would have complied with the request had they found something. No record has been found of any correspondence regarding the whereabouts of the 1606 stone. Years later the building was demolished but no trace of the 1606 Masonic stone was ever found.

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11 *ibid*
12 *ibid*
13 *The Royal Canadian Institute Transactions No.13*
14 *ibid*
15 Johnson, M.M., *op. cit.*

In January 2004 while researching something else, I came across information pertaining to what was referred to as 'The Almonte Stone'. This stone was described as having the Square and Compasses on its surface and the year 1604.[16] Almonte is about thirty-three miles from Canada's capital, Ottawa, and I immediately thought there might be a connection: Toronto and Ottawa are not that far apart. So I contacted the National Library of Canada and requested microfilm of the Almonte Gazette publication for the years 1882-1895. In the Friday 20th September, 1895, edition I found the following item: "Mr. Beresford Greatheed passed through here this morning, traveling on foot from coast to coast. He examined closely the ancient stone found four miles out of the village which bears a very interesting Masonic inscription dated 1604. Mr. Greatheed believes this stone to be quite genuine and will submit it to high officials in Masonry in England." Upon re-reading some of my material on the 1606 stone, I found it noted that the stone had started to erode from the weather, and the figure 0 was worn down, as was the figure 6![17] Could it be that Mr. Greatheed misread the date…was this really the 1606 stone?

Many telephone calls later (this was before the internet) with no results, I decided to contact the Grand Lodge of Canada in the Province of Ontario and request information. I received copies of two letters from the minutes of 6th May, 1892, Mississippi Lodge, No. 147, G.R.C.

The first letter from the Secretary of Mississippi Lodge, No. 147, (Robt. Pollock) was to MWGM John Robertson and stated that there was enclosed an impression of the inscription of the rock located in the township of Pakenham, some eight miles from the writer's location. The letter went on to say that eight members of the Craft visited the site of the rock and determined that the inscription was of a very ancient date. It was also noted that if anything was to be done (presumably to protect the rock) it would be necessary to take immediate action as they feared the inscription would be discovered and possibly defaced by the uninitiated. The letter went on to say that if the matter was of sufficient importance to induce the Grand Master to visit, he would be welcomed by the members of Mississippi Lodge and escorted to the site of the rock. They further requested that, if the GM decided not to visit, that he kindly write and tell them his views concerning the matter.

The response from the Grand Master, J. Ross Robertson, dated and signed 4th May, 1892, was, and I quote, "I have examined the transcript, which you have sent me. It is evidently an inscription of very modern date, and may have been placed during the past ten years on this particular rock." His letter went on to say that there was no Masonry nor knowledge of Masonry anywhere in the township of Pakenham prior to 1820. The letter concluded by saying that the marks on the stone were probably placed there for the purpose of giving the misleading impression of antiquity.

Included with the copies of these two letters was a typed, undated note (presumed to be that of the Lodge Secretary) which clearly stated that the

16 *The Builder Magazine Vol X* October 1924 p. 295
17 Johnson, M.M., *op. cit.*

response from the Grand Master was not what they expected given the obvious intrigue of the matter.

There was further correspondence noting that in the minutes of Mississippi Lodge, No. 147, of 2nd April, 1926, Brother (J.W.) Jamieson spoke of a stone which was said to have been found on a "Mr. Forsythe Farm which had on it a square & compass" (sic). The minutes went on to say that the records supporting this were in the archives of the Almonte Gazette and that it appeared that Brother Jamieson was unaware that this matter had been dealt with and recorded in the minutes of 6th May, 1892. The stone, if still available in the Almonte area, may someday prove to be the 1606 stone or at the very least may be found to be of Masonic value worth protecting.

There have been many articles written about the 1606 stone, but other than a few twists and turns these narratives do not give us the information necessary to properly investigate the behind the scenes activities. In my research I found many men with connections to the stone that had fraternal ties, including Brother Sir Sandford Fleming. Also of note is a very high profile architect and Freemason in Toronto, Edward James Lennox (1854-1933), who graduated first in his class from the Mechanics Institute in 1876. This was where the Canadian Institute occupied space, so surely, he would have been aware of the 1606 stone as it was on display in the same building at this time. Also interesting is the establishment of the Mechanics Institute in 1830 at a meeting held in the Masonic Hall on Colborne Street in Toronto. It would seem that these two organizations had a long and close association. I have also observed that two other distinguished architects and Freemasons of the Toronto area, William G. Storm and Frederick William Cumberland, collaborated in designing the Mechanics Institute in 1854. I make note of these individuals and their ties to the Fraternity as I find it difficult to comprehend how the 1606 stone could go missing under the supposed watchful eyes of such prominent Freemasons.

Conclusion

While researching and specifically looking for the possibility of some obscure clue as to where the 1606 stone might be, I could not help but feel that someone early on, for reasons unknown, seized the opportunity to remove and transport this artefact to an undisclosed location. Remember this stone was not light in weight nor small enough to put in your pocket.

The Freemason community in Toronto during this time would have been aware of the stone's exhibit and subsequent loss, so maybe something was recorded at one of their meetings which I have not come across may provide an answer or a clue to the mystery.

I did find in an address made by Robert Grant Haliburton to Harvard College that he had in his possession a rough piece of sandstone engraved with the year 1606 and Masonic sign. Mr. Haliburton further stated that he had a cast of this stone made and sent to "an American Society".[18]

18 Haliburton, R. G., Address *on The 113th Anniversary of The Settlement of The Capital of The Province called Past and The Future of Nova Scotia* (1862) (Can 1708, 62).

Could it be that the 1606 Masonic stone lies stored in some dark corner of some warehouse out of sight and mind? The Freemasons of Nova Scotia, and indeed around the world, would be forever grateful to anyone who could supply information that would bring closure to this tragic loss and, perhaps even bring the stone back to its home in Annapolis Royal.

So mote it be!

DID MASONRY EXIST IN NOVA SCOTIA IN 1606?

Ill. Bro. Harvey R. Doane, Past Sovereign Grand Commander of the Supreme Council of Canada, A.A.S.R.

This article is a part of article originally printed in The Northern Light*, September 1982.*

In 1827, two men, eminent American geologist, Dr. Charles T. Jackson and Francis Algers, who were conducting a mineralogical survey of Nova Scotia, uncovered a stone on which the figure 1606 appears quite prominently and with a symbol inscribed above the date. The symbol had suffered to some extent from exposure to the elements but was still decipherable enough to be identified by those who saw it as the Square and Compasses traditionally associated with Masonry.

The stone was about 2½ feet long and 2 feet wide and was of the same type of hard iron stone common to the area where it was discovered.

The location of the find was at Granville opposite Goat Island and about 30 feet from the shore. That was part of the land cleared and settled by a French expedition under Samuel de Champlain and Sieur de Monts in 1605 and which was the first known permanent settlement by Europeans north of the Gulf of Mexico.

In 1939, the Canadian government reconstructed the fort and habitation from the original descriptions and engravings in Champlain's work and the writings of Lescarbot, and it has become a national historic site inspected annually by thousands of visitors to Nova Scotia.

There have been several efforts by Masonic writers and historians to record the story of the find and the subsequent unfortunate loss of the stone by the Canadian Institute of Toronto. In most cases those efforts have been directed to the question of the authenticity of the symbol on the stone and whether or not it was related to the Masonic fraternity.

This article is to review some of arguments presented and hopefully to focus attention on what might have been the first record of Masonry in North America.

In *History of Freemasonry and Concordant Orders* published in 1907 by the Fraternity Publishing Company of Boston, one chapter deals with "Early Masonic History". It was written by Sereno D. Nickerson, 33º degree, Past Grand Master and Recording Grand Secretary of Massachusetts.

He quotes a letter dated 2nd June, 1856, from Dr. Charles T. Jackson of Boston to J. W. Thornton in which Dr. Jackson tells of finding the stone in 1827 while conducting a mineralogical survey of Nova Scotia. He describes it as having "the Masonic emblems, (Square and Compasses) and had the figures 1606 cut in it." He points out later in the letter that he intended to send it to the Old Colony Pilgrim Society of Plymouth, Mass., but that he was persuaded by Thomas C. Haliburton to leave it with him. On a subsequent visit to Nova Scotia, Jackson learned that Haliburton, by now Judge Haliburton, still had the stone but had forgotten how he had come by it. A photograph of the stone accompanied the letter.

Bro.Nickerson states that the photograph shows the stone to have been "rudely cut and much worn by time and weather, but still quite distinct." A copy of the photograph appears on page 440 of the book.

Bro. Nickerson continues his article by first identifying Thomas C. Haliburton as the author of "Sam Slick" and a Nova Scotia lawyer who became Chief Justice of Common Pleas in 1829 and a Justice of the Supreme Court of Nova Scotia in 1840. Haliburton later moved to England, became a Member of Parliament, and died in England in 1865.

Back in 1829, just two years after the discovery of the stone and its delivery to Haliburton, he published a volume titled *Historical and Statistical Accounts of Nova Scotia*. That work includes reference to the stone discovered by Dr. Jackson. The description of the stone is the same as given by Dr. Jackson in his letter of June 1856 but is in much greater detail and with careful attention to the effects of the weather in the inscription during the 200 plus years it had been exposed to the elements. However, Haliburton was writing with the stone in his possession, whereas Jackson was quoting from memory 29 years after making his discovery.

