

Ashlar Lodge No. 98 Free and Accepted Masons

St. Augustine, FL

Chartered January 18, A.D. 1888, A.L. 5888

904-826-4086



October, 2019



STATED COMMUNICATIONS

Masonic Temple

4 Martin Luther King Blvd.

St. Augustine, FL

1ST & 3RD Thursdays

Meal – 6:30 p.m.

Stated Communication — 7:30 p.m.

DEGREE WORK AND PRACTICE

2ND & 4TH Thursdays

CHARITY OF THE QUARTER

TBA

Ritual, continued

On the day of the initiation, usually late afternoon as Ashmole notes, the Lodge was opened with the Master asking if anyone was in waiting to be “made a Mason.” The Wardens and proposer prepared the candidate—divested of minerals and metals, and so forth—and he was asked some basic questions similar to the modern Senior Deacon’s anteroom lecture. The Wardens returned to the Lodge while the candidate and his proposer waited in complete silence in the totally dark anteroom for at least thirty minutes. At some later point, this waiting period became the Chamber of Reflection.

Since Lodges had no permanent home, a set of figures was drawn on the floor within an oblong square (usually on the second floor or upper room) with charcoal or chalk. Masonic symbols were added and a tracing board put in place near the Master’s station. The proposer then brought the candidate into the lodge “upon the point of a sword or spear” in the small of the back and, in later generations, led by a Deacon with a sword. Prayer may have been offered based upon the tradition of that Lodge. Moderns tended to omit the

prayer upon admission while Ancients (Antients) included it. The circumambulation followed which presented the Brother-to-be to the members present. He was then led to the altar and given the obligation which, since it was only one degree, included most of the penalties in the modern first and second degrees. The candidate was required to obligate himself on the Volume of Sacred Law declaring that he would preserve the *mysteries* not the just secrets of the craft. The words and signs of recognition were communicated to him by his proposer or, possibly, the Master, who then asked him to demonstrate his proficiency for all present. A charge was given informing the new Brother of his duty to God, his master, his nation, his craft, and his fellow men. A history of the craft, usually taken from one of several ancient documents such as the *Regius Manuscript* or poem, the *Cooke Manuscript*, or *Grand Lodge Manuscript No. 1*, was read or, possibly, recited to the new Brother. These early charges or histories varied markedly in their accounts of the Craft’s history with the Legend of Hiram totally absent. Instead, we find the Legend of Noah as mentioned in the *Regius* poem (abt. 1390) with longer versions of the story found in the *Cooke Manuscript* of 1410 and the *Graham Manuscript* of the early 1700s.

With the trestle or feasting board already in place, the pattern on the floor and the emblems on the tracing board were explained (the modern version of this part of the ritual is the lecture). The new brother was then instructed to “wash away” the figures on the floor, retire to the preparation room, recover his valuables, and return to the lodge. Upon his return, he was presented with a white leather apron and its meaning explained. The craft then assembled in a circle, hands joined crossways to form a chain, and the ceremony was ended. The Lodge was finally closed when the Senior Warden said “Our Master’s will and pleasure is that this Lodge stands closed till” after which he would give the date and time of the next meeting.

October 2019

Sun Mon Tue Wed Thu Fri Sat

		1	2 RAIN-BOW 7:00 PM	3 STATED COMM. 6:30 PM	4	5
6	7 OES	8 SHRINE CLUB 7 PM	9 DIST. ISTRUCT. ASHLAR NO. 98 6:30 PM	10 LODGE PRACTICE MM DEGREE	11	12
13	14	15 York Rite Chapter/Council 6:30 pm	16 RAIN-BOW 7:00 PM	17 STAT-ED COMM. 6:30 PM	18	19 OPEN BOOKS PINELAND 9-NOON
20	21 OES	22 York Rite Commandery 6:30 pm	23 District Association Bunnell 200 6:30 p-m.	24	25 Fried Chicken Shrine Club 5-7 pm	26
27	28	29	30	31 LODGE PRACTICE MM DEGREE		

The ritual described above is significantly different from the modern three-degree system found in most Blue Lodges. The evolution from a single “making” ceremony to three discrete degrees is a reflection of the theory of individualism in ritual practice and of innovation over time. The three-degree system was the result of intense reflection over at least a century and a half, and demonstrated the desire of Freemasons to more fully educate the Brethren about the mysteries, history, and philosophy of the Craft. By the 1840s, however, the “pendulum swung” in the United States away from measured advancement and philosophical/moral instruction to quicker advancement and national conformity.

