

ECONOMIC AND SOCIAL APRON STRINGS: AN INTRODUCTION TO RESOURCES AVAILABLE FOR RESEARCHING BUSINESS AND SOCIAL NETWORKING AT THE LIBRARY AND MUSEUM OF FREEMASONRY

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The public profile of friendly and fraternal societies, including freemasonry, has declined over time and in many cases the contribution and role of such organisations in local communities remains unrecognised. Although membership of freemasonry continues to be strong in many areas, now members seldom participate in municipal parades, with colourful banners, regalia and apparel on display. During and since the Second World War freemasons in areas overseas with totalitarian regimes have been subject to persecution. As appearances in the public domain by members in Britain declined, this has sometimes given rise to common misconceptions about the aims of the organisation, implying that it is based on professional and social preferment. As recently as two years ago a Daily Mail reporter, writing about a Lodge being formed by members of the Royal Household, stated ‘Masons are widely believed to further the business and professional interests of brother Masons, although they would deny this and claim it is a harmless social and charitable organisation.’¹

In fact Masonic rules state unequivocally that candidates must not expect material gain for themselves or others, as this is considered a misuse of membership. Membership of a lodge was (and is still is) based upon strict moral standards encompassing brotherly love, relief and truth and includes participation in ceremonies incorporating symbolism and role-play, whose costume, drama and ritualistic myth-telling elements attract many members. Such role-play became a feature of many other friendly and fraternal organisations, which often incorporated Masonic iconography to decorate artefacts associated with their material culture.² In recent years many such societies have evolved into businesses providing healthcare or mortgage services, with few incorporating a formal initiation ceremony. In an organisation which has had several millions of members over its 300

year history, the reality undoubtedly lies somewhere between conspiracy and corporate ideals.

This paper aims to provide an introduction to those interested in researching the unexpected and for the most part unexplored links between business and freemasonry, the UK's largest secular, fraternal and charitable organisation. Publications available for study at the Library and Museum of Freemasonry provide information about several known connections but this subject warrants further investigation by researchers.³ Whereas academics have drawn extensively on non-conformist and friendly society records to examine links between such groups and business, in comparison fewer studies have investigated similar connections with freemasonry by investigating Masonic membership records.⁴ Some critics may have exaggerated the perceived links between business and freemasonry as studies based on directors of companies listed at the London Stock Exchange and in Census returns between 1861 and 1901 have identified only 16 per cent as freemasons.⁵ However recent work, undertaken primarily by freemasons, includes topographical research providing a tantalising glimpse into this relationship. As the United Grand Lodge of England moves towards its tercentenary in 2017, plans are in place to encourage further investigation into the history of this organisation based on local lodge records. This aims to foster research based on demographic and occupational Masonic connections not only by members but within the wider research community.

In England the history of freemasonry as a fraternal organisation dates from the late seventeenth century, when several private lodges are known to have existed before four London-based lodges formed the first Grand Lodge in 1717. Another group of masons formed a rival Grand Lodge known as the 'Antients' in 1751, after which time the inaugural Grand Lodge became known as the 'Moderns' or 'premier'. The two merged to form the United Grand Lodge of England and Wales in 1813, with the Duke of Sussex, a younger son of King George III, as Grand Master. This Union represented a period of standardisation, consolidating the basic administrative structure of freemasonry under the English Constitution – which continues to this day.

Finding out when and where lodges met is facilitated by searching the electronic version of the printed volume, Lane's Masonic Records. This searchable resource includes information about lodges meeting in England and Wales and overseas under the auspices of the English Constitution of freemasonry between 1717 and 1894. The Library and Museum of

Freemasonry is in the process of updating this guide to include details for lodges up to the present day.⁶ Researchers seeking access to complimentary information about lodges meeting north of the border and overseas can refer to Draffen's Scottish Masonic Records, which lists Lodges of the Scottish Constitution between 1736 and 1950.⁷ A publication, Irish Masonic Records, lists lodges that were active under the Irish Constitution between 1760 and 1973, although this is not yet available as an on-line resource.⁸

The main sequence of records which provide information about members who met in these lodges and their occupations are the membership registers – arranged according to lodge name and number not alphabetically by members' surnames. Although lists of members' names were included in the lists of lodges in the Moderns Grand Lodge minutes for 1723, 1725 and 1730, there are few known examples of membership lists for the intervening period until the main sequence of Antients Grand Lodge membership records commences in 1751 and for the Moderns Grand Lodge in 1768. Details for surviving annual returns before the Union in 1813, from which these early membership registers were compiled, are included in the Library and Museum on-line catalogue and are fully accessible. Unfortunately it is not possible to provide access to the fragile original membership registers for conservation reasons but in most cases digital copies of the registers up until 1887 are available for research at the Library and Museum.