The two writers differ in their assumptions of what the stone was intended to signify. Jackson believes it to be a gravestone even though no name appears on it. Haliburton thought it to be a memorial of the year in which the French settlers of the Annapolis Basin first cultivated the soil. This latter assumption is very much in agreement with that of the author of an 1827 newspaper article, which is referred to later in this article.

Another prominent Masonic writer and historian who apparently gave some extensive and careful study of the story about the "stone" was the Hon. J. Ross Robertson of Toronto. Ill. Bro. Robertson was the Minister of Agriculture in the government of Canada and a Past Grand Master of the Grand Lodge of Canada in Ontario.

In his *History of Freemasonry in Canada* published by George A. Morang & Company in 1900, he refers to it at some length in Chapter 7 of Volume I. His research and findings were completely ignored by Henry W. Coil in his *Masonic Encyclopedia*, but it is evident that Robertson gave the matter considerably greater attention than did any of the other writers whose work I reviewed. Many of his statements deserve attention.

He comments upon the lack of documentary evidence of some of the early history of the stone and although he shows a picture in which the symbols are quite evident, he says:

"It would doubtless be travelling upon uncertain ground...to assert that the pieces of trap rock found in 1827 on the shore of an island in Annapolis Basin, Nova Scotia, with the figures '1606' and the square and compasses indented thereon, is evidence of craft life at that period, for such statements up to the present are outside the proofline."

He goes on to give a complete description of the finding of the stone and a transcript of the letter from Dr. Jackson to Thornton. He also confirms that the letter is in the archives of the New England Historic Genealogical Society.

It is also interesting to note that he does conclude, "It is not likely that the emblems, although Masonic in design, had anything whatever to do with craft (sic) Masonry."

His article deals at some length with the story of the loss of the stone and confirms that it was sent to the Canadian Institute in Toronto by Sir Sandford Fleming and that it remained on display for several years in the old building of the Institute. When a new building was constructed at the corner of Richmond and Clary Streets the stone was given to the contractor to be inserted in the wall (presumably an interior wall with the indented side visible). The contractor apparently followed out his instructions but when covering the wall with cement and plaster, failed to leave the stone as intended but covered it. A diligent search in later years failed to uncover it.

Another reference to the stone is found in a letter from a "gentleman at Annapolis" to a friend in Halifax and dated 1st September, 1827. It appears in the 27th September, 1827, issue of *The Nova Scotian*, the leading weekly newspaper of that time in Nova Scotia.

The letter writer was obviously an enthusiastic student of the history of Annapolis and the Granville Shore where the first permanent European settlement in North America was made. His 1st September letter was apparently one of a series published by the paper, but this letter is about two stones in his possession, and which were found on or near the Granville Shore. One of the stones is the one discovered by Dr. Jackson earlier that same year.

His description of the stone coincides with that by Judge Haliburton in 1828 and by Dr. Jackson in 1856. They all agree in giving the dimensions as 2½ feet long and 2 feet wide. Also, they all state that it was of the hard ironstone common to the area and that it was not what masons called dressed but rather quite smooth on one side, a condition typical of the ironstones of Granville Mountain. They all say that the stone was engraved with the Square and Compasses of a Freemason with the year 1606 in large deep figures.

The writer of the letter has a different explanation of the purpose for which the stone was prepared. He gives in some detail the story of the discovery of the Annapolis Basin by de Monts in 1604 and the return of the expedition in 1605 after spending the winter at St. Croix.

In 1605, they began construction of the buildings at what is now known as Annapolis Royal but which de Monts named Port Royal. In the expedition party was a prominent Frenchman named Sieur de Poutrincourt who during the first visit in 1604 was so favourably impressed by the beauty and advantage of a piece of land about two leagues west of Port Royal that he persuaded de Monts to grant it to him. Poutrincourt and de Monts returned to France in the fall of 1605 but returned the next summer and Poutrincourt immediately cleared his land and planted winter grain.

It was at this location more than two centuries later the stone was found and the letter writer contends that he believes it was prepared by, or for, Poutrincourt to mark the site of the first cultivation of Acadia.

This conjecture is supported by a passage in the *Journal* of Lescarbot, a French lawyer, poet, and playwright, who was part of the expedition in 1606 and who wrote in great detail about the expedition and about the piece of property marked out by his friend Poutrincourt for his own home and fields.

This "gentleman at Annapolis" is not identified, but it was not Dr. Jackson. He was the discoverer of the stone and the letter writer says, "In my last letter I mentioned to you the report of some persons in the neighbourhood having accidently found the monument left by those who visited the county in 1604." He goes on to say that he now has the stone which, apparently, he obtained subsequent to his first letter.

It is possible that the "gentleman of Annapolis" was Thomas Haliburton because Dr. Jackson says that he was persuaded by Haliburton to give the stone to him. However, Haliburton was living in Windsor and practising law there in 1827. He was not a resident of Annapolis writing a series of letters to the newspaper of the day. Some further research may turn up the identity of the rather talented letter writer.

The letter writer deals at some length with the question of authenticity and as part of his comments in that regard, he states, "When we consider the great antiquity of the description, we are at first induced to doubt, whether it has not been made subsequent period; but a close inspection soon removes all scruples about its authenticity. the interior of the figures have suffered in the same unequal manner with the surface, the 1 is still as deep as we may suppose it to have been originally, but the 0 is worn down about one half and the upper of the letter 6 nearly as much."

The late Dr. R. V. Harris, an eminent Masonic historian, had an interesting theory about the stone. He submitted it in a paper which he presented at a meeting of the Canadian Masonic Research Association in Toronto on 15th November, 1955.

He said, "The theory that the stone might commemorate the establishment of a Lodge of Freemasons had virtually nothing to support it..." He then went on to say, "The theory that the stone marked the last resting place of one of the settlers would seem to have more to support it than any other. It was apparently found in or near the burying ground shown on Champlain's map of the settlement...." Later in the paper he said, "We learn from Lescarbot's New France that among the settlers were numerous joiners, carpenters, masons, stonecutters, locksmiths, workers in iron, tailors, wood sawyers, sailers, etc., who worked at their trades."

Dr. Harris then pointed out that during an exploratory voyage to Cape Cod one of the settlers was wounded and after being brought back to Port Royal died on 14th November, 1606. He says further that "At that time the carpenters of France had their own mystery or trade guilds, worked on lines somewhat akin to operative Masonry and using the square and compasses as their emblem. It would seem that the stone marked the grave of a member of a French trade or craft guild, who died in 1606, and to this extent the stone may be regarded as the earliest known trace of Freemasonry in the New World."

It is necessary to deal at this point with the treatment of the subject in Coil's *Masonic Encyclopedia*, even though any reference to Coils' treatment gives it more credibility than it deserves.

The approach by Coil is so biased it is obvious to a reader that Coil had formed an opinion about the stone without any basis for his position and then proceeded to write about it on the assumption that it was a hoax.

Let us first look at some of the people who would have had to be involved in the conspiracy if it were, in fact, a hoax:

Dr. Charles T. Jackson of Boston, the discoverer of the stone. He was an eminent chemist and geologist who found the stone while carrying out a mineralogical survey of Nova Scotia.

Thomas C. Haliburton of Windsor, Nova Scotia, Chief Justice of Common Pleas in Nova Scotia, later a Justice of the Supreme Court, and still later a Member of Parliament in England. He was a distinguished jurist and writer who is best remembered for his stories about "Sam Slick."

Sir Sandford Fleming, C.E., an engineering genius who is credited with the invention of the World Time Zone system and with the construction of the Canadian Pacific Railway through the Rockies to the Pacific coast. He was one of the great men of the world in the nineteenth century. He saw the stone several times and wrote about it.

Sir Daniel Wilson of Toronto, President of the Canadian Institute of that city who accepted the stone on behalf of the Institute and who later referred to it in a paper, *Traces of European Immigration in the 17th Century*.

It is inconceivable that these men of prominence with a variety of interests, living at great distances from each other and without Masonic backgrounds, would have conspired to produce a stone bearing an emblem identified as being the Square and Compasses. To what purpose would they have participated in this alleged hoax? There isn't any evidence that Dr. Jackson ever met Sir Sandford Fleming or Sir Daniel Wilson. It is also doubtful if Haliburton and Wilson were known to each other but Haliburton and Fleming were probably well acquainted.

Coil also asks, "Why was the stone not deposited as usual in some museum or even presented to a Masonic Grand Lodge?"

Jackson's original intention was to send it to the Old Colony Pilgrim Society, Plymouth, Mass., but he was dissuaded from doing so by Haliburton who asked for it. Jackson gave it to Haliburton who kept it until his son, R. G. Haliburton, sent it, through Sir Sandford Fleming, to the Canadian Institute of Toronto that it might be placed in the museum of the Institute.

Neither Jackson nor Haliburton were Masons, but both identified the markings as being a Masonic symbol. Apparently, they were both concerned about its preservation and thought first about a museum rather than a Masonic Grand Lodge. It is quite possible that neither of them knew what a Grand Lodge was nor where to find one.

The stone was never handled carelessly, as stated by Coil. In fact, Jackson says in his letter dated 2nd June, 1856, to J. W. Thornton, President of the New England Historic Genealogical Society, that "he now has it carefully preserved".

