

—*— Ars —*—
Quatuor Coronatorum

BRING THE TRANSACTIONS OF THE
QUATUOR CORONATI LODGE, NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W.J. SONGHURST F.C.I.S., P.G.D.

VOLUME XXXI

W.J. PARRET., PRINTERS, MARGATE.
1918.

Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

Quatuor Coronati Lodge of A.F. & A.M., London,

No. 2076.

VOLUME XXXI.

FRIDAY, 4th JANUARY, 1918.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Cecil Powell, W.M.; J. P. Simpson, P.A.G.R., as I.P.M.; Gordon Hills, S.W.; Herbert Bradley, P.Dis.G.M., Madras, as J.W.; Canon Horsley, P.G.Ch., Chaplain; and W. J. Songhurst, P.G.D., Secretary.

Also the following members of the Correspondence Circle:—Bros. Arthur Heiron, S. J. Fenton, W. A. Tharp, P.A.G.Pt., L. G. Wearing, Walter Dewes, C. H. Denny, J. H. Earls, W. M. Bradbear, Hugh C. Knowles, as I.G., Digby L. Cropper, Percy G. Mallory, P.A.G.D.C., F. Lange, C. Gordon Bonser, Major A. Sutherland, A. Y. Mayell, Walter H. Brown, P.G.Stew., Alfred C. Silley, B. Marr Johnson, P.Dep.G.D.C., F. W. le Tall, F. P. Baxter, F. C. Lloyd, A. C. Beal, W. Wyed, L. Spencer Compton, C. Gough, W. F. Keddell, Enrique Ferrer, W. S. Sherrington, P.A.G.R., Rev. H. G. Rosedale, P.G.Ch., C. Russell Peacock, H. C. de Lafontaine, P.G.D., and H. G. Warren.

Also the following Visitors:—Bros. Thos. Brushfield, I.G., Wolsey Lodge No. 1656; Major Russell Gurney, Queen's Westminster Lodge No. 2021; Justin Norman, P.M., Cadogan Lodge No. 162; G. M. Folkard, P.M., Anerley Lodge No. 1397; W. J. Dick, Clapton Lodge No. 1365; and E. A. Seyd, P.M., Rickmansworth Lodge No. 2218.

Letters of apology for absence were reported from Bros. H. F. Berry, I.S.O.; Sydney T. Klein, P.M.; E. Conder, P.M.; Thos. J. Westropp; Hamon le Strange, Pr.G.M., Norfolk, P.M.; John T. Thorp, P.G.D., P.M.; R. H. Baxter; F. H. Goldney, P.G.D., P.M.; G. Greiner, P.A.G.D.C., P.M.; George L. Shackles, P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; W. H. Rylands, P.A.G.D.C., P.M.; W. B. Hextall, P.M.; and Dr. W. Wynn Westcott, P.G.D., P.M.

One Lodge and twenty-three Brethren were elected to membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was received, adopted, and ordered to be entered upon the Minutes;—

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Offices, No. 27, Great Queen Street, on Monday, the 31st December, 1917.

Present:—Bro. J. P. Simpson, in the Chair, with Bros. Gordon P. G. Hills, E. H. Dring, W. J. Songhurst, Secretary, and A. S. Gedge, Auditor.

The Secretary produced his Books and the Treasurer's Accounts and Vouchers, which had been examined by the Auditor, and certified as being correct.

The Committee agreed upon the following

REPORT FOR THE YEAR 1917.

BRETHREN,

Our Report last year made reference to the lamented death of Bro. Frederick William Levander on 20th December, 1916, just six weeks after his Installation as Master of the Lodge. We now record with deep regret the death on 8th October, 1917, of Bro. Sir Edward Letchworth, P.G.W., Grand Secretary for 25 years, an Honorary Member of the Lodge. At our Meeting in January Bros. Herbert Bradley, *C.S.I.*, Past District Grand Master of Madras, Arthur Lionel Vibert, Past District Grand Warden of Madras, and Roderick Hildegard Baxter, Past Provincial Grand Warden of East Lancashire, were elected to membership, thus raising our numbers to 35.

The St. John's Card for 1916 showed a total of 3,108 members of the Correspondence Circle, including 143 with whom communication has had to be suspended owing to the War. During the year 151 names have been added to the list, while 286 have been removed:—49 by death, 96 by resignation, 136 for non-payment of dues, and three, as already mentioned, transferred to the Lodge list. There is, therefore, a net loss on the year of 135.

It was only possible during the year to issue the balance of the volume of *Transactions* corresponding to 1916, and in the accounts herewith presented an amount of £750 has been reserved to cover the cost of Volume xxx. It will be realized that under present conditions delay in publication, while much to be regretted, is unavoidable.

The year's working shews a net loss of £247 17s. 3d., which can be attributed almost entirely to the fact that Vol. xxix. was exceptionally bulky, though it must also be noted that about 30 % of the subscriptions for the year remain unpaid. It is evident that the cost of printed matter must be kept down considerably, and it is believed that this can be done, as the papers read at the meetings in 1917 were not so lengthy as those in the previous year, nor do they need such extensive illustration.

For the Committee,

J. P. SIMPSON,

in the Chair.

BALANCE SHEET, 30th NOVEMBER, 1917.

<i>Liabilities.</i>			<i>Assets.</i>		
	£	s. d.		£	s. d.
To Life Members' Fund (236 Members) ...	1530	9 0	By Cash at London, County and Westminster Bank, Ltd., Oxford Street ...	352	15 9
„ Subscriptions, etc., received in advance ...	119	9 3	„ Investment, £1,300 Consols at 56 per cent. ...	728	0 0
„ Correspondence Circle, 1917 Balance in hand ...	750	0 0	„ Sundry Debtors for Publications ...	23	10 3
„ Sundry Creditors ...	18	1 2	„ Sundry Publications ...	438	16 4
„ Sundry Creditors <i>re</i> Publications ...	14	3 9	„ Furniture— £ s. d.		
„ Profit and Loss Suspense Account, being outstanding Subscriptions as per contra, subject to realization ...	814	9 9	Balance 1st Dec., 1916 ...	26	10 9
„ Lodge Account— £ s. d.			Less Depreciation for the year ...	8	6 2
Balance 30th Nov., 1916 ...	72	4 8		18	4 7
Receipts ...	50	8 0	„ Sundry Debtors for Subscriptions in arrear—		
	122	12 8	1917 Correspondence Circle... 461 10 6		
Less Payments ...	38	8 3	1916 ditto ... 202 8 11		
	84	4 5	1915 ditto ... 99 14 11		
			1914 ditto ... 35 18 7		
			1913 ditto ... 6 17 3		
			1912 ditto ... 4 18 6		
			1911 ditto ... 1 1 8		
			1910 ditto ... 0 9 5		
			1909 ditto ... 1 10 0		
				814	9 9
			„ Repairs—		
			Balance 1st Dec., 1916 ...	100	0 0
			Less Amount written off... 20 0 0		
				80	0 0
			„ Profit and Loss Account ...	875	0 8
				£3330	17 4
				£3330	17 4

This Balance Sheet does not include the value of the Library and Museum and the Stock of *Transactions*, and is subject to the realization of Assets.

I have examined the above Balance Sheet and Profit and Loss Account with the Books and Vouchers of the Lodge, and certify the same to be correct and in accordance therewith.

ALFRED S. GERGE.

Chartered Accountant,

3, Great James Street,

Bedford Row, W.C.

28th December, 1917.

PROFIT AND LOSS ACCOUNT for the year ending
30th November, 1917.

Dr.			Cr.		
	£	s. d.		£	s. d.
To Salaries	375	0 0	By Correspondence		
„ Rent, Rates and Taxes ...	214	12 8	Circle Joining		
„ Lighting and Firing ...	19	11 8	Fees, 1917 ...	70	17 6
„ Stationery	35	14 0	„ 1917 Subscriptions	197	15 9
„ Postages	182	18 0	„ 1916 ditto ...	201	19 11
„ Office Cleaning	26	10 4	„ 1915 ditto ...	49	17 6
„ Renewals and Repairs ...	20	0 0	„ 1914 ditto ...	16	16 0
„ Insurance	14	12 6	„ 1913 ditto ...	2	13 6
„ Telephone, etc.	9	1 0	„ 1912 ditto ...	0	10 6
„ Carriage and Sundries ...	15	7 8			
„ Local Secretaries' Expenses	2	7 1	„ Back Transactions ...		540 10 8
„ Library Account	30	13 1	„ Lodge Publications ...		56 4 7
„ Depreciation on Furniture	8	6 2	„ Various Publications ...		30 17 0
			„ Interest on Con-		16 0 4
			sols	24	7 8
			„ Discounts	13	12 8
					38 0 4
			„ Life Members		25 4 0
			„ Balance carried forward ...	217	17 3
					£954 14 2
	£954	14 2			
	£	s. d.			
To Balance brought forward			By Balance carried forward ...	875	0 8
last Account	627	3 5			
„ Balance brought forward ...	247	17 3			
	£875	0 8			£875 0 8

The SECRETARY called attention to the following

EXHIBITS.

By Bro. SEYMOUR BELL, Dep.Pr.G.M., Northumberland.

P.M. JEWEL of the British Lodge No. 8. An engraved inscription at the back reads as follows:—"This Jewel was Presented by the Brethren of the British Lodge No. 8 to Brother George Edward Cottrell P.M. P.G.S. &c. &c. as a sincere Testimonial for his uniform courtesy of manner: for the zeal and ability displayed by him as W.M. during his year of Office and for the anxiety at all times evinced for the general happiness of its members. 'Bis dat qui cito [sic] dat.' February 1857."

Past Grand Steward's JEWEL, owned by the same brother.

R.A. JEWEL of same brother, dated 1852.

do. of S. Stephenson, dated 1792. This shews a G engraved in the central Sun, and has pickaxe, crowbar and shovel at the bottom. The original owner was perhaps Simon Stephenson, Letter Founder, of Bream's Buildings, Chancery Lane, who in 1786 assisted in Founding St. Margaret's Lodge then No. 483, and in 1792 joined the Tyrian Lodge, becoming Master in 1795-7 and again in 1801 and 1802.

Circular JEWEL with "Longe inde este" engraved round the rim. In the centre, under glass, is a painted representation of a bridge with three arches in which are the letters L.D.P. Above the middle arch is shewn a cross with entwined serpent. Over all, in metal-gilt, is a triangle with crossed scimitars at top. The jewel seems to belong to the degree of the Red Cross of Babylon, but it may be noted that the three letters under the bridge were also used in connection with the Order of Knight Grand Cross of St. John of Palestine and are said to have signified—Labor, Devoir, Pardon.

Circular JEWEL with "Vincere aut Mori" engraved round the rim. In the centre a skull upon a bone and sword crossed. This jewel probably belongs to the degree of Elect of Nine.

By Bro. GEORGE HEWITT.

Oval MEDAL, silver-gilt. On the obverse a very well modelled bust of Edward VI. in high relief, with EDVARDUS SEXTUS R. above. On the reverse is engraved "Amicable Society of Blues. Henry Woodthorpe. 17 May 1785." The Society was formed about 1629, was re-constituted in 1678 and again in 1775, and has met regularly ever since. The membership is limited to forty, and to old scholars and officials of Christ's Hospital. Henry Woodthorpe, senior, was born 1756 and was at Christ's Hospital from 1764 to 1770. He was apprenticed by the School for seven years to Sir James Hodges, the Town Clerk of London, and he eventually held that office himself from 1801 until his death in 1825. As Town Clerk he read aloud the Latin inscription on the Copper Plate placed beneath the first stone of London Bridge in 1825. He was succeeded in his office by his son Henry Woodthorpe, junior, LL.D., who had also been at Christ's Hospital (1787-95), and who died on 3rd March, 1842. Both were members of the Amicable Society of Blues, but the medal undoubtedly belonged to the father. Bro. Henry Sadler, in his *History of the Lodge of Emulation No. 21*, mentions that a Henry Woodthorpe was initiated therein in 1799, and he assumes that this was the Town Clerk of 1801, i.e., the father. But this is by no means certain. Without further information we might equally claim the membership for the son, who was undoubtedly appointed Senior Grand Deacon in 1819. This is made clear by an obituary notice which appeared in the *Freemasons' Quarterly Review* for 1842 (p. 66), where, however, it is mentioned that "The deceased in his earlier years was a zealous Mason, member of No. 156, but latterly took no active part in Masonic transactions." No. 156 is the present Caledonian Lodge No. 134, but his membership thereof does not necessarily shew that he was not initiated in Emulation. The particulars of the Society and the two members have been furnished by the kindness of Bro. R. L. Franks, P.G.D.

By Bro. WILLIAM TAYLOR, on behalf of Col. W. C. DIXON.

Gold MEDAL presented 7th March, 1798, by the Grand Lodge of the Antients to Joseph Browne. The engraved inscription on the reverse does not mention any particular reason for the presentation, but the Minutes of Grand Lodge of that date contain the following:—

It was moved by Brother Saml B. Whittaker of the Grand Masters Lodge and seconded that a Gold Medal be presented to our R.W. Bro^r Joseph Brown Esq. S.G.W. for his long and faithful services to the Ancient Craft in England and in the East Indies.

I do not find Browne's name in the Atholl Register of 1751-6, and the earliest mention of him in Grand Lodge Minutes appears to be on 2nd September,



1795, when he was elected as Junior Grand Warden, being then described as a member of the Grand Master's Lodge. He had joined this Lodge in 1792 from No. 5 (Atholl), and was Master in 1794 and 1795. On 7th September, 1796 he was promoted to the office of Senior Grand Warden, and for some years he was a regular attendant at the Quarterly Communications and Committees. In his official capacity he assisted at the constitution of Lodges No. 300 (now the Lodge of Stability No. 217) on 23rd March, 1797. No. 304 at Woolwich on 2nd May, and No. 305 (now the St. Andrew's Lodge No. 222) on 17th August in the same year. I have not found a mention of his name later than 6th May, 1799. He was engaged in the shipping trade in the East end of London, and it was probably through his business connections with the East Indies that he was able to communicate with brethren there, and so to be of service to Grand Lodge.

Under date of 20th June, 1798, Joseph Browne was granted a Commission as "Captain in a Company of the Association of the Inhabitants of Ratcliffe in the Tower Hamlets in the County of Middlesex," otherwise known as the Ratcliff Volunteers. The document bears the signatures of George III. and the Duke of Portland.

His Will, dated 17th June, 1799, gives some particulars of himself and his family which may be noted. He is described as of "Stepney Causeway, in the Hamlet of Ratcliff, in the Parish of St. Dunstan, Stepney, in the County of Middlesex," and bequests are mentioned to sisters, Ann Peeling, of Rotherhithe, and Hester, late of Mile End, Widow (her married name is not given): to a nephew Joseph Fenton, of Rotherhithe: to nieces, one unnamed of Mile End, and Ann Hicks of Tower Hill: to a cousin, Benjamin Shephard, the elder, of the Victualling Office, Deptford: to daughters, Sarah Richards, Widow, and Ann Dixon, wife of James Dixon of Tower Hill, Wharfinger: to grand-children, John, Joseph, James, William, Samuel, Maria, and Harriet Dixon: and to friends, Anna Maria Richford, of Gower Street, Thomas Carter, of Prescott Street, Attorney-at-Law, and Robert Bottle, of the Excise Office: trustees of a portion of his property being William Penford, of Bromley, Kent, and James Jacks, of White Hart Court, Cornhill, Draper and Tailor. He was evidently in a good financial position as specific legacies reach a total of about £10,000.

The Atholl Medal is fully described in *The Medals of British Freemasonry*, the specimen, No. 5, there noted being one in the British Museum, which had been presented in 1808 to Dr. Edward Barry, Grand Chaplain. The Medal was also issued in Silver.

Presented to the Lodge.

By Bro. CHARLES GOUGH.

CERTIFICATE issued to George German, 10th October, 1818, by Lodge No. 44, Deal Castle Inn, Deal, Kent, signed by C. Millen, Master, Zechariah Nicholas, S.Warden, G. Cross, J.Warden, Tho^s Barratt, Secretary. The Lodge was No. 29B of the Antients, constituted in 1812. It became the Union Lodge No. 44 at the Union, and was erased in 1838.

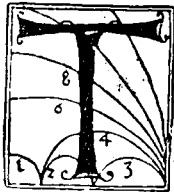
Grand Lodge CERTIFICATE to same brother dated 6th February, 1819, signed by William H. White and Edwards Harper, Grand Secretaries.

A most cordial vote of thanks was passed to those who had kindly lent objects for exhibition and had made donations to the Lodge Museum.

The SECRETARY read the following paper by Bro. J. E. S. Tuckett:—

THE EARLY HISTORY OF FREEMASONRY IN FRANCE.

BY BRO. J. E. S. TUCKETT, T.D., M.A. (Cantab.), F.C.S.,
P.Prov.G.Reg., Wilts.



THE recent re-opening of the question of the identity of 'Lord Harnouester' in our *Transactions*¹ suggests that it may not be out of season to consider once again the story of the introduction of organized Freemasonry into Paris in 1725. The story first appears in the account of *Franche-Maçonnerie* supplied by the celebrated astronomer Bro. Joseph Jerome Lefrançais Delalande (or De Lalande) to the *Encyclopédie Méthodique*, Yverdon, 1773, and is repeated by the Masonic Historian Claude Antoine Thory in his *Histoire de la fondation du Grand Orient de France*, 1812.

Bro. R. F. Gould, in vol. iii., chap. xxv., of his *History of Freemasonry* says:—

According to De Lalande, or tradition, which in this case amounts to much the same thing, the first Lodge in France was founded in Paris by the Earl of Derwentwater in 1725. . . . The colleagues of Lord Derwentwater are stated to have been a Chevalier Maskelyne, a Squire Héguerty, and others, all partisans of the Stuarts. The Lodge assembled at the restaurant of an Englishman called Hure, or Hure, in the Rue des Boucheries.

Bro. J. G. Findel, in his *History*, claims to follow Thory, and the version in the English translation² of that work is:—

. . . Lord Derwentwater, Squire Maskelyne, a lord of Heguerty, and some other English noblemen, established a Lodge in Paris in 1725, at Hurre's Tavern.

The actual words of Thory are as follows:—

1725. Cette année est indiquée comme l'époque de l'introduction de la Franche-Maçonnerie à Paris. My lord Derwenwater (*sic*), le chevalier Maskelyne, M. d'Héguetty (*sic*) et quelques Anglais de distinction établissent une Loge chez Hure, traiteur, rue des Boucheries.

(*Hist. de la Fond. du G.O. de France*, p. 10.)

Bro. Rev. A. F. A. Woodford (in *Kenning's Masonic Cyclopadia*, 1878) says:—

There seems to be a probability that a Lodge was held in Paris by Lord Derwentwater, Chevalier Maskelyne and Hegueerty, and others, somewhere about 1725, though not directly from England; but nothing is certain as to this.

It is, however, Bro. Gould's treatment of this story, and of the available evidence bearing upon it, which I wish to discuss here. Bro. Gould shows throughout a degree of reserve which only just stops short of dismissing the whole narrative as a tissue of lies fabricated later for a specific and dishonest purpose. This attitude of Bro. Gould's I believe to be a mistaken one, for, although it is not possible to *prove* the story to be true in all its details, yet it is possible to dispose effectually of the objections to it which he has advanced.

¹ See *A.Q.C.*, vol. xxvi., p. 22, and vol. xxvii., p. 63.

² *The History of Freemasonry* . . . by J. G. Findel, Second Revised Edition, with a preface by D. Murray Lyon. . . . London, Kenning, n.d.

A further quotation from De Lalande introduces the question of the Grand Mastership of Lord Derwentwater and the identity of his successor, the mysterious 'Lord Harnouester.' I do not mean to enter into this now, but it is necessary to point out that it has a bearing upon the matter in hand. Readers are referred to *A.Q.C.*, vol. xxvi., p. 22. and vol. xxvii., p. 63.

Bro. Gould cites the Masonic entries in the *St. James' Evening Post* for 7th September, 1734, 20th September, 1735, and 12th May, 1737: also the brief reference in *Gründlichen Nachrichten*, published Frankfort. Andrea, between 1738 and 1740:—

Nothing was heard of the French Craft before 1736.

and that in *Der sich selbst vertheidigende Freimaurer*, Frankfort and Leipsic, 1744, which represents that:—

. . . at the end of 1736 there were six Lodges in France and more than 60 Masons . . . who at that date [which is usually assigned to Lord Harnouester] elected the Earl of Derwentwater to succeed James Hector Maclean, who had served some years previously.

Bro. Gould also quotes from *Le Sceau Rompu* . . . *Cosmopolis*, 1745:—

As regards Freemasonry its introduction may be placed at 18 years ago [consequently in 1727], but at first it was worked under the deepest secrecy.

If at first the 'deepest secrecy' was maintained it is not to be wondered at that it took some years for the news to spread into Germany. The part within the brackets—'consequently in 1727'—is, presumably, Bro. Gould's own addition by way of comment, and, this being so, it may be pointed out that the 18 years must be subtracted, not from the date 1745 when the *Sceau Rompu* was published, but from the date when that work was written, and this brings us very close indeed to the year 1725. The *Sceau Rompu*, in fact, affords good evidence that the story of the founding of a Masonic Lodge in Paris in about the year 1725 was generally accepted in 1745, and that therefore it was not *invented* later.

As already stated, Delalande's account first appeared in print in 1773. Joseph Jerome Lefrançais De Lalande (or Delalande)¹ was born at Bourg in the Department of L'Ain on the 11th of July, 1732, and, although it is not known when or where he was initiated into Freemasonry, it is certain that by the year 1771 he had become one of the leading and most influential of the French Brethren. In 1771 Delalande was a prominent Founder of the new 'Grande Loge Nationale' and was one of the seven 'Commissaires,' headed by the Duc de Luxembourg, who were charged to announce to the Duc de Chartres the fact of his election to the Grand Mastership. If Delalande was initiated at about the age of twenty (as Bro. Gould elsewhere suggests may have been the case), that is to say in 1752, then for a dozen years at least after his own initiation he must have been acquainted with numbers of Masons in Paris whose own recollections would go back to the time—1725—of the alleged introduction of Freemasonry into the Capital. Therefore, even admitting that Delalande's knowledge of the circumstances could only have been derived from 'hearsay' (as Bro. Gould points out), it must also be admitted that he was peculiarly well placed for collecting the traditions still current and for testing their authenticity. Moreover, Delalande was a man of scientific and accurate type of mind, and this must not be forgotten when we estimate the value of his work as a historian. Nevertheless, Bro. Gould propounds a series of questions all tending to arouse distrust of the accuracy of Delalande's statements. For convenience I have numbered these questions thus:—

- (1) Putting aside the above solitary reference to an alleged G.M. anterior to Derwentwater . . . how came Derwentwater to be a Mason at all?

¹For an account of Delalande, see *A.Q.C.*, vol. xxvii., p. 117.

- (2) Having left England before the revival, where was he initiated? Not in Paris apparently, because he opened the first Lodge there.
- (3) Why does the *St. James' Evening Post* . . . never say a word about Charles Radcliffe, who was then at the head of the Craft in France?
- (4) Moreover, who were the Chevalier Maskeline and Squire Hégerty, his colleagues? I have utterly failed to trace their names in any way.
- (5) Above all, who was Lord Harnouester?
- (6) Can the utmost ingenuity convert Harnouester into the similitude of any name known to the English peerage?

The second part of (1), and (2), (3), (5), and (6) I have already answered at *A.Q.C.*, vol. xxvii., pp. 64-66, and it is a great satisfaction to me, but a melancholy one, that one of the very last communications made by Bro. Gould, when on his death-bed, was a generous and kindly expression of approval of what I had there written.

As regards the first part of (1) 'the above' is not a *solitary* reference to Maclean, as Bro. Gould himself later recognized. Documents signed by Maclean as G.M. actually exist in the Archives of the G.L. of Sweden. See Gould's *Concise History*, p. 379. I shall have much to say about Hégerty and Maclean presently, but first I must reproduce and comment upon Bro. Gould's concluding remarks:—

The only satisfactory hypothesis we can arrive at is, that previously to 1738 there existed in Paris one, and in the Departments two, regularly constituted Lodges, besides several others more or less irregular, and that the fashion had probably been set in the first instance by refugees at the court of the Pretender, and by other English visitors to the capital. Whether these Scottish names were not an afterthought, consequent on the rage for Scots Masonry which arose in 1740, or whether they really played an important part in the early days of the Craft in France, we must leave undecided. The doubt can only be suggested. . . .

The doubt need never have been suggested because it is without a shadow of justification. To what 'Scottish names' does Bro. Gould allude? Derwentwater is Cumberland-Westmorland. Harnouester (whatever it may be) is not Scottish, nor is Maskeline (or Maskelyne), and Hure (Hure or Hurre) is described as an Englishman, and, however that may be, his name is not Scottish. Hégerty, I shall show, was an Irishman. The *only* Scottish name is Maclean, and that is genuine Scots and of the best. We are asked to believe that the individuals to whom we owe the so-called 'Scots High Degrees' plotted to secure Masonic recognition for their System by the fabrication of spurious 'facts' in connection with the early years of organised Freemasonry in France. But these men, whoever they were, were at least men of intelligence, and it is absolutely inconceivable that they could have deluded themselves into the belief that this recognition was to be won by getting a *German* author of a *German* book published in *Germany* to insert a *solitary* Scottish name as a Grand Master ruling some half-dozen of what were (to all appearances) purely *Craft* Lodges. There is no trace of any such plot, and if any such had been contemplated some more hopeful plan than this would certainly have been found.

The impression conveyed by Bro. Gould, and others who follow him, is that Harnouester, Maclean, Maskelyne and Hégerty are all mythical personages who never really existed. But Harnouester was real enough, even if his name was an assumed one, and so also were Hégerty and Maclean. Up to the present the 'Chevalier Maskeline' (Gould) or 'Squire Maskelyne' (Findel) has escaped me, but if the others are genuine historical persons, then it is reasonable to assume that

he is also. The late Bro. John Yarker persuaded himself that 'Heguerty' = 'Hay of Dalgetty,' but this shot was far wider of the mark than even his idea that the name 'Harnouester' is simply 'Darrentwater.' Who and what Bros. Heguerty and Maclean really were will appear in due course.

Some time in 1665 an Irish gentleman of ancient and honourable descent, James Walsh, of Ballynacooly, having forfeited his ancestral estates, took refuge in France, and entering the service of King Louis XIV., presently received a Captain's commission in the French Royal Navy. It was Capt. James Walsh's ship which in 1690 conveyed King James II. from Kinsale to France. James Walsh had one son, Philip, baptised in Dublin in 1666, who also served in the French Navy, under his father, and a cousin who was similarly situated. The Walsh Family came to be greatly esteemed by the King of France, who promised to safeguard its fortunes. Philip Walsh left the Naval service and settled down at St. Malo, where he established a ship-building business, which grew to be a big concern, and was largely employed in the construction of ships of war for the French Government. With this he combined a profitable enterprise in fitting out privateers commissioned by K. James, and on two occasions he went out in command. The second was on the *Curieux*, and from this voyage he never returned, being buried at sea off the Island of Madagascar in September, 1708.

At some time between the years 1685 and 1690 a Regiment of Infantry called 'Le Régiment Irlandois de Walsh' was formed by, or by the efforts of, the Walshes, father and son, and in consequence named after them. When we remember that in those days French ships-of-war were commanded by *Soldiers*, and regiments of soldiers formed to fight on them (the navigation only being in the hands of sailors), it seems certain that this 'Régiment Walsh' was commanded by James Walsh and served on his ship. In the year 1772 the Grande Loge de France formally recognized as the Senior Field Lodge in the French Army *La Loge Parfaite Egalité dans le Régiment d'Infanterie Walsh*, and admitted its claim to date its 'constitution' from March 25th, 1688; and this was confirmed by the Grand Orient in 1777. This claim is, of course, ridiculed by Bro. Gould, but, apparently, upon no better grounds than that the date 1688 is long before the formation of the earliest of Grand Lodges. But we know now that Freemasonry of a Speculative kind existed and was well known and by no means a new institution in Dublin in the very year in question, 1688—we know this from the famous 'Tripos' to which Bro. Dr. Chetwode Crawley first drew the attention of Masonic students. There is, therefore, no reason to reject as absurd the story of the existence of a Masonic Lodge in an *Irish* Regiment in 1688, *no stress being laid on the word 'constitution.'* What happened in 1772 and 1777 was that the Brethren of the Lodge were able to convince the G.L. and G.O. that their Lodge had *existed* since 1688, and they were then allowed officially to date the Constitution or Charter or Warrant from that time.¹ But there is further evidence in support, as we shall presently see.

Philip Walsh married in 1695 and died in 1708, leaving four sons, the two youngest being Antoine Vincent (generally called Anthony) and Jacques François (named after the Chevalier de St. Georges, or Old Pretender), born respectively in 1703 and 1704, and these played a very important part in the Jacobite Cause in connection with the landing in Scotland of Prince Charles Edward Stuart. The Walshes were always distinguished for their ardent attachment to the cause of the exiled Royal House of Stuart.

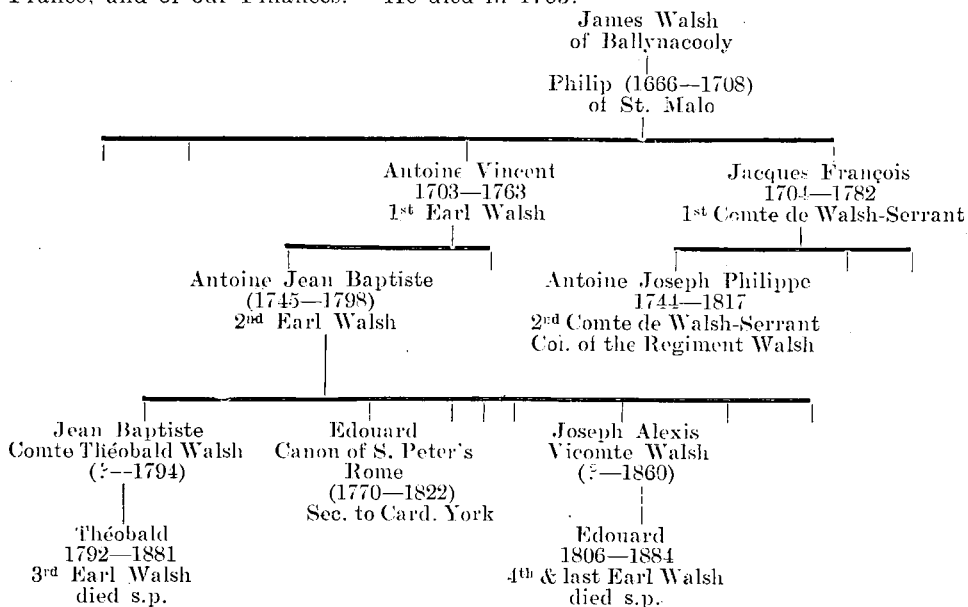
¹ The Lodge *l'Amitié et Fraternité* of Dunkerque, although claiming to date from 1721, was only granted by the G.O. seniority from 1756. Thus we see that these claims were not recklessly granted without enquiry.

Jacques François Walsh became a ship-builder at Cadiz. He proposed to the King of Spain to command two regiments and to transport them to Scotland at his own expense in 1745. In 1755 King Louis XV. created him Comte de Serrant. His eldest son, Antoine Joseph Philippe, in 1776 took an active part in the re-organisation of the Régiment Walsh, for which in 1777 he received the rank of Chevalier in the Royal and Military Order of Saint Louis, and ultimately he became the Regiment's Colonel-Commandant. The family connection with the Regiment is expressly recognised in several of the documents preserved in the Serrant archives, notably in the Royal Warrant promoting Colonel Count Antoine Joseph Philippe de Walsh-Serrant to the grade of 'Brigadier,' which bears date 1780 and is signed by the King. Thus we see that the grandson of one of the founders of the Regiment was an active member of it at the time when the Grande Loge was admitting the claim of the Regimental Lodge to date from 1688. A year or two later, when the Grand Orient comes to the same decision, that grandson is commanding officer, and the King is acknowledging the connection of his family with the Regiment. This continued family influence greatly increases our confidence in the truth of the claim set up, and while it cannot be regarded as *proved* (how seldom is rigid *proof* forthcoming in cases of this sort?) yet the evidence is altogether in its favour, and a Masonic interest attaches to the Walsh family as well as regiment.

Anthony Vincent Walsh served in the French Navy, but left it in order to carry on the shipbuilding business founded by his father, which he moved to Nantes, and in 1744 he is described as 'Marchand-à-la-Fosse, de Nantes.' Like all his family he was an ardent Jacobite, and he was honoured by the intimate friendship of Prince Charles Edward Stuart and his father the Chevalier de St. Georges, the Jacobite King James III., with both of whom he was in frequent correspondence. In the days of his misfortunes Prince Charles Edward writes to Anthony Walsh, 'Henceforward my address is Mr. Douglas. Remember that 'for everyone you are Monsieur Legrand.' At Paris Anthony Walsh made the acquaintance of another exiled Irishman, like himself an ardent adherent of the Stuarts, and the two frequented the little Court of the Prince when he arrived there in 1744. This was Huguerty, a 'merchant' of Paris, whose business was that of an 'Armateur,' *i.e.*, Shipowner and Shipbroker, and a large part of whose enterprise consisted in fitting out and commissioning 'corsairs,' *i.e.*, privateers, with a view to profit arising out of the captures they might make. His operations were on a large scale, and there is evidence that he was a man of considerable wealth. From the fact that he signs his letters (of which more anon) d'Heguerty, it is likely that he had received the title of Chevalier and that the nobility of his descent had been officially recognized, and this is the sole ground that I can discover for the epithet 'Squire' applied by Delalande (according to Gould), or the more imposing title 'A lord of Huguerty,' which is the English translation of Findel's version of Thory's simple 'M. d'Héguetty.' Thus we see that both business interests and political sympathies united Anthony Walsh and d'Heguerty.

From 26th December, 1744, to 8th May, 1745, a number of letters passed between d'Heguerty and Anthony Walsh, which show that to these two men Prince Charles Edward had entrusted the task of securing ships, and arranging the details concerning them, for his intended passage to Scotland. A banker of Dunkirk named Walter Rutledge was associated with them, but his part consisted in securing from the French Government the grant of an old man-of-war, the Elizabeth, to act as escort. It is remarkable that while the name of Rutledge occurs in all the 'Histories' of the Rebellion of 1745, the name of d'Heguerty appears in none of them, yet the latter certainly had much more to do with it than the former. The letters alluded to above are preserved in the Archives of the

Serrant family, and in 1901 the Duc de la Trémoille¹ (a descendant in the female line of the Walsh family) published them in full with many others in a work entitled *Une Famille Royaliste Irlandaise et Ecossaise et Le Prince Charles Edouard*, Nantes, 1901. An English translation by Miss A. G. Murray MacGregor, with additions, was published by Mr. William Brown, of Edinburgh, in 1904. To this work, and to a paper by Mr. V. Hussey Walsh entitled *A Jacobite Privateer*, quoted by Miss Murray MacGregor, I am indebted for much of the information I have been able to supply to readers of *A.Q.C.* The letters referred to above contain proposals and plans for the expedition. The one dated *Paris, 9th Jan., 1745*, contains the first mention of the *Dutillet*, the frigate or sloop equipped for war, belonging to Anthony Walsh, in which the Prince on Friday, 2nd July, 1745 (New Style), accompanied by a small band of trusty followers, of whom Walsh was one, set sail from St. Nazaire upon his perilous adventure. On Monday, 16th August (N.S.), Prince Charles Edward landed at Borodale on the south shore of Lochnanuagh. Here he knighted Anthony Walsh and presented him with a gold-hilted sword and a letter of thanks recommending him to his father, King James III. Walsh set out on his return journey on 19th August (N.S.), bearing with him despatches addressed to the Courts of France and Spain, and on his arrival King James III., *i.e.*, the Chevalier de St. Georges, created him 'an Earl and Peir . . . in our said Kingdom of Ireland. . . . Given at our Court at Albana this 20th day of October, 1745, in the 45th of our Being.' To support Prince Charles Edward, the King of France gave orders for a force of eighteen battalions of infantry and two squadrons of cavalry to move to Dunkirk, where a fleet of transports was to be collected. The command of this fleet was entrusted to Earl Walsh. But, for reasons which do not concern us now, the orders were countermanded, and the Jacobite hopes, which at one time ran so high, were extinguished on the fatal field of Culloden (16th April, 1746). Letters of 'Arret' were granted to Earl Walsh in 1753 conferring upon him a patent of French nobility, and he is here described as 'Secretary of the King, of the Crown of France, and of our Finances.' He died in 1763.



¹ Louis, ninth Duc de la Trémoille, succeeded his father in 1887. His mother was the youngest child of Antoine Joseph Philippe Walsh, second Comte de Serrant. Colonel Commanding the Regiment Walsh.

In 1773 the newly-formed Grand Orient of France appointed as an 'Officier d'Honneur, Grand-Roi d'Armes:—le F... Jean Bretagne, duc de la Trémoille et de Thouars, prince de Tarente, pair de France, maréchal des camps et armées du Roi, membre de la Loge Saint Jean de Montmorency-Luxembourg.' He was also an 'Anc... Ven... de la Resp... M... L... Ecossaise de France, and perished in the Revolution. (See *A.Q.C.*, vol. xvi., p. 183.)

. In the long years of misfortune and disappointment that followed the failure of the '45, the correspondence of Prince Charles Edward was conducted by means of a code of assumed names. Earl Walsh always appears as 'Mons. Le Grand (or Legrand),' and d'Heguerty of Paris as 'Desborough.' There is also a 'Caleb,' who is P. A. d'Heguerty, so that our man may have had a double alias. But in the Heguerty letters written before the '45 there are references to 'my idle son' and also to 'my brother,' and it seems more likely that 'Caleb' is the son or brother of 'Desborough.' Bro. Gould failed to trace the name of Heguerty in any way, and evidently inclined to the opinion that he never existed. But now we know that three persons at least of that name were in existence and that one of them might well be described as a 'partizan of the Stuarts' and as an 'Anglais (i.e., *Irlandais*) de distinction.'

The famous Highland Clan Gillean or Clan Maclean was formerly split into four independent branches, namely:—(1) Macleans of Duart, (2) Macleans of Ardgour, (3) Macleans of Coll, and (4) Maclaines of Lochbuy, but the Chief of Duart was acknowledged as Chief of the Clan as a whole. At the time of the troubles which cost King James II. his throne, the Chief of Duart and XXth Chief of the Clan Maclean was Sir John Maclean, Bart., who in December, 1688, accompanied his Royal Master into exile at St. Germain, where he married Mary, daughter of Sir Æneas Macpherson of Esly. In March, 1702, William of Orange died, and Anne, the favourite daughter of James II., came to the throne. Early in 1703 rumours reached St. Germain of Queen Anne's 'Act of Grace' to her Scottish subjects, and some of the exiles prepared to take advantage of the opportunity thus opening before them of returning to their native land. Sir John Maclean, having long desired to pay a visit to his estates, begged leave of the Queen-Mother at St. Germain to proceed to Scotland, and this leave being readily granted, Sir John, with his wife and daughter (or daughters), posted off to Calais, in the hope of taking passage on the boat officially appointed for those in a similar situation, but Sir John was too late, and he and his party were forced to remain in Calais two months, vainly trying to secure a passage. And here, on the 6th November, 1703, Lady Maclean presented her husband with a son and heir, to whom the name Hector was given in baptism. And now came fresh rumours that the 'Act of Grace' was cancelled, and, the Governor of Calais requesting the fugitives to leave the town, Sir John determined to risk a crossing in an open fishing boat, notwithstanding the danger to his wife so soon after her confinement—eleven days only—and to his infant son. On their arrival at Folkestone, Sir John at once reported himself and his family to the Mayor, explaining who he was and why he had come, but the Government at London was passing through a fresh crisis of nerves, consequent upon renewed Jacobite activity, and instead of receiving permission to proceed, the whole party found itself under arrest. This was on the 10th November, 1703. Sir John and Lady Maclean were removed to London and there kept in strict confinement and separated, no one being allowed to communicate with either, nor they with the outside world. The House of Lords made an enquiry (which dragged on into 1704) into the 'Scottish Conspiracy,' as it was called, in the course of which both Sir John and Lady Maclean were brought before the House and cross-examined. *The Proceedings of the House of Lords Concerning the Scottish Conspiracy and the Papers laid before that House by Her Majesties Command relating thereunto* was published at London early in 1704, and contains a full account of the enquiry and the cross-examinations. It is satisfactory to know that the Peers recommended that a 'full and compleat pardon' be issued to Sir John Maclean. Thus, while still an infant in arms, and only a few weeks old, the future Grand Master of France was made to suffer hardship in the Stuart Cause.

In the Rebellion of 1715 the Macleans were out for the Stuarts under Sir John, and in consequence most of the Clan possessions were declared forfeit, but

the forfeiture was soon after cancelled. At Gordon Castle on the 12th March in the following year, 1716, Sir John died at the early age of 45, leaving five daughters and one son, the young Sir Hector, now a lad of thirteen, who thus became the XXist Chief of the Clan Maclean.

Sir Hector's boyhood was passed in Scotland amongst his own people, his education being directed by his kinsman, Donald Maclean, of Coll, under whose guidance he remained from 1707 to 1721. The last year or two of this period he occupied in study at Edinburgh, and from 1721 to 1726 those studies were being perfected in France. He then returned to Scotland, where until 1728 he occupied himself very agreeably in a round of visits to friends, relatives, and clansmen. His early associations, the family tradition, and the strong inclinations of his own heart combined to make Sir Hector a warm adherent to the Stuart Cause, and few individuals rendered it more devoted service. In 1728 he returned to France and practically the whole of the remainder of his short life was spent in exile. From 1728 to 1745 he lived in France, chiefly at Paris, but sometimes at Boulogne. He entered the service of the French King, and received a commission as an officer in a regiment of infantry, but this did not, nor was it intended that it should, interfere with his exertions in the Cause which he had so much at heart.

Early in 1744 the hopes of the Stuart Party rose high. The young Prince Charles Edward was in France ready to accompany a great expeditionary force collected at Dunkirk, and all seemed to indicate that the time had come for the long-expected invasion of Great Britain. At about this time we have a glimpse of Sir Hector, by means of an agent, beating up recruits in Scotland, for the service of the *King of France* ostensibly, but in reality for King James III. A scarce little book, published at Edinburgh in the early days of the '45, entitled *A Genuine Account of all the Persons of Note in Scotland who are now engaged in the Service of the Chevalier*. . . . by Captain Andrew Ferguson, of General Macdonald's Regiment, at p. 6 has the following:—

. . . About ten months ago . . . I march'd down to this metropolis (i.e., Edinburgh), and had an Interview with my Friend's Friend, whom I found to be a Person privately employed by Sir H——r M——c——n * (then abroad) to enlist Men for the Service of the *French King*, tho' I soon discover'd that Monarch was not the King they meant . . . and being tempted with the Promise of a Captain's Commission, I at length accepted Sir H——r's Proposals.

* This worthy gentleman is now confin'd in the Tower of London for these Practices.

As we know, the expedition of 1744 fell through, and for the moment the hopes of the Jacobites sank, but Prince Charles Edward did not lose heart, and the events of the first half of the following year seemed to him to give promise of better things. The *Cambridge Modern History*, vol. vi., p. 111, tells us:—

The news of Fontenoy (May 11, 1745) conveyed to him an absurdly ill-informed impression of the precarious footing of his Hanoverian rival; and he forthwith despatched Sir Hector Maclean of Duart to Scotland to announce his imminent arrival.

No doubt this was the mission with which Sir Hector was entrusted, but a series of letters which passed between the Chevalier de St. Georges (King James III.) and Sempil, the originals of which are preserved amongst the Stuart Papers, explain why Sir Hector was selected. A letter from Sempil, dated 22nd March, 1745, refers to a dispute which had arisen between Sir Hector Maclean and Lord

John Drummond¹ anent the depriving of Sir Hector of his promised promotion to the rank of Lieut.-Colonel in the French service. The reply, dated 13th April, says that King James wishes Sir Hector to have the rank and that he will do all that he can to secure it for him, but that he fears he will not succeed. Sempil writes again (3rd May) and mentions that Sir Hector is a most assiduous visitor to Lady Clifford, sister to the Duchess of Norfolk, who since the Prince has been in Paris shows great zeal for the Restoration. The next letter from the Chev. de St. Georges is dated 22nd June, and refers to Sir Hector's visit to Scotland, and ascribes it to the desire to keep him and Lord John Drummond apart:—

. . . Sir Hector Maclean's going to Scotland . . . I wish some other expedient could have been fallen upon, to keep him and Lord John Drummond at a distance from one another, which was the chief, if not the only motive of his going thither.

Sempil, on 28th June, informs the Chev. de St. Georges of Sir Hector's arrival in Scotland, and says that he 'dreads misfortune,' and that Lord Elcho, Sir J. Stewart and others are persuaded that Sir Hector's journey is 'concocted' or 'directed' by Sir Thomas Sheridan. What was dreaded was a premature move before the arrival of the Prince in Scotland, and Sir Hector is supposed to have favoured such an adventure and to have been ready to take the lead in it, and only to have abandoned the idea at the earnest entreaty of the more cautious members of the party.

Sir Hector arrived in Scotland in April, 1745, and in Edinburgh he lodged with a person named Blair, who basely betrayed him to the Government in the hope of pecuniary reward, which, however, seems not to have been forthcoming. On the 5th of June Sir Hector Maclean and his servant, Lauchlan Maclean, and a friend (name uncertain) were arrested. *The Chronological Historian* . . . by W. Toone, Esq., London, 1828 (2nd Edition). vol. i., p. 610, under date 1745, June 5th, tells us that:—

Sir Hector Maclean, his servant, and Mr. Blair, of Castlehill, were taken into custody at Edinburgh, having just returned from France, on suspicions of bearing commissions in the French service, and other treasonable practices, and after examination by the Lord Advocate and Solicitor General, were committed for high treason, Sir Hector to the Castle, Mr. Blair to the City Gaol, and the servant to the Cannongate. They were ordered a few days after to London.

¹Lord John Drummond and his elder brother James (third) Duke of Perth were both of them Freemasons. The Duke was a member of the Lodge Kilwinning, Dundee, and Lord John was Master of the Lodge Dunblane St. John, 1743-45. The members of Dunblane St. John were mostly Speculatives, and many of them prominent Jacobites. The following entry occurs in the Minute Book:—

Dunblane, 13 March, 1740. . . . Thereafter the Right Honourable Lord John Drummond, brother to his Grace the Duke of Perth, gave in a petition craving to be admitted a member of the Mason Lodge of Dunblane, which being considered by the Master and other members of the present, they doe unanimously admitt his Lordship to be an apprentice of the forsd lodge. And thereafter he, having been found duely qualified, was past from an apprentice to be a fellow of craft. And having paid in to the treasurer a guinea after his admission, his Lordship oblidges himself to obey the whole acts and statutes of court.

J. DRUMMOND.
JOHN STIRLING, Master.

(Lyon, *History of Lodge of Edinburgh*, 1900, p. 444.)

Lord John was a Colonel in the French Service and was sent over in command of a small force to aid Prince Charles Edward. This force arrived at Montrose in November of 1745 while the Prince was at Derby. Lord John took part in the Battles of Falkirk and Culloden, and, escaping to France, died in 1747.

It will be noticed that Mr. Toone gives the *friend's* name as Blair, and indeed it may be so, but I suspect that he is making a mistake and confusing the friend with the treacherous host. In another place Toone makes a blunder over the *servant's* name. The present Chief of the Clan Maclean tells me that:—"Our history of Sir Hector's 'arrest' in Edinburgh was due to his shoemaker, who was so elated with an order for four pair of Brogues and his joy at seeing the Chief, that, in spite of a promise not to reveal him, he confided the circumstance to his wife, who unfortunately could not keep the secret."

In London, Sir Hector was confined in the Tower, and later in Newgate, until his liberation as a French Officer, Prisoner of War, on 14th July, 1747, thus escaping all the events of the memorable Rebellion of '45 and Prince Charlie's short-lived triumph and final defeat at Culloden (16th April, 1746). The Chief of Lochbuy (MacLaines) remained neutral during the '45, but the Macleans were out for Prince Charlie under Charles Maclean of Drimnin, a cadet branch of Duart, who met his death commanding a regiment of Macleans and MacLachlans at Culloden. (*Home's History of the Rebellion in 1745*, London, 1802, p. 238.)

Dr. Doran, in his *London in Jacobite Times*, London, 1877, vol. ii., p. 245, tells us that Sir Hector, during the latter part of his detention, enjoyed a very considerable degree of liberty on parole:—

Sir Hector Maclean and half-a-dozen other semi-liberated rebels were to be seen going about London, with a messenger attending on them.

This is also mentioned by Mr. Toone in *The Chronological Historian*, vol. i., p. 659, under date 1747, July 14th:—

Sir Hector Maclean and Laughton Maclean (his Servant), who had been confined for some time in Newgate, and had been lately in custody of a messenger, were discharged, pursuant to the Act of Grace for a general pardon.

The servant's name was not *Laughton*, but *Lauchlan* Maclean.

A letter (preserved amongst the Stuart Papers), dated Paris, 8th June, 1749, written by Young Glengary to Henry Card York, tells us that:—

When I was taken prisoner and conducted to the Tower of London, where I remained 22 months, the Court of France sent me unlimited credit. This order of the Court was different from that sent other French officers, and none were comprehended in it but Sir Hector Maclean and I. It was sent to us as the order expressed in quality of Highland Chiefs . . . this unlimited credit was to supply needy prisoners.

The interest shown by Sir Hector in his fellow prisoners is further shown in the following testimonial which he wrote at the request of the Rev. James Leslie, who quotes it in a letter directed to Mr. Peter Grant, Agent of the Scots Catholic Clergy at Rome, and dated from Paris, 27th May, 1752 (Stuart Papers):—

This is to certify the particular services Mr. Leslie did for me during my confinement in London, especially his procuring a pass in the month of September, 1745, for an express sent me on affairs relating to His Majesty's interest and my safety. I was likewise witness to his fidelity and zeal in serving the prisoners at London and Tilbury Fort, in all necessities of body and soul, and this during the whole of their sufferings.

MACLEANE.

Paris, 12th January, 1749.

Father Leslie was defending himself against some aspersions cast upon him, and he gratefully acknowledges the service done him by Bishop Macdonald, Sir Hector Maclean, and Young Glengary, by laying his case before Prince Charles Edward. The signature, Macleane (with final e), in the above testimonial, should be noticed—it is of importance, and will be referred to again.

After Prince Charlie's romantic adventures as a hunted outlaw in the Highlands and his ultimate escape from his enemies to safety in France, he, as in duty bound, began to exert himself on behalf of the brave men who had worked so loyally for him and were now in captivity in the prisons of Scotland and England. For those who were French officers the French Court was urged to claim the rights due to prisoners-of-war. On 4th November, 1746, Prince Charles Edward wrote to the French Minister d'Argenson:—

. . . There are three prisoners in London, Sir, in whom I take a warm interest. These are Sir Hector Maclean, Glengary, and my Secretary, Mr. Murray of Broughton.¹ All three hold French commissions. The first was born at Calais . . . (*Original in Stuart Papers.*)

As we have seen, Sir Hector as a French officer was set at liberty in July, 1747, and immediately returned to France and resumed his military service. A somewhat rare contemporary account of the Prince's adventures, entitled *A genuine and true Journal of the most miraculous Escape of the Young Chevalier, From the Battle of Culloden to his landing in France.* . . . By an Englishman, London, 1749, at p. 81 says:—

Lochiel got safe to France, and was there made a colonel of 1,000 men; which he enjoyed to his death, in September, 1748, when it was given to Sir Hector Maclean aforementioned to have been so long confined in Newgate.

There is, however, no previous mention of Sir Hector in the book. The statement in the above paragraph is correct. On the death of the gallant Young Lochiel² the command of the 'Infantry Regiment of Albany' was conferred upon Sir Hector Maclean, and he continued in it until his own death, some two years later. In the *Etats des Gratifications proposées pour les Ecossois* (not dated, but apparently 1748.) occurs:—

Le Chevalier Maclean 1800 livres

I think this must be Sir Hector Maclean, but I cannot confidently assert that it is, for there was another Maclean³ with a claim to consideration from the French Government who may have survived to this date.

¹ John Murray of Broughton, Secretary to Prince Charles Edward throughout the '45, who, after the failure at Culloden, secured his own safety by turning informer. He was initiated in the Jacobite Lodge at Rome, 20th August, 1737. For further particulars concerning the Masonic career of this man see Bro. Hughan's *Jacobite Lodge at Rome*. Torquay. 1910.

² Donald Cameron, 'Young Lochiel,' one of the most devoted of the Stuart partizans, and one of the most prominent in the '45. His father, John Cameron of Lochiel, was a member of the Lodge of Edinburgh (Mary's Chapel) and also of the Lodge Dunblane St. John. I do not know if Donald Cameron was a Freemason.

³ Sometime before the death of Queen Anne a certain 'Mr. Maclean' was the author of a scheme for an invasion accompanied by a rising of the Highland Clans and of the Stuart party in Ireland. The Bishop of Waterford and Colonel Dillon were claimed as acting with Mr. Maclean. King James III., The Chev. de St. Georges, thought so well of his plan that he proposed the scheme to the King of France. An interesting account of the scheme will be found at the end of *The Secret History of Colonel Hooke's Negotiations in Scotland, in favour of the Pretender, in 1707.* . . . London . . . 1760.

Who this 'Mr. Maclean' was I do not know, except that he himself states that he was not a Chieftain, that he served at the head of his regiment under Dundee at Killiecrankie (1689), that he made several campaigns, and that for 15 years he served in France. The present Chief of the Clan Maclean, tells me that the late Mr. Andrew Lang tried to discover the identity of this mysterious Mr. Maclean and failed.

Early in 1749, after Prince Charles Edward's retirement from France, a Committee of six eminent Scotsmen was appointed to assist the Ministers of the King of France by examining the claims of Scottish refugees to the bounty of King Louis. This Committee met at the Scots College in Paris and consisted of Lord Nairne, Lord Lewis Gordon, Sir Hector Maclean, Clanranald, Glengary, and Ardshiel. This is referred to in a letter, dated Rouen March 11, 1749, written by Andrew Lumisden to his father at Edinburgh (see Dennistoun's *Memoirs of Sir Robert Strange . . . and Andrew Lumisden*. London, 1855. Vol. I., p. 121).

Young Glengary, writing from Boulogne 16th January, 1750, to Mr. Edgar, Secretary to the Chev. de St. Georges, makes a passing reference to Sir Hector as having 'forwarded my letter.' Amongst the Stuart Papers there is a letter written by Sir Hector from Paris, 24th January, 1750, and supposed to be addressed to Mr. Edgar, in which he gives warning not to trust the prevailing reports of affairs in Scotland. He (Sir Hector) hopes soon to be able to lay the exact state of things before His Majesty. Whether this implies that Sir Hector was projecting another visit to Scotland or not I cannot say, but certainly he did not go there, for in April we find him in Rome. Mr. Andrew Lang in his two entertaining and helpful works on the Jacobites '*Pickle the Spy*' and '*Pickle's Companions*' hardly mentions Sir Hector Maclean at all, but he does note this visit to Rome to the Court of the Chev. de St. Georges, and says that it was 'probably to explain his conduct 'about the Loch Arkaig treasure to James.' Personally, I think it far more likely that he went to report the 'state of affairs' in Scotland as he proposed to do in the letter above quoted. This view is supported by a report furnished by Young Glengary to Prince Charles Edward, not dated, but written in January or February, 1751:—

. . . the Highlanders are now . . . as capable to take the field as ever, and providing an attempt be now made, are ready to stand by what Sir Hector and I asserted in our memorials, which I hope came safe to your R.H.'s hands.

And even more clearly by the following extract from a letter (Stuart Papers) from the Chev. de St. Georges to Prince Charles Edward, written at Rome, May 5th, 1750:—

There came here (*i.e.*, Rome) lately Sir Hector M——e, Young Glen——y, and Loch——y. . . . They gave me a list of the names of some persons they saw in Scotland.

The context explains that 'they' before 'saw' refers only to Young Glengary and Lochgary, and not to Sir Hector.

Lochgary returned to France, and an interesting letter from him at Douai to Sir Hector at Rome, dated 25th September, 1750, tells of encounters between Highlanders and King George's regular troops, and paints a gloomy picture of the sufferings of the Highlanders caused by the inhuman measures taken to crush their spirit, and mentions the attempted abolition of the kilt and other articles peculiar to the Highland garb.

During the later part of the summer of 1750 Sir Hector had a series of seizures, and it is clear that his condition caused great anxiety to his friends. The Chev. de St. Georges on October 5th, 1750, wrote from Rome to Prince Charles Edward:—

G——y left us . . . above a fortnight ago. . . . Sir H. M——n was not able to go with him, and I take it to be very uncertain whether he will ever get the better of the different fits he has had,

This opinion proved to be only too well founded, for in the following month, November, the Chevaliers, father and son, were mourning the loss of one who had served them faithfully and well throughout his life. During his confinement in the Tower of London Sir Hector contracted consumption and this no doubt contributed to his early death. In the 'Tabular Genealogy of the Macleans' contained in *Macfarlane's Genealogical Collections*, printed by the Scottish Historical Society, Edinburgh, 1900, vol. i., p. 143, from the *Macfarlane MS.* preserved at the Advocates' Library, Edinburgh, ref. 35.4.8. i., fo. 195, the statement occurs:—

SIR HECTOR.—This Sir James Hector Maclean died at Paris aged 47 years either in the month of January or February Anno 1751.

Macfarlane is wrong both in the date and place of Sir Hector's death, but his addition of the name James is important, and will be referred to again. The *Ardgour and Duart MSS.* (written about 1765) give the name Hector only, and state that he died in Rome. *An Historical Account of the Clan Maclean*, by John Sinclair, London & Edinburgh, 1838, says the death took place at Rome in November, 1750. The Chief of the Clan Maclean confirms this, and tells me that Sir Hector was buried in the Protestant Cemetery at Rome under the Pyramid of Caius Cestor, and that he has himself visited the grave. Sir Hector Maclean left no children—in fact, he never married—and the Chiefship of the Clan Maclean passed to his cousin Maclean of Brolass.

In the archives of the G.L. of Sweden at Stockholm there are certain official documents relating to the period in which Sir Hector Maclean flourished, and amongst them is a copy of 'Rules for the Lodge constituted at Stockholm by our dear and worthy Baronet of Scheffer,'¹ which 'Rules' were confirmed, October 22nd, 1735, by:—

Maclean, Grand Master of France

These documents were printed by order of the Swedish G.L. in 1892. It will be noticed that the Grand Master's name is given as Maclean (i.e., with the final *e*). Sir Hector frequently so spelled it—he did so in the Testimonial which he wrote on behalf of Father James Leslie, quoted above, and so did the Chev. de St. Georges, when he wrote to Prince Charles Edward, announcing Sir Hector's arrival at Rome, and so it is throughout the printed *Proceedings of the House of Lords*, etc., etc., 1704. In the German work, *Der sich Selbst*, etc., etc., 1744, the reference to Sir Hector is as follows:

. . . at the end of 1736 there were six Lodges in France and more than 60 Masons . . . who at that date elected the Earl of Derwentwater to succeed James Hector Maclean, who had served some years previously.

Here we have the Christian name James, as well as Hector. Now it is certain that in baptism he received the name Hector only, and it is equally certain that later on he added and used the other name James also, and thus he appears in the *Macfarlane MS.* at the Advocates' Library at Edinburgh. It is reasonable to

¹ Baron (later Count) Carl Friedrich Scheffer. He was initiated in Paris on 10th September, 1737, and received the three Craft Degrees and two 'Ecossois' Degrees. From 'Charles Radclyffe Count Darwentwater, Grand Master of the Freemasons of France' he received a Deputation, dated 25th November, 1737, empowering him to constitute Lodges in Sweden and to accept Candidates to the three first Degrees, such Lodges to be under the G.M. of France until they elected a ruler of their own. In 1753 Baron C. F. Scheffer was elected Grand Master of Sweden and continued in the office until 1774.

assume that he took the name out of compliment to James Francis, the Chev. de St. Georges, whom he regarded as King James III.

So far as I have been able to ascertain, no portrait of Sir Hector Maclean exists. The following description is copied from *A History of the Clan Maclean* . . . by J. P. Maclean . . . Cincinnati, 1889, p. 223. Sir Hector 'was of middle stature and lame in one leg; yet he walked, danced, and performed all his exercises with strength and agility, his body being strong and capable of bearing fatigue. He was a graceful horseman: his countenance grave but pleasing: his manners and address polite: his complexion was fair, his eyes large and piercing: he was brave and too generous: he was affable and affectionate. He was well versed in Divinity, History, Politics, Civil Law, and Mathematics: he spoke English, Irish, Gaelic, French, and Italian, and understood Latin well. He possessed a remarkable memory, with a solid and ready judgment, so that he could not be defeated in an argument. In matters of moment he was knowing, discreet, and secretive, in consequence of which he was much trusted and depended upon by his friends. He was honest, sincere, and steady, far above the arts of hypocrisy, and never departed from the rules of honour and probity. Sir Hector Maclean died without issue, never having been married. In him occurred the third break of the line of chieftains and the first failure in the family of the chieftains . . . Sir Hector was a fit ending for such a glorious line.'

One would like to know when and where Sir Hector was received into Freemasonry. How long his reign as Acting Grand Master of France lasted we do not know, but we do know that it amounted to 'some years' and that it came to an end in 1736.¹ His initiation, therefore, can hardly have occurred later than 1728-9. When he left Scotland for France in 1721 he was not yet 18 years old, and we may safely decide that it did not take place before his departure. In 1725 Charles Radcliffe, Maskelyne, and Huguerty founded (or are supposed to have founded) the premier Paris Lodge, and in 1725 Sir Hector was just of age and in France for the purpose of 'perfecting' himself, and therefore most certainly resident in or near Paris. It is very likely that his initiation took place in this Lodge, and if so then it must have been in 1725 (or early 1726), for in 1726 he returned to Scotland, where he remained until 1728. Of course, he *may* have been admitted in Scotland in 1726-7-8; or in France 1728-9, but, remembering his exalted position in the French Craft so soon afterwards, the earliest date we can assign is the most likely to be the correct one, and thus the balance of probability is in favour of Charles Radcliffe's Lodge at Paris in 1725 or early 1726, *i.e.*, supposing that Lodge to have really existed. Of Sir Hector Maclean it may truly be said that he was a 'partizan of the Stuarts' and also an 'Anglais (only this time it is *Ecossais*) de distinction.'