Membership records standardized after the Union in 1813 to include details such as date of initiation or joining, full name, age, address, details of other lodges or chapters joined, fees paid and, of prime importance for this paper, occupation or profession. However earlier Moderns' membership registers include names, dates of joining or initiation and subsequent membership history but only occasionally profession, while their Antients' equivalents include at most details of name and membership fees paid. On occasion the annual returns for this period do provide missing details about members that were not transcribed into the membership registers. Data about members that can be compiled from these sources are not comprehensive but sometimes this can be augmented by membership information in printed lodge histories and lodge records such as membership lists, minute books, declaration books and other archives where these have been deposited with the Library and Museum (after permission from the lodge concerned if it is still working) or local record offices.

Although no searchable, digital countrywide index to membership data

is yet available, two groups have compiled resources that facilitate access to membership information. The first lists eighteenth century freemasons in Sunderland compiled from Library and Museum membership registers as part of the Durham Past Project.⁹ The second, known as the Essex Oaths Database includes details transcribed from lists of Lodge members in the Quarter Sessions records at Essex Record Office. After 1799, annual returns had to be sent to the Clerk of the Peace as well as Grand Lodge following the Unlawful Societies Act, aimed at outlawing groups such as trade unions that met in secret and required members to take oaths. Freemasonry escaped prohibition after both Grand Lodges persuaded the Prime Minister, Pitt, that their members were law abiding and supported the throne. This registration requirement continued until 1967.¹⁰

The Essex-based Project aims to include details for members between 1799 and 1900 and provides searchable lists of lodges, surnames and professions in the county.¹¹ When data from two sample lodges were compared with pre-1813 annual returns and membership registers at the Library and Museum, it became apparent that they included additional names, not found in Grand Lodge membership registers. Although conspiracy theorists may argue that this was a deliberate attempt to avoid inclusion in such returns, lodges in ports or garrison towns often initiated mariners, sailors or merchants in great haste before departure overseas. Sometimes lodges initiated, passed and raised a candidate on the same day (a process usually taking several months) to ensure a membership certificate could be provided. In other cases names may not have been included as members resented and avoided capitation fees, the contributions paid by all members towards Masonic charitable bodies and Grand Lodge administration.¹² The Library and Museum is compiling lists for web publication of Quarter Sessions returns as well as lodge and chapter records deposited at local record offices to promote access and awareness. In addition, many records for lodges and chapters that no longer meet are deposited with the Library and Museum and full details are included in its on-line catalogue. Such records are covered by a restricted access period of seventy years and a contribution to retrieval costs from off-site storage is requested.

Membership records reveal a surprising diversity among members, especially during the eighteenth century when writers and artists joined alongside members of the Royal family and other aristocrats. In contrast with clubs and coffee houses, which had become a popular activity within the commercial sector during the early eighteenth century, lodge meetings

offered members an opportunity to mingle among knights and nobles.^{13:14} Whereas the nobility dominated membership of lodges on the continent, membership of English lodges was not exclusive and reflected relative social mobility. This assisted the growth in popularity and respectability of freemasonry – for example during the 1730s various members of the arts, including the writer and artist William Hogarth and the poet and playwright, Colley Cibber, attended the Lodge meeting at the Bear and Harrow Tavern in Butcher Row, City of London, alongside George Lewis de Keilmansegg and various nobles.¹⁵

As the range and diversity of professions expanded among the emerging middle classes in urban areas during the mid to late Victorian period, some new lodges opted to restrict membership. Specific criteria were included in lodge bye laws, offering exclusive membership to those involved directly in a particular occupation. Over time, many common occupations and job descriptions have fallen victim to the general decline in Britain's manufacturing industry and no longer exist. Many lodges associated with a particular profession have widened membership criteria to avoid closure, while others continue to attract members from associated trades or with broader connections. Sometimes demographic changes in local communities are responsible for lodges becoming unviable, but bye laws for several lodges formed in recent years include a link with a particular profession or a shared interest, such as Gloucestershire Lodge of Agriculture, No. 9631 and Devonshire Emergency Services Lodge, No. 9613.¹⁶

A useful publication, *Serendipity*, provides lists of lodges associated with particular professions, ranging from the law, public services, printing and publishing, medical, insurance, engineering, banking, accountancy, undertaking, architecture, to commerce.¹⁷ This guide may act as a starting point for researchers attempting to trace business and social connections among Masonic members of local communities. Where more than one lodge met in a town, further examination may reveal whether membership was divided along professional or even political lines.¹⁸ Detailed analysis of membership lists and local records help to provide this information. In Ipswich, Suffolk, a spurious Royal Ark Masons lodge was established during the 1789 to 1790 elections to stimulate support for the local Whig party, associated with dissenting shopkeepers and small employers, to challenge local Tory members, many of whom were freemasons.¹⁹