In his article, Coil ignores any writings by those who examined the stone and who recognized the carving as representing a square and compasses. He quotes only those who expressed some doubt about its authenticity based on a examination of copies of a picture of the stone.

The writer of the letter to *The Nova Scotian* had made a careful examination of the stone and despite early doubts was subsequently satisfied as to its authenticity.

Coil also states that "the Square and Compasses emblem was not in use until more than a century after 1606". However, there is evidence that statement is not correct. One such piece of evidence can be found on Page 137, Volume X, of the *Minutes of the Plymouth Colony records*. It refers to a package of goods sent from Cooper's Hall, London, England, in March 1654, and with a hieroglyphic marking of a Square and Compasses. Elsewhere in this article there is reference to a statement by Dr. R. V. Harris that such a symbol was used by the carpenters of France before 1606 for their own mystery or trade guild.

The carelessness which resulted in the loss of the stone is regrettable. It would have been interesting to have had the stone examined by present-day experts in the study of such artifacts with the advantages of modern equipment to assist them. Although that satisfaction is not to be ours, we must accept the fact that the stone did exist and that it bore an inscription considered at the time to resemble the square and compasses identified as a symbol of Freemasonry.

My inclination is to support the interpretation by the late Dr. R. V. Harris that the inscription was that of the emblem used by a trade guild of carpenters, some of whom were part of the body of French settlers who settled Port Royal during the years 1605 and 1606.

Perhaps someone with access to information about the emblems used by the trade guilds of that day will be able to confirm or disprove this conjecture, but until then, I must consider the "Annapolis stone" as the earliest evidence of Freemasonry on this continent.

MASONIC THEMES ON POSTAGE STAMPS

W. Bro. Ken Elston, P.Prov.S.G.W. (Worcestershire), Chairman Masonic Philatelic Club (MPC).

Philately is one of those "marmite" pre-occupations, where disagreements can exist amongst those of us who collect stamps. For some, it is the differences of paper, perforations or inks. Others concentrate on putting together sheets of Penny Blacks, whilst others will choose a specific theme, birds or flowers for example. However, for me the satisfaction is from combining Masonic research with my collection, discovering the Masonic story that lies behind each stamp. Time after time this leads me to discover fascinating insights into Masonic history and Freemasons of the past and of the present, both here and abroad.

Masonic collections tend to fall into different classifications. For me these classifications are:-

A. Pure Masonic Issues. Stamps issued by a National Post Office deliberately to mark a Masonic occasion.
B. Secondary, Personalised stamps issued by an individual, lodge, Province or Grand Lodge through a National Post Office.
C. Cinderella stamps which depict Masonic images, personalities or buildings, but have no postal value.
D. Stamps which depict personalities, places or occasions having a Masonic connection.
E. Stamps which unintentionally depict Masonic symbols but have no link to any Masonic occasion. The MPC flagship stamp shown alongside the title would fall into this classification.[1]

1 The 'Peace and Reconstruction' stamp of 1946 is perhaps unique in this connection because it is probable that the Masonic symbols were placed there deliberately. 'While the Second World War was still in its early stages there were calls for designs to be prepared for 'Victory' stamps. However, the idea was resisted, apparently at Cabinet level. The end of the war was marked by special 'Victory Bells' postmarks, in use for a month after both VE and VJ days.
'However, as many of the Dominions started preparing Peace issues, and with requests coming from many Colonies to issue special stamps, pressure on the Post Office intensified. Following the announcement in January 1946 of Victory celebrations over the Whitsun bank holiday weekend in June, with Government approval the Post Office relented, agreeing to issue two stamps, 2½d and 3d, on Tuesday, 11 June 1946. Their theme would not be Victory, but "Peace and Reconstruction".' (https://www.postalmuseum.org/discover/collections/philatelic-collection/british-stamps/george-vi-stamps/victory-stamps/ accessed 30 July 2019).

A good example of "A" are the Isle of Man stamps (*above*) issued to commemorate the Tercentenary of the First Grand Lodge. Designed by Ben Glazier, these are unique in UK postal history as being Pure Masonic and issued in joint collaboration with the UGLE and the Isle of Man Post Office. The back story behind the stamps was sufficient for the MPC to produce a booklet to help decode the hidden symbols and GPS references contained in and on each stamp.

Another example of "A" is the MS[2] issued by the Austrian Post Office in 2006 (*right*) to mark the 250th anniversary of the birth of Mozart. This MS was issued the same time and for the same reason as a set issued by the Grand Lodge of Austria.

Since George VI, a prominent Mason and Past G.M. (*See Transactions of the Lodge of Research, 2009-2010*), would have had to approve the stamps and Freemasons had been prominent in the leadership of the Allied Nations (F.D.Roosevelt, H.Truman (*See Transactions of the Lodge of Research,2006-2007*)0, E. Benes, J. Masaryk, G. C. Marshal and W. S. Churchill [who was a lapsed member]), Bro. Matthew Scanlan suggests that 'the inclusion of these symbols was a sign that the values for which Britain and her allies had fought for so long to achieve, closely mirrored those of Freemasonry, namely: tolerance, liberty of conscience and the brotherhood of mankind'. (*Freemasonry Today*, Summer 1997, p 30) - Ed

2 MS is Mini Sheet in stamp speak. It is when a stamp or stamps are placed in a pictorial background.

This sheet of 20 stamps (*above*) is still considered as being the most beautiful example of Masonic stamps ever issued, and yet they are a "B" classification, because they are the Austrian equivalent of our "Smilers". They were not issued for general circulation by the Austrian Post Office but as a private or personalised set by the Grand Lodge of Austria. Despite their postal status research reveals a fascinating piece of Masonic history behind each.

The design of the MS was chosen because it was a reproduction of a picture by Ignaz Unterberger depicting Mozart at an Initiation Ceremony. However, research showed it to be far more complicated and far more interesting than that. The painting does indeed portray Mozart along with several other well know Austrian Freemasons, but the painting actually depicted the stage play *Die Freymaurer*, which was put on by the Lodges Crowned Hope and New Crowned Hope at the Burgtheatre, Vienna, in 1795. The research was set out in detail in the MPC Magazine in January 2019 and took up far more space than is allowed for here. The other sheet provided research over a number of areas, but the stamp which provided the most interest was the rather grey stamp on the second line. This depicts Angelo Soliman, who was brought to Vienna as a slave, rose in the ranks of society and became a major influence in Freemasonry.

Cinderella stamps, class “C”, are very common in Masonic terms, being issued by lodges and individuals to raise funds or awareness of a particular cause. They are also referred to as ‘seals’ by collectors of Masonic stamps. There are of course some which are of far more interest than others. Examples of this classification are:-

Below right. Issued by Danish Grand Lodge 1939, it depicts the Grand Lodge Temple in Copenhagen. These stamps or seals were sometimes used to indicate payment of subscriptions, and were stuck on receipts and over signed by the Lodge Treasurer.

Below left. Issued by Grand Lodge of Costa Rica in 1965 the seal depicts The Grand Lodge Temple and Dr. Francisco Calvo, one of the founders of the Temple.

Class “D” stamps are a collector’s dream, considerable in number, easily available and relatively cheap. Freemasons, as well as places or buildings and even works of art, are regularly depicted on postage stamps and collectors derive great pleasure from researching their Masonic links. All the personalities were Freemasons, all the buildings were used for Masonic meetings, and all have a history worthy of research.

Left to right. Christian J. H.Heine,. Poet. Initiated in Les Trinosophes, Paris; E.V. Rickenbacker, Pilot. Initiated in Kilwinning Lodge, No.297, Detroit; J.P. Sousa. Composer, Initiated, Passed and Raised in Hiram Lodge No. 10 (now Hiram-Takoma Lodge No. 10), Washington; D.C. Harry Houdini;. Escapologist. Initiated in Cecil Lodge No.568, New York...

As with personalities there is a wealth of stamps which depict places which have links with Freemasonry. When the Masonic link is intentional such stamps would fall into Class "A". The examples shown here all fall into Class "D".

Left to right. Temple of Heaven. This was used as a Masonic Temple by Freemasons in the 4th Division, USMC; Finland House of Estates. This was used to Initiate 28 citizens into Soumi Lodge No.1. One of those initiated was Jean Sibelius. The Stone Store at Keri- Keri. The upstairs room was used by Keri-Keri Lodge No.402.

The final class, "E" provides a goldmine of those who choose to search for Masonic symbolism contained within the design of postage stamps. As already mentioned, the MPC flagship stamp falls into this class, despite the wealth of Masonic symbolism. Despite the lack of credential this class does provide a very rewarding avenue of Masonic research.

Left to right. Philippe le Bon, wearing the Order of the Golden Fleece, mentioned at the presentation of the Apron. The All Seeing Eye. The VSL, All Seeing Eye in a triangle within a circle. Euclid's problem, the jewel of a Past Master.

The MPC quarterly magazine contains 24 pages of information and research, covering most, if not all, of the classifications mentioned here and reflects the diverse nature of that most Royal of Hobbies, Stamp Collecting.

For further information you can visit the web site: www.masonicphilatelicclub.org.uk or email. masonicphilatelicclub@yahoo.co.uk
All the stamps shown are from the author's own collection.