This change or innovation was led in the United States by Masonic Brothers, thinkers, ritualists, and writers in reaction to the wave of anti-Masonry that followed the Second Great Awakening which began about 1790 but reached its height after 1824. The Second Great Awakening found its center in the “burned-over” district of New York. Its prime proponent was Charles Finney, an itinerant evangelist. The geographical center of the movement was Genesee County and its county seat, Batavia. In addition, the Anti-Masonic Party, a one issue-party founded in 1828 and later merged with the Whig Party, gave political support to the cause. It became obvious to Freemasons that their very existence was threatened and they sought to relieve external pressures by making internal changes. By the early 1840s, there was also a desire for some type of national uniformity of work as expressed at two National Masonic Conventions.

November 2019

Sun Mon Tue Wed Thu Fri Sat

					1	2
3	4 OES	5	6 RAIN-BOW 7:00 PM	7 STATED COMM. 6:30 PM	8	9
10	11	12 SHRINE CLUB 7 PM	13 Dist. Instruction Middleburg No. 107 6:30 pm	14	15	16 OPEN BOOKS PINELAND 9-NOON
17	18 OES	19 York Rite Chapter/Council 6:30 pm	20 RAIN-BOW 7:00 PM	21 STAT-ED COMM. 6:30 PM	22 Fried Chicken Shrine Club 5-7 pm	23
24	25	26 York Rite Commandery 6:30 pm	37 District Association Palatka No. 34 6:30 pm	28 Thanksgiving day	29	30

The first one was held in Washington, DC, in 1842 and the second in Baltimore in 1843. The result of those conferences was a “recommendation” to bar Entered Apprentices and Fellow Crafts from participating in regular Lodge meetings to enhance security. This resulted in the abandonment of the thoughtful developmental system previously used which led the Brother through the three degrees over a marked period of time and provided significant opportunity for education and discussion, and replacing it with more simple memorization, rote catechisms, and formal lectures to make possible doing all Lodge business in the most advanced degree with as many Brethren present as possible. Yet, as late as 1852, Dr. James W.S. Mitchel, Past Grand Master of Missouri, wrote in *The Masonic Signet and Literary Mirror* that “various schemes and devices and non-essential changes were proposed, among which it was gravely suggested that all members of Lodges must be M.Ms.. In some Jurisdictions this system was adopted, in others, the *good old way was adhered to*”. The attitude of individual Brothers, Lodges, and Grand Lodges about the adoption of new ritual, whatever the reasoning, reflects the paradox of our Anglo-Saxon tradition of democratic action: the consent of the Brethren is required, and but not always given.

More on ritual next month.



Photo caption: L to R: Oscar Patterson, William Roberts, Captain, Tori Kistler, Vicky Carregal, Christopher Cannan, and James Carrick.

Horse Play Therapy Center in St. Augustine, FL was presented a check for \$6,000.00 by Ashlar Lodge No. 98 Free and accepted Masons on Friday, September 27, 2019 to provide funds to support hippotherapy therapy for children with special needs. Hippotherapy is treatment with the help of horses.

Horse Play Therapy Center is dedicated to treating children with autism, cerebral palsy, Down Syndrome, brain injury, developmental coordination disorder, and Dysphagia by providing them a warm and supportive environment in which they can achieve their highest goals.

The Center uses Hippotherapy under the direction of specially trained physical therapists, occupational therapists, and speech therapists. The Centers goal is to provide their clients with a foundation for developing life skills that improve their overall quality of life in a safe and caring environment.