Some lodges came to be associated with a particular trade due to their geographic location. Urbanised communities with expanding populations in

areas like the Potteries sought after-work recreation within an inclusive, ecumenical environment, and this led to a local upsurge in Masonic interest with five lodges being formed in Stoke at the start of the nineteenth century. One, Etruscan Lodge, No. 546, was consecrated in 1847 and based at Etruria, later moving to Longton at Stoke on Trent. Although lodge bye laws did not restrict membership to those involved directly in pottery manufacturing, it established an association with the trade and an Etruscan vase image decorated its banner. Early members included the coal and ironstone magnates James and Alfred Glover, the banker and mill proprietor William Kenwright Harvey, and the proprietor of the Anchor Pottery Works George Copestake. The lodge was presented in 1857 with two fine loving cups made by local earthenware manufacturers, Messrs Hawley and Sons, demonstrating close connections with the pottery trade.^{20:21}

Freemasonry provided an inclusive meeting environment, irrespective of religious and political affiliations, in which members of local communities might meet across class, income and other boundaries. Social historians such as Peter Clark have argued that freemasonry was unique compared to other contemporary societies and its continuing success was ensured by turning such 'ideology into practice'. Another historian quoted by Clark concludes that freemasonry acted as 'a social nexus that bridged profound class differences', emphasising etiquette and security while revolutions flourished elsewhere in Europe.²² Joining freemasonry provided the means for businessmen and tradesmen to cross class or social barriers and social gatherings after lodge meetings provided opportunities for informal discussion. The rise in popularity of Masonic Ladies Nights from the end of the nineteenth century encouraged social interaction among families of freemasons and their guests. Such events facilitated connections between business partners resulting from marriages between members' offspring. In some locations the popularity of freemasonry grew when supported by local dignitaries and businessmen. In the North West, advocacy by one member, Sir Gilbert Greenall of the family brewery business and Parr, Lyons and Greenall Bank, based in Warrington, led to a peak in lodge membership statistics there during the 1850s to 1860s.²³

From the eighteenth century onwards, local as well as national factors affected membership numbers, with recruitment directly related to economic circumstances. Freemasonry remained sustainable during recessions despite there being no absolute guarantee of philanthropic support unlike specified benefits provided to members of other fraternal or

friendly societies. Details of members claiming Masonic assistance are found in the records of the Lodge of Benevolence and associated charity petitions which reveal information about economic trends, such as the claims made by peruke makers following the introduction of the hair powder tax in 1795.²⁴ In Manchester's cotton belt, where a long depression lasted until the early 1860s, a small group of members, weavers and spinners known as the 'Immortal Seven', ensured the survival of Stockport's Lodge of St John.²⁵ However membership of lodges in Cornwall increased despite a depression in the 1870s, as miners and mining engineers sought to obtain membership certificates, which often acted as a 'passport' providing an introduction to mine agents overseas, before travelling to work in South Africa, Australia, North and South America. Mine agents and engineers in lodges working overseas were assured of recruiting a plentiful supply of dependable and trustworthy workers, who shared the same fraternal, moral values.²⁶

Elsewhere Scientific Lodge, No. 840, consecrated in 1860 at Stony Stratford, Buckinghamshire is one example of several lodges associated with the rapidly expanding railway network and industry. Sir Daniel Gooch, railway pioneer and inventor based at the Great Western Railway works in Swindon, installed his contemporary, James Edward McConnell, superintendent of the London and North Western Railway's Wolverton works, as its first master.²⁷ Members included railway engineers, engine drivers and associated professionals based at Wolverton and Rugby, as well as local innkeepers and tradesmen.²⁸ Lodges consecrated in Essex during the 1880s and 1890s follow the rapidly expanding tracks of the Great Eastern Railway to Ilford and Forest Gate. Company directors paid for two Masonic meeting rooms, now listed buildings, to be included in the designs by Charles Barry junior and his brother Edward Middleton Barry for the Great Eastern Hotel opened at Liverpool Street in 1884.²⁹

Whereas some lodge titles reveal little more than their location or specific Masonic principles, others provide less obvious clues about connections with professional interests. As Andrew Prescott has stated the emergence of occupation-related lodges in the late Victorian period indicates 'a use of freemasonry to express identity'.³⁰ Although less common in recent years, continuing links between particular professions and lodges indicate the duration of this trend. For example, Hortus Lodge, No. 2469, was formed in 1893 for horticulturalists, many of whom were Covent Garden traders associated with the floristry trade. Members of the London School Board formed a lodge in 1896 in order to relax after

committee meetings. Employees in the electric lighting trade formed Lodge of Illumination, No. 7746 in 1960 and men associated with the tea trade formed Camellia Thea Lodge, No. 7351, in 1954, adopting the plant's botanical name.