In this paper I make no claim to have *proved* that the traditional narrative of these early years of the French Craft is correct, but I do claim to have shown that none of the objections to it, raised by Bro. Gould and adopted (or simply echoed) by other writers, are valid. The traditional story has to this extent been tested, namely, that the principal personages named in it (with the exception of the Chevalier or Squire Maskeline or Maskelyne) have been shown to be *real*, not *mythical* beings, and that their characters, political sympathies, and movements are consistent with the part they are said to have played. More than this I do not claim.

The 'postulate of loose thinkers,' defined by Prof. Huxley, viz., 'that what *may* have happened *must* have happened' (quoted by Bro. Gould at *A.Q.C.*, vol. x., p. 52), has certainly done much harm to Masonic research in the past.

¹ See *A.Q.C.*, vol. xxvii., p. 65.

But there is another 'postulate' which is only a very little less harmful, viz., 'that what *we* have been unable to prove *cannot* possibly have happened.' This attitude is no more scientific than the other, and it has proved a very real hindrance and stumbling-block in the path of humbler students. The treatment of the story of this 1725 Paris Lodge is a case in point. Here is a quotation from Bro. Dr. Chetwode-Crawley:—

It will come as a surprise to most students to find the Lodge, said to have been established at Paris by the Earl of Derwentwater in 1725, treated as an historical entity. If Bro. Gustave Jottrand is content to have the Lodge at Mons treated as on the same plane with Lord Derwentwater's Lodge, or the Lodges at Boulogne and Dunkirk, he will find no one to dispute that amount of antiquity and authenticity. Those *ateliers* were very like the Irish industries which patriotic orators describe as having been destroyed before they had begun to exist.

(See *A.Q.C.*, vol. x., p. 56.)

Bro. Dr. Chetwode-Crawley accepts Bro. Gould's verdict, and the discussion is CLOSED *for ever*—there is nothing more to be said (or heard) on the subject. No one sets a higher value than I do on the Masonic labours of our lamented Bro. Gould, but evidence is continually accumulating, and there are many decisions—especially *negative ones*—which from time to time call for re-examination, and, encouraged by Bro. Gould's approval, I have taken this line in this paper.

I am deeply grateful to Col. Sir Fitzroy Duncan Maclean, Bart., K.C.B., Chief of the Clan Maclean, for most valuable help. Also to W. K. Dickson, Esq., of the Advocates' Library at Edinburgh, and to William Brown, Esq., of 18A, George Street, Edinburgh.

Anne, Queen of England
Argenson, Marquis d'

Blair, of Castlehill
Blair, of Edinburgh
Brown, Wm., of Edinburgh

Caleb=P. A. d'Heguerty
Cameron, Donald, Young Lochiel
Cameron, John, of Lochiel
Charles Edward Stuart, Prince
=The Young Pretender

Chartres, Duc de
Clifford, Lady
Crawley, Dr. Chetwode

Dalgetty, Hay of
Delalande or De Lalande, J. J. L.
Derwentwater, Earl of
Desborough=d'Heguerty of Paris
Dillon, Colonel
Doran, Dr.
Douglas, Mr.=Prince Charles
Edward Stuart
Drummond, Lord John
Dundee, Viscount=John Grahame
of Claverhouse

Edgar, Mr.
Elcho, Lord

Ferguson, Capt. Andrew
Findel, J. G.

George II., King of England
Georges, Chev. de St.=King James III.
of England=The Old
Pretender

Gilleen, Clan=The Clan Maclean
Glengary, Young
Gould, R. F.
Grant, Peter

Harnouester, Lord
Hay of Dalgetty
Heguerty, d' of Paris
Heguerty, his son
Heguerty, his brother
Heguerty, P. A. d'=Caleb
Home, John
Hooke, Colonel
Hughan, W. J.
Hurc, Hure, or Hurre
Huxley, Prof.

James II., King of England
James III., King of England
=Chev. de St. Georges
=The Old Pretender

Jottrand, Gustave

Lalande, De, J. J. L.

Lang, Andrew	Scheffer, Baron (<i>later</i> Count) C. F.
Legrand <i>or</i> Le Grand, Mons.	Sempil
=Anthony, 1st Earl Walsh	Sheridan, Sir Thomas
Leslie, Father James	Sinclair, John
Lochiel, Young, Donald Cameron	Spain, King of
Lochiel, John Cameron of	Stewart, Sir J.
Lochgarry	Stirling, John
Louis XIV., King of France	Stuart, James Francis
Louis XV., King of France	=King James III.
Luxembourg, Duc de	=Chev. de St. Georges
Lyon, D. Murray	=The Old Pretender
Macdonald, Bishop	Stuart, Charles Edward Prince
Macdonald, General	=The Young Pretender
<i>Macfarlane MS.</i>	Stuart, Henry Benedict Cardinal York
Maclean, Clan	Thory, C. A.
Maclean <i>or</i> Macleane	Toone, W.
Sir John of Duart	Trémoille, Louis Duc de la
Sir Hector <i>or</i> Sir James	Trémoille, Jean Bretagne Duc de la
Hector of Duart	
Lady Mary	Walsh, Antoine Vincent (Anthony)
Maclean of Brolass	1st Earl Walsh
Maclean, Donald of Coll	Walsh, Antoine Joseph Philippe
Maclean, Charles of Drimmin	2nd Comte de Serrant
Maclean, Lauchlan	Walsh, Antoine Jean Baptiste
Maclean, Le Chev.	2nd Earl Walsh
Maclean, Mr.	Walsh, Jacques François
Maclean, Sir Fitzroy Duncan, Bart.,	1st Comte de Serrant
K.C.B., of Duart	Walsh, James of Ballynacooly
Macpherson, Sir Æneas of Esky	Walsh, Philip of St. Malo
Mary of Modena, Queen of James I.	Walsh, Mr. V. Hussey
Maskeline <i>or</i> Maskelyne	Walsh. Other Walshes in the
Murray, John of Broughton	Genealogical Table
Murray MacGregor, Miss A. G.	Waterford, Bishop of
	William of Orange=King William III.
	of England
Norfolk, Duchess of	Woodford, Rev. A. F. A.
Perth, James Drummond, Duke of	
Radcliffe, Chas. Earl of Derwentwater	Yarker, John
Rutledge, Walter	York, Henry Benedict Stuart Cardinal

A vote of thanks for the valuable and interesting paper was unanimously passed to Bro. Tuckett.

Bro. GORDON HILLS, S.W., said:—

The paper is, despite the very modest claims of its author, a solid advance towards substantiating the truth of the traditional account of the early French Masonic organisation in 1725. No future student can well acquiesce in Bro. Gould's former attitude of scepticism, or Bro. Chetwode Crawley's very unpromising rejection of the episode. There is a danger of passing from one extreme to the other, from the school which accepted tradition without enquiry, or allowed "historical researches" to be "swamped by rhetorical outbursts" (as Bro. Chetwode Crawley said of Dr. Oliver), to a position of unquestioning negation, and Bro. Tuckett does good service in warning us against this tendency: in fact, his paper affords an encouraging example of the benefit of keeping an open mind on a doubtful point. Only the other day I read a warning on the same subject by one of our leading scientists, which, although given in quite a different connection, is so much to the purpose that I will quote it now. Sir Oliver Lodge wrote in a recent work:—"Always mistrust negations. They commonly signify blindness and prejudice—except when thoroughly established and carefully formulated in

the light of actual experience or mathematical proof—and even then we should be ready to admit the possibility of higher generalisations which may uproot them. They are only safe when thrown into the form of a positive assertion." The illustration which Sir Oliver Lodge chose is peculiarly adapted to appeal to the votaries of Geometry—which as our ancient Brethren taught *is* Masonry—he writes, as an example, that the negative statement "that it is impossible to square the circle" is much better expressed by the assertion that "the ratio of the area to the diameter of the circle is incommensurable." With regard to the name of the tavern-keeper at Paris, *Hure*, *Hure*, or *Hurre*, there is an interesting mention in *Our English Surnames* by C. W. Bardsley, who says it is remarkable that this old English name should have so largely died out, relating as it did to the cap or bonnet which Chaucer calls a "hure" or "howre," and the "hurers" or "hurrers" the tradesmen who sold bonnets, caps, hoods, and hats. With regard to the other unidentified name *Maskelyne*, it points to a family which I believe is of Wiltshire origin, and boasted a distinguished member in the Rev. Dr. Nevil Maskelyne (1732-1811), Astronomer Royal, who would be of a younger generation than the supposed participant in the proceedings at Paris in 1725. Perhaps Bro. Tuckett, living so much on the spot, might find out something further if my supposition as to the locality from which the family came is correct.

Bro. Canon HORSLEY suggested that the Jacobites were likely to promote Lodges everywhere in order to have quiet meeting places. This was especially to be expected in France where they had a welcome and from which they had hopes, and it would also account for the generally higher rank of the members of such Lodges. He also pointed to the possibility of *Harnouester* being a corruption of *Warminster*, the second title of Lord Weymouth, Grand Master in England in 1735.

Bro. W. B. HEXTALL writes:—

Bro. Tuckett's paper confirms the impression, foreshadowed *A.Q.C.* xxvi., 24, that French Masonic history in its early years would have to be re-written: and suggests "problem" as a fitter word than "puzzle" in this connection. Indeed, the whole question as to "Stuart Masonry" may well be involved; and as comparatively little attention has been directed to that topic, I may be forgiven for naming a paper of my own, "The Hiramite Legend and the Ashmolean Theory," in *Lodge of Research*, No. 2429, *Transactions*, 1903-4, pages 121-150, which attempts to deal with the earliest phases.

Toone's *Chronological Historian* says of Sir John Maclean, implicated in the Scotch plot, "Sir John Maclean, from his ingenuous confession, was discharged from prison, and received a pension from the crown." (April 23, 1704).

I hope we shall hear more from Bro. Tuckett concerning "Lord Harnouester," of whom he has already written tentatively in *A.Q.C.*, vol. xxvii.

Bro. W. J. SONGHURST said:—

Bro. Tuckett is to be congratulated upon having obtained such valuable information about a very obscure period in Masonic history, and he also deserves our thanks for placing it before us in so interesting a manner.

I am not sure that I go quite so far as he does in his estimate of the value of the statements made by de Lalande regarding the formation of the Grand Lodge of France in 1725. Those statements were published in 1773, nearly fifty years after the supposed events, and while it is certainly *possible*, as Bro. Tuckett suggests, that "for a dozen years at least after his own initiation" de Lalande may have been "acquainted with numbers of Masons in Paris whose own recollections would go back to the time," it is strange that the hearsay or tradition should have been ignored by earlier writers.

The author of *Le Sceau rompu* (1745) does not display a very intimate knowledge of the condition of Masonry in his day. He says that it existed in Germany and Holland, that in Prussia the reigning prince was Grand Master, that it flourished in Great Britain where certain privileges had been conferred by Parliament, and adds:—

Quant à la Maçonnerie Française on peut datter son établissement depuis environ 18 ans: mais dans le commencement elle étoit peu connue, & ensevelie dans un grand secret.

Thus apparently he knew nothing of the establishment of a Grand Lodge, and still less of those who formed it. He could only say generally that Masonry was established in France somewhere about eighteen years earlier than the time at which he wrote. There were two French Lodges on the English register before 1745, one at the "King's Head in the Butcher Row, Paris," which was entered as No. 90 of 3rd April, 1732, the other, at the Duke of Richmond's Castle of Aubigny, paying for its constitution in 1735. The first of these is distinctly suggestive of de Lalande's Grand Lodge at Hure's tavern in the *rue des Boucheries*.

But while we have at present practically no Masonic confirmation of de Lalande's statements, Bro. Tuckett has shewn that there is no reason why we should reject them on that account, as admitting a Stuart connection for the organisation, some of the names mentioned were certainly borne by men prominently associated with that cause.

My own feeling is against the idea of a Grand Lodge, though I should be ready to admit the probability of a Private Lodge. The term Grand Master was not in those early days employed necessarily to indicate the head of a supreme governing body. For instance, the Minutes of the Lodge of Edinburgh in 1731 describe the Master as Grand Master, and the same expression (as well as Great Master) is used in the Minutes of the Jacobite Lodge at Rome between 1735 and 1737. In *L'Ordre des Franc-Maçons trahi* (1745) we find *Grand Maître* employed to distinguish the Master of a Lodge from the Master Mason.

Whether the Grand Lodge of France in 1772 or the Grand Orient in 1777 had sufficient evidence in hand to justify the recognition of the Walsh Lodge as dating from 1688 may also be open to doubt. Judging from the ignorance of our own Grand Lodge on matters of Lodge history and continuity, before the publication of Lane's *Masonic Records*, I would suggest that the authorities in France were equally ready to accept any statements put before them without the possibility of testing their accuracy. It occurs to me as very unlikely that a Lodge connected with a Regiment (which as Bro. Tuckett points out most probably served on board ship) kept such a record of its proceedings as would enable it to *prove* an existence for nearly one hundred years. In spite of this, I do not think we should ignore the tradition, and I am inclined to agree that the claim may have been justified, especially as we now know something of the Masonic activities in Dublin at the very date for which the claim was made. It will be remembered that in English Masonic history we have a similarly persisting date—1695—at present unexplained.

With the knowledge that the leaders of the Jacobite party used assumed names in their correspondence, it has seemed to me that *Harnouester* may well have been one of these, and while it is quite possible that it may have been employed to designate a member of the Radcliffe family, I have not been able to convince myself that the word represents a corruption or mis-pronunciation of the title *Derwentwater*. Bro. Horsley has now suggested that it may be a bad rendering of *Warminster* with which it certainly has a greater similarity in sound. Viscount Weymouth, whose second title was Baron Thynne of Warminster, was elected Grand Master of Masons in England on 24th February, 1735, on the proposition of the Earl of Crauford. He was invested on 17th April of the same year but did not attend Grand Lodge again during his year of office. At the meeting on 11th November he sent a message of apology for absence with the explanation that he had that morning heard from Paris of the death of his grandmother, Lady Jersey. His mother, Lady Mary Villiers, was the daughter of

Edward, 1st Earl of Jersey, who had married Barbara, daughter of William Chaffinch, closet-keeper to Charles II. Lord Weymouth was born in 1710, and assuming that he is the Lord Harnouester of the Paris Grand Lodge, we should I think have expected to find him prominently associated with the Stuarts. His son, Thomas, 3rd Viscount Weymouth, later created Marquis of Bath, was born in 1734.

No doubt intentionally, Bro. Tuckett has avoided a distinct reference to the general question of the possible connection of the Stuarts with Masonry, but it seems to me that this cannot be ignored entirely in a paper that brings to light so much information tending to shew, at all events, a *local* Jacobite influence. It will have been noted as remarkable that all the persons traced by Bro. Tuckett in connection with the Paris organisation, whatever it may have been, were prominently identified with the Stuart cause, and while all Masons would regret to find that the Order was at any time employed for political purposes, the remote possibility that such may have been the case should not deter us from examining carefully any evidence which may at first sight seem to tend towards that conclusion.

It occurs to me, therefore, that Brethren might do well if they were to turn their attention to points such as the following:—

1. It is said that Masonry was exploited by Oliver Cromwell, and that he is represented by *Romuel* in one of the French degrees.
2. What actually caused the Duke of Wharton to give up the Craft in 1723? He could not be looked upon as a staunch supporter of either party.
3. Masonic legend has been said to be based upon the death of Charles I. and the restoration of Charles II. If there is any warrant for this suggestion can it have affected the question of degrees as worked under the premier Grand Lodge of 1717? And would it account for the "alterations in the established forms" made by that Grand Lodge not later than 1739?
4. If Masonry were known to and practised by both Stuarts and Hanoverians alike, is it probable that it could have been of any material advantage to either?
5. A ready means of distinguishing friend from foe would certainly have been of use to the Stuart adherents. Would not such advantage have been nullified by the multiplication of degrees which are said to have been invented by them?
6. Is there any special significance in the fact that so many so-called exposures were published in France, Holland, and Germany in the year 1745?
7. It would be useful to have a table prepared shewing the dates at which Stuart adherents first became prominent in that connection, and also the dates at which they were admitted to Masonry.
8. The Papal Bull of 1738 only came into practical effect after it had been promulgated locally. In Rome it caused the closing of the Lodge there whose members were Jacobites. Is it possible that the Bull could have been anything but impartial?
9. A re-examination should be made of all the Masonic documents bearing on the subject. Some of these are stated to have been issued under the authority of the Young Pretender.

Bro. Tuckett has been so successful in shewing how a tale hitherto regarded as absurd, if not impossible, can be turned into something approaching established fact, that I am hopeful that further intelligent criticism will be directed to the much larger question to which I refer.

Bro. J. E. S. TUCKETT replies:—

My main object in writing this paper has been attained, namely, the rehabilitation of the Delalande narrative of the founding of the 1725 Lodge at Paris, which had, for no adequate reason, come to be laughed out of court, as a ridiculous fable. Bro. Gordon Hills accepts what I have written as a solid advance in the direction of a *proof* that that story is true. Bro. Hextall is of opinion that the history of the early years of organised Freemasonry in France must now be re-written. Bro. Songhurst regards the tale as now approaching the status of an established fact. To have convinced these three Brethren is naturally very gratifying, and leads me to hope that they, and other students, will give attention to a very interesting and important period in Masonic history which has hitherto been avoided by tacit consent as hopeless.

The quotation from *Our English Surnames* by C. W. Bardsley given by Bro. Gordon Hills establishes 'Hure,' 'Hurle,' or 'Hure' as a real English name. I was quite ignorant of this, and spent much time and energy in a fruitless hunt for a Paris 'traiteur,' i.e., inn keeper or caterer, of the name of *Hare*. The suggestion made by Bro. Gordon Hills that the Chev. Maskelyne might have belonged to the Wiltshire family of that name is worthy of every attention, but I have not succeeded in finding any trace of a connection. Bro. Hextall wants more about Lord Harnouester, and Bro. Canon Horsley makes the startling suggestion that 'Harnouester' is (what Bro. Gould called *French orthography* for) 'Warminster,' thus implying a connection with and possibly an identification with Viscount Weymouth (G.M. of England in 1735), whose second title was Baron Thynne of Warminster. I felt that I could not do better than consult the Marquess of Bath, who would, I knew, give me every assistance in his power. Although naturally very interested, he has convinced me that the solution of the Harnouester puzzle is not yet found. The Marquess has never heard of the name 'Harnouester' in connection with his family, the family records afford no evidence that Viscount Weymouth (b. 1710) was in France at any time in 1736-1738, or at Luneville in particular on 24 June, 1738. It is very unlikely that Viscount Weymouth would have at any time used his second title as Baron Warminster or Lord Warminster, and there was no other member of the family at that time with the right or even the courtesy-right to make use of that title. Finally, Viscount Weymouth (b. 1710) was not an ardent Jacobite and was not at any time prominently attached to the Stuart Cause either in England or abroad. My own conviction that Lord Harnouester and Charles Radcliffe, Earl of Derwentwater, were one and the same person remains unshaken, but the explanation of the name or word 'Harnouester' is yet to seek. Bro. Songhurst makes two novel suggestions. One that it may be one of the Code-names used in the secret Jacobite Correspondence, and this theory is attractive, but I have studied the Jacobite Papers with some care and have never found any mention of it. The other is that 'Harnouester' = 'Heermeister' the term used by Von Hund as the equivalent of 'Provincial Grand Master,' but the fact that Von Hund is not speaking of Craft Freemasonry must not be forgotten.

On one point I think Bro. Songhurst has misunderstood my meaning. I did not wish to imply that the Lodge founded at Paris in 1725 was at its birth a *Grand Lodge*. Bro. Songhurst says:—"My own feeling is against a Grand Lodge, though I should be ready to admit the probability of a Private Lodge." This is my own contention and belief exactly, but I am further of opinion that Freemasonry took root and spread in France so that in something under ten years Lodges in France were sufficiently numerous to look for some central directing (if not governing) body, and that the Paris Lodge of 1725 supplied this need, and thus came to be a sort of informal Grand Lodge. Thus we find that Sir Hector Maclean (in *Der Sich Selbst*, &c., 1744) is simply said to 'have served some years' and (according to Delalande) Lord Derwentwater was 'looked upon' as G.M., but Lord Harnouester was the 'first elected G.M.' (1736). In other words, from 1725 to 1736 the *Grand Lodge* was incubating, or, shall we say, sufficiently alive to exercise some at least of the functions of a governing body. It will naturally be asked: Where is the evidence of this growth of Lodges in France

during the period 1725 to, say, 1745? The English register knows of but two, and the testimony of *Le Sceau Rompu* (1745), as pointed out by Bro. Songhurst, is against it. On this point I can bring forward some entirely new and (I venture to think) important evidence. I have in my possession a very remarkable *Manuscript* of about 400 closely written pages, dated 1744, entitled: *Idée juste de la Société des Freys Maçons et de l'engagement qu'on y contracte. Pour détruire les vaines Idées que divers Apologistes de cette Société veulent en donner au Public.* It is an Anti-Masonic work and, I believe, the very first of its kind. The author was one S. L. Simonnet, Prieur d'Heurgeville (=Heutrégeville, near Rheims, dep. Marne, on banks of Suippes, tributary of the Aisne), a pious Roman Catholic opposed to Freemasonry because of the Bull of Clement XII. (1738), and because of its origin in England, the 'home of heresy,' and also because of the attitude of the government, as shown by various police edicts of 1737 and later. He failed to get permission to print and publish his work, and so contented himself with binding the MS. into book form, adding thereto some additional papers partly transcripts and partly *original* documents, and also a few later notes (to 1749) which are separate slips of paper loosely inserted between the pages. This unique volume is a mine of information about the period, but contains no direct reference to any of the persons mentioned in my paper. Père Simonnet, of course, writes as a non-Mason, but his information is none the less valuable on that account; indeed, on the point immediately in question, it is the more valuable for that very reason.

M. Simonnet says that (in 1742) there were Masonic Lodges in many of the towns in France, and mentions in particular those at Paris, Lyons (1734), Rouen (1739), Nantes (1742), Caen, Bordeaux, Avignon, Montpellier, Marseilles, and Bayonne. He also cites police edicts issued against the Society 'dans plusieurs villes du Royaume,' some of which he gives in full, and 'circular orders' from the 'Cardinal Ministre de Fleury' which were sent to all those towns in the kingdom 'where Lodges of Freemasons have been established.' He says that he has a multitude of letters from friends in these towns referring to Freemasonry, and quotes long extracts from many of them, in each case giving the date of the letter and a description of its writer. Some of these letters afford valuable evidence upon the point now in question. Thus:—

1 March, 1742. A Barrister at Bayonne.

A 'Conseiller du Parlement' visited Bryonne from Paris during the last vacation. D says that his voyage was undertaken out of zeal for Freemasonry, 'à la quelle il avoit resolu de procurer des 'proselytes.' His success is described as moderate. M.B. . . . 'qui est toujours dans le grand monde' believes that Freemasons are akin to the Brethren of the Rose Croix, 'both of them cradled in 'England.'

— February, 1742. A citizen of Lyons.

'A citizen of this town a married layman, about the year 1734 brought from Paris the first vestiges of this Society.' Three or four persons were initiated by him in his own house. In the course of about six months a number of young men joined but 'no ecclesiastic.' Since then the progress of the movement has not been very marked, and, in the writer's opinion, if the Society is not more successful elsewhere than here it will have to retire to the land of its birth, England, 'where it is of sufficient consequence to have caused injurious 'suspicions to have attached themselves to the memory of the famous "Comte d'Essex."'

1 March, 1742. An inhabitant of Rouen

states that the Freemasons there include 'many persons' of good 'family . . . as many Protestants as Catholics.'

26 March 1742. A Swiss resident at Marseilles

says that the Freemasons make a great stir in all parts of Europe.

— March, 1742. At the town of Nantes

M. de Bellevre, Senechal of the town of Nantes, received very precise instructions against the Society in question, namely, Letters from the Chancellor of the Cardinal de Fleury, the Controleur Général, and the Sieur de Saint Florentin. (These he seems to have ignored.) Towards the end of March, 1742, he (Bellevre) received a Letter from the Cardinal Ministre expressing extreme displeasure at 'the establishment and progress of a Society, *i.e.*, Lodge of Freemasons, in the said 'town of Nantes.' Bellevre was ordered to prohibit the Meetings of the Brethren and to threaten the 'Chef de la Loge' with six months of the Bastille. The Chevalier le Sr . . . was accordingly warned and gave his word of honour not to convene the Lodge. The Brethren, however, decided to go on without him, and continued their Meetings in defiance of the Authorities. Accordingly we have a 'Discours' pronounced in the Lodge by the Bro. Orator, and a set of verses by the Bro. Poet, on the above occurrences and deploring the weakness shown by the Chevalier 'Chef de la Loge.' The 'Discours' and verses are transcribed in full and also the 'Approbation du Censeur de la 'Loge. Mars. 1742. Signé félicité.' In 1742 M. Simonnet was either living in, or perhaps only visiting, the town of Nantes, and he reports a Conversation between a 'Freemason of that town' and a 'Profane' on the subject of the Craft and its secrecy.

7 April, 1742. A private gentleman of Paris

states that the Freemasons include many persons of every rank in life 'et de la première volée.'

30 April, 1742. A private gentleman of Rouen

Every day I meet Brethren . . . Many of my friends are Brethren. The Freemasons have made as much stir here as in your town (Nantes). 'It is three years since they began to be numerous.' The Court and Magistrates tried to suppress the Society which has however met with great success . . . 'bien du monde engagé' . . . Catholics as well as Protestants. The writer of the letter says that there are in Rouen 3 or 4 Lodges and puts the total number of members at 800. When a Lodge becomes too numerous it splits into two separate ones. The Order now seeks no more proselytes except those of high rank. The cost of initiation is 4 louis. He has come to the opinion that 'le secret ne contient aucun conspiration contre l'état ni contre la Religion . . . et ne doit point inquieter le gouvernement ni 'personne en particulier.'

11 May, 1742. 'le Sr . . . frey Maçon à Nantes'

writes a Masonic letter (concerning the payment of some dues) addressed to a Brother of the Lodge in same town. Quoted by Père Simonnet.

14 June, 1742. A citizen of Lyons (not the same as above)

says that 'the Freemasons of our city' are 'for the most part young men of this town of every condition of life and of all religions.' That the Masters of two different Lodges there tried to persuade him to join. One Lodge has for its Master a Reverend Canon whom he describes as 'plus mondain que Pretre.'

18 June, 1742. A citizen of Lyons (same as one just quoted)

says that during the last 5 or 6 months the Society has not been so active as formerly and expresses the opinion that it may soon be forgotten or destroyed.

1 Sept., 1742. A merchant at Marseilles.

It is quite true that there are Freemasons in this town and one Lodge with a very large membership. The place of Meeting is the Inn 'Bons Enfants' kept by one Mince. The majority of the Freemasons are Protestants but they include a number of young men of this town such as . . . (three names of families known to Père Simonnet are here indicated). The Court and Magistrates have taken steps to suppress the Society and 'Our Bishop, M^{sr} de Belsunce,' has issued a 'Mandement' against it.

14 January, 1742. 'Mandement' by the Bishop of Marseilles.

M. Simonnet includes with his MS. a copy of this 'Mandement' directed against the Freemasons of his diocese by Henry François Belsunce Bishop of Marseilles. It is 'Donné à Marseille dans notre Palais Episcopal le 14 Janvier 1742,' and signed 'Henry, Eveque de Marseille, par Monseigneur Boyer, Pretre Secrétaire.'

M. Simonnet's MS., in fact, makes it quite clear that Freemasonry in France, during the interval 1734 to 1742, was making very rapid progress, and was by no means (as has been supposed) confined to Paris and its environs. Lodges were springing up in all parts of the country, and attracting members from all classes, including the highest. This being so it naturally follows that there would be a growing demand for central direction and government and thus the premier Lodge of 1725, at Paris, would gradually develop into a *Grand Lodge* and its ruler into a *Grand Master*, in the sense in which we now use that title. Of course, no significance attaches to the use of the mere title 'Grand Maître' as the presiding Master in every private Lodge was so styled, especially when working in the Third Degree.

Now let us once more glance at Delalande's account. Referring to the original 1725 Lodge he says:

"In less than ten years the reputation of this Lodge attracted five to six hundred Brethren within the circle of the Craft and caused other Lodges to be established."

And again:—

"Lord Derwentwater was *looked upon* as Grand Master of the Masons. . . . My Lord Harnouester was elected in 1736 by the *four* Lodges which *then* existed in Paris: he is the *first regularly elected* Grand Master . . . In 1742 twenty-one Lodges existed *in Paris*." [The italics are not in the original.]

Let us add to the evidence provided by Père Simonnet the testimony of the writer of the Letter From Paris in the "St. James' Evening Post," 12th May, 1737:—

"five Lodges are already established" [*i.e.*, in Paris]

and the reference in *Der Sich Selbst*, &c. (1744), to James Hector Maclean, *i.e.*, Sir Hector Maclean:—

"who had *served* some years previously" [to 1736].

We thus get a fairly definite picture of the state of the Craft in France and its gradual development into a numerous and widespread organisation with a central or ruling Grand Lodge and a national Grand Master. And it is *Craft Freemasonry* which is here pictured, for M. Simonnet gives quite sufficient details to leave no possible doubt whatever upon that point. Thus, brief as it is, the account given by Bro. Delalande is seen to be consistent with the facts that are known to us, and possesses that degree of accuracy which one would expect from a man of scientific mind, at the zenith of his intellectual powers.

Bro. Songhurst has drawn attention to the Lodge No. 90 in the English List 1730-32, 'At the King's Head in the Butcher Row, Paris,' with date of Constitution 3 April, 1732. In the 1736-39 List its address is 'Hotel de Bussy,

'Rue de Bussy.' date of Constitution as before. In 1740 its Number is 78, and it is at the 'Ville de Tonnèrre, Rue des Boucheries.' In 1756 it became No. 49, and in 1768 it was erased. Bro. Gould remarks that this Lodge *may* be identical with the Earl of Derwentwater's Lodge of 1725, and Bro. Songhurst makes the same suggestion. In 1788 the Grand Orient issued a Circular in which are the names of *five* Lodges existing within the period 1725-30, the first *two* being:—'Louis d'Argent' and 'Bussy.' Bro. Gould points out that 'King's Head' and 'Louis d'Argent' probably mean the same thing, the reference being to a silver coin bearing the head of the King of France; and that these first *two* in the Circular are really *one*. With all of this I am inclined to agree, and if it is correct then the movements of Charles Radcliffe's Lodge are as follows:—

- 1725 Founded by Radcliffe. At Hure's Tavern, Rue des Boucheries, and others.
- 1730-32 No. 90 on English List. At King's Head, Butcher Row.
- 1736-39 No. 90 on English List. At Hotel de Bussy, Rue de Bussy.
- 1740 No. 78 on English List. At Ville de Tonnèrre, Rue des Boucheries.
- 1756 No. 49 on English List.
- 1768 Erased.

Amongst the documents included by M. Simonnet is a folded sheet written on both sides but not in his own handwriting. It is headed:—

Coppie d'une lettre Ecrite a un Secretaire de Loge franc Maçon
A T:V:f:B:N:T:S.D.L.O.D. St J de Lyon.

Mon tres V.f.S.

Le frere M . . . a . . . e de La S^{te} Loge de Lyon vous salue par trois de bon coeur, vous souhaitant et au tres V Grand Maître Paix et prosperité a votre Loge, et union et concorde et charité, les fr avec ferveur et zele a l'arrivée du V. fr. Baron, que Dieu Garde sous Sa main, nous avons eu de vos chères nouvelles ou le tres BNT G^d M^r de votre Loge a ete salue par 3 fois 3 par notre feu. La Loge à l'hotel de Bussy, dans la Rue de Bussy, fauxbourg St Gervais l'on a Reitéré faisant feu pour le Maître et Membres de Votre Loge de Lyon, vous etes Invité comme, tres venerable secretaire d'en donner avis au tres Reverend pour convoquer votre loge Extraordinaire vous priant de faire bon feu et que la Poudre soit de la meilleure. Vous recevrez au premier jour les Buttins et les noms attachez aux Rubans, avec une demie Douz^e de livres a chansons. Sy la loge veut honorer de ses bonnes nouvelles au frere Chretien il Loge . . . Dieu soit en aide comme je suis avec tendresse.

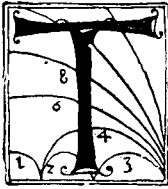
Mon tres cher V.fr.S.

Votre E & MB.

Unfortunately this letter is not dated, but the reference to the Lodge at 'l'hotel de Bussy' puts it at 1736-39 (see above). There is a note in the same handwriting 'elle est d'un frere de la Loge de cette ville,' but no clue to the identity of the town in question. Now, according to our hypothesis, this 'loge à l'hotel de Bussy, dans la Rue de Bussy' is none other than that which was founded by Radcliffe in 1725, and (in this letter) it has all the appearance of being a sort of central guiding authority. This, so far as it goes, is evidence in support of the development theory I have advanced.

A subsidiary object which I had was to draw attention, but without any direct mention, to the subject of the part which Freemasonry played in the political activities of the adherents to the cause of the exiled Royal House of Stuart. This also has been attained, and I am led to hope that on some not far distant occasion we may be able to discuss this very interesting subject—which is too big to enter upon now—with the care and attention which it merits. Meanwhile I am most grateful for the kind reception accorded to my paper and to the Brethren who contributed to the Discussion.

FRIDAY, 1st MARCH, 1918.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Cecil Powell, W.M.; Gordon Hills, S.W.; Herbert Bradley, P.Dis.G.M., Madras, as J.W.; W. J. Songhurst, P.G.D., Secretary; R. H. Baxter, Stew.; W. B. Hextall, P.M.; J. P. Simpson, P.D.G.R., P.M.; and E. H. Dring, J.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. J. R. Cully, F. J. Asbury, Hugh C. Knowles, John Church, W. J. B. Coombe, A. J. Prewer, Rev. C. J. S. O'Grady, S. J. Owers, J. H. Earls, S. W. Rodgers, G. A. Crocker, S. J. Fenton, R. W. Anderson, N. W. Brushfield, Major A. Sutherland, Guy M. Campbell, Walter Dewes, J. Margetson, Digby L. Cropper, James Scott, L. G. Wearing, A. Heiron, A. C. McCallum, F. Upjohn, H. S. Goodyear (as I.G.), C. Gough, E. A. Uttley, P.G.D., H. Johnson, H. J. Barton, F. W. le Tall, C. Gordon Bonser, O. L. Thomson, P.G.Pt., W. Bacon, F. Inskipp, W. Wyed, F. Lange, L. Danielsson, J. E. Sorrell, and Albert Shaw.

Also the following Visitors:—Bros. Lieut.-Col. F. S. Terry; F. C. Savage, P.M. St. Barnabas Lodge No. 3771; W. C. Harrison, St. Barnabas Lodge No. 3771; A. O. Wiltshire, South Western Polytechnic Lodge No. 3680; Francis C. Polden, Anglo Colonial Lodge No. 3175; W. Cowen, St. Martin's Lodge No. 2455; and A. Coveney, Ædile Lodge No. 3281.

Letters of apology were reported from Bros. E. Conder, P.M.; G. Greiner, P.A.G.D.C., P.M.; E. Macbean, P.M.; W. Watson; S. T. Klein, P.M.; W. H. Rylands, P.A.G.D.C., P.M.; Hamon le Strange, Pr.G.M., Norfolk, P.M.; Sir Albert Markham, P.Dis.G.M., Malta, P.M.; T. J. Westropp; G. L. Shackles, P.M.; Canon Horsley, P.G.Ch., P.M.; John T. Thorp, P.G.D., P.M.; and F. J. W. Crowe, P.A.G.D.C., P.M.

Forty-seven Brethren were elected to membership of the Correspondence Circle.

The SECRETARY called attention to the following

EXHIBITS.

PLAY BILLS: from the Lodge Collection:—

Thursday, 23 January 1781. Theatre Royal, Covent Garden, London.
The Harlequin Free-Mason.

Wednesday, 8 December 1813. Royalty Theatre, Well Street, Wellclose
Square, London. For the benefit of the Masonic Charity, now the
Royal Masonic Institution for Boys.

Friday, 3 November 1815. Theatre Royal, Liverpool. "A Masonic
Address to be spoken by Brother Davis."

Friday, 17 April 1846. Theatre Royal, Newcastle. Under the patronage
of the Lodges of Newcastle, Gateshead, and North and South Shields.

Thursday, 30 May 1839. Theatre, Leeds. By desire of the Lodge of
Fidelity.

Friday, 16 June 1843. Theatre, Leeds. By desire of the Masonic Lodges:
for the benefit of W. J. Hammond.

Tuesday, 7 November 1843. Theatre, Leeds. do., for the benefit of Fred.
Gardner.

Monday, 19 December, 1843. Theatre, Leeds. do., for the benefit of Mr.
and Mrs. Lambert.

Monday, 10 November 1845. Theatre, Leeds. do., for the benefit of Bruce
Norton.

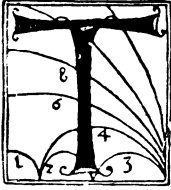
Friday, 11 July 1856. Queen's Theatre and Opera-house, Edinburgh. do.,
for the benefit of Bro. Lloyd.

Independent Order of Odd Fellows (Manchester Unity). Theatre, Leeds.
Thursday, 22 August 1832. Wednesday, 9 July 1845. Wednesday,
12 November 1845. Tuesday, 30 June 1846

Bro. R. H. BAXTER read the following paper:—

THE OLD CHARGES AND THE RITUAL

BY BRO. RODK. H. BAXTER, P.Pr.G.W., East Lancs.



THE late Bro. William James Hughan—the greatest authority on the subject—has described the Old Charges as being of great interest not only to Freemasons, but to Antiquarians generally, as they demonstrate the continuous and intimate connection subsisting between operative and speculative Freemasonry for the last five hundred years, and traditionally for a much longer period.¹ Whilst fully concurring in this estimate, I think it is possibly true in a fuller sense than our distinguished Brother intended. My own theory is that these old documents actually formed the rituals of their day (many of the MSS., indeed, state that they were to be read at the admission of new members) and that they formed the bases of the rituals, which were arranged in the early days of Grand Lodge organisation and have since been gradually extended. Good evidence is to be found in some of the later versions of a considerable advance in the elaborateness of the ceremony (or ceremonies).

The present short paper will be devoted to an effort to develop this theory, and to point out parallels between our present ritual and the terminology of the Old Charges.

Before proceeding with my thesis, however, I must not neglect to pay tribute to our late Bro. E. L. Hawkins, who read a paper before this Lodge on the Evolution of the Masonic Ritual² in which he introduced some of the points which it will be necessary for me to lay before you to-night. I am not at all admitting that Bro. Hawkins had priority of claim, as the matter has occupied my attention for many years, but merely mention the point to avoid any misconception.

Coming now to the actual subject of my paper, an examination of the general run of the narrative in the historical introduction to the Old Charges will perhaps convince us that only a limited introspection is required to find the kernel of our present ceremonial, for we certainly have mention of two pillars and the building of King Solomon's Temple, which may be taken as the ground work of our E.A. and F.C. Degrees; the loss of certain secrets by a calamity, which may be likened to our M.M. Degree; and their subsequent recovery, which of course corresponds to our R.A. legend.

As our early Grand Lodge workers—notably Dr. Anderson—have been credited with having the imaginative faculty highly developed, it is not difficult to conceive that such a reading would be well within the compass of their attainments.

Such a conclusion does not necessarily involve a belief in the existence of separate degrees (*i.e.*, esoteric ceremonies) in pre-Grand Lodge days, but only infers the construction of our present legend, which may at some time or other have been split up into separate sections, possibly for convenience of working. For my own part, I may as well confess that I am, so far as my researches have carried me, a follower of Bros. Speth and Gould, for we certainly have in our old Craft documents different Charges for Apprentices, and Masters and Fellows, the two last-named, apparently, being one class. Not only so, but Bro. Dring has been able to trace, from our old MSS., a difference between being made a Mason and a Fellow being received and allowed.³ And so far as the R.A. is concerned there is a certain

¹ *Old Charges*, 1872 Edn., p. 1.

² *A.Q.C.* xxvi., 6.

³ *ib.* xxvi., 19.

amount of evidence—apart from the alleged Ritual of 1740, in the library of the Grand Lodge of Iowa—that it was cut off from the M.M. Degree at a comparatively recent date; *e.g.*, the plate from *L'Ordre des Franc Maçons trahi*, 1745, illustrating Bro. Dring's paper on the Tracing Board.¹

It is, however, when we come to a detailed examination of the various clauses of the Old Charges that my theory derives better support, and I shall now proceed to lay some examples before you. For this purpose I think it will be better to follow the reading of the ordinary versions—quoting special interpolations as they occur—rather than to endeavour to follow the sequence of the present day working of our ceremonies, which might not only offend the constituted authorities, but lead to a far more serious matter—the violation of my O.B.

In the paper by Bro. Hawkins, already cited, he has quoted the prayer which generally heads our old scrolls as being indicative of some ceremonial form of 'Opening,' and to this evidence I would like to add a quotation from an old MS. in the possession of Lodge Scoon and Perth, No. 3, Scotland, which furnishes proof that not only the 'Opening' but also the 'Closing' of a Lodge have considerable claims to an old form of verbiage:—

that sae long as the Sun ryseth in the East and setteth in the West,
we would wish the blessing of God to attend us in all our wayes and
actions.

The trinitarian character of the invocations was, of course, dropped after the broadening of our Craft from a purely Christian to a non-sectarian policy.

Coming now to the legendary history, we are told of the beginning of the Craft, extending back to the days before the flood, and how it came to be founded, and how Kings and Princes and other worshipful men had maintained and upheld it, and what a worthy and virtuous Craft it was. We are by these clauses very forcibly reminded of passages in the E.A. Charge, which will receive further attention at a later stage of my paper.

Then follows the statement that Masonry, which is Geometry, is one of the seven liberal arts and sciences, all of which are fully set out and described. This surely carries our minds to the prominence given to the same subject in several parts of our present ceremonies, particularly in the first Charge and the explanation of the first Tracing Board.

The story of Lamech's two wives, Adah and Zillah, with their children, Jabal, Jubal, Tubal-Cain and Naamah, I need not lay very great stress on, but it is not impossible that in some of these names you may recognise words of some little import to us at the present day.

These four children knew that God would take vengeance upon the earth, either by fire or water, and as they had found the beginnings of the crafts respectively of Geometry, Music, Ironworking, and Weaving, they did not wish the knowledge to be lost, so inscribed them on two pillars of stone, one of a kind which fire would not injure, and the other which water would not harm. And as Jabal is further stated to have been the first man to build a house of stone and timber, and was the founder of Geometry, which is always regarded as synonymous with Masonry in the legend, I think it may fairly be agreed that we have here the origin of the somewhat fanciful story made use of in the explanation of the second Tracing Board, that two famous pillars served as archives for Masonry.

When Euclid gave the sons of the "Great Nobles" of Egypt their Charge he made them "swear a great oath," which reminds us of the S.O.'s administered in all degrees. Nor does the manner of administering this oath, nor its form, vary so very much from methods current amongst us, as the following quotations amply illustrate:—

¹ A.Q.C. xxix., 256.

H. F. BEAUMONT MS.

The Manno^r of taking an Oath att the Making of free Masons. Tunc unus ex senioribus tendat Librum utt illi velt ille ponant Manum Supra Librum tunc precepta Debeant Legi.

Which may be translated:—‘Then one of the elders holds out a book and he or they (that are to be sworn) shall place his or their hands upon it and the following precepts shall be read.’ Some of the MSS. are explicit in stating that it is the right hand which must be superimposed; *e.g.*, the Colne and the Clapham MSS.; and that the book was the Volume of the Sacred Laws there can be no doubt, for the Clapham MS. refers to “the Bible,” the Dauntsey MS. to the “holy Bible,” and the York MS., No. 2, to the “Holy Scripture.”

HARLEIAN MS., No. 2054.

There is seurall words and signs of a free Mason to be revailed to yu wch as you will ans: before God at the great and terrible day of Judgm^t yu keep secrett & not to revail the same to any in the hears of any pson but to the M^{rs} and fellows of the said Society of free Masons so helpe me God xt.

This MS. is in the handwriting of Randle Holme (1627-1699) the well known Chester Herald and Antiquary, stated by himself, in his *Academy of Armory and Blazon*, 1688, to have been a Freemason.

BUCHANAN MS.

These charges that you have Received you shall well and truly keepe. not disclosing the Secrecy of our Lodge to man, woman, nor child, Stick nor stone, thing moueable or immoueable: so God you helpe and his holy Doome, Amen.

HARRIS MS., No. 1.

These Charges wch wee now rehearse to you, and all other the Charges, Secrets and Mysteries belonging to Free-Masonry. you shall faithfully and truly keep together with the Councel of this Lodge or Chamber. You shall not for any Gift, Bribe or Reward, favour or affection, directly or Indirectly for any Cause whatsoever divulge or disclose to either Father or Mother, Sister or Brother, Wife, Child, friend, Relation or Stranger or any other prson whatsoever. So help you God your Holy doom and the Contents of this Book.

HARLEIAN MS., No. 1942.

I: A: B: Doe in the presence of Almighty god & my fellowes & Brethren here present promise and declare that I will not at any time. hereafter, by any Act or Circumstance whatsoever, Directly or Indirectly, Publish, discover, reveale or make knowne any of the secrets, priviledges, or Counsells of the ffraternity or fellowship of free masonry, which at this time or any time hereafter shalbee made knowne vnto mee, soe helpe me god & the holy contents of this booke.

DUMFRIES-KILWINNING MS., No. 4.

The charges w^c now w Rehearse to you w^t all other charges and secrets otherways belonging to free masons or any that enter their interest for curio citie together w^t the counsels of this holy ludge chamber or hall you shall not for any gift bribe or Reward favouer or affection directly or indirectly nor for any cause q^t soever devulge disclose ye same to ether father or mother sister or brother or stranger or any person q^t soever so help you god

you that are under voues take hee yt you keep ye ath and promise you made in presence of Allmighty God think not yt a mental reservation or

equivocation will serve for to be sure every word you speak the whole time of your Admission is an oath. &c.

DUMFRIES-KILWINNING MS., No. 3.

Then after the oath taken and the book kissed.

HARRIS MS., No. 1.

After the Oath taken and the Book kist.

So far as I have been able to trace there is never any mention of what we may call a penal sign in connection with any of these forms of O.B. although the peril to a man's soul, for the breaking of the vow, is nearly always insisted on. But that some instruction for mutual recognition was conveyed there can be no doubt from Randle Holme's description, quoted above, and further from the

DUMFRIES-KILWINNING MS., No. 4.

Nimrod . . . taught y^m signs and tokens so that they could distinguish on another from all the rest of mankind on the earth.

That the Mason word existed as early as 1638 we know from a scarce book of verse, which was brought to the notice of the Craft by the late Bro. D. Crawford Smith.¹

The story of the building of the Temple at Jerusalem brings into prominence Solomon, King of Israel, Hiram, King of Tyre, and a character stated to have been the son of the latter and variously referred to as Amon, Anon, etc., but in whom we have no difficulty in recognising the personality of a reputed Third Grand Master.

The concluding portion of the narrative may be left out of account, as it does not concern itself with our present subject, being in fact the comparatively modern story of the introduction of the Craft into England by way of France.

It is, I think I may safely claim, when we come to consider the General Charges with the address to newly admitted brethren that the strongest support of my theory is to be found. First of all, taking the somewhat bald list from quite a typical example of the old writings, I would ask you to compare it in conjunction with the prefatory remarks to the legendary history eulogising the antiquity and dignity of our Craft, to which I have already called your attention, with the elaborate extension in the Gateshead MS., and then follow its development through the version of the E.A. Charge, in the Irish Pocket Companion of 1735, to the noble Charge which for many years was appended to our Book of Constitutions. It is not impossible that the Irish version may be actually of slightly earlier date than the Gateshead "Orders," but this does not in any way invalidate my argument, as circumstances of locality were very different in the eighteenth century, before easy means of locomotion were available, so that customs would linger longer in one district than another. Nor, of course, can the loss of intervening MSS. be overlooked, nor the disinclination of our forefathers to commit certain matters to writing.

H. F. BEAUMONT MS. CHARGES IN GENERAL.

- 1st The Charge is y^t you shall be true men to God & his Holy Church y^t you vse no Herecy nor Errors in y^e Vnderstandinge to distract mens teachinge.
- 2^{ly} That you be true men to y^e King without treason or falshood & y^t you shall know no treason nor falshood but y^a shall amend it, or else giue notis or knowledge to ye King & his Councell or officers thereof.
- 3^{ly} And also y^t you be true each one to Another (vidz) to euery maist^r & fellow of ye Craft of Masonry y^t be Masons Allowd. & do you to y^m. as as you wold they shold do to you.

¹ *History of Lodge No. 3, Scotland*, p. 42.

- 4^{ly} That Euery Mason keepe Councell truly of Long [Lodg] & of y^c Craft and all other Councell y^t ought to be kept by way of Masonry.
- 5^{ly} And Also y^t no man be a theife, or accessary to a theife so farr forth As he shall know.
- 6^{ly} And also yt you be true to ye L^d & maist^r you serue & truly see to y^c profit & Aduantag^e.
- 7^{ly} Also you shall call Masons yo^r fellows or Bretheren, nor no other foule name, Nor take y^r fellows wife violently, nor desire his Daughter vngodly nor his Seru^t in Villany.
- 8^{ly} Also you shall truly pay for ye table and for y^r meat Drinke wher yo^u go to Table.
- 9^{ly} And Also y^t you do no Vilanny in ye House where you go to table, whereby you may be Ashamed.

GATESHEAD MS. APPRENTICE ORDERS.

1. Forasmuch as you are contracted and Bound to be one of our Brethren: We are here assembled together with one Accord, to declare unto you the Laudable Dutys appertaining unto those y^t are apprentices, to those who are of the Lodge of Masonry, which if you take good heed unto and keep, will find the same worthy your regard for a Worthy Science: ffor at the building of the Tower of Babylon and Cities of the East, King Nimrod the Son of Cush, the Son of Ham, the Son of Noah, &c., gave Charges and Orders to Masons, as also did Abraham in Egypt, King David and his Son King Solomon at the building of the Temple at Jerusalem, and many more Kings and Princes of worthy memory from time to time, and did not only promote the flame of the seven Liberal Sciences but fformed Lodges, and gave and granted their Commissions and Charters to those of or belonging to the Science of Masonry, to keep and hold their Assemblys for correcting of faults, or Making Masons within their Dominions, when and where they pleased.
2. That you be true to the King, and use neither error no heresy to your understanding, nor despise discreet or wise men's teaching, but in all things behave yourself towards your Master Reverently in Lowliness of heart and mind, without grudging or repining, serving him faith-fully, dutifully and diligently.
3. That you reverence your elders according to their degree, and especially those of the Masons' Craft, and in no respect misreport a Mason behind his back, to hurt his good name, or slander the Occupation.
4. That you be no thief, nor commit adultery or ffornication, nor frequent Taverns or Alehouses, nor contract matrimony with any woman during your apprenticeship (except with your Master's knowledge and consent), nor neglect to pay honestly for your meat and drink, &c., allowed in your Master's absence, nor Cause or Suffer any Loss or damage to your host if you can hinder or prevent the same.
5. That you willingly do your Duty to the Lord or owner of the work, and if you p^rceive or discern any damage or harm done or to be done to him, you are forthwith to discover and give intelligence thereof to him, or some superiour of the work, whereby the same may be remedied or prevented.
6. That you be true to one another when you stand in peril or danger by height, Lift or otherwise, whereby a man may be much hurt, or his life endangered, taking good heed thereunto as well for your fellow as yourself.

7. That you call not one Another by any foul name, but if any manner or fault, cause or difference happen, you are to communicate the same to the Master and fellows, or any of them and voluntarily abide by the correction &c. they award.
8. That you well and truly keep your Master's Councils, your fellows and your own, and behave one to another gently, friendly, Lovingly and Brotherly: not churlishly, presumptuously and forwardly, but so that all your works and actions may redound to the glory of God, the good report of the fellowship & Company, So help you God, Amen.

The Charge from the Irish Pocket Companion I need not now repeat, as it was included by our late Bro. Dr. Chetwode Crawley in his fine paper on the Masonic MSS. in the Bodleian Library,¹ where he disclosed the interesting information that it was the earliest authorised version, having been promulgated under the authority of Viscount Kingston, Grand Master of Ireland, and his Deputy and Wardens.

Even such of the injunctions as are included in the General Charges and omitted from our E.A. Charge have been incorporated in some other part of our present working. Compare clause 7, for example, with the reference to a Brother's relations in our 3° O.B., and clause 3 with the F.P.O.F.

Nor is it possible in this connection to overlook the very similar wording of clause 6 of the Gateshead 'Orders' to the charge after the second degree:—"You are not to wrong them or see them wronged but timeously to apprise them of approaching danger."

Still continuing the examination of the old writings, the Charges for Masters and Fellows next claim attention, and whilst these for the most part concern themselves with trade regulations, there are one or two points which have a bearing on our inquiry.

HADDON MS.

And he that shall be made Mason, be able in all manner of degrees, that is to say free-born, and to come of good kindred, &c.

This when read in conjunction with the clause from the "New Articles" in Grand Lodge, No. 2, MS., "That no p'son shall be accepted a free Mason except he be one and twenty years old or more," carries our minds back to the very first question addressed to a candidate after he has safely passed the I.G.

Again quoting from the Charges for Masters and Fellows from the

HADDON MS.

And also that none slander another behind his back to make him lose his good name, &c.

we cannot help associating this also with the F.P.O.F.

The references to general morality and chastity further impress us with the similarity to the 3° O.B., already mentioned.

So far as the address in the N.E. corner is concerned, we may claim that the injunction to "cherish strange fellows" formed its basis, and when to this is added the following verse of good sentiment but doubtful literary value, our point of view is considerably strengthened.

NEWCASTLE COLLEGE MS.

For itt is an ould yea and an Ancient thing
for why we know y^t a Mason was made a King
If y^t A mason or A brother Some Relief do crave
Do not Requite him Lik unto a Slave
You know ye charge yt we hard all over
that we mus be kind one to another.

¹ A.Q.C. xi., 26.

The Apprentice Charges generally come next in order, but they are only included in a few of the MSS., and they do not contain anything special relating to our present purpose, beyond the general inculcation of the necessity of attention to duty and the leading of a good and pure life, which may remind us of the address in the S.E. Corner, "As in the previous degree you made yourself acquainted with the principles of moral truth and virtue," &c.

The New Articles which are even rarer than the Apprentice Charges generally bring the MSS., in which they are included, to an end. They exhibit evidence of some form of organisation in pre-Grand Lodge days, the nature of which is now unfortunately lost.

The first of these articles, quoting from

GRAND LODGE, No. 2. MS.

No p'son of what degree Soever be accepted a free Mason unless he shall have a Lodge of five free Masons att ye least whereof one to be Master or Warden of that Limit or division, wherein Such Lodge shall be kept and another of the Trade of freemasonry.

which coincides with the reference in Dr. Plot's "Staffordshire," 1686, requiring at least 5 or 6 of the *Ancients* of the *Order* to be present at an initiation, may furnish us with the source of the allusions, in our first and second Tracing Boards, to the numbers required to rule, form and make perfect a Lodge.

Before bringing my paper to an end I must call attention to a few peculiar readings from special MSS., which either have a bearing directly on my argument or introduce words which, for the most part, are only current in Masonic phraseology.

MELROSE MS., No. 2.

and he ought not to let you know the priviledge of ye compass, Square, levell and ye plum-rule.

This is very emphatically reminiscent of the presentation of working tools.

HARRIS MS., No. 1.

A Lewis is such an one as hath served an Apprenticeship to a Mason, but is not admitted afterwards according to the custom of makeing Masons.

Our present-day understanding of the word, as explained in the first Tracing Board hardly coincides with this application.

DUMFRIES-KILWINNING MS., No. 4.

No master mason shall make any mould square or Rule to any layer or cowl

no lodge or corum of massons shall give the Royal Secret suddenly but upon great deliberation first let him learn his questions by heart then his symbols then do as the Lodge thinks fit.

. . . A caput mortum here you see
To mind you of mortality, &c.

The first of these items reminds us of the characters, against whose approach it is the Tyler's duty to keep watch, the second impresses on us the examinations imposed on all candidates, before they are eligible for a higher degree, whilst the third cannot possibly be dissociated from the exhortation immediately after raising.

The following curious passage from the

GATESHEAD MS.

If any be found not faithfully to keep and maintain the three fraternal signs and all points of fellowship, and principal matters relating to the secret Craft, &c.,

can hardly be commented on, but in contrast to its open candour the following more cautious clause may be given from the

THISTLE LODGE MS.

We bind ourselves to all the above artikls, as on the substins of which
cannot be writen, but as writen in the hart.

Still greater caution must be observed in relation to an endorsement on one
of the Grand Lodge MSS., but those brethren who have been admitted to the
'Supreme Degree' wherein the genuine secrets of a Master Mason are com-
municated, and who have properly assimilated its beautiful teachings, cannot fail
to be impressed by it:—

GRAND LODGE MS., No. 2.

In the beginning was the Word.
And the Word was with God.
And the Word was God.
Whose Sacred and universal Law
I shall endeavour to observe
So help me God.

The words with which I am going to conclude are, perhaps, more familiar
to us than any other phrase in the whole of the Masonic Ritual, and are to be
found in the oldest Craft MS. we possess, viz., the Regius, of *circa* 1390, so that
they, in themselves, add some little weight to my theory:—

“ So MOTE IT BE.”

CHRONOLOGICAL LIST

of the
OLD CHARGES.

No.	NAME.	LOCATION.	DATE.
1	Regius	British Museum	14th Centy. ²
2	Cooke	Do.	15th Centy. ¹
3	Grand Lodge, No. 1	Grand Lodge, England	1583
4	Lansdowne	British Museum	17th Centy. ¹
5	York, No. 1	Lodge, No. 236, England	do. ¹
6	Wood	Prov. G. Lodge, Worcester	1610
7	John T. Thorp	Leicester	1629
8	Sloane, No. 3848	British Museum	1646
9	Do. No. 3323	Do.	1659
10	Grand Lodge, No. 2 * †	Grand Lodge, England	17th Centy. ²
11	Harleian, No. 1942 * †	British Museum	do. ²
12	G. W. Bain	Leeds	do. ²
13	Harleian, No. 2054	British Museum	do. ²
14	Phillips, No. 1	Cheltenham	do. ²
15	Do. No. 2	Do.	do. ²
16	Lechmere	Prov. G. Lodge, Worcester	do. ²
17	Buchanan	Grand Lodge, England	do. ²
18	Kilwinning	Lodge, No. 0, Scotland	do. ²
19	Ancient Stirling	Stirling	do. ²
20	Beswick-Royds	Manchester	do. ²
21	Atcheson-Haven	Grand Lodge, Scotland	1666
22	Aberdeen	Lodge, No. 1 ³ , Scotland	1670
23	Melrose, No. 2	Lodge, No. 1 ² , Scotland	1674
24	Henery Heade	Inner Temple, London	1675
25	Stanley	West Yorks. Library	1677
26	Carson	Cincinnati, U.S.A.	1677
27	Antiquity	Lodge, No. 2, England	1686
28	Col. Clerke	Grand Lodge, England	1686
29	Wm. Watson	West Yorks. Library	1687
30	H. F. Beaumont	Do.	1690
31	T. W. Tew	Do.	17th Centy. ²

No.	NAME.	LOCATION.	DATE.
32	Inigo Jones	Prov. G. Lodge, Worcester	17th Centy. ²
33	Dumfries, No. 1	Lodge, No. 53, Scotland	do. ²
34	Do. No. 2	Do.	do. ²
35	Do. No. 3	Do.	do. ²
36	Hope *	Bradford, Yorks.	do. ²
37	T. W. Embleton	West Yorks. Library	do. ²
38	York, No. 5	Lodge, No. 236, England	do. ²
39	Do. No. 6	Do.	do. ²
40	Colne, No. 1 *	Lodge, No. 116, England	do. ²
41	Clapham *	West Yorks. Library	do. ²
42	Hughan	Do.	do. ²
43	Dauntsey	Manchester	do. ²
44	Harris, No. 1	Lodge, No. 157, England	do. ²
45	Langdale	Rochdale	do. ²
46	David Ramsey	Hamburg	do. ²
47	Taylor	West Yorks. Library	do. ²
48	Waistell *	Do.	1693
49	York, No. 4 *	Lodge, No. 236, England	1693
50	Thomas Foxcroft	Grand Lodge, England	1699
51	John Strachan	Lodge, No. 2076, England	c. 1700
52	Newcastle Ros. Col.	Newcastle-on-Tyne	18th Centy. ¹
53	Alnwick	Alnwick	1701
54	York No. 2	Lodge, No. 236, England	1704
55	Scarborough	Grand Lodge, Canada	1705
56	Colne, No. 2	Lodge, No. 116, England	18th Centy. ¹
57	Papworth	London	do. ¹
58	Macnab * †	West Yorks. Library	1722
59	Haddon	Grand Lodge, England	1723
60	Songhurst	Lodge, No. 2076, England	c. 1725
61	Phillips, No. 3	Cheltenham	18th Centy. ¹
62	Dumfries, No. 4 *	Lodge, No. 53, Scotland	do. ¹
63	Cama	Lodge, No. 2076, England	do. ¹
64	Portland	Welbeck Abbey	do. ¹
65	Spencer	Cincinnati, U.S.A.	1726
66	Tho. Carmick	Grand Lodge, Pennsylvania	1727
67	Woodford	Lodge, No. 2076, England	1728
68	Supreme Council	London	1728
69	Gateshead *	Lodge, No. 48, England	18th Centy. ¹
70	Rawlinson	Bodleian Library	do. ¹
71	Probity	Halifax, Yorks.	do. ¹
72	Levander-York	London	c. 1740
73	Thistle	Lodge, No. 62, Scotland	1756
74	Melrose, No. 3	Lodge, No. 1 ² , Scotland	1762
75	Harris, No. 2	British Museum	18th Centy. ²
76	Tunnah	Lodge, No. 2076, England	1828

PRINTED VERSIONS.