The presentation was made at the Center's facility on State Road 207 west of St. Augustine. Receiving the check on behalf of Horse Play Therapy Center was Ms. Vicky Carregal, the center's director, assisted by Ms. Tori Kistler, and Captain, one of the therapy horses. Representing Ashlar Lodge No. 98 were James Carrick, Christopher Cannan, William Roberts, and Oscar Patterson.

Sir Christopher Wren, Surveyor General
And
President of the Royal Society
Peregrinus, si quaeram sepulchrum respice
Si vos requirere ad monumentum requiris circumspice te.

[Visitor, if you require a tomb, look down
If you require a monument, look around you.]

Alternative inscription for tombstone of Christopher Wren
in St. Paul's Cathedral. London, as proposed by his son, Christopher
Wren

When George Washington died on December 14, 1779, "like a drowning man" he had been treated with the standard medical practice of the day—bloodletting. Yet as his body was being placed in the parlor at Mount Vernon, there were those who wondered if he could be brought back to life.

Eleanor Parke Custis Law, Washington's step-granddaughter, arrived the next morning bringing with her Dr. William Thornton who, while a medical doctor, was better known as the architect of the United States Capitol. Thornton suggested that Washington's body could be "warmed by degrees, a passage opened to the lungs by the trachea, and to inflate them with air, to produce artificial respiration, and to *transfuse blood into him from a lamb* [emphasis added]."

The idea was rejected by Washington's family led by his wife, Martha, but they did not object on the basis that the effort might prove unsuccessful. Transfusion of blood both between animals and from animals to men, have been considered and practiced beginning in the mid-1600s. And since the "blood of the lamb" was considered pure and free from all imperfection, what more proper source could be obtained? The principle objection to Washington's resurrection, which won the day, was that his legacy should be left "as one who had departed in full honor and renown; free from the frailties of age, in full enjoyment of every faculty, and prepared for eternity"

The first recorded experiment involving the interspecies transfusion of blood was conducted by Jean-Baptiste Denis in December 1667 in Paris, France. About six ounces of blood from a living calf was transfused into a "madman" named Antoine Mauroy. He was selected for this "honor" because he was famous having once been the Marquise de Sevigne's perfectly dressed and mannered valet. During the transfusion, Mauroy began to sweat, shake, and complain that his armpits were on fire and that the room was spinning. He then vomited and after about two hours of frenzy, passed out. A second transfusion was attempted, but a third was canceled because the patient refused. Mauroy died shortly afterward. Denis was arrested and tried for manslaughter; and transfusion was made illegal in France and throughout Europe for more than 100 years.

But what does this have to do with Sir Christopher Wren, Surveyor General appointed by King Charles II; founding member of The Royal Society; appointed to the commission for the rebuilding of London after the Great Fire; and architect of St. Paul's Cathedral?

Wren's father was Reverend Dr. Christopher Wren, King's chaplain and rector at parishes in East Knoyle and Fonthill. Later he was Dean of Windsor as well as Registrar of the Order of the Garter. Christopher Wren's uncle was the Very Reverend Dr. Matthew Wren, Vice-Chancellor of Cambridge University; Dean of Windsor; and Registrar of the Order of the Garter before his brother, Christopher, and later Bishop of Hereford.

At the age of eight, Wren was sent to Westminster School, one of the best in England. The school was located about two hundred yards from Westminster Palace and the home of Parliament. As the Civil War began, Wren was safe among the Anglican scholars at the school where students still wore surplices and robes even though the Puritan parliament had made such garb illegal outside Eton, Winchester, and Westminster. In 1646, he left Westminster and divided his time between Bletchington and London where he met and was tutored by Dr. Charles Scarborough.