ROYAL ARCH JEWEL LECTURE

W. Bro. Paul Wallace, P.G.Std.B., Prov.G.Mentor (Craft)
P.G.Swd.B., Dept. G. Supt (R.A.),

This paper was originally delivered to Leicestershire and Rutland Chapter of Installed First Principals, No. 7896.

The inspiration for this lecture comes from the work I did a few years ago with Excellent Companion Michael Herbert on his lecture on the Catenarian Arch. Those of you who have heard that lecture will know that it goes into some detail on the design of the obverse of the jewel, and that led me to further research into some other aspects of it.

I'm going to concentrate on three main areas:
The history of the design of the jewel
Its geometrical significance
The meaning of the inscriptions.

Part One – the History

Much of what I am about to say is about the design that we are all wearing here today, and which is shown on page 180. The earliest example of this design, with the interlaced triangles and the "T over H" design, which later became the triple tau, was illustrated in the margin of the *Charter of Compact* in 1766, which was the document which brought into existence the first Grand Chapter of Royal Arch Masons under the auspices of Lord Blayney, then the Grand Master of the Moderns.

Craft jewels were known as far back as 1727. The practice probably owes something to the sixteenth century church custom of wearing medals with religious emblems or pictures on them. Therefore, the early Royal Arch jewels would have been Craft jewels with designs added to create the Royal Arch jewel, usually depicting an arch and columns. In fact, we have at least three early Royal Arch jewels in our Museum. I think there are probably more than three but further research needs to be carried out to determine that. They are all of similar design and have the arches and columns I have mentioned, but also have a rather quaint figure of a man removing a stone from one of three arches. It is likely that one of the jewels may be amongst the very earliest examples of a Royal Arch jewel, possibly dating from 1780, which would make it very early indeed.

So how did we come to the design that we all know so well - the interlaced triangles creating what is often referred to as the Seal of Solomon or the Shield of David? The short answer is that no one really seems to know. It is well established that the interlaced triangles were used by medieval Masons to mark their work. When repairs were being affected to St. Stephen's Crypt in Westminster Abbey in 1949 there were marks of this type dating from the mid twelfth century, and this connection with medieval stonemasons was probably one of the inspirations for our jewel.

It is widely hypothesised that early Freemasonry might also have taken the device from alchemy, which, in turn, took it from a great body of traditional lore which attributed magical properties to the triangle, and triangles interlaced. We know from the Mystical Lecture that "names of the deity and symbols of divinity were often enclosed in triangular figures".

There is also a significant amount of both Jewish and Christian symbolism. To give just one example of each, to medieval Jews the triangle was a talisman guarding against fire and disease and to early Christians was an emblem of Christ.

The significance of the interlaced triangles to the Platonic theories of the creation of the universe was something developed in the nineteenth century, no one knowing exactly when and by whom. It is likely that the regular Platonic bodies were mentioned in Craft masonry in a lecture by William Preston in 1809. Its passage into the Royal Arch is not clearly known but it is speculated that it occurred during a revision of the Royal Arch ritual in around 1834-5 by the Rev Adam Browne, who is known to have referred to the bodies in a lecture we know he gave in 1827. There is a copy of this lecture in the library at Great Queen Street.

More of the Platonic bodies shortly.

Why was the "T over H" design, which later became the triple tau incorporated in our jewel? It is said to signify, among other things:

- Templum Hierosolyma, the Temple at Jerusalem.
- It also means Clavis ad Thesaurum - 'A key to a treasure'
- and Theca ubi res pretiosa deponitur - 'A place where a precious thing is concealed',
- or Res ipsa pretiosa - 'The precious thing itself'.

You will also be well aware of the significance of the triple tau from the second part of the Mystical lecture, and I shall not repeat here what is so well known to you.

I shall return briefly to the triple tau later.

The current jewel was probably designed by one Thomas Harper who was one of the leading Freemasons at the time of the Union of the Grand Lodges and about whom a learned paper was presented to our own Lodge of Research by W. Bro. P. J. Dawson in 1982. Thomas Harper was one of those who would have presided over the creation of the Supreme Grand Chapter as we now know it. He was also from a family of leading silversmiths and was involved in the design and manufacture of many Masonic Jewels.

Part Two – the Geometry

What of the significance of the intricate geometry of the jewel? You are all well aware of the part of the symbolical lecture which says the following,

"This also serves to illustrate the jewel worn by the Companions which by its intersections forms a given number of angles. These may be taken in five several combinations and when reduced to their number in right angles will be found equal to the five regular Platonic bodies representing the four elements and the sphere of the Universe."

What are the Platonic bodies and what is their significance?

In 360 BCE Plato wrote one of his dialogues – the *Timaeus*. In it he explores the nature of the physical and eternal worlds. His vision of the creation of the universe is that it was comprised of the four basic elements – Fire, Air, Water and Earth – which were brought together in the necessary combinations by a divine creator to create all we see around us. That is probably the shortest ever explanation of what is an extremely complex work of mathematics and philosophy, but at least has the merit of explaining where the nineteenth century Masonic philosophers obtained their ideas for the lengthy explanations of the five regular Platonic bodies.

Those bodies were:

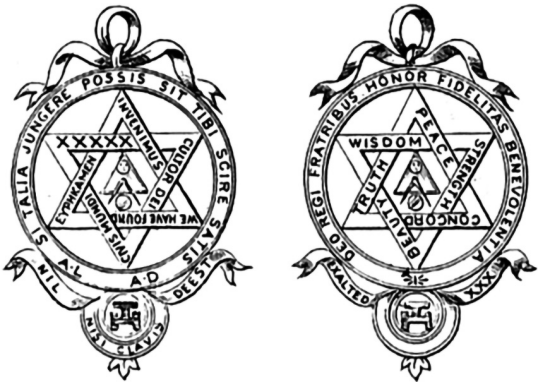
- the Tetrahedron having four triangular sides and containing eight right angles representing fire;
- the Octahedron having eight triangular sides and containing sixteen right angles representing air;
- the Hexahedron or Cube having six square sides and containing 24 right angles representing earth;
- the Icosahedron having twenty triangular sides and containing 40 right angles representing water;
- and the Dodecahedron having twelve pentagonal sides and containing 72 right angles representing the Sphere of the Universe.

The Platonic theory was that the Universe itself, as well as its subordinate parts, both animate and inanimate, were created by the Deity from the four elements - Fire, Air, Water, and Earth. It was conceived according to this theory that all created matter must be both visible and tangible. Now, considering Fire as the source of light, it is plain that nothing can be visible without it; and since nothing can be tangible but what is solid, and that the earth is the most properly solid of all the four elements, therefore all created matter was constituted of Fire and Earth.

Again, it was supposed by the Platonists that no two bodies could unite and cohere without some intervening medium to consolidate them, and that the Deity constituted two intervening elements between fire and earth, that is to say, air and water, and as fire is to air, so is air to water, and as air is to water, so is water to earth, thus forming a regular gradation from the lightest and most penetrating of the elements to the heaviest and most obtuse.

My purpose in including it at all was to explain the meaning of the expression "Platonic bodies". There are several excellent illustrations on the internet of exactly how the five several combinations are made up, and how the number of right angles is calculated. That explanation is included in the work in the back of our ritual book but is very heavy going.

Part Three – the Inscriptions



The obverse side is the picture on the left. Here we find many things.

- There is the wording on the scroll, 'Nil nisi clavis deest'- 'nothing is wanting but the key'.
- There are spaces for the date of Exaltation to be engraved Anno Domini and Anno Lucis.
- The wording on the circle is 'Si talia jungere possis sit tibi scire satis' – 'If thou canst understand this, thou knowest enough'.
- On the triangle with the apex pointing downward are engraved 'Cultor Dei' – 'Worshipper of God', and 'Civis Mundi' – 'Citizen of the World', with a space left for a Companion to have his name engraved. Once engraved it would then read "Joe Bloggs, Worshipper of God and Citizen of the World."
- On the triangle pointing upward, the spiritual triangle, is the word 'Eurekamen' – repeated in Latin – 'Invenimus', and also in English – 'We have found'. Again, there are many explanations of what it is that has been found. My favourite is that having passed through the three Principal's Chairs one has found all there is to know about the secrets of the Royal Arch, but there are a lot more profound interpretations, largely involved with the discovery of the word of God – too complex for what is supposed to be a short lecture.

On the reverse are engraved the words

- 'Deo, regi, et fratribus; honor, fidelitas, benevolentia' – 'For God, king, and the brethren; honour, fidelity, and benevolence;' on the circle and
- on the reverse of the triangles, 'Wisdom, Strength, Beauty' – in this case denoting not the wisdom of King Solomon, the Strength of King Hiram and the Beauty of the work of Hiram Abif, but rather the Omniscience, Omnipotence and Omnipresence of the Deity. There also are found 'Peace, Concord and Truth.'
- Within these is another triangle, with the sun in the centre, irradiated. A pair of compasses issue from the sun, suspending a globe representing the earth.

I previously mentioned the significance of the triple tau – Templum Hierosolyma and the other symbolical meanings. I also stated that it was likely that the great Freemason and silversmith Thomas Harper was involved in the final design of the jewel. Is it mere coincidence that the "T over H" symbol, the capital "T" resting on the crossbar of a capital "H", was taken into the new jewel in the form of the triple tau?