Demographic changes may account for the demise of some lodges since the 1970s, but it is possible that there is a link with long business hours preventing staff from attending meetings after work or during the day. After the Shops Act of 1911 introduced statutory holidays for staff, several new lodges, whose members included local retailers, tradesmen and their employees, chose to meet during local half-day closing arrangements. During the mid-to-late Victorian period businesses often encouraged employees to become freemasons, with owners and managers supporting the paternalistic and philanthropic benefits of lodge membership. Lodges provided opportunities for self-development, with members electing representatives to serve by annual rotation as treasurer, secretary or almoner, enabling older members to mentor, develop or train younger brethren. Lodge members developed administrative and social skills in an environment where promotion to higher ranks or roles of responsibility depended on personal ability rather than status. It is interesting to note that from the eighteenth century Masonic lodges created similar series of records, including minute, signature and account books, to those created by businesses such as banks. The value of trustworthiness and gaining such administrative skills was prized highly, especially as freemasonry expanded in British colonies overseas, where recent research has identified members of the pre-independence Indian Congress Party as freemasons.³¹

Some businesses supported active Masonic membership among employees as freemasonry, like many religious groups, emphasised a moral code of fidelity and trustworthiness. Other Masonic values, such as brotherhood and equality, influenced retailers such as Sir John Blundell Maple, of the London furniture store, Messrs Maple and Co.³² A President of the Voluntary Early Closing Association and a keen freemason, he encouraged his staff and directors to join the Clarence Lodge of Instruction (LoI). The title Clarence, a name shared with other Maple and Co staff and social clubs, derived from Sir John's London residence, Clarence House, near Regent's Park. Set up to rehearse Masonic ceremonies, unusually this LoI was not linked with a particular lodge but aimed to train brethren for office with one of Grand Lodge's foremost lodges of instruction, Emulation. Robert Clay Sudlow, the accountant at the London agency of Wyeth's Philadelphia Pharmaceuticals Company, gained the necessary

approval for it to operate from Bank of England Lodge, No. 263, where he was a member.³³ Sir Henry Solomon Wellcome, the co-partner of the Burroughs Wellcome pharmaceutical company, served as the LoI Treasurer between 1893 and 1904.³⁴

Elsewhere in the North West, William Hesketh Lever, 1st Lord Leverhulme, was initiated in Lodge No. 2916, warranted following a petition to Grand Lodge by his employees in 1902.³⁵ He became a keen advocate for the principles of freemasonry, which he considered encouraged social cohesion and high standards of personal conduct. He became an enthusiastic member, founding several lodges in the vicinity of Port Sunlight and holding office in the Provincial Grand Lodge of Cheshire. Alongside Lady Lever, he was a generous supporter of the Masonic charities. Several lodges met at the Lady Lever Art Gallery after it opened in 1922, where significant items from the Calvert Masonic collection are displayed. The walnut furniture obtained for the Art Gallery was made by Waring and Gillow, a firm that became part of Maple and Co in 1980.³⁶

Whether freemasonry influenced the development of paternalistic staff policies by employers who were freemasons requires further investigation. Like Lever, John Spedan Lewis, son of the founder of the department store chain, John Lewis, given his interest in partnership ideology may have found Masonic principals and values attractive.³⁷ Spedan Lewis, who promulgated profit-sharing schemes and a representative staff council, was a member of Old Westminster's Lodge, No. 2233 between 1922 and 1938. Other active freemasons among well-known nineteenth and twentieth century business figures include Harry Gordon Selfridge of Selfridges, Sir Joseph Nathaniel Lyons of J Lyon & Co, and Sir John Tomlinson Brunner of the alkaline chemical company, Brunner Mond (later part of ICI), the commercial rivals of Lever Brothers.³⁸ Links between shipbuilding and other industries on the Tyne and freemasonry are suspected but not yet investigated.