Wren's association with the physician Charles Scarborough began about 1647 shortly after his father was forced out of his rectory and the records of the Order of the Garter confiscated. Uncle Matthew was arrested and imprisoned in the Tower of London where he would remain from 1641 until 1659. Wren became not only Scarborough's pupil, but also his assistant especially in the preparation of anatomical experiments using human cadavers. He specialized in making pasteboard and paper models of human arm and leg muscles for use in lectures. At age fifteen he patented a device for writing with two pens to create identical copies of a document (like the machine created by Thomas Jefferson in the early 1800s) and developed a system for communicating using fingers and hands to create signs, a forerunner of modern sign language. And while Wren earned his Bachelor of Arts from Oxford University with an essay on algebra, he served as laboratory assistant and "demonstrator" for the anatomist Dr. Thomas Willis who investigated the human brain. Wren's detailed anatomical drawings, especially of dissections, are marvels of penmanship and demonstrate an in-depth understanding of how the human body functions. Under Scarborough and Wallis, Wren made anatomy his passion.

As an architect, most famed for St. Paul's Cathedral in London, Wren often used medical metaphors to describe structures and construction practices. He even used such metaphors in the only surviving letter to his first wife, Faith Coghill. Wren wrote to her in June 1669 prior to their December 1669 wedding about a watch of hers

that he had arranged to have repaired after it had been immersed in water noting. He noted that it took so long because the watchmaker was “like an ignorant physician [who] has been so long about to cure.” And in his writings to William Sancroft, Dean of St. Paul’s Cathedral, he referred to his plan for the destruction of the old St. Paul’s as “the rational attempt of a physician in a desperate disease” which could only be fully understood “by the anatomist after dissection.” Who, but a man trained as a physician would use such language in what are the only extant love letter he wrote and in personal communications with a patron? Wren was a professional scientist who understood the value of three-dimensional models for exploring and explaining problems and used them throughout his architectural practice just as he had made them of paste and paper as a physician in training and dissection assistant. He also understood the need for exact, specifically expressive language, be it English or Latin.

Wren detailed one of his medical experiments in an undated letter probably written between 1656 and 1658, in which he described his method for introducing a liquid poison into the blood stream.

Shall I trouble you with what we do in anatomy? . . . the most considerable experiment I have made of late is this. I have injected wine and ale into a living dog into the mass of blood by a vein. . . thus injected, the dog immediately fell a vomiting and so vomited till he died.

Similar experiments were described in much more detail years latter by Robert Boyle, considered the first modern chemist, who also suggested that the introduction intravenously of substances into a human could be a form of punishment for “malefactors”. Dr. Timothy Clarke, a member, like Wren, of the Royal Society, was taught how to experiment on dogs by injecting opium into a leg by Wren.

Christopher Wrenn, junior (his father was also named Christopher), became part of an elite circle of medical practitioners at Oxford in 1647 after the English Civil War forced his removal from Westminster School in London. Much of the work done by these early physicians contributed to the discoveries of William Harvey related to how blood circulates; how respiration functions; and how human and animal brains and spleens work. Harvey was a specialist in pathological anatomy, as was Wren. Throughout his career, Wren retained his interest in anatomy and demonstrated this through medical experimentation as well as investigation of human anatomy and locomotion. Some scholars suggest that Wren’s plan to rebuild London after the Great Fire was inspired by his anatomical work with the new St. Paul’s Cathedral being the “heart” of the city.

In 1657, Wren became Gresham Professor of Astronomy in London and in his first lecture spoke not only of the stars, but also about the need to study diseases and calling for further study in pestilence with considerable references to his physician heroes, William Harvey and William Gilbert. Most of the men who attended Wren’s regular Wednesday public lectures were also physicians. As a surgeon, Wren had successfully removed the spleen from a dog and reported having used a medicine in the operation which prevented infection. His written description of this procedure is not only in Latin, but also in the exact medical terms which physicians use when talking with each other. And while designing the Sheldonian Theatre at Oxford University, his first architectural commission, he was laboring as dissector for Dr. Thomas Willis and may have played an integral part in the discovery and documentation of the Circle of Willis that regulates the flow of arterial blood to the brain.