77	Dr. Plot's " Staffordshire "	published in	1686
78	Roberts' Pamphlet * †	„	1722
79	Briscoe's Pamphlet	„	1724-5
80	Cole's Reproductions	„	1728-9, &c.
81	Langley's Builder's Clerk's Assistant	„	1738
82	Dodd's Reprint	„	1739
83	Krause's MS.	„	1808
84	Dowland in " Gentleman's Magazine "	„	1815
85	Hargrove's Extract	„	1818

MISSING MSS.

86	Dermott's MS.	15th Centy.
87	Melrose, No. 1, MS.	1581
88	Morgan's MS.	?
89	Baker's MS.	?

No.	NAME.	LOCATION.	DATE.
90	Wilson's MS.		16th Centy.
91	Masons' Company MS		?
92	York, No. 3, MS.		1630
93	Newcastle Lodge MS.		?
94	T. Lamb Smith MS.		?
95	Anchor and Hope MS.		?
96	Crane, No. 1, MS.		18th Centy. ²
97	Do. No. 2, MS.		do. ²
98	Wren MS.*		1852

MSS. marked with an asterisk (*) have the Apprentice Charges, and those with a dagger (†) the New Articles ¹Signifies first half of century, ²second half.

The quotations given by Dr. Plot seem to be taken from a MS. of the 'Cooke' Family, the known representatives of which are the Cooke, William Watson, Crane No. 2, and the Henry Heade MSS.

The Roberts print substantially agrees with the Grand Lodge, No. 2, and the Harleian, No. 1942, MSS., though it leans more to the former than the latter.

The Briscoe pamphlet is largely in agreement with the texts of the Harleian, No. 2054, and the Sloane, No. 3848, MSS.

The Cole version seems to be copied from a scroll of the seventeenth century.

Langley quotes most extensively from Anderson (1723) and also apparently from the Briscoe print.

The Dodd version may be regarded as having been printed from the Spencer MS.

Krause's reproduction is stated to be from a York MS. of A.D. 926, though this is hardly possible. It is certified to have been translated into Latin in 1806, and thence into German in 1809. Translations, from German back into English, were made by Mr. F. Berridge, of the British Museum, in 1872, and by Col. F. J. Stohwasser in 1903.

The original text of the Dowland MS. is probably of the sixteenth century, although the scroll from which it was transcribed has not yet been traced.

It is not impossible that the Ifargrove extract was copied from the missing York MS., No. 3.

WHERE REPRODUCED:—

No. in
List.

1. J. O. Halliwell's *Early Introduction of Freemasonry into England*, 1840, second edition, 1844. Dr. Asher, at Hamburg, 1842. The late H. J. Whympster (Spencer & Co., London, and Clarke & Co., Boston, U.S.A.), in full facsimile (six copies on full vellum, thirty-four on vellum paper, as well as ordinary copies were issued). *Q.C.A.*, vol. i., with a commentary by R. F. Gould, and a glossary and maps by G. W. Speth. A modernised version by R. H. Baxter in the *Transactions of the Lodge of Research*, Leicester, 1915.
2. *History and Articles of Masonry*, by Matthew Cooke (Spencer, London, 1861). *Q.C.A.*, vol. ii., with a modernised version and commentary by G. W. Speth. One hundred copies bound in oak boards in exact imitation of the original.
3. Hughan's *Old Charges*, 1872. Sadler's *Masonic Facts and Fictions*, 1887. *Q.C.A.*, vol. iv. One hundred copies in roll form.
4. *Freemason's Magazine*, 24th February, 1858. Hughan's *Old Charges*, 1872. *Q.C.A.*, vol. ii.
5. Hughan's *Old Charges*, 1872. *Masonic Magazine*, August, 1873. *Ancient York Masonic Rolls*, 1894.
6. *Masonic Magazine*, June, 1881. *Q.C.A.*, vol. vi.
7. *A.Q.C.*, vol. xi., p. 205.
8. Hughan's *Old Charges*, 1872. *Q.C.A.*, vol. iii.

9. Hughan's *Masonic Sketches and Reprints*, 1871. *Q.C.A.*, vol. iii.
10. *Q.C.A.*, vol. iv. One hundred copies in roll form.
11. *Freemasons' Quarterly Review*, 1836. Hughan's *Old Charges*, 1872. *Q.C.A.*, vol. ii.
12. *A.Q.C.*, vol. xx., p. 249.
13. Hughan's *Masonic Sketches and Reprints*, 1871. Hughan's *Old Charges*, 1872. *Masonic Magazine*, September, 1873. *Q.C.A.*, vol. iii.
14. *Q.C.A.*, vol. v.
15. Kenning's *Archaeological Library*, vol. i., 1878. *Q.C.A.*, vol. v.
16. *Masonic Magazine*, December, 1882. *Q.C.A.*, vol. vi.
17. Gould's *History of Freemasonry*, vol. i. *Q.C.A.*, vol. iv.
18. Murray Lyon's *History of the Lodge of Edinburgh, No. 1*, 1873 and 1900. Hughan's *Masonic Sketches and Reprints*, 1871.
19. One hundred copies privately printed by W. J. Hughan, 1893. *Freemason*, 27th May, 1893.
20. *A.Q.C.*, vol. xxviii., p. 189.
21. Murray Lyon's *History of the Lodge of Edinburgh*, 1873 and 1900.
22. *Voice of Masonry*, Chicago, U.S.A., December, 1874.
23. *Masonic Magazine*, January, 1880. Vernon's *Freemasonry in Roxburgh, Peebles, and Selkirkshire*, 1893.
24. *A.Q.C.*, vol. xxi., p. 161.
25. *West Yorkshire Masonic Reprints*, 1893.
26. *Masonic Review*, Cincinnati, U.S.A., July, 1890. *Freemasons' Chronicle*, 23rd August, 1890.
27. Hughan's *Old Charges*, 1872.
28. *Freemason*, February 4th and 11th, 1888. Conder's *History of the London Masons' Co.*, 1894.
29. *Freemason*, January, 1891. *West Yorkshire Masonic Reprints*, 1891. *Q.C.A.*, vol. iii. One hundred copies in roll form.
30. *West Yorkshire Masonic Reprints*, 1901. Baxter's *General and Historic Notes on Freemasonry*, 1908.
31. *West Yorkshire Masonic Reprints*, 1889 and 1892. *Christmas Freemason*, 1888.
32. *Masonic Magazine*, July, 1881. *Q.C.A.*, vol. vi.
33. Smith's *History of the Old Lodge of Dumfries*, 1892.
34. *Christmas Freemason*, 1892. Pamphlet by W. J. Hughan, 1892.
35. Smith's *History of the Old Lodge of Dumfries*, 1892.
36. Hughan's *Old Charges*, 1872. *West Yorkshire Masonic Reprints*, 1892.
37. *Christmas Freemason*, 1889. *West Yorkshire Masonic Reprints*, 1893.
38. *Masonic Magazine*, August, 1881. *Ancient York Masonic Rolls*, 1894.
39. *Masonic Magazine*, March, 1880. *Ancient York Masonic Rolls*, 1894.
40. *Christmas Freemason*, 1887.
41. *Freemason*, 29th March, 1890. *West Yorkshire Masonic Reprints*, 1892.
42. *Freemason*, 3rd September, 1892. *West Yorkshire Masonic Reprints*, 1892.
43. *Keystone*, Philadelphia, U.S.A., 20th March, 1886.
44. *Freemasons' Chronicle*, 22nd and 29th April, 1882.
45. *Christmas Freemason*, 1895. *Transactions, Manchester Association for Masonic Research*, 1913.
46. *Freemason*, 31st March, 1906.
47. *A.Q.C.*, vol. xxi., p. 211.
48. *West Yorkshire Masonic Reprints*, 1892.
49. Hughan's *Masonic Sketches and Reprints*, 1871. *Ancient York Masonic Rolls*, 1894.
50. *Freemason*, 6th January, 1900.
51. *Transactions, Leicester Lodge of Research*, 1900.
52. Newcastle College of Rosicrucians issued a facsimile and transcript in 1894.
53. Hughan's *Masonic Sketches*, American edition, 1871. *Old Charges*, 1872. Newcastle College of Rosicrucians, 1895.

54. Hughan's *Masonic Sketches and Reprints*, 1871. *Old Charges*, 1872. *Ancient York Masonic Rolls*, 1894.
55. *Philadelphia Mirror and Keystone*, 15th August, 1860. *Canadian Masonic Record*, February, 1874. *Masonic Magazine*, September, 1879. *Ancient York Masonic Rolls*, 1894. *Q.C.A.*, vol. v. One hundred copies in roll form.
56. Not yet reproduced.
57. Hughan's *Old Charges*, 1872.
58. *West Yorkshire Masonic Reprints*, 1896.
59. Hughan's *Old Charges*, 1895.
60. Not yet reproduced.
61. *Q.C.A.*, vol. v.
62. *A.Q.C.*, vol. vi., p. 36.
63. *Q.C.A.*, vol. iii.
64. Not yet reproduced.
65. Spencer's *Old Constitutions*, 1871.
66. *A.Q.C.*, vol. xxii., p. 95.
67. Not yet reproduced.
68. " " "
69. *Masonic Magazine*, September, 1875.
70. *Freemasons' Monthly Magazine*, March and April, 1885. *Masonic Magazine*, 1876. *A.Q.C.*, vol. xi., p. 17.
71. *Freemason*, 30th January and 13th February, 1886. *West Yorkshire Masonic Reprints*, 1892.
72. *A.Q.C.*, vol. xviii., p. 161.
73. Not yet reproduced.
74. " " "
75. *Q.C.A.*, vol. iv.
76. Not yet reproduced.

Although the two "Crane" and the "Wren" MSS. are missing their texts are known so that they would be easily recognised should they at any time turn up. No. 96 was published in the *Freemason*, 8th November, 1874: No. 97 in the same journal for 11th and 18th October, 1884: and No. 98 in the *Masonic Magazine*, December, 1879.

A cordial vote of thanks was unanimously passed to Bro. Baxter for his interesting paper.

Bro. GORDON HILLS, S.W., said:—

We have to thank Bro. Baxter for a very interesting and suggestive paper which exhibits him as an exceedingly careful student of those ancient reliques of the Craft of which his paper affords so useful an analysis.

When we attempt to deal with Lodges and their proceedings before 1717, the difficulties met with in the early days after the organisation of Grand Lodge are greatly increased. We have so little certainty, and the evidence necessarily is so largely only circumstantial. We have many hints and references, and although the student feels that there is really a great deal more evidence available than is generally realized, yet it is so difficult to gather the threads together and to present it in a cumulative form so as to bring conviction to others. Appreciating as I do this position, I welcome this paper of Bro. Baxter's as a most helpful attempt to bring into focus some of the main points common to the traditions and ceremonies of Freemasonry and the Old Charges, and I feel sure that I may claim for others as well as myself that our welcome will not be any less warm because Bro. Baxter seems in some measure to be working on somewhat the same lines as our late Bro. E. L. Hawkins.

I should like to sum up the effect of Bro. Baxter's paper as illustrating very clearly that the matter of the Old Charges or Constitutions has by no means lost its significance, and is, in fact, in active use enshrined in the usages of the

Craft to-day. It shows that many of our customs and usages were not only contemporary, at any rate, in a rudimentary form, with these old documents, but we may almost claim them as established uses then, but at the same time I should like to emphasize in this connection one of the theories in which I am especially interested—that, speaking generally, many of these usages are by no means peculiar to Masonry alone but common and necessary adjuncts to kindred associations and uses of the old times.

One of the difficulties in dealing with Masonry before the present Grand Lodge organisation is that expressions in common use long before had by then lost some of their meaning through the decay of the Craft from its mediæval position—so largely brought about by the spoliations which accompanied the changes at the Reformation period—such terms soon came to have restricted, in fact, very different meanings amongst the new speculatives from those which they had formerly conveyed.

I think that with the knowledge of what such difficulties have been in the past, it is a mistake to say, as Bro. Baxter does, “*that these old documents actually formed the rituals of their day.*” The Masons’ Lodges, like other guilds and associations, were bound to have their customs and ceremonies, but to introduce the idea of ‘rituals’ and all that that may imply confuses the issues.

The Old Charges were the Constitutions of those days, and I do not doubt played a very leading part in the proceedings upon which the modern speculative work has gradually been built up, but it is rather putting the part as greater than the whole to say that “*they actually formed the rituals of their day.*”

It was these Ancient Charges that Bro. Anderson claimed to have “digested” into his Book of Constitutions which retained in its ‘historical’ narrative one element of the old documents, which their present representative the Book of Constitutions of to-day lacks, but, making all allowances for the very different circumstances of the days of the Old Charges and the present time, they stood to the Lodges of those days in the same relation as the Book of Constitutions does to our Lodges to-day. We naturally find in the Constitutions and in our Bylaws much in common with our ceremonies, but they are *not* ‘rituals’ or ‘bases of rituals,’ although they have to play a very important part in our Craft system.

I should like Bro. Baxter to modify his expressions a little in this connection because I think they are calculated to confuse the ideas of some of the Brethren who have not had the opportunity of devoting the study to this subject of which this paper is so clear an evidence—one is apt to forget other students’ standpoint in writing on a familiar subject—but as to Bro. Baxter himself, he is, of course, too well acquainted with the subject to permit any suggestion that he is not fully aware of all that I am only anxious to make plain for those who might miss the exact bearings, and I am sure he will appreciate the point and object of the criticism I venture to offer.

Bro. W. B. HEXTALL said:—

The suggestions made by Bro. Baxter are very welcome, and, like all ventures into a region of theory, provide some matter which is open to question.

Any relevancy, or importance, claimed for the Old Charges in connection with modern ritual must, as it seems to me, depend a good deal upon the position which the latter occupied in the mediæval operative ceremonies; and my impression is that too much has been taken for granted in this respect, and not enough attention given to surrounding conditions.

It will be convenient to recall a few conclusions arrived at and expressed as to the probable nature of the ceremonial in use among the Operative Masons on whose behalf the Old Charges are supposed to have been compiled.

Bro. CHARLES PURTON COOPER, Prov.G.M., Kent, 1853-1860:—

“In old times appropriate lectures were delivered, certain passages of the Bible and the Book of Common Prayer were read, certain Craft prayers were offered up, and ceremonies performed, and secret revelations made, at all initiations, passings, and raisings; and

some time in the second half of the seventeenth century there were large modifications of these proceedings, and such modifications, after the lapse of a few years, came to be called by the name of 'Degrees.''' (*Freemasons' Magazine*, August 12th, 1871.)

BRO. JOHN YARKER:—

"The ceremonial . . . would seem to have been simple but secret, and to have consisted in reading over certain rules for their guidance, as operative masons, which they were sworn to observe; and when the 'Apprentice' who had been properly 'Entered,' had served his time and been further instructed, he was admitted a 'Fellow of Craft': received the word, and a mark for his work.'" (*Notes on the Scientific and Religious Mysteries of Antiquity*, 1872, 37.)

BRO. E. L. HAWKINS:—

"The meeting was opened with prayer—the legendary history of the Craft was then read—then the candidate was led forward and instructed to place his hand on the V.S.L., which was held by one of the 'Seniors,' while the Articles binding on all Masons alike were read, at the conclusion of which a brief O.B. was imposed upon the candidate, all present joining in it—then followed the special charges for an apprentice, concluding with a longer O.B. by which the candidate specially bound himself to secrecy with regard to what was about to be communicated to him—then the secrets, whatever they were, were intrusted to him, and the proceedings terminated.'" (*I.Q.C.* xxvi., 15-16.)

I hardly gather what is Bro. Baxter's personal view as to what constituted the mediæval ceremony, nor do I find it in any detail in his earlier paper, *Some Notes on History of the Masonic Ritual*, read at Manchester in January, 1914.

I would draw special attention to the circumstance that no MSS. of the Old Charges existed in the earlier epochs of the Operative Masonry whence they took their rise: and that they were, so to speak, by-products of that mediæval system to which most of us attribute the Freemasonry of to-day: having come into being for the purpose of stereotyping and preserving the traditions and ordinances of the Craft. Until these MSS. were available reliance had perforce to be placed upon the fallible memories of those who, as Michael Drayton sang of the Ancient British Druids:—

"To letters never would their mysteries commit,

"For which the breasts of men they deem'd to be more fit."¹

And one can hardly resist feeling that the earliest Old Charges owed much, both in subject-matter and length, to the (probably) monkish scribes who came to the rescue of Masonic tradition, and whose possible motives in so doing are glanced at in Gould's *History of Freemasonry*, chap. xv.

Professor William Spalding, in his *History of English Literature*,² has these passages:—

"It was not till the mediæval period [A.D. 1066-1509] had nearly expired, that the Saxon-English tongue attained such a degree of development as could have qualified it for entirely superseding the ancient organ of communication. For the expression of poetical and imaginative thought, the English language was fully mature as early as the fourteenth century: as an instrument either of abstract speculation or of precise practical instruction, it continued to be imperfect for several generations afterwards. . . . Books, multiplied by MS. copies only, were rare, because costly: and the fewness of books was in itself sufficient to cause fewness of readers. In fact, till the very last stages in those times, the accomplishment of reading was unusual,

¹ *Poly-Olilion*: The Tenth Song, lines 267-8. Written about A.D. 1600.

² Fifth edition, 1857.

except among the clergy. Again, even those who could read were compelled, through the difficulty of obtaining books, to derive a great part of their literary knowledge from oral communication. . . . Information thus impeded could not be generally accessible even to the clergy themselves; and the few who attained it not only learned laboriously and slowly, but, with some signal exceptions, learned inexactly and incompletely. There followed yet another result. A large proportion of the literary compositions of the middle ages were concocted, not with any view to being read, but with a distinct recollection, on the part of the writers, that they would become known only through oral delivery. Very many of them have peculiarities which cannot be accounted for otherwise than by such an expectation." (Pages 23-24.)

Printing was introduced into England by William Caxton, probably in 1474; and the conditions thus described would remain unaltered till at least A.D. 1500; which may be taken approximately as 100 years after the date of the Regius MS., and subsequent to the Cooke MS. How far consideration of the above ought to affect assumptions that a reading of the Legend of the Craft and the code, or schedule, of exhortations which are contained in practically all the Old Charges, invariably, or even generally, formed part of the operative ceremony, I do no more than suggest: but it would seem that good reason for not too hastily accepting the view that the old operative ritual of necessity included such observance is not wanting. In the same connection it should be remembered that with the dissolution of monasteries came that decline of architecture and building in this country which we place from 1550, or somewhat earlier. Bro. Baxter refers to the disinclination of our forefathers to commit certain matters to writing; it would appear that there must have been present, virtually throughout what Gould styled "the splendour of Mediæval Operative Masonry," not only disinclination, but also the convincing reason of inability, *i.e.*, speaking generally, and as Gould wrote in his *History* II., 219:—"The legendary histories or traditions given in the two oldest MSS. of the Craft must have existed in some form prior to their finding places in these writings." He also recorded his opinion that both the Regius and Cooke MSS. were largely copied from originals which are now lost to us (*Ibid.* 220). Bro. W. H. Rylands' paper, "Some Notes on the Legends of Masonry," *A.Q.C.* xvi., 4 (1903), merits careful perusal on this head.

The post-Revival framers of the ritual may have founded, and doubtless did found, much that they framed upon matter known to them from acquaintance they had with certain of the Old Charges: just as were incorporated the traditions of the Craft in Anderson's *Constitutions*; and care must be taken not to accept *a posteriori* for *a priori* reasoning. In one point of view this rather fortifies than weakens Bro. Baxter's contention for identity of the Old Charges with the modern ritual: but its rigid application must bear hardly on the result if such be deduced from a comparatively recent, and not an ancient and archaic cause.

At *A.Q.C.* xxv., 105-107, I endeavoured to point out that the Old Charges presented no ethical precepts beyond such codes of business methods and good conduct as made for the prosperity and protection of the building craft and its members; the moral precepts found being in truth utilitarian, and not, in anything like a full sense, ethical at all. The marked survival of phrases used in apprenticeship indentures is there shown by an example of 1810, almost identically with an earlier one of 1675 cited by Bro. W. H. Rylands at *A.Q.C.* v., 173, and with the form which in 1911 the late Bro. Clement E. Stretton gave as still used by the Operative Masons whose existence at the present day he so persistently asserted.

Before passing from the general subject of the bearing of the Old Charges upon our ritual, it is well to note that, after the Regius and Cooke MSS., the dates in Bro. Baxter's list (at end of the paper) show but one MS. of the sixteenth century, all the others being attributed to later days, ranging from little over 100 years prior to the Revival of 1717 to early nineteenth century. And I

respectfully make the suggestion that in his list of nine *printed* versions, Bro. Baxter should add to its utility by giving the supposed date or period to which each *original* is allocated; the dates appearing in advance proofs of the paper being those of publication only, and so open to possible misinterpretation: *ex. gr.* the Dowland MS., first printed in 1815, represents an original MS. of about A.D. 1550, and older in date than any other which contains "charges to Masters and Fellows" (Hughan's *Old Charges*, 1872. 22).

Any actual dissent on my part from Bro. Baxter's conclusions arises upon an early paragraph of the paper, where he finds within the ambit of the Old Charges indications of "the loss of certain secrets by a calamity . . . and their subsequent recovery." Let us see how far this is borne out by the three oldest Charges of which we know.

In the REGIUS MS., (c. 1390), there is no mention of King Solomon or of his Temple.

In the COOKE MS., (c. 1490):—

"And the making of Solomon's temple that king David began . . .
And at the making of the temple in Solomon's time . . . Solomon
had 4 score thousand masons at his work. And the king's son, of
Tyre, was his master mason. And . . . Solomon confirmed the
charges that David, his father, had given to masons and Solomon him-
self taught them manners [with] but little difference from the manners
that now are used. And from thence this worthy science was brought
into France and into many other regions."

In the DOWLAND MS., (c. 1550):—

"And furthermore there was a King of another region that men called
Iram, and he loved well Kinge Solomon, and he gave him tymber to his
worke. And he had a sonn that height Aynon, and he was a Master
of Geometrie, and was chiefe Maister of all his Masons, and was Master
of all his gravings and carvinge, and of all manner of Masonrye that
belonged to the Temple: and this is witnessed by the Bible, *in libro
Regum*, the third chapter. And this Solomon confirmed both charges
and the manners that his father had given to Masons. And thus was
that worthy Science of Masonrye confirmed in the country of Jerusalem,
and in many other kingdomes."

The two first of these have no hint of the Third Degree Legend: whilst the whole tenour and context of the third impliedly negatives the narration alluded to; and the Inigo Jones MS., which has the fullest of all the references to H.A., carries us no further. Even Anderson, in his long and laborious footnote on "Hiram, or Hiram, the most accomplish'd Mason upon earth," in the 1723 *Constitutions*, gives no hint or syllable of tragedy; and one may well doubt if any such legend, in a Masonic application, was at that time known. What says Gould in his *History*, II., 244 (1884)?

"The silence of the old records of the Craft, with respect to Hiram having figured as a prominent actor in proceedings which were thought worthy of commemoration in the Masonic ceremonial, will suffice to show that at the time they were originally compiled, the legend or fable with which his name has now become associated, was unknown."

Again, writing nearly twenty years later, in his *Concise History*, 219 (1903), he says:—

"If H.A. had either figured in the ceremonial or the traditions of the Craft at a period anterior to the eighteenth century, the MS. Constitutions of corresponding date would not maintain, as they do, such a uniform and unbroken silence with respect to the existence (legendary or otherwise) of such a leading character in the later history and symbolism of the Craft."

And though Gould apparently hesitated to accept Dr. Oliver's attribution of the Hiram legend to Desaguliers and Anderson (*History*, II., 242-3), Bro. Dr. Chetwode Crawley wrote (*A.Q.C.* x., 141-2, 1897):—

"Any investigation of the date of the M.M. Degree is incomplete unless accompanied or preceded by an investigation of its genesis. We cannot conceive the Degree without its legend. When we ascertain the source of that legend we shall have gone a long way towards determining the date of the Degree. The coincidence between Lord Bacon's fantasy of King Solomon's House and the accredited legend of Dr. Desaguliers' time was striking. The two narratives must have been derived from a common source, or the later hierophant must have borrowed from his predecessor. . . . The more closely we inquire into circumstances attending the growth of Ritual that immediately succeeded the Revival of 1717, the more clearly we discern the influence of Dr. Desaguliers. . . . We may be sure the Ritual lost nothing in his hands."

On the same topic, profitable reference may be made to two papers in *A.Q.C.*, one in vol. iii., 7, "On the Antiquity of Masonic Symbolism"; the other in vol. xii., 135, on "Seventeenth Century Descriptions of Solomon's Temple," and the discussions upon them.

The question was asked in 1856,¹ in regard to the prominence given to Saint Alban as a patron of the Craft from the Cooke MS. downwards, whether the English Operative Masons would be likely to preserve a detailed tradition of violence perpetrated on H.A., and leave the tragic death of their own patron unobserved? And this observation was made:—

"The whole instruction in which manual arts, chiefly architecture, play any part, is completed in what is now the second degree. What belongs to the third degree is of a totally different character, and bears all the marks sufficient to indicate that it was formed at a later date, to become an inner inclosure, the very pericardium of the esoteric scheme."

The only suggestion of a mediæval origin for the Third Degree legend of which I am aware is to be found in *Masonic Sketches and Reprints*, by W. J. Hughan, New York, 1871, pages 26-27, in connection with the "Fabric Rolls of York Minster," published by the Surtees Society in 1859:—

"The brethren, however, did not always respect their Constitutions, for the Editor mentions an assault which was made by some discontented upon William Colchester, the Master Mason. The exact date of Colchester's appointment is not known, but his name occurs in that capacity between the years 1415 and 1419. He had been selected for that office by the King, in all probability over the heads of the Senior Masons. The Master Mason had generally, if not always, been selected by the staff of the Fabric, and the Masons, indignant at this encroachment upon their presumed privileges, had fallen upon their new Master, and had grievously maltreated him. The Chapter desired their representatives to acquaint the King with the fact, and the circumstances attending his appointment, as of course the attack by the Craftsmen was wholly unwarrantable and illegal, inasmuch as the Masons had not the power to appoint the Master of the work (*Maistryr of ye werke*), and therefore their interference was all the more unjustifiable. The striking similarity between this incident and a legend of the third degree must suggest itself to the reflecting Master Mason. One may have given rise to the other, but of course it is idle to speculate, so we forbear."

¹ In a pamphlet, *Mystical Free-Masonry shewn to be a modern myth* [Agra]. The author was a P.M. who had become hostile to the Craft, but his work contains passages that are shrewdly put.

Our late Bro. Hughan, it will be seen, deals only in the most tentative manner with the idea involved: not supported by the author's view, that in early days only one Craft degree existed, to which he gives expression in the same volume.¹

Though I express doubt whether the Old Charges formed such an integral and indispensable element in mediæval ceremonial as is often assumed to be the case, and am unable to see eye to eye with Bro. Baxter as to their relation with the legend of the Third Degree, I fully share in the gratitude we all have for the paper he has placed before us.

Bro. ANDREW HOPE *writes* as follows:—

Bro. Baxter quotes the Grand Lodge MS., No. 2:—

“In the beginning was the Word.”

It may be of relative interest to mention, as regards this seventeenth century copy of the Old Charges, that the “Deputation to Constitute” granted by Lord Montague, Grand Master in 1732, to St. John the Baptist Lodge at Exeter, now No. 39 on the Roll of Grand Lodge, bears a seal at the top with the motto, in Greek:—

“In the beginning was the Word.”

This ‘Warrant’ is now and has been continually in use by the Lodge since its foundation in 1732. It is one of three or four granted in that and the following year. It does not, as in subsequent warrants, nominate the Master and Wardens, but nominates three brethren to *constitute* the Lodge.

Bro. W. REDFERN KELLY *writes*:—

I have read with much pleasure the interesting thesis which Bro. R. H. Baxter has contributed on the subject of “The Old Charges and the Ritual,” and I desire to express my cordial endorsement of the views therein expressed as to the evolution of our “Ancient Craft” ritualism from the Old Charges, which may doubtless have been the only forms of Masonic ritual known in those somewhat remote days. There is, however, just one point upon which I cannot quite agree with the author. I do not think that we should be altogether justified in accepting the conclusion of a “continuous and intimate connection subsisting between Operative and Speculative Freemasonry for the last five hundred years”; that is to say, between Operative and Speculative Freemasonry in the sense in which the latter term is now generally understood; and which connection and association I do not think has been authentically traced back beyond the year 1600, when the Laird of Auchinleck, James Boswell, a non-operative, was admitted to the Operative organisation.

¹ Since the above was written, I have met with the following, in *The Folklore of Staffordshire*, a paper by Miss C. S. Burne, read before the British Archaeological Association, 13th August, 1895:—

The Mummers’ Play, often confused with the Morris Dancers, is acted annually at Eccleshall, at Cheadle, and I think about Rugeley. The fact that the actors bear a distinctive local name, viz., the *Guisers*, evidently from the Norman-French *guisards*, or masquers, shows that it has once been a very popular form of sport among us. Let me say in passing that I think few people are aware of the exceeding antiquity of the main incidents of the Mummings Play—the death in single combat of one of the characters, and his resuscitation at the hands of a wonder-working leech by means of a magic draught. The names of the principal characters vary everywhere, and St. George has in most places appropriated the part of the victorious hero, but there seems little doubt that in the leading *motif* of the little play we have a primitive nature-myth in action.

What relevancy there may be in the above will be matter of opinion: but in many parts cult and legend still survive from days when “all along the dells of England the outlaw drew his bow, and the king rode his careless chase” (Ruskin: *Modern Painters*, v., vi., 1.)

As to the origin of our existing Craft Ritual, we can, of course, only speculate as to the authorship of the rather crude and meagre ritual which was developed in the very early Grand Lodge days, when we attribute it to Dr. Anderson, or to Dr. Desaguliers, or to both in collaboration: but everything seems to me to point in the direction of the creation, at that period of a new ritual system in harmony with the spirit of the time, and based essentially upon such of the authentic Old Charges as were then available: due attention having doubtless been bestowed upon the vital question of the preservation of the Ancient Landmarks of the Order, so far as they were then known.

Much has been said, and much has been written and published, with reference to the purity and orthodoxy of our existing Masonic Craft Ritual, its morals and dogma, and its comparison with the earliest Grand Lodge Ritual; and many rather acrimonious controversies have from time to time been indulged in by some no doubt well intentioned brethren, who have perhaps been carried away by over confidence in certain chimerical ideas of their own creation; but how few, if indeed any, are to be found nowadays who can really produce anything even approaching to demonstrative proof, that any individual Anglo-Saxon Ritual known or practised at the present time is the absolutely pure and undiluted or unadulterated ritual of the early Grand Lodge period of Freemasonry? We do know that in those early days the Craft Ritual was essentially crude and unpolished, lacking that elegance of diction, and the elaboration, embellishment, and singular beauty and consistency in its symbolic teaching which so peculiarly characterize our twentieth century Masonic Ritualism; and we also know that in those days catechismal lectures were the leading, indeed almost the essential, features in Masonic instruction. Formulæ were then adopted and disseminated that in these more modern, critical, and ritually speaking more enlightened days would most certainly fail to appeal to the cultured and refined tastes of the educated classes, who constitute so important an element in the well being of our world-wide Institution.

We know that in the third decade of the eighteenth century there did exist three degrees of Symbolic Masonry—not simply classes as in the older or Operative period—and that certain esoteric formulæ were then prescribed and decided upon, in order to provide for proper discrimination or differentiation between the recipients of these several degrees, or distinctions, with certain esoteric tests which might strictly speaking be regarded as vital and unalterable Masonic landmarks; but with all this knowledge the solution of the problem is not by any means yet well within our grasp.

I have often heard it asserted, without, however, so far as I can discern, any tangible or conclusive proof, that the Irish Masonic Craft formula, as at present practised, is the genuine ancient ritual, the "purest of the pure": but it does not appear to me to be very necessary, or indeed desirable, that such a postulate should be seriously enunciated, or unduly exploited. That the Irish fraternity derived its ritual from the Premier Grand Lodge, as undoubtedly it derived, in the early days of the Irish Grand Lodge, its Laws and Regulations from the parent source known as "Anderson's Constitutions of 1723," cannot for a moment be rationally disputed; but it may at all events safely be claimed that the Grand Lodge of Ireland did not at any time follow the example of the premier Grand Lodge, when the latter resorted to the regrettable expedient of altering its authorized ritual—however trivial such alteration may have been—in the vain hope of improving its position, and of counteracting the malignant influence of its adversaries.

We further know that certain mutual concessions were undoubtedly made by and between the parties to the salutary pact of union and reconciliation of 1813: but we do not know, nor do I think we shall ever know, whether the ritual finally adopted in that year was the authorized ritual which was in use in or about the year 1725. The Irish ritualist can, however, boast—if he so feels disposed—that his Grand Lodge made no changes either in or prior to the year 1813; neither did it make, or require to make, any concession, and that, therefore, its ritual is, or ought to be, the original Craft Ritual, pure, unsullied, and uncontaminated, which was officially recognized and practised by the Constitutional Body in the early Grand Lodge period. The simple fact cannot, however, be ignored, that in matters

of ritual there is no more certainty of infallibility than there is in any of the other concerns of this life. To err is human, and one should, I think, be esteemed as being very bold indeed who would venture to dogmatise on the question of absolute purity, so far as any question of ancient ritual is concerned, which has passed through so many hands, and been, therefore, liable to many changes, within a period of nearly two hundred years. Innovations will unquestionably and most innocently creep in, despite the utmost exertions to counteract them. We have no reliable MS. standard ritual which can be said to have been a correct transcript of the authorized ritual of, say, 1725, or even very much later. We have, of course, the more modern rituals of the "Emulation" and of the "Stability" working: the former professing to have been "approved, sanctioned, and confirmed by the United Grand Lodge on the 5th June, 1816," and the latter "as taught in the Stability Lodge of Instruction," which was established in the year 1817 by members of the Lodge of Reconciliation. Yet these rituals differ somewhat in details, the differences—which are, however, unimportant—being doubtless due in many instances to the individualism of the over-zealous ritualist, who is, unfortunately, too often imbued with the insatiable desire to "improve" upon anything in the shape of ritual which may come under his notice, always, of course, in accordance with his own views of the fitness of things. This is, really, one of the most fruitful sources of innovation, which, however innocent it may be, is nevertheless much to be deprecated, and, indeed, reprobated; and it is one of those evils of which I have personally become painfully cognisant during an active experience of ritual practice of upwards of half-a-century.

Bro. W. J. SONGHURST said:—

It is curious that the opinion of Bro. Hughan quoted by Bro. Baxter from the first edition of the *Old Charges* (1872) is not repeated in the second edition of that work published in 1895. Are we, then, to assume that between these dates Bro. Hughan altered his views and came to the conclusion that these interesting documents do *not* "demonstrate the continuous and intimate connection existing between Operative and Speculative Masonry for the last five hundred years, and traditionally for a much longer period"? It was indeed a bold statement that he made in 1872, and one for which he produced no evidence of any kind. If by the word *speculative* is merely understood *non-operative*, then it can easily be shown that from the early part of the seventeenth century there was an intimate connection in some places between Operative and Speculative Masons, but it is not so easy to show that the *Old Charges* were definitely associated with either, and it is on the assumption that they were so connected that Bro. Baxter's very interesting paper is based.

The original ownership of these MSS. is in most cases almost impossible to trace, and the possession of some by private Lodges in the present day may be said to be quite accidental. Yet I do not for a moment suggest that Bro. Baxter is necessarily wrong in his assumption, and the evidence of a purely local association of operatives with non-operatives, coupled with the possession of copies of the *Old Charges*, which has been noted by Bro. Conder in his history of the Masons Company of London, is of considerable importance in this respect. A few years ago, when visiting a provincial town, I was shown by a member of the Masons Company there a modern transcript of a version of the *Old Charges* which he told me was then in use. It had been copied from an earlier MS. still preserved which had become much worn in course of time. This, I think, furnishes additional evidence of essential use of the *Old Charges* in Guild practice, and I would suggest that it might be well if enquiries were made of members of other Companies of Masons which may still exist in the provinces, in order to ascertain to what extent the *Old Charges* are now employed in the ceremonies of admission.

But having succeeded in our investigations in this direction, we should still be faced with the problem of accounting for the large number of MSS. which are known to exist of a date later than 1717 or 1723 when Anderson practically

destroyed their value for Lodge purposes by printing his version which served for Lodges under the Grand Lodge of England until the Union. Since then it has been dropped entirely from the Book of Constitutions, and so it is clear that a copy of the Old Charges, whether in manuscript or printed form, has not for certainly over one hundred years been considered essential in Lodge work. Indeed, Anderson to a very large extent omitted the very passages to which Bro. Baxter has drawn special attention as relating to Ritual or Ceremonial; and it seems to me a weak point in the paper that in dealing with the historical sections of the Old Charges he has selected only such passages as may suggest an analogy with present use, and has omitted all references to others equally useful in the attempt of the compilers to trace an operative descent from early times:—for example, the Tower of Babel and the City of Nineveh.

To what extent there was any general overlapping of operatives and non-operatives during the period that the Guilds exercised a legal jurisdiction over their trades is a point not at present ascertained, but in this connection the dates of the various copies of the Old Charges as given by Bro. Baxter in the Appendix to his paper should be carefully noted.

Fifteen years ago¹ Bro. W. H. Rylands suggested that "the legendary history was composed in answer to the Writ for Returns, issued to the Guilds all over the country, in the twelfth year of Richard the Second, A.D. 1388. Some of the points and Articles would, no doubt, be in use from an earlier period, in pretty much the same form everywhere." Now we have no knowledge of any Masonic manuscript in existence of a date so early as 1388. The Regius MS. would be the nearest, but that need not concern us, for clearly a rhyming 'history' could not have been compiled for the purpose suggested. All are later copies, one having been written in the fifteenth century, two in the sixteenth, forty-seven in the seventeenth, twenty-five in the eighteenth, and one in the nineteenth. For whom were these copies made? For operative purposes it would seem that they would not be needed after the Guilds had ceased to control their trades, while for Speculative use Manuscripts would be superseded by Anderson's version, printed in 1723. Yet we find many copies both written and printed even after this last date. There is, of course, the probability that in the majority of instances they were looked upon merely as archæological curiosities, but on the other hand we must not ignore the possibility that copies of the earlier versions were in some Lodges preferred to Anderson because they contained a germ of Ritual and Ceremonial which he had omitted.

That such a germ exists, I think Bro. Baxter has fairly shown, yet perhaps not all will go quite so far as he has done in his argument. For myself I am afraid I see no sign of a loss and recovery, and while I am quite prepared to admit that in operative times there may have been some ceremonial admission to apprenticeship, I am not so clear that any particular secrets would be usefully communicated to a youth on the return to him of his Articles, unless perchance he was then also admitted to freedom of the Guild.

Bro. Baxter has noted points of difference as well as of similarity, and so I may point out that in Anderson's 1723 Constitutions the minimum age of admission is stated to be twenty-five.

Comments were also offered by Bros. E. H. Dring and Herbert Bradley.

Bro. R. H. BAXTER *writes* in reply:—

First of all I must return very sincere thanks for the cordial vote of appreciation on my paper, next I must express gratification that the paper has evoked such a wide discussion, and then I must try to deal, as adequately and briefly as circumstances will permit, with the various criticisms and comments which the various writers and speakers have indulged in.

¹*A.Q.C.* xvi., 1903, p. 9.

Bro. Gordon Hills trounces me so severely, and yet withal in such kindly expressions, that I am almost tempted to wish I had not tried to prove so much. After all, however, the difference between us may arise from divergence of views as to what is meant by 'ritual.' When I said the Old Charges were the rituals of their day I did not imply that they contained the whole of the ceremony, or ceremonies, as then practised. On the other hand, when Bro. Hills says that these documents stood to the Lodges of their time in the same relation as the Book of Constitutions does to our present day Lodges, I am inclined to think he hardly means that there is as much ritualistic matter in the book as the Old Charges undoubtedly contain. All our authorities seem to agree that the reading of the Old Charges was an essential part of the form of reception, so that I may claim, with all fairness, that, so far, they could be regarded as rituals. The reading of any part of our Book of Constitutions at the initiation of candidates has practically fallen into desuetude, and the only part which is now generally used in a ritualistic sense is the "Summary of the Ancient Charges," to which every Master-elect has to assent before he can be installed. True, the book is still used in so far that a copy is presented to every initiate, but in how many cases does the presentation merely consist of handing the book to him and then immediately relieving him of it? I am glad to note the growing practice of *actually* making the presentation, although I fear only a small number ever make any intelligent study of the work. Bro. Hills' remarks will serve a useful purpose, and prevent junior students being carried too far in their enthusiasm.

Bro. W. B. Hextall is always interesting, and his commentary forms a valuable addition to my essay. Most of his remarks I may be excused from replying to, but one or two points I dare not pass over. I do not like to rely at all on any pretended evidence of the late Bro. Clement E. Stretton. He never, so far as I am aware, declared his authority, and many of his assertions are incapable of investigation. So far as the quotations from the Old Charges are concerned, it was only natural that later copies should be mostly used as they were necessary to prove my case. The more nearly we approach the Grand Lodge era, the more closely do the contents approximate to our present workings, and when the overlapping period is reached the similarity becomes still more marked. Bro. Hextall has rather misunderstood me on the question of lost secrets. Leaving out of account the 'Regius' (which is not strictly speaking a copy of the Old Charges), the other MSS. deal with the story of the loss of the secrets discovered by the children of Lamech, and it was to these alone I referred. I do unhesitatingly admit that it requires a big effort of the imagination to stretch such a loss into the Hiram legend, but, such as it was, I thought it worth introducing. I have tried hard (but so far without any success) to find out what our learned Bro., the Rev. C. J. Ball, said in this Lodge in his paper "The Proper Names of Masonic Tradition." My curiosity has been piqued by the following references:—

Of the Masonic Symbolism *inherited* in 1717, and presumably still existing in 1721, I shall begin with the remark, that the Rev. C. J. Ball (one of the first Oriental scholars of our day), in a lecture delivered before the *Quatuor Coronati* Lodge, on June 24th, 1892, *The Proper Names of Masonic Tradition, a Philological study*, of which some fragments only, and these the least important of the whole, could be printed (*A.Q.C.* v., 136-41), seems to me to settle beyond dispute, not only that what we now call the Third Degree existed before the era of Grand Lodges, but that, having passed through a long decline, its symbols had become corrupted, and their meaning (to a great extent) forgotten, when the step itself—then known as the "Master's Part" is first heard of (*i.e.*, unequivocally referred to) in any print or manuscript to which a date can be assigned (1723). (Gould, *Concise History*, page 306.)

But if any doubt remain, I urge that all hesitation must disappear on careful consideration of the epoch-making paper read before this Lodge by Bro. C. J. Ball (*A.Q.C.* v., 136) on "The Proper Names of Masonic

Tradition." In the part of that paper which prudence forbade us to print, our learned Brother, one of the first Oriental linguists of the day, treated a certain expression philologically, and proved to demonstration that its introduction into our ritual must have been at a very early date indeed: that it could not possibly have been introduced towards the close of the middle ages, still less in 1723. Brethren who were present will remember his arguments. The expression is valueless except in close connection with some such legend as the Hiramic. If the expression existed, and Bro. Ball affirms that it did, then the legend co-existed. (G. W. Speth's paper, "The Two Degrees Theory," *A.Q.C.* xi., 59.)

These quotations are so diametrically opposed to the references cited by Bro. Hextall that I hope he may be induced to modify his views. To meet the objection raised about the date of the printed versions, I have added, in the Appendix, a few notes which will remove any idea that they were original compilations of the years given in the list.

The Greek motto on the 'Warrant' of St. John the Baptist Lodge, Exeter (as well as on a few others of similar date), is well known to Masonic students, but Bro. Andrew Hope is to be thanked for calling attention to it, as it has a considerable relevancy to my paper.

Bro. W. Redfern Kelly, I am glad to find, seems to be in general agreement with me, and only challenges one statement in my paper. But that statement was not an expression of my own opinion, but a quotation from our late revered Bro. Hugban, whom I have always regarded as the ablest and most cautious of our teachers.

It is never possible to disregard the opinions of our energetic and genial Secretary, Bro. W. J. Songhurst, who is always ready to render ungrudging assistance to the whole of the members of the Lodge. His query as to a possible change of Bro. Hugban's views between 1872 and 1895 is perhaps natural, but I would point out that his *Old Charges* of 1895, although called a second edition, was really a fresh work on a new plan, and, therefore, we can hardly conclude that the failure to repeat the matter contained in the first work indicated any recantation of earlier ideas. So far as the original ownership of the MSS. is concerned, we do know definitely that many of them were in the hands of our Masonic predecessors, notably the Scottish documents, which were in Lodge custody, and although these Northern Lodges could fairly be described as *mostly* operative, there was always a strong sprinkling of the speculative element. The possession of a modern copy of our *Old Charges, still in use*, by a Provincial Company of Masons is indeed a surprise to me, and I should dearly like to follow up Bro. Songhurst's suggestion of an inquiry as to whether other copies are in similar hands: but, although my daily avocations bring me into close contact with working masons, I have never been able to glean anything of importance when I have questioned these men as to procedure in their trade associations. I have not been so much concerned in trying to prove the connection between our operative and speculative ancestors as in demonstrating the similarity of clauses in our old writings and our present-day Masonic language, and so I may pass over the other points in our Secretary's communication. Some of them have already been dealt with in reply to other critics.

Although the comments of Bros. E. H. Dring and Herbert Bradley have not been committed to writing, I have adopted their suggestions, to some extent, by adding to the list of *Old Charges* the places of publication of the various MSS., and by slightly amending the translation of the Latin direction for taking the oath.

As I began by returning thanks for the appreciative vote, so must I end by thanking all those brethren who, by taking part in the discussion, have added so much to the interest and value of my paper.

REVIEWS.

A SUGGESTIVE ENQUIRY INTO THE HERMETIC MYSTERY, *with a dissertation on the more celebrated of the Alchemical Philosophers, being an attempt towards the recovery of the ancient experiment of nature. A new edition, with an introduction by Walter Leslie Wilmshurst. Also an Appendix containing the memorabilia of Mary Anne Atwood. Belfast: William Tait, 87 Marlborough Park North. London: J. M. Watkins, 21 Cecil Court, W.C. 1918.*



AFTER nearly 70 years of almost total oblivion, this remarkable contribution to the world of thought has at last been published and dedicated to the memory of its Authoress by her devoted friend, Madame Isabella de Steiger.

A valuable Introduction to this re-issue, based upon information provided by Madame de Steiger, is written by Mr. Walter Leslie Wilmshurst, a shining light among students of Hermeticism; and not a few readers of the "Suggestive Enquiry" will agree with his statement that "Its modest Authoress might have given it a title more correspondent with the authoritativeness of its utterance, for she is indisputably our chief exponent of the Hermetic and Alchemic Mystery, and compared with her there is indeed no other that counts at all."

Few books have had so tragic a history. It was written by Mary Ann South, born in 1817, and who in 1859, by marriage with the Rural Dean and Vicar of Leake, near Thirsk, in Yorkshire, became Mrs. Atwood. For more than a quarter of a century she and her father, Thomas South, a scholar of independent means, and possessed of a library of rare classical, philosophical, and metaphysical works, became recluses, and devoted their lives to an attempt to unravel the Mystery believed to be contained in Hermetic and Alchemic lore.

In 1850, when 70 years old, Mr. South decided that the time had arrived when the result of their long and arduous investigation should be published, and that he and his daughter should write their conclusions quite independently of each other. For that purpose a separate room was arranged for each to work in. The father was to write his in metrical form, to which he was much addicted, but of which only a few lines are now extant, and the daughter wrote the present volume, which, by the action of her oldest and dearest friend, Madame de Steiger, to whom she bequeathed all her books and papers, is now made available to students of the occult.

The daughter was the first to complete her task, and such confidence had the father in her grasp of the subject that he refused to read or examine the manuscript, and it was duly printed in book form: but, except for a few volumes that escaped, it was never distributed.

The middle of last century was a time of great religious unrest, and Mr. South, who was of an acutely religious turn of mind, appears to have been "converted" by the then prominent Evangelic Revival movement. He seems to have been suddenly seized by a moral panic at having dared to publish for common inspection that which was divine and too sacred for presentation to any but those who could adequately appreciate its true significance. He at once, much to the publishers' indignation, forbade its sale, paid them an indemnity of something like £250, and having carried away the volumes from London, he made a pile of them, together with his own unfinished manuscript verses, and burnt them all in one large funereal pyre on his lawn at Bury House, Gosport. Of the few copies that had escaped destruction, some were bought back and destroyed: in fact, so anxious were the Souths to destroy every vestige of the book that they were known to have paid as much as ten guineas for single copies.

It would indeed have been tragic if the life work of these two scholars, for all her readers will recognise the erudition displayed by Mrs. Atwood in the present volume, should have been entirely lost to the world of letters; especially as this is the only writing extant of their work except a small volume, of no great value, published anonymously in 1846, entitled "Early Magnetism in its higher relation to Humanity as veiled in the Poets and the Prophets." This last volume has always been attributed to the daughter, but the signature of the author, "ΘΥΟΣ ΜΑΘΟΣ" is clearly the anagram of the father, Thomas South.

A very pleasing photograph of Mrs. Atwood is given as a frontispiece to the present volume, and Madame de Steiger describes her as "a gracious and beautiful old lady of great courtesy and dignity and a handsomeness of presence which continued into advanced old age." Mrs. Atwood lived to the great age of 92.

The "Suggestive Enquiry" is based upon the statement that "From remote Antiquity, and through successive intervals in the higher spheres of mind, the tradition of an Art has circulated, but so dark and enigmatical as to evade vulgar apprehension entirely and baffle the most acute." It is claimed that in the past this Art, though variously taught by individuals in the different schools, preserves the same native simplicity unchanged from the remote antiquity of Zoroaster and the Jewish Kabbalah, through the enigmas and fables of the Egyptians, the Orphic Mysteries and Symbols of Pythagoras, up to the more scientific and fuller development of Plato and his brilliant disciples of the Alexandrian School. It was believed that Man was at first a perfect adept in this Art, as he was originally created in the image of God, but fell from that high estate through becoming governed by the "Objective": thus destroying his clear vision of the Real or Spiritual by limiting his thoughts and aspirations to the illusions of his physical senses. Shortly after Mrs. Atwood had written her book the primitive belief in 'The Fall' of man was exploded by the advent of Darwin and his wonderful story of life-sequence in Nature. The study of Evolution and Embryology has since then shewn us clearly that man was not created perfect, did not fall from that state by disobedience, but has for ancestors the primitive Cave men, and these in their turn were developed from animals similar to the Anthropoid apes and so on back through the lizards and fishes and the lowest forms of animal and plant life. But this new knowledge does not in any way detract from the value of Mrs. Atwood's "Enquiry," because, though it has been shewn that the Art was not lost by man's fall from a higher state, the wonderful truths which are daily being revealed to us by the study of what the mystic St. Paul called "the things that are seen" are teaching us that the knowledge of that Art, or what is called the kingdom of heaven, is actually within us, though we may be unconscious of its presence, and it may be developed by learning that the invisible, the unlimited spiritual part of us, is the Real, and that the visible is only its shadow or presentation on the limited plane of our physical sensations.

Mrs. Atwood believed that the old Hebrew, Persian, and Greek Sages were possessed of this knowledge, that the Platonists practised it as a secret art in their Mysteries, as she tries to show by numerous quotations from the writings of their commentators Proclus, Plotinus, Jamblichus, and Synesius, and she believed that it was also this knowledge which inspired the later Hermetic and Alchemic writers Albertus Magnus, Aquinas, Roger Bacon, the fiery Lully and his preceptor Arnold di Villa-Nova, Ficinus, Picus di Mirandola, Spinoza, Reuchlin, the Abbot Trithemius, Cornelius Agrippa, and the numerous disciples of Paracelsus.

Throughout the whole book there is manifested a deeply religious feeling which strongly enhances her plea for the existence of a wonderful knowledge, known 2,000 years ago but since forgotten; this knowledge had nothing to do with physical chemistry, nor the well-known pictures of the middle ages, wherein are depicted Alchemists brooding over crucibles and alembics in the hope of finding the philosophers' stone and elixir of life, the possession of which they hoped would make them fabulously rich and give them renewed youth.

There are several reasons why Mrs. Atwood's book should appeal to a wide circle of Masons. The Introduction is written by a brother of great literary talent

and of nearly 30 years' standing in the Craft: the subject dealt with in the "Enquiry" is also connected with the history of our Order, as I shall try to show.

In the Middle Ages Alchemy, Astrology, Witchcraft and Magic were generally accepted as truths, not only in England, but throughout the Continent, and, based upon the claims of the Alchemists, there arose at the end of the fourteenth century a great craze for becoming quickly rich by the new method of transmuting any of the common metals into gold. There were plenty of Alchemists who offered to teach the "Secret" to anybody who would first pay them down a large sum of money, with which they promptly decamped. It seems clear that many of these dupes were unwilling to acknowledge that they had been defrauded and some must even have pretended that they had actually acquired the secret, because the belief in the possibility of transmutation still continued and took on a much more drastic and at the same time safer aspect. Those who now dared to say that they knew the secret were seized and locked up in prison with food for a few days only: they were given the option of manufacturing gold or starving, and a number actually died in this way. The rest were hunted from place to place throughout the Continent until it was finally realized that the secret was a myth. There was again in the sixteenth and seventeenth centuries a revival of interest in the Occult, especially under the form of what was called Hermeticism. This was based upon references to the so-called writings of Hermes Trismegistos and the accounts of wonderful Rites practised in the Ancient Mysteries, to be found in Classical writings. Perhaps the most interesting chapter in the book before us is that which deals with these Ancient Mysteries: it is full of quotations from contemporary writers among whom are found some of the most renowned Fathers of the Church, such as St. Augustine, St. Cyril, Synesius, and many others, who, the Authoress points out, actually transferred the very language, discipline, and rites of the Mysteries into their ceremonial worship as Christians. Thus is pointed out the high veneration in which the Mysteries were held by the most noted thinkers of the time, the intellectual enthusiasm with which the Alexandrians speak of them and the philosophical explanations given in detail by Jamblichus and others concerning the motive and divine nature of the initiatory rites and the spectacles they procured. Euripides makes Hercules say "I was blessed when I got a sight of the Mysteries." Sophocles declares "Life is only to be had there, all other places are full of misery and evil." The great Clement of Alexandria calls them blessed, and states "The doctrine of the Greater Mysteries related to the whole universe, Nature and all things she contains were unveiled there: O Mysteries, truly sacred, O pure light! At the light of torches the veil that covers deity in heaven falls off. I am holy now that I am initiated: it is the Lord himself who is the hierophant; he sets his seal upon the adept whom he illuminates with his beams and whom, as a recompense for his faith, he will recommend to the eternal love of the Father," and the Bishop in pious transport concludes with "These are the orgies of the Mysteries, come ye and be initiated." St. Cyril, when referring to the secrecy employed by those who knew what the rites portrayed, says "It is even unwilling to speak of the Mysteries to the Catechumen except in obscure terms, in such a manner, however, as that the faithful who are initiated may comprehend and the rest be discouraged."

It was this mysterious secret knowledge, the wonderful Truth said to have been taught by the Ancient Mysteries, which became the great "Quest" of so large a number of thinking people in different stations of life during the sixteenth and seventeenth centuries under the cryptic name of "The Philosopher's Stone" and many Societies were formed for studying the references to Occult Science to be found in Classical writings. Among these Societies the Hermeticists seem to have taken the lead but without apparently making much progress in unearthing the Secret Doctrine. About the middle of the seventeenth century it became known to the leaders of the Occult movement that there existed an old and widely spread Society in England, though poorly organised, which claimed or was said to have in its possession the actual secret taught by the Ancient Mysteries. Let us try and realise the logic of this claim as it appeared to an outsider.

From the dawn of Civilisation Architecture was always closely allied to Religion; it was the Architect who designed and built the very houses in which the Gods were to dwell, and when the cult of the Mysteries began to lose its hold of the masses it was through the Roman Collegia, the great building guilds of the Roman Empire, that the secret knowledge was handed down to their successors, the Comacines of Lake Como, who were famous as builders all over the Continent at the time when England was still under the dominion of the Danes. These Comacines in their turn were said to have entrusted the knowledge to that wonderful band of Masons who in the twelfth and thirteenth centuries covered Europe with those magnificent Gothic Cathedrals which, like the Temples of Egypt, Greece, and adjacent countries, still stand as monuments of the greatest craft that has ever existed. But the secret knowledge of the Ancient Mysteries was something much more wonderful than that required for mere material construction: it was, indeed, a psychical experience, the *Materia Prima* of Hermetic Science; it was the "substance" of the Ancient Philosophers, of which man, the microcosmos, and the physical universe, the macrocosmos, were only the "accident": it was the *Ain Soph* of the Kabalists and the very Philosopher's Stone which gave the possessor the power for constructing "a building not made with hands eternal in the heavens."

Can one be surprised, then, at the attraction which such a Society, whose secret doctrines had been guarded so closely for many centuries, must have had for learned men such as Ashmole and other Hermeticists of the seventeenth century? They, indeed, hastened to become initiated into Freemasonry in the hopes of attaining to that wonderful psychical experience, and it seems evident that they were not disappointed, because from that time forward numerous others from different stations of life, including many members of the Royal Society and even Royal personages, sought admission and became ardent members of the Fraternity. This movement culminated in the formation of Grand Lodge in 1717, and Modern Speculative Masonry spread over the whole world.

From the Diary of Dr. Stukely, the famous Antiquarian, born 1687, who was also a member of the Royal Society, we get a clear insight into the attraction which our Society had for learned men in those times. When narrating his initiation into Freemasonry, Dr. Stukely states that his reason for becoming a Mason was to obtain the long hidden secrets of the Ancient Mysteries, and he made this statement *after* he had been initiated!

I have tried thus to point out the interest which Mrs. Atwood's book will have for students of our Craft history, and it only remains for me to mention certain traits in her style of writing which might otherwise tend to discourage her readers.

It seems to me a pity that she allows herself at times to drift into the foolish jargon employed by the ignorant Alchemists of the middle ages, and even suggests that it is necessary thereby to hide the truth from outsiders. It is nearly 50 years since I tried to wade through the trash written on the subject from the sixteenth century onwards, and the conclusion I came to was that the writers did not use that jargon for hiding a secret which they knew themselves, but for the purpose of concealing their ignorance of the real truth underlying the Hermetic Science. The Alchemists either believed or pretended to believe that the exoteric symbols used by Hermetic writers, when describing the ingredients necessary for making the Philosopher's Stone, were actual material substances, and their thirst for riches, with the power to be gained thereby, did the rest. The ignorant public was, of course, easily gulled, as probably some of the Alchemists were themselves, by the strange transformations accomplished by a very rudimentary knowledge of chemical affinity. Mrs. Atwood does not seem to have appreciated this, though she knew that the Philosopher's Stone was a "psychical experience" and that the aim of the true Hermetic Science, as in the Ancient Mysteries, and indeed in all true religions, was to gain that consciousness of a spiritual re-birth of the human soul by means of which the lower sensual thoughts are transmuted into higher spiritual conceptions; it was this change which was symbolised by the Hermetic philosophers

under the guise of the baser metals being transmuted into gold by the Philosopher's Stone.

I am sorry to see that Mrs. Atwood uses the word *Magnetism* as connected with psychic influences: they have, of course, no more to do with magnetism than they have to do with the bark of a dog. The word magnetism was used in Mrs. Atwood's time by the ignorant because it was looked upon as the most mysterious of forces. Mesmerism had only just been discovered, and was said to be caused by magnetic passes, and the influence transmitted was said to be caused by animal magnetism passing from one person to another.

Throughout the book it is often difficult to know when she is writing "off her own bat" and when she is quoting authorities, as she does not use quotation marks. There are also a number of long classical quotations given without a translation, which will discourage some readers.

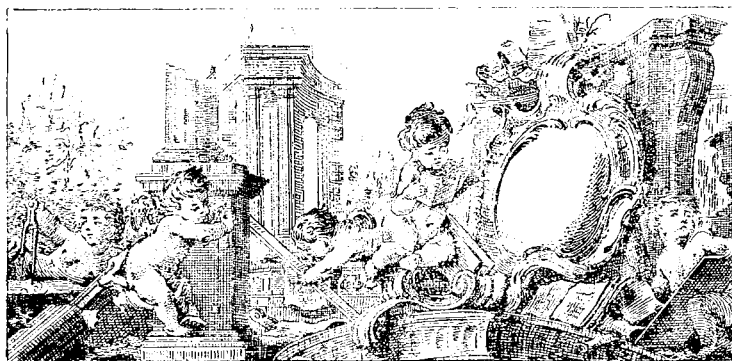
But, in spite of these drawbacks, the book is by far the best treatise I have seen dealing with the Hermetic Mystery. It is a remarkable book, and the writer must have been a remarkable woman.

I will close this article with the beautiful lines from one of our most gifted writers, shewing that he had realized, in the realm of poesy, that psychic experience which was the Mystery of Hermetic philosophy:—

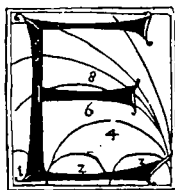
Again that Voice, that on my listening ears
Falls like star-music filtering through the spheres,
"Know this, O man, sole root of sin in thee
Is not to know thine own divinity."

(From "O, Soul of Mine," by James Rhoades.)

SYDNEY T. KLEIN, P.M., 2076.



NOTES AND QUERIES.



EARLY FREEMASONRY IN U.S.A.—The following is in *Stage-Coach and Tavern Days*, by Alice Morse Earle, New York, 1901, pages 203-4:—

Lodges of Freemasons in America, following the custom which prevailed in England, met at the taverns. In Philadelphia they met at Peg Mullen's Beefsteak House. The lodges were often known by the names of the taverns at which the meetings were held. One Boston lodge met at the Royal Exchange Tavern, and hence was known by its name. That hostelry was, however, so popular that sometimes the brethren had to suspend their meetings for want of room. In December, 1749, the Masons of Boston celebrated the feast of St. John, and appeared in procession in the streets. This excited the greatest curiosity and ridicule. Joseph Green wrote a poem in which the chief object of his wit was Luke Vardy, the keeper of the Royal Exchange:—

“Where's honest Luke, that cook from London?
For without Luke the Lodge is undone.
'Twas he who oft dispell'd their sadness,
And filled the Brethren's hearts with gladness.
Luke in return is made a brother
As good and true as any other:
And still though broke with age and wine,
Preserves the token and the sign.”