Before bankruptcy protection was codified in 1825, meeting other freemasons may have provided small businesses and sole traders with an element of enhanced security against defaulters. Knowledge that potential business partners were freemasons, accountable to fellow members for their actions, might have provided an invisible safety net against loss and failure. All members took an oath to adopt the Masonic moral code that emphasised trustworthiness. As freemasonry gained a mantle of respectability, members became recognised within their

locality as 'pillars' of the community. A desire to identify other members at social and business gatherings generated a trade in a wide variety of personal effects featuring Masonic symbols. As a result Masonic regalia and artefact manufacturers produced handkerchiefs, ties, watches, pins, watch-chain fobs, rings, snuffboxes, walking sticks and other objects for members wishing to customise their secular dress. Now highly prized as collectors' items, numerous examples are on permanent display in the Museum and a previous exhibition *The Masonic Emporium* included further information about this specialised business.³⁹

As the British Empire expanded and entrepreneurs struggled to establish outposts overseas, business security became an international concern. As Jessica Harland-Jacobs has stated 'merchants and colonial administrators, soldiers and officers, and ordinary colonists of all types joined the brotherhood because membership offered a passport to convivial society, moral and spiritual refinement, material assistance, and social advancement in all parts of the empire'. The Masonic concept of trustworthiness provided a mechanism for local businessmen to mingle with their colonial counterparts in a secular environment without religious or cultural barriers. For this reason, aspirant locals among the Hindu, Muslim, Sikh and Parsi communities in India campaigned to join freemasonry.⁴⁰ For example, members of the entrepreneurial Cama family, early eighteenth century Parsi (Zoroastrian) migrants from Persia to the Surat area of India, were among the first Indians to become freemasons. As the Cama family empire, based on trading cotton, opium and alcohol, expanded to Canton and elsewhere in the Far East, its members joined lodges to meet Colonial merchants from France and England.

On arrival in England to establish the first Indian business in the City of London in 1855, Cama family members joined Masonic lodges. After establishing offices in Liverpool and Manchester, the London partnership of Cama and Co existed until the mid 1950s. Members of the family progressed into Royal Arch (Chapter) from Craft (Lodge) freemasonry and became active in other Masonic orders. They were particularly attracted to the Order of the Secret Monitor in England and India, which emphasised a bond of brotherhood between members. This was an important factor for the Camas, who needed to ensure that business deals at home or abroad would be honoured. Building relationships with other members of this Order would provide Parsi members with additional levels of security and accountability and

encourage assimilation within London business society.⁴¹

Where academics such as Andrew Prescott and Roger Burt have investigated Masonic business networks and connections, the results challenge assumptions about the elitist composition of membership and local social hierarchies. Burt's research on the copper and tin mining industries in Cornwall reveals that lodge members consisted of young, middle-class men involved in all aspects of the local economy, proving that freemasonry was inclusive, with considerable diversity among socio-economic communities. By the 1870s many lodges initiated more members with trade or manual backgrounds than among professions associated with the middle-classes or the local nobility. The Cornish mix of miners, technical staff and managers encouraged a degree of mutual co-operation and social stability in Masonic lodges and other fraternal groups such as the Foresters and Oddfellows. Burt contrasts this fraternal co-operation with industrial conflict often found in unionised mining communities elsewhere, including South Wales and Yorkshire, where the middle classes dominated lodge membership.⁴²

Over time the impact of freemasonry and fraternal bodies in local communities has been substantial and few families are unable to identify a freemason, Oddfellow or Buffalo in a family tree. A wealth of information is available among the records and material culture created by friendly and fraternal societies for exploring local and national business and economic connections. Indecipherable regalia and records incorporating such unusual terminology may challenge professional cataloguing skills and discourage access. However with careful interpretation and display, such items hold considerable research value and reveal the significant role such organisations play in local communities in times present and past. Library, museum and archive professionals at the Library and Museum are available to help identify and explain such resources for those working in business and other specialist collections. As part of this, the archive team at the Library and Museum is developing guidance including ISAD(G) templates for cataloguing Masonic lodge records, with an explanation of Masonic abbreviations and structure.