Wren was also fascinated with the human eye, dissecting them in an “exactly measured and delineated” manner which enabled him to construct an artificial or model eye “as large as a tennis ball.” In 1682, Wren, then President of the Royal Society, engaged in regular communication with others studying the eye and refractive errors therein. When Wren designed Chelsea Hospital, he did so “for the comfortable maintenance of maimed and superannuated soldiers” placing the pharmacy (apothecary lavatory) near the wards and prohibiting the burial of dead bodies on hospital grounds. On thing is sure, from the evidence at hand, Christopher Wren was the first Englishman to have the vision and the concept of blood transfusion and intravenous therapy.

Was Wren, however, a Freemason? He was loyal to the Order of the Garter referenced in Masonic ritual and many of his friends were members of the Masonic fraternity. John Aubrey wrote in his *Naturall Historie of Wiltshire* in 1786:

This day (May 18th, being a Munday 1691 after Rogation Sunday) in a great Convocation at St. Paul’s Church of the Fraternity of Adopted Masons where Sir Christopher Wren is to be adopted as a Brother: and Sir Henry Goodric . . . of the Tower & Divers others. There have been

kings, that have been of this Sodality.

Sir Robert Moray, one of Wren's staunchest supporters after The Restoration, was a free or speculative mason as was Elias Ashmole and many members of The Royal Society. And in a letter from Wren to his friend David Gregory, like Wren a professor at Oxford, Wren refers to one Bro. Wallis as an ingenious person. The use of the honorific "brother" would have been unacceptable and a grievous breach of etiquette in that overly proper age if Wren was not a Freemason communicating with another Freemason about a third Freemason.

There are also several contemporary reports that may reference Wren as a freemason and "Master" of a lodge in London. In 1717 when four lodges gathered at the Goose & Gridiron Ale House in St. Paul's Churchyard (designed by Wren) to form themselves into the Grand Lodge of England reference is made to the "oldest mason":

Having put into the Chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge *pro Tempore* in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) reslov'd to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among

themselves, till they have the honor of a Noble Brother at their head.

Wren was then aged 85 and thus of extreme age He died at age 91 in 1723. It is assumed that Wren is the "oldest Master Mason" referenced in this report on the foundation of the Mother Grand Lodge.

At issue with this contention is an obituary for Wren published a week after his death in *The Post Boy*, a newspaper, which makes no mention of Freemasonry but was advertising for sale Anderson's *Constitutions of Freemasonry*. However, the funeral notice published a week later in the same newspaper reads: "London. March 5, this evening the corpse of that Worthy Free Mason, Sir Christopher Wren, Knight, is to be interr'd in the church of St. Paul's." A similar entry appeared in the *British Journal*. In the Wren's biography, written by his son, Christopher Wren (who was a Freemason), no direct reference is made to membership, but Wren's son does write that the placement of the last stone in the lantern at St. Paul's Cathedral was carried out by "Free and Accepted Masons." It had long been the tradition that the architect of a building place the last stone. At St. Paul's Cathedral, the great architect was too infirmed to make the arduous climb to the top of the dome and remained on the ground 360 feet below. The last stone was placed by another Christopher Wren, his son. For the first time in English history, though, a great cathedral had been built by a single architect.

Finally, while Wren is not mentioned in Anderson's first *Constitutions of 1723*, he is noted in the second edition of 1738. The speculation is that George I was on the throne in 1723 and was the king who removed Wren from his office as Surveyor General in 1718, a post he held for forty-nine (49) years. George I died in 1727. It is possible that to garner favor from the sitting monarch, Anderson did not include Wren in the first edition correcting the omission in the second eleven years after George's death.

Wren was never an operative mason. He was the son of an Anglican clergyman and the nephew of another who became a Bishop under Charles II. Yet, lacking in professional skill as a layer of stone, and with little practical or theoretical experience, he was appointed by Charles II to replace Sir John Denham as Kings Surveyor of Works. This was the Restoration in England. Charles I had been removed from the throne and executed in 1649. Cromwell and his son had ruled England throughout the Commonwealth. Charles II was restored to the throne in 1660. Then in 1666, the City of London was destroyed in the Great Fire.