Massachusetts Grand Lodge organized at the Green Dragon, and the first lodge of all, St. John's Lodge, met in 1733 at the Bunch of Grapes in King (now State) Street. One of the three bunches of grapes that formed the original tavern sign still hangs in front of the lodge room of St. John's Lodge in Masonic Temple, Boston.

At page 382 is an illustration, “Signboard of Wells Tavern” (at Greenfield Meadows, Mass.), painted with an Indian Chief, and showing Square and Compass on the upper part.

An address by the G.M. of Massachusetts two years since on “Freemasonry in America prior to 1750” mentioned the Boston procession of 27th December, 1749, and also the Rev. Charles Brockwell's sermon, entitled “Brotherly Love Recommended,” which is printed in *The Pocket Companion and History of Free-Masons, London, 1754*, and noted in *A.Q.C.* xxv., 381; xxix., 9ⁿ, 91. The “Address” also gives a minute:—

1746/7. January 28. Boston.

Meeting of the First Lodge. [4 persons] made and admitted. Rev. Brother Charles Brockwell, King's Chaplain, admitted:

and states that in January 1749/50 the First Lodge paid 50 pounds for the printing of the sermon.

“A List of the Brethren,” which forms part of the Beteilhe Manuscript, written July-August, 1737, and is fac-similed with the G.M.'s Address, includes “Luke Vardy, Master of the Exchange Tavern,” who figures in the poetical skit quoted above.

W.B.H.

Frederick, Prince of Wales, as a Freemason.—Since contributing (*A.Q.C.* xxix., 1916, pp. 326-329) some notes on Frederick, Prince of Wales, as a Freemason, I have lighted on a piece of evidence (that I ought to have noticed

before) which adds contemporary proof to the fact that the father of George III., and, therefore, the direct ancestor of our present Grand Master, was initiated into Freemasonry on November 5, 1737.

On pp. iii.-vi. of James Anderson's *New Book of the Constitutions*, in the dedication to "Prince Friderick Lewis, Prince Royal of Great Britain, Prince and Stewart of Scotland, Prince of Wales," etc., etc., etc., etc., it is stated that the work had been perused, approved, and directed to be published by the Earl of Darnley, the late Grand Master, and ordered by the Marquis of Carnarvon, the then Grand Master, to be thus dedicated. Darnley had presided at the Quarterly Communication of April 6, 1738, at which, according to the Grand Lodge Minutes, there was submitted "The Right Honble. Henry Bridges, Marquis of Carnarvon, One of the Gentlemen of the Bed Chamber to our Bro^r His Royal Highness Frederick Prince of Wales for G.M. for the Year ensuing," this being, I believe, the only mention in these Minutes of the Prince as a Mason. Carnarvon was elected and placed in the Chair at a meeting of Grand Lodge held in his own house in Grosvenor Street on April 27. As sanction had been given to Anderson by Grand Lodge at the Quarterly Communication of January 25 to go on with the printing of the work, it may be assumed to have been ready for the press immediately after one of the Prince's intimates had been made Grand Master: and, among "the usual Free-Masons Songs" at the end, there are some of which it is said: "The following SONGS are not in the *first Book* [that of 1723] but being usually sung, they are now printed." The first of these addenda is "The Deputy Grand Master's Song," and after the sixth verse appears the following:—

ADDITIONAL Stanza by Brother Gofton, at the Time when the PRINCE was made a Mason, and while the PRINCESS was pregnant.

Again let it pass to the ROYAL lov'd NAME.
Whose glorious Admission has crown'd all our Fame:
May a LEWIS be born, whom the World shall admire.
Serene as his *Mother*, August as his *Sire*.

CHORUS.

Now a LEWIS is born, whom the World shall admire.
Serene as his MOTHER, *August* as his SIRE.

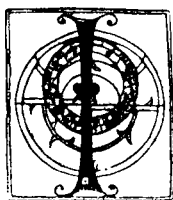
To our Brother FREDERICK, his *Royal* Highness the Prince of *Wales*.
To our Brother FRANCIS, his *Royal* Highness the Grand Duke of *Tuscany*.
To the **Lewis**.

Now, "at the Time [November 5, 1737] when the Prince was made a Mason," the Princess was pregnant, George III. being born at Norfolk House on May 24, 1738 (see the *London Gazette* of May 26, the usually accepted date, June 4, being fixed several years later in order to cover the eleven days lost by the adoption in 1752 of the New Calendar). As to "our Brother Francis, his Royal Highness the Grand Duke of Tuscany," it is recorded that he was initiated in 1731 in a special Lodge held at The Hague, under Dr. Desaguliers, as Worshipful Master, and was made a Master Mason in England in the same year, by Lord Lovell, then Grand Master, at "an Occasional Lodge at Sir Robert Walpole's House of Houghton-Hall in Norfolk" (*1738 Book of Constitutions*, p. 129). And it can be regarded as a very singular and striking coincidence that on May 24, 1738, the day "the Lewis" whose toast had been drunk in advance of his arrival in the world, a letter was written from Florence which mentioned in a Masonic connection another of the three named in that toast, in the following terms:—

"The Freemasons' Lodges which had been interdicted here during the life of the great Duke are now held again with all the liberty and freedom imaginable, and without any dread of the Inquisition, which has no right to attack a society of which the new sovereign [Francis of Lorraine] is a member." (Quoted from the *St. James' Evening Post* in the *Masonic Magazine*, vol. iv., p. 421.)

ALFRED ROBBINS.

OBITUARY.



It is with much regret that we have to record the death of the following Brethren:

William Blackburn, of Broomfield, Herne Bay, on 11th February, 1918. P.M. Clapton Lodge No. 1365 and P.Z. Cyrus Chapter No. 21. Bro. Blackburn joined C.C. in May, 1910.

William Hamilton Clark, of Southland, N.Z., on 2nd January, 1918. Bro. Clark held the rank of Past Grand Deacon, N.Z.; and joined C.C. in May, 1909.

Octavius Christian Cramphorn, of Brentwood, Essex, in July, 1917. Bro. Cramphorn was a Past Master of Lodge Good Fellowship No. 276, and a P.G.W. of the Province of Essex. He was also P.Z. of the Essex Chapter No. 276, and joined C.C. in June, 1907.

Charles Gardner, of Barkly East, Cape Colony, in 1918. A member of Rocky Park Lodge No. 2252, and joined C.C. January, 1906.

Robert Anthony Gowan, of No. 29, Gresham Street, E.C., on 9th January, 1918, at the age of 76. He was initiated in King Solomon Lodge No. 2029 in 1884, and thereafter became a member of nearly all Masonic Orders, filling the usual offices, and eventually becoming Treasurer of several Lodges and Chapters. He also became affiliated to several Lodges and Chapters in Scotland. He was P.Prov. Grand Standard Bearer of Surrey. He joined C.C. in May, 1888. He was a Liveryman of the Wheelwrights Company, and took an active part in the United Wards Club.

George Henry Hill, of Portland, Oregon, on 2nd December, 1916. A member of Lodge No. 2 and Chapter No. 3, and joined C.C. in March, 1904.

M. Kuehn, of West Heath Lodge, Hampstead Heath, London, N.W., in 1917. A member of the Pilgrim Lodge No. 238: he joined C.C. in March, 1902.

Hamon le Strange, of Hunstanton Hall, Norfolk, on 25th March, 1918. Bro. le Strange was the Provincial Grand Master of Norfolk, and a P.M. and Treasurer of the Quatuor Coronati Lodge.

Sir **David Parkes Masson**, K.C.I.E., of Overway, Tilford, Surrey, on 30th December, 1915. Bro. Masson was for many years in the diplomatic service of India; residing in the Punjab. He had occupied the offices of Dis.G.Treas. and Dep.Dis.G.M., and joined C.C. in June, 1888.

John Charlton Moor, F.J.I., F.C.I.S., of Sunderland, on 9th February, 1918. Bro. Moor was initiated in the Palatine Lodge No. 97 in 1879, and was installed as Master in 1883. In 1903 he was appointed Provincial Grand Secretary of Durham, having previously held the offices of Pr.G.D. and Pr.G.W. therein. He had also been honoured by appointment as Past Assistant Grand Director of Ceremonies in Grand Lodge, and Past Grand Standard Bearer in Grand Chapter. Bro. Moor joined C.C. in November, 1904.

J. Norman Noakes, of Bermondsey, London, on 4th February, 1918. He was P.M. of the Moira Lodge No. 92 and P.Z. of the Chapter attached thereto, and joined C.C. in March, 1901.

Harold Bertram Sanders, of London, in July, 1917. He was a member of Streatham Lodge No. 2726, and joined C.C. in January, 1910.

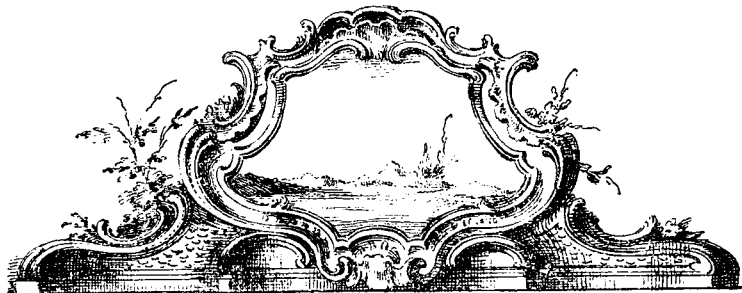
William Byron Seymore, at Charleston, Washington, on March 11th, 1918. Born at Dover, New Hampshire, 15th October, 1849, he was initiated in the Benton Lodge No. 29, at Port Blakeley, Wash., in 1891, and had held the office of G.St.B. in the Grand Lodge of that State. He joined C.C. in March, 1904.

General **Thomas Jacob Shryock**, of Baltimore, on 3rd February, 1918. Bro. Shryock, who was born at Baltimore, 27th February, 1851, became a very active and prominent figure in the Masonic world of Maryland. He retained the position of Grand Master for 33 years—a record occupancy of such office—and was Representative of the Grand Lodge of England. He joined C.C. in May, 1890.

Sir **William Thorne**, of Cape Town, on 28th March, 1917. A member of the Southern Cross Lodge No. 398 (S.C.), and joined C.C. in June, 1894.

Hyman Wallace Witcover, of Savannah, Ga., U.S.A., on 3rd October, 1917. He held the rank of P.M. in Lodge No. 231 and that of P.H.P. in Chapter No. 3. He joined C.C. in May, 1908.

John C. Yorston, of Philadelphia, Pa., on 27th October, 1917. A member of Lodge No. 610; he joined C.C. in October, 1914.



FRIDAY, 3rd MAY, 1918.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. A. Cecil Powell, J. G. D., W.M.; Gordon P. G. Hills, S.W.; E. H. Dring, P.G.D., P.M., as J.W.; Canon Horsley, P.G.Ch., P.M., Chaplain; W. J. Songhurst, P.G.D., Secretary; W. B. Hextall, P.M.; Dr. W. Wynn Westcott, P.G.D., P.M.; J. P. Simpson, P.A.G.R., P.M.; and Herbert Bradley, P.Dis.G.M., Madras, Steward.

Also the following members of the Correspondence Circle:—

Bros. A. F. Calvert, E. O. Farrer, J. Russell McLaren, H. S. Nutt, S. J. Fenton, Robert Colsell, P.A.G.Pt., L. G. Wearing, C. E. Cheetham, J. W. Tauranac, Digby L. Cropper, Arthur Heiron, W. Mason Bradbear, W. Wyed, F. Brown, F. W. le Tall, R. Hornby, H. C. de Lafontaine, P.G.D., Major G. Harley Thomas, P.A.G.S.B., C. Gough, A. P. Cross, A. C. Beal, J. Walter Hobbs, John C. Mitchell, Alfred C. Silley, Leonard Danielsson, Herbert Goodier, G. Fullbrook, Ernest H. Cook, and Walter Dewes.

Also the following visitors:—Bros. Frank C. Williams, P.M., Cripplegate Lodge No. 1613; J. N. Boot, W.M., Junior Engineers' Lodge No. 2913; E. A. Beal, Perfect Ashlar Lodge No. 1178; and A. Saxon Snell, P.M., Britannic Lodge No. 33.

Letters of apology for absence were reported from Bros. E. Conder, R. H. Baxter, Thos. J. Westropp, Geo. L. Shackles, E. Macbean, G. Greiner, P.A.G.D.C., S. T. Klein, Fred. J. W. Crowe, P.A.G.D.C., J. E. S. Tuckett, John T. Thorp, P.G.D., and Sir Albert Markham, K.C.B., P.Dis.G.M., Malta.

Resolutions of sympathy with the relatives of the late Bros. Hamon le Strange and Joseph Littleton were unanimously passed. The W.M. said:—

It was with deep regret the members of this Lodge heard of the death of Bro. Hamon le Strange, which took place on March 25th.

Bro. le Strange joined our Correspondence Circle in 1890, was elected a member of the Lodge in 1897, and was installed as Worshipful Master in 1906. In 1901, on the death of Bro. Sir Walter Besant, he was elected our Treasurer, and with the exception of the year during which he was in the chair he occupied the position until his death. We have not had the pleasure of seeing him lately at our meetings, but his absence was caused by failing health, and not by any loss of interest in the Lodge. Last autumn he sent a letter expressing the kindest feelings towards the Brethren, and suggesting his resignation from the office of Treasurer. He was, however, induced to continue in that capacity, but, from the report of the serious nature of his malady, we could hardly have hoped to have him amongst us again.

Bro. Hamon le Strange was born on November 25th, 1840, and was thus 77 years of age at the time of his death. He was educated at Eton and Christchurch, Oxford, where he took a first class in Law and Modern History.

He was from 1864 until 1872 in the Diplomatic Service, first at Paris, then in Mexico, and in 1868 became Third Secretary of H.M. Legation at Washington, D.C.

He married in 1866 a Miss Austin, of Boston, U.S.A., who survived him—though only for a month—and thus he enjoyed the privilege of celebrating his Golden Wedding. He took great interest in the county affairs of Norfolk, of which he served as High Sheriff in 1880, was elected Alderman in 1892 and Chairman of the Quarter Sessions in the following year, and was a Deputy Lieutenant.

Bro. Hamon le Strange was initiated in the Apollo University Lodge at Oxford on November 27th, 1861 (two days after reaching his majority), and was therefore a member of our Fraternity for the long period of fifty-six years. He was a Past Master of the Westminster and Keystone Lodge No. 10, the Royal Alpha No. 16, the Union No. 52 at Norwich, and the Norfolk No. 2852, London. I may mention that, when he was stationed in Mexico he joined the *Union Fraternal Lodge*, working in Spanish, and the *Zur Eintracht*, working in German. He was also appointed to the Supreme Council of the Ancient and Accepted Rite and to the 33° of that country, and was M.W.S. of a Spanish Rose Croix Chapter there.

He held office in Norfolk as Prov. G. Treasurer 1880-90, as D.P.G.M. 1890-8, and from 1898 as Provincial Grand Master. He was appointed Junior Grand Deacon of England in 1891.

In the Royal Arch he had occupied the Chair of the First Principal in the Westminster and Keystone Chapter No. 10, and in the Royal George (at Norwich) No. 52, was Past Prov. G.H. of Norfolk and Past Assistant G. Sojourner in the Supreme Grand Chapter.

In the Mark Degree he was Deputy Prov. G. Master of East Anglia and Past G. Master Overseer of England. He was P.E.P. of the Cabell Preceptory of Knights Templar No. 69 at Norwich, and had been Provincial Prior of East Anglia since 1895.

He was a P.M.W.S. of the Albert Edward Rose Croix Chapter No. 87 at King's Lynn, and received the Thirty-third Degree in 1883.

Bro. le Strange wrote the *History of Freemasonry in Norfolk* (1896) and, with the late Lord Amherst of Hackney, the *History of the Union Lodge of Norwich* (1898). He contributed to this Lodge (in addition to his inaugural address, in which he reviewed the work already accomplished by the *Quatuor Coronati*), a paper on the *Great Lodge at Sweffham*, Norfolk (A.Q.C., xx., 232), and various notes and comments.

He also published two non-Masonic books, namely the *Norfolk Official Lists* and a history of his family. In answer to my enquiry as to the nature of these books, Bro. Dring, with his usual kindness, tells me the former gives the names of "all the officials connected with the county in every possible way" from the earliest times. *The le Strange Records—a Chronicle of the early le Stranges of Norfolk and the March of Wales, A.D. 1100-1310, with the lines of Knockin and Blackmere continued to their extinction* (1916), is, in Bro. Dring's opinion, "one of the most conscientious books on the annals of an old family that has been published."

The le Stranges are a very ancient family, and have been seated in Norfolk for some eight centuries, Hunstanton coming into their possession in 1243. Sir Nicholas le Strange was created a Baronet in 1629, but the male line failed in 1762. A daughter of the fourth Baronet married Nicholas Styleman, of Snettisham, in the county of Norfolk, and inherited Hunstanton. The owner of that estate for two or three generations used the surname of Styleman, or later Styleman l'Estrange, but our late Treasurer reverted to that of le Strange only.

The Craft has lost a devoted Brother, who, entering within its porch at an early age, maintained his interest and enthusiasm until the end of a long life, occupied a distinguished position as one of its Rulers, and rendered it great and valuable services. The Province of Norfolk has lost its wise and beloved chief, and we in this Lodge an esteemed and highly accomplished member. He was courteous, modest, and kind-hearted, performing the duties he was called upon to fulfil ably and conscientiously, and was a good representative of a type which we believe has no equal in the world—that of a true English gentleman.

On behalf of the Lodge, I wrote to express our regret at his death and our sympathy to Mrs. le Strange, but, sad to say, she herself passed away last week. I propose that now a record of our sorrow at his death be placed upon our Minutes.

Since we last met another loss has fallen upon the band of Masonic historians by the death of Bro. Joseph Littleton, of Bristol. To me this has been a particularly heavy blow, for he and I have been working together in the Craft in the most close and friendly manner possible for many years. He was my colleague in preparing the *History of Freemasonry in Bristol*, and in doing this and in many other ways I have always found his judgment to be sound and his assistance ready. He has been a member of our Correspondence Circle since 1901, and has taken great interest in the proceedings of the Lodge, contributing useful notes from time to time. Lately he had, at Bro. Songhurst's request, been reviewing some books for our *Transactions*. He died very suddenly on April 16th on his way home from a meeting of our Mark Provincial Grand Lodge, of which he had been my valued Deputy for the past seven years. During that evening he had been telling me what progress he had made with the reviews.

Bro. Littleton's Masonic life was entirely connected with Bristol, and he had done excellent service there. He was appointed Prov. S.G. Warden this year, and for some years had performed with much success the onerous duties of Treasurer of his (the Moira) Lodge and of the Governors of our Freemasons' Hall. He was a man of uncommon ability, which he displayed, both in matters Masonic and otherwise, and he possessed an intense love and enthusiasm for our Order.

I beg to move that an expression of the regret of the members of the Lodge at the death of Bro. Littleton be also entered upon the Minutes.

Two Lodges and forty-two Brethren were admitted to membership of the Correspondence Circle.

Congratulations were offered to the following members of the Lodge and Correspondence Circle who were appointed to Grand Rank at the recent Festival of Grand Lodge:—

Bro. W. E. Gray	Grand Treasurer
„ Sir Gilbert Parker	S.G. Deacon
„ A. Cecil Powell	J.G. Deacon
„ Horace Nelson	J.G. Deacon
„ Sir James Bruton	P.G. Deacon
„ W. W. Claridge	P.G. Deacon
„ Hugh C. Knowles	P.A.G. Registrar
„ W. Wonnacott	A.G.Sup.Works
„ Cuthbert Wilkinson	A.G.D.C.
„ J. A. Y. Mathews	P.A.G.D.C.
„ F. P. Baxter	G.St.B.
„ W. F. Keddell	G.Pursuivant

Bro. GORDON P. G. HILLS read the following paper:—

AN ACCOUNT OF THE MINUTES OF THE ROYAL LODGE, 1777—1817.

BY BRO. GORDON P. G. HILLS, L.R., S.W., 2016.



THE record of forty years in the life of the Royal Lodge is contained in a volume preserved in the Library of the British Museum bearing on its binding the title: "PROCEEDINGS OF THE ROYAL LODGE OF FREEMASONS, Lond: 1777-1817," No. 29.970 in the Catalogue of Additional MSS.

The little history preserved in these old Minutes, which I shall endeavour to bring before our Lodge, does not open out any fresh theories or promise any startling discoveries in Freemasonry, but I think it affords an excellent illustration of the proceedings of an Eighteenth Century Lodge of good standing, conducted in a truly Masonic spirit of simple dignity and fraternal courtesy. Although the year 1777 was marked in Grand Lodge by special regulations directed against the Antient Masons under the Duke of Atholl, we find no mention of irregular Masons among this typical assembly of members of the Modern Grand Lodge, and a very passing reference to the troubles of Bro. Preston and the Lodge of Antiquity which fall within the period of the Minutes. The Royal Lodge had no 'operative' associations, and secure in the regularity of its constitution and position the members were not affected by such questions.

The ROYAL LODGE, No. 251 on the roll of the Grand Lodge of England in 1770, had already borne another number—No. 313—before it was so named, being known as the *new* Lodge at the Horn Tavern, Westminster, and dating from 1764. The adjective *new* distinguished it from that older Lodge—one of those combining in the Revival of 1717—called the *Old* Horn Lodge in 1767, and now represented by the Royal Somerset House and Inverness Lodge, No. 4.

It was in commemoration of the initiations of the two Royal Dukes of Gloucester and Cumberland that the Lodge took the name of *The Royal Lodge* by which it was known at the time of its removal to the Thatched House Tavern, St. James's Street, in 1767, the Duke of Gloucester having been admitted on 16th February, 1766, before the removal, when the Grand Master, Lord Blaney himself, presided, and the latter ceremony taking place under the direction of General Salter, Deputy G.M., at the new quarters, on 9th February, 1767.

The Minutes of Grand Lodge show that the Royal Lodge took an active part in the affairs of the Craft in these times. On April 8th, 1767, Bro. Paterson, representing this Lodge at the Committee of Charity, "reported that the Constitution of the Lodge No. 3, held at the Sun and Punch Bowl, had been sold or otherwise illegally disposed of, and that the same was purchas'd by a Number [of] Masons, who now meet by virtue thereof, under the name of the Lodge of Friendship, at the Thatched House in St. James St." Bro. Sadler¹ told the history of this transaction in his notes on the Lodge of Friendship, and we need not here say more than that at a subsequent meeting the authorities ordered "as a mark of high respect to his Grace the Duke of Beaufort, & the Noblemen & Honourable Gentlemen meeting under the name of the Lodge of Friendship, and in consideration of their being very young Masons, that the Constitution No. 3 shall remain with them, even tho' it shall appear upon further enquiry, that this affair has been transacted contrary to the Constitution, but at the same time resolved that

¹ Life of Thomas Dunckerley, 117.

this shall not be looked upon as a Precedent for the future on any account whatsoever." A week later the Duke of Beaufort was elected Grand Master and thus the Lodge of Friendship became, at this time, practically the private Lodge of the Grand Master and his friends.

It is satisfactory to find a little later on from the Minutes of the Royal Lodge that the relations of the two bodies were evidently of a cordial nature, more visitors hail from the Lodge of Friendship than from any other: when a few years after a doubt arose about the regularity of the proceedings of Grand Lodge it was proposed that these two bodies should act in mutual support; intimate relations also were long maintained in the nominations for the Grand Stewardships.

When the proposal for the Incorporation of Grand Lodge was brought forward in 1768 the Royal Lodge was one of those few petitioning in opposition to the project, which, although at one time it received a large measure of support, eventually fell through.

The influential position of the Royal Lodge is evidenced by the share its members acquired in the nomination of the twelve Grand Stewards of those days, as in 1775 it was one of the three Red Apron Lodges, out of the eight by whose members these officers were recommended, which thus provided more than one. The Royal Lodge members had the chance of two of these appointments, and on one occasion three aprons were at their disposal, whilst those of the Somerset House Lodge had as many as three, and the Lodge of Friendship two and sometimes three of the Stewardships in their nomination through the influence of their brethren.

By the time the Minutes commence any association that the Royal Initiates may have maintained with the Lodge is no longer in evidence. The Duke of Gloucester took no active part in the Craft, but the Duke of Cumberland served as Grand Master from 1782 until his death in 1790. Possibly the fact that Col. Charles Rainsford became a joining Member of the Lodge on February 3rd, 1773, whilst he was equerry to the Duke of Gloucester, whom he had recently accompanied on a tour abroad, may have a little significance in this connection.¹ We find the Membership of the Lodge drawn from the nobility, gentry of good social position, professional men and city merchants, and amongst the visitors the Grand Master, Lord Petre, and the Deputy Grand Master, whilst several of the Members, besides serving the office of Grand Steward (to which later I must refer in detail), attained the rank of Provincial or District Grand Master and Grand Office at home or abroad. Amongst these may be noted:—

? Capt. Francis Minshall,² Prov.G.M., Sussex, 1774.

? George Durant. Prov.G.M., N. Wales and Shropshire, 1774.

Arthur Stanhope, Prov.G.M., Berkshire, 1795.

Sir John Throckmorton, Bart., Prov.G.M., Buckinghamshire, 1796, and Berkshire, 1817.

Henry Harford, Prov.G.M., Maryland.

Henry Crathorne, Senior Grand Warden, 1790.

A. Senior, P.D.G.M., Asia.

William Birch, Senior G.W., America.

The THATCHED HOUSE TAVERN,³ where the Royal Lodge continued to meet without any break during the whole period of these Minutes, was the home of some

¹ *A.Q.C.* xxvi., 125.

² E. Francis Minshall in List of Grand Stewards. Captain in the Horse Guards; subscribed £25 to the Hall Loan, and present on the occasion of laying the Foundation Stone (1775). Appears to have died about 1782.

³ "Erected in 1711, it remained until 1843 on the site of the present Conservative Club. It then occupied the adjoining premises until 1865, when it was pulled down, and the Thatched House Club built. Beneath the original Tavern was a range of low-built shops, and a parade through to Thatched House Court." Bro. J. P. Simpson's *Old London Taverns*, *A.Q.C.* xx., 42

of the leading Lodges¹ of those days. The visitors recorded from the Lodge of Friendship and the Lodge of St. Albans meeting under the same roof, and also from the Shakespear Lodge² shew a special intimacy between these bodies, all of a very similar standing in the Craft.

The volume at the British Museum has no title-page, but a fly-leaf tells us that it was presented to the National Library by B. J. Jeffery, Esq., March 11th, 1876. The entries are written on foolscap paper, commencing with the record of November 6th, 1777, and concluding with June 5th, 1817; a circular of the Royal Freemasons' School for Girls in 1804, and the copy of a letter referred to in the Minutes bring the contents to a total of 128 folios.

The writing is in several hands, as there was, of course, more than one Secretary in office during the time; but it is doubtful whether the Secretary actually wrote these records. Possibly some of the last Minutes are in the Brother's own hand, but generally the writing is that of a clerk: some little discrepancies suggest that sometimes the writer did not know what he was writing about, a few of the records have not been copied in when it is certain that the meetings occurred, and some little mistakes would have been corrected if the book had been read in Lodge. The Minutes do not bear any Master's signature, and only in one case is appended "Read and Confirmed" (December 8th, 1777). The writing is neatly and carefully done, a great contrast to the illiterate performances of some of the Brethren of our old Lodges.³

The character of the Minutes can be more exactly gauged by the few complete extracts which I have selected as typical and which are printed as APPENDIX B, in addition to the quotations in the following *Account of the Minutes*. The Record of the Committee Meeting on February 8th, 1787, which I include in this Appendix gives the By-Laws as then revised. A *List of the Masters* for each year forms APPENDIX C, and in APPENDIX D I have included *All the Names which are mentioned in the Minutes* in the order in which they occur, with an Index to distinguish Members at the time the records start, Initiates, Joining Members, Visitors, &c. In this *List* I have put against each name a note of the information afforded by the Minutes, with gleanings from other sources, so that in the course of my *Account* of the proceedings I shall only mention those actively concerned. I shall be very glad if any brethren who can throw any further light upon some of these personalities, of whom little is known, will kindly let me have any corrections or further particulars which may enable me to make the list more useful for reference by students of this period. The lists, it may be noted, are not exhaustive as regards those attending the Lodge, for there are a few occasions on which "many other brethren" are noted where the Secretary evidently found his notes incomplete.

¹ Bro. Lane's *Records* furnish the names of the following Lodges, still holding the annexed numbers on G.L. Register, which have met at the Thatched House Tavern:—

The Lodge of Friendship, No. 6 (1767-1770 and onwards).

Westminster and Keystone, No. 10 (1798-9).

St. Albans Lodge, No. 29 (1773-87, 1808-10).

Corner Stone, now St. George's and Corner Stone, No. 5 (1789-1810).

Britannic Lodge, No. 33 (1774-83, 1802-59).

Lodge of Regularity, No. 91 (1778-1813).

Lodge of the Nine Muses, No. 235 (1777-1821).

Prince of Wales' Lodge, No. 259 (1787-9, 1802-31).

Two other Lodges, both erased in 1830, also met there:—

The French Lodge "L'Espérance" and "des Amis Réunis" (1785-1810).

The Lodge of Apollo and St. George (1813).

² Bro. E. A. Ebbelwhite's valuable History of this Lodge affords much interesting information on the names which occur in the Royal Lodge Minutes and the parallels one can trace between the histories of the Lodges, but, unfortunately, the loss of the Minutes of that Lodge covering the years 1786-1802 deprives us of the chance of a detailed comparison during that period.

³ There are, of course, 'curious spellings,' as the extracts will show, but only such as were quite common amongst the educated of those days. Considerable variations also occur in surnames, unfamiliar to the writers, and in some foreign names tending to become Anglicised, as the list in Appendix D will demonstrate.

The LODGE MEETINGS were supposed to be held on the first Thursdays in November, December, January, February, March, April, May and June; sometimes the last Meeting was not held, and the Election night was at the December Meeting. In 1778, 1784 and 1785 this function was deferred until the first Meeting in the next year. On February 2nd, 1786, it was resolved that in the future the Lodge should meet on the first and third Thursdays in the month "till the Eight Meetings" were concluded, commencing in February, at which Meeting the Election of Officers took place, and this continued until a revision of the By-Laws in 1787 fixed it for the second Meeting in February. Until 1796, in each year, an extra Meeting was held, in 1787 two such showing the flourishing state of the Lodge, and this condition, as evidenced by the number of Meetings, was maintained until 1803, when the Lodge was opened only for five Meetings and the decline of its fortune set in owing no doubt to the troublous times through which our country was then passing, faced with perils which until the latter times of to-day have hardly been equalled in our national life.

The Lodge held consistently to a Thursday for its day of meeting, and when in 1788 Bro. Birch suggested that some of the members found it an inconvenient day, the matter was taken into consideration and it was agreed to adhere to it "as Thursday seems as convenient as any other [day] and the Master of the House not being able to accommodate the Lodge any other."

The By-Law provided that the Members should be "summoned to meet at four—Dinner to be on Table at $\frac{1}{2}$ past four—the Lodge opened at Seven and closed when Business will admit or the Master shall think proper." On March 18th, 1790, it was agreed, "the present hour of meeting having been found highly inconvenient to many Members," that "the time of dining be altered from $\frac{1}{2}$ past 4 to $\frac{1}{2}$ past 5 o'Clock and that in case of dinner not being served up exactly at that time B^r Willis do forfeit One Guinea to the Lodge,"¹ this was "passed Unanimously," but we do not hear that the Host was consulted on this occasion. On March 1st, 1792, however, he appeared in Lodge, when it being proposed "that the Dinners of this Lodge be ordered in future at Six Shillings P. Head instead of five and provided for the same number of Persons as at present Viz^t Twenty—and B^r Willis being called in; the same passed in the affirmative."

The regulation that Candidates had to be proposed at one Meeting and ballotted for at the next was only dispensed with on special occasions, in the case of an old Member rejoining, as a compliment to a distinguished Brother, or specially eligible candidate. Thus, Col. Thomas Twisleton, who had withdrawn his name on going abroad in 1768, was re-elected on May 3rd, 1781: on December 1st, 1785, as "Brother William Birch had pass'd Senior Grand Warden of the Grand Lodge in America," the By-Laws were dispensed with and he was ballotted for and elected at once "in compliment to the Grand Lodge of America": and on March 16th, 1786, Brother Alexander Higginson, of Harley Street, proposed as a Member, received the same grace, "in consequence of his having been Master of the Lodge No. 1 in Bengal." In the case of initiates the By-Law was waived:—On March 1st, 1781, on behalf of the Hon^{ble} Charles Stourton in compliment to his father, Lord Stourton, "late Grand Master in Germany": and on March 6th, 1783, two candidates—"Arthur Stanhope Esq^r" and "Stephen Payne Galway Esq^r"—who attended as Visitors

¹Compare, in Bro. Fenn's notes on the *Prince of Wales's Lodge* (1890): "1790, Feb. 19.—It was resolved that the Lodge be called at 5 o'clock to dine and that the Lodge be opened at 7 and closed at 9 o'clock." Also, *A.Q.C.* xxix., 13, Summonses of the Lodge of Friendship, July 1st and December 9th, 1790, provide that "Dinner will be served at Five under the Penalty of a Guinea from Willis to the Charity"; and on the following page a card of notice for the Meeting of the Royal Lodge at half-past four on May 4th, 1786, all mentioned by Bro. Levander as amongst the *Lxsons' Collectanea*,

(probably in deference to the former) were elected and initiated forthwith. Sir John Swinbourne, initiated March 1st, 1787, at the following Meeting proposed "Robert Swinbourne Esq^r," and "Notice being given that 'he' was attending, he was on being properly introduced admitted to the first degree of Masonry and took his seat as a Member of this Lodge."

The latest mention of a candidate in the Minutes supplies a case in point, when on May 16th, 1816, "The Hon^{ble} Everard Arundel of Hashcombe" (Hascombe, Surrey) was proposed and an immediate Ballot taken. There is, however, no record of his initiation at the next and concluding entry of the Lodge history. There are a good many examples of candidates elected and yet never appearing in the Lodge; of those proposed and elected, 17 fall into this category, some of whom may have been already then or afterwards made Masons in other Lodges. In seven cases initiates went no further and do not appear as attending the Lodge ceremonies. In some contemporary Lodges it was not unusual for Masons to be initiated without becoming members, but during this period of the Royal Lodge all the candidates, with one exception, were proposed not only to be "made in the Lodge" but also "to become members." The By-Laws, however, specially provided for such cases if they occurred (By-Law 13).

COMMITTEE MEETINGS were held for the revision of the By-Laws and the appointment of Tylers, &c., but the 12th By-Law, which provides for initiations at *special* or *emergency* Meetings, as we should call such occasions, refers to such a ceremony as being carried out by a *Committee*.

The Minutes are very reticent as regards the PROCEDURE in the Lodge. For many years the form was that the list of those present was followed by a statement that "The Minutes of the Lodge were read and confirmed," and on February 4th, 1779, we read "The Lodge being opened with the usual solemnity"; but it was only when Bro. W. Cuppage became Secretary that the Minutes, which he appears to have been responsible for from February 17th, 1803, regularly mention as a preliminary to the business "the Lodge being opened in due form." In the earliest Minutes "All Business being finished the Lodge was closed with the usual Solemnities" later on gives way to "closed in due form: . . . unless otherwise specially summoned by order of the Master" or "by the Master's Command." Bro. Cuppage's records introduce the expression "and adjourned until."

The conclusion of the Minutes on February 4th, 1779, stands by itself—"Brother Dalmeida Sang the entered Apprentice's Song and the Business being over the Lodge was closed in due form." Two candidates had been raised and one had taken the first two degrees that night.

Bro. Dalmeida the Steward of the Lodge for many years was an HONORARY MEMBER, and at his request his son William Dalmeida was "made a Mason" on November 5th, 1778. At the next Meeting on December 3rd, Dalmeida, Junr., was proposed and elected "upon the same footing as his Father. Viz^t—an Honorary Member," evidently with a view to undertaking the office of Secretary, to which he was appointed on January 7th, 1779. Later on this Brother resigning was complimented with an Honorary Membership, and the same honour was conferred upon Bro. Christopher Cuppage in 1802 for his services in assisting the work of the Lodge before he was appointed Secretary. In 1805 Bro. W. Cuppage was similarly elected an Honorary Member to qualify him for the office of Secretary. In the St. Albans Lodge¹ Bro. C. Cuppage, who held the "Joint Offices of Secretary and Steward," had secured the initiation and passing of his son William on January 5th, 1794, that he might act as his assistant, the fees being remitted, just as Bro. Dalmeida, Junr., was made in this Lodge.

¹Bro. Calvert's *The Grand Stewards' and Red Apron Lodges*, p. 333.

We now come to the manner in which the DEGREES were conferred.

In the early Minutes there are four occasions when the candidate is not expressly mentioned as taking the Second Degree. Three of these Brethren were admitted together on December 3rd, 1778, their further promotion to the Third Degree is duly recorded, and it is fairly evident that there is a clerical error in the Minutes, otherwise one would have accounted for it by the early custom of conferring the two former Degrees at the same time. The By-Laws of 1787 recall the old usage, as No. 13 enacts "That every Person made a Mason at this Lodge pay Six Guineas," which evidently includes the Second Degree; whilst No. 15 provides for a fee of one guinea from "everyone raised to the Degree of a Master Mason in this Lodge."¹ It was usual, at any rate, to take the first two Degrees, and although these were very often conferred at the same Meeting, yet—with the exceptions referred to above—they are always mentioned as distinct ceremonies. In fact, we meet with the expression "by permission of the Lodge" when the Honble. Charles Stourton was not only accommodated with an "immediate Ballot," as I have already mentioned, but on April 5th, 1781, attending to be made a Mason "was admitted and made and having passed the Degree of an Entered Apprentice was by Permission of the Lodge advanced to the Degree of a fellow Craft, and being properly brought up and introduced to the Master took his seat as a Member of this Lodge and paid his Admission fees." The same occurred in the case of Bro. John Throckmorton in 1782.

From 1778 to 1786 out of 14 Brethren who had gone beyond the First Degree to the Second (three initiates had fallen out of count directly) eight took the Third Degree. Taking a subsequent period from 1787 to 1801 the proportion of those who took the Third Degree to those who went no further than the Second is two to one. Twice in 1779 Brethren were "raised to the Rank of Masters," and after a year barren in candidates of any grade "A Master's Lodge was Ordered" for "the raising of such Members of the Lodge as have not passed the degree of Master Masons," for which only one candidate presented himself in the person of Lord Audley (February 1st, 1781).

From this time on until April 19th, 1787, no Master's Lodge was opened: at four meetings the First only, and at eight Meetings both First and Second Degrees were conferred, so that on this occasion there were no less than seven candidates. The Lodge was opened for conferring the Third Degree once in 1788, twice in 1789 and in 1791, then once in 1793, and after another interval once in 1801.

On February 5th, 1789, we get a little further light on the method of working; after the confirmation of Minutes and some other business has been recorded we read:—

The Lodge being closed and a Master's lodge properly opened Brother Crawley was raised to the Dignity of Master Mason.

The Master's Lodge being closed and a Fellow Craft opened Bernard Howard Esq^r was initiated into the first and second degrees of Masonry and being properly introduced took his Seat as a Member of this Lodge.

A similar procedure is chronicled on March 5th, 1789:—

The Apprentice's Lodge being closed in due form and a Master's Lodge opened

and on March 18th, 1790:—

The entered Apprentice's Lodge having been properly closed and a Fellow Craft opened in due form.

¹In the Lodge of Antiquity the formula "made a Mason" seems always to have included the first two degrees, and in that Lodge the old custom was retained down to 1777 (*A.Q.C.* xxv., 177).

On April 4th, 1793:—

The Lodge having been closed in due form in the First degree, a Masters Lodge was opened when B^r [George] Heneage being properly introduced by B^r Stanhope P.M. was raised to the third degree of Masonry.

Bro. Stanhope, who appears in the list of those present as “W.B^r Stanhope P.M. as P.M.” that is the immediate P.M., was performing similar duties to those now falling to a Deacon. Deacons were not appointed in this Lodge, nor generally amongst the Moderns before the Union: sometimes such duties were discharged by the Stewards besides those now associated with that office, but we do not gather that it was so in this Lodge.

On March 19th, 1801:—

A Master's Lodge was ordered for the next Meeting and accordingly on April 16th the record—the last of this Degree—reads:—

The Lodge being closed in due form in the 1st Degree a Masters Lodge was opened when B^{rs} Nutt, T. Heneage, Clarke & Penys being properly introduced were raised to the 3^d Degree of Masonry.

What is known to us as the INSTALLATION CEREMONY was in the Royal Lodge abbreviated to a very meagre performance. This had become the general use amongst the adherents of the Modern Grand Lodge¹ until the negotiations preliminary to the Union led to the reinstatement of that ancient Landmark of the Order which had been adhered to by the Antients.

The ELECTION and INVESTMENT of the Master and Officers took place on the same day. The Lodge was opened in the usual course, the Minutes read and any other business conducted as convenient, and the ceremony was performed without any further preliminaries:—

The Lodge proceeded to the Election of Officers for the Year ensuing when, B^r Goodenough S.W. being put in Nomination for the Chair a Ballot was taken which being nem. con. in his favor, he was declared duly Elected and Invested with the Ensigns of Office by the R.W. Master, and being seated in the Chair nominated [the Wardens and Secretary] (December 7th, 1780).

A slightly different version records the Master as “invested with the Master's Jewell” and he “appoints” the officers. The same Secretary was responsible for both accounts. On some occasions, as when Sir John Throckmorton entered on his second occupation of the Chair, the Master simply “takes the Chair” or “being seated in the Chair” appoints his officers. There is no mention in any case of any obligation being entered into.

A vote of thanks was passed to the out-going Master “for his Constant Attention to the Duties of the Chair, to Masonry in General and to the Dignity of this Lodge in particular,” and the Treasurer directed to provide a “Past Master's Jewel for presentation.” When the Master elected for 1784-5 had not attended during the period the Jewel was voted all the same to “the late R.W. Master who tho' prevented by illness from attending the Duties of the Chair has always manifested the highest attention to Masonry in general and the Dignity of this Lodge in particular.” (February 2nd, 1786.) The Treasurer was elected and invested, and the thanks of the Lodge were accorded to him “for his very honorable discharge of the Trust reposed in him last year” and to the Secretary for his attention to the Duties of his Office.”

¹ “The Lodge of Antiquity, although No. 1 on the Roll of the Moderns, had never adopted their innovations, but had preserved the Ancient practices including the Ceremony of Installation.” (Bro. Sadler's *Notes* on that ceremony, p. 5.)

On other occasions we read that "all the Ensigns of office were laid upon the Table" as a preliminary, and that "on the Glafs being examined it appeared that the number of votes" were in favour of So-and-So, which enables us to picture the ceremony taking place with the Brethren seated round a very practical—we may say "operative"—"tressel board," as we know was often the case.

It was not until the latest period of the Minutes in 1809 that we meet with the use of the word "*installation*" applied to the Master. There is no sign of any advance in ceremonial; in fact, the officers are equally with the Master said to be "installed." In the earlier period Lord Fielding, J.W., "abdicating" his Chair during his year of office his successor was "invested with the Ensigns of Office," in the same terms used for the Master's Installation at that time (March 3rd, 1791).

There is no reference in the Minutes to the Meetings of Masters of Lodges for the purpose of being "regularly Installed as Rulers of the Craft" in 1810-11, when the Lodge of Promulgation was 'paving the way' for the Union.

The Investiture of the Master or Wardens seems to have been deferred from one Meeting to another as convenience required without incurring any suspicion of irregularity in those times.

The Minutes find the Lodge with Bro. Dr. Reynolds in the Chair, Bro. William Birch, P.M. (answering to our I.P.M.), and Bros. Evance and Goodenough acting respectively as S.W., and J.W. and Secretary. The following Meeting (December 8th, 1777) saw Bro. Thomas Lynch "who had served the Lodge with unremitted attention and becoming Dignity in the several Offices of Secretary, Junr & S. Warden" elected Master and "duly invested with the Ensigns of Office," and he then "invested with the Ensigns of their respective Offices" the acting Wardens and Bro. Estcourt as Secretary; Bro. Paterson was re-elected and invested as Treasurer. The Master is styled "Right Worshipful" and the Past Masters and Wardens are "Worshipful," in accordance with the use of those days.

The STEWARDS' duties as laid down by the 19th By-Law of the Code of 1787 were for many years discharged by Bro. P. T. Dalmeida, who soon appears as "Dalmeida Senr" to distinguish him from his son, William Dalmeida. I have already referred to these Brethren as *Honorary Members*. Bro. Dalmeida, Junior, initiated at the request of his Father on November 5th, 1778, probably took the Second Degree on the same occasion with two other candidates and was raised on December 3rd; appointed Secretary on January 7th, 1779, he seems to have first attended in that capacity on March 4th, and for many years these two Brethren played a leading part in the management of the affairs of the Lodge.

Ero. Paterson, P.M. Treasurer, who had formerly voiced the complaint against the Lodge of Friendship in Grand Lodge, was succeeded in that office by Bro. William Birch.

There were two TYLERS, a Tyler and Deputy, Junior or Assistant Tyler, of whom the Minutes make mention; they do not appear in the annual lists, but seem to have been appointed for so long as they gave satisfaction.

It was very usual to appoint brethren to represent the Lodge at the COMMITTEE OF CHARITY and QUARTERLY COMMUNICATIONS as Master and Wardens other than those actually holding the offices. The earliest Minutes set out the aims of the Lodge when in appointing the representatives "they are particularly requested to be attentive to the Dignity and True Interests of Masonry. And if the(y) see proper to contribute to the General fund of Charity from the Lodge as usual or to withhold the same as they see fit, never losing sight of the material Object the Dignity & Importance of this Lodge in the General Society" (November 6th, 1777).

The usual contribution to the Fund of Charity was six guineas, but on one occasion, when Lord Audley was chosen as one of the representatives, the Lodge

left it to their discretion to contribute any sum not exceeding £25. the usual amount, however, was adhered to.

Bro. William Birch, P.M. and Treasurer, was frequently chosen to represent the Lodge during the earlier period of their record. He was Treasurer 1779, 1780 and 1783, 1784, 1785, and took a very leading part in the Lodge until his resignation in 1796.

Freemasons' Hall was building in 1775 to 1776, and was dedicated to the use of the Craft on May 23rd of the latter year. At the meeting on December 5th, 1782, communications from Grand Lodge were read relating to the expenditure on the Hall, 1775-1779, and the "General State of the Hall Account from 21st June 1779 to 21st June 1782 including the Subscriptions which have been received towards paying off the debt contracted by building the Hall." These accounts evidently raised grave doubt in the minds of the Brethren of the Royal Lodge, and the year 1783 found them greatly perturbed by the PROCEEDINGS OF GRAND LODGE. A special Committee was appointed to report to the Lodge on the proceedings of the Extraordinary Grand Lodge held on January 8th "particularly respecting the Annihilating the Sum of £1000 part of the Fund of Charity and appropriating it to Purposes different from those for which it was Subscribed."

At the Meeting of the Lodge on February 6th the following resolutions of the Committee were unanimously adopted:—

That it is the opinion of this Committee that the Resolution of the Grand Lodge permitting Master Masons who subscribe £25 towards discharging the Debt of the Society due upon the Hall Fund to be from thenceforth Members of the Grand Lodge is highly derogatory to the dignity of Masters and Wardens of the Regular Lodges and Subversive of the principles and Constitution of Masonry by admitting those to have Seats and Voice by Purchase in that Assembly where none have been or ought to be but in their representative capacity.

That this Committee are further of opinion that the Resolution "That the Debt of £1000 due from the Hall to the Charity Fund be annihilated and that the Interest due thereon to the Charity Fund do from henceforth cease" is a Violation of the Pledged Faith of Our Ancient Order hitherto untainted and unsuspected, and which hath from the period of it's first Institution attracted, and, maintained respect by a strict adherence to the sacred Principles of Honor; A Resolution pregnant with the most pernicious consequences to the Society by shaking the confidence of all foreign Lodges, and putting an Effectual Bar to all further charitable Contributions.

It was carried unanimously—

That B^r. Birch as Master and B^{rs}. Sibthorp and Estcourt as Wardens be requested to attend the next Quarterly Communication and there to support the Unanimous Resolution of this Lodge . . . in the manner that shall appear most eligible to them.

The Members of the Committee were thanked for their labours—

for the attention they have paid to the Honor of Masonry in General and the Dignity of this Lodge in particular.

Bro. Gould gives an extract from Bro. Birch's remonstrance at Grand Lodge on February 14th¹ from which it appears that he characterised the project for constituting as Members of Grand Lodge all Master Masons who subscribed £25. as being "Subversive of the principles and constitutions of Masonry, by admitting those to have seats and voice in that assembly, where none have been nor ought

¹ Gould's *History*, Vol. II., Chap. xx., p. 472.

to be, but in their Representative capacity." Here we recognise the sonorous diction of the resolutions in Lodge!

At the following Meeting of the Royal Lodge, on March 6th, 1783, its delegates gave a report of the proceedings at Grand Lodge and were thanked "for their Spirited and Masonic behavior on that Occasion." But the Lodge was not inclined to withdraw its opposition without further effort, and with a view to further action "It was suggested by the Master that a conference be proposed to the Lodge of Friendship on the subject of the Resolutions of the last quarterly communication which being Unanimously approved the R.W. Master undertook to propose the same to the Lodge of Friendship." This Master was Bro. Butler.

The usual notice of the holding of a Committee of Charity and Quarterly Communication being received from the Grand Secretaries, the R.W.M. proposed that Bro. Birch should again represent the Lodge "as Master" with Bro. Estcourt S.W. and Bro. Lopez as J.W. A report of the proceedings was given at the Royal Lodge on May 1st, 1783:—

That the representation made to this Lodge that £500 part of the £1000 lent by the Charity to the Hall and which the Lodge had conceived from the Minutes of the Extraordinary Grand Lodge was intended to be annihilated was replaced and that the Residue would soon be replaced was founded in Error for that it appeared that the £500 Stock purchased for the Fund of Charity was from the surplus of this Fund in the hands of the Grand Treasurer independent of the £1000 Part of the Fund of Charity voted by the Grand Lodge to be annihilated and that the Resolution for annihilating this £1000 stood in its full force as a confirmed Resolution and consequently a Law of the Society.

Brother Birch further moved and it was resolved:—

That the attention paid by this Lodge to the Welfare of the Society in general and to the Fund of Charity in particular respecting this matter, the further Prosecution whereof was suspended by the representation that had been so erroneously made, be renewed at the next meeting of the Royal Lodge.

At the next Meeting a motion was carried "that the matter respecting the Fund of Charity which was to be taken into consideration at this Lodge be deferred till next meeting." The objection to the acquirement of Membership of Grand Lodge in return for a Donation appears to have been dropped, but the financial question which the Lodge felt to be "of so much importance to the honor of Masonry in general," continued to be brought up and postponed for several Meetings, the last mention being on April 1st, 1784. The subsequent sending of an "Abstract of the Laws relative to the general Fund of Charity" received from the Grand Secretary in January, and a letter "relative to Charity" of November 26th, 1785, possibly satisfied the members of the Lodge; at any rate, we hear no more of their criticism.

This was not the only passage of arms between the Royal Lodge and the higher Craft authorities, a previous one had not long passed, for a visit paid to the Lodge on March 4th, 1779, by the R.W. Deputy Grand Master was recognised by a proposition moved by Brother Birch:—

That the Thanks of the Royal Lodge be given to the Right Worshipful the Grand Lodge for their peculiar attention to the Order, Decency and Dignity of Masonry manifested by the friendly Visit of the Right Worshipful Rowland Holt Deputy Grand Master, in order to accommodate and explain to this Lodge some Misunderstandings which had arisen between it and the Grand Lodge.

The occurrence of several foreign names apparently in the main of Spanish and Portuguese origin amongst the members of the Lodge reminds us of our Continental relations in the eighteenth century, and the bearers were probably, though not necessarily, Jewish in origin; Brothers Senior, Lara, Franco, Lopez, Dalmeida, D'Aguilar, Lindo, and Baruch Lousada are cases in point. Amongst the visitors we find Brothers the Chevalier de Gombault, Count Mareshall, Capt. Ximenes, and Lousada. Brother A. Senior, already a member in 1780, is noted as "P.D.G.M. in Asia"; he was Master of the Lodge 1788-9, but we gather from the Minutes in bad health. The Franco family included several members of the Craft,¹—in this Lodge Brothers John Franco, Senior and Junior and Bro. R. Franco. Bro. John Franco, Junior, was initiated on December 5th, 1778, together with Bro. Lopez, whose sister married a Franco, so that in 1831, at the death of this brother, who became a baronet by the style of Sir Manasseh Massah Lopes in 1805, he was succeeded in the title by his nephew, Ralph Franco (son of Abraham Franco), who assumed the surname of Lopes. The Lindo family furnish several names in the Craft Registers besides Bro. Elias Lindo of this Lodge.² To the other members I have named I shall have occasion to refer later on. The names Baruch, Mendez, and Ximenez occur among the members of No. 84, at Daniel's Coffee House, Lombard Street, in Grand Lodge Registers 1730-2.³

The year 1780 saw the appointment of TYLERS a pressing question. The death of the Assistant Bro. Neave and the discovery that some of the Jewels were missing led to a consideration of the position, and a Committee was appointed to enquire into the loss and advise on the candidates for the office, who were Bro. Christmass, Tyler of the Somerset and Shapesspear Lodges, Bro. Barker, Tyler of the Britannic, and Bro. Waters, Tyler to the Grand Stewards', Nine Muses' and the London Lodges. The result was that the Committee reported that the Tyler Bro. Caton "on account of Age and Infirmities is incapable of attending properly to the Duties of this Lodge," and on January 7th, 1781, Bro. John Waters was appointed Tyler, and Bro. John Barker Assistant Tyler, Bro. Caton to be allowed "5s each Lodge . . . as a Superannuate and Pensioner, and that the same be deducted from the Pay of the New Tyler John Waters, who during the Life of the two Pensioners is to be upon the Pay of 10s only, and that Bro. John Barker be upon the Pay of 7s/6d and upon the Death of either of the Pensioners the Sen^r Tyler to have full Pay—and the Assistant Tyler such addition as the Lodge may then think proper." Elizabeth Digby, daughter of the late Bro. Jellit, formerly Tyler to the Lodge, petitioned for help towards his funeral expenses in 1788, so that he was no doubt the earlier pensioner referred to. In June, 1782, both these Brethren were in disgrace and dismissed for negligence, their places being filled by Bros. Thos. Johnson and Joseph Cheese.

On November 7th, 1782, "The Lodge taking into consideration the state of their Regalia and it appearing that the J.W.'s Jewel had been missing for some time past," the Treasurer was authorised to obtain a fresh one. It had evidently been lost at the time of Bro. Neave's death. The Tyler was in trouble again on March 4th, 1784, when "it being observed by the R.W. Master that several Members had entered without giving the regular Masonic notice of Approach," the Tyler was ordered in and reprimanded for his inattention to his duties.

¹ Brothers Francis, Jacob and Raphael Franco were members of Shakespear Lodge and the two former also of St. Albans Lodge, whilst Jacob joined Prince of Wales Lodge at a later date. Bro. Abraham Franco was initiated in the last-named Lodge in 1790. Bro. Francis Franco was President of the B. of G.S. 1780 (Lodge not mentioned), and Bro. Ephraim Franco occurs as Grand Steward (Lodge not mentioned) in 1788.

² Bro. Isaac Lindo, G.S. (Lodge not mentioned), 1784. Isaac and Abraham Lindo were members of the Grand Masters Lodge (Antients) 1808 and the former was S.G.W. (1814), both described as "of Barbadoes." Two Brethren named Isaac Lindo were members of St. James R.A. Chapter, one 1811-12 and the other 1814-23.

³ Bro. Sadler's *Masonic Facts and Fictions*, p. 118.

A reference in the Minutes calls attention to the STEWARDS of the Lodge, when, on March 6th, 1783, Bro. Meade the Treasurer, moved that "a proper Jewel be presented to B^r Dalmeida Sen^r in testimony of their sense of his great attention to the Lodge in officiating as Steward for many years past." A further tribute was paid to this Brother at the Election Meeting held on January 19th, 1785, when, in addition to the usual votes of thanks, a special motion was carried to express the thanks of the Lodge to Bro. Dalmeida for his services as Steward and "he was requested to continue in that situation."

At the Meeting on February 19th, 1789, "The R.W. Master having noticed a failure in the accommodations of the Lodge and the 19th Clause¹ of the By-Laws being read it was moved and seconded that Brothers Birch and Harwood Past Masters be requested to take upon them the Offices of Stewards and attend to the duties described in the said Clause at the next Lodge." At this point Bro. Dalmeida, Senr., has disappeared from the Minutes. Up to the last mention on May 18th, 1786, when this Brother acted as Junior Warden, his son, the Secretary, is distinguished by the suffix of "Junior," but at this date he drops it, so I expect the Father had recently died, though the Minutes do not say so, but it is what strikes me as a very curious feature in these records, that it was not usual to record the *death* of any of the members, the resignations of some and the exclusions of a few defaulters come before the Lodge, thus it is only in the case of the Tylers that the deaths are, of necessity, chronicled.

The Brethren who were appointed to act as Stewards soon found the obligations of the office enforced by a penalty, for at the following Meeting it was agreed that in the event of non-attendance they should forfeit a guinea each, and the Secretary was instructed to send "a Summons to the Stewards elect as soon as possible after their Nomination so that should it be very inconvenient to attend they may have time to procure some Brother to officiate for them." On February 18th, 1796, it was decided "that in future the Secretary do name the Stewards on the Cards of Invitation." The appointment of the Lodge Stewards was like the original system for the appointment of Grand Stewards—the Stewards nominated their successors, they were not appointed by the Master or the Lodge.

The Royal Lodge took an active part in forwarding the welfare of "the Royal Freemasons' Charity for Female Children," as the ROYAL MASONIC INSTITUTION FOR GIRLS was called when it was established, March 25th, 1788. To this Institution, which owed its foundation mainly to the efforts of Bro. Chevalier Bartholomew Ruspini,² H.R.H. the Duchess of Cumberland—wife of the Royal Grand Master of those days—gave her patronage and what was more took a practical interest in the scheme which was recognised by the adoption of the title of "The Royal Cumberland Freemasons' School" in her honour. On April 3rd, 1788, a "letter from the Grand Secretary enclosing Plan for the Cumberland Free Mason School with the Rules and Regulations for conducting the same being read," a gift of Ten Guineas was promptly voted "towards so charitable an Institution," and the next year a further £10 10s. was voted, so that on February 19th, 1789, Bro. Birch, P.M., and Bro. Harwood, Treasurer, were able to report that the Lodge had become "a perpetual Governor in the person of the Master for the time being."

In 1789 Bro. Arthur Stanhope occupied the Chair, Bro. Birch had been succeeded by Bro. Dominick Meade as Treasurer, and the present holder of that office was Bro. Lopez. Dr. Reynolds, the R.W.M. of 1777, had dropped out of

¹ "That two persons be appointed each Lodge to officiate as Stewards for the day, to attend to the accommodations of the House, deliver out Tickets for the Wine and prevent Embezzlements, each Steward to appoint his Successor for the next Lodge."

² A.O.C. xxix., 232. In a note about Bro. Ruspini for which Bro. Calvert is responsible he is mentioned as "Master of the Royal Lodge in 1778." The Master of the Lodge in that year was Bro. Thomas Lynch, and there is no mention of Bro. Ruspini as a Member at all. If he had been such his name must have come up in connection with his special project of the Girls' School.

his regular attendance, but Bros. Estcourt and Evance and Bro. Birch, still a strong influence, were some of the senior members actively interested in the Lodge. Dr. Reynolds was no doubt the eminent physician of those days—Henry Revell Reynolds—whose health eventually broke down under the strain of attendance on King George III. He was first consulted in 1778, and became physician extraordinary and afterwards physician in ordinary, but it was the latter stages of the King's malady which so taxed the doctor's energies that he passed away at his house in Bedford Square in October, 1811. After a long interval he appears to have last attended the Lodge on May 19th, 1803. Bro. Estcourt, who I believe was also an official of the Beefsteak Club, resigned in 1799, but afterwards continued his membership until 1805. Bro. Evance, too, came to the support of the Lodge after some years of absence, occupying the Senior Warden's Chair at a Meeting as late as 1814. Some of the older members had dropped behind with their subscriptions, and so on February 1st, 1781, the Secretary was directed to write to "such Members of the Lodge who are in Arrears, not exceeding the Term of 7 years, to acquaint them, that if they do not pay their Subscriptions up to the Present Year their Names will be expunged from the Royal Lodge and Transmitted to the Grand Lodge." Those in arrears exceeding this period were ordered to be struck out of the List of Members. The latter measure was felt to be too drastic and rescinded at the next Meeting, but Bro. Dr. Carmichael Smith, an initiate of 1778, "who declared that he did not mean to attend the Lodge any more and refused payment" of arrears was unanimously "expelled." A good many names simply drop out without explanation.¹

The case of Bro. BARON D'AGUILAR is a little curious—initiated and passed on the same day as Bro. Smith (March 5th, 1778), he duly appears as an active member. However, he evidently became a defaulter, for in December, 1784, he was proposed *again* as a member, but the ballot "passed in the Negative." In May, 1786, he attended as a *visitor*, was elected at the next Meeting, and thenceforth constantly appears assisting in the offices as J.W. and even as P.M. on till 1793, but the old difficulty evidently arose again, for in May, 1794, the Secretary was directed to write to him "to pay his arrears and to signify that on his failure to discharge the same his name will be struck out from the List of Members of this Lodge and reported to the Grand Lodge as a Defaulter," and so he disappears.