Notes

- ¹ Article printed in the Daily Mail, 8 March 2008
<http://www.dailymail.co.uk/news/article-528751/Freemasons-open-lodge-Buckingham-Palace—Queen-isnt-amused.html#ixzz14PbAk8eD>
- ² For further information about identifying material culture of friendly and fraternal societies see Victoria Solt Dennis, *Discovering Friendly and Fraternal Societies: their badges and regalia* (Shire Publications, 2005) and for additional Masonic degrees, such as Knights Templar, see Keith Jackson, *Beyond the Craft*, 4th edition, (Addlestone, 1994)
- ³ Archive and printed resources are available for study by appointment at the Library and Museum of Freemasonry Monday to Friday 10am to 5pm. All researchers must register. An on-line catalogue includes details of most printed and some archive resources, see <http://www.freemasonry.london.museum/catalogue.php>
- ⁴ Research undertaken into connections between friendly societies, non-conformity and business include Daniel Weinbren ‘The Good Samaritan, friendly societies and the gift of economy’, *Social History*, 31, 3 (Aug. 2006); talk by John Goodchild, former local studies librarian and local historian of Wakefield and the West Riding of Yorkshire, at the Department of History, University of Sheffield in 2004, entitled ‘Unitarians and Freemasonry’. See http://freemasonry.dept.shef.ac.uk/index.php?q=seminars_goodchild
- ⁵ Fabio Baraggion, *Manager, Firms and (Secret) Social Networks: The Economics of Freemasonry* (2008)
- ⁶ A searchable version of Lane’s Masonic Records is available at <http://www.freemasonry.dept.shef.ac.uk/lane/>
- ⁷ A searchable version of Draffen’s Scottish Masonic Records is available at http://freemasonry.dept.shef.ac.uk/?q=resources_draffen
- ⁸ P. Crossle, *Irish Masonic Records* (Dublin 1973), L&M ref: BR16 CRO
- ⁹ For further details see http://www.durhampast.net/sunderland_masons.htm
- ¹⁰ In 1967 Harold Wilson’s government passed the Criminal Law Act that repealed chapter 90 of the Unlawful Societies Act 1799. Technically, Lodges formed after 12 July 1799 met illegally as they were not exempt under the Act but the Attorney General agreed not to prosecute lodges formed after that date in 1939. For more information about the Unlawful Societies Act 1799 see <http://www.freemasons-freemasonry.com/prescott15.html>
- ¹¹ For further details of the Southchurch Masonic Study Circle’s Essex Oaths Project see <http://www.southchurch.mesh4us.org.uk/oaths.php>
- ¹² John Ancaster, ‘The Composition of Masonic membership in Manchester and Salford during the period of early industrialisation before 1814’, pp.49-50, in *Researching British Freemasonry 1717-2017, Sheffield Lectures on the History of Freemasonry and Fraternalism*, Vol. 3, (Centre for Research into Freemasonry and Fraternalism, The University of Sheffield, 2010)
- ¹³ For further details about the growth in clubs in England from about 150 to over 6,500 between 1700 and 1790, see Chapter 9 ‘Freemasons’ Peter Clark, *British Clubs and Societies 1580-1800: the Origins of an Associational World*, (Oxford Studies in Social History, Oxford University Press, 2000) L&M ref: 1502 CLA
- ¹⁴ See also Aubrey Newman, ‘Politics and Freemasonry in the Eighteenth Century’ *Ars Quatuor Coronatorum*, vol 104, pp32- 50, L&M ref: A 31 QUA fol.
- ¹⁵ List of members for 1730 Lodges included in ‘Masonic Reprints of the Quatuor Coronati Lodge’, No. 2076, London, *Quatuor Coronatorum Antigrapha*, vol 10, L&M ref: A 31 QUA fol. David Bindman, ‘Hogarth, William (1697–1764)’, *Oxford Dictionary of National Biography*, (Oxford University Press, 2004), online edn, May 2009 [<http://www.oxforddnb.com/view/article/13464>, accessed 31 Jan 2011]; ‘Colley Cibber