With the Restoration and the rebuilding of a great city, England reinvented itself. Gone were the operative masons who constructed great cathedrals and palaces. They had been replaced by men who planned buildings on paper and converted their "scribblings" into reality. That was Wren. Architecture was no longer the province of artists such as Inigo Jones and the existing building trades, including masons, did not have the knowledge nor skill to create the theoretically and mathematically proportioned structures demanded by the classical revival and needed to place London and England at the forefront of architecture design and building practices.

Patrons, especially those of royal blood, demanded that this "new" style be used to include innovations in building materials—from stone to brick. Ingenious gentlemen, skilled in geometry and mathematics as well as engineering, replaced traditional craftsmen. Architecture was now learned from and passed through books. Palladio, Seamozzi, Serilio, and others European architects came to the forefront and their interpretations of classical Greek and Roman designs became not only preferred, but prevalent. Christopher Wren and other creative men such as John Wallis, John Evelyn, William Petty, and Robert Hooke, all members of the Royal Society, practiced and lectured about the new designs. Neither were professional builders nor masons. Wren was an astronomy professor and Wallis a professor of geometry. The building trades were not entirely replaced, how-

ever, with Master Mason John Webb continuing to work during the period, but under the direct supervision of men like Wren and Wallis.

These men, innovative designers all, though from widely varying backgrounds, were firmly grounded in mathematics and understood that the art of architecture was decisively based in that science and that it was the “foundation of theory.” They also grasped fully the implications of the statement that “he who would invent, must be skilled in numbers.”

In their leisure time, they formed first the Oxford Club then the Royal Society. They adhered to a standard body of literature which included Thomas Fale’s *Horologiographia*, first printed in 1593, which was intended for the instruction and “delight” of learned gentlemen such as “Artificers, Architects, Surveyors of buildings, free-Masons, Saylor, and others.” The reading list available to these men also included advanced mathematical works by William Oughtred and numerous essays on the art of dialing or creating and calibrating sundials. In addition to mathematics, books on paintings, statues, jewels, coins and antiquities, heraldry and coats of arms, natural history, chemistry, astronomy, algebra, fireworks [explosives] waterworks, cranes, and pulleys were included. Wren, though once described as a dissolute reader, probably wasn’t. During his work on St. Paul’s Cathedral he used explosives to remove old walls, but when the neighbors complained, he designed and used a battering ram based on Roman models and drawings found in books.

As a teen, Wren had designed a sundial as had Isaac Newton. He also created pasteboard wheels and globes that demonstrated the movements of the sun, planets, and moon. The eye, to Wren, was the essential instrument for studying and understanding of the physical universe. He was fascinated with both the microscope and telescope. He quickly united theory with practice and often used his anatomical studies and vocabulary in his architectural pursuits.

Wren and his friends, especially Robert Hooke (who introduced zero as the freezing point on the thermometer, was the first to observe Orion’s belt, and the first botanists to accurately describe the nature of plant cellular structure), were fond of chess, claret, tobacco, and, above all, coffee, what had been introduced into London about 1650. They often met in coffee houses to discuss science and philosophy, and to plan future lectures and experiments. Before the Renaissance bloomed throughout Europe, and finally in England, science like religion had been immovable sacred doctrine. Claudius Galenus, or Galen, was born in 130 A.D. in Pergamum in what is now Turkey. He was a physician and surgeon to the gladiators in that city which gave him significant practical skill in surgery and anatomy. He then became the personal physician to the Roman emperor Marcus Aurelius. He was firmly grounded in the Aristotelian doctrine that, in nature, form follows function. In his lifetime, he wrote more than eighty treatises focused on medicine and surgery. Galen’s *Method of Medicine* was the standard medical text for almost 1,500 years with students memorizing and reciting the various books to demonstrate their understanding of his teachings. By the time Wren and his contemporaries lived, Galen and other ancient authors had been proven wrong and new experimentally proven techniques were being used in the treatment of disease and injury.