The little history of this Brother's connection with the Lodge seems rather characteristic of this singular individual, who is no doubt *Baron Ephraim Lopez Pereira D'Aguilar*. Born at Vienna about 1740, he succeeded to the title and estate of his father, Baron Diego D'Aguilar, a Portuguese Jew, who died in England in 1759. He became naturalised in 1757, and about the same time married a daughter of Bro. Moses Mendez da Costa,² who brought him a considerable fortune and died leaving him with two daughters in 1763. In 1767 the Baron took for his second wife the widow of Benjamin da Costa. During the first marriage, and for some years after, a "stylish establishment" with twenty to thirty servants was maintained in Broad Street Buildings,³ but later on he developed all the unhappy characteristics of a miser, and ill-treated his wife. He owned an estate at Islington described as "a small yard and barn" on the "West bank of the New River . . . where it emerges from beneath the road near the North end of Colebrook-row," and at one time resided at 21, Camden Street. In the development of his unfortunate propensities the animals at the farm were left to starve, nay, report said

¹ Some members rarely attended. Sir Thomas Rumbold (1736-1791) is only mentioned on the occasion of his resignation on account of ill-health in 1791.

² See Bro. J. P. Simpson's *Bro. Moses Mendez, Grand Steward, 1738. A.Q.C. xviii.*, 104.

³ A street running East to West from Broad Street to Broker Row, near old Bethlehem Hospital. A stone from these Buildings bearing the date 1737, at which they were erected, is preserved in the Guildhall Museum.

they even ate one another—and the place was known as “Starvation Farm” and the Baron won unenviable notoriety as the “Islington miser.” Previous to the second wife’s death he had acquired a house in Shaftesbury Place, Aldersgate Street,—he had several others filled with rich furniture but shut up—where he had a good library, a link with the happier days when he is said to have been “a good scholar and to have written with great elegance and facility.” Here he died intestate on March 16th, 1802, an estate of some £200,000 passing to his two daughters. Cochineal and indigo to the value of £10,000 amongst his belongings, suggest the nature of some mercantile activities.¹ Shortly before his death the Baron had applied to buy a particular lottery ticket, which, however, had already been sold to another applicant, but when a prize of £20,000 fell to it his Executors instituted legal proceedings, but could not establish their claim.

Bro. Capt. David Murray and Bro. Alexander Murray, who succeeded to the title of Lord Elibank, both appear as members at early dates in the Minutes. They paid up their arrears and resigned membership in 1793, allowance being made “by deducting the time of the Brother’s absence upon His Majesty’s Service Abroad,” for the Royal Lodge records cover periods of grave national anxiety like our own, and the present war has called for a very similar recognition of the position of those who are fighting the battles of their country.

Bro. Arthur Stanhope was one of the leading members of the Royal Lodge during the latter part of our period, and other names which stand out particularly with his are those of Bros. Petteward, Lopez, Auriol, Baruh, and the Throckmortons, Sir John and William. Amongst the titled names Lord Chetwynd continued to take an active part; whilst Lords Audley, Stourton, Fielding, and Berwick, Sir John Foulis, Sir John Swinbourne, Sir John Wyldbore Smith, and others soon passed off the stage.

On April 2nd, 1789, a “Letter with a Memorial from B^r WILLIAM PRESTON was read,” and this is all the reference we get to the unfortunate ten years’ schism in the Lodge of Antiquity. An entry at the following Meeting is possibly a clue to the side on which the sympathies of the Brethren of the Royal Lodge, so keen in the cause of law and order, would be enlisted, when Bro. Stanhope moved “that the Secretary do provide for the use of the Lodge the ‘Constitutions of Free and Accepted Masons as revised by Brother Noorthouck,’ also a ‘Free Masons Calendar,’” Bro. Noorthouck being, of course, the complainant at the beginning of those troubles.

On February 4th, 1790, on reading a letter from Bro. Clement Taylor, a joining member of 1782, it was carried that his “resignation be not accepted until he shall have discharged his Arrears”—a somewhat futile and useless procedure.

A pleasant little notice of fraternal intercourse with the BRITANNIC LODGE occurs on March 4th, 1790, when “The Jewells of the Lodge appearing to have been elegantly new clothed and it having been reported from the chair that the Ribbands were a Compliment from the Brittannic Lodge it was moved seconded and carried Unanimously that this Lodge return thanks and drink prosperity to the Brittannic Lodge² with all the honours of Masonry,” which conveys a hint that besides the “Ensigns of Office” and other strictly Masonic accessories the wherewithal to honour a toast was placed upon the “table,” as many contemporary Minutes quite clearly demonstrate.

An interesting point arises from the frequent occurrence of the name of LORD PETRE, Robert Edward, ninth Baron, Grand Master, 1772-1776, as a visitor

¹ *History and Topography of the Parish of St. Mary, Islington*, by S. Lewis, Junr., 1842, p. 354. The account refers to several portraits of the Baron and a view of “Starvation Farm” in *Granger’s Wonderful Museum*, 1802.

² The Britannic Lodge, like the Royal Lodge, had been honoured with a Royal Initiate—the Duke of York—in 1787, and this occurred a second time when Prince William Frederick of Gloucester, son of the Duke of Gloucester initiated in the Royal Lodge, was initiated in that Lodge in 1795.

to the Lodge now at its most prosperous period. Five occasions are recorded in 1789, 1790, two in 1791, and the last on May 18th, 1797. It will be noticed that several of the names included amongst the members are those of well-known Roman Catholic families, and Bro. Gould's¹ remarks may be very aptly quoted in this connection:—"The amiable character of Lord Petre and his zeal as a Mason, may—to use the words of a contemporary—be equalled, but cannot be surpassed." Generally regarded as the head of the Roman Catholic body in this country "his continuing to preside for five years over a branch of the Society against which the thunders of the Vatican had been launched in 1738, and again in 1751, affords conclusive proof that in England, towards the close of the eighteenth century, the two Bulls . . . had been devoid of any practical result." Bro. Gould says that Lord Petre's last appearance in Grand Lodge was on November 24th, 1791, and that he died on July 3rd, 1801; the Royal Lodge Minutes show that in the meantime he had not lost interest in the Craft.

On February 17th, 1791 "The R.W. Master moved that the Sum of Twenty Guineas be presented to the Grand Lodge towards the new furniture ordered in Compliment to His Royal Highness the Prince of Wales," which was "passed Unanimously." The fruits of this benefaction are in use to the present day.

In 1791 there was evidently some unhappy little undercurrent of dissatisfaction among the members of the Lodge, which seems to have found expression in the black-balling of several candidates. The method of BALLOT seems to have had something to do with the difficulty. Two candidates, both proposed on March 3rd, 1791, Bro. Richard Barry, late of the 11th Regiment of Dragoons, proposed by Lord Fielding, and Kenelm Digby, Esq., of Welbeck Street, proposed by Bro. Stanhope, were black-balled, and being ballotted for a second time, as the By-Laws² provided, were again rejected. On the first occasion (March 17th, 1791) Bro. Stanhope, after the negative ballot, "proposed having a new Ballotting Box," and "a Box being produced was approved of as a Model and Balls of different colours" were ordered to be procured. At the following Meeting the Ballots again "passed in the Negative," whereupon Bro. Stanhope proposed "that the new Ballotting Box resolved upon at the last Lodge be in future carried round the Table upon every Ballot to each individual Member and that the Box be not opened until all the Candidates have been ballotted for."

An Amendment was moved by Bro. Petteward "that the Box should remain behind the Master's Chair and each Member go there to ballot," but this was rejected and the original motion was carried.

At the same Meeting Bro. Birch proposed a namesake, John Brereton Birch, for initiation, who was seconded by Bro. Petteward, and George John Legh was proposed by Bro. Pitt and seconded by Bro. Freeman; but both candidates were black-balled at the Meeting on April 21st, whereupon Bro. Birch withdrew his candidate; the other, however, being again ballotted for at the next Lodge was duly elected. The Meeting on February 16th, 1792, saw another of the rejected candidates duly elected in the person of Kenelm Digby.

Lord Fielding, who was J.W., resigned his Warden's Chair on March 3rd, 1791, and Bro. M. Dorrien was invested in his place. This was followed by a motion proposed by Bro. Birch and seconded by Bro. Freeman that the Wardens if re-appointed be not subjected to a second payment of the fee imposed by the

¹ *History of Freemasonry* II., 477-8.

² "10th. That in taking a Ballot for Admission if three Black Balls appear he shall be absolutely excluded—if one or two Black Balls it shall be a suspension for the time and the person proposed may be again ballotted for the next Lodge such former Ballot being specially noticed on the Summons and if upon taking the second Ballot only one Black Ball appears he shall be declared duly Elected but if there are two Black Balls he shall not be admitted."

By-Laws,¹ but the Lodge declined to accept the proposal. Probably this arose from Lord Fielding having been appointed Junior Warden for two years running. 1790 and 1791. It was at the same Meeting that he proposed his friend, who was afterwards black-balled. He resigned his membership in 1794.

The date 1792 brings us to the information which the Minutes afford on the topic of GRAND STEWARDS. Bro. A. F. Calvert's compilation for the history of the Grand Stewards² has brought together a mass of material from which, as was pointed out in a recent reference³ to this work, the Masonic student is able to form a general idea of the development of the Office. The characteristics which now stamp a Lodge as a '*Red Apron Lodge*' were not really established until the time of the regulations put into force at the Union of 1813. Previously the position of the various Lodges which came under the denomination showed considerable variety. The essence of the original appointments was purely *personal*—based on the understanding that the Stewards should appoint their successors—*lodges* as such had no standing in the matter. The Stewards naturally nominated their friends, who in the first place would most likely be members of their own Lodges, but if none of these desired the responsibility, friends hailing from other Lodges—especially those with whom there was any close association—were presented; the Stewards consulted with their brethren and lent the successions to office to brethren of other Lodges on condition that the nomination was to be returned when called for. The Stewards by their combined action on the Board of Grand Stewards, gradually consolidated their position, and by degrees the Lodges with which these influential Brethren were connected undertook the regulation of the action of the Brethren themselves; understandings arose about giving a first choice of the appointment to officers or seniors, and by and bye regulations of more or less stringent character were adopted as by-laws, so that the Lodges obtained the control on varying measures; and meanwhile Lodges in which regulations were not enforced were very liable to lose the chance of the honours and privileges the position had come to represent. Under these circumstances it is extremely difficult to say whether a brother put down in the List of Grand Stewards as representing a special Lodge was really a member of it, or had been presented from some other Lodge; and in the earlier times because it was the *personal* right of the *Stewards* that was important, carelessness was shown whether any particular Lodge was annexed to the name, but later, as the status of a *Red Apron Lodge* developed, the lists have few blanks in that column. The Royal Lodge affords an excellent illustration of one of those Lodges which failed to secure permanently the control of a Red Apron. Bro. Calvert's inspection of the Royal Lodge Minutes would seem to have been of a somewhat cursory nature—perhaps necessarily so as dealing with one case amongst the many his more ambitious work includes—and so my examination in detail enables me to add somewhat to the information on this point, to correct some particulars mentioned in his brief general sketch of the history of the Royal Lodge, and to appreciate the difficulties our Brother has had to face in his task.

The first reference to the Grand Stewards contained in the Minutes occurs on April 19th, 1792, when "B" Bradshaw informed the Lodge that himself and

¹ 4th. That the Master upon his Election contribute four Guineas to the Fund of the Lodge; the Senior Warden two Guineas; and the Junior Warden one Guinea."

² *The Grand Stewards' and Red Apron Lodges* (Kenning), 1917.

³ *Miscellanea Latomorum* IV. (New Series), 62. The position of the Grand Stewards has been excellently summed up by Bro. Ebbelwhite in his *History of the Shakespear Lodge*, in which he wrote (p. 232):—"In the 18th Century there was no settled system of succession in reference to the Lodges from which the Grand Stewards were taken, for while each Officer nominated his successor, he did not always select him from the particular Lodge which he himself represented on the Board: and when a Grand Steward died in office the Board itself had the right, as has been shown, of electing any Brother they might think proper to succeed." The same course was followed if a Brother declined to serve after nomination.

Br Pigou as Stewards of the Grand Lodge had reserved Eight Tickets for the Grand Feast to accommodate the Royal Lodge," and a vote of thanks "for their attention to the Lodge" was carried.

Bro. James Bradshaw was an initiate and member of the Royal Lodge, a namesake, Capt. Bradshaw of the Lodge of Friendship, visited this Lodge in 1789, and if, as is most likely, he is to be identified with Bro. Barrington Bradshaw, Steward for that Lodge in 1791, probably Bro. James Bradshaw owed his nomination to him. Bro. William Henry Pigou was also an initiate and member of the Royal Lodge and served as J.W. when Bro. Bradshaw occupied the Chair in 1796.

The only other reference, which comes at a much later date, I will take in this connection; it is to be found at June 4th, 1801, when the Secretary reported "A Notification of the Appointment of the Grand Stewards for the Grand Feast," which I am afraid does not convey much information. Bro. Calvert, however, has unearthed a very interesting reference in the Minutes of the Lodge of Friendship referring to the Royal Lodge at an earlier date than either of these.¹ On April 17th, 1782:—

The R.W.M. acquainted the Lodge that he had received a note from Bro. Mead of the Royal Lodge requesting that, as that Lodge had some years ago given up *three* Red Aprons to the Lodge of Friendship, the Master and Jun^r Warden of the Royal Lodge may be indulged with a claim of two aprons at the ensuing Grand Feast on the 29th inst. The same was taken into consideration, and it appearing to the Lodge that they have now but one Red Apron pertaining to the Lodge, viz. that by which Sir H. Mackworth² serves the office of Steward this year, whereupon it was resolved that Sir H. Mackworth be desired to name a Bro. of the Royal Lodge at the ensuing Feast, making the usual reservation for this Lodge.

In the course of the "List of Members of Stewards' Lodge, 1777-1797,"³ it will be found that three of the Grand Stewards for 1778, whose Lodges are not specified in the Grand Stewards' List at that date, acted in the place of Brethren whom I am able to identify as belonging to the Royal Lodge, viz.:—

Hon. Lord C. Montague⁴ *President*, *vice* Ralph Sheldon . . .

John Pilkington, *vice* Abraham Lara . . .

(George) Lempriere, *vice* Edmd. Estcourt.

Bro. (RALPH) SHELDON, a former member of the Lodge, visiting on April 5th, 1781, was re-elected and admitted on that occasion. His address in the List referred to is "Mr. Crosby's, Bruton Street," and this friend is evidently Bro. James Crosby of that address, Grand Steward 1776, who we may well suppose was instrumental in giving Bro. Sheldon the chance of nomination. Bro. Crosby's Lodge does not appear, and is unknown to me. Now if my surmise that Bro. James Crosby was sponsor for the Brother, who might have been Grand Steward, is reasonable, and I think it is, we may surely carry the supposition a stage further back and wonder whether Bro. James Crosby and Bro. Fr. Sey. Crosby, who both appear in the List of Grand Stewards for 1776 without any Lodge annexed, were not nominees of Bros. Murray and Lynch, the Royal Lodge Brethren holding office in 1775. But this is only surmise.

Bro. LARA resigned from the Royal Lodge March 4th, 1779; he had previously joined the Shakespear Lodge in 1772. We may note that the resignation coincides with the date at about which the Grand Stewards got Grand Lodge to pass a resolution putting pressure on their Brethren to join the Grand Stewards

¹ p. 214.

² Senior Grand Warden 1782

³ p. 433.

⁴ Prov.G.M., Hampshire and Isle of Wight, 1776.

Lodge (February 3rd, 1779). Bro. EDMUND ESTCOURT, whose services to the Lodge I mention in the course of this paper, was Master 1783-4.

It is worth noting in this connection that the following Brethren were visitors to the Royal Lodge:—George Grieve (Lodge unknown), G.S. 1779, visitor 1780; Thomas Parker, Friendship, G.S. 1772 (Lodge not mentioned), visitor 1779 and 1782; Sir Thomas Tancered, President B. of G.S. (1771), Friendship, visitor 1779; John Warre, President B. of G.S. (1790), Friendship, visitor 1789; Capt. (? Barrington) Bradshaw, G.S. (1791), Friendship, visitor 1789; S. Lancaster, G.S. (1802), Friendship, visitor 1802.

Of the eight Grand Stewards who are placed by Bro. Calvert in his List as Stewards for the Royal Lodge, two—Brothers Minshull¹ and Durant (1774)—do not appear in the Minutes of 1777-1817, and, of course, it does not necessarily follow, at that date, that they ever were members of the Lodge. However, I am able to identify the following additional names in the Lists of Grand Stewards as members of the Royal Lodge, viz.:—Brothers PATTERSON, TWISLETON, R. FRANCO, DR. REYNOLDS, HENRY CRATHORNE, W. H. PIGOU, and James BRADSHAW.² I cannot with certainty trace the fulfilment of the offer made in 1782 by the Lodge of Friendship for a succession to Sir H. Mackworth, but possibly Bro. Henry Crathorne's apron from that Lodge in 1784 may be due to that. Bro. Crathorne was Master of the Royal Lodge in 1786 and Senior Grand Warden in 1790. Brothers Crathorne, W. H. Pigou, and J. Bradshaw were initiates in the Lodge during the period of the Minutes.

Thus a list of Brethren of the Royal Lodge who served as Grand Stewards, some recorded for the Royal Lodge, some without any Lodge name, and others with the name of some other Lodge attached, so far as our investigations have carried us may include:—

1766	George Paterson ³	Royal Lodge
1767	L ^t Col. Twisleton, <i>Treasurer</i>	
1769	William Birch, <i>Secretary</i>	Royal Lodge
1771	Dominic Mead	Royal Lodge
1772	Thomas Evance	Royal Lodge
1774	E. Francis Minshull, <i>President</i>	Royal Lodge
„	George Durant	Royal Lodge
1775	Capt. Alexander Murray	Royal Lodge
„	Thomas Lynch	Royal Lodge
1777	Rahphael Franco, ⁴ <i>Treasurer</i>	
„	Dr. Henry Reynolds	
1778	[Bros. Lord C. Montague, John Pilkington and George Lempriere served <i>vice</i> Bros. R. Sheldon, Abraham Lara, and Edmund Estcourt]	
1784	Henry Crathorne	Friendship
1792	W ^m Henry Pigou	Friendship
„	James Bradshaw	Friendship

¹ Or Francis Minshall.

² Bro. Butler, an old member who rejoined and was the Master elected 1782, cannot be identified for want of initials, possibly he may be Hon. Edm. Butler, G.S., 1772, no Lodge named. Bro. D. Aguilar, who appears in the List of Grand Stewards for 1787 with the Somerset House Lodge against his name, is described as "of St. Mary Axe" and "Dead" in 1790 in the Treasurer's book of the G.S. Lodge, and a timely reference sent me to this information enables me to identify this brother by a notice amongst those deceased mentioned in the *Gentleman's Magazine* under August, 1790 (p. 958). "In St. Mary Axe, David d'Aguilar esq., brother to Baron d'A. and uncle to the Hon. Keith Stewart. He has left no family, but an inconsolable widow."

³ Or Patterson.

⁴ We may compare the case of Bro. Francis Franco, a member of St. Albans and Shakespear Lodges who was President of the B. of G.S. 1780, but no Lodge is noted in the List of G.Stewards.

No doubt patience and industry may unravel a great deal of interesting information as to the associations of the Brethren and the Lodges with regard to the Grand Stewardships, but seeing the uncertainties which governed the appointment in the early days I doubt if it is possible to arrive at a *correct List of Stewards representing Lodges*, for at first they certainly only represented their *predecessors in office*, and the change came about only gradually, as I have already tried to explain.

Two other names connected with the Lodge may be noted here, but clearly neither of them owed their honours as Grand Stewards to their membership of this Lodge—Brothers Col. Charles Rainsford and Christopher Cuppage. The former, *President* of the Board in 1767 (the same year that Col. Twisleton was Treasurer), whose Lodge is not mentioned in the Stewards' List, afterwards, in 1773, joined the Royal Lodge, but is not in evidence in the Minutes; and Bro. Cuppage, *Secretary* of the Board in 1799, appeared from the Lodge of Friendship and did not join the Royal Lodge until 1802.

A proposal for the adoption of a UNIFORM for the Members of the Lodge seems to have been brought forward rather suddenly when on May 3rd, 1792, Bro. Petteward being the Master, Bro. Birch moved:—

That an Uniform be adopted to distinguish the Members of the Royal Lodge which being properly seconded passed Unanimously

The Lodge then resolved itself into a Committee when

It was resolved Unanimously that it be recommended to the Lodge to wear a yellow Button with a Crown and L engraved

B^r Birch moved that the Coat be dark brown with scarlet edging

An Amendment was proposed that the words " Plain Royal Blue " be substituted which was on the question carried

It was then resolved unanimously that it be recommended to the Lodge to adopt an Uniform consisting of a

Plain blue Coat

Yellow Button with Crown and L engraved

White Waistcoat and

Black Breeches

The R.W. Master resuming the Chair the Report was read and carried Unanimously

It was then moved that the Members do appear at the Lodge in Uniform — full drefs and Mourning always excepted — which being properly seconded passed Unanimously

The R.W. Master was requested to procure a pattern of Button and Cloth against the next meeting.

On the Minutes being put for confirmation at the next Meeting (May 17th, 1792) " B^r Sir John Throckmorton moved an Amendment by omitting that part which relates to adopting an Uniform which being properly seconded was carried in the affirmative," and followed this by moving " that the Thanks of the Lodge be given to the R.W. Master for the trouble he has taken in chusing and ordering the Model of a button in conformity to the Resolution of the last Lodge and if any expence has been incurred that it be defrayed by the Treasurer," which was carried unanimously. At the next Meeting the R.W. Master reported that " B^r Nutt of King Street had provided the Uniform Button gratis."

The proposal seems to have been brought forward without due notice, and although it was carried at the first Meeting 13 Brethren being present, at the next, when 16 members attended, and the opposition was led by Bro. Sir John Throckmorton, everything was upset. Bros. Crawley, D'Aguilar and Dalmeida the Secretary, supported Bro. Birch's proposal, but were absent on the latter occasion

when Bros. Throckmorton, Pitt, Freeman, Digby, Baruh and H. Howard swelled the opposition, Bro. Auriol officiating as Secretary in Lodge.

Bro. Calvert has contributed an interesting note to our *Transactions* on "Uniforms in Lodges,"¹ in which he refers to the matter I now quote in full. Bro. Calvert instances other cases of Lodge uniforms proposed to be adopted by the Grand Masters Lodge (Antients, present No. 1) in 1787, and the St. Albans Lodge, December 6th, 1790, and from what he tells us we gather:—

Grand Masters Lodge.

Plain blue cloth coat
Buff Kersimere waistcoat
An Emblematic button

St. Albans Lodge.

A green coat with a black velvet collar
A Buff waistcoat
Buttons to be metal with the letters A.L. engraved thereon.

Bro. Calvert also tells us that the question of a Uniform was discussed in the Lodge of Friendship at some date, and in the Somerset House Lodge in 1791. He has also put on record elsewhere² the proposal of a member of the latter Lodge, Bro. Charles Turner, who as Treasurer of the Board of Grand Stewards in 1797 proposed that the members of that body should wear

A plain blue coat with yellow buttons and the initials G.S. (denoting Grand Steward) engraved on each button
White waistcoat
Black silk breeches

This uniform was revived for use as late as 1812. Bro. Calvert suggests that possibly the idea of a Uniform may have been started by Bro. Christopher Cuppage, whom he finds to have been connected with these Lodges, but in the case of the Royal Lodge it is quite clear that the proposition was put forward long before he appears in the Minutes. The two Brethren of this name to whom I shall shortly have to refer do not receive any mention until 1801 and 1802.

The Lodge of Friendship and St. Albans Lodge both sent visitors to the Royal Lodge, but their visits do not fall within 1792, though at that date the former of the two held its Meetings under the same roof as the Royal Lodge. As a guess I should not be surprised if Bro. Dunckerley's activities had some share in suggesting projects for uniforms in some of these Lodges. He was a leading member of the Lodge of Friendship and of the Somerset House Lodge, and on January 27th, 1792,³ in a letter about the uniform he had designed to be worn by members of the Order of the Temple, he wrote:—

I have sent a Uniform button and pattern of the Cloth for a Frock to be worn . . . The Coat will take 14 Buttons, . . . and a White Kersymer Waistcoat and White French casket buttons, with black breeches.

A dining uniform with a distinctive button was provided for the Order of the Temple connected with Sir Sidney Smith, as I have mentioned in that connection.

Whilst this paper was in the printers' hands a note appeared in the issue of our *Transactions* (*A.Q.C.* xxx., p. 121) written by our late Bro. Littleton, whose loss we mourn to-night, referring to the uniform worn for forty years by the members of the Moira Lodge at Bristol.

I think the fact is that these Lodges, which may be grouped together as of a very similar character, tending to the nature of the fashionable dining club of

¹ *A.Q.C.* xxix., 388.

² *The Grand Stewards' and Red Apron Lodges* (1917), p. 244.

³ Bro. Sadler's *Life of Thomas Dunckerley*, p. 269.

that day, were in respect of the uniform merely copying a feature in vogue in such associations of which traces survive even to the present day.

At the Meeting on February 7th, 1793, communications from the Grand Secretary were reported. One conveyed the information that "in consequence of supplying the Blanks in the List of Lodges, occasioned by Lodges erased at sundry times the Royal Lodge is now No. 171"¹ A Letter requested the attendance of the "*actual*" R. W. Master at a Meeting to audit the Accounts of Grand Lodge, as was the custom of those days. On the same occasion Bro. Birch, P.M., was again in evidence in support of the GIRLS' SCHOOL with a motion "that every person made a Mason in or admitted a Member of this Lodge be solicited by the Master for a voluntary donation not exceeding half a guinea towards the fund of the Royal Cumberland Free Mason School," such subscriptions to be transmitted annually by the Secretary to the Treasurer of the Charity. This was unanimously agreed to, and it was also resolved in like manner "that if at any of the future meetings of the Cumberland School not any person should appear as Master of the Royal Lodge B^r Birch be requested if present to give a Vote as its Representative." This duty appeared in a less pleasant form on May 5th, 1791. A letter was reported requesting "the Master's attendance when the conduct of the Matron at her request is to be investigated."

On February 21st, 1793, the question of PRECEDENCE IN THE LODGE having been raised—

Resolved that in the absence of the Master, the immediate Past Master—if present, if absent the oldest P.M., if no P.M. the S.W., in his absence the J.W.—if absent the Treas^r and in the absence of all the above Officers the Senior Member of the Lodge take the Chair.

On February 21st, 1793 the appointment of a TYLER again arose, when the Treasurer reported "that the place of Under Tyler of the Lodge is now vacant." The appointment stood over, but meanwhile, on March 21st, 1793, a resolution was passed that "the Treasurer be empowered to fine the Tylers in case of non attendance or irregularity one half of their day's allowance and on a second Offence that their conduct be reported to the Lodge."

There were two applicants for the post of "Deputy Tyler," Bro. Brown, on whose behalf a letter of recommendation was sent by the St. Andrew's Lodge, No. 321, and Bro. Charles Sinclair, who was supported by Bro. Birch, and "being found on examination properly qualified," was duly appointed on April 18th, 1793.

The year 1794 seems to have found the Lodge at the high-water mark of its prosperity, and in that connection a few notes are due to its TREASURERS. When Bro. Magens Dorrien invested his successor, Bro. Thomas Pitt, as Master, on February 20th, Bro. Lopez, who was again re-elected as Treasurer, reported a substantial balance of £83 13s. in hand. This Brother had held his office since 1789. Bro. Birch and Bro. Mead were, as I have noted, Treasurers for some of the earlier years, but in 1788 the latter Brother being obliged to go abroad, "B^r Harwood with the unanimous approbation of the Lodge, accepted the Office of Treasurer during the absence of Brother Meade (who was unanimously re-elected) and he accordingly took charge of the Treasure of the Royal lodge." At the end of his year of office he handed over £21 14s. 6d. to Bro. Lopez who was then elected to succeed him; a year later this fell to £7 9s. 3d., but things looked much better under the continued care of this Brother, with the substantial balance four years later, and the Brethren marked their appreciation of their Treasurer's services by voting that "an emblematical Jewell be presented to B^r Lopez [*sic*] as a lasting

¹ The numbers assigned to this Lodge at various times were, according to Bro. Lane; 313, 251 (1770), 200 (1780), 201 (1781), 171 (1792), and 210 (1814).

Memorial of the high sense the Lodge entertains of the very honorable and attentive discharge of his duty during the several years he has filled that important office . . . that it be equal in value to the Past Masters Jewell—bearing in front a Golden Key the emblem of his Office and on the reverse this Inscription—

1794
Royal Lodge
to
B^r Lopes
[sic]
their worthy Treasurer
Elected
and
Confirmed
from
1789."

At the same Meeting JEWELS for the LODGE STEWARDS were proposed and it was resolved "that the Stewards be invested in future with Silver Jewells the emblem an ear of corn; fall of water and Wands reversed." The Treasurer's Jewel was presented on April 3rd, and on May 15th the Secretary "reporting that B^r Auriol J.W. had been kind enough to provide the Stewards Jewells" they were submitted to the Lodge and unanimously approved, thanks were expressed to Bro. Auriol for his "attention to the Lodge," and the Treasurer was directed "to reimburse his expences." The Stewards continued to be appointed for each Lodge Meeting as heretofore.

The year 1795 saw the close of the activities of the DALMEIDA¹ FAMILY in the management of the Royal Lodge. I have already referred to Bro. Dalmeida, Senr., the Steward, whose initials appear to have been "P. T." as they occur on a single occasion, before the initiation of his son William, after which they are distinguished as "Senior" and "Junior," but there is also another Brother of the same name who appears once only and before the appearance of the junior Brother—Bro. Joseph Dalmeida. There is just the possibility that there may be a confusion about the initials and that "Joseph" and "P. T." are the same man, but, at any rate, we get here a clue to the business associations of the family, for it appears that Brother Joseph D'Almeida, *Fine Merchant*, joined the Shakespear Lodge on October 28th, 1767, and became in 1775 an Honorary Member, like the two members in the Royal Lodge. No doubt this is the same man who as "SIR JOS. D'A—MI—A"² was advertised to take the Chair when the Knights of the Brush were to celebrate St. George's Day, 1788, at the Old Court-house in Long Acre. Bro. Dalmeida, Senr., as I have said, disappears about 1788, and at this time the son evidently found the conduct of his business prevented his attention to his duties as SECRETARY, so that he could not attend regularly. Thus we find several different Brethren officiating "as Secretary" in Lodge; in fact, on May 1st it is recorded that "it appearing to the Lodge that some Inaccuracies in their proceedings particularly in the List prepared for the Grand Lodge have in a great degree been occasioned by the Non-attendance of their established Secretary, it is therefore upon Motion properly made and seconded requested that he will attend at the next Lodge." The Secretary did not attend, however, and an application from Grand Lodge for registration fees drew from the Lodge the following protest entered in the Minutes:—"That as it is not in the power of this Lodge . . . to register Masons made and Members admitted into this Lodge &^{ca} on account of the non-attendance of our Secretary, who has neglected to enter our

¹ The Portuguese D'Almeida here appearing as *Dalmeida* was I find sometimes Anglicised as *Meude*. See *D.N.B.*, *Almeida* or *Meade*.

² *A.Q.C.* xxix., 52.

proceedings with the necessary regularity, which neglect seems the more extraordinary from his having been particularly desired to attend at the present Lodge, it is properly moved and seconded that the Tyler deliver these Minutes to our established Secretary and desire that he will report to the next Lodge to be held the 5th of June his situation in respect to the duties of his Office, that in case he is by any reason prevented from executing them more satisfactorily the Lodge may proceed to elect another Secretary." This brought a letter of explanation to the next Meeting, the consideration of which was deferred until February 5th, 1789, when we read that "the Secretary's Letter in justification of his late inattention to the duties of his Office was read—and it was moved and seconded that the same is a sufficient apology and that the Books be sent to him to enter the Minutes into and that he do attend in his place at the next Lodge."

On May 27th, 1790, the Secretary presented a List of Members which was ordered to be "fairly entered in the Book of By Laws and that every succeeding Member be regularly added to the List."

Bro. Dalmeida continued to be re-appointed to office, and evidently made efforts to attend regularly, but we still find that occasions often arose when other Brethren had to deputise for him in Lodge. On February 20th, 1794, it is chronicled that Bro. Dalmeida, "who has been an Honorary Member for Sixteen Years returning his acknowledgements to the Lodge and requesting to be considered in future as a Contributing Member," he was so accepted as from the beginning of that year.

On February 5th, 1795:—

A letter from Bro. Dalmeida being read giving Notice of his resignation to this Lodge on account of Business preventing his Attendance . . . it was moved and seconded That the Thanks of this Lodge be given to him for his long and many Services to this Lodge in his Office of Secretary which has been discharged by him with honor and Integrity and the utmost attention to this Lodge. And . . . this Lodge will ever be happy to receive our late worthy Secretary as an honorary Member whenever his Avocations will permit him to attend the Lodge.

On May 29th a letter was reported from Bro. Dalmeida expressing his thanks for his admission as an Honorary Member, and so pleasantly ended Bro. William Dalmeida's efforts for the Lodge.

The year 1796 brought the resignation of another old member, Brother William Birch, who had done excellent service to the Lodge in the past, but whose ideas, as we have seen in the incidents of the ballot box and the uniform, did not at this time receive the ready support formerly accorded. On March 5th, 1795 "A Letter from the Cumberland freemason's School" was read, and "A Motion being made by B^r Birch that 10 Guineas should be contributed by this Lodge towards the Building" of the School, and "being duly seconded the same was put by the R.W.M. and negatived." On February 18th, 1796, Bro. Birch's resignation was reported, and the Lodge lost his services as representative at the Meetings of the School, so that at the next Meeting the Secretary was directed to transmit the name of the Master annually to the School authorities.

There are a few further references in the Minutes to the GIRLS' SCHOOL—newly housed at this time in St. George's Fields—which may be of interest as illustrating the development of that institution.

On April 20th, 1797, a letter was read notifying that a sermon would be preached by the Bishop of Norwich¹ on next Sunday, and that the Anniversary Dinner would be on the succeeding Monday, and conveying a notice that the General Committee had decided to extend the privilege of voting by proxy to "all Life

¹ Rt. Rev. Dr. Charles Manners Sutton.

Governors and Masters of Lodges, Governors for 15 years." At the following Meeting on May 4th the following notice about the School was ordered to be entered on the Minutes:—

The General Committee hold their Ordinary Meeting on the last Thursday in every Month at 11 o'Clock in the forenoon: and to avoid the expence of summoning no Summons's will be ifsued, *unless on special Occasion.*

A circular which has been inserted at the end of the Minute Book enables us to estimate and be thankful for the further developments of this Institution to-day. This paper refers to a Service to be held at St. John's Church, Westminster, on April 15th, 1804, when the Anniversary Sermon of the Charity was to be preached by the Rev. Henry White, A.M., Curate and Evening Lecturer of All Hallows, Barking, and Afternoon Lecturer of St. Mary's, Rotherhithe. The children were to sing a hymn, which is given in full; the first verse (which is really addressed to the Governors of the Institution) will serve as a sample of the composition, which is, I am afraid, feeble, to say the least of it:—

Guardian Guides of Innocence
Almoners of Providence
Hither turn your eyes, and view
Infant hands held up for you!

To conclude with "Chorus and Hallelujah."¹

The Anniversary Dinner was to be held at Freemasons' Hall on the following day, at 4.30, the Earl of Kingston in the Chair.

We get the mention of a humble and necessary functionary of the Lodge in 1795, when Five Guineas was voted to the Widow of Bro. Robert Dyke, "many Years a Waiter of this Lodge who died suddenly and was well spoken of he having left a large Family."

On March 17th, 1796, a letter was reported to have been received from Brothers J. Dowling, R.W. Master, and H. Parry, dated March 14th, on behalf of the COUNTRY STEWARDS. These Brethren represented those who, in recognition of their services in organizing the Country Feast, held occasionally for many years from 1732 onwards during the summer, received the privilege of constitution as the *Country Stewards Lodge, No. 540*, in 1789, and the distinction of a jewel "pendant to a green collar." In November, 1795, Grand Lodge extended the

¹Particulars are given of the objects of the School then educating sixty girls admitted between the ages of five and ten, when they "are wholly supported till they attain the Age of FIFTEEN Years; at which Time they are Clothed and Apprenticed out as Domestic Servants (or to suitable Trades, with a Premium at the Discretion of the Governors)" having been "carefully instructed in the Christian Religion, and in every domestic Employment, and such other necessary Qualifications as will make them most useful in their future Situations in Life."

"A Considerable Part of the Children's Time is employed in Needle-work: and as many Families are accustomed to put out their Plain Work, the Public are respectfully informed that Work is taken in and executed at the School, in the neatest Manner, on the following Terms:—

A Shirt, quite plain	... ..	One Shilling and Eight-pence
A Ruffled Ditto	... ..	Two Shillings
A Shift	... ..	One Shilling and Six-pence

Sheets from Ten-pence to Eighteen-pence per Pair. And all other Sorts of Needle-work in the same reasonable Proportion."

The circular ends with a list of names of those to whom subscriptions may be sent, which I add, as they may help to indicate the callings of some of the brethren of those days:—

Sir Peter Parker, Bart., Wimpole Street, *Treasurer*.
Forssteen, William, Esq., Lime-street Square, *Treasurer*.
Biddulph, Cox and Ridge, 43, Charing Cross.
Birch, Chambers and Hobbs, 152, New Bond Street.
Dorset, Johnson, and Wilkinson, 68, New Bond Street.
Hammersley's, Pall-Mall.
Vere, Lucadou, Troughton, Lucadou, and Smart, 77, Lombard Street.
C. Cuppage, *Secretary*, Military Asylum, Chelsea.
George Parker, *Collector*, 25, Canonbury Place, Lambeth.

special colour to the lining of their aprons, but February, 1796, saw this further privilege withdrawn. The Royal Lodge in April decided, on the advice of Bro. Crathorne and Bro. Stanhope, that their representatives should oppose the application in Grand Lodge, and after several debates it was finally rejected by Grand Lodge a year later.

The BY-LAWS of the Lodge were revised and amended twice subsequently to the occasion already referred to in 1787, again in 1794 and in 1796, but no particulars are recorded, and nothing occurs to point out the exact nature of the amendments, but no doubt some of the fines, which, as I have mentioned, were proposed for the discipline of the officers and brethren from time to time were included in the new rules and the initiation fees reduced. At the Meeting on April 22nd, 1796, at which the latest code was approved, Bro. Auriol brought forward a proposition for an increase of the subscription to provide for the payment of PROFESSIONAL SINGERS. This motion, after standing over for several Meetings, so that the necessary quorum should be in attendance for its ratification, was carried on February 16th, 1797, in this form:—"That the Subscription, remain unaltered but a new Bye Law be made that each attending Member shall be required every Year to subscribe $\frac{1}{2}$ a Guinea towards a fund for the Reward of such Singers or other Professional Persons as shall be invited to the Lodge to be disposed of at the Discretion of the Master." Only eleven members were present on this occasion, so the requirements of the old Rule No. 22, that at least fifteen including the Master should vote in the majority, had evidently been modified. This reference to musical entertainments calls attention to a feature in the Lodge procedure which seems to have become more especially developed after Bro. Birch's influence had been withdrawn. BRO. CHARLES DIGNUM, mentioned in this connection, first appears in these Minutes as a visitor during Bro. Pettward's Mastership in 1792. He was a well-known tenor singer of those days; whose name is found in contemporary Lodge records, both Modern and Antient, and as a member of the Royal Arch: he started his career as a Chorister in the Sardinian Ambassador's Chapel.

During 1797 two purchases for the Lodge are recorded—a box for the Secretary, the expense not to exceed £1 1s. 0d., and a "Mason's Perpetual Calender," the invention of Brother Captain Gardeak, which cost £2 2s. 0d.

On February 1st, 1798, the Treasurer (Bro. Lopez) reported a DEFICIT—"that the Lodge was indebted to him in the sum of £11.18.0 instead of a Balance of £49.5.8 as it appeared last Year," and "upon the statement so unfavourable to the Finances of the Lodge," it was promptly resolved to retrench by cutting down the number of the Meetings so as to meet only on the first Thursdays in March and April, and on the first and third Thursdays in May.

At the following Meeting it was proposed and carried "that any Brother entering this Lodge not properly clothed be subject to a Fine of half a Guinea to be paid to the Treasurer for the benefit of the Lodge."

The first Meeting in 1799 was held on February 21st, when Bro. Stanhope was again elected to the Chair after an interval of ten years. The Master Elect was not present and so the appointment of the Wardens and Secretary stood over. Bro. Lopez, the Treasurer, was unanimously re-elected, and reported that there was a further increase in the adverse balance of the previous year from £11 18s. 0d. to £28 12s. 0d. On the necessity being suggested "of making such retrenchment as would be consonant to the present reduced State of the Lodge It was ordered that Dinner sho^d be provided for 15 instead of 20 at the next Lodge and that the Lodge sho^d be summoned for special affairs when it was also proposed that the Lodge should consider and determine the remuneration proper to be given to professional Persons who might attend the Lodge." At the May Meeting accordingly £5 5s. 0d. was voted to Mr. Dignum for his attendance at this Lodge.

At the commencement of the next year Bro. Lopez was elected Master, and the Treasurership passed to Bro. Baruh, the debt due from the Lodge having been reduced to £10 ls. 6d. The death of Brother Johnson, Tyler of the Lodge, was reported, and after enquiry at Grand Lodge, where he had officiated as Grand Tyler, a grant of £3 3s. 0d. was made to his family, and Bro. Sinclair, the assistant, was appointed Tyler to the Lodge "at the rate of 10^s/6^d each Lodge."

In the Minutes of 1799-1801 letters are mentioned as received from the Masonic Benefit Society, which received the ready approbation of Grand Lodge in those days. Throughout the record the Royal Lodge had to deal with various applications for relief, which I have noted in Appendix D; the general policy may be summed up in the order given to the Tyler that he was to inform petitioners "that the Lodge will not assist any Person whose case does not come recommended by a Member of this Lodge or the Grand Lodge."

On May 15th, 1800, an attempt was made on the life of the King at Drury Lane Theatre, and Grand Lodge was convened on June 3rd to consider the presentation of an address on His Majesty's happy escape. The Royal Lodge Meeting on June 5th had a summons to this special Grand Lodge before them and thereupon resolved:—

That this Lodge do most sincerely concur in every sentiment of Loyalty and Duty to his Majesty and Unanimously join in expressing their hearty congratulations on his providential Escape from the attempt of a most daring and atrocious Assassin—and they lament that as no Meeting of this Lodge was held until after that of the special Grand Lodge of which the Letter above read is a Notice they have been precluded from attending to express in the warmest Terms the general and cordial participation they feel in the universal Sentiment of national Joy on the preservation of the Father of his People.

On April 17th, 1800, a Committee was appointed "to see to the application of the $\frac{1}{2}$ Guinea collected from each Member for the purpose of paying professional Men to sing and entertain the Society after Dinner before the Lodge is opened and to engage proper persons accordingly for the next Season," and on February 5th, 1801, the immediate payment to Bro. Dignum of £5 5s. 0d. was ordered for his attendance the last year. The Lodge was now in better financial plight for Bro. Baruh, the Treasurer, reported a balance in hand of £29 8s. 0d. at the next Meeting. On March 19th it is recorded that "as many Members of this Lodge have from various causes been unavoidably prevented from attending the general Meetings, in consequence of which the arrears in the Treasurer's Books are considerable Resolved that from the wish of enjoying the Society of those who have been long absent from us, no arrears can exceed on(e) Years Subscription in addition to that of the Current Year, the Sum therefore to be paid in any case by any Member will be only £4.14.6. in lieu of all arrears and £4.14.6. for the Current Year's Subscription." "Resolved that the foregoing Resolution be sent to each Member of the Lodge requesting him to notify as soon as convenient, to the Secretary if it is his wish to continue his Name as a Member of this Lodge."

On March 18th, 1802, took place the investment of officers, which had been deferred at the preceding Meeting owing to the absence of Bro. Nutt, the Master Elect, and the Treasurer reported a balance of £45, so that the recent tactful appeal had brought in some of the arrears. Brothers Auriol and Pettiward brought forward a motion "that Br Dignum with two other professional Singers at 2 Guineas each be engaged to sing at the next Lodge by way of experiment and if Br Dignum cannot attend that the R.W. Master be requested to engage 3 Singers for that purpose at a rate not exceeding 2 Guineas each person." It does not appear that this motion was carried, and there is only one further reference to these musical entertainments, when, on May 9th, 1805, it was ordered that Brother

Dignum should be presented with "Five pounds for his Professional Services heretofore rendered to the Lodge," meanwhile Bros. Auriol, Petteward, and two others had resigned their membership on February 3rd, 1803.

In the prosperous years of the Lodge there had been plenty to be done in conferring degrees on the numerous candidates, and perhaps for that reason we do not get any hint of any other Masonic work, and it is only towards the end of the Minutes that such references occur to "LECTURES." In this connection we meet with Brother Christopher Cuppage, Master of the Shakespear Lodge in 1787, and Secretary of the Girls School from 1789, who was member and in some cases the paid Secretary¹ of several Lodges at this period. He first visited the Royal Lodge on May 21st, 1801, and I expect that his coming had some reference to the previous resolution moved by Bro. Stanhope and seconded by Bro. George Dorrien, the Master, that the Lodge on this occasion should be "a working Lodge," this expression occurring here for the first and only time in these Minutes. Bro. Cuppage paid his third visit on February 4th, 1802, when he "proceeded to instruct the Lodge in the Science of Masonry in the 1st Degree," and at the next Meeting he continued "his questions from the point of the third charge." This worthy Preceptor was not at the following Meeting, but after the proposal, which I have mentioned, for an "experiment" with singers had been dismissed, it was proposed by Bro. Dorrien that "some remuneration should be made to B^r Cuppage for his Attendance upon this Lodge," and subsequently on May 6th, "B^r Cuppage having intimated that it would be grateful to his feelings to be elected an Honorary Member," he was so proposed by Bro. Stanhope and elected forthwith, and at the next Lodge duly took his seat. We do not get any further similar records of his work, but this mention brings me to the names of the last of the SECRETARIES, for on February 17th, 1803, Bro. Christopher Cuppage was appointed the Secretary of the Lodge.

Bro. William Throckmorton had held the Secretary's office in the interval since Bro. Dalmeida's resignation in 1795, the period covering the financial crisis during the Treasurership of Bro. Lopez, and the recovery after the funds came into Bro. Baruh's charge, and on relinquishing his appointment he received the thanks of the Lodge "for his unremitting attention to the duties of" his office during his tenure of the Secretaryship.

Bro. Christopher Cuppage died in 1804, although these Minutes do not mention it, but on April 17th his son, Bro. William Cuppage, acted as Secretary in his place, and the following March he was elected an Honorary Member and appointed the Secretary.

The affairs of the Lodge in these last days were evidently in the hands of Bro. ARTHUR STANHOPE and his friends. Bro. Arthur Stanhope held the appointment of Provincial Grand Master of Berkshire from 1795, whilst Sir John Throckmorton, Bart., held the same position in Buckinghamshire. In 1809 the former Treasurer appears as "Sir Manasseh Lopez, Bart." Lord Chetwynd occupied the Chair for the two years 1803-4.

Only four Meetings were held in 1804, and although it was proposed to meet six times during the next session, only three Lodges are recorded; there was a succession of resignations, and two candidates,² Lord Clonmell and the Honble.

¹ Similarly Bro. James Cole, Master of St. Peters Lodge, No. 249, as Bro. Ebbelwhite's extract from the Minutes of the Shakespear Lodge (p. 73) tells us, "was appointed Assistant Secretary (as the late Mr. Cuppage acted to the Somerset House Lodge) with a Salary of Twenty Guinea's p^r Ann," June 28th, 1804. Bro. Calvert, in *The Grand Stewards' and Red Apron Lodges* (p. 333), mentions Bro. C. Cuppage as Secretary of the Lodges of Regularity, Somerset House and St. Albans, and in the last named, as in the Royal Lodge, his son succeeded him. Bro. Wonnacott notes the employment of a "professional clerk" to write the Minutes of the Lodge of Antiquity, 1777-1787 (*A.Q.C.* xxv., 184).

² One of the candidates referred to may be mentioned for the sake of a tale told against him. John Scott, created Earl of Clonmell 1793, laid great stress upon the spelling of his title with two /'s. which provoked the observation of the *Ulster Herald*, "You know John Scott: if you give him an inch he'll take an /,"

Montgomery Stewart, although elected, did not present themselves for initiation, so that on March 7th, 1805, the contribution to the Fund of Charity dropped to One Guinea, and there were only sixteen members remaining to be assessed to Grand Lodge for the Liquidation Fund. Bro. Cuppage was directed to attend the Quarterly Communication as the Lodge representative and make these payments. Bro. Freeman was elected Treasurer at this date, and so continued at the close of the Minutes.

On May 9th, 1805, it was determined to reduce the subscription for the current year to £2 12s. 6d., and for the succeeding year to £2 2s. 0d. Outstanding fees then ordered to be paid to Bro. Dignum account no doubt for the larger amount. It was also decided that the fee for the Initiation "of any Gentleman in future into the Mysteries of Masonry and to become a Member," or for a joining member, should be £2 12s. 6d., exclusive of the annual subscription, and a copy of the Secretary's letter conveying these resolutions to the Brethren and giving notice of the adjournment until next May, is inserted at the end of the Minute Book. The Lodge, however, did not meet again until May 19th, 1808, when, as only four members (Bros. Arthur Stanhope, Charles Freeman, Ralph Clarke, and W. Cuppage) attended, it is recorded that the Lodge was not opened, there "not being sufficient number of Members present." The payment ordered to be made to Grand Lodge indicates that only twelve members remained on the roll.

One Meeting only was held each year in 1809, 1810, 1811, 1812, and 1813. The Lodge, although duly summoned, does not appear as taking part in the proceedings of the Lodge of Reconciliation, nor does any reference appear in its Minutes to the matter; but there was no break in the continuity of the Lodge. The Secretary attended at Grand Lodge, made the usual contributions, and his having done so is mentioned in 1809. Two years' contributions were ordered to be paid in 1810, and the routine direction to do so appears in 1812, 1813, and 1814. On May 20th, 1813, two candidates were proposed, who were duly elected on April 2nd, 1814, and on May 26th a second Meeting took place, when Francis Canning, Esq., attended, was initiated, and "passed a fellow Craft." At this Meeting Bro. Stanhope, who had remained in office as Master for the last eight years consecutively, was succeeded by Bro. William Throckmorton.

Bro. Stanhope was thanked for "the services rendered by him to the Lodge as Master for the last 8 years during which period he for a second time presided over it." As a matter of fact, he had been Master twice before this long term of office, in 1789 and in 1799, and a Past Master's Jewel was voted to him on his vacating the Chair on the first occasion only. On May 26th, 1814, in consequence of a communication from Grand Lodge, the Secretary was ordered to procure "light blue ribbands," for the collars of the Jewels and patterns of the new aprons trimmed with "light blue Ribband conformable to the new regulations" on the Union of the Grand Lodges, against the Meeting a year hence. This business being over, "the Lodge then proceeded to illustrate part of the first Lecture." The Minutes do not note the alteration, but we know that in consequence of the renumbering at the Union the Royal Lodge became No. 210 in 1814.

One Meeting was held in 1815, one in 1816, and one in 1817 on June 5th. On this last occasion Bro. George Dorrien was installed as Master, a Past Master's Jewel voted to Bro. William Throckmorton, and the Lodge was adjourned to June 18th, 1818, but we have no further Minutes recorded.

From other sources, however, we know that this Lodge was rescued from its moribund condition in 1824 by an alliance with the ALPHA LODGE, No. 16, to form the ROYAL ALPHA LODGE, No. 16, of to-day. Bro. Sadler, in his notes on the Lodge of Friendship, included in his life of Bro. Dunckerley, has given some references to the associations of the Royal Lodge, but Bro. Chetwode Crawley, in

his paper on "Wheeler's Lodge,"¹ has told the story in detail in his own inimitable manner. Here I can only put the matter briefly.

When the ROYAL LODGE (D)—founded as the NEW LODGE at the Horn in 1764—joined the ALPHA LODGE in 1824 it linked up with a stem deriving from four original Lodges, dating respectively from 1722 (A), 1730 (B), 1740 (C), and 1776 (E), whose descent and alliances will, I hope, be more easily understood as I have set them out in Appendix A in the form of a PEDIGREE OF THE ROYAL ALPHA LODGE, the present representative of these bodies. The oldest member of this group, which met at "THE ONE TUN," in Noble Street, Falcon Square, in 1728, and has been identified with "WHEELERS LODGE," deserves special recognition as one of those five Lodges which were the first contributors to the Fund of Benevolence when it was started at the Earl of Dalkeith's suggestion on November 25th, 1729. Some recent references in our *Transactions* to these Lodges may be noted. Bro. Hammond's paper on some of the Old Minute Books,² in his charge supplied a mention of Bro. John Smith, Master of the Lodge in 1784, when it had taken the name of "THE IONICK LODGE."³ Bro. Levander mentioned an engraved Summons dated 1789, amongst the Lysons' *Collectanea*,⁴ belonging to the Lodge of Prudence, another progenitor of the Alpha Lodge.

It is a curious coincidence that among the visitors to the Royal Lodge one came from the old Lodge at the *White Swan*, Norwich, which at the time of its erasure from the Register, in 1809, held the number 16 on the Roll of Grand Lodge. To this number the UNITED LODGE OF IONIC AND PRUDENCE eventually succeeded in 1814, and so brought it to the ALPHA LODGE in 1823, and to the ROYAL ALPHA LODGE in 1824, and the number seems specially appropriate in this case, as the Royal Alpha Lodge may be counted as item *No. 16* in the Pedigree of Lodges from which its descent can be traced, as well as on the present Grand Register. The WELL-DISPOSED LODGE, which was in very low water, became the ALPHA LODGE in 1814, when it was secured by the Duke of Sussex and removed to Kensington Palace as a Lodge specially reserved for the Grand Master and his friends, like the Grand Masters Lodge of the Antients and a similar Lodge under the Irish Constitution, indeed very much as had formerly been the case when the Duke of Beaufort and his friends obtained control of the Lodge of Friendship. Possibly the Royal Lodge at its foundation was intended to fill such a position, from which the competition of the Lodge of Friendship somewhat ousted it in those earlier days; if so, the intentions of its Brethren have indeed been fulfilled in ample form in the distinguished career of the ROYAL ALPHA LODGE.

¹ *A.Q.C.* xiv., 205.

² *A.Q.C.* xxviii., 6.

³ Not to be confused with the present *Ionic* No. 227, dating from 1810.

⁴ *A.Q.C.* xxix., 15.

(APPEND X A),
ROYAL ALPHA LODGE PEDIGREE.

A.

(Lane's Masonic Records, p. 40).

Lodge (place unknown), London, meeting at <i>Fountain</i> Tavern, Strand, The One Tun , Noble Street, Falcon Square, and at other Taverns subsequently.	1722 1723 1728
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B.

(Lane's Masonic Records, p. 56.)

Lodge at <i>White Bear</i> , King Street, Golden Square.	1730
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A Masters' Lodge, 1736-9,
Queen's Head, Old Bailey.

The Well Disposed Lodge, 1779,
The Cock, Waltham Abbey.

C.

(Lane's Masonic Records, p. 85.)

Lodge at <i>White Swan</i> , Little St. Andrew's Street, Seven Dials.	1740,
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D.

(Lane's Masonic Records, p. 184.

The New Lodge at the
Horn Tavern, Westminster, 1764.

E.

(Lane's Masonic Records, p. 199.)

The Lodge of Prudence, 1774, united with
Griffin, Half Moon Street, and became
preadilly.
The St. Peter's Lodge, 1776,
Ball, Upper Mount Street,
Grosvenor Square 1790.

The United Lodge of Prudence and Peter, 1793,
Bell, Upper Mount Street, Grosvenor Square.

**A Masters'
Lodge,
1792—99.**

The Ionic Lodge, 1768,
White Horse,
David Street, Berkeley Square.

*united with
and became*

The Lodge of Prudence and Peter, 1794,
Griffin, Half Moon Street, Piccadilly.

The Alpha Lodge, 1814,
Kensington Palace.

*united with
and became*

The United Lodge of Ionic and Prudence, 1800,
Coach and Horses, Dover Street, Piccadilly.

The Alpha Lodge, 1823,
Freemasons' Tavern.

*united with
and became*

The Royal Lodge, 1767,
*Thatched House Tavern, St. James's
Street, of which the Minutes 1777-1817
are No. 29,970, Add. MSS. Brit. Mus.*

The Royal Alpha Lodge, No. 16, 1824,
King's Arms' Assembly Rooms, Kensington.

APPENDIX B.

EXTRACTS FROM THE ROYAL LODGE MINUTES 1777-1817.

(Verbatim).

ROYAL LODGE held at the THATCHED HOUSE TAVERN
St James's Street on Thursday the 1st April 1779.

PRESENT.

R W Dominick Meade	Master	
W Thomas Evance	S.W.	
W Richard Goodenough	J.W.	
Will ^m Dalmeida	Sec ^y	
Brother Beckford		D. Murray
Estcourt		D ^r Reynolds
Murray		Birch

Bird

Minutes of the Last Lodge were read and confirmed

W^m Bird Esq^r attending was initiated in the first degree of Masonry, and being properly introduced took his Seat as a Member of the Lodge

Brother Estcourt proposed Richard Wilson Esq^r of the Temple to be made a Mason in and admitted a Member of this Lodge—And it appearing that he had been proposed and Elected formerly but had been prevented from attending in due time it was moved and seconded that a Ballot might be taken immediately—which being proceeded on he was declared Unanimously re-elected.

Businefs being over the Lodge was closed with the usual Solemnity.

COMMITTEE OF THE ROYAL LODGE held at the THATCH'D HOUSE on
Thursday 8th February 1787

PRESENT

R.W.Br Crathorne	Master
W.Br Harwood	S.W.
W.Br Lopez	J.W.
W.Br Birch	Treas ^r
Br Dalmeida Jun ^r	Sec ^{ry}
B ^{rs} Estcourt	P.M.
Meade	P.M.

Your Committee agreeably to a Resolution of the 1st Inst met to revise the By Laws of the Royal Lodge and having taken the same into their most serious consideration came to the following Unanimous Resolutions which are now submitted to the Lodge.

1st THAT Eight regular Lodges be held in every year Viz: On the First and Third Thursdays in February, March, April, and May unless sufficient matter be laid before the Lodge to induce an Order for an extraordinary One—the Members summoned to meet at four—Dinner to be on Table at $\frac{1}{2}$ past four—the Lodge opened at Seven and closed when Businefs will admit or the Master shall think proper.

2^d THAT the Annual Subscription of each Member be four Guineas payable to the Treasurer of the Lodge on the first Meeting in each year.

3^d THAT Officers of the Lodge be annually appointed at the Second Meeting to be held in February—the Master and Treasurer chosen by the Ballot and the Master to nominate his Wardens and Secretary.

4th THAT the Master upon his Election contribute four Guineas to the Fund of the Lodge the Senior Warden Two Guineas; and the Junior Warden One Guinea.

5th THAT the Treasurer enter all the Accounts in a Book for that purpose the same to be laid upon the Table every Lodge; and at the Second Meeting in February immediately after the appointment of Officers, the Treasurer is to give into the Chair a List of all such Members as shall be in Arrear that such Notice may be taken thereof as to the Lodge shall seem meet.

6th THAT no person become a Member without being previously proposed at the Lodge; such proposal properly seconded and the Candidate duly Elected by Ballot at the succeeding Lodge each Member to have notice on his summons of the intended Ballot.

7th THAT no person proposed shall dine with the Lodge the day he is to be ballotted for.

8th THAT every Member who proposes a Person to be Ballotted for shall previous to the Ballot pay Two Guineas to the Treasurer by way of Deposit; the same to be returned if not elected—and if elected to be allowed as part of his admision fee if the remainder be paid within the two next Lodges otherwise such deposit to be forfeited to the use of the Lodge.

9th THAT if any person elected a Member of this Lodge does not pay his admision fee within the next Eight regular Lodges after such his Election the same shall be deemed void.

10th THAT in taking Ballot for Admision if three Black Balls appear he shall be absolutely excluded—if one or two Black Balls it shall be a suspension for the time and the person proposed may be again ballotted for the next Lodge such former Ballot being specially noticed on the Summons and if upon taking the second Ballot only one Black Ball appears he shall be declared duly Elected but if there are two black Balls he shall not be admitted.

11th THAT no Person ballotted for and rejected shall be proposed again the same year, and if proposed at any time after, such former Ballot shall be specially noticed upon the Summons.

12th THAT no more than four Persons be made Masons in this Lodge in one Night and if a greater number attend, the four seniors are to be preferred unless they have neglected to attend any Lodge after their nomination in which case they forfeit their Seniority and those attending in due course are to be deemed the Seniors and to be made first and the rest are to be postponed to a future Lodge or be made by a Committee as the Lodge shall think proper.

13th THAT every Person made a Mason at this Lodge pay Six Guineas to the Fund of the Lodge.

14th THAT every person upon his admision into this Lodge pay the sum of Ten Guineas to the Common Fund in full for Admision Fees and subscription for the Current Year except the person so admitted shall have been made in the Lodge in which case the Six Guineas paid on his making shall be deemed in part and only four Guineas more be paid as Subscription for the current year.

15th THAT every one raised to the Degree of a Master Mason in this Lodge pay the sum of One Guinea.

16th THAT the Expences of the Officers of the Lodge on all attendance at Committees of Charity Quarterly Communications &c^a be allowed as usual out of the fund of the Lodge.

17th THAT no Member introduce more than One Visitor the same day.

18th THAT each Visitor pay one Guinea to the Treasurer and if elected a Member of the Lodge the Fees paid as a Visitor in the course of the Year he is elected to be allowed in part of his admision.

19th THAT two Persons be appointed each Lodge to officiate as Stewards for the day, to attend to the accommodations of the House, deliver out Tickets for the Wine and prevent Embezzlements each Steward to appoint his Successor for the next Lodge.

20th THAT the By Laws be entered in a Book properly bound and entitled the Book of ByeLaws and the same be laid on the Table every Lodge for the perusal and inspection of the Members, and to be publicly read in the Lodge at the First and last Meeting every year and at such other time as the Master shall direct.