SOURCES

Leicestershire and Rutland Ritual Book
Jones, Bernard, *Freemasons' Book of the Royal Arch (1957)*
Mendoza, Harry, *50 Royal Arch Questions Answered*

ORATION AT THE CONSECRATION OF THE HINCKLEY LODGE OF INSTALLED MASTERS, No. 9972, 23rd May, 2019.
R. W. Bro. The Rev. Canon Michael Wilson, P. J. G. W., Prov. G. Chap.

R.W. Provincial Grand Master, Bro Wardens, Petitioners and Brethren:

Hinckley is unofficially seen in our Province of Leicestershire and Rutland as a special entity. Hinckley has its strong community character as a place to be reckoned with. Maybe this derives from the name of the town itself: "Hun-ca" meaning "bear cub" and "leah" meaning a forest clearing. Recently the *Leicester Mercury* was deliberating whether the Earl Shilton by-pass a decade on was a good thing or not – a rumination that should be diplomatically left to the individual conscience. *TripAdvisor* lists among the top ten attractions at Hinckley: Burbage Common and Woods, the Haunted Antiques Paranormal Research Centre (Brethren, certainly not to be mistaken for the Masonic Hall), also the Concordia Theatre, St. Mary's Church, Hinckley and District Museum, the Triumph Factory Visitor Experience and the "Elbow Room Ale and Cider House" . Such is Hinckley's magnetism.

Foremost as Hinckley's real hidden gem, however, is its noble and historic attention to English Freemasonry. In this respect I am grateful to W. Bro. David Fell, Master Elect of the Hinckley Lodge of Installed Masters, No. 9972, for providing me with evidence of this in relation to Richard William Penn Curzon-Howe, 1st Earl Howe, born at Gopsall Hall near Market Bosworth on 11th December, 1796, to his parents, the Hon. Penn Assheton Curzon and Sophia Charlotte Howe, Baroness Howe of Langar. Gazetted Earl Howe by Royal License on 15th July, 1851, after the death of his grandfather, he was prolific in family life, public service and good works. After the death of his first wife, Lady Harriet Georgina Brudenell, by whom he had seven sons and three daughters, he married Anne Gore – a Vice-Admiral's daughter - by whom he had two sons and one daughter.

Earl Howe was well connected. He was Tory Lord of the Bedchamber to King William IV and Lord Chamberlain to his Queen Adelaide. The King and Queen both liked and admired him, which, due to institutional jealousy that is absent from Freemasonry, gave him a bumpy ride at times in the Royal Court. He supported education and was awarded at the King's recommendation an honorary Doctorate of Civil Law at Oxford University. Locally, he was a Trustee of Rugby School, a Governor of Charterhouse and Lieutenant-Colonel of Prince Albert's Own Leicestershire Yeomanry Cavalry. He valued Freemasonry as a spur to his philanthropy and public service and also its support of his beloved Church of England, being a massive contributor to Church extension during the Industrial Revolution and trade expansion of the nation.

You can read in more detail in the preface to our Order of Ritual this evening that his progress towards Hinckley Freemasonry began in Derby with Initiation in Tyrian Lodge, No. 468 (now 253). Then, a few years later, he was Passed and Raised in St. John's Lodge, No. 525 (now 279) where he was the oldest member until his death around midnight on 12th May, 1870, at his house in London. When W.M. of St. John's Lodge in 1822-23 he

laid the foundation stone of St. George's Church in Leicester with Masonic Honours on 23th August, 1823. He was Exalted in the Chapter of Fortitude, No. 348 (now 279) in Leicester, and succeeded Sir Frederick G. Fowke as First Principal for the year 1831-33. He was a Founder of John of Gaunt Lodge in 1846, unique in being a Petitioner as well as Deputy Grand Master in the Realm. He was a Founder of St. Augustine's Chapter, No. 779, now attached to the Ferrers and Ivanhoe Lodge at Ashby de la Zouche.

Earl Howe was appointed Provincial Grand Master of Warwickshire and also Deputy Grand Master in 1844. Ill health meant that he resigned those offices in 1852 and 1854 respectively. Nevertheless, he was appointed Provincial Grand Master of Leicestershire in 1856 until age and infirmity caused him to resign on 8th December, 1869. 1869 is also the year when, Masonically speaking, Leicestershire and Rutland came together. Before that, however, in 1859 he was advanced as a Mark Master in the Howe Lodge of Mark Masters, No.21, and accepted the office of Senior Grand Warden in its Provincial Grand Lodge under his deputy in the Craft, William Kelly. The same day he laid the foundation stone of the Freemasons' Hall in Halford Street in Leicester. Such was the amity and affection between the Church of England and the Craft that St. Peter's Parish Church in Highfields was built as a memorial to Earl Howe and was originally known as the Howe Memorial Church, with commemorative windows and the side streets alluding to him being born at Gopsall and buried at Twycross.

Now we can no longer by-pass Hinckley but must enter deep into the town. There his benevolence was generous, wide and detailed, supporting Church, town community and local industry and enterprise, as well as giving generous financial help and influential advocacy in local crises like the cotton famine and the effects of the Napoleonic Wars. Occasionally the townspeople took against him politically, throwing stones at him once when he emerged from Hinckley Parish Church after Divine Worship, but finally the people of Hinckley placed a portrait of him in the Town Hall in recognition of his service and benevolence; this is now displayed in Hinckley Masonic Hall. Earl Howe's timely rescue of the Knights of Malta Lodge, No. 58 (now 50), is treasured by Hinckley Freemasons as should be Earl Howe's ability to touch people of all outlooks and stations in life proved by his deep regard and affection for William Kelly, among many. English Freemasonry may acknowledge ranks but only to cement our bond of fraternal union, reverence and regard for one another, and our mutual support and service of others. There was no ego trip in Earl Howe. So may this portrait remind every Hinckley Installed Master – and every other Installed and Worshipful Master in our English Constitution – how focussed and yet how utterly wide-ranging are the happy duties of this high Office required from the men who follow in the steps and example of Earl Howe when they occupy the Chair of Kind Solomon.

Following their Installation, their year of Office and ensuing years, Worshipful and Past Masters are enjoined to be purely radiant in all their undertakings, to communicate light and instruction to the Brethren, and by virtuous, amiable and discreet conduct to practise out of the Lodge for the

service and benefit of others the mutual acceptance, tolerance, compassion, generosity of heart and benevolence we experience within it. It is not the task of Worshipful Masters and Past Masters to give others sorry impression of being a tired, weary bunch. Instead we share the high calling of King Solomon's Court and Temple of which buildings we become bright and living ornaments.

For Earl Howe Freemasonry was never a substitute for his Christian religious faith and practice which, founded on the VSL at the centre of our ceremony today, prompted him to gravitate always towards the truth, to direct his steps in the paths of happiness for himself and others to enjoy, and to embrace and develop a measured but expansive world view of his fellow mortals and of the course of the world in his day. As an Installed Master he looked also to the other two great though emblematical lights in Freemasonry, the Square and Compasses. They remind Installed Masters in past, present and future generations to establish and sharpen our loyalties in every respect as mortal men made in the image of our Divine Creator and walking before God in that quietly glorious and joyfully humble identity that King Solomon took to heart and mind in all his undertakings. May you all, Brethren, having attained the Chair of King Solomon, look towards God your Creator with the same spirit of heavenly quest and earthly hope and enjoyment as our first Grand Master, King Solomon – and encourage all who follow in your footsteps, in the manner of Earl Howe, willingly, happily and zealously to do the same.

DEDICATION OF A VSL FOR HOLMES LODGE, No. 4656,
5th December, 2017.
R. W. Bro. The Rev. Canon Michael Wilson, P.G.J.W., Prov.G.Ch.

W. M., Bro. Ws. and Brethren:

As Freemasons, we look to God, our Maker and Sustainer, in this mortal life and beyond when time with us shall be no more, and we look to the Holy Book of our individual faith and hope to be our inspiration and guide in all things.

When a Christian Archbishop consecrates a new Bishop in the Church of God, as has happened last week with the new Bishop of Loughborough, the Archbishop gives a Bible to the new Bishop and says, "Receive this Book… Here are words of eternal life. Take them for your guide and declare them to the world."

Every VSL at the heart of our Masonic ceremonies give us a focus for what is being revealed to us in faith and hope throughout our lives, and also alerts our hearts and minds to loving action – to respect one another and to show to the world the beneficial and benevolent impetus and impact of our Order.

So let us pray:

Great Architect of the Universe, we give Thee thanks for our creation, preservation and all the blessings of this mortal life. As the distinguished and worthy Brethren of this, the Holmes Lodge, No. 4656, receive this Volume of the Sacred Law in the 300th Anniversary of the Craft, we dedicate it to Thy glory and to the building up of the Brethren here assembled. May this and future generations of Freemasons who look to their Sacred Scriptures be blessed by Thy wisdom, benevolence and providence, so that Brotherly Love, Relief and Truth may flourish among us, and be shared richly throughout the world.

ADDRESS TO ASSOCIATION OF MEDICAL UNIVERSITY, AND LEGAL LODGES
Leicester Cathedral, Saturday, 6th October 2018.
R. W. Bro. The Rev. Canon Michael Wilson, P.J.G.W., Prov.G.Ch.