No longer were the heavens a system of crystal spheres nor did the sun rotate around the earth. In 1530 Copernicus had proved that the sun not the earth was at the center yet one hundred later, when Galileo confirmed Copernicus’ observations, he was imprisoned. Change was inevitable, but slow and often hindered by church and state. By the middle of the 1600s, Wren’s time on earth, academic and theological thinking had gone through a metamorphosis and the last remnants of the “old way of thinking” had been discarded by most learned men. Unproved beliefs and dogma had been replaced by reason and observation. The European countryside, England included, began to be populated with lecture rooms, laboratories, observatories, and bachelor professors taught the new theology, astronomy, geometry, music, law, physics, and rhetoric in universities housed in colonnaded courtyards with broad streets. Professor, such as Wren, were paid fifty pound a year to give one public lecture a week, in Latin in the morning, and in English in the afternoon. Academic qualifications often did not match the professorship held. At Gresham College in London, Jonathan Goddard, who trained and practiced as a physician, was appointed professor of physic (modern physics) and anatomist William Petty was appointed professor of music. Lawrence Rook also educated as a physician and anatomist who had taught Wren as an undergraduate became professor of astronomy. Shortly afterward, Rook moved to the chair of geometry and the then 25-year-old Christopher Wren, skilled physician and anatomist with a degree in mathematics, became professor of astronomy at Gresham. Wren emphasized the practical applications of his discipline to navigation and saw in the stars representations of human anatomy.

Wren was often described as a man who had a mechanical hand and a philosophical mind. That combination of mechanics and practicality tempered by philosophical and artistic interests manifest itself in his accomplishments as the greatest architect of his generation. By age thirty-seven he had become a courtier, architect, and professor with spacious quarters in the royal palace and a salary of 316 pounds a year. That is also the year in which he married Faith Coghill.

Faith was the daughter of Sir Thomas Coghill and had known Wren since age ten. She was thirty-three when she wed, considerably older than the average Restoration bride. Little is known about Faith or Wren's married life. The single extant letter referencing a watch has already been noted. Wren's first son, Gilbert, was born in 1672 but died within eighteen months. His second son, also named Christopher Wren, was born in 1675. Seven months later, Faith died of smallpox. Wren married a second time within seven months of Faith's death to a lady so unmemorable that Wren's best friend, Robert Hooke, could not remember her name when writing his daily entry in his diary. Her name was Jane Fitzwilliam who gave birth first, to Wren's favorite child, a daughter named Jane, and then to a severely mentally damaged son named William. Lady Wren died after a brief illness some four years later. Wren lived the remainder of his almost sixty years without a wife devoting himself to his friends and his work.

Christopher Wren, the great architect, is best remembered for St. Paul's Cathedral, but like any engineering and construction enterprise, it is not truly the work of one person. Wren was most fortunate in his selection and training of talented men who worked for and with him. Grinling Gibbons was a master woodworker who carved most of the impressive pieces in St. Paul's including the organ casings. The iron-work was done by a French Huguenot named Jean Tijou, and the fine sculpture work was done by twenty-year-old Francis Bird.

As time passed, Wren became interested in politics, first being elected President of the Royal Society and then as a Tory member of Parliament from Plympton St. Maurice in Devon. The Glorious Revolution which replaced the Catholic King James II with the Protestant William and Mary derailed Wren's political career and with the Whigs dominating Parliament, he lost in the next election.

At the time of his death, Wren was the Registrar of the Order of the Garter as had been his father and uncle. He was passionate about the knightly order and saw in it an outlet for his commitment to the martyred King Charles I. The order was a mystical elect in English society and is considered to be related to speculative Freemasonry of which many of his associates were members. At the beginning of the English Civil War, Wren's father had hidden some of the Order's records and ritual, much of which he had written. In 1660, twenty-eight-year-old Wren returned the records to the Crown and the Order's traditions thus survived the ravages of the Civil War. The records were presented to Bruno Ryves, the newly appointed Registrar, with the receipt reading:

I do acknowledge, that I have received of Mr. Christopher Wren,
the son of Dean Wren, a Box, in which are three Register-Books, and
other Note-Books, all relating to the most noble Order of the Garter;
in Testimony whereof, I have hereunto set my hand, this 11th day
of August, in the Year 1660. Bruno Ryves.