21st THAT every Member of the Lodge as soon as convenient and every new made Member on his Admision sign his name in the Book of Bye Laws.

22^d THAT none of the Bye Laws of this Lodge be at any time dispensed with but by consent of a Majority of the Members present and that on the side of such Majority there be at least fifteen of which the Master in the Chair to be one.

* * * * *

ROYAL LODGE HELD AT THE THATCH'D HOUSE March 2nd 1797.
PRESENT.

R.W.Br Harford Master in the Chair

W.Br Dorrien Magens as Sen^r W.

Br G. Dorrien as Jun^r W.

W.Br Sir Jn^o Throckmorton as Treasurer

Br W. Throckmorton Secetary

W.Br Auriol P.M. as P.M.

Br^s G. Heneage. T. Heneage. B. Howard & Schutz

The Minutes of the last Lodge were read and confirmed.

A Letter was read from R.W.Br Bradshaw P.M. expressing his Thanks for the Honor conferred upon him by the Lodge by the Vote of a Jewel as a Testimony of the Sense of the Lodge of his Services whilst in the Chair.

Br^s Howard and Schutz were appointed Stewards for the next Meeting

Business being over the Lodge was closed in due form until the 3^d Thursday in March unless otherwise specially summoned by the Master's Command.

* * * * *

ROYAL LODGE

HELD at the THATCH'D HOUSE TAVERN Saint James's St

Saturday 2nd April 1814.

PRESENT Br Arthur Stanhope Esq^r R.W.M.
 Thomas Evance Esq^r as S.W.
 George Dorrien Esq^r as J.W.
 Sir Jn^o Throckmorton Bart. P.M.
 William¹ Freeman Esq^r Treasurer
 Dorrien Magens Esq^r
 Cuppage Sec^y

THE Brethren being assembled pursuant to their last adjournment the Lodge was opened in due form and the Minutes of the last Meeting were read and confirmed.

A BALLOT was taken for Charles Standish Esq^r and Francis Canning Esq^{re} who were proposed at the last Meeting as Candidates for Masonry and to become Members of the Lodge when they were duly elected.

THE WORSHIPFUL Br Freeman the Treasurer produced his account of receipts and payments on account of the Lodge to the present time which was unanimously approved AND it was then

RESOLVED That the Subscription of each Member to the Lodge for the present year be two Guineas.

THE LODGE then proceeded to the Election of the Officers for the ensuing year
 WHEN

Br W. Throckmorton the W.S.W.
 WAS UNANIMOUSLY chosen R.W.M. AND

Br Freeman re-elected Treasurer
 and their Installation was ordered to take place at the next Meeting.

RESOLVED That the usual Donations be made to the Grand Lodge for the present year.

ORDERED—That the Secretary do send a Summons for the next Meeting of the Lodge to such Gentlemen as have not lately been in the habit of attending it communicating to them the resolution of the Lodge with respect to the Subscription and arrears.

The businefs of the Lodge being ended it was closed in due form and adjourned to Thursday the 26th of May next unless the Master should otherwise convene the same.

¹ Should be *Charles*.

APPENDIX C.

LIST OF MASTERS OF THE ROYAL LODGE AS RECORDED IN THE MINUTES.
1777—1817.

Date of Investment.		Name.
1776	December	Dr. Reynolds
1777	" 8th	Thomas Lynch
1778 ¹		
1779	January 7th	Dominick Meade
1779	December 2nd	Thomas Evance
1780	" 7th	Richard Goodenough
1781	" 6th	H. Sibthorpe
1782	" 5th	— Butler ²
1783	" 4th	Edmund Estcourt
1784 ³		
1785	January 19th	[— Phipps ⁴]
1785 ⁵		
1786	February 2nd	Henry Crathorne
1787	" 15th	William Harwood
1788	" 21st	A. Senior ⁶
1789	" 19th	Arthur Stanhope
1790	" 18th	Charles Freeman
1791	" 17th	John Throckmorton
1792	" 16th	Roger Pettiward
1793	" 21st	Magens Dorrien ⁷
1794	" 20th	Thomas Pitt
1795	" 19th	James Peter Auriol
1796	" 18th	James Bradshaw ⁸
1797	" 16th	Henry Harford
1798	" 15th	Sir John Throckmorton
1799	" 21st	Arthur Stanhope ⁹
1800	" 20th	Manasseh Lopez
1801	" 19th	George Dorrien
1802	March 18th	Justinian Nutt ¹⁰
1803	February 17th	Lord Chetwynd
1804	March 15th	Lord Chetwynd
1805	" 7th	Arthur Stanhope
1806		"
1807		"
1808 ¹¹		"
1809	May 19th	"
1810	May 17th	"
1811	May 23rd	"
1812	May 14th	"
1813	May 20th	"
1814	May 26th	William Throckmorton ¹²
1815	May 4th	"
1816	May 16th	"
1817	June 5th	George Dorrien ¹³

¹ Election deferred from Dec. 1778 until the next Meeting in 1779.² Elected Dec. 5, 1782, but did not attend until March 6, 1783, when he appears as "Master in the Chair." meanwhile the officers had been nominated for him in his absence.³ Election deferred from Dec. 2, 1784, until the next Meeting in 1785.⁴ Elected but unable to attend at all owing to illness. A letter was written recommending Brothers Lord Stourton and Harris to be appointed Wardens, but no appointments appear to have been made.⁵ Election deferred until the next Meeting from Dec. 1, 1785, until Feb. 2, 1786.⁶ Elected but not present, attended at dinner on March 6, 1788, but obliged to withdraw before Lodge on account of ill-health, and did not attend until Feb. 5, 1789, when he took the Chair.⁷ Later on this Brother appears to have adopted the name of "Magens" as his surname.⁸ Elected but not present, invested March 3, 1796.⁹ Elected but not present, did not attend and appoint his officers until April 18, 1799. This was his second term in the Chair.¹⁰ Elected on Feb. 18 but not present: attended and "being in the Chair" appointed his officers on the date noted above.¹¹ No Minutes recorded for 1806 and 1807: at the Meeting on May 19, 1808, when the Lodge was not opened, Bro. Stanhope attended as Master. This Meeting was adjourned to May 31 next year, but the next Minutes are for May 19, 1809, when Bro. Stanhope was "rechosen and requested to continue" as Master.¹² Two Meetings were held this year, the Master being elected at the Lodge on April 2 and installed on the day noted above.¹³ This was Bro. George Dorrien's second occupancy of the Chair. When this occurred in 1801 the Minutes record that "he took the Chair," on this occasion that he was "installed."

APPENDIX D.

LIST OF NAMES in the order in which they occur in the Royal Lodge Minutes, 1777-1817, with notes of the information contained respecting their holders and other particulars from various sources indicated in the *Account of the Minutes*.

The numbers refer to the Index at the end of this List. The names of those whose initiations are recorded in the Minutes are printed in italics.

- 1 REYNOLDS, DR., of Lamb's Conduit Street, Master 1777 when the Minutes commence. Took active part in the lodge in earlier years: last attendance May 19, 1803. Joined Shakespear Lodge 1772, aged 27; resigned 1778. *Henry Revell Reynolds, M.D.*; F.R.C.P.; resigned his hospital appointments in 1783 on account of large private practice. Called to attend King George III. in 1788, appointed physician-extraordinary 1797, physician-in-ordinary 1806; his health broke down under the strain of attending the King. He died at his house in Bedford Square Oct. 22, 1811. Grandfather of the late Sir John Russell Reynolds, Bart., M.D., F.R.S. (1828-1896), President R.C.P.
- 2 BIRCH, WILLIAM, P.M., 1777: elected Treasurer Jan. 7, 1779, he continued to be re-elected until Dec. 6, 1781; elected Treasurer Dec. 4, 1783, and re-elected until Feb. 15, 1787; proposed John Brereton Birch April 7, and withdrew the candidature April 21, 1791; proposed the adoption of the Uniform May 3, 1792; appointed representative of the Lodge, in the Master's absence, at Meetings of the Governors of the Cumberland (Girls') School Feb. 7, 1793. Resigned Feb. 18, 1796. Secretary, B. of G.S. (*Royal Lodge*) 1769. Probably a member of the firm of Messrs. Birch, Chambers & Hobbs, 152, New Bond Street.
- 3 EVANCE, THOMAS, "past J.W." 1777; S.W. 1777-8, 1779; Master 1779-80; after long absence appears "as P.M." April 19, 1792; attended twice, April 2 and May 26, 1814. G.S. (*Royal Lodge*) 1772. Probably the Thomas Evance, matriculated at Christ Church, Oxford, 1767, aged 18. Recorder of Kingston on Thames 1776. Commissioner in Lunacy 1791. Died 1830. Admitted a member of Alfred Lodge No. 391, March 10, 1774. (*A.Q.C.* xxii., 170).
- 4 GOODENOUGH, RICHARD, J.W. 1777-8, 1779. S.W. 1779-80, Master 1780-81.
- 5 BECKFORD, ———, "admitted" to the Second degree of Masonry March 4, 1779; resigned March 1 (? 4), 1781, "his avocations not permitting his attendance."
- 6 DALMEIDA, P——— T———, Senior, an "Honorary Member," Father of Bro. Wm. Dalmeida (26), thanked Jan. 19, 1785, for his services in "the Office of Steward for many years past" and "requested to continue in that situation"; name appears for the last time on May 18, 1786; probably died about 1788. See further particulars in my *Account of the Minutes*.
- 7 SMITH, Dr. J. CARMICHAEL, proposed by R.W. Dr. Reynolds, Master, Nov. 6, elected Dec. 8, 1777, and "made a Mason and Admitted to the degree of 'an Entered Apprentice' March 5, 1778, also, with Bro. Estcourt, 'advanced to the Degree of Fellow Craft' at the same Meeting. On Dec. 6, 1781, reported in arrear, and that "he declared that he did not mean to attend the Lodge any more and refused payment"; unanimously "expelled from the Royal Lodge" Feb. 7, 1782.
- 8 PATTERSON [GEORGE], P.M., Treasurer 1777. Appears in complaint against Lodge of Friendship; Grand Steward (*Royal Lodge*) 1766. Surgeon: joined Shakespear Lodge 1766. "George Patterson Esq., of G¹ Marlborough St" appears in the List of Subscribers to Calcott's *A Candid Disquisition*.
- 9 LYNCH, THOMAS, Master 1777-8, having already served as Secretary, J. & S. Warden. G.S. (*Royal Lodge*) 1775.
- 10 HARRIS, THOMAS, appears as attending March 5 and Dec. 3, 1778, and recommended as J.W. 1785 but not invested or recorded as attending during the year. Resigned Feb. 4, 1790. Bro. Thomas Harris joined Prince of Wales' Lodge Dec. 15, 1788.
- 11 JAMES, RICE, "raised to the Rank of Master" Feb. 4, 1779; resigned March 6, 1788.
- 12 FRANCIS, ———, a member attending Dec. 8, 1777.
- 13 ESTCOURT, EDMUND, Secretary 1777; "advanced to the Degree of Fellow 'Craft,' March 5, 1778; J.W. 1781-2, S.W. 1782-3, Master 1783-5. Resigned May 16, 1799, but attended as a member March 20, 1800. Again resigned May 9, 1805. Bro. George Lempriere served as G.S. 1778 "vice 'Edmd. Estcourt' of Portugal Street.
- 14 SIBTHORPE, H———, J.W. 1779-80, S.W. 1780-81, Master 1781-2; attended in 1791.

- 15 DALMEIDA, JOS., appears as a member March 5, 1778. Joseph D'Almeida, *Wine Merchant*, joined Shakespear Lodge Oct. 28, 1767; Hon. Member 1775. President at a Meeting of the "Knights of the Brush" St. George's Day 1788.
- 16 MURRAY, DAVID, a member, attended March 5, 1778, and early meetings. A letter from Captain David Murray in reply to an application for arrears mentioned March 7, 1793. A letter from Bro. Dr. Reynolds read desiring that this name be withdrawn and that he will pay the arrears after deducting the time of the Brother's absence upon His Majesty's service abroad, to which the Lodge agreed May 16, 1793.
- 17 FRANCO, R——, appears as a member March 5 and Dec. 3, 1778. Bro. *Raphael* Franco was Treasurer B. of G.S. 1777.
- 18 MURRAY, ALEXANDER, a member, attended March 5, 1778, and early Meetings. "Capt. Alexander Murray" G.S. (*Royal Lodge*) 1775. A letter from Bro. Lord Elibank (who is probably this Brother), in reply to an application for arrears mentioned March 7 and 21, 1793, when he was asked to "point out the number of years he has been out of England" so that credit may be given and upon the payment of arrears the name to be erased from the List of Members.
- 19 MEADE, DOMINICK, Master 1779; elected Treasurer Dec. 6, 1781; and so continued until Dec. 4, 1783, when he was not re-elected because of "being gone to the West Indies." Next appearance as attending Feb. 1, 1787, and on Feb. 15, 1787 again elected Treasurer. In Feb., 1788, declined re-election on account of absence. G.S. (*Royal Lodge*) 1771.
- 20 SENIOR, A——, acted as S.W. "Pro Tempore" on April 6, 1780, and again May 3, 1781, when he is further designated "P.D.G.M. in Asia"; Master 1788-9. Aaron Senior (Señor) a Spaniard naturalised in England in 1823, whose son Rev. John Raven Senior became Vicar of Durnford, Wilts., and father of Nassau William Senior (1790-1864) the economist.
- 21 COOKSON, ——, a member who resigned owing to ill-health Feb. 7, 1788.
- 22 BOUTLTON, HENRY, Esq., proposed by Bro. Dalmeida, initiated Nov. 5, 1778; Second degree March 4, 1779; "raised" May 6, 1779; resigned Feb. 4, 1790.
- 23 DAGUILAR, Honble. Baron, proposed by Bro. Dalmeida, elected April 2, 1778, when he was also "made a Mason, passed the degree of Fellow Craft, paid "His Admission money" and "took his seat." On Dec. 2, 1784, Bro. Lopez proposed "Br D'Aguilar to become a Member," but the Pallot taken Jan. 19, 1785, "passed in the Negative." On May 4, 1786, attended as a visitor, and was again proposed by Bro. Lopez; elected May 18, 1786. On Feb. 1, 1787, Feb. 16, 1792, and May 2, 1793, acting as J.W. and P.M. On May 15, 1794, the Secretary directed to write to him "to pay his arrears and to signify that on his failure to discharge the same his name will be struck out from the List of Members of this Lodge and reported to the Grand Lodge as a Defaulter." See particulars in my *Account of the Minutes*.
- 24 HUTCHINSON, BURY, Shakespear Lodge, VISITOR Nov. 5, 1778. Initiated in that Lodge 1776; resigned 1780.
- 25 SAVAGE, Capt., Lodge of Amity, China, VISITOR Nov. 5, 1778, and May 6, 1779. This Lodge at Canton constituted 1767, was erased 1813, being No. 342 at that time.
- 26 DALMEIDA, Mr. WILLIAM (also distinguished as "JUNIOR"), initiated Nov. 5, 1778, at the request of his Father, Bro. Dalmeida, Senior; proposed and elected a member "upon the same footing as his Father, Vizt. an Honorary Member," Dec. 3, 1778; appointed Secretary Jan. 7, and appears as officiating for the first time on March 4, 1779; "raised "to the Rank of Master" May 6, 1779. In 1788 complaints were made of the Secretary's "inattention to his duties" and his apology accepted Feb. 5, 1789. The name of this Bro. appears for the first time without the addition "Junior" on Feb. 19, 1789, and he had not attended since April 17, 1788. After serving "Sixteen years" as an Honorary Member requested to have his name inserted in the List of Contributing Members Feb. 20, 1794. Resigned his membership "on account of Business preventing his Attendance"; elected an Honorary Member, and received the thanks of this Lodge Feb. 5, 1795; his acknowledgement reported to the Lodge May 29, 1795. See particulars in my *Account of the Minutes*.
- 27 GAMON, ——, a member, resigned Nov. 5, 1778.
- 28 FRANCO, JOHN, Esq., JUNIOR, proposed by Bro. Dalmeida, Nov. 5; initiated Dec. 5, 1778; raised Feb. 4, 1779; resigned Dec. 1, 1785. A Bro. Franco appears as a VISITOR Feb. 21, 1793, who may possibly be this same Brother.

- 29 LOPEZ, MANASSEH [also "*LOPES*"], Esq^r, proposed by Bro. Dalmeida, Senior, Nov. 5, initiated Dec. 5, 1778; raised Feb. 4, 1779; J.W. 1786-7; S.W. 1787-8 and 1788-9; elected Treasurer Feb. 19, 1789. An "emblematical Jewell" voted for his services as Treasurer March 6, 1794, and presented to him on April 3, and he was re-elected to that office until Feb. 20, 1800, when he was elected Master 1800-1. On May 19, 1809, appears as "Sir Manassch Lopez Bart^t". Descended from a family of Spanish Jews: born in Jamaica 1755; politician; conformed to the Church of England 1802; M.P. Romney 1802, Barnstaple 1819, Westbury 1823 and 1826-9. Imprisoned for bribery and corruption in the course of his electioneering in 1819. Created a baronet in 1805, he took the name of *Masseh* Lopes. On his death in 1831 the title descended to his nephew Ralph Franco, son of Abraham Franco, who took his uncle's name and title as Sir Ralph Massey Lopes.
- 30 FRANCO, JOHN [SENIOR], of Harley Street, attended as a visitor Feb. 4, 1779, May 7 and Nov. 7, 1782; proposed as a member by Bro. Dalmeida, Senior, Nov. 7, elected Dec. 5, 1782, but there is no record of his taking his seat.
- 31 BUTLER, ———, attended as a visitor, and re-elected a member Feb. 4, 1779; J.W. 1780, S.W. 1781-2, Master 1782-3.
- 32 DEL VALLE, ———, VISITOR Feb. 4, 1779. Possibly either *Isaac Delvalle*, a member of L. of Antiquity in 1777, or *Abraham Devalle*, of Shakespear Lodge in 1772.
- 33 LADBROOKE, ———, "admitted to the first and Second Degrees of Masonry" and elected a member, Feb. 4, 1779; J.W. 1787-8; "raised to the dignity of Master Mason" April 19, 1787; J.W. 1788-9; S.W. 1789-99; resigned Feb. 3, 1791.
- 34 HOLT, ROWLAND, R.W. Deputy Grand Master (1775-1786), VISITOR March 4, 1779, and April 3, 1783. A member of the Lodge of Friendship.
- 35 LARA [ABRAHAM], a member, resigned March 4, 1779. Joined Shakespear L. April 29, 1772. Bro. John Pilkington, G.S. 1778, served "vice Abraham "Lara," of Birchin Lane.
- 36 ROSE, JOHN WILLIAM, Esq^r, of the Inner Temple, proposed by Bro. Evance, March 4, elected, initiated and passed May 6, 1779. Resigned May 2, 1782.
- 37 BIRD, WILLIAM, Esq^r, of Trinity College, Cambridge, proposed by Bro. Birch and re-elected March 4, 1779 (having already been elected March 5, 1778, but not able to attend); initiated and "took his seat" April 1, 1779.
- 38 WILSON, RICHARD, Esq^r, of the Temple, proposed by Bro. Estcourt and re-elected April 1, 1779, under similar circumstances to the preceding candidate (37).
- 39 LECHMERE, ———, a member attending May 6, 1779.
- 40 STEED, ———, a member attending May 6, 1779.
- 41 GRIERSON, JAMES, Harmony Lodge, Jamaica, VISITOR May 6, 1779. This Lodge held at Kingston dated from 1771, erased 1813.
- 42 PARKER, THOMAS, Lodge of Friendship, VISITOR May 6, 1779, and June 6, 1782. G.Stwd. 1772; Prov.G.M. Surrey (1772-95); S.G.W. 1775.
- 43 MARESHALL, Count, VISITOR May 6, 1779.
- 44 TANCRED (spelt here THANKRED), Sir THOMAS. (Part.), VISITOR May 6, 1779. President B. of G. Stwds. 1771. Prov.G.M. Yorkshire 1771-1780.
- 45 LINDO, ELIAS, Esq^r, proposed by Bro. Franco, Junior, to become a member Nov. 4, elected Dec. 2, 1779, and took his seat Jan. 13, 1780.
- 46 PETTIWARD (also PETEWARD, PETTYWARD), ROGER, Esq^r, proposed by Bro. Rose, Nov. 4, elected and initiated Dec. 2, 1779; raised April 19, 1787; S.W. 1790-92; Master 1792-3. Resigned Feb. 3, 1803.
- 47 GREEN, JAMES, "Captain of a Company in the Southern Regiment of Militia "in the Island of St Vincent, in the West Indies and one of His Majesty's "Justices of Peace at the said Island," his Petition "representing his "distressed circumstances and praying for relief was read" Jan. 13, 1780; "but it appearing that it was not either signed or supported by any "Member of the Lodge, and a Debate ensuing, it was Resolved that the "said Petition be returned." Letters from the same Brother read April 6, 1780.
- 48 DAVIES, ———, "Esq^r," probably proposed Feb. 3, 1780, a Meeting for which the Minutes are not recorded, elected March 2, 1780. No further record.
- 49 COMYNS, J—— R——, VISITOR April 6, 1780.
- 50 GRIEVE, ———, VISITOR, April 6, 1780. George Grieve, 11, Curzon Street, May Fair, appears as G.S. 1779 and member G.S. Lodge.
- 51 CRACROFT, ———, a member, resigned Nov. 2, 1780.

- 52 CATON. ———, Tyler of the Royal Lodge, superannuated Jan. 7, 1781. Also served the Lodge of Friendship in the same capacity.
- 53 NEAVE. ———, Assistant Tyler of the Royal Lodge, his death reported Nov. 2, 1780.
- 54 CHRISTMASS, ———, Tyler of the Somerset and Shakespear Lodges, candidate for Bro. Neave's post.
- 55 BARKER. JOHN. Tyler to the Britannic Lodge. &c.. appointed Assistant Tyler Jan. 7, 1781; dismissed May 2, 1782.
- 56 WATERS. JOHN. Tyler to the Stewards', Nine Muses', and London Lodges, appointed Tyler in Bro. Caton's place Jan. 7, 1781, dismissed June 6, 1782.
- 57 PHIPPS, ———, a former member, proposed by Bro. Meade and re-elected Feb. 1, "took his Seat" April 5, 1781. J.W. 1782-3; S.W. 1783-5, elected Master Jan. 15, 1795, but prevented by illness from attending during the year.
- 58 AUDLEY, Lord, "raised to the Degree of Master" Feb. 1, 1781. *George Thicknesse* succeeded his uncle in the title in 1777 and took his surname *Tucket* in addition in 1783; died 1818.
- 59 STURTON [STOURTON], Honble. Charles, proposed by Bro. Meade, and—the By-Laws being dispensed with—elected March 1 (? 4), initiated and passed April 5, 1781; appears as "Lord Stourton" among the members attending Feb. 7, 1782; J.W. 1783-5, recommended as S.W. 1785, but not invested or recorded as attending during the year. *Charles Philip*, Baron Stourton, 1781, died 1816.
- 60 STURTON [STOURTON], Lord, mentioned March 4, 1781, as father of the preceding as having been "late Grand Master in Germany" in compliment to whom the By-Laws were waived in his son's favour. William, Baron Stourton succeeded to the title 1753, married the daughter of Philip Howard, brother of Edward, ninth Duke of Norfolk; died 1781.
- 61 SHELDON [RALPH], a former member visiting the Lodge on April 5, 1781, proposed to be "readmitted" and re-elected all on the same occasion. *Ralph Sheldon*, at Mr. Crosby's (? James Crosby, G.S. 1776), Bruton Street, appears in List of Members of G.S. Lodge, 1778. Lord C. Montague, President B. of G.S. 1778, served "vice" Ralph Sheldon.
- 62 TWISLETON, Col. THOMAS, of George Street, Hanover Square, an "Old Member," who withdrew in 1768 on going abroad, similarly to the preceding case, re-elected May 3, 1781, on the proposition of Bro. Birch, Treasurer B. of G.S. 1767.
- 63 CRATHORNE, HENRY, Esq^r, of Ness, Yorkshire, proposed by Bro. Meade and seconded by Bro. Lynch; initiated Feb. 7, 1782; Master 1786-7; G.S. (Friendship) 1784; S.G.W. 1790.
- 64 BOTELER, JOHN PALMER, "of Pallmall Esq^r," proposed by Bro. Meade, elected Jan. 3, 1782. No further record.
- 65 SHELDON, ———, Lodge of Friendship, VISITOR Feb. 7, 1782. (Bro. Sheldon, a member (61) attended on same occasion.)
- 66 ADAMS, ———, Lodge of Charity, VISITOR Feb. 7, 1782. This Lodge, apparently No. 202 at Amsterdam, joined the G.L. of Holland 1755, on whose roll it is at present No. 3: retained also on the English Register until 1769.
- 67 DRUMMOND, CHARLES, Esq^r, of Leicester Square, proposed by Bro. Franco, elected April 4, 1782. No further record.
- 68 BRUCE, GEORGE, Esq^r, of St. Alban's Street, proposed by Bro. Franco, "was admitted to the 1st and 2nd Degrees of Masonry" May 2, 1782. His name "struck out of the List of Members" May 3, 1787.
- 69 STRICKLAND, Col. ———, attended as a VISITOR and proposed by Bro. Senior as a member, elected April 4, and took his seat May 2, 1782; resigned Dec. 1, 1785.
- 70 GARDENER, JOHN WORLEY, Esq^r, appears to have been proposed Feb. 3: elected March 2, 1780; withdrew his candidature by permission of the Lodge March 7, 1782, "finding it inconvenient to attend the Duties of "the Lodge this Year."
- 71 THROCKMORTON (appears as Throgmorton at first entry only). JOHN, Esq^r, of Harley Street, proposed by Bro. Meade, "passed the degree of an "Entered Apprentice and was by permission of the Lodge advanced to "the Degree of Fellow Craft" June 6, 1782; raised April 19, 1787; Master 1791-2 (being elected at the Meeting at which Wm. Throckmorton was elected for initiation Feb. 17, 1791); on Feb. 2, 1792, appears as "Sir John Throckmorton": opposed adoption of the Uniform May 17, 1792; Master 1798-9. Appears as Baronet May 9, 1805. Prov.G.M. Buckinghamshire 1796 and for Berkshire 1817. Exalted in St. James R.A. Chapter 1818. Died Jan. 3, 1819.

- 72 CHASE, JOSEPH, proposed as Assistant Tyler May 2, and appointed June 6, 1782, in place of Bro. Barker (55).
- 73 STAPLETON, TOBIAS, "Ballotted for agreeable to an Order of the last Lodge" (not recorded in the Minutes) and elected a member June 6, 1782. No further record.
- 74 JOHNSON, THOMAS, applied for post and appointed Senior Tyler June 6, 1782, in place of Bro. Waters (56). On Feb. 6, 1800, a petition was presented to the Lodge in consequence of the death of this Brother, who was also Grand Tyler, which was held over for several Meetings until it should be seen what action was taken by G.L., and on May 1, 1800, a grant of £33.0 was made "to his Family as a reward for his past Services as 'Tyler to this Lodge.'" This brother published in 1782 *A brief history of Free Masons* which reached a second edition in 1784. It was embellished with 12 Aquatints of which he was the artist. He describes himself on the Title page as "Clerk of Charlotte Street Chapel, Pimlico: Grand 'Tyler, Tyler to the Somerset House, Friendship, Britannic, and Royal 'Lodges; and Janitor to the Grand Royal Arch Chapter.'" In 1788 he published No. 1 of *Summer Productions or Progressive Miscellanies*. He lived at 5, Queen's Gardens, Brompton.
- 75 TAYLOR, CLEMENT, of Maidstone, proposed by Bro. Phipps, elected and took his seat Nov. 7, 1782. On Feb. 4, 1790, his resignation of Jan. 17, 1790 *not* to be accepted "until he shall have discharged his Arrears." The name of this Brother appears in a List at the end of the *Freemasons' Magazine*, iv., 1795, as "M.P., Kent, Dep.Prov.G.M."
- 76 HARWOOD, WILLIAM, of Upper Harley Street, proposed by Bro. Estcourt, elected Dec. 5, 1782: S.W. 1786-7: Master, 1787-8: "accepted the office of Treasurer during the absence of Brother Meade" and "accordingly took charge of the Treasure of the Royal Lodge" Feb. 21, 1788, and continued in that office until Feb. 19, 1789.
- 77 EYRES (also AYRES), JOHN, Esq^r, of the Adelphi, proposed by Bro. Lopez, elected Jan. 23, 1783. No further record.
- 78 SNOW, ROBERT, Esq^r, of Saville Row, proposed by Bro. Crathorne, initiated March 6, 1783.
- 79 STANHOPE, ARTHUR, Esq^r, "who attended this day as a Visitor," being proposed by "The R.W.M." (Bro. Butler) March 6, 1783, "to be made 'a Mason in and become a Member of this Lodge': 'an immediate 'Ballot' was agreed to, and he was forthwith elected. 'Was admitted 'in the first and Initiated into the Second Degrees of Masonry' and took his seat April 3, 1783. On March 4, 1784, 'acquainted the Lodge 'that it would not be in his power to attend the duties of the Royal Lodge 'for some time as he meant to quit England.'" Next appearance as attending Feb. 15, 1787. "Raised to the dignity of Master Mason" April 19, 1787. Master 1789-90, again 1799-1800, and in 1805, being re-elected and holding the office for eight years until May 26, 1814. Prov.G.M. Berkshire 1795-1817.
- 80 GALWAY, STEPHEN PAYNE (or PAIX), Esq^r, of Bentinck Street, like the preceding (79) attended "as a Visitor" and was forthwith elected on proposition of Bro. Butler, March 6, 1783. "Admitted to the first degree 'of Masonry' and took his seat April 3, 1783.
- 81 FRANKS, JOHN, Esq^r, proposed by Bro. Meade to be made a Mason, elected Nov. 6, 1783. No further record.
- 82 ASTON, HENRY HARVEY, Esq^r, proposed by Bro. Strickland to be made a Mason, elected as *John Harvey Aston* Dec. 4, 1783. No further record.
- 83 COCKBURN [also COCKBORNE], Capt. ———, "of the 1st Regt of Guards," proposed by Bro. Strickland, elected Nov. 6, 1783, "admitted to the 1st and initiated in the 2^d Degree of Masonry" Feb. 5, 1784: resignation accepted with "concern" for the cause Feb. 16, 1786.
- 84 MILLS, WILLIAM, Esq^r, proposed by Bro. Ladbroke, elected Dec. 4, 1783; initiated and passed March 2, 1786. Resigned Feb. 4, 1790.
- 85 PAYNE, JOHN GEORGE, Esq^r, proposed by Bro. Bruce, elected Jan. 15, "initiated 1st & 2^d Degrees of Masonry" Feb. 5, 1784: after correspondence about arrears his name ordered to be struck off the List of Members March 21, 1793.
- 86 LEE, Sir EGERTON, Bart., proposed by Bro. Lopez Dec. 4, 1783: elected Jan. 15, 1784; appears as *Sir Egerton Leigh* Feb. 3 and March 3, 1785.
- 87 RAINSFORD, [ROBERT], visitor Feb. 5, 1784, proposed by Bro. Ladbroke, as "B^r Raynsford of Charlotte Street Rathbone Place," Feb. 5, elected March 4, and took his seat May 6, 1784: resigned Dec. 1, 1785. Initiated in Shakespear Lodge in 1784, of the above address, aged 28; resigned 1786. I do not trace the precise relationship, if any, to Col. (afterwards General) Charles Rainsford, who became a member of the Royal Lodge Feb. 3, 1773,

- before these Minutes commence, but does not appear in them at all. Bro. Charles Rainsford had served as President B. of G.S. in 1767.
- 88 BARUH [LOUSADA], E——, elected a member April 1 and attending June 10, 1784, acted as J.W. Acting as Secretary he appears as *Baruh Lousada* Feb. 2, 1792. The name also appears as *Baruch* and *Baruck*. J.W. 1798-9 and 1799-1800; elected Treasurer Feb. 20, 1800, and re-elected until March 7, 1805. *Emanuel Baruh* of Percy Street was elected a joining member of Prince of Wales' Lodge March 18, 1791. The name of Isaac Baruch Lousada, a member of Antiquity appears as a candidate for the St. James's R.A. Chapter in 1820. Bro. Lousada (196) a visitor. was probably a relative.
 - 89 ISTEAD [also ISTD], SAMUEL, Esq^r, of Jernyn Street, proposed by Bro. Strickland, elected May 6, initiated and passed June 10, 1784; resigned May 15, 1794.
 - 90 BIRCH, WILLIAM, proposed by Bro. (William) Birch, Treasurer and P.M., Dec. 1, 1785, and "it being represented that Brother William Birch had "pafs'd Senior Grand Warden of the Grand Lodge in America" the By-Laws were dispensed with "in compliment to the Grand Lodge of America" and he was elected forthwith. Appears as *Capt. Birch*, May 7, 1787. As Bro. W. *Henry Birch* resigned, at the same time as "R.W. Br Birch" (2), Feb. 18, 1796.
 - 91 GROVE, JOSEPH, Esq^r, of Cork Street, proposed by Bro. Ladbroke, elected Feb. 2, 1786; initiated and passed Feb. 16, 1786; raised April 19, 1787.
 - 92 BEDINGFIELD, ———, St. Alban's Lodge, VISITOR Feb. 2, 1786 and Feb. 6, 1794.
 - 93 HIGGINSON, ———, VISITOR March 1, 1787.
 - 94 GRADY, ———, VISITOR Feb. 16, 1786.
 - 95 HIGGINSON, ALEXANDER, of Harley Street, a visitor Feb. 16, 1786; proposed by Bro. Harwood, Master, March 16, 1786, and the By-Laws being dispensed with "in favour of Brother Higginson in consequence of his having been "Master of the Lodge No. 1 in Bengal" he was elected forthwith. Resigned Feb. 4, 1790.
 - 96 SWINBOURNE, Sir JOHN, Bart., of "Capeaton" (Capheaton), Northumberland, proposed by Bro. Crathorne, Master, and "admitted to the first "degree" March 1, 1787. "Raised to the dignity of Master Mason" April 19, 1787. Resigned March 1, 1792. Prov.G.M. Northumberland 1807 and Prov.G.Supt. R.A. 1813.
 - 97 BAYLEY, HAMILTON, "of Kelso Esq^r," proposed by Bro. Crathorne, Master, elected Feb. 15, 1787. No further record.
 - 98 SWINBOURNE, ROBERT, Esq^r, proposed by Sir John Swinbourne March 15, 1787, was elected and "admitted to the First degree" forthwith.
 - 99 CRAWLEY, SAMUEL, Esq^r, elected April 5, initiated and passed April 19, 1787; raised Feb. 5, 1787; J.W. 1793-4; S.W. 1794.
 - 100 FREEMAN, CHARLES, attending as a member was "raised to the dignity of "Master Mason" April 19, 1787; J.W. 1789-90; Master 1790-1. Treasurer March 7, 1805, and re-elected still appears in this office in the latest Minutes June 5, 1817.
 - 101 PITT, THOMAS, Esq^r, of Charles Street, St. James's Square, proposed by Bro. Peteward and seconded by Bro. Senior, initiated May 17, 1787; passed April 17, 1788; raised March 5, 1789; officiated as P.M. April 15, 1790; J.W. 1792-3; S.W. 1793-4; Master 1794-5.
 - 102 COCKRANE, ———, "late Senior G.W. of Canada," VISITOR May 3, 1787.
 - 103 FIELDING [? FEILDING], Lord, proposed by Bro. Petteward and seconded by Bro. Lopez, initiated and passed April 17 and raised May 15, 1788; J.W. 1790-91 and re-appointed Feb. 17, but resigned the office March 3, 1791. A joining member proposed by Lord Fielding on this date twice black-balled. see Bro. Richard Barry (141). The courtesy title of the heir to the Earldom of Denbigh is Viscount Feilding.
 - 104 FOULIS, Sir WILLIAM, proposed by Bro. Crawley to be made a Mason, elected May 17, 1787; resigned, sending a message by his brother May 5th, 1791. This Brother appears to have been initiated in some other Lodge.
 - 105 FOULIS, J. ROBINSON, Esq^r (Brother of No. 104), proposed by Bro. Crawley to be made a Mason, elected May 17, 1787; resigned Feb. 18, 1796. This Brother appears to have been initiated in some other Lodge. Nos. 104 and 105 were brothers by birth, sons of Sir W. Foulis (or Fowles), Bart., of Ingleby, Yorkshire.
 - 106 HYDE, ———, Lodge No. 17 [White] Swan, Norwich, VISITOR May 17, 1787, and May 1, 1788. This Lodge, dating from 1724, was erased as No. 16 in 1809.

- 107 AURIOL, JAMES PETER, of Stratford Place, proposed by Bro. Petteward, elected Feb. 21, 1788, and took his seat Feb. 5, 1789. J.W. 1794; "kind enough to provide the Steward's Jewells" May 15, 1794, and the Treasurer directed "to reimburse his expences." Master 1795-6. Resigned Feb. 3, 1803. There are many references to this family in the *Gentleman's Magazine*. Our Brother appears to have lived later on at Park Street, Piccadilly. His father, Peter Auriol, a London Merchant, died 1754. A sister married the Bishop of St. Asaph (Hon. R. Hay Drummond, who was a brother of the Earl of Kinnoull), afterwards translated to Salisbury and York. "Mr. James Pater Auriol" is mentioned as being in 1778, "principal Secretary" to the Hon. East India Company at Calcutta, by William Hickey in his *Memoirs* (see my reply to discussion on this paper). See particulars in *Account of the Minutes*.
- 108 SUPPLE, RICHARD BROOKE, Esq^r, of George Street, Hanover Square, proposed by Bro. Crawley, initiated March 6; passed April 17; raised May 15, 1788. Resigned Feb. 18, 1796.
- 109 DORRIEN, MAGENS, or MAGENS DORRIEN MAGENS, Esq^r, of Somerset Street, proposed by Bro. Crawley, initiated March 6, passed April 17, and raised May 15, 1788. Invested as J.W. March 3, 1791 (on Lord Fielding's resignation of that office); S.W. 1792-3; Master 1793-4. On Feb. 5, 1795, appears as "W.B^r M. D. Magens P.M.": on Feb. 19 as "W.B^r Magens D. Magens, P.M.," and thence on with *Magens* as the surname. S.W. 1805-6, 1809, 1810, 1811, 1812-13; J.W. 1816-17; S.W. 1817 when the Minutes end. The *Gentleman's Magazine* records the death of Nicholas Magens, Esq^r, Merchant, in 1764, leaving an estate of £100,000. Possibly the change of our Brother's name was occasioned by succession to this or other property.
- 110 COSBY, Sir HENRY, "requested to decline being considered any longer a Member of the Lodge" March 6, 1788. Probably Sir Henry Augustus Montagu Cosby, Lt. General 1822, who saw much active service in India, finally leaving there 1786.
- 111 GOSLING, WILLIAM, Esq^r, proposed by Bro. Peteward, initiated and passed April 17; raised May 15, 1788. J.W. 1795-6; S.W. 1796-7, 1797-8; resigned Feb. 3, 1803.
- 112 JELM, ———, formerly Tyler of the Lodge, an application from his daughter Elizabeth Digby relative to his funeral "expences" reported April 3. towards which a grant of £22.0 was made May 15, 1788.
- 113 DE GOMBAULT, The Chevalier, Lodge of St. Louis. VISITOR April 17, 1788.
- 114 RIPINGTON, ———, Lodge of Friendship, VISITOR May 1, 1788.
- 115 HOWARD, BERNARD, Esq^r, of Great Marlborough Street, proposed by Bro. Throckmorton and seconded by Bro. Stanhope; initiated and passed Feb. 5, 1789; raised May 5, 1791.
- 116 DORRIEN, Lieut. JOHN, "of the Royal Regiment of Horse Guards Blue," proposed by Bro. Crawley and seconded by Bro. Harwood; initiated March 19 and passed June 4, 1789; raised April 21, 1791.
- 117 BRADSHAW, JAMES, Esq^r, of Portland Place, proposed by Bro. Stanhope and seconded by Bro. Freeman; initiated March 5 and passed June 4, 1789; raised April 21, 1791; S.W. 1795-6; Master 1796-7; G.S.¹ (*Friendship*) 1792.
- 118 DORRIEN, GEORGE, Esq^r, of Orchard Street, proposed by Bro. Crawley and seconded by "the R.W. Master" (Bro. Stanhope); initiated March 19 and passed June 4, 1789; raised April 21, 1791; S.W. 1800-1; Master 1801-2 and again elected to the Chair June 5, 1817, when the Minutes end.
- 119 PETRE, R.W. Lord, VISITOR, Past G.M., March 5, 1789, and March 18, 1790; Feb. 3, 1791; March 3, 1791; May 18, 1797. G.M. 1772-76.
- 120 HOWARD, HENRY, Esq^r, proposed by Bro. Stanhope, Master, and seconded by Bro. Freeman; initiated and passed March 18, 1790; raised May 5, 1791.
- 121 PRESTON, WILLIAM, "Letter with Memorial from . . . was read" April 2, 1789. See remarks in my *Account of the Minutes*.
- 122 DRUMMOND, JOHN, Esq^r, of Spring Gardens, proposed by Bro. Stanhope, Master, and seconded by Bro. D'Aguilar; initiated May 21 and passed June 4, 1789. A letter from this Brother saying that he had requested his name might be withdrawn "last winter" reported March 6, 1794.
- 123 WARRE, ———, Lodge of Friendship, VISITOR April 16, 1789. Bro. John Warre (*Friendship*) was President B. of G.Stwds. 1790; J.G.W. 1791.
- 124 NOORTHOUCK, "Brother" purchase ordered of a copy of the "Constitutions of Free and Accepted Masons as revised by ———," April 16, 1789.

¹ Bro. James Bradshaw and Bro. William Henry Pigou (125) are the only Grand Stewards mentioned as such in the Minutes. In the Lists of Grand Stewards they appear as for the *Lodge of Friendship*. For the significance of this see my *Account of the Minutes*.

- 125 **PIGOU, WILLIAM HENRY**, Esq^r, proposed by Bro. Stanhope, Master, and seconded by Bro. Birch: initiated June 4, 1789, and on the same day passed with four other candidates for the second degree. J.W. 1796-7 and 1797-8; S.W. 1798-9 and 1799-1800. Resigned Feb. 6, 1800. G.S.¹ (Friendship) 1792.
- 126 **BRADSHAW**, Captain. Lodge of Friendship, **VISITOR** June 4, 1789. ? Barrington Bradshaw or Robert Bradshaw, both of that Lodge and G.S. in 1791 and 1797 respectively.
- 127 **CAVE**, Sir **THOMAS** (Bart.), proposed by Bro. Gosling and seconded by Bro. Freeman June 4, 1789: elected Feb. 4, 1790. No further record.
- 128 **TEMPEST**, ———, proposed as a member by Bro. Crathorne and seconded by Bro. Freeman, Master; elected March 4, and took his seat March 18, 1790.
- 129 **HARFORD, HENRY**, proposed as a member by Bro. Crathorne and seconded by Bro. Freeman, Master: elected March 4, and took his seat March 18, 1790. Officiated as P.M. April 1, 1790; Master 1797-8. In the Minutes of the Somerset House Lodge at May 12, 1783. Bro. Sadler found that "Henry Harford Esq. was Initiated into the first Degree of Masonry, "and, by Dispensation from his Royal Highness the Duke of Cumberland, "Grand Master, signified to the Lodge, by the Grand Secretary, was "passed to the Second Degree, and raised to the Degree of Master Mason, "on account of his intending in a short time to go to Maryland." Shortly after he was appointed Prov.G.M. for Maryland. See further particulars supplied by Bro. Calvert in the discussion on this paper.
- 130 **LORNE, LORD**, proposed to be made a Mason by Bro. Crathorne and seconded by Bro. Freeman, Master, elected March 4, 1790. No further record.
- 131 **REBECK, LAURANCE**, a petition for relief of ———. not entertained for want of a proper recommendation. March 4, 1790.
- 132 **WILLIS**, ———, "to forfeit One Guinea" in case the dinner is not punctually served, March 18, 1790. Receives instructions about the dinner March 1, 1792. Other Lodges made similar stipulations as regards Bro. Willis's arrangements at the Thatched House Tavern.
- 133 **TUSBOROUGH, GEORGE**, **VISITOR** May 6, 1790.
- 134 **CRATHORNE**, ———, **VISITOR** May 6, 1790.
- 135 **WALLACE**, Captain **JOHN**, Plymouth Lodge, attending as a **VISITOR** Feb. 3, 1791. was proposed as a member by Bro. Freeman, R.W.M., and seconded by Bro. Lopez. the ballot "was carried in the Negative" Feb. 17, 1791.
- 136 **WALES, HIS ROYAL HIGHNESS THE PRINCE OF**, his election as G.M. recorded in Minutes of Feb. 3, 1791. Presentation of Twenty Guineas to G.L. towards the new furniture ordered in compliment to H.R.H., G.M. Elect, Feb. 17, 1791.
- 137 **CHETWYND**, Honble. **RICHARD**, of Jermyn Street (afterwards **LORD VISCOUNT CHETWYND**), proposed by Bro. Freeman, R.W.M., and seconded by Bro. Bradshaw. initiated March 3, and passed March 17, 1791; appears as "*Lord Chetwynde*" April 19, 1792; raised May 16, 1793; J.W. 1802-3; Master 1803-4 and 1804-5.
- 138 **THROCKMORTON, WILLIAM**, Esq^r, of Lincoln's Inn, proposed by Bro. Stanhope and seconded by Bro. Henry Howard; initiated March 3, passed March 17, 1791; raised April 18, 1793; appointed Secretary Feb. 5, 1795, and continued in that office until Feb. 17, 1803, when his "unremitting "attention" to his duties was mentioned in a vote of thanks tendered for his services. J.W. 1804-5; S.W. 1813; Master 1814, 1815, 1816-17, and invested as J.W. June 5, 1817, when the Minutes end.
- 139 **HENEAGE, GEORGE**, Esq^r, of Henton, proposed by Bro. Henry Howard, and seconded by Bro. Crathorne; initiated March 3; passed March 17, 1791; raised April 4, 1793; resigned Feb. 4, 1802.
- 140 **RUMBOLD**, Sir **THOMAS**, resigned his membership on account of ill-health Feb. 2, 1791. This was the first baronet, created 1779. He was an Indian administrator, born 1736, died 1791.
- 141 **BARRY, RICHARD**, late of the 11th Regiment of Dragoons, proposed by Lord Fielding and seconded by Bro. Pettiward, ballot taken without decision March 17, but on April 7, 1791, the ballot "passed in the "Negative."
- 142 **DIGBY, KENELM**, Esq^r, of Welbeck Street, proposed by Bro. Stanhope and seconded by Bro. Freeman March 3, ballot taken without decision March 17, but on April 7, 1791, the ballot "passed in the Negative." Again proposed by Bro. W. Throckmorton Feb. 2, elected Feb. 16, initiated March 1, and passed May 17, 1792.

¹ Bro. William Henry Pigou and Bro. James Bradshaw (117) are the only Grand Stewards mentioned as such in the Minutes. In the Lists of Grand Stewards they appear as for the *Lodge of Friendship*. For the significance of this see my *Account of the Minutes*.

- 143 *LEIGH, GEORGE JOHN*, Esq^r, of Bond Street, proposed by Bro. Pitt and seconded by Bro. Freeman April 7, ballot taken without decision on April 21, but on May 5 duly elected, "initiated" and "admitted" to Second Degree May 19, 1791. Bro. *Leigh* appears in 1797 as taking part in the Lodge work and as Steward at its Meeting, whom I take to be the same Brother.
- 144 *BIRCH, JOHN BRERETON*, Esq^r, proposed by Bro. Birch, P.M., and seconded by Bro. Petteward April 7, ballot taken without decision April 21, 1791, and the proposer withdrew his candidate.
- 145 *TOTTENHAM* (spelt *Totnam* in first entry), General, VISITOR May 19, 1791, and March 6, 1794, when described as "of the Provincial Grand Lodge, 'Minorea.'" This was an organisation of the Antients, and lapsed about 1782 on the conclusion of the second British occupation (*Lane's Records*, 134).
- 146 *HARRIOTT, JOHN*, petition for relief of ———, ordered to stand over Feb. 16, 1792, but March 1, 1792, "negatived."
- 147 *BRADLEY, THOMAS*, a letter from this Brother dated "Halifax, 20th February," 1792, read March 1, 1792.
- 148 *PIGOU, ROBERT RICHARD*, Esq^r, proposed by Bro. W. H. Pigou, initiated April 5 and passed May 17, 1792; S.W. 1803-4 and 1804-5: J.W. 1812, 1813-14; S.W. 1814, 1815, and 1816-17: J.W. 1817 when the Minutes end.
- 149 *FITZHUGH, WILLIAM*, proposed by Bro. Stanhope March 1, 1792: ballot not recorded, but took his seat March 21, 1793; resigned Feb. 2, 1797.
- 150 *DIGNUM [CHARLES]*, VISITOR May 17, 1792, Feb. 7 and 21, 1793, March 5 and April 2, 1795, April 5, 1798; Five guineas "given to M^r Dignum for "his Attendance at this Lodge" May 3, 1799, and the like Feb. 5, 1801, "for his Attendance upon this Society the last Year." On March 18, 1802, it was directed that "B^r Dignum with two other professional Singers at "2 Guineas each be engaged to sing at the next Lodge by way of experiment." On May 9, 1805 £5.5.0 was ordered to be paid to Bro. Dignum for professional services. A member of Nine Muses' Lodge: Hon. Member Shakespear Lodge before 1803: Grand Master's Lodge (Antients) 1790: exalted Royal Arch Mason, St. James' Chapter, 1798. The name occurs in the list of "vocal gentlemen" for whom the B. of G.S. reserved tickets for the Festival 1797 (Bros. Sale, Gore, Vincent, Neild, Leat, Page, Braham, *Dignum*, Webb Sen^r and Webb Jun^r). Born about 1765 at Rotherhithe. His father afterwards exercised his trade as a tailor in Wild Street, Lincoln's Inn Fields, and being a Roman Catholic, the boy became a chorister at the Sardinian Ambassador's Chapel, where Samuel Webbe, the organist, attracted by his fine voice, commenced his musical education. Poverty prevented his entering the priesthood as he desired. After an interval of working as a carver and gilder, he made his first appearances at Drury Lane as "Young Meadows" Oct. 14, 1784. He is described as having a fine voice but clumsy figure, good-natured but stupid. His special successes as *Tom Tug* in the *Waterman*, and *Crop* in *No Song, no Supper*. Most successful as a singer of English ballads. Did not appear on the stage after 1812. Died March 29, 1827, leaving £30,000, including his wife's property. She was a Miss Rennett, daughter of an attorney, whom he married in 1786 and who pre-deceased him, dying in 1799. Several portraits are extant, of which one was published in his collection of "Vocal Music" (c. 1801), another in the *European Magazine* Dec. 1798: a caricature entitled "Ease & Elegance" appeared in 1805.
- 151 *ERSKINE, ———*, Shakespear Lodge, VISITOR May 31, 1792. *John Erskine*, initiate of that Lodge June 3, 1790.
- 152 *NEWBOLT, ———*, Shakespear Lodge, VISITOR May 31, 1792. *William Henry Newbolt*, of the Temple, initiate of that Lodge May 17, 1792.
- 153 *NUTT, Bro. ———*, of King Street, "provided the Uniform Button gratis" to the order of Bro. Petteward, R.W.M., May 31, 1792.
- 154 *MILLER, { WILLIAM, } Esq^r, of the Temple, proposed
 { JOHN, EDWARD, AUGUSTUS, }* by Bro. Gosling and seconded by Bro. Robert Richard Pigou: elected Feb. 1793: "being prevented from attending the Lodge on account of ill-health . . . his presence dispensed with till next year" March 16, 1793: initiated April 17, 1794, when the name appears as "*John Edward Augustus Miller*."
- 155 *LANCE, DAVID*, of Belle Vue, Hampshire, proposed by Bro. Freeman and seconded by Bro. Petteward, R.W.M., elected Feb. 7, took his seat March 21, 1793.
- 156 *GRAAF, ———*, petition for relief ordered to stand over Feb. 7, and "passed over" Feb. 21, 1793.
- 157 *HOLTZENHUYSEN, ———*, petition for relief ordered to stand over Feb. 7, and "passed over" Feb. 21, 1793.
- 158 *WESTWICKE, ———*, petition "strongly recommended" and grant of Five Guineas made March 7, 1793.

- 159 BURG, ISHMAEL, petition read March 7, 1793.
- 160 SINCLAIR, CHARLES, applied for post of "Deputy Tyler" recommended by Bro. Birch and "found on examination properly qualified April 4"; he was appointed "Under Tyler" by the R.W.M. April 18, 1793. Appointed "Tyler to the Lodge in the room of our late Br Johnson deceased" March 20, 1800. Bro. Gough has given me various references to this name 1785-94 from which, "supposing all to relate to the one man," he would appear as an active worker under the Antients and at a Royal Arch Meeting, 1785 (*A.Q.C.* xviii., 88). In 1794 the name appears on an engraved apron, and there is a note "at one time Grand Tyler" (*A.Q.C.* xxii., 191).
- 161 BROWN, JOHN, recommended by St. Andrew's Lodge, No. 321 (present No. 231) for the post of "Deputy Tyler" April 4, 1793.
- 162 FERRIER, ROBERT ENGLAND, Esq^r, proposed by Bro. Petteward and seconded by Bro. Pitt, R.W.M.; initiated April 17, 1794; passed May 7, 1795.
- 163 SCHUTZ, FRANCIS, Esq^r, proposed by Bro. Wm. Throckmorton; initiated March 19; passed May 21, 1795.
- 164 BIRCH, JOHN, Lodge of Antiquity, VISITOR April 2, 1795. [Attorney.]
- 165 NUTT, JUSTINIAN, Esq^r, proposed by Bro. Crathorne and seconded by Bro. Freeman; initiated and passed May 7, 1795; J.W. 1800-1; S.W. 1801-2; raised April 16, 1801; Master 1802-3.
- 166 BERWICK, THOMAS NOEL-HILL, Lord, proposed by Bro. Wm. Throckmorton and seconded by Bro. Crathorne; initiated May 29, 1795; passed May 3, 1799; J.W. 1803-4. This Lord Berwick, who succeeded to the title in 1789, died 1832.
- 167 DYKE, ROBERT, petition from the Widow (Esther); had been many years "Waiter of this Lodge, died suddenly and left a large family," Five Guineas voted May 21, 1795.
- 168 SMITH, JOHN WYLDBORE, of Lower Grosvenor Street, proposed by Bro. Miller and seconded by Bro. Gosling, balloted for without decision March 3, elected March 17, and "being duly examined and being found "to be a Mason in the first and second Degree, was admitted accordingly" April 7, 1796. Succeeded to baronetcy 1807. Initiated in Shakespear Lodge 1795; died 1852.
- 169 HENEAGE, THOMAS, Esq^r, proposed by Bro. Sir John Throckmorton and seconded by Bro. Stanhope, "admitted to the 1st Degree" and "to the "benefits of the Second Degree of Masonry" April 22, 1796; J.W. 1801-2, appointed Feb. 19, 1801; raised April 16, 1801; S.W. 1802-3; resigned Feb. 3, 1803.
- 170 ODGERS, W——, "A Letter received by the Penny Post signed W. Odgers "dated from the Kings Bench Prison being read and no person appearing "to answer for his Character and his Qualification the same was rejected." March 17, 1796.
- 171 DOWLING, J., R.W.M. } Signed a letter, dated March 14., 1796, to the
and } Royal Lodge, on behalf of the Country Stewards.
- 172 PARRY, H. } received March 17, 1796.
- 173 FRANCO, ———, VISITOR April 6, 1797. This may be Bro. John Franco Junr. (28), but, as I have pointed out in my *Account* of the Minutes, there were many members of the Craft holding this name in those days.
- 174 BEESTON, ———, "A Letter received by the Penny Post signed "Bro" "Beeston Dated from the Kings Bench prison being read & no person "appearing to Answer for his Character & his Qualifications the same was "rejected." April 6, 1797.
- 175 NORWICH, The Bishop of, to preach a sermon "next Sunday" on behalf of the Cumberland Freemasons' School, a notice received April 20, 1797. R^d Rev^d Charles Manners Sutton, afterwards translated to Canterbury was Lord Bishop of Norwich at this date.
- 176 FARMER, ———, VISITOR May 4, 1797.
- 177 GARDEAK, Capt., a letter from, "making a tender of a Mason's perpetual "Calender to this Lodge," which was purchased for £2.2.0, May 18, 1797.
- 178 POWEL, ———, VISITOR, March 1, 1798.
- 179 WEBB, WILLIS JOHN, of Sackville Street, Esq^r, proposed by Bro. W. Throckmorton and seconded by Bro. Harford; initiated and passed May 17, 1798; resigned Feb. 4, and on March 18, 1802, Secretary directed "to give "Notice to our late Bro. of the Amount of his Arrears."
- 180 CLARKE, Mr RALPH, of the Adelphi, proposed by Bro. Lopez and seconded by Bro. R. Pigou; initiated Feb. 21 and passed May 3, 1799; raised April 16, 1801; J.W. 1805-6, 1809, 1810, 1811-12, 1814, 1815-16.
- 181 PEPYS, Mr JOHN, proposed by Bro. Clarke March 21 and initiated and passed May 3, 1799; raised April 16, 1801; resigned Feb. 17, 1803.

- 182 CROFT [JOHN], VISITOR May 16, 1799, on which occasion Bro. John Croft was proposed by Bro. Gosling and seconded by Bro. Clarke, but withdrawn before the ballot at the following Meeting, Feb. 6, 1800.
- 183 ONSLOW, Lieut. Col. DOUZELL [[?] DALZIEL], proposed by Bro. Sir John Throckmorton and seconded by Bro. Stanhope, R.W.M.; initiated and passed March 20, 1800.
- 184 GUY, JOHN, petition presented and consideration postponed March 20, 1800, "until it appeared how far he was recommended by the Grand Lodge." A Donation of £11.10 given April 17, 1800.
- 185 BAKER, FREDERICK, Esq^r, proposed by Bro. Petteward and seconded by Bro. W. Throckmorton; initiated May 21, 1801; resigned Feb. 16, 1804.
- 186 WILLIS, WILLIAM, JUN^r, Esq^r, probably proposed on May 7, but not recorded; initiated and passed June 4, 1801, his name preceding Bro. E. Pepys in the records of both degrees; resigned Feb. 16, 1804.
- 187 PEPYS, EDMUND, Esq^r, proposed by Bro. Clarke and seconded by Bro. G. Dorrien, R.W.M.; initiated and passed June 4, 1801; resigned Feb. 17, 1803.
- 188 CUPPAGE, CHRISTOPHER, of the Military Asylum, Chelsea, which appears as his address on the circular of the Cumberland Freemasons' Girls' School, (of which he was Secretary, 1789); VISITOR, May 21 and June 4, 1801; Feb. 4, 1802; elected Hon. Member May 6, 1802; appointed Secretary Feb. 17, 1803, and so continued till his death in 1804. Bro. Ebbelwhite in his *History of the Shakespear Lodge* (p. 349) states that this Brother was initiated in the "King's Arms Lodge, No. 35 (now extinct), Nov., 1785." This was the *King's Arms*, Marylebone Street, Golden Square (Lane's *Records*, 61). A reference which I quote at length in my reply on this paper from the Minutes of the St. James's Lodge No. 108a, meeting in 1788 at the same house (Lane's *Records*, 104), raises the question which of these two Lodges could claim the honour of being Bro. Cuppage's Mother Lodge. Joined Shakespear Lodge (present No. 99) 1786 and Master 1787. A Schoolmaster by profession, he was paid for his services as Secretary of the Lodges Regularity, Somerset House, and St. Alban's, and succeeded in the latter appointment as at the Royal Lodge by his son William Cuppage. Prov.G.Sec. Essex 1797; G.S. (Friendship) and Sec.B. of G.S. 1798-9. Royal Arch Mason in St. James' Chapter 1791, P.Z., Recorder and Hon. Member.
- 189 CUPPAGE, WILLIAM, JUNIOR, VISITOR March 18, 1802; April 19, 1804, "Br Cuppage as Secretary," and March 7, 1805 "Br Cuppage visitor as Secy.," and same date elected Hon. Member and appointed Secretary, still holding the office when the Minutes close in 1817. An Attorney (full name William Christopher Cuppage) succeeded to his father's appointments as above. Initiated in St. Albans Lodge as Hon. Mem. to assist his father, January 5, 1794; Member of Burlington Lodge, Secretary St. James' Lodge No. 108a. Exalted in and joined St. James' R.A. Chapter, May 22, 1794; Recorder; resigned 1800. I note a Captain *Cuppidge* R.A. in the Grand Master's Lodge (Antients) who may have belonged to this same family.
- 190 ELFORD, Col. ———, VISITOR March 18 and April 5, 1802, and on this latter date proposed as a member by Bro. Clarke and seconded by Bro. Baruh, but not appearing on the Summons the ballot deferred May 6; on May 20 the ballot resulted in the candidate *not* being elected. Probably Sir W^m Elford, banker, Mayor of Plymouth, M.P. for Plymouth; also for Westbury, Col. South Devon Militia in Ireland 1798, Baronet 1800. Friend of W^m Pitt. (1747-1837).
- 191 LANCASTER, S ———, VISITOR, April 5, 1802. Bro. Stephen Lancaster was G.S. (Friendship) 1802-3.
- 192 XIMENES, Capt. ———, VISITOR April 5, 1802.
- 193 PONTON, THOMAS, Esq^r, proposed to be made a Mason by Bro. Willis and seconded by Bro. (E.) Pepys Jun^r, ballot when the candidate "was not elected" May 20, 1802; but again proposed by Bro. Willis and seconded by Bro. Freeman and elected Feb. 3, 1803. No further record.
- 194 TORIN (? Turing), Mr BENJAMIN, of Harley Street, proposed to become a member by Bro. Freeman and seconded by Bro. Nutt, R.W.M.; elected Feb. 3, 1803. No further record.
- 195 MOORE, ———, VISITOR, March 17, 1803.
- 196 LOUSADA, ———, VISITOR March 17, 1803, of Hiram's Lodge, at this date No. 355, at the Crown & Magpie Tavern, Whitechapel, dating from 1781; erased 1832. Compare Bro. Baruh Lousada (88), whose guest this may have been.
- 197 CLONMELL, Lord, proposed to be made a Mason by Bro. Lord Chetwynd, R.W.M., and seconded by Bro. Freeman; elected March 15, 1804. This would be John Scott, created Earl of Clonmell 1793, Chief Justice of the King's Bench, Ireland. No further record.