Genesis 50:14-22; St. Luke 10:25-37

One of the best stories in the world is from the Hebrew/Christian Bible about the fates and fortunes of Joseph and his brothers. The German writer, Thomas Mann, wrote a top-notch novel of that name, and Kilworth House Hotel Theatre in Leicestershire has had a run of the musical *Joseph and his Amazing Technicolour Dreamcoat* to packed audiences with tickets sold out weeks in advance. The performance was excellent, but like many cultural, social and historical presentations nowadays, I perceived a reticence publicly to own the biblical origins. To my mind there was no indication that the story prompted by the experience of the tribes of Israel was intended to present aspects of Almighty God's saving history of the world we live in, but when you really take a look around, belief is back – and in a big way worldwide. The comforting politics of prosperity have been replaced by rhetoric and disapproval, often violent, articulating identity through belief. The new challenge is how to live with each other under these pressures.

We, as Freemasons of the English Constitution, place the Holy Scriptures that feed our "Godwardness" at the very centre of our ceremonies. Our Freemasonry is about believing and belonging. We are beautifully defined and regrettably divided by our beliefs in the media whirlpool of punditry, extremism and judgmentalism around us. Joseph's brothers are fearful of the condemnation and disapproval they might receive from their now powerful, wronged brother. Joseph will not have them as his abject slaves – quite the opposite. He tells them, "Do not be afraid! Am I in the place of God? I myself will provide for you and your little ones." Here is one example of how we live with one another, particularly with those we differ from, in brotherly love, conferring our brotherly love, and being literally true.

There have been trolls, individual and institutional, getting at Freemasonry for over thirty years now, and Joseph's approach commends itself. However, let us also look at Jesus Christ's worst incidence of being "trolled", recorded in St. John's Gospel, chapter 8, verse 48, when his opponents retorted, "Are we not right in saying that you are a Samaritan and have a demon?" This is by far the biggest insult Jesus endured prior to his crucifixion. There were trolls everywhere in life's crevices – and publicly – at the time of Jesus, waiting to pounce, rubbish and destroy. Trolls are by no means a creation of modern secularism. So why is this such a gross insult? Being a Samaritan brings with it a lot of heavy and destructive baggage.

The Temple at Jerusalem in Jesus's time, and to some believers now, was regarded as the centre of the inhabited world, even referred to as "the navel of the earth". High intensity in every human respect resonated from there and, particularly in the Festival months March to September, attracted pilgrims from far and wide. Most pilgrims took the wise precaution of never

travelling alone, for the terrain was rough and inhospitable, the pathways rocky, isolated and bandit-ridden. Jesus tells the story of a lone traveller by foot on the hazardous road from Jerusalem to Jericho – an unimportant, non-commercial route – who fell among thieves and was left naked and half killed by his thieving assailants. He tells of three other lone travellers coming along soon after the ambush. They represent their institutions of the time: the priest, pure in every way, from a top family and with top credentials silently eager to remain aloof; the Levite, a man of position aspiring higher and intent on keeping his unsullied reputation; and the Samaritan of no caste whatsoever and considered below the degree of a slave.

At the time of Jesus relations between Jews and Samaritans were particularly embittered. Samaritans had their own Temple on Mount Gerizim and considered themselves Jews from Iran, descendants from the Jewish Patriarchs and meticulously keeping to the Mosaic Law of the Pentateuch. This was always bitterly contested. A verse in the Bible in Ecclesiasticus calls them "no Nation". When he crossed through Samaria Jesus could find no shelter for the night because every Samaritan knew he was going to the Jerusalem Temple. They would not even give him water to drink. So the name "Samaritan" was the worst insult the establishment institutions in Israel could throw at someone. Jesus knew he was dealing with pure hatred here, and even the eager lawyer in his answer to Jesus at the end of his parable could not bring himself to say the word. Instead the uses the circumlocution, "He that showed mercy on him". They were held as idolatrous. They could offer nothing at the Temple in Jerusalem, so their childbirth and their children were officially deemed as nothing before God, treated from the cradle as impure at a very high degree and causing impurity in their association with others. They were not believers and did not belong. Jesus was being lumped with them and, in addition, was told he was a disciple of the devil.

We all know how utterly kind the Samaritan was to the ambushed, naked and grievously injured stranger. He gave him all the attention he could, and the financial means to recover with the promise of seeing how he was progressing in the days ahead. The message of the Parable of the Good Samaritan is much deeper than responding incidentally with goodwill to human need. It calls for a deep, far-reaching radical kindness and selfless generosity. As the years go by in our ceremonies, Freemasons come to realise that being happy and communicating happiness are the beginnings of our constructive and restorative task. Narratives of faith and the sense of belonging they can offer are, particularly for the casualties of our society, the figurative "Samaritans" of our own likings and prejudices, and the outcast, dispossessed and needy of the world, are promptings and signals of the human and divine Spirit when Almighty God is worshipped as Creator, Redeemer and Sustainer. A telling and affecting icon of this saving work is the German "Schutzmantel-Maria" in a church near Ulm. It is a statue, slightly less than life-size and made around 1480, portraying the Virgin Mary with a kindly but adamant look on her face spreading her protective cloak. Sheltering within its folds are not the mighty, the powerful and the self-sufficient, but insignificant men and women of all types as she gathers

them together and shields them from harm. She looks steadfastly to the front, towards the future, and strikingly, the whole little company is not static. It is moving forwards. As Joseph said to his anxious, demoralised and pleading kindred in Egypt, "Though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today." The eternal message is "Go and do likewise."

A Dickens' Christmas Carol Sermon
Leicester Cathedral – 9th December 2018
W. Bro. Rev. Clive R. Watts, Prov.S.G.D.

According to Charles Dickens in *A Christmas Carol*, Jacob Marley was as dead as a doornail! Unless you know that, the rest of the story, with all of its wonders, and amazements makes no sense.

Jacob Marley was definitely dead. The register was signed by "the clergyman, the clerk, the undertaker, and the chief mourner". Scrooge signed it, and Dickens tells us his name was good for "anything he chose to put his hand to". Not only was Jacob Marley dead - but he knew that he was dead. The clanking chains told him as did the weight of the money-box fixed to his ankle, slowing the pace of his aimless wandering.

Moreover, Jacob Marley was so dead that he realised that before he died he had never truly lived. There had been no life in him.

Realizing this he urgently tells Ebenezer Scrooge about his calamity so that his old partner might avoid such a horrible fate. Scrooge doesn't believe him. Scrooge thinks he is a phantom of digestion: "a bit of beef, a blot of mustard, a crumb of cheese, a fragment of an underdone potato". Not the grave but gravy is the problem. Well, as I am sure you will recall, it takes three Christmas Spirits, Past, Present and Future, the whole of the night to teach Scrooge that he too is dead and that, indeed, he has been dead since he was a young man in Mr Fezziwig's employ!

So why do we tell the story of this peculiar carol every year? Why does everyone know it? Why is it that actors of the stature of Reginald Owen, Alastair Sim, Albert Finney, not to forget the unique style of the Muppets, have all given their considerable talents to help us retell this carol year after year?

Why, - well simply because *A Christmas Carol* by Charles Dickens is true. - In this tale we find the **true meaning** of Christmas. As the Church historian, Walter Sundberg, puts it, "Christmas is that magisterial account in the Bible of the confrontation of Death by Life, where Death is exposed, examined, troubled to the core, and dragged kicking and screaming to become born into Life, to change its very essence."[1]

You see, we are all members of the firm of Scrooge and Marley. We work away to try and improve our lives; we work to accumulate knowledge, wealth or power; yet all too often we are at risk of missing the life that is all around us. All too often our lives are consumed by our own pressures and burdens; and we risk missing those to whom we should reach out a helping hand. We can become like Scrooge with our noses in the ledger book, whilst Christmas begins outside of the window, and Bob Cratchet and Tiny Tim struggle on with life. Like Marley's ghost, we too are weighed down by our own clanking chains and heavy boxes. Heaven forbid that anyone should say of us, "Oh! but he was a tight-fisted hand at the grindstone, Scrooge! A squeezing, wrenching, grasping, scraping, clutching, covetous old sinner!"

1 Sundberg, W., 'Theology and Interpretation, Preaching on the Classic *A Christmas Carol*, www.workingpreacher.org. Accessed 8th December, 2008

And yet none of us escapes what it is to be human - to be a **sinner** - death is the fate that we all share. We began our series of lessons this afternoon with W. Bro. Jonathan Varley reading the words of King Solomon, "When I was born, I began to breathe the common air, and fell upon the kindred earth; my first sound was a cry as is true of all." None of us escapes the human life, we are all born to a life of sin and death, and our own efforts are to no avail. For Ebenezer Scrooge it took three spirits to show him life; - for us it takes Christmas!

Christmas is all about life breaking in a new fragile and precious life, born in a Bethlehem stable two millennia ago. Jesus came that first Christmas that we might have life. In the final reading of this afternoon we will hear R. W. Bro. Canon Michael Wilson read to us the words at the beginning of the Gospel according to St John, where he unfolds the mystery of God, born in that stable on Christmas morning. St John writes, "What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overcome it."