During the restored King Charles celebrations, Wren performed one of the key rituals of restoration by which Charles II's rule was formalized. This ritual was the beginning of a strong attachment between Wren and his monarch.

As noted, both Matthew Wren, Christopher's uncle, and Christopher Wren, Wren's father, were instrumental in the work of the Order of the Garter and served as registrar. In 1670, Elias Ashmole (a Freemason) published *History of the Order of the Garter* noting that during the reign of Charles I, the brothers had formalized and codified the rituals and records of the Order.

Throughout his long life that Wren, though a royal favorite of kings, relied on his personal integrity to prevent him from overly financially benefiting from his various posts and positions. He did, however, seek a mark of success that eluded even him—the pursuit of longitude. Navigation was performed by making celestial observations and the use of latitude. Latitude had been proposed as a navigational tool in the third century B.C. The determination of longitude, however, is dependent on accurate time-keeping, a fact that would long delay an effective use of longitude to aid navigation. In 1714 the British Parliament established a prize of 20,000 pounds for an exact method for determining longitude within one half of a degree. Wren, then aged eighty-two, took the challenge. He did not succeed. John Harrison offered his first solution to the problem in 1730 but did not receive the prize. He did, however, receive an award from Parliament shortly before his death in 1776 for ongoing contributions to the search. Thomas Mudge received small prizes from Parliament in 1778 and 1793 for his perfection of nautical timekeeping devices. But the overall prize was never presented. The problem lay in the mechanics of

of clocks, not the theoretical nor mathematical skills of all who sought the solution. It will not be until John Harrison made a voyage from England to Jamaica in 1761–62 during which his H4 “clock” lost just five seconds in over two months at sea. This journey demonstrated that a navigator could accurately determine longitude by measuring high noon, and comparing this to the absolute time as determined by an accurate marine chronometer which had been calibrated at the start of the voyage.

Wren was an administrator, planner, and executive as well as a gifted architect. Above all, he was a man of superior intellect. His most significant accomplishments rest firmly in his ability to manage people and projects. The men who joined the Masonic fraternity during that time were similarly inclined. They were gentlemen, not laborers. They were dreamers, not necessarily builders. They were organizers and practitioners of ritual. Above all, they possessed wisdom, vision, and prodigious intellectual curiosity which they took with them into their lodges. They were the embodiment of the true meaning of the Masonic quest for light.

Wren, even in old age, was a sociable individual, who mourned deeply the loss of his favorite daughter, Jane. On 25 February 1723, he sat in his favorite chair, his pipe in his lap for an early evening nap. He slept forever, “ever to die in peace” as he had desired. His funeral was a magnificent, stately display, filled with eulogies that declared him as vital to the regeneration of London after the Great Fire and to his inspired work at St. Paul’s Cathedral. He was buried with due pomp and ceremony in that great cathedral and was made “twice immortal” by his work.

SUBTUS CONDITUR
HUIUS ECCLESIAE ET VRBIS CONDITOR
CHRISTOPHORUS WREN,
QUI VIXIT ANNOS ULTRA NONAGINTA,
NON SIBI SED BONO PUBLICO.
LECTOR SI MONUMENTUM REQUIRIS
CIRCUMSPICE

Obijt XXV Feb: Anº: MDCCXXIII Æt: XCI.

[Here in its foundations lies the architect of this church and city, Christopher Wren, who lived beyond ninety years, not for his own profit but for the public good. Reader, if you seek his monument, look around you. Died 25 Feb. 1723, age 91].

Marble plaque on wall of St. Paul’s above
Christopher Wren’s grave written by his
son, Christopher Wren.