- junior, 1671 – 1757’, Eric Salmon, ‘Cibber, Colley (1671–1757)’, *Oxford Dictionary of National Biography*, Oxford University Press, 2004; online edn, Jan 2008 [<http://www.oxforddnb.com/view/article/5416>, accessed 31 Jan 2011]; George Lewis de Kielmansegg (George Ludwig Graf von Kiely), 1705 – 1785, eldest son of Sophia Charlotte, half-sister of George I, former Elector of Hanover, and Johann Adolf, Baron von Kielmansegg, Deputy Master of Horse to George I. A soldier, George took part in the War of Austrian Succession and the Seven Years War and was present at the initiation of the future King Frederick II of Prussia at Brunswick in 1738.
- ¹⁶ Other recent examples include Sub Aqua Lodge, No. 9684, based at Uppermill, Yorkshire and Shokotan Karate Lodge, No. 9752, based in London.
- ¹⁷ Henry Mendoza, *Serendipity*, (Lewis Masonic Books, 1995), L&M ref: B 165 Men fol.
- ¹⁸ For further information about early political connections and freemasonry see Aubrey Newman, ‘Politics and Freemasonry’
- ¹⁹ Susan Mitchell Sommers, ‘Ebenezer Sibley and the Royal Ark Masons’, *1650-1850: Ideas, Aesthetics, and Inquiries in the Early Modern Era*, vol. 9 (2003), L&M ref: BE 805 SOM fol.
- ²⁰ *Etruscan Lodge, No. 546, 1847-1997, sesquicentennial celebration booklet*, (Panda Press, Stone, Staffordshire, 1997) L&M ref: BE 166 (546) WIN. Further information on various potteries and manufacturers is available at <http://www.thepotteries.org/works/index>
- ²¹ Talk by John Goodchild, ‘Unitarians and Freemasonry’
- ²² Peter Clark, *British Clubs and Societies 1580-1800*
- ²³ David Harrison and John Belton, ‘Society in flux: the emergence and rise of middle class civil society in nineteenth-century industrial North-West England’, pp81-85, in *Researching British Freemasonry 1717-2017, Sheffield Lectures on the History of Freemasonry and Fraternalism*, Vol. 3, (CRFF, Sheffield, 2010)
- ²⁴ Details of 121 petition documents from members seeking assistance from Grand Lodge have been catalogued as GBR 1991 HC 12/C/ and outline details appear in the on-line catalogue at <http://www.freemasonry.london.museum/catalogue.php>. The records of the Lodge of Benevolence have not been catalogued but further information about claimants may be accessible on request from the Library and Museum of Freemasonry.
- ²⁵ Harrison and Belton, ‘Society in flux’, pp77-78
- ²⁶ ‘Freemasonry and socio-economic networking during the Victorian period’ in *Archives*, vol. xxxvii, no 106 (2002); ‘Freemasonry and business networking during the Victorian period’, *Economic History Review*, 56, 4, (2003); ‘Industrial Relations in the British Non-Ferrous Mining Industry in the Nineteenth Century’, *Labour History Review*, vol. 71, No. 1, (April 2006), all by Roger Burt.
- ²⁷ Geoffrey Channon, ‘Gooch, Sir Daniel, first baronet (1816–1889)’, *Oxford Dictionary of National Biography*, (Oxford University Press, 2004); online edn, Jan 2008 [<http://www.oxforddnb.com/view/article/10939> accessed 31 Jan 2011]; James Edward McConnell, 1815 – 1883, engineer.
- ²⁸ G.P. Sykes, *History of the Scientific Lodge, No. 840* (Newport Pagnall, 1960), L&M ref: BE 166 (840) SYK
- ²⁹ Information provided by John Hamill, Director of Development, United Grand Lodge of England, to the author from notes of presentation to Essex freemasons compiled as Librarian at the Library and Museum of Freemasonry. Charles Barry junior, 1823 – 1900, was initiated as a freemason in Jerusalem Lodge, No. 197 in 1877, becoming Worshipful Master in 1886. He was appointed Grand Steward in 1866 and was Grand Superintendent of Works from 1890 to 1892. Edward Middleton Barry, 1830 – 1880, was his younger brother, who contributed the runner-up entry to the design competition for rebuilding Freemasons’ Hall in 1863.
- ³⁰ *A History of British Freemasonry 1425-2000: a farewell lecture by Andrew Prescott to the Centre for Research into Freemasonry* (20 February 2006), L&M ref: B 50 PRE fol.
- ³¹ Vahid Fozdar, ‘Imperial Brothers, Imperial Partners: Indian Freemasons, Race, Kinship and