As Jacob Marley's ghost tells Scrooge, "No space of regret can make amends for one life's opportunity misused', so nothing we do can amend our lives. Instead it is the eruption of life at Christmas that brings with it the hope of all humanity. At Christmas we welcome the Christ-child, bringing life and light for all. God takes on human form that he might make amends for us and give us the life we are missing. Without him, without Christmas, we have no life, and we are called to live that life, to live in the light of Christ.

Scrooge tells the Ghost of Christmas Yet To Come, "I know your purpose is to do me good, and as I hope to live to be another man from what I was, I am prepared to bear you company, and do it with a thankful heart." We know that Jesus came to do us good, more than that, he came to bring us life, and so our lives are changed, no more bound by sin and death, but freed to life with Christ, to live to be "another man from what I was", to live a life that seeks to bear the Christ-child company and do it with a thankful heart.

Freed from death, old Ebenezer Scrooge is filled with life, he jigs around in the snow wearing just a bed-shirt, he shouts out; "I am as light as a feather, I am as happy as an angel, I am as merry as a school-boy. I am as giddy as a drunken man. A Merry Christmas to everybody! A Happy New Year to all the world!"

So we are freed from death, and filled with life. The eruption of life found in Jesus Christ is the real message of Christmas; life which defeats death, offers us hope for the future, and promises us not just life, but eternal life. You may not be about to jig about in your bed-shirt, - but I do hope you may live with the true joy and happiness that comes in the light of Jesus who brings us life this Christmas.

Perhaps the final words should go to Tiny Tim - "God bless Us, Every One!"

SERMON TO THE ANNUAL SERVICE TO THE PROVINCIAL GRAND LODGE OF WORCESTERSHIRE, 9TH SEPTEMBER, 2018.
R. W. Bro. The Rev. Canon Michael Wilson, P.J.G.W., Prov.G.Ch.

Ecclesiasticus 28:2 – "Forgive your neighbour the wrong he has done, and then your sins will be pardoned when you pray."

Are you ancient enough to understand the phrase "Red Dwarf?" Yes. It is the spoof science fiction comedy of people trapped in a clapped out space ship of that name – how they function and how they dysfunction, and how they are forced to drift through the universe not knowing what is coming next. In one episode theology intervenes. Quite by chance the ship enters a far flung area of space, hitherto undiscovered, called the "Justice Zone". The bickering crew members soon discover what the rules are here. If one even thinks of how to put down, outwit, get even with or punish another, then that retribution is instantly visited upon them. Just imagine what today's world would be like if that were the case. Very little of anything or anybody would survive. In the wisdom of the Book Ecclesiasticus read out today, God's "Justice Zone" is highlighted without compromise: "Anger and wrath… are abominations, yet a sinner holds on to them. The vengeful will face the Lord's vengeance."

The disciples Jesus was addressing in his "Sermon on the Mount" already knew, as he did, God's command to the Jews in Leviticus 19:8 – "You shall not take vengeance or bear a grudge against any of your people but shall love your neighbour as yourself." Here Jesus is telling his disciples what to do and what not to do when they are wronged. No self-centredness, no ill will and no negative retaliation should determine their and our response to misrepresentation, unfair treatment and abuse. Instead the response should be wholesome consideration and loving attention to the perpetrator of the wrong. The response should be humane, understanding, fair, positive, helpful and redemptive for the person or persons wronging them. Jesus is teaching his disciples to respond to the abusers of this world, be they individual or corporate, as Almighty God invariably responds to all sinners, with steadfast and impartial goodwill even when they defiantly show him and his people none. Jesus relates how "the God of all the earth" (Genesis 28:25) shows no spite. He does not withhold his sunshine and his rain in the face of the anger, vilification, cruelty and foul judgmentalism of our fractured and conflicted world. In order to be true children of the Most High, this totally naïve, outward-going openness of heart and mind, this pure affection, is to be shared with no boundaries regardless of positive or adverse judgement by others. The odd thing is that neither praise nor condemnation by others should intervene in this process of perfection from God.

In all this Jesus is advocating and demanding a neighbourliness that bursts out of all the constraints that our adversarial world and its institutions are amassing daily. This pure affection goes far beyond the barriers and conventions that individual and institutional members of society construct in their individual, local, corporate and world contexts. The flawed judgements by which power is seized, wielded and retained at the expense of the weak

and lowly are given notice to quit – those judgements of others that require winners against losers, the accepted against the unacceptable, the despised against the beloved, the in-crowd against outsiders and the saved against the unsaved. The love that is the will of God is kindly, understanding, sympathetic, steadfast intelligent, active and resourceful goodwill. It is what the New Testament calls "agape" – love that in all circumstances seeks the good of every person, above all those lining up as our enemies.

For Jesus this is not a mere concept. It is intensely practical within the abiding holiness of Almighty God. Prayer within the holy mystery of God is to work within the dogged practice of care for others as for ourselves to heal and redeem our sacred but cruelly flawed world. Jesus countenances no public virtue-signalling, no grandstanding and no craving after public praise and honour. This teaching is hard for our culture of celebrity. No human being can earn God's salvation. It is a pure and simple gift. This is why Jesus often says of judgmentally divisive people and those trumpeting themselves in the quest for maximum publicity, "They have their reward already." His words come from the business and commercial world his day. They get a worldly receipt stamped "received in full" and flaunt it for all to see. However, it is no credit in heavenly kingdom.

Jesus's antidote to being perpetually clobbered by "Red Dwarf's Justice Zone" is pure self-giving. Our own self-giving is informed by how Jesus Christ lived and taught and how he went to cross where he died. It is the complete fulfilment of "Forgive your neighbour the wrong he has done" for from the cross he prayed to God, "Father, forgive them because they do not know what they are doing." This cathedral and the one I served in in Leicester house the remains of two controversial kings: King John in Worcester and King Richard III in Leicester. I am a daily lover of Marmite, but these two epitomise the "Marmite effect". They are either respected or loathed. Beware the "Marmite effect" today. It is becoming far too widespread. It emerges in all sorts of human allegiances and disparagements politically, religiously, socially and culturally. One theologian has helpfully termed this thoughtless politics of disapproval as "the hatred from within". Jesus was the victim of it, Freemasons to a lesser degree recognise it coming, and the poor and powerless of the world are migrating desperately to escape it.

SERMON TO THE WARWICKSHIRE ROYAL ARCH ANNUAL SERVICE

St. Peter, Coughton, 24th February, 2019.

R. W. Bro. The Rev. Canon Michael Wilson, P.J.G.W., Prov.G.Ch.

Proverbs 9:1-8; Ezra 3:10-13; St. Matthew 23:37-4:2; Revelation 21:1-7

Our first lesson from the Book of Proverbs, whose authorship has been traditionally ascribed to King Solomon, shows Wisdom, the personification of God's delight in all he has created, building a house with seven pillars. Then she prepares the most delicious meal. Then, with wildly generous hospitality, she calls to passers-by to come in and take freely of all she has to offer. She challenges the world from her doorstep: "Lay aside immaturity, and live, and walk in the way of insight!" Sharing the life of God is not for miserable and negative people – people we in the West Riding of Yorkshire traditionally call "Sticks of Misery". Sharing the life of God is at the other end of the rainbow from "Project Fear". It is about praising God and giving him thanks, as the builders of the Second Jerusalem Temple together with the returned exiles from Babylon did in the music and words of King David: praising God "for he is good, for his steadfast love endures for ever towards his people Israel."

Despite an alternative way of insight that covers its table with books like "God is not great", "The God Delusion" and "The End of Faith", globally religious faith is on the rise, with newspaper reports that the number of British atheists actually fell last year. Recently someone told me that they would be a Freemason if a belief in God, the Supreme Being, went off the agenda. It set me speculating what the Craft and the Royal Arch might be like if that ever happened. Here we all are, celebrating the life and genius of our Order, which inspires its members with the most exalted ideas of God and leads to the exercise of the purest and most sublime piety, coupled with a reverence for the Eternal Ruler of the Universe. Speaking from my own heart and mind, there would be no point in it at all.

All the lessons today are about building the Temple of God in a rich variety of idioms, in response to his creativity, and with the spiritual expansiveness of hope and trust rather than defeatism and fearfulness. Our Royal Arch ceremonies embody and enact this, recognising that our sharing of the life of God individually and together stems not from fantasy and make-believe, but from the historical events that have shaped the God's faithful though fallible People from centuries way back in the mists of time through to the present day. One of the earliest experiences is depicted on the First Tracing Board of Craft Masonry: Jacob's vision whilst asleep in the wilderness of a ladder reaching from earth to God's heaven with angels ascending and descending upon it. God's promise to Jacob is awesome. It entails the gift of ever-expanding land to those and their offspring who are faithful to God. God promises to be utterly faithful to his people whatever happens and wherever they go. God also promises that through Jacob and his subsequent generations, "All the families of the earth shall be blessed." So God means business, aiming to impart to us through the centuries far

more than we desire or think we deserve as we his frail creatures inhabit for only a life's span the tent or tabernacle of his wonderful creation.