- 198 STEWART, Honble. MONTGOMERY, proposed to be made a Mason by Bro. Lord Chetwynd, R.W.M., and seconded by Bro. Freeman; elected March 15, 1804. No further record.
- 199 STANDISH, CHARLES, Esq^r, of Standish Hall, Lancashire, proposed to be made a Mason by Bro. W. Throckmorton May 20, 1813; elected April 2, 1814. No further record. Mr. Lewis Melville, in his *Beaux of the Regency* refers to Charles Standish as one of these, and of the inner circle at White's Club. Some relatives were members of the Lodge of Friendship:—Sir Frank Standish, Bart., of Duxbury (d. 1812), and Bro. Charles Townley, collector of the Townley Marbles, whose mother was a Standish, and who was educated at Douay.
- 200 CANNING, FRANCIS, Esq^r, of Fox Court (Foxcote House), Warwickshire, proposed to be made a Mason by Bro. Sir John Throckmorton May 20, 1813; elected April 2, 1814: "initiated into the Mysteries of Masonry" and entered into the first degree," and "passed a fellow Craft" May 26, 1814.
- 201 ARUNDEL, Honble. EVERARD, of Hascombe (Hascombe, Surrey), proposed to be made a Mason by Sir John Throckmorton May 16, 1816, and the By-Law regulating the Ballot being suspended elected forthwith. No further record. The Hon. James Everard Arundell succeeded his father as Lord Arundell of Wardour in 1817. Died 1834.

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A vote of thanks for the interesting paper was unanimously passed to Bro. Hills, on the proposition of the W.M., seconded by Bro. HORSLEY.

Bro. W. B. HEXTALL said:—

Bro. Gordon Hills always occupies his ground so effectually as to leave little room for comment; and the few notes I have are scarcely relevant to the period over which the Minutes at the British Museum extend.

There is no record in the register of Grand Stewards from 1730 to 1768, but it has been stated¹ that in 1739 the office was held by James Harris of No. 9, now the Royal Alpha Lodge No. 16. The *Constitutions* 1756 give the name of Joseph Harris as a G. Steward for 1739-40.

In *A.Q.C.* xiv., 39, Bro. W. H. Rylands described a jewel of the Immediate Past Master formerly belonging to the old Royal Lodge, made between 1764 and 1822, probably nearer the earlier than the later of those dates, and similar in design to a jewel figured vol. xii., 65. The special jewel for members of the Royal Alpha Lodge is illustrated in colour in Hughan's *Masonic Register* (1878), plate 4.

In *A.Q.C.* xxvii., 58, is a reference to "St. Peter's Lodge now represented by the Royal Alpha, No. 16," as one of four regular Lodges meeting at the Star and Garter, Pall Mall, in the closing years of the eighteenth century.

At vol. xv., 61, Dr. Chetwode Crawley qualified a statement he had made in his "Wheeler's Lodge" paper, xiv., 205,² that from the time of the Duke of Sussex the Grand Master of the English Craft for the time being had been also Master of the Royal Alpha Lodge, and noted that twelve instances to the contrary had occurred between 1818 and 1888. See, also, xxii., 133, as to this.

As, owing to war conditions, it was impracticable to print any of the Appendices with the advance proofs, Bro. Gordon Hills' invitation with regard to the list of names mentioned in the Minutes cannot be responded to for the present.

Bro. ALBERT F. CALVERT said:—

Bro. Gordon Hills' paper is so complete within the limitations of his subject, and is marked by such strict regard to accuracy, that he leaves few loopholes for correction or useful amplification. There is one passage, however, with reference to Red Apron Lodges on which I must join issue with him. Bro. Hills states that "The characteristics which stamp a Lodge as a *Red Apron* Lodge were not really established until the time of the regulations put into force at the Union of 1813," and he adds the explanation that "The essence of the original appointments was purely *personal* . . . Lodges as such had no standing in the matter." My contention is that from the very early time when the Stewardship became a recognised and regularised institution, the appointment was entirely a matter for the Lodges. If the term "original appointments" is intended to cover the years from 1721 to 1740, Bro. Hills is possibly right, but to say that the appointment of stewards was a purely personal arrangement before 1813 is incorrect. After about 1740 Masons qualified for the Red Apron by becoming members of, or by being nominated as the representatives of, Red Apron Lodges. In my list of Grand Stewards, to which Bro. Hills refers, it will be seen that from the time when the names of the Lodges commenced to be inserted after the names of their representatives, the same Lodges appear continuously in the records until one or other of them, like the Angel in the Minorities, or the London, cease to exercise their Red Apron privilege. This fact was conclusively proved to me while I was compiling the Lists from 1721 to the present day, and it is confirmed by the Minutes of several Red

¹ Lodge of Research No. 2429, *Transactions*, 1912-13, 95.

² Referred to by Bro. Gordon Hills, *ante*.

Apron Lodges, of which the following instances are taken almost at random from entries quoted in my book on the Grand Stewards:—

In the St. George's & Corner Stone Lodge on 12th May, 1778, it was resolved that "The Grand Stewards' Apron *that is given to this Lodge* shall go by seniority," and in 1792 the members adopted a special measure to *ensure to the Lodge* the perpetuation of the Red Apron privilege.

In 1809, when the Board of Grand Stewards expelled one of their members, they voted "That the Somerset House Lodge should send a successor," the nomination of the Steward being left to the Lodge.

In the Lodge of Friendship on 9th April, 1801, when there was no member present to accept their second Red Apron, it was agreed to dispose of it to some approved Brother—not with the vague proviso that "it was to be returned when called for," as Bro. Hills says, but "on condition that having served the office he would return the Apron to the nomination of this Lodge."

I am of opinion that the Red Apron became a Lodge matter about the year 1740, but there were evidently some Lodges that so regarded it prior to that date, for on 15th November, 1736, in the Old King's Arms Lodge, a Brother was admitted to the Degree of Master Mason, "in order to qualify him to accept the succession of Steward to our Rt. Worspl. Master."

Again in 1799 when an irregularity on the part of the Grand Steward nominated by the Lodge of Regularity enabled the Board of Grand Stewards to nominate in his stead a member of the Shakespear Lodge, the Master of Regularity bribed the interloper with a contribution of 20 guineas to the Masonic charity which "he had nearest his heart," to present a member of Regularity as his successor, in order that the Lodge might not be "deprived of the honour of a Red Apron which they had supported for so many years with such distinguished credit."

Examples might be multiplied from the Minute Books of other Red Apron Lodges before 1813, to prove conclusively that the characteristics which stamp a Lodge as a Red Apron Lodge were established between a half and three-quarters of a century before the Union. Moreover, in the first existing rough Minute Book of the Board of Grand Stewards, we have a list of "Lodges that had Red Aprons in 1775," and the Grand Master of 1815, when nominating eighteen Lodges to return Grand Stewards to the Festival in that year, took the nine Lodges that possessed the pre-Union title to the honour, and selected nine other Lodges to make up the agreed number.

With reference to my statement that Bros. Minshull and Durant were Grand Stewards representing the Royal Lodge in 1774, Bro. Hills says that it does not necessarily follow that they were members of the Lodge, but since we have the records of the Board of Grand Stewards for that year, it is clear that the Royal Lodge was at that time entitled to nominate two Stewards to represent the Lodge, and that such appointments were personal to the Lodge.

The Henry Harford who appears in the list of Members of the Royal Lodge as Prov.G.M., Maryland, was closely associated with Frederick Calvert, Lord Baltimore, the son of Charles Calvert, who assisted Dr. Desaguliers in initiating H.R.H. Frederick Prince of Wales at an occasional Lodge held in the Old Palace, Kew, in 1737. In the Minutes of the Royal Somerset House Lodge of 12th May 1783, it is recorded "Henry Harford, Esq., was initiated into the first degree of Masonry, and by dispensation from H.R.H. the Duke of Cumberland, Grand Master, signified to the Lodge by the Grand Secretary, was passed to the second degree and raised to the degree of Master Mason on account of his intending in a short time to go to Marylands." Frederick Calvert, who was of an earlier generation than Harford, died in 1771, and in his Will he left property in Maryland to the future Prov.G.M. of the Province, whom he describes as "a child under the care of the Rev. Dr. Loxton at Richmond School." This is the only reference to him that I can find among the family papers that I have by me, but it is evident that Frederick Calvert's Will was made a considerable time before his death, for in 1771 Harford was made Governor of Maryland, an office which he held until 1776, when Maryland became a State and adopted the Declaration of Independence. As compensation for the consequent sequestration of all his domains, Harford

received £10,000 from the State and a further sum of £90,000 from the British Treasury.

Bro. Hills tells us that Christopher Cuppage was elected an Honorary Member of the Royal Lodge in 1802, and was appointed Secretary of the Lodge. I do not remember having seen any reference of the latter appointment, but according to a Minute, dated 18th March, 1801, it was "Resolved that this Lodge do consider of some remuneration be paid Bro. Cuppage for his attendance upon this Lodge." Cuppage was a schoolmaster by profession, and his clerical activities in connection with several of the Lodges of the period seem to entitle him to be regarded as the only professional Lodge Secretary of which we have any record. Between 1787 and the time of his death in 1804 he appears to have derived his principal income by acting as Secretary to the Girls' Masonic School and the Military Asylum at Chelsea, but in addition to these I traced him as acting as Secretary of the Lodge of Regularity, Somerset House, and the St. Albans Lodge, and there were probably others. The Lodge of Regularity appointed him Secretary in 1787 at a salary of five guineas per annum, which, in 1800, was increased to £8.5.0. In 1788 the St. Albans Lodge admitted him as a member without payment of entrance fee or subscription, and appointed him perpetual Secretary to the Lodge at a salary of five guineas per annum. His fee was increased to ten guineas in 1794. In the Minutes of the Somerset House Lodge, Cuppage was appointed Assistant Secretary and Steward in 1790 at a salary of 20 guineas. He was also made an Honorary Member of the Lodge, a distinction which he retained till his death.

In the Masonic connections of various members of the Franco family to which Bro. Hills alludes, it is of interest to note that Bro. Raphael Franco was the first S.W. of the Lodge of the Nine Muses founded by Ruspini in 1777, and that the J.W. in the same year was the Rev. William Dodd.

Bro. GORDON HILLS writes in reply:—

I have to thank those Brethren whose comments, both outside the Lodge and at the reading of my paper, have been made with their wonted zeal to help forward our researches and with such kindly appreciation of my efforts. I regret that, owing to the pressure of war conditions, it was impossible to prepare and circulate advance copies of the proofs in the manner I had hoped to, and so I have not been able fully to avail myself of the co-operation of our Brethren as regards further particulars concerning the personalities included in the *List of Names* (Appendix D), which I know would have been forthcoming if circumstances had allowed. Bro. C. Gough, however, has forwarded some useful references which have enabled me to add a little to the information as regards Brothers Evance, Johnson, Patterson, Taylor, Sinclair, and Cuppage.

Since the paper was read, the issue of a second volume of *Memoirs of William Hickey*,¹ the Buck and man of fashion, continues his sprightly narrative from 1775 to 1782, and affords us a glimpse, as a contemporary saw them, of several of those associated with the Royal Lodge in the persons of Brothers Auriol (107), Higginson (95), Rumbold (140), Lord Fielding (103), and Captain Cuppage (see 189).

Practising as an Attorney at Calcutta in 1778, Hickey was instructed by "Mr. James Pater Auriol, at that time principal Secretary" on behalf of the Hon. East India Company. About the same date a Miss Isaacs exercised the

¹ Edited by Alfred Spencer, published by Hurst & Blackett, 1913, 1918, in progress. Bro. Hextall has already referred to Hickey as a Buck (*A.Q.C.* xxvii., 29), but so far we do not find him as a Mason. He tells a story (vol. ii., 269) of meeting a friend in Cheapside in 1780, Captain Sam Rogers, of the *E.I.C.S. Osterley*, who told him that the French who had captured his ship detained him a prisoner at Mauritius "though they released Chatfield, his chief mate . . . because, forsooth, they discovered that he was a freemason! And so," continued he, "finding some use in being a brother, I resolved when I got home to be made, as they call it, and am at this time one of the elect."

profession of a miniature painter at Calcutta, and about "two years afterwards, married Mr. Higginson, a gentleman high in the Company's civil service and of large fortune." A further reference to Mr. *Alexander Higginson*, classed in a list—"all men of considerable talents"—serves to identify him with the Brother sometime "Master of the Lodge No. 1 in Bengal." At the same period Hickey writes that, at Madras, "we found the inhabitants of the Settlement exceedingly gay, chiefly owing to the cheerful example given by the Governor, Sir Thomas Rumbold, and his lady," and there are particulars of their entertainments. In 1780 Sir Thomas Rumbold and his family returned to England in the ship *General Barker*. In September, 1780, Mr. Hickey, in the character, as he says, of "a proper Bond Street loungeur," mixed in London Society, and was introduced at a friend's dinner party to "Lord Fielding, eldest son to the Earl of Denbigh. . . . We had a very jolly set, and as I was in those days a great promoter of hilarity I invited all that remained to a late hour at table . . . to dine with me that day week at the Royal Hotel in Pall Mall." This led to the formation of a club of twenty members who were "to dine together twice a week during the winter, each person ordering a dinner at which he is to preside, at whatever tavern he wishes within London or Westminster, and, when the whole list has gone through, finally to fix at whatever house a majority of the members should pronounce to have been found the best." Lord Fielding presided at a dinner served by Hunt, who kept the *Star and Garter* in Pall Mall. Incidentally we get an appreciation of the respective merits of some of the leading taverns of the day:—"Our club continued to meet twice a week, ultimately fixing entirely at Le Tellier's [Dover Street], I believe more from the name and central situation than any superior merit. The house I pitched upon and gave my dinner at, or rather presided at, was the St. Albans, where, though one or two general snarlers found fault with the dinner, all admitted the wines to be exquisitely good, the champagne especially. The taverns we had tried were: The Star and Garter, Pall Mall, unanimously approved; the St. Albans, as I have above mentioned; Thatched House, St. James's Street, tolerable; Crown and Anchor, Strand, dinner capital, wines abominably bad; Devil, Fleet Street, the dinner indifferent and wines the same, with the exception of port, which being remarkably good nothing else was drank; Queen's Arms, St. Paul's Churchyard, dinner and wines in general pronounced passable, and the London, Bishopsgate Street, which in my opinion far surpassed every other tavern we went to. . . . Here everybody was so well pleased that several of us remained at table until seven o'clock in the morning." One more reference refers to meeting an old friend at Lisbon in April, 1782, in the person of "Captain William Cuppage, of the *Royal Artillery*," at that time a cripple on crutches from the accidental explosion of a shell at Gibraltar. Happily, a good recovery was made, and we learn that this member of the Cuppage family, who I have mentioned as belonging to the Grand Masters' Lodge of the Antients, lived to see much further active service, and rose to the rank of Major-General.

Bro. Dring raised the question of the status of Honorary Members. They appear to have been, generally speaking, of two classes, those who were appointed by way of compliment, and those who were so made in consideration of services rendered, which sometimes received further recognition in the form of a definite payment. Bro. Gough's reference to Bro. Cuppage illustrates the latter category, and is quoted from Reed's *History of Freemasonry in Middlesex* (p. 16), where it appears that the Minutes of St. James's Lodge No. 108A record that on August 14, 1788, "Bro. Cuppage [who was Secretary of this Lodge] informed the Brethren that considering the low state of the finances of the Lodge, he would not avail himself of the offer made him of being a free member for his trouble in adjusting and attending to the accounts of the Lodge but would join as a subscribing member and trust to their liberality at a future period." This Lodge was meeting at the *King's Arms*, Marylebone Street, Golden Square, at the date in question (Lane's *Records*, p. 104). Bro. Ebbelwhite, in his *History of the Shakespear Lodge* (p. 349), tells us that Bro. Christopher Cuppage was initiated in the "King's Arms, No. 35 (*now extinct*), Nov., 1785," which raises a doubt as to the identification of his Mother Lodge. This adds another to the list of appoint-

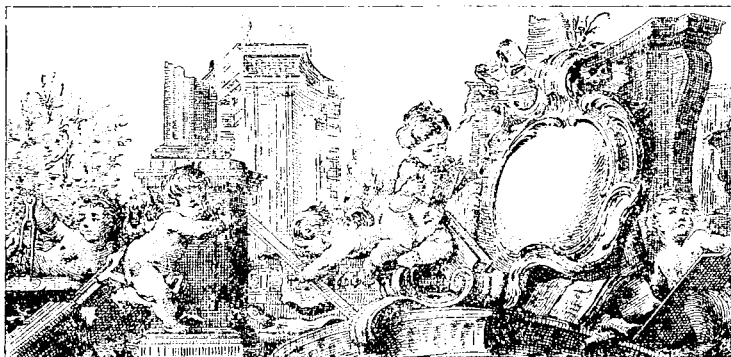
ments held by this Brother, whom Bro. Calvert designates the "only professional Lodge Secretary of which we have any record." It is not a point of any great importance, but I rather doubt whether, in strict accuracy, such a title is really applicable or can be justified, although our Brother was evidently quite a pluralist in his Masonic preferments; but, as I have pointed out in a footnote to my paper, Bro. James Cole was appointed Assistant Secretary to the Shakespear Lodge "as the late Mr. Cuppage was to the Somerset House Lodge" at a salary of 20 guineas a year, the Honorary Memberships of the two Brothers Dalmeida, as Steward and Secretary of the Royal Lodge, were not unlike some of Bro. Cuppage's appointments, in which also his son participated, so that it is rather rash to claim him as the *only* holder of such offices. The appointment of Bro. Cuppage as Secretary of the Royal Lodge, which Bro. Calvert does "not remember having seen any reference of," was, of course, open for his inspection when he made his examination of the Royal Lodge Minutes for the purposes of his book on the Grand Stewards. I have brought the information about the two Brethren of this name up to date, as far as I can, in my *Account* and Appendix D annexed.

When Bro. Calvert made his comments in Lodge it seemed to me that he did not understand the effect of what I had written about the Grand Stewards, and that so far as he quoted *facts* they entirely corroborated what I had stated; now that I have read what he says I find my opinion confirmed. Of course, my remarks were not intended to be exhaustive, but specially to illustrate the position of the Royal Lodge, yet I believe they are, so far as space would permit me to go into detail, an accurate statement of facts. What Bro. Calvert quotes as the explanation of my opening sentence is quite inadequate, being only about three lines of a long paragraph in which I endeavoured to trace the evolution of the status of a Red Apron Lodge from the time of the regularisation of the original appointments until the characteristics, as we now understand them, were established by the rules put in force at the time of the Union in 1813. Bro. Calvert says, "My contention is that from the very early time when the Stewardship became a recognised and regularised institution, the appointment was entirely a matter for the Lodges," and he immediately qualifies this by saying that "if the term 'original appointments' is intended to cover the years from 1721 to 1740, Bro. Hills is possibly right, but to say that the appointment of Stewards was purely a personal arrangement before 1813 is incorrect." Thus Bro. Calvert relegates the date which he calls "*the very early time*" to after 1740, but, as a matter of fact, the date "when the Stewardship became a recognised and *regularised* institution" must be referred to the Grand Lodge proceedings in 1732, when Grand Lodge resolved that then and for the future each of the Stewards should choose his successor for the year ensuing, and, as I explained, the "essence of the original appointments was purely *personal*, . . . lodges as such had no standing in the matter." The regulation was in a sense directly opposed to Bro. Calvert's contention, and this seems clearly to have remained the constitutional position until the Union, for the 1784 edition of the *Book of Constitutions*, the latest published by the Modern Grand Lodge before the Union, and which was in force until 1813, lays down (Article IV. Of the Stewards) that "Each of the Acting Stewards is allowed at the feast, the privilege of naming his successor in that office, for the ensuing year." However this may have been officially, I did *not* say that the "*appointment of Stewards was a purely personal arrangement before 1813*," but I pointed out that in course of time the tendency was for the control of the appointments to pass into the power of those Lodges which counted Stewards amongst their members. This came about by degrees—"the position of the various Lodges which came under the denomination showed considerable variety." Bro. Calvert's references of 1778, 1792, 1801, and 1809 give an idea of the periods of some of the regulations made by the Lodges, and the fact that "the same Lodges appear continuously in the records" illustrates what was happening. The references to the Old King's Arms Lodge and the Shakespear Lodge seem to favour the personal rights of the Steward as much as the Lodge. The record referred to in my paper of the request of the Royal Lodge in 1782 to the Lodge of Friendship "to be indulged with the claim of two aprons" as that Lodge had some years ago given up these Red Aprons

to the Lodge of Friendship, suggests an agreement that the obligation was "to be returned when called for," rather than the precise proviso enjoined by the Lodge of Friendship, and probably through such laxity the members of the Royal and other Lodges lost the chance of permanently securing the privilege of the Red Apron. Eventually, after a break with the old usages which occurred in consequence of the Union in 1813, uniformity was established, and the power of the appointments was practically vested in the Lodges which were recognised as Red Apron Lodges, although it is still the *Grand Stewards* who present their successors on appointment.

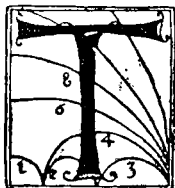
My criticism about Brothers Minshull and Durant is entirely in accordance with the circumstances of those times, which Bro. Calvert himself seems to have appreciated, when, in the preface of his book on the *Grand Stewards' and Red Apron Lodges* (p. vii.), he wrote of "the custom which was so general in regular Stewards' Lodges of lending their Red Apron to other Lodges, some of which had no pretension to the privilege of the Grand Stewardship." It was the personal right of the Steward and not any right of the Lodge that counted in the earlier periods, and the mention of these names as Stewards from the Royal Lodge at that date merely proves that they were presented by Stewards from that Lodge, and not that they necessarily were members of the Lodge at all.

Bro. Hextall's comments refer, as he suggests, rather to earlier or later periods than that of my *Account*; the relationship of Lodge No. 9 may be traced under "A" in the Pedigree annexed to my paper, in which St. Peter's Lodge also finds its place. Besides what Bro. Hextall mentions about the Royal Lodge jewels, I find that the jewel presented to Dr. Reynolds, "Past Master 1777," has been illustrated in the *Connoisseur* (iv., 263) in connection with an article—*Craft Masonic Jewels*—by Bro. Robert Manuel, and in the *Masonic Illustrated* (March, 1905, p. 119), the jewel itself being in the Grand Lodge Museum. Bro. Andrew Hope wrote suggesting that *P.T.* in connection with the name of Bro. Dalmeida, Senior, might mean *pro tempore* as regards some office, in accordance with the usage he found when investigating the Minutes of St. John Baptist Lodge, No. 39. This useful hint, which would apply in some connections, does not, however, suit this case, as the context shows that in the Minutes of the Royal Lodge the letters are clearly *initials*. My acknowledgements are specially due to Bro. Shackles for the interesting collection of jewels he so kindly lent as exhibits to illustrate the paper.



St. John's Day in Harvest.

MONDAY 24th JUNE, 1918.



THE Lodge met at the Freemasons' Hall at 5 p.m. Present:—Bros. Cecil Powell, J.G.D., W.M.; Gordon P. G. Hills, S.W.; W. B. Hextall, P.M., as J.W.; Canon J. W. Horsley, P.G.Ch., Chaplain; W. J. Songhurst, P.G.D., Secretary; Herbert Bradley, P.Dis.G.M., Madras; and Dr. W. Wynn Westcott, P.G.D., P.M.

Also the following members of the Correspondence Circle:—

Bros. J. W. Tauranae, S. J. Owers, Fred. S. Terry, H. S. Beaman, Arthur Heiron, Robert Colsell, P.G.Pt., Walter Dewes, Chas. J. R. Tijou, P.A.G.D.C., H. Broadbent, F. J. Asbury, Geo. Lewis, A. Greenwood Watkins, S. Barlet, P.G.S.B., G. T. Harley Thomas, P.A.G.S.B., Rev. M. Rosenbaum, F. P. Baxter, G.St.B., W. Young Hucks, Henry Hyde, L. G. Wearing, W. Stonhold, W. J. Chichele Nourse, P.A.G.D.C., A. H. Bowen, Chas. J. Laker, W. A. Tharp, P.A.G.Pt., Cecil J. Rawlinson, Rev. C. J. S. O'Grady, Rev. C. H. Bowden, F. W. Lloyd, F. W. le Tall, G. K. Breward Neal, Geo. Turner, Leonard Danielsson, John Church, Rev. H. G. Rosedale, P.G.Ch., L. E. Ingram, W. F. Keddell, Rev. C. E. L. Wright, P.G.D., Edw. T. Pryor, Capt. Ben. Alexander, J. Walter Hobbs, W. Hammond, and A. F. Parker.

Also the following Visitors:—Bros. Geo. Logan, Unanimity Lodge No. 106 (N.Z.C.); Wm. R. Gibson, Warner Lodge No. 2256; Tom J. Mackness, P.M., Bedford Lodge No. 157; Thos. Kingston, S.W., Royal Warrant Holders Lodge No. 2789; E. Bruce Ball, Enoch Lodge No. 11; H. J. Hills, P.M., Earl Spencer Lodge No. 1420; H. Spriggs, P.M., Duchy of Cornwall Lodge No. 3038; and W. C. Davey, Teiri Lodge No. 620 (S.C.).

Letters of apology for absence were reported from Bros. R. H. Baxter, E. Conder, P.M., F. H. Goldney, P.G.D., P.M., G. L. Shackles, P.M., E. Macbean, P.M., W. H. Rylands, P.A.G.D.C., P.M., G. Greiner, P.A.G.D.C., P.M., William Watson, T. J. Westropp, Dr. H. F. Berry, I.S.O., John T. Thorp, P.G.D., P.M., S. T. Klein, P.M., J. E. S. Tuckett, and F. J. W. Crowe, P.A.G.D.C., P.M.

The W.M. made sympathetic reference to the death on 31st May of Bro. John Ross Robertson, P.G. Master of Canada and P.G.W. of England.

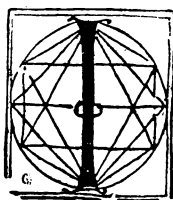
On Ballot taken Bro. William Harry Rylands, P.A.G.D.C., P.M., was unanimously elected Treasurer of the Lodge.

Three Lodges and twenty-six Brethren were admitted to membership of the Correspondence Circle.

The SECRETARY read the following paper by Bro. J. E. S. Tuckett:—

THE MINUTE BOOK OF A 'LOGE DES MAÎTRES' AT AMIENS, 1776-1790.

BY BRO. J. E. S. TUCKETT, T.D., M.A. (Cantab.), F.C.S.,
P.Prov.G.Reg., Wilts.



IN 1776 there were in France two rival 'Grand' governing bodies, namely:—(1) The *Grand Orient*, recently formed (1773): (2) the older *Grande Loge*. There were also a number of independent Rites and Systems working the three Craft or Symbolic Degrees as a necessary qualification for advancement to additional Superior or 'High' Degrees. On December 27th, 1773, the Grand Orient issued a Circular requiring the Lodges under its rule to work only the three Craft Degrees pending a revision of the High Degrees at the hands of a Commission specially appointed for the purpose. This Commission did not perform the duty assigned to it, and the above recommendation to the Lodges on the subject of Additional Degrees was very generally ignored, and on its repetition, 3rd July, 1777, it was met by an open refusal to comply. In 1782 the Grand Orient removed the Commission and created a 'Chambre des Grades' to perform the same office but with greater authority and wider powers. In the following year, 1783, all Lodges were called upon to submit Authenticated Rituals of all Additional Degrees worked by them for examination and collation. One of the most highly esteemed of these High Degrees was that of which the full title is *Chevalier de l'Aigle, Souverain Prince De Rose Croix, l'Parfait Maçon*, and it is certainly one of the earliest of the Grades beyond (that is *additional to*) the Craft. In 1784, chiefly through the exertions of that good and worthy Brother Roettiers de Montaleau,¹ was formed the *Grand Chapitre Général de France* as the governing body of the Rose Croix and degrees leading up to it, but in 1787 it united itself with the Grand Orient. The result was the definition of the Modern French Rite of 7°, viz.:—Apprentif, Compagnon, Maître, Elu Parfait, Maître Ecossois, Chevalier de l'Orient, and Chev. de l'Aigle, &c. (as above). Those Brethren in possession of the last continued to use the 'Characteristic Letters':²—C. . D. . L. . S. . P. . D. . R. . C. . et P. . M. ., or more briefly S. . P. . D. . R. . C. . It must be clearly understood that none of these were *new* degrees, all had been in existence for a considerable period, and all that now happened was the recognition of a certain order of progression. During the years immediately preceding the Revolution the power and influence of the Grand Orient had been steadily increasing, while the Grande Loge had been stationary if not actually losing ground. The Terror brought Masonry (like many another useful and good institution) to the verge of ruin and annihilation. In 1791 the Grande Loge ceased work, but the Grand Orient maintained a nominal existence until 1793 (August) when it issued its last circular. The G.O. resumed its labours in 1795 and the G.L. in the year following, and three years later, 22nd June, 1799, Roettiers de Montaleau achieved the apparently impossible,—their formal union.

When a 'Profane' (*i.e.*, non-Mason) wished to join the Craft he had to 'address himself' to some Brother willing to act as his 'proposant' or 'parrain,' who instructed the 'aspirant' how to make his written appeal or 'supplique' to the Lodge. The 'parrain' presented this document in open Lodge and added his

¹ Roettiers de Montaleau. See *A.Q.C.*, vol. xxx., p. 140.

² Characteristics. See *A.Q.C.*, vol. xxx., p. 133.

testimony to the virtues of the 'aspiran.' If found satisfactory, the Rules prescribed three 'Scrutins,' i.e., Ballots, but in practice the third was generally dispensed with, and the second frequently, while rarely a candidate was accepted 'avec signe d'approbation' or by 'acclamation' in lieu of a ballot. The first 'Scrutin' was taken immediately after the proposal and being found 'très favorable' the W.M. consented to the ceremony and fixed the date. The second and third 'Scrutins' were generally taken on the evening of reception. The 'parrain' was responsible for the appearance of the 'aspiran' and his payment of the fees or 'droits de la Loge.' The same process had to be gone through when the 'Apprentif' sought to become an 'Apprentif-Compagnon,' and again when he aspired to 'la Maîtrise' or Third Degree.

Bro. Cecil Powell's description of the Ceremony of 'la Maîtrise' as worked at the period in question will be fresh in the memories of the Brethren, and I need only remind them that the principal differences between it and the ceremony of more recent times are to be found in the Decoration of the 'Planche' or Tracing Board, the arrangement of *nine* lights, the arming of the Inner Guard, the mode of entry of the candidate, the absence of Deacons, the 3 Brethren who personate certain unfaithful Brethren, the circumambulations, the method of advancing from square to compass, and the part played by the junior Master Mason present.

A few remarks may, however, be made on the titles and duties of the Lodge Officers and upon the method of recording the proceedings in open Lodge. Originally the W.M. of each individual Lodge was styled 'le Grand Maître' (as was sometimes the case in this country also), but later, after the formation of a National Grand Lodge or Orient, this was discontinued. His 'Officiers Dignitaires,' i.e., the regular officers who continued in their functions until others were elected or appointed in their stead, were two 'Surveillans' or Wardens, an 'Orateur,' a 'Secrétaire,' and a 'Trésorier.' *L'Ordre des P.M. trahi* of 1745 (and again 1778) mentions another regular officer 'qui est pour faire faire silence,' but I have never met with any trace of this dignitary in practice. Any Brother present might be called upon to perform the duties of 'Maître des Cérémonies,' 'Sentinelle à la porte en dedans de la Loge,' i.e., Inner Guard, or 'garde à la porte,' i.e., Outer Guard. The last-named was usually the junior 'Apprentif.' Another permanent official was the 'Bedeau,' who performed *some* of the duties which with us fall to the Tyler. Bro. Cecil Powell has pointed out that a 'Thuilleur' was not a Tyler at all but rather a Bro. Expert or Preceptor. The W.M.'s style or title in the first two Degrees was 'le Vénérable,' but in the Third Degree this received an augmentation and became in the earliest period of French Freemasonry 'le Très Vénérable.' Subsequently 'le Très Vénérable' was altered to 'le Très Respectable,' and the Wardens (in the Third Degree) became 'le Ven^{ble} 1^{er} Surveillant' and 'le Ven^{ble} 2nd Surveillant.' Another officer in the Third Degree working was 'le Frère Terrible,' which gradually evolved into a regular office but without the rank of an 'Officier Dignitaire.' Neither of the editions of *L'Ordre Trahi*, nor a MS. Ritual¹ in my possession of date 1742 or a little later, contain any allusion to any functionary equivalent to our Deacons, and this would tend to support the views of those who deny the antiquity of the office of Deacon.

The proceedings with the Minutes differed entirely from ours. The Minutes of each Degree were kept separate and distinct and were written straight into a *separate* Minute Book by the Secretary or his Deputy while the Lodge was open in that Degree. They were read aloud by the W.M. immediately before the Ritual of closing, this forming a portion of what is in the Minutes called 'travail à l'instruction des frères'; they were then corrected if necessary, and 'applaudy'

¹ The MS. Ritual referred to is a MS. Copy of *Le Secret des Franc-maçons* by the Abbé Gabriel Louis Pérau and published at Geneva in 1742. The copy was made, very soon after this work appeared, by a genuine Mason, who, here and there, makes corrections in accordance with his experience in his own Lodge 'dans la loge ou je suis.'

or passed. They were then signed by the W.M. or acting W.M., and by all other Brethren who cared to do so. Newly-admitted Brethren nearly always signed—but not invariably—they were, however, required to sign a separate Lodge Roll for each Degree on attaining to it. At the next Meeting, the Lodge being opened and close-tyled, the ‘derniers travaux,’ *i.e.*, Minutes of the previous Meeting, were read aloud by the Secretary and ‘applaudy,’ *i.e.*, confirmed. The numerous autographs make a French Lodge Minute Book a very interesting and often very valuable item: the one I am about to describe contains the signatures of several men famous in connection with the Revolution. A ‘Loge des Maîtres’ had no fixed dates for its Meetings. A ‘Statut pour les Maîtres’ quoted by Baron de Tschoudy in his *L’Etoile Flamboyante*,¹ 1766, makes it illegal to confer ‘la maîtrise’ except before or after the initiation of one or more apprentices ‘pour éviter la trop grande dépense,’ *i.e.*, to avoid excessive outlay.

The Minute Book is of folio size, bound in parchment covers, with four blue-green ties (one missing). On the outside is written in black ink in large capital letters LOGE DES MAÎTRES. The Minutes run from 6th March, 1776 (the inauguration of the Loge des Maîtres) to 31st March, 1790, and, except for one entry cut out by order of the Lodge, they are complete. The rest of the book has been used as a commercial account book, commencing at the other end and entitled ‘Journal commencé le 1^{er} Octobre, 1827.’ On the back of this title is an entry dated 1821 and containing the names ‘Mr. Oniel’ and ‘mon cousin Dupuis.’ All this commercial part of the book has been cut or torn out. The Masonic part occupies 56 pages, on the blank lower part of the last page a school boy or girl has scribbled some grammatical exercises. Inside the cover at the Masonic end is the entry:—1817. Le 9 7^{bre}. 1816. R.P.T.A.L.D.D.F.L. 2. Juin. ‘2. Le 18. Aout. 1817. Au Matin.’ Whether this is Masonic, commercial, or educational I cannot determine.

The full title of the Lodge is:—

“Loge des Maîtres, dans la R. . L. . ou l’Att. . de St. Jean à l’Or. .
“d’Amiens, sous le Titre Distinctif de la Sincère Amitié.”

The names of many of the members, the rank of the numerous visitors, the handwriting and phraseology of the Minutes, and even the peculiarities of the spelling, for the most part convey a strong impression of the good social status of the Brethren. There is nowhere any trace of anti-religious, political, or revolutionary activity. The existence of the ‘Lodge of Masters’ as a separate entity reminds us of the ‘Masters’ Lodges’ in our own country in the earliest years of organised Freemasonry. (See Bro. John Lane’s Paper in *A.Q.C.*, vol. i., p. 167.)

There were at this time three other Lodges at Amiens working under the authority of the Grand Orient of France. These were *La Parfaite Sincérité*, *La Piété Filiale*, and *La Piété Fraternelle*, and visitors from these to *La Sincère Amitié* were numerous and most cordially welcomed. If the names are any real guide, the members of these Lodges were drawn from a somewhat humbler class. The Tableau Général des LL. . de la Corresp. . du G. . O. . de France for the year 1802 shows no Lodge working in Amiens, so presumably all four of the above Lodges collapsed together at the Revolution, and all were unable to resume their labours when the Terror was past. The citizens of Amiens, however, suffered less from the horrors of the Revolution than did many of their neighbours, as is shown by the fact that there was in Amiens so little guillotining as to make it unnecessary to appoint an official town executioner, a somewhat rare distinction, and it was found sufficient to borrow the services of the functionary at Cambrai on the few occasions which did occur. The services in the Cathedral were continued with little, if any, interruption. For some time past our thoughts have been turned to the beautiful Cathedral

¹*L’Etoile Flamboyante ou La Société des Francs-Maçons considérée sous tous les Aspects*. 2 vols. 12°. A l’Orient Chez Le Silence. n.d. (1766).

City and the surrounding country, and the names of the places referred to in the Minutes, which I am about to describe, will be found to have quite a familiar sound.

In the French Masonic Calendar 'L'An de la Vraye Lumière' is obtained by adding 4,000 to the number A.D. The year commenced with the month of March, which was thus 'le 1^{er} mois maçonnique.'

The expression 'en exercice' means that the officer of the Lodge so described was the actual holder of the office at the time, and not a temporary substitute acting for him in his absence. Thus 'le frère X.Y.Z. Ven 1^{er} Surveillant en exercice' means that Bro. X.Y.Z. had been invested as Senior Warden and that his period of office had not yet expired. A substitute or acting officer is described as 'pro tempore.'

The first Minute records the Inauguration of the Loge des Maîtres and is as follows:—

(Lodge Stamp)

The Year of the True Light 5776 the VI. Day of the 1st Month. We the undersigned J. B^{te} Dottin *filz aîné*, Alard *le jeune*, Guidé *le jeune*, Dottin *le jeune*, each of us being in possession of the Three Degrees, are met together with the intention of erecting a Lodge destined for the Work of the Master's Degree (*la Maîtrise*) at the Orient of Amiens under the Distinguishing Title of Sincere Friendship, (and) in consequence of our deliberations concerning this matter we have conferred upon (our) Brother Dottin *filz aîné* The Superior Degree (*Grade Supérieure*) of *Très-Respectable* and that of V^{ble} 1^{er} Surveillant upon (our) Brother Allard *le jeune*, (and) that of V^{ble} Second Surveilla. upon (our) Brother Guidé *le jeune*, in the mean time to attain our object we have unanimously addressed to the Grand Orient of France a Petition (*Supplique*) in order to obtain therefrom the necessary Constitution and to confer Perfection upon our Labours, and having then opened the said Lodge in Due Form (*regulierement*) under the Gavel (*Marteau*) of our Brother above named:—

Our Brother Allard *le jeune* proposed as joining Members Bros. Daveluy and Sallé, who (after their Petition-in-Writing had been presented) were put to the Ballot which was very favourable to them, After which the Respectable laboured for the Instruction of the Brethren and closed the Lodge according to established Form (*suivant l'usage*).

L(e) F(rère), J. B. ^{te} Dottin *filz aîné*

V^{zble}

The Lodge Stamp (which would be used for all Lodge documents irrespective of Degree) is oval in shape. Clasped Hands surrounded by the legend:—
...L.D.L.S.AMITIE...A.L'O.D'AMIENS. This appears on every leaf to that occupied by the entry dated 18th July, 1781, and then ceases.

The Minute is written by Jean Baptiste Dottin and signed by him alone, although it commences 'We the undersigned.' Apparently only the four named were present, and, that being so, it is not clear how the proceedings could have been strictly in order, for seven was the necessary number according to the Statutes. The wording of the Minute repays careful examination. The expression 'conferé . . . le Grade Supérieure de très Respectable' might be taken as evidence of a ceremony of Installation involving a Chair-Degree, but it will be noticed that the same phrase is implied by the word 'celuy' in the case of the Wardens, which seems to deprive it of any special significance. Was the Petition to the G.O. sent *before* the Meeting? Apparently not. The Minute seems to imply that the four met, appointed the three principal officers, *perhaps* conferred a Chair-Degree on the W.M. Elect, *then* drew up the Petition and sent it off, *then* opened the Lodge

a Canon of the Augustinian Order: the number of ecclesiastics of the Roman Church who figure in this Book, either as Members or Visitors, is quite remarkable. The Minute of 5th June further records that:—

“it has been decided that in future every Brother who is admitted to the Master's Degree shall provide himself at his own expense with a Domino of Black Cloth similar to those hitherto provided (by the Lodge) for the Masters at present composing it.”

This opens up the interesting question of the costume worn in the 3° at this period, about which very considerable doubt exists. The 1742 MS. referred to above says:—

“The Candidate wears whatever dress he pleases and adjusts his apron as a Fellow-Craft.”

“Le Recipiendaire . . . est habillé comme bon lui semble et place son tablier comme compagnon.”

The *Ordre trahi* of 1745 (and also 1778) agrees with this, but adds the information that the Candidate is ‘*Sans épée.*’ All the Brethren assisting required a Sword, and the Lodge provided for those who did not wear them as part of their ordinary costume. The *Ordre trahi* makes all the Brethren wear the Hat in the Master's Degree, but the Ceremony Plate exhibited shows only the Tres-Respectable with the head covered. A Domino was a long loose cloak of black silk or cloth with a removable hood, and in many Lodges in the 3° all present wore it, but I have not found any precise Regulation upon the point.

So far the Minutes are in the excellent handwriting of Jean Baptiste Dottin, the T.R. The next entry (23rd August, 1776.) is written by Henri Coquillard, who adds ‘Secy.’ to his signature. At this Meeting the Very Dear Brethren Meurice De Campy and Max Siffair acted as *Surveillants pro tem.*, and as the latter describes himself as ‘comiss,’ I suppose them to have been ‘commissaires’ or visiting officials from the G.O., but they do not seem to have been received with any special ceremony or treated as visitors. The following is curious:—

the Venerable deputed Bro. De Giry de Touson ‘en qualité de Grand ‘Examineur’ to interview prepare and introduce the (candidate).

This looks like a *permanent* office, the more so as the same Brother appears in subsequent entries with the same title and is succeeded by another Brother also ‘Grand Examineur.’ This is very unusual, as it will be seen that the duties of the office are those of the ‘Parrain’ and ‘Frère Terrible.’ The earliest use of the title ‘Frère Terrible’ in these Minutes occurs in the entry dated 25th May, 1781. The 1742 MS. says that the Candidate remains outside the Lodge with a Brother ‘nommé frère-terrible’ and directs that the ‘proposer’ should act in this capacity, and with this *L'Ordre trahi* (1745 and 1778) agrees.

After an interval of ten months the Lodge held its eighth Meeting on 25th June, 1777, to Raise another ‘Augustin’ or Canon of the Augustinian Order. A visitor, Joüanne de Saint-Martin, was, I believe, a member of the famous ‘Loge des Neuf Soeurs’ and by profession an Avocat at the Parliament of Paris. For the first time the signatures to the Minutes are accompanied by the Letters ‘Characteristic’ of the High Degrees held by their owners. Thus:—

Bacler. Venerable. S. .P. .R. .C. .

Antoine Cabanel. N.P.U.

And from this time they are generally given. This is specially worthy of note as it is a sign of the opposition of the Lodge to the unpopular command of the G.O. to confine working to the Symbolic Degrees, which command was reiterated a week later, 3rd July, 1777. Bro. Antoine Cabanel, whose elaborate autograph signature

is quite a work of art, was apparently a Chevalier Kadosch, but it must be remembered that N.P.U. is also sometimes used in connection with other Degrees, *e.g.*, the Rose-Croix. On 27th December, 1777, Bro. Bacler signs as 'Resp en tous grades.'

The Lodge did not again meet until the 15th October, 1778, when Bro. Bacler conferred 'la Maîtrise' upon his own son, Bro. J. Allard, S. . P. . R. . C. . being 'Grand Examineur.' Under date 29th October, 1778, we have the first mention of 'voyages,' and it may be well to point out that 'voyager en maître' is not a reference to the journeys *round* the Lodge but to 'the proper method of 'advancing in this Degree.' The Candidate on this occasion was Bro. Maillard, who in the following entry (22nd July, 1780.) appears as S.P.D.R.C. and 'Orateur' (the first time that important office is mentioned in these Minutes), and seven months later (10th February, 1781) as 'Maître en tous grades.'

The T.R. 'en exercise' during the whole of 1780 and the first half of 1781 was that Bro. Alexis Daveluy who was proposed as a Joining-Member by the S.W. Bro. Allard at the Inaugural Meeting. On the 27th December in the following year he signs as an 'Elu Parfait,' and on 10th February, 1781, as a 'Chev. de l'Aigle S.P.D.R.C.' He presided in person at three of the seven Lodges held during his reign, and the entries for the first two present several features of considerable interest. On 22nd July, 1780, a candidate, Bro. Acloque, was *partly* admitted to the M.M. Degree, that is to say, he 'performed the customary voyages.' Bro. Daveluy was late for the next Meeting (19th October, 1780.) and Bro. J. B. Dottin opened for him, and then, on the arrival of the 'T.R. en exercise,' Dottin 'resigned the first gavel and took the third,' which is odd, for in so doing he turned out the 'Ven. 2nd Surveillant en exercise.' The first business was to deal with Bro. Acloque 'qui selon son serment a été reçu Maître avec les cérémonies.' Then there followed an incident which I am totally unable to explain, namely, the Raising of a 'Profane' (i.e., non-Mason) to the Master Mason's Degree. The 'Profane' was D'Aix Acloque, a son or brother of the one already mentioned—there were ultimately four of this name members of the Lodge. Here is that portion of the Minute which records this remarkable transaction:—

"deux Compagnons demandoit [*sic*] La Lumière sçavons Les ff Compagnon Picard et Le Profane Daix Acloque qui . . . ont été reçu Maître."

It seems clear that D'Aix Acloque was really a 'Profane,' for the Secretary started to write 'Le Profane' after 'sçavons,' altered it to 'Les ff,' then put 'Compagnon' (singular) to Picard and followed with 'Le Profane Daix Acloque.' Three members were then admitted 'avec Le Mot de Passe,' which is also worthy of note.

At this Meeting was present a Visitor whose name is famous in History:—

"Le f de Callogne Officier de La Force qui a été recû comme Visiteur apres avoir été reconnu Bon Maçon. Le Vénérable a ordonné un Vivat pour La faveur que Le ff de Calogne accordoit à La Loge."

The process of 'recognising' a Visitor included the 'Mot de Semestre' introduced by the G.O. in 1777. This Visitor was the famous Calonne whose ill-advised 'Assembly of the Notables' precipitated the Revolution. His autograph signature appears on the Minutes.

Charles Alexandre de Calonne was of noble family born at Douai 20th January, 1734, where his father was President of the Parliament of French Flanders. He was educated at the University of Paris, and adopted Law as his profession. After some years spent at the Bar in Paris and elsewhere he occupied several important public offices in the provinces, including those of Procurator General to the Parliament of Flanders and Intendant of Mentz. He attracted much attention

and was regarded as a young man of considerable talent and likely to become an influential politician. The Comte de Vergennes took him under his patronage, and, on 5th November, 1783, in spite of the unwillingness of the King and Queen, who at this time heartily disliked him, Calonne was appointed to the exalted office of 'Controleur-Général-des-Finances' (following therein Turgot, Necker, Cardinal Fleury, and d'Armeson, under whom the state of affairs had gone steadily from bad to worse) and soon afterwards raised to the status of 'Ministre-d'Etat.' The new minister openly derided the failures of his predecessors, and it was natural that the public was led to expect great benefits to arise out of his unexpected, if not altogether sensational, appointment. His career was, however, short, and, as it turned out, disastrous in the extreme. His intentions were without doubt good, but he lacked prudence and foresight, and he soon met with vigorous and determined opposition in which Lafayette took a leading part. He proved quite unable to manage his famous 'Assemblée de Notables,' composed as it was of discordant, if not wholly irreconcilable, elements, and in convening it he set the match to the train of the Revolution which had been so long in the laying. His plan to suppress the pecuniary privileges and exemptions of the Nobility, Clergy, and Magistrates left him without a friend, and his downfall, dismissal (8th April, 1787) and disgrace soon followed. His Blue-Ribbon as Treasurer of the *Ordre du St. Esprit* was taken from him, and he was sent into exile in Lorraine, to the intense joy of the Parisian mob, who had eagerly seized upon the nickname 'Monsieur Deficit' fastened upon him by some mordant wit. Having issued his *Réponse à . . . M. Necker* (April, 1787) he passed via Holland to England. His *Lettre adressée au Roi* is dated London Le 9 Février 1789, and later in that year he is back in Flanders vainly appealing to be allowed to take part in the States General, but he was refused permission even to enter France. In 1791 he joined the French princes at Coblenz with his 'Plan for a Counter Revolution,' and became the most trusted adviser of the Comte d'Artois and his less prominent brother. M. Georges Lenotre, the historian, has given us a very striking picture of the disastrous effect which his direction had upon the affairs of the Royal Family and their supporters:—

No one made greater sacrifices for the Royal Cause . . . One cannot deny that he had both intelligence and aptitude. But such was his want of application to detail (*incurie*) that to him must, in great part, be ascribed the blame for the frightful failures (which followed).

The 'failures' here alluded to are the abortive advance on Chalons and the breakdown of the 'Conjuration Bretonne.' Amongst other of his Counter-Revolutionary activities was the wholesale flooding of France with counterfeit 'Assignats' (paper money), which proved to be a very serious matter for the Revolutionary Governments owing to the consequent discredit of the genuine issue. De Calonne spent much of his time in London, where he was at one time, 1793, arrested for debt. For a very interesting account of this part of the career of this eminent but unlucky statesman *Le Marquis de la Roüerie et La Conjuration Bretonne*, by G. Lenotre, Paris, 1910, should be consulted.

In 1802 by special invitation of Napoleon, then First Consul, de Calonne returned to his native land, where only a few months later, on 29th October, 1802, he died. While in power he did all he could to conciliate the Royal good-will, and it is told of him that he engineered the presentation of the Palace of St. Cloud to Queen Marie Antoinette with this intention. His famous reply to the Queen when she asked some particular favour—'Madame, if it is possible, it is already done, and if it is impossible, then it shall be done'¹—is quoted in all the books dealing

¹ There are several versions of this reply.

with the French Revolution. Thomas Carlyle devotes Chap. II. of Book III. of his *French Revolution* to 'Controller Calonne.' His portrait appears in the very rare contemporary *Tableau Historique de la Révolution Française*.¹ His published works include:—*An Essay on Agriculture, Observations* . . . *Droit Civil et Coutumier, L'Etat de la France présent et à l'avenir* (1790), *Des Finances Publiques de la France, Tableau de l'Europe, Lettre à l'auteur des Considérations sur l'Etat des Affaires Publiques*. The article 'Amiens' in the *Encyclopædia Britannica* cites a History of that City by a Mons. Calonne—whether this is a member of the same family I do not know.

Two other Meetings were held before the end of the year 1780, namely, 3rd November and 26th December: at the former there was for the first time a Collection for the Poor (never afterwards omitted), and at the latter the Candidate is said to have 'satisfait son temp.' On 10th February, 1781, Bro. Jⁿ Peillon fils was Raised three days after his initiation, he being a 'foreigner unavoidably obliged 'to absent himself from our Orient.' It is expressly mentioned that *all* the Brethren signed the Minutes, so that we know that fourteen were present on this occasion. Bros. Daveluy and L'Orville sign with the 'Characteristic' of a 'Chev. de L'Aigle. S.P.D.R.C.' On 27th December, 1777, Bros. Daveluy and Vitasse du Hangard made use of the Dagger, the Characteristic of the 'Elu Parfait.'

On 25th May, 1781, the Lodge was visited by Le Tr. .Ch. .Fr. . Le Boeuf 'ex-Vénérable de la R. .L. . des Basiléophiles à l'Ort de La Fère' (45 to 50 miles S.E. of Amiens). To enjoy his society again it was decided to alter the date of the next 'L. . d'Apprentif'; and thus on 28th another 'Loge des Maîtres' assembled and Bro. Le Boeuf took the Chair and Raised a candidate to the 3°, it being recorded that Bro. Le Boeuf:—

"a fait à la R. .L. . la faveur de prendre le premier Maillet qu'elle lui a déferé par les égards qu'elle doit à ses Vertus Maçoniques et Civiles."

Bro. Cabanel signs as Ex-T. .S. ., *i.e.*, Ex-Très Sage et Très Parfait, which means that he had ruled over a Chapter of the 7° (Rose-Croix).

A Bro. Harnepon-fauchez, who afterwards rendered good service to the Lodge, failed to appear for his Raising, due on 4th July, 1781, but on the 18th following he was able to give a satisfactory explanation, and this being accepted, the ceremony took place. Bro. Daire l'ainé signs as Secretary and Bro. De Klairwal as 'Orateur-Adjoint.'

Two more Meetings were held in 1781, both in December, and then there is a break until 12th June, 1782, when Bro. Roger received a temporary set-back in his Masonic career, being refused the Master's Degree 'until the moment when he shall show some indication of assiduity,' thus giving occasion for the following sensible resolution:—

"henceforward those Brothers who are not sufficiently acquainted with the Degrees they already possess are not to be permitted to obtain any superior ones."

Bro. Roger acted like a good Mason, and receiving his reward on 14th August following, became a regular and useful member. Bro. Cabanel signs on 12th June, 1782, as 'M^{re} des Cérémonies,' the first time this useful office is mentioned, and under the same date elaborate precautions as to tying are noted, and these are repeated each time to the end of the book. Two Brethren, Delatombelle and Poullain, were accepted for 'la Maîtrise' and their Reception was fixed for 'la L. . prochaine,' *i.e.*, 29th July; but on 24th July an emergency 'Loge des Maîtres' was held, at

¹ A collection of finely engraved pictures and portraits with descriptive letterpress. 4 volumes Folio. Issued 1798-1800.

which Bro. De Klairwal presided as T.R. *pro tempore*, and Bros. Biberel and Morand acted as Wardens, and eight others were present (including a Visitor!), the business done being to decide that:—

“les ff Susdits Seroient reçus lundy prochain 29 c' apres toutte fois que le f. . . (de) Latombelle auroit remis au f Secrettaire les cahiers de tous les Grades dont il est porteur, pour quoy le f. Secretaire a été chargé de lui en écrire avant tout. La L. . . a été fermée à la manière accoutumée En foy de quoy j'ay Signé.”

Daire l'ainé.

This means that the two Brethren were to be raised on the following Monday, the 29th, provided that in the meantime Bro. de Latombelle had returned to the Secretary certain Ritual Books which had been entrusted to him and were evidently long overdue and a source of anxiety to the Bro. Secretary Daire l'ainé, who alone appends his signature. All was well by the 29th, the 'Cahiers' safe in Bro. Daire's custody again, and the two Brethren were Raised in the presence of the same visitor, L'Abbé de Favre. The 'Cahiers' are the MS. Copies of the Ritual issued to the Lodges under its rule by the G.O., one for each officer and containing his own special duties. They were bound in paper wrappers or limp boards of a buff colour, beautifully written and sometimes illustrated with delicately drawn and coloured diagrams. The Set at Bristol was described by Bro. Cecil Powell in his Inaugural Address.

Meetings were held on the 7th and 14th August, 1782. At the latter:—
“Les ff presents ont payés Le Mois C^{de} d'avance en profitant de la presente L. . . : And at the end of the Minute we have the announcement given 'for information' that the Collection for the Poor amounted to '36 Sols.' but whether this announcement was prompted by a feeling of pride at the largeness of the amount, or of disgust at its smallness, I cannot say. Below the signatures there is a *Post Script* (of no interest) signed by Daire l'ainé the Secretary only, and apparently added by him upon his own authority only.

From August, 1782, to February, 1783, there was a pause, and then, on 19th of that month, Bro. Deslignes from Arras took the Chair 'Venu à cet Orient 'pour en augmenter les travaux' as already mentioned. To 'augment' the labours of the *Orient*—be it remarked. Bro. De Klairwal, Orator, made an Oration by way of thanks, and Bro. Deslignes replied in appropriate terms. It is mentioned that the Candidate paid no fees, he having compounded at his Passing.

The next entry, occupying about two-thirds of a page, has been neatly cut out—no doubt by order of the Lodge in consequence of some irregularity. The concluding portion, referring to the future candidature of a Bro. Léonore Clement, remains over-leaf, but there are no signatures. On 11th September, 1783, this Brother was Raised 'et ensuite reconnu par chacun des frères,' a somewhat unusual proceeding, as the Ritual provides for a 'Recognition' by the Wardens only.

The 30th Meeting, 2nd October, 1783, has a special interest because of the identity of one of the two visitors present:—

“P'on a annoncé deux visitteurs sous le nom du f. Pintiot, libraire à Abbéville, et le Lord f Kinsland, tous deux thuilés selon la coutume,”
that is to say:—

“two visitors were announced, namely, Bro. P. Bookseller, of Abbéville, and Bro. Lord Kingsland, both were tested according to custom.”

The autograph signatures appended to the Minute include:—

George Barnewall Vicomte Kingsland M. . .

This was the 5th Viscount Kingsland, nephew of Henry Benedict, the 4th Viscount,

who was Grand Master of Ireland during the years 1733 and 1734. The story of the Kingsland Peerage is worth telling, but it must appear as an Appendix, for it is hardly relevant to the subject in hand. It will be sufficient here to say that George, 5th Viscount, was the son of George, younger brother of the 4th Viscount, and of Barbara his wife, daughter of Thomas Earl of Fauconberg. He succeeded to the title on the death of his uncle in 1740. Sir Bernard Burke¹ states that he conformed to the Established Church and took his seat in the Irish House of Lords soon after his accession to the title, but I believe this to be untrue (*see* Appendix). At some time later than 1762 he took up his residence in France, and never returned to his native country, Ireland. He died in 1800. Towards the end of his life he became deranged, and his last year or two were spent in confinement in a private asylum. It will be noticed that the visitors were 'thuilés'—the use of this expression in this way is, of course, fairly common, and it bears out our W.M.'s interesting contention as to the importance and standing of the 'thuilleur' in those days.

Only one Meeting was held in 1784, namely, that of 11th January, and nothing of any interest is recorded. The 'Très-Respectable en exercice' was Bro. De Mopinot, who seems to have remained in office from 2nd October, 1783, until 14th June, 1786, an unusually long spell, only rivalled by his successor, J. B. Dottin, who ruled from 21st June, 1786, until some time towards the end of 1788 or beginning of 1789. The absence of work in 1784 was compensated for by its abundance in 1785, eight Lodges being found necessary, but this is beaten by the year 1787, when ten were held.

The Minute Book discloses some very remarkable (not to say irregular) proceedings on 12th February, 1785. The entry is as follows:—

"L'an de la Vrai Lumiere 5784 le 12^{eme} du 11^{eme} M.M. La L. . de maitre a ete ouverte sous les maillet du tres cher f. . de monpinot f. . respectable en exercice et des tres ch. . ff. . dottin L'aine et daire 1^{er} et 2^{SS}. . pro tempore, après s'etre assuré si La L. . etoit couverte, et s'il ne s'etoient introduit aucun prophane, lecture des precedents travaux a été faite et applaudy. Le R. . ayant demandé quel etoit le sujet qui rassembloit La L. . de M^{tre} il a ete repondu que c'etoit le[s] f[f]. . delarue [et Laurent] compagnon[s] qui demandoi[en]t le grade de m^{tre}. le R. . ayant fait circuler la boete aux scrutins sur les deux colonnes, la ditte boete ouverte a decouvert le scrutin favorable en faveur du dit [des dits] compagnon. c'est ce qui a decidé Le R. . a fixer La reception du f. . delarue [et Laurent] au 20 du present mois. n'ayant plus rien été propose Le R. . a ordonné la quette des pauvres et a fermé La L. . de m^{tre} avec les Signes et Batteries accoutoumé et ont Signé." ²

No signatures follow. Thus far the entry is in De Klairwal's writing (and the peculiarities in grammar, &c., are his) except that it has been altered by the inser-

¹ *Vicissitudes of Families*, by Sir John Bernard Burke, 1859-61; and *Extinct Peerages*, by John Burke, Esq., and Sir John Bernard Burke.

² (Translation). The Year of True Light 5784, the 12th of the 11th Masonic Month, the Lodge of Masters was opened under the gavel of the Very Dear Bro. de Mo(n)pinot, Bro. Resp *en exercice*, and of the Very Dear Brethren Dottin l'ainé and Daire, 1st and 2nd Bro. Wardens *pro tempore*, after having seen that the Lodge was properly tyled and that none but Masons were present, the Minutes of the previous Meeting were read and confirmed. The Resp having enquired the reason for summoning this Lodge of Masters the answer was that it was a request to be admitted to the Degree of Master made by Brother[s] Delarue [and Laurent] Fellow-Craft[s]. The Resp having ordered a Ballot and this being declared in favour of the said Fellow-Craft (*sic*). The Resp appointed the Reception of Bro. Delarue [and Laurent] for the 20th of the present month. Nothing further being proposed, &c.

tion of Laurent's name as shown by the [] in the above transcript. These alterations and what follows are in the writing of Daire l'ainé:—

“L'an de la V.L. . 5784 La L. . a été ouverte comme cy avant le 20 du 11^{eme}, Le 3^{eme} Scrutin tiré et favorable les ff. . Delarue et L'aurent ont été recus a la Maniere accoutumée, apres les quelles receptions La Loge a été fermée a la maniere accoutumée.¹ La L. . neanmoins n'a pas ete ferme avant toutte fois avoir fait Lecture d'une planche présenté a ce moment par le f Biberel, à l'adresse du f. . Bernault accompagne d'une Lettre Civile dont il a ete aussi fait Lecture annonçante quelque partie du contenu de La Planche. La quelle planche ouverte s'est trouvé signée du f. . Deleville Membre de La Loge de L'amitié à L'O. . d'Arras. La quelle tendoit a faire valoir leur opposition aux Constitutions sollicitées au G. . O. . par La Loge de la Constance, et invitante Le dit f. Bernault a engager La Loge a ne pas prendre partie dans la ditte affaire sans toutte fois etre instruit des Motifs d'opposition que la ditte Loge avoit a faire valoir. il a été décidé que La reponse a faire, si tant est il en est une, au f. Deleville, ne sera faite que quand la ditte planche sera remise en communication a La Loge d'apprentis.”