- Networking in the British Empire', in Durba Ghosh and Dane Kennedy (eds), *Decentring Empire: Britain, India and the Transcolonial World* (Orient Longman, 2006)
- ³² Edward Moorhouse, 'Maple, Sir John Blundell, baronet (1845–1903)', rev. Wray Vamplew, *Oxford Dictionary of National Biography*, (Oxford University Press, 2004) [<http://www.oxforddnb.com/view/article/34867>, accessed 31 Jan 2011]
- ³³ This London agency was opened in 1878 by Silas Mainville Burroughs, 1846-1895, of Burroughs Wellcome. The Lodge of Instruction met at Tupp's Restaurant, 8 Tottenham Court Road, from 1890 until the outbreak of the Second World War, Signature book, Clarence Lodge of Instruction, No. 263, 9 January 1890 – 8 November 1898, L&M ref: GBR 1991 ELM/769 A6361
- ³⁴ Robert Rhodes James, 'Wellcome, Sir Henry Solomon (1853–1936)', *Oxford Dictionary of National Biography*, (Oxford University Press, 2004); online edn, Oct 2006 [<http://www.oxforddnb.com/view/article/36824>, accessed 31 Jan 2011]. Further information about the connections between Maple, Wellcome and Burroughs is included in Julian Rees' article, 'Henry Wellcome and his Masonic Circle', *AQC*, vol 112, (1999), pp13-27. The LoI's first Preceptor or Master, William Henry Kirby, Assistant General Manager at Burroughs, Wellcome and Co., was killed in a tragic gas explosion at his home in 1895. The elaborate funeral arrangements were made by Wellcome, who supported Kirby's widow and children personally until the latter remarried in 1904. The LoI was subsequently renamed after him and a Masonic memorial was erected in his honour at High Wycombe, his hometown, in 1897.
- ³⁵ William Hesketh Lever Lodge, No. 2916 was consecrated in 1902 and met at various locations at Port Sunlight, including the school hall, Girls' Institute, Collegium, Lady Lever Memorial Hall and the Lady Lever Art Gallery, before transferring to the Masonic Hall at Ellesmere Port in 1991. Richard Davenport-Hines, 'Lever, William Hesketh, first Viscount Leverhulme (1851–1925)', *Oxford Dictionary of National Biography* (Oxford University Press, 2004); online edn, Jan 2011 [<http://www.oxforddnb.com/view/article/34506>, accessed 31 Jan 2011]
- ³⁶ Chapter on the Masonic Collection, by J.M. Hamill, in *Art and Business in Edwardian England: the making of the Lady Lever Art Gallery*, (National Museums and Galleries on Merseyside, Oxford, 1992)
- ³⁷ John Spedan Lewis, 1885-1963.
See <http://www.johnlewispartnership.co.uk/Display.aspx?MasterId=947efa13-8aac-47d9-b30a-e59a7bbca56c&NavigationId=548>
- ³⁸ References to catering by J. Lyon and Co at the Masonic Peace Memorial Fund Festival held at Olympia in August 1925 are included in Peter Bird, *The First Food Empire: a history of J. Lyon & Co*, (Chichester, 2000). Gareth Shaw, 'Selfridge, Harry Gordon (1858–1947)', *Oxford Dictionary of National Biography*, (Oxford University Press, 2004) [<http://www.oxforddnb.com/view/article/36010>, accessed 31 Jan 2011]; D.J. Richardson, 'Lyons, Sir Joseph Nathaniel (1847–1917)', rev. Christine Clark, *Oxford Dictionary of National Biography*, (Oxford University Press, 2004) [<http://www.oxforddnb.com/view/article/37703>, accessed 31 Jan 2011]; Francis Dick, 'Brunner, Sir John Tomlinson, first baronet (1842–1919)', rev. *Oxford Dictionary of National Biography*, (Oxford University Press, 2004) [<http://www.oxforddnb.com/view/article/37236>, accessed 31 Jan 2011]
- ³⁹ <http://www.freemasonry.london.museum/events/exhibition-the-masonic-emporium-selling-to-the-world/>
- ⁴⁰ The relationship between freemasonry and empire is explored in detail by Jessica L. Harland-Jacobs in *Builders of Empire: Freemasons and British Imperialism, 1717-1927*, (Chapel Hill, North Carolina, University of North Carolina Press, 2007), L&M ref: A 50 HAR
- ⁴¹ The author aims to publish further details concerning her research on the Masonic

membership of the Cama family and Zoroastrians in Britain and India as an article in the K.R. Cama Oriental Research Institute Journal, Mumbai.

⁴² See footnote 26 above. For further information about friendly societies and networking quoted by Roger Burt see: D. Jones, 'Did friendly societies matter? A study of friendly society membership in Glamorgan, 1790-1910' *Welsh History Review*, 12/3, (1985); S. D'Cruze and J. Turnbull, 'Fellowship and family: Oddfellows' lodges in Preston and Lancaster, c.1830-c.1890', *Urban History*, 22/1, (1995); M. Gorsky, 'Mutual aid and civil society: friendly societies in nineteenth century Bristol' *Urban History*, 25/3, (1998)

Social networking A social network is a website where people connect with `friends' -- people they know online and people they know in real life. The beginnings of social networking date back to the 1980s. Small computer networks that used telephone lines allowed users to log in, share data and send private messages. In the 1990s the Internet started to become popular and social networking websites such as Classmates.com and the dating site Match.com were created for specific audiences. The modern age of social networking began in 2002, when Jonathon Abrams launched Friendster. : started (a new business or product). You can review this worksheet online at www.linguahouse.com/ex. 1/3. c Linguahouse.com. PI. Brokerage And Closure An Introduction to Social Capital. Ron Burt. Reassembling the Social An Introduction to Actor-Network-Theory. Bruno Latour. Science, Innovation, and Economic Growth (forthcoming) Walter W. Powell. Library of Congress Cataloguing in Publication Data Data available. Typeset by SPI Publisher Services, Pondicherry, India Printed in Great Britain on acid-free paper by. Biddles Ltd., King's Lynn, Norfolk. Today, businesses widely adopt enterprise social networks (ESN), internal tools designed in the mould of popular social media like Facebook and Twitter. Their aim is to make the most of such benefits of social media as facilitated access to information and increased vertical and horizontal communication and thus enhance employee collaboration. We implement enterprise social networking to streamline our customer's work through: Discussions. Employees can discuss work-related issues like activities on a current project, corporate policies or industry news. It also enables voice and video calling and is available on mobile devices. Workplace by Facebook, a business-focused twin of the well-known social platform tailored to messaging and team collaboration.