Furthermore, the life of the Temple at Jerusalem derives directly from this appreciation of God's creativity. The whole of creation we experience day by day is God's tent, sheltering us day and night as we journey through life, and a shelter that will become our eternal dwelling in light and love and glory. This is why Jesus Christ at his most vulnerable point before Almighty God is so upset at the way the Jerusalem Temple is being treated by the citizens around it. Instead of being seen and known as the rallying point for all that is good and true and lovely in the life of God "as a hen gathers her brood under her wings", God's prophets and emissaries on earth have been ill-treated, stoned and killed instead of being listened to, respected and loved. The ruined Jerusalem Temple today stands both as a testimony to the loving and fulfilling goodness of God's creativity, and as a reproach to all on this earth who espouse enmity against others and empower themselves by "Project Fear" to destroy others in order to dominate everything they want and see about them.

After this Address we shall hear in the fourth lesson "Project Eternal Fulfilment" when time with us shall be no more. In the idiom of God's promises made to Jacob centuries beforehand, God's end-time promises are gloriously to be completed for ever: "Death will be no more; mourning and crying and pain will be no more, for the first things have passed away." The life of God is to be enjoyed here and now and for ever in the midst of the world's turmoil around us. God's challenge to all who believe and who do not believe in him is the quiet, loving, creative, and – to me – most persuasive assertion, "See, I am making all things new."

OBITUARY
W. BRO. BRIAN HEAD, P.P.G.Reg.
W.Bro. Michael A. Robinson, P.P.S.G.W.

W. Bro. Brian died on 28th January, 2019, at the Aaron Care Home, Scraptoft, Leicester.

He was Initiated in the St. John's Lodge, No. 279, in 1966. He became the Master of the Lodge in 1984. He acted as Chaplain of the Lodge for a number of years. He subsequently became a member of Sir John Corah Lodge, No. 7736, in 2001. He was elected a full member of the Lodge of Research, No. 2429, in 2001.

Brian was a member of a number of Masonic Orders in the Province and was an active member of all of them.

He was, in his working life, a monumental plasterer. He had a very extensive knowledge in that field and was able to give detailed information on the beautiful work that had been carried out in the Holmes Lodge Room at Freemasons' Hall, London Road.

He was very proud of the fact that, on one occasion when he and his wife travelled to the U.S.A., they went to the town of Brian Head and the town elected him as the Sheriff.

In his year, 2011, as Master of the Lodge of Research, W. Bro. Brian produced a very interesting paper entitled 'Leicester Freemasonry up until the Union'.

He will be missed by many Brother Freemasons across the Province of Leicestershire and Rutland.

W. BRO. IAN R. JOHNSON
BIOGRAPHY

W. Bro. Ian Johnson was Initiated in Lodge Semper Eadem, No. 3091, in 1995 and became Master in its Centenary year in 2004. He served as Secretary for five years and another three years as Director of Ceremonies. He is now Charity Steward. He joined the Leicestershire and Rutland Lodge of Installed Masters, No. 7896, in 2005, and was Installed as Worshipful Master in 2015. Having been a member of the Correspondence Circle since 1998, he became a full member of the Lodge of Research No 2429 in 2011. In Provincial Grand Lodge Ian was appointed Prov. G. Mentor in 2009 and elected Provincial G. Treasurer in 2011, retiring in 2016. He was appointed P.A.G.D.C. in the United Grand Lodge of England in April 2015.

In the Order of the Holy Royal Arch, W. Bro. Ian was Exalted in St George's Chapter, No. 1560, in 1998 and installed as First Principal in 2009. Following a number of years as Treasurer he was Installed once more as First Principal in 2018. He is also a member of the Leicestershire and Rutland Chapter of Installed First Principals, No. 7896. He was appointed Prov. G. Soj. in 2013 and became Prov. A. G. Scribe E in 2018 and P. P. G. Swd. B. in 2019.

W. Bro. Ian was Advanced into St George's Lodge of MMM, No. 1133, in 2001 and was Installed as Worshipful Master in 2018. He is also a member of the Progress Lodge of Installed Mark Master Masons, No. 1786. He was Elevated into the William Kelly Lodge of Royal Ark Mariners, No. 19, in 2006 and was Enthroned as Worshipful Commander in 2016. He is a member of the Progress Lodge of Enthroned Commanders, No.1786. In Provincial Grand Lodge he was appointed Provincial Grand Treasurer in 2019.

In the Order of Royal and Select Masters Ian was Received into the Leicester Council, No. 146, in 2006, was Installed as Thrice Illustrious Master in 2014 and is now the Council Recorder. Ian was appointed District Grand Recorder of the District Grand Council of the East Midlands of the Order of Royal and Select Masters in 2019.

In Knights Templar W. Bro. Ian was Installed in 2006 in the Rothley Temple Preceptory, No. 152, and was Installed as Eminent Preceptor of the Rothley Temple Preceptory in 2019.

W. Bro. Ian was Inducted into the Amity Conclave No. 51 of the Order of the Secret Monitor in 2007 and was Installed as Supreme Ruler in 2018 after a number of years as Treasurer. He is also a member of the East Midlands Supreme Rulers Conclave.

In the Ancient and Accepted Rite, he was Perfected into Hugh Latimer Chapter Rose Croix, No. 558, in 2008 and is presently Marshall.

W. Bro. Ian was Installed in the Byzantine Conclave, No. 44, of the Red Cross of Constantine in 2010 where he is Standard Bearer.

He is also a member of the Golden Jubilee Council, No. 179, of the Order of the Allied Masonic Degrees, and a member of the Earl Howe Council, No. 257.

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. (obit)
Peacock, D.A., P.J.G.D., P.M. 50, P.M.
Wilson, M., Rev Canon, P.J.G.W., 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.A.G.D.C., 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, P.M.
Varley, J.D., P.M. 7841
Townsend, J.A., P.M. 2146, 8350
Johnson, I.R., P.A.G.D.C., P.M. 3091, 7896, W.M.
Andrews, D.J., P.M. 1560
McKeown, D.O., P.M. 2081, 9705
Davoudian, H., P.M. 2811, 8729
Green, A.R., S.G.D., 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

PAST MASTERS

W. Bro.J. T. Thorp	1892
W. Bro. W. M. Williams	1893
R.W. Bro. E. Holmes	1894
W. Bro. W. H. Staynes	1895
W. Bro. S. S. Partridge	1896
W. Bro. R. Pratt	1897
W. Bro. F. W. Billson	1898
W. Bro. Rev. H. S. Biggs	1899
W. Bro. Rev. H. J. Mason	1900
W. Bro.J. J. W. Knowles	1901
W. Bro. H. Howe	1902
W. Bro. G. Neighbour	1903
W. Bro. R. B. Starkey	1904
W. Bro. L. Staines	1905
W. Bro. W. A. Lea	1906
W. Bro. J. R. Frears	1907
W. Bro. H. J. Grace	1908
W. Bro. G. D. Potts	1909
W. Bro. G. Bonner	1910
W. Bro. G. Bonner	1911
W. Bro. Rev. C. T. Moore	1912
W. Bro. A. Lole	1913
W. Bro. T. G. Hunt	1914
W. Bro. G. W. Hunt	1915
W. Bro. J. E. Pickard	1916
W. Bro. F. H. Pochin	1917
W. Bro. J. D. Johnson	1918
W. Bro. A. H. Hampson	1919
W. Bro. F. H. Doughty	1920
W. Bro. F. Haines	1921
W. Bro. W. J. Bunney	1922
W. Bro. J. H.Hawthorn	1923
R.W. Bro. C. F. Oliver	1924
W. Bro. N. K. Lee	1925
W. Bro. A. H. Hind	1926
W. Bro. C. S. Bigg	1927
W. Bro. Rev. E. R. J. Biggs	1928
W. Bro. H. Hyde	1929
W. Bro. H. D. M. Barnett	1930
W. Bro. M. D. R. Richardson	1931
W. Bro. W. H. Riley	1932
W. Bro. G. B. Ellwood	1933
W. Bro. A. J. S. Cannon	1934
W. Bro. A. L. Macleod	1935
W. Bro. W. H. Cotton	1936
W. Bro. W. R. Bridger	1937
W. Bro. J. T. Cooper	1938
W. Bro. G. E. Phipps	1939
W. Bro. F. G. Fleeman	1940
W. Bro. E. H. Stork	1941
W. Bro. J. C. Burton	1942
W. Bro. T. O. Judge	1943
W. Bro. G. W. Wilkes	1944
R.W. Bro. Sir John Corah	1945
W. Bro. P. M. Webster	1946
W. Bro. S. F. Herbert	1947
W. Bro. W. Tomlinson	1948
W. Bro. A. T. Shorthose-Smith	1949
W. Bro.W. H. Wood	1950
W. Bro. F. W. Heaton	1951
W. Bro. C. C. H. Binns	1952
W. Bro. C. E. Haines	1953
W. Bro. E. Murray	1954
W. Bro. A. G. Kilner	1955
W. Bro. J. E. Foister	1956
W. Bro. R. H. Dilworth	1957
W. Bro. J. Lees Smith	1958
W. Bro. S. Kay	1959
W. Bro. W. E. Boulter	1960
R.W. Bro. C. B. S. Morley	1961
W. Bro.G. H. Fox	1962
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
R.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. M. Cappin	2005
W. Bro. J. T. Harrison	2006
W. Bro. B. B. Wills	2007
W. Bro. A. D. Herbert	2008
V. W. Bro. W. G. Dawson	2009
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	2105
R. W. Bro. Rev. Canon M. Wilson	2016
W. Bro. A. E. Sharman	2017