Signed by De Mopinot (the T.R. en exercise), Daire l'ainé and eight others. De Klairwal and Dottin did *not* sign. I feel sure that this latter part written by Daire is a record of two Raisings and other business which took place on the 12th February after the Lodge had been closed and de Klairwal and Dottin had departed, the Lodge, of course, being re-opened for the purpose, and then to make it appear that everything was in accordance with the previous Minute the date 'le 20 du 11^{eme}' has been written in heavily over the words 'le Scrutin,' which originally followed 'comme cy avant.' If this is correct the 'T.R. en exercise,' De Mopinot, must have been a party to the pious fraud. As to the 'planches' from Arras, the Lodge 'la Constance' was apparently not granted its Constitution, for when this Lodge revived after the Revolution the date of its 'Constitution by the G.O.' is left blank in the *Tableau Général*. How a Lodge at Amiens could be concerned in the matter is not easy to understand.

On 20th April, 1785, the Lodge was opened 'sous le Maillet du t. . R. . M. . f. . demopinot éclairant l'or. . .,' and this expression is used in several later entries. On 28th of same month a Bro. Le Camus was Raised, and:—

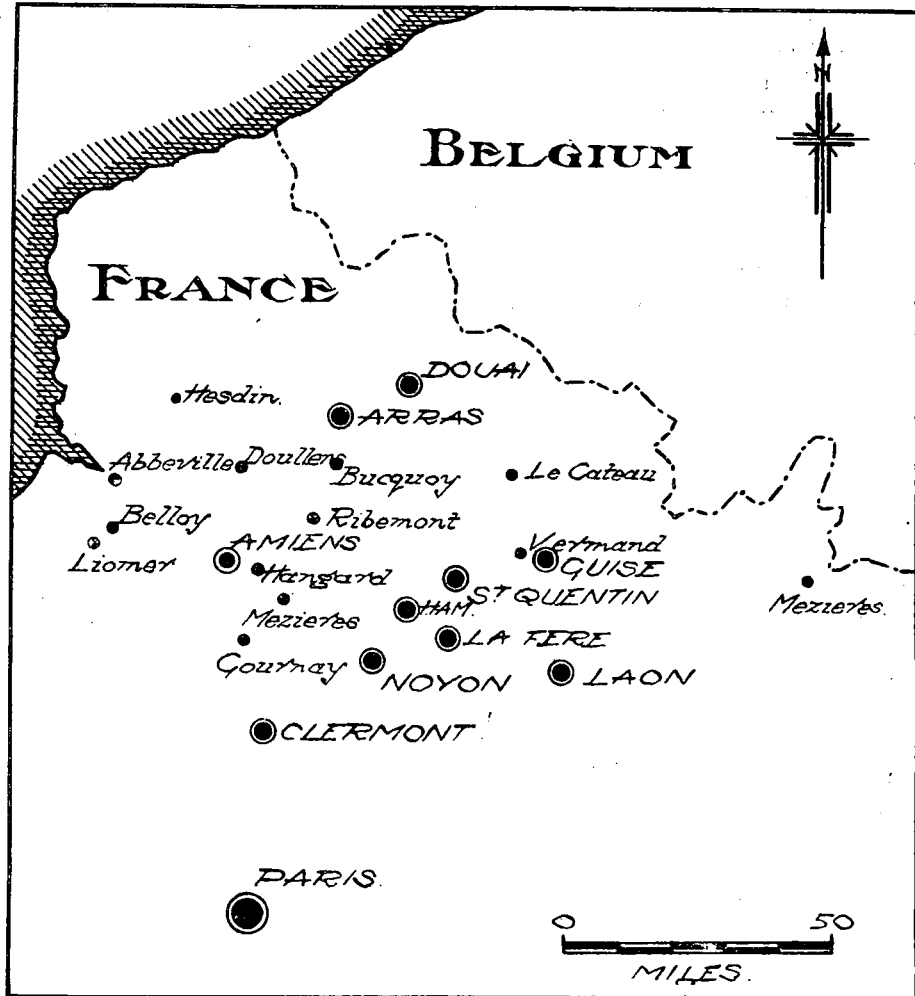
“le R. . M. . lui ayant demandé ce qu'il desiroit et si ses m^{tres} étoient contents de lui, on répondit que jusques alors on avait eu lieu d'en être satisfait: Le Resp^{ble} demanda Le Nom, L'Age, La Religion, et L'Etat Civil de l'aspirant, après quoi il fut thuillé, et subit les voyages . . .”

This use of the expression 'thuillé' is unusual, and so also is the demand to know 'la religion' of a candidate, which appears to be a special foible of the T.R. *en exercise* Bro. De Mopinot, for it is repeated nearly every time during his reign.

The family of Le Camus was of very good standing with its headquarters at Mezières (about ten miles S.E. of Amiens)² and cadet-branches everywhere in the Amiens district. The signature of our Le Camus bears a very close resemblance to that of 'Le Camus de Liomer,' who signed Roettiers de Montaleau's Certificate (*see A.Q.C.*, vol. xxx., p. 141). Liomer is about 20 miles due West of Amiens.

¹ (Translation). The Year of True Light 5784, The Lodge was opened as above on the 20th of the 11th (Masonic Month), the third Ballot being taken and declared favourable, Bros. Delarue and Laurent were Received in the usual manner, after which Receptions the Lodge was Closed in the usual manner, &c.

² The better known Town of Mezières is near the Belgian frontier E. of Amiens,



On the 26th June a Bro. Lacassini was 'regularisé' and then Raised. In June of the year following a member of the Aclocque family was 'regularisé' and then 'reconnu pour maître.' 'Regularisation' doubtless means the admission of a Brother *made* under the old *Grande Loge* or some one or other of the many independent Rites or Systems.

By far the most interesting of the many interesting autographs which occur in this Book is that of Camille Desmoulins, who was a member of the Lodge and attended the Meetings held on 5th May, 1st November, and 6th December, 1785. and appended his signature to the Minutes on each occasion. Indeed, it is a very remarkable coincidence that both Calonne and Desmoulins should have placed their autographs in this volume—Calonne, who by his Assembly of the Notables in February, 1787, precipitated the French Revolution, and Camille Desmoulins, who at the famous scene in the Garden of the Palais Royal on 12th July, 1789, started its actual events. (Two days later—on the 14th July—the Bastille was captured.) In the case of one so famous as Camille Desmoulins anything of the nature of an extended biographical notice is quite unnecessary, his story is told in each one of the countless books dealing with the great eighteenth century upheaval, in which he played so brief and yet so brilliant a part. That his record there is not without reproach is unhappily true, but his genius, his devotion, the resolute stand for

mercy, which cost not only his own life but that also of his tenderly-loved wife Lucile, the beauty of their love story, the agony of their parting—for the eight days that separated his death by the guillotine from hers—these things have made their memories dear. An illustrious French Academician, Mons. Jules Claretie,¹ has said:—

“Etre aimé! Cest l'idéal parfois et souvent le salut. Aimé! Camille Desmoulins le fut, et voilà pourquoi sa mémoire est si vivante encore.”

Lucie Simplicie Camille Benoist Desmoulins was born at Guise in Picardy, some 50 miles East of Amiens, on the 2nd March, 1760. His family was of the petite-noblesse, and his father's style and title was Jean Benoît Nicolas Desmoulins, 'Seigneur du Buquoy, Conseiller du Roi, lieutenant général civil, criminel et de police au baillage de Vermandois, siège royal de Guise, ressort et prévôté de Ribemont, y réunis, et bailly général du duché et pairie de Guise.' His mother's maiden name was Godart, and she came from Wiège near Guise. Camille had three brothers and three sisters, all younger than himself. After some preliminary teaching at Cateau he was educated at the celebrated *Collège Louis-Le-Grand*, where he enjoyed the benefit of a 'bourse' or exhibition, and where his talent was quickly recognised and appreciated. Here he had as fellow pupil the celebrated Maximilien Robespierre, and also a Danton, but not (as has sometimes been stated) the famous Georges Jacques Danton, with whose name his own is so intimately associated, and whose fate he shared. The Principal of the College was l'Abbé Dérardier, to whom he was devotedly attached, who married him to Lucile, and whose life he (Camille) saved at the time of the Massacres of September. From the College he proceeded to the University of Paris, where he studied Law. He graduated as Maître-ès-Arts on 3rd August, 1781, Bachelier-en-Droit 4th September, 1784, Licencié 3rd March, 1784, he took the formal Oath as a Member of the Bar at the Parliament of Paris on 7th March, 1785, and was formally admitted 'au stage dans l'assemblée' on 4th June of same year. Practically nothing is known of his movements until 1789, when he commenced his career as a political journalist. As a pleader he was not a success, being afflicted with a slight stammer, and there are but few records of cases in which he appeared as an advocate. His membership of the *Loge des Maîtres* at Amiens, and his attendance at the Meetings in May, November, and December of 1785, suggest that, having finished his University course, he took up his residence at, or at least had constant business at, that town during the latter half of this year, and it is interesting to find that this Minute Book goes some little way to solve what has been a puzzle to the biographers and historians who have written about him. He was then 25 years old.

The Abbé Barruel (1741-1820), in his 'Mémoires pour servir à l'Histoire du Jacobinisme,' London, 1797, asserts that Danton and Camille Desmoulins were members of the famous 'Loge des Neuf Sœurs' founded at Paris in 1776. This Lodge, which included many of the most gifted men of Art, Science, and Letters in Paris, had Delalande and Benjamin Franklin for its first Venerables and in 1778 initiated Voltaire.² The history of the Lodge is contained in Bro. Louis Amiable's *Loge Maçonnique d'avant 1789*, Paris, 1897, and after very careful examination Barruel's statement is accepted. Now it is quite certain that Camille Desmoulins could not have secured admission to this most exclusive Lodge until his own literary reputation was established, and it had not even commenced until

¹ *Camille Desmoulins*, by Jules Claretie. 1 vol. 4°. Paris, 1908.

² The petition to the G.O. for leave to found this Lodge was presented by Bro. l'Abbé Cordier de St. Firmin (born at Orleans 1730, died at Paris 1816), a Masonic author of repute. The Lodge collapsed in 1792 and was not re-opened until 1805. Forty of its Brethren survived the Revolutionary troubles. It was dormant from 1831 to 1836, reformed in 1836 and finally perished in 1848.

1789, therefore the fact is established that he was not *initiated* in the *L. . . des Neuf Soeurs*. It is possible that he was made a Mason in the *L. . . la Sincère Amitié* at Amiens, but there is no record of his Raising to the 3° which he evidently possessed in May, 1785.

Of Camille Desmoulins as a politician, literary man, Jacobin, Cordelier, Dantonist, I need say nothing here. On 29th December, 1790, at the age of 30, he was married by the Abbé Bérardier at the Church of St. Sulpice, Paris, to Anne Lucile Philippe Laridon-Duplessis, aged 20. Amongst the witnesses to the marriage were Robespierre, Petion, Brissot, and Brulard. On 6th July, 1792, their only child, Horace Camille, was born—'le petit Horace'—and two days later the infant was presented to the Municipality, and his name is the *first* to be inscribed on the new 'Etat Civil,' which then replaced the old parochial system of registration. Camille, Lucile, Robespierre, Pétion, and Brissot all perished by the guillotine. Camille with Danton and 13 others on 5th April, 1794, and Lucile on the 13th of the same month. Only a year or so later public opinion had veered round once more, and the Conseil des Cinq-Cents formally decreed that:—

"Considérant que Camille Desmoulins, . . . représentant du peuple, membre de la Convention nationale, fut conduit à la mort pour s'être élevé contre les proscriptions et avoir rappelé des principes d'humanité depuis trop longtemps oubliés,"

a vote of 2,000 francs be made to the orphaned Horace and the same paid to him until he attains his eighteenth year. And at the Collège Louis-Le-Grand a 'bourse' was awarded to Horace Camille Desmoulins:—

"pour services rendus par son père."

In 1817 Horace emigrated to Haïti viâ the United States. It is interesting to us to know that, like his father, Horace was a Freemason, for amongst the Desmoulins relics religiously preserved is the Royal Arch Certificate granted to Horace Camille Desmoulins by the Eagle Chapter of New York, No. 54, dated 5th April, 1824. One year later he died at Jacmel in Haïti, aged 33, and leaving two daughters, Camille and Lucile.

At the Meeting of 5th May the 'Loge des Maîtres' was opened by Bro. Lequien, the Wardens 'en exercice' Bros. Roussel and Le Beau both being present. The T.R. De Mopinot and Bro. Cabanel arrived late and were received 'avec les honneurs du glaive,' and with them came Bro. Berty, who entered 'comme Maître.' The candidate was 'le fr m. L. Petitjean-Dinville, comp, controleur de la régie général des aides, resident à Clermont.' But the Secretary *pro tem.*, Bro. Le Picard, made a slight slip in the name of the candidate, who was Petitjean-Tinville, a member of the noble family of Hérouël et Tinville, a few miles E. of Amiens, on the Ham-St. Quentin Road, and a distant relative of Camille Desmoulins. To this family belongs the doubtful honour of producing the inhuman monster, Fouquier-Tinville, the Chief Public Prosecutor to the Revolutionary Tribunal during the worst part of the Terror, who prosecuted Danton and Camille and the others at their trial and secured their condemnation to the guillotine. There are thirteen signatures to the Minute of 5th May. De Mopinot was present on 1st November, but the Wardens were both absent, their places being occupied by Bros. Pellerin and Dottin *frs aîné*. A Bro. Evrard was Raised and a Bro. Prevost was 'accepted' as a Joining-Member, and two Ballots taken for a Bro. Moyecle. There are ten signatures. A new period of office seems to have commenced before the next 'Loge des Maîtres,' 6th December. De Mopinot was present as T.R. 'en exercice,' and the Wardens, also 'en exercice,' are now Bros. Godart *l'ainé* and Charles Dottin *le jeune*. There are two Godarts, members of the Lodge, Godart *l'ainé* and Godart *le jeune*, and it is exceedingly probable that

they are the uncle and cousin (or else both cousins) of Camille Desmoulins. His mother, Marie Magdaleine Godart of Wiège, had a brother, Joseph Godart (Camille's godfather), who had at least one son and one daughter, Flore. At one time—and *might it not have been at this very time?*—Camille certainly contemplated marriage with his cousin Flore, but that was before he met Lucile Duplessis. Bro. Moyecle was Raised, and then, after a Collection for the Poor, the Lodge was closed. But 'après un court interval' it was again opened under the same officers, and Bro. Prevost (who at the previous Meeting had been 'accepted' as a Joining-Member) was 'decoré du grade de M^e,' which is a most unusual expression. A 'Discours des plus pathétiques sur l'Art Royal' was then pronounced by Bro. Desforges père, and this 'morceau d'Architecture' consigned to the Archives of the Lodge. A *second* Collection for the Poor was then taken, and the Lodge closed in due form for the *second* time. On this occasion the candidate was kept in the Chamber of Reflexion 'le temps requis.' How long this period was for a candidate for 'La Maîtrise' I do not know, but for an initiate 'about an hour' is laid down in the Statutes, and this is in agreement with the account given in the Abbé Banier's edition of *Traité des Cérémonies Religieuses*, vol. iv. Fifteen signed the Minutes on this occasion.

Only two Meetings took place during the year 1786, both of them in the month of June. On the 14th Bro. Godart *l'ainé*, the S.W., presided in the absence of the T.R. *en exercice* De Mopinot. The business was:—

"La regularisation du f. . . acloque à La Maîtrise et La reception des f. . . delacroix et Langevin à La Maîtrise."

Apparently a *discussion* only, for neither of the Brethren concerned was present, which, however, terminated in their favour, for the ceremony was fixed 'à huitaine.' It should be noticed that Bro. Acloque required 'regularisation' in the 3rd Degree only. On 26th June Bro. Dottin *l'ainé* was T.R. *en exercice*, and after the usual routine:—

"le f. . . (Acloque) ayant été introduit a renouvelé son serment et a été reconnu pour maître."

Bros. G. Delacroix and Jacques Langevin were then Raised. A Resolution was passed and recorded in the Minutes that in future not more than one reception shall take place on the same occasion 'pour ne rien diminuer de l'ordre de la L. . .,' but the rule was very frequently disregarded. Amongst the signatures is that of a Bro. Ameslaut, apparently not a visitor, but it is the only occasion on which his name occurs.

The year 1787 was a very critical one for France. The First Convocation of Notables sat from the 22nd of February to the 25th of May, and it was followed by the downfall of Calonne and the advent of Cardinal Loménie de Brienne. The country was in an ever increasing ferment, and there was much running to and fro. Yet this year is marked by the greatest activity in this 'Loge des Maîtres' under its devoted ruler Jean Baptiste Dottin, for from February to September 10 Lodges were held at which 12 Brethren received the Master's Degree and 27 Visitors were welcomed, and as during this period 97 signatures are recorded, we may conclude that the Lodges were well attended.

The entry of Visitors was very formal, and the greatest care was taken to pay to each exactly the compliments due—no more and no less. Attention has already been drawn to the use of the expression 'avec les honneurs du glaive,' which is no doubt another way of describing the 'voûte d'acier.' At the Meeting held on 7th February a number of distinguished guests honoured the Lodge, and we read that 'le frère Vicomte de Digoine, Majeur de la Ville et Citadelle de

'Doulons 1^{er} Surveillant de la Loge de Doulons' entered 'sous la voûte d'acier,' and a Bro. Colard who came with him was introduced 'en la manière accoutumée.' Doullens is a small town about 18 miles N. of Amiens. 'Le frère de Saint Accrin' 'Membre d'une loge régulière de Paris' came in 'suivant l'usage.' This Brother was a well known Masonic Author and Poet, his 'Discourse on the Principal Advantages of the Royal Art' appears in the *Annales Maçonniques*. 'Le frère Cornet, Vénérable de la Loge de la parfaite Sincérité à l'orient de cette ville' was received 'avec les honneurs dues à son grade.' Bro. Cornet was accompanied by *all* his 'officiers dignitaires' and one member of his Lodge. If by Bro. Cornet's grade is meant his highest *degree*, then from his signature we know that that was S. . P. . D. . R. . C. .

Two 'planches' and two 'tableaux' were presented from the 'Loge de l'Amitié' at Arras, and the 'Loge de l'Union Parfaite' at Orleans respectively. The former, no doubt, on the subject referred to in the petition laid before the Amiens Lodge on the 20th (? 12th) of February in the previous year.

Bro. Grandin, at this time Secretary but soon to succeed to the office of Très Respectable, was permitted to nominate a Bro. Ferez as a candidate for 'La Maîtrise,' although not strictly in order.

At the next Meeting, held on the 8th March, 1787, two 'Deputies' were received from the 'Loge d'Amitié' at Arras. There was again a large attendance of Visitors, and the Candidate is said to have been received with 'all the exactitude possible,' which may, however, mean a full and complete ceremony or very much the reverse. On 21st March Bro. Cornet and his officers again honoured the Lodge, but nothing of any importance is recorded.

The entry for 28th March, 1787, is very interesting, because two members Bellequeule and Merlier:—

"demandoient d'etre admis au g^{de} de parfait ce qui fut arreté à la prochaine tenue,"

and I may as well here anticipate a similar entry under date 8th July following:—

"f. Ferez qui demandoit à etre admis au grade de Parfait ce quis fut accordé p^r la prochaine tenue."

The Degree of 'Elu Parfait' was the 4th of the Modern French Rite of 7°, and it is clear that this 'Loge des Maîtres' controlled and worked at least this degree beyond 'la Maîtrise.' The rate of progress of the members can be gauged by the alterations in the Characteristic Letters attached to their Signatures, and it was very gratifyingly rapid, *e.g.*, Bro. Bellequeule was Raised on 21st March, exactly a *week* before he made his assault on the next degree.

Nothing worthy of mention appears under date 16th April, but on 2nd May two 'Deputies' from another Amiens Lodge 'la Piété Fraternelle' were received with the honours due, &c., one of them being also a member of this Lodge. Bro. Revest was the Candidate.

"Le T.R. lui fit faire Les voyages accoutumées, et étant aux pieds du trône Pour y renouveler Son obligation. L'on fit au recipiendaire en abrégé le récit de la V. . de n. m^e hiram. et Les signes attouchements et mots lui furent conférés."

This is the only occasion on which the communication of the Story of Hiram is *mentioned* in the Minute Book, and as the entry stands it was then given entirely out of its proper place in the Ceremony.

The Hiramic Legend, as given in the early (1742) MS. Ritual to which I have already referred in this Paper, presents some noteworthy variations from later versions. The writer of the MS. states that:—

“la maniere dont je lay raporté est la plus conforme à l'opinion commune.”

The most striking variations are these:—

The Master-Masons had only *one* Word to distinguish them from the Brethren of inferior Degree.

K.S. ordered nine *Masters* to go in search.

They went in parties of three.

On making the discovery *they* (the searchers) feared that the Word was *lost*, i.e. no longer secret and *they* decided to replace it by casual Signs, tokens and words.

Thus the Version represents that *Masters* were numerous at the Building of the Temple, and there is no hint of any Secrets being known but to *three* persons, &c. It may be that this is the form in which the Story of HAB *first* appeared in our own country.

On this occasion it is recorded that Bro. Revest, the newly Raised Master-Mason, was ‘applaudy’ immediately before the Ceremony of Closing.

On 23rd June *three* Candidates were Raised together for urgent reasons, and a sort of apology for breaking the Rule is entered upon the Minutes. The next two Meetings are spoken of as ‘extraordinary,’ which I take to mean Meetings of the ‘Loge des Maîtres’ when there was no work in the 1°. On 8th July Bro. Osselin de Willencourt, Officier (Orateur) de L.R.L. de l’Amitié de l’Or d’Arras, was a visitor. Willencourt, or Walincourt, is South-East of Arras, between Le Cateau and Cambrai. The Candidate on this occasion was Bro. Baillie de Belloy. Belloy is situated some sixteen miles nearly due West of Amiens. The circumstances attending this Brother’s ‘Raising’ introduce us to a peculiarity of Continental working of this period, for he was made a Master-Mason *without ceremony* ‘in consequence of the sparse attendance.’ It must be remembered that the T.R. Bro. Dottin was S. . P. . D. . R. . C. . and therefore entitled to dispense with the ceremony if he judged it expedient. At this Meeting ‘3 ff Turcs’ presented themselves, pleading for pecuniary assistance, and were granted a substantial sum. The second of these ‘extraordinary’ Lodges was held on the 9th August, when Bro. Thourel de Doullens was ‘Raised’ in the same expeditious manner, the reasons being:—(1) The shortness of the time available, and (2) the highly satisfactory report concerning ‘les bonnes dispositions du f. .’ The ‘Frère-Terrible’ of another Amiens Lodge ‘La Piété Filiale,’ Bro. Desprez by name, was present as a guest. On the 5th September Bro. Pecheux arrived late, accompanied by a visitor, Bro. l’Abbé Esmayer, from Hesdin, a little town about 25 miles N.W. from Amiens. Bro. Bellequele was deputed to wait upon the visitor:—

“pour le *tinter* et faire son raport.”

The use of this word *tinter*, which means to ring or jingle or tinkle, may be intentional, the idea being to ‘ring’ or try the stranger as a piece of money is tested by its sound: or it may be a slip for *tenter*, which means to *try* in the sense of to *tempt*. In either case the expression is most unusual and decidedly unmasonic.

In 1788 the ‘Loge des Maîtres’ was opened twice, 13th May and 11th July. At the first of these Meetings the three principal Chairs were all occupied by Visitors:—‘le T. . c et R f Théophile Vanrobaie, le c et R f. . Laurent Traullé, et le T.R. f. Homassiel Manessim,’¹ all from Abbeville—20 miles from Amiens nearer the mouth of the R. Somme—where they were members and ex-venerables of the ‘Loge de la Parfaite Harmonie.’ This was an ‘extraordinary’ Lodge called together because of:—

¹ What was the nationality of Bro. Homassiel Manessim?

“le circonstance favorable de la presence des cc f. . de l'O d'Abbéville, les quels ont bien voulu tenir les travaux,”

and to confer 'la Maîtrise' upon two candidates. Other visitors present were Bro. Magniez from Abbéville and Bro. Cornet with all his officers (except the Secretary) other members and one past member of his Lodge 'La Parfaite Sincérité' of Amiens. Of the two candidates, Bro. Auguste Merlin was Raised alone with full ceremony up to the point where the Signs, Tokens and Words are communicated, the other aspirant, Bro. Charlemagne Aclocque, was then admitted, and the ceremony concluded. On the 11th July Bro. Dottin 'Raised' two more candidates, Bros. Dantrevaux and Not, again without ceremony, the excuse this time being:—

“attendu des travaux de M^{tr} et le peu de temps qu'il y avait.”

Only one more entry remains to be considered, and that is dated some twenty months later than the previous one. During this period mighty events were happening in France—The futile attempt to govern by simple 'Royal Edict'—Increasing opposition from the Parliaments both of Paris and of the Provinces—The exposure of the utter insolvency of the National Treasury—The fall of Loménie de Brienne and recall of Necker—The Second Assembly of Notables—The stormy elections throughout France of January, 1789—The States General—The Tennis Court Oath—The Constituent Assembly—Dismissal of Necker—Fall of the Bastille (14th July, 1789)—The March of the Women to Versailles—Removal of the Royal Family to Paris—Beginning of the Emigration of Princes and Aristocrats—The King's visit to the Constituent Assembly—The National Oath. The outbreak of actual Revolution dates from the latter half of 1789. In Amiens, as in many another of the principal cities in the Provinces, the receipt of the news of the Dismissal of Necker and Fall of the Bastille was immediately followed by the adoption of Local Self Government. The old form of municipal control by hereditary or appointed officials, so dear to the *ancien régime*, was swept away or modified beyond recognition by the assertion of rights of election and the representation of the three Orders. Moreover, National Guards were enrolled, equipped, and drilled 'to suppress Brigands and Enemies to the Making of the 'Constitution.' No surprise will be felt at the sudden and complete cessation of the Masonic labours of the Amiens Brethren from July, 1788, until March, 1790—one can only wonder that in the midst of the wave of emotion that flowed over France in connection with the events following upon the momentous appearance of the King before the Constituent Assembly (4th February, 1790,) the members of the 'Loge des Maîtres' were able to assemble once more. On 31st March, 1790, the Lodge held its final Meeting and Raised its last 'aspirant.' The entry is brief, and may be transcribed in full to show that the turmoil outside found no echo inside the Lodge:—

“L'an de la Vraie Lumière 5790. le 31^e J du 1^{er} m. m. la R L a ouvert ses travaux sous les maillets du T. . C. . f. . Grandin V^e en exercice et du cc ff. . Tondou 1^{er} Surveill^t et du c f Bellequeule 2^d Surv^t *pro tempore*—après s'être assuré que le temple étoit couvert et qu'il ne s'y étoit introduit aucun prof. . lecture des precedents a été faite et applaudie. Le T. . R. . ayant demandé quel étoit le sujet qui avoit fait convoqué l'assemblée il lui fut repondu que c'étoit pour la reception du C. . f. Adrien Simon pour lequel on tira le scrutin d'usage. S'étant trouvé favorable il y fut applaudi. le f. . fut introduit en la manière accoutumée et le grade de M^e. . lui fut conféré suivant l'usage. toutes fois après avoir satisfait aux droits de la L. . D'après le demande du T. . R. . il ne s'est trouvé aucune observ^t sur les colonnes pour le bien

de la L. . . la quête des pauvres faite et la lecture des dits travaux et la loge fut fermé avec les Signes et Batteries accoutumées.

Garçon Le

Malau l'ainé

Grandin V^{ble}

Simon

Bellequeule

The Minute is written by Grandin.¹ Bro. Tondou, the S.W., did not sign. And so ends this interesting relic of the labours of our French Brethren during what was—perhaps with one exception—the most terrible crisis in their Nation's History.

Founders 4. Original Members 43.					
Year.	T.R. en exercise.	No. of Meetings.	Raised.	Joined	Joined & Raised.
1776	Dottin	7	5	3	—
7	Baclar	2	2	—	—
8	Baclar	2	2	—	—
9	Roussel (?) *	—	—	—	—
1780	Daveluy	4	8	—	—
1	{ Daveluy Lequien	7	7	—	—
2	{ Lequien Le Picard (?) *	5	4	—	—
3	{ Le Picard (?) * De Mopinot	4	3	—	—
4	De Mopinot	1	1	—	—
5	De Mopinot	8	8	—	1
6	{ De Mopinot Dottin	2	2	1	—
7	Dottin	10	12	—	—
8	Dottin	2	4	—	—
9	Morand (?) *	—	—	—	—
1790	Grandin	1	1	—	—
	*The S.W. assumed to have succeeded to office of T.R.	55	59	4	1

¹ (Translation). . . . The T.R. having enquired the business which occasioned the Meeting the reply was that it was the Reception of the Dear Bro. Adrien Simon for whom the customary Ballot was taken, found favourable and 'applaudi.' The Brother was introduced in the usual manner and the Degree of M.M. was conferred upon him according to ancient custom, he having paid all Lodge dues, &c.

F=Founder

O=Original Member

Reg=Regularised

R=Raised

J=Joining Member

V=Visitor

Acloque	R	Florent-Claret	O
Acloque, D'aix	R	Garçon, <i>l'ainé</i>	R
Acloque, François	Reg, J	Garçon, François	P
Acloque, Charlemagne	R	Gassard	V
Allard, J.	F	Geusse-Duminé	O
Ameslaut	O (?)	de Giry de Touseon	O
Baclar, <i>père</i>	O	Godart, <i>l'ainé</i>	R
Baclar, <i>fil</i> s	R	Godart, <i>le jeune</i>	R
Baillée de Belloy	R	Grandin	O
Beffroy	O	Guidée, <i>le jeune</i>	F
Bellequeule	R	Guinard	V
Benard	O	Hardy	O
Bernard	V	Harnepon-Fauchez	R
Bernaule	R	Homassiel-Manessim	V
Berty	O	Hurtrel	V
Bertis	V	Jerosme, Jacques V.	R
Biberel-Laurent	R	Junot	O
Bonvallet	R	Kingsland, George Viscount	V
Borel de Sugny	V	de Klairval <i>or</i> Klairwal	O
Breyet	O	Lacassini	R
Cabanel, Antoine	O	Langevin, <i>l'ainé</i>	O
de Calonne, Charles Alexandre	V	Langevin, Achille	R
Clement, Léonore	R	Langevin, Jacques	O
Colard, A.	V	Laurent, A.	R
Collegnon	O	Le Beau	O
Coquelez	O	Le Boeuf	V
Coquillard, Honoré	J	Le Brun	V
Coquillard, Auguste	R	Le Camus	R
de Chaumontel, Charle	O	Le Caron	R
Cordier, Joseph	O	Le Comte <i>or</i> Compte	R
Cornet	V	Le Feuvre (<i>a</i>)	V
Daire, <i>l'ainé</i>	O	Le Feuvre (<i>b</i>)	V
Dantrevaux	R	Le Grand	O
Daveluy, Alexis	J	Le Moine	O
Degand, <i>fil</i> s	O	Le Picard	R
Delacroix, G.	R	Le Prevost de Glimont	O
Delarüe	R	Le Quien <i>or</i> Lequien	O
Delatombelle	R	de Lievreuille	R
Deleville	V	L'Orville	O
Desai, ' <i>ainay</i> '	O	Magnier	V
Desforges, <i>religieux</i>	R	Magniez	R
Desforges, <i>père</i>	O	Maillard	R
Desforges, <i>fil</i> s	R	Malau	R
Deslignes	V	Maresi	R
Desmoulins, Camille	or J	Maret	O
Desprez	V	Merlier	O
de Digoine, Comte A.	V	Merlin, Auguste	R
Dottin, Jean Baptiste	F	Mesaiger de Quinci	R
Dottin, Jean Jacques	F	Meurice de Campy	V
Dottin, Claude Hubert	R	Mitissein	R
Dubois	O	Moinet	O
Duval	V	de Mopinot	O
Esmayer, <i>l'abbé</i>	V	Morand	O
Evrard, Charles	R	Morel	O
de Favre, <i>l'abbé</i>	V	Moyeclé	R
Ferez	R	Nantier	V

Nod or Noe or Not	R	Saint-Accrin	V
Osselin de Willencourt	V	de Saint-Martin, Joïanne	V
Outif	R	Sallé	O
Padot	R	Sallé, C.	J
Pecheux	R	Sellier	R
Peillon, <i>père</i>	O	Siffair, Max	V
Peillon, Joseph	R	Simon, Adrien	R
Pellerin	O	Tassel	R
Petitjean-Tinville	R	Thourel de Doullens	R
Picard	R	Tondu	R
Pintiot	V	Traullé, Laurent	V
Poullain	R	Vanrobaie, Théophile	V
Prevost	J & R	Vivien de la Perocherie	O
Revest	R	Vitasse du Hangard	R
Roger	R	'3 ff Turcs.'	V
Roussel	O		

The following notes concern celebrities of the period more or less associated with what I may call the Amiens district, but in no case have I been able to establish their identity with, or family connection with, the Brethren of the same name in the above list:—

Beffroy. Louis Abel Beffroy de Reigny, born at Laon 1757, died at Charenton 1810, a distinguished but eccentric writer better known under his nom-de-guerre 'le cousin Jacques.' He was a member of many literary Societies in various parts of the country. His works include:—*Dictionnaire néologique des Hommes et des Choses*. Paris. An VIII., *Precis Historique de la Prise de la Bastille*, *Petites Maisons du Parnasse*, *Les Lunes* (24 vols.), *Le Courier des Planetes* (10 vols.), and *Operas*. The second volume of the first-named at p. 480 contains a not too sympathetic account as an eye witness of the last moments of Camille Desmoulins.

Borel de Sugny. Woodford has a note about a Borel *de Toulouse*. Where is Sugny? An Artillery General Sugny served under Napoleon in Italy and Egypt.

Dantrevaux. Secretary to the Vicar General of the Diocese of Noyon.

Dubois. There was at this time residing at Amiens a Doctor Dubois distinguished alike for his skill and for his benevolence and humanity during the troubles of the Revolution.

Junot. *Not* the Duc d'Abrantés.

Maret. *Not* the Duc de Bassano.

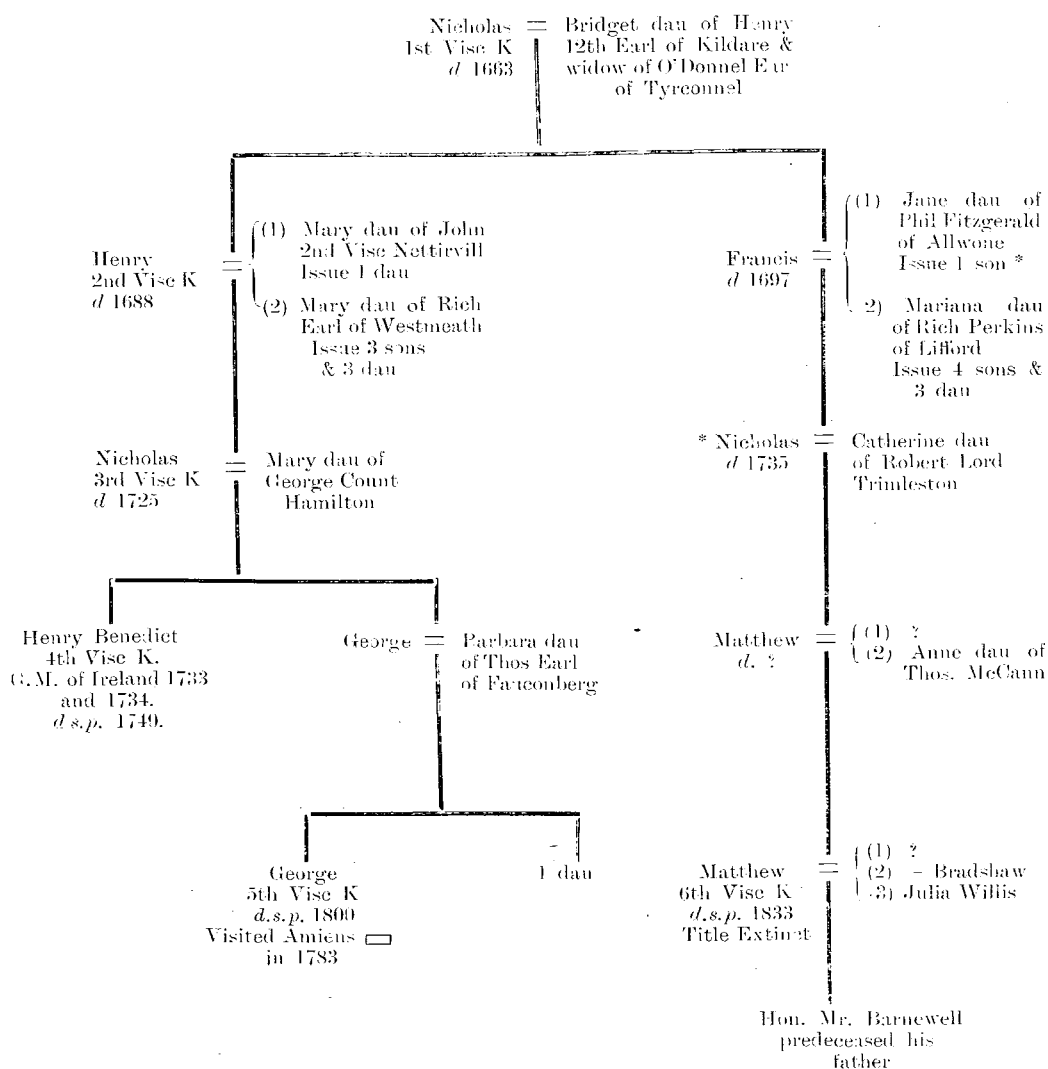
Maillard. Bro. Maillard was Raised on 29th October, 1778, and was present at every Meeting until 3rd December, 1781, when he disappears finally. He was 'Orateur' of the Lodge from 22nd July, 1780. He signed the Minutes on each occasion, his signature being very elaborate and characteristic. We have here, I think, a relative of another of the prominent actors in the events of the Revolution, namely, Stanislaus Maillard, born at Gournay, which is about 30 miles South of Amiens. This is the half-crazy fanatic called by Carlyle 'Usher Maillard the 'Shifty,' and known by the nickname 'Tape-dur,' who played a leading part in the capture of the Bastille, who with his drum led the famous March of the Women to Versailles and there harangued the Assemblée Nationale, who signed the Déchéance Petition of July, 1791, and who presided over the Court of Justice improvised at the Abbaye Prison at the time of the horrible Massacres of September, 1792.

De Quinci. A writer on Art and Antiquities of this name was a member of a Paris Lodge. The same, apparently, who as a 'Moderate' was elected to the 'Legislative Assembly' in September, 1791, when Danton was rejected.

Osselin de Willencourt. Bro. Grandin, the Secretary, in the Minute writes Asselin, but the visitor's signature looks much more like Osselin. In neither case is the writing very legible. An Osselin was a Member of the Convention and one of the victims of the Revolutionary Tribunal under Fouquier-Tinville. An Asselin lost his life in the defence of the Bastille.

APPENDIX.

THE KINGSLAND PEERAGE



In 1646 Nicholas Barnewall, Esq., of Turvey Co Dublin, was created Baron Turvey of Turvey and Viscount Barnewall of Kingsland, Viscount Kingsland. His eldest son Henry succeeded to the title in 1663 and died in 1688, being succeeded by his only son Nicholas, to whom were born two sons Henry Benedict and George. The family was Roman Catholic and devoted to the Stuart cause, Nicholas 3rd Viscount Kingsland, was actively engaged on the side of K. James II. in opposition to William of Orange (K. William III.) and his sons followed in the same path. It was quite a common thing for loyal Jacobites to assume the Christian names of the exiled Stuarts in addition to their own, and I think it is quite likely that the 4th Viscount Kingsland's *second* name Benedict was thus assumed out of compliment to the infant brother of Prince Charles, who was born and baptized in 1725, the year in which he (Lord Kingsland) succeeded to the title. The Papal Bulls condemning Freemasons and Freemasonry did not deter Henry Benedict, 4th Viscount Kingsland, from devoting himself to the Craft, and in 1732 he was appointed D.G.M. of Ireland by the G.M. Viscount Nettirvill, who was his relative—see *Genealogical Table* above—and whom he succeeded as G.M. for the years 1733 and 1734. At *A.Q.C.*, vol. xiii., p. 145, Bro. Dr. Chetwode Crawley quotes a most interesting newspaper account of a 'Grand Meeting' in Dublin on Thursday, 22nd Nov., 1733, at which Lord Kingsland presided as Grand Master. Henry Benedict, 4th Viscount Kingsland, died unmarried (or at any rate without issue) in 1740, and was succeeded by his nephew George, 5th Viscount, son of his younger brother George, who married a daughter of the Earl of Fauconberg. This is the Lord Kingsland who attended the 'Loge des Maîtres' at Amiens on 2nd Oct., 1783. Sir Bernard Burke (to whom I am indebted for some of the particulars given here) states that he had conformed to the Protestant Established Church and taken his seat in the Irish House of Lords soon after coming into the title: but this is, I think, a confusion with the 6th and last Viscount. The following entry, which I have found in the *Annual Register* for the year 1762, March, conclusively proves that Lord Kingsland stuck to the Church of his fathers:—

1762. March. A proposal for raising five regiments of papists in Ireland, having lately been offered by the Lords Kenmure, Kingsland, Sir Patrick Belleu, and some others of that religion, in order to be taken into the pay of the King of Portugal for ten years; the parliament of Ireland thought proper to take cognizance thereof, and the Scheme was soon dropt.

This Lord Kingsland left Ireland at some time subsequent to this date and took up his residence in France, from which country he never returned. Towards the end he became deranged and passed the last year or two of his life in a private asylum, being cared for by his kinsman Lord Trimleston. And there he died without issue in 1800. A glance at the *Genealogical Table* will show that the 1st Viscount's younger son Francis had a great-grandson Matthew living in 1800, and therefore heir to the title. This branch of the family had become strangely reduced, so that this Matthew was born in the most squalid poverty in an obscure part of Dublin. He had to earn his living as a basket-boy or porter in the Castle Market, and presently became an under-waiter in a second-rate tavern in Dawson Street. But through a lawyer named Hitchcock he was aware of his descent and on the watch for the death of his relative George, 5th Viscount, in order to put in his claim to the title—they even made a premature move, being misled by a false rumour of his death. When the death did really occur the claim was pressed with vigour and skill, and was ultimately allowed by the House of Lords. But the new Lord Kingsland got the title only—no estates, for these had lapsed to the Crown owing to 'some want of conformity to the Established Church on the part of some of his ancestors'—(Burke), which goes to confirm the opinion that George, 5th Viscount, did not conform. A pension of £500 per annum was granted to the successful claimant, Matthew, 6th Viscount, like his ancestors, was born a Roman Catholic, but he really did become a Protestant. Here is another quotation from the *Annual Register*:—

1815. January 15th. On Sunday, in St. Werburgh's Church, Dublin, the Right Hon. Lord Kingsland renounced the doctrines of the Church of Rome, and embraced the reformed Christian Religion.

The last Lord Kingsland was married three times. His first wife was of the humble class to which he himself originally appeared to belong (her name is not known), and by her he had one son, The Hon. Mr. Barnewall, who died almost as soon as his father came into his title. Lord Kingsland moved to England and there married first a Miss Bradshaw and next a Miss Julia Willis, daughter of a medical man at Kennington, but neither of these bore him any children. The last survived him, living in penury, earning a bare living as a needlewoman, and making no use of the title which was really hers. At *A.Q.C.*, vol. xiii., p. 145, footnote, Dr. Chetwode Crawley says:—

The last representative of this ancient stock was a Dublin waiter, whose family was compelled by poverty to emigrate.

There is further confusion here. George, the 5th Viscount, did 'emigrate' to France, but did not suffer from poverty, and he had no family other than one sister. Matthew's father's family did suffer severely from the effects of poverty, but did not 'emigrate.' Matthew, when he succeeded to the family honours, ceased to suffer from poverty, having a nice annuity and no family (his wife and son both being dead), but he did 'emigrate' (to England), and there left a widow, but no annuity, and *she* did suffer want, but did not emigrate. Bro. Chetwode Crawley's note will not fit in anywhere.

PRO. GORDON HILLS said:—

Bro. Tuckett's paper gives us an interesting picture of a French Lodge of good standing contemporary with the Royal Lodge whose Minutes I had the pleasure of bringing before our Lodge at the last meeting, and the parallel between the uses in the two countries proves not so far apart as perhaps one might have expected.


The Masters Lodge which our Brother has described, working the usual Craft Degrees and numbering members of each on its roll, seems more like any ordinary Craft Lodge of the period than of the class denominated 'a Masters Lodge' in England and as understood by Bro. Lane. But, as a matter of fact, what such Lodges were is very largely only a matter of surmise. The regulations about holding a Masters Lodge only when certain degrees were to be conferred points to a procedure usual in ordinary Craft Lodges, and it seems as if the supply of candidates was the determining factor as to the holding of meetings when the Masters Degree was to be worked. Contemporary English Lodges which numbered amongst their brethren holders of supplementary degrees were wont to open in such rites and under the banner of the Lodge confer those grades on their brethren, and so it is exceedingly likely was also the case in this French Lodge, but I do not think that the fact that its Brethren affixed characteristic letters of such degrees to their names is evidence on the point. It merely shows that such degrees were generally recognised, and these brethren were in the position of a brother visiting one of our Mark Lodges nowadays where the jewels of all degrees may be displayed. Similarly I would rather deprecate reading into the expression "to confer Perfection upon our labours" anything more than the regularisation of the inauguration of the Lodge by the supreme authority. French Masonry in those days certainly showed a great tendency to develop independent governing bodies for the higher grades, but the policy of the heads of the Craft in England no doubt acted as a restraining force on this side of the Channel, and one notes the characteristics of the different races, one not content without pushing theories to a logical conclusion, and the other letting things drift and ready for compromise.

Some notes of a French ritual in my possession, which I believe represent the use at Verdun between 1803 and 1807, illustrate several points which Bro. Tuckett mentions, whilst they show a marked difference by substituting the name Adonhiram for that usually received for Grand Architect of the Temple—a matter of great controversy in French Masonry towards the end of the eighteenth century but which does not seem to have affected the English Craft. These particulars define a Lodge as simple, just or perfect according as three, five, or seven are present. The poor box was always to be passed round at the closing in the first degree, and the candidates were interrogated as to their religion, as well as their social status and desire to enter the Order, by the expert who prepared them.

BRO. S. T. KLEIN writes:—

I regret that, owing to ill health, I shall not be present at the reading of our Bro. J.W.'s paper on the Lodge of *La Sincère Amitié* in Amiens. The paper is full of interesting information which should lead to an instructive discussion.

Bro. Tuckett quotes from Abbé Perau's *Le Secret des Franc-maçons*, published in Geneva in 1742, and refers to his statement that those who went in search for that which was lost were Masters, and I have no doubt that this was the form in which the narrative first appeared in Masonic working in England, and is probably the earliest known reference to *substituted* sgns. In the Esoteric Demonstration I gave at the conclusion of my paper on 'The Great Symbol (A.Q.C., vol. x.) and subsequently repeated before a large meeting of Experts held in the room of and by invitation of the Board of General Purposes, I was able to show that those who went on the 'search,' having been told that the genuine Ss. were lost and who were instructed to bring back any *casual* sgns., actually witnessed the true sgns. and brought them back intact, but with a substituted interpretation of

their meaning. I referred again to the reason for introducing the Legend, in my paper on *Magister Mathesios* (A.Q.C., vol. xxiii., pp. 109 and 131), as the cloak by which shortly before A.D. 1730 (only a few years before Abbé Perau's publication) the genuine Operative Ss. were withheld from the new 'Masters' (Master Masons) and reserved for the new office of Worshipful Master. Abbé Perau therefore refers either to the old F.C.'s who in the ceremony of the 'Search' were made M.M., or perhaps his statement, that the 'Masters' went in parties of three, may refer to the 'Search' being for the lost *logos*, or word, represented by the  which would point to the R.A. Degree.

Bro. Tuckett refers in his paper to the wonderful Cathedral at Amiens, and it may be of interest to those present at the meeting to see what may be the last photographs taken of those two beautiful specimens of the work of the ancestors of our Craft just before the War cloud settled down over Europe, and these I am fortunately able to provide.

On my way back from wintering in Egypt in 1914 I was staying at Santa Margherita, on the Italian Riviera, during May and part of June, and witnessed there the 'Hohenzollern,' with the Kaiser on board, the 'Goeben' and the 'Breslau' steam into the bay; a fortnight later I was in Rheims and Amiens for a few days, and took the photographs only a few weeks before War was declared. The Cathedral at Rheims has been completely destroyed, and that at Amiens, though at present only badly damaged, may at any moment be levelled to the ground.

I would ask Bro. Tuckett whether he can give us the name of the house and street where the Lodge of *La Sincère Amitié* met.

Bro. TOM H. SAWYERS writes:—

In the second of the Antient Charges in the English Book of *Constitutions* we are taught that "Masonry has ever flourished in times of peace and been always injured by war, bloodshed, and confusion," and in Bro. Tuckett's deeply interesting paper, seeking as it does to re-invest with life and action the creatures of a long since dead past—the period of the French Revolution—the antient tradition revives in our minds with renewed intensity.

Turning over the pages of past history to face the criticism of a present or future generation is a fascinating occupation for a literary man, and Bro. Tuckett seems to have revelled in his work and done it well. To do justice even in a short commentary of a paper delving into past history, we must have regard to the surrounding influences of the times with which we deal, the forces which direct the conclusions which often inevitably confront us. Fortunately we are not short of data to help us in this.

Let us get our perspective. In all its history Frenchmen appear to have made Freemasonry subservient to political expediency, and from this failing may be traced much of the disunion within its own ranks. Then we have to take into account the Municipal authorities, and the former may be a concomitant of this. Gould, writing in his *History* under date 1803, says:—"The Craft there [in France] has never existed by virtue of the freedom of the subject—to assemble when and where he likes, provided he transgresses not the law. It has never rested on any such solid basis but simply on the sufferance of the civic authorities, and, at this very moment—i.e., under the third Republic—a mere police decree might compel every Lodge in France to close its doors: ought we therefore, in fairness, to wonder very greatly that the French Masons have always been time-servers, or that they should have abased themselves at successive periods, 'with a boundless docility,' at the shrine of authority." Further he also says:—"Another charge is, that the Lodges were proprietary, presided over by irremovable masters who had bought their patents, and in order to make a profit out of them, initiated every applicant however unworthy. This may have happened in some few cases, especially where the master was an inn-keeper."

Adverting to this, the "Board of Revision" in connection with the Grand Orient of France, then in the course of formation, drew up Article 4 for the abolition of perpetual masters, which ordered that these Masters should resign name and seniority in the Lodge, and receive in recompense the title of founder and past-master, all charges incurred by them for purchase of warrant, Jewels and furniture, etc., being refunded by the members—they might be re-elected as Masters and were still members of Grand Lodge. But to enjoy these privileges, those who held a personal warrant but no Lodge were required to affiliate with one forthwith.

Article 4 was passed June 14th, 1773, and although the Lodge *La Sincère Amitié*—*Lodge des Maîtres* did not hold its inauguration meeting till March 6th, 1776, I cannot dismiss lightly the great probability that that highly important personage, who was 'the Leader of the band' and 'director-general' in practically everything that mattered, from 1776 to 1788—I mean Jean Baptiste Dottin, *filz aîné*,—was in possession of a patent, or warrant, to enable him to have jurisdiction over a proprietary Lodge.

It is possible that after the constitution as contained in Article 4 had been issued in 1773 by the Grand Orient, no further dispensations were allowed to private individuals, or charters granted; but Bro. Tuckett has already shown us that the Order of the Grand Orient, directing that only the three Craft Degrees should be worked by their Lodges, "was very generally ignored," and it is equally consistent to conjecture that if Bro. Dottin, the elder, was in possession of "a patent," and possibly Jewels and furniture, he would still feel himself at liberty to make full use of them. This, I think, would offer some explanation for why Bro. J. B. Dottin, with the assistance of his younger brother Charles and Bros. Alard and Guidé *le jeune*, took upon themselves to found a new Lodge, to elect Master and Wardens, and also to propose joining members. They ignored the statute that not less than seven founders were required, as they shortly afterwards ignored the constitution of the three degrees and proceeded to work the 4th Degree of "Perfect Master." Further, "the minute is written by Jean Baptiste Dottin and signed by him alone"—it makes no reference to Lodge Regalia or Lodge furniture, nor does any minute later on. This may imply that everything had been provided by the writer of the minute, without cost to the Lodge.

Neither on the outside cover nor the inside pages does Bro. Tuckett make any mention of the place where these Lodge meetings were held, and this is an omission that no secretary who did not live in the house would continue to make—it surely implies that 'mine-host' was the scribe, the owner of the house, or the inn-keeper.

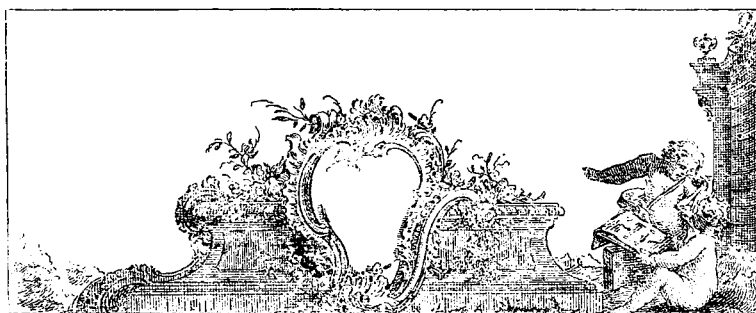
In some respects an attempt has been made here and there to conform to the ritual of the Grand Orient. Visitors were "tested according to custom." The 'mot-de-semestre' had evidently been put in practice. The 'chamber of reflection' appears to have been an adjunct of the Lodge, although we have no mention of it with initiates. Then there is the "demand to know 'La religion' of a candidate." Possibly this reference leads to the Grand Orient questions: "Have you a religious belief?" "Do you practice your religion?" etc. The irregular nature of the times of the meetings seems to show that these were called only when there was some money to take or some work to do. The part-making or raising of candidates, and allowing "a candidate to compound the payment of his fees" also point to a slackness and want of that obedience which should be proved by a strict observance of laws and regulations. As to the wearing of swords in Lodge, it will be remembered that in the English Lodges in 1767 the Grand Secretary wrote the Lodge of Friendship London No. 6, intimating that the dispensation to wear swords in Lodge had been withdrawn: but it would be quite reasonable to suppose that the brethren of French Lodges, open to the interference of the police at any time, and in a reign of terror when a man's good sword was often his best friend, would continue to wear them for protection: and at Amiens a sword was used as part of the ceremonial.

Comments were also made by Bros. Cecil Powell, W. B. Hextall, Canon Horsley, Herbert Bradley, Dr. H. G. Rosedale, A. Heiron, F. W. le Tall, W. J. Soughurst, Rev. M. Rosenbaum, S. Barlet, and Rev. C. H. Bowden.

Bro. J. E. S. TUCKETT writes in reply:—

It is pleasing to know that the Paper interested the Brethren, and I am very grateful for the cordial vote of thanks. Bro. Gordon Hills reminds us that we have no certain knowledge about 'A Masters Lodge' in England such as that at the Bear and Harrow, in the Butcher Row, in the 1733 List of Lodges. It seems, however, quite likely that the Continental plan of keeping the Degree separate and distinct, with Officers and Minutes peculiar to itself, is a survival of a custom which obtained in England in the early years of the G.L. Period. I do not quite agree with Bro. Hills as to the significance of the appearance of the High Degree 'Characteristics' in the signatures to the Minutes. As pointed out, one can actually estimate the rate of progress of the Amiens Brethren in their Masonic careers, and the Minutes contain actual evidence that at least one such Degree was worked. Bro. Klein's remarks concerning the 'search' and the *substituted* Signs are of deep interest. There is no reference to the house or street in Amiens where the Amiens *Loge des Maîtres* met.

The suggestion, made by Bro. Sawyers, that Bro. Jean Baptiste Dottin was the owner of a perpetual Master's patent and that he also owned the Lodge Furniture and Jewels and accommodated the Lodge in his own house, is a very striking one, and it may very well have been the case. But not *all* perpetual proprietary Masters were Inn-keepers, and somehow the impression conveyed to my mind of Bro. J. B. Dottin is that of a professional man—say a lawyer of some sort—on a small scale perhaps, but of some standing in a City such as Amiens, which was the seat of an important Provincial Parliament. Moreover, the Lodge members and visitors were educated men of superior social rank. The signatures to the Minutes alone are sufficient to invest the Book with very considerable interest.



REVIEW.

THE HISTORY OF LODGE TONGARIRO, 705 E.C. 1857-1917.



COPY of this interesting record has recently been presented to our Library by Lodge Tongariro, held at Wanganui, North Island of New Zealand. Drawn up to celebrate the sixtieth anniversary of the Lodge, it is indeed a history honourable to its builders, and has been most excellently told by the compilers, of whom P.M. Bro. J. H. Burnet has been chief worker. The Lodge has grown up with the town, and the same sturdy human material has combined to build up both the speculative and the material edifices. The Lodge was founded by Warrant of Constitution granted by the Earl of Zetland, as Grand Master of England, on June 20th, 1857, being originally No. 1007 on the roll of Grand Lodge.

Wanganui is the oldest settlement in the Province outside of Wellington, and at the time the Lodge was founded, and for some years afterwards, was a military station, so that the military Lodges held amongst the various regiments quartered there no doubt helped to create a favourable atmosphere for the local Lodge, although it has no direct descent from any of those bodies. The first Master, William Spiers Russell, was a Sergeant of the 65th Regiment, and amongst the early members of Tongariro were 15 officers and N.C.O.'s of the 57th Regiment; 10 of the 65th: one R.A. Officer; two Officers of Militia, and one of the 50th Regiment. Amongst the original officers, Brothers H. I. Jones, S.W., and T. J. Campbell were early pioneers of the settlement; the latter arrived by a bullock waggon, the first wheeled vehicle to reach Wanganui, then a six weeks' journey from Wellington, to be covered in as many hours to-day. There are interesting anecdotes of many others whose names are perpetuated, both through their descendants and by localities named after them in the neighbourhood. Bro. Dr. John Batty Tuke, the celebrated mental specialist, knighted in 1898, sometime M.P. for Edinburgh and Aberdeen Universities, was an initiate of the Lodge in its early days, and served as S.W. before returning to Europe. Working as did many other pioneer Lodges of those days thousands of miles from their directing body, mistakes and irregularities happened, and had to be rectified, and about 1864 occurred the incident of a lady seeking to penetrate the mysteries of the Order. She did not, however, succeed in gaining initiation for she was detected at her point of observation—a knothole in a partition—a brother took a firm grip upon the old lady's ear and conducted her without any ceremony to her proper position outside the Lodge, namely, the hotel bar. By the time the Lodge was twelve years of age it was already accorded the public recognition by the town when the foundation stone of the bridge was laid with Masonic rites. In 1881 a similar function was held to lay the foundation stone of the Borough Chambers. W.Bro. W. H. Wyatt, the Mayor at the time, officiating. A site for a Masonic Hall had been obtained as early as 1865, but it was not until 1882-4 that the building was proceeded with and completed, and in this undertaking the Lodge had the advantage of the hearty co-operation of the Sister Lodge of St. Andrew, Kilwinning, S.C. The site adjoins that of the old Rutland Stockade, the block-house formerly garrisoned by Regular troops from England, and the seating in the Lodge is made from the timber of the logs of the old Stockade.

Bro. James Bull, an initiate of 1869, one of the early settlers, who used to walk thirty miles to attend Lodge; Bro. John Ballance, afterwards Premier of New Zealand; and Bro. Dr. J. D. Tripe, donor of the old timber for the Lodge seating, are typical of the fine old Masons who helped to build up the Lodge. The benevolence of the Craft, too, was frequently exemplified: one instance in par-

ticular is recorded, when £140 17s. 0d. outside the Benevolent and General Funds, was raised for a brother in distress. The Lodge, like all human institutions, has had its times of light and shade—perhaps its efforts rather exhausted the means—at any rate, there were difficulties about 1896, but by 1905 finances were so improved that fresh regalia was obtained, and what the compilers call “the fifth period in the history of Lodge Tongariro” which is “one of continued prosperity,” started with the Celebration of its Jubilee in 1907, and led up to a Diamond Jubilee Celebration, combined with the Bi-Centenary Celebrations of the English Craft, in 1917, to which date the History brings us with the account of these recent festivities and of the support the Lodge has given to the national cause in the late War. There are many points of interest one would like to quote, but here this notice must suffice to express our thanks to the Lodge for sending a copy of this excellent record, to express heartiest good wishes for the future, and congratulate its members on the concluding words of their little history, for indeed “the Lodge has risen, because of the sterling quality and loyalty of its leaders, from small beginnings to a position of honour among Masonic Lodges of our own or any Constitution,” and we do not doubt that “stronger, in point of membership and finance, than at any period of its history,” its members will “lead it further along the road of prosperity and true Masonic influence.”

GORDON P. G. HILLS.

NOTES AND QUERIES.



THE first Freemason to cross Australia.—John McDouall Stuart.

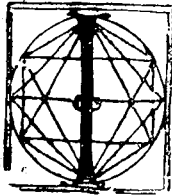
the first white man to reach the centre of the Australian Continent, where he planted the Union Jack in 1860, and who subsequently led the first Expedition across Australia, was a Freemason; in fact, the first Freemason to traverse the Continent from Southern Ocean to Indian Ocean. McDouall Stuart was an intrepid and skilful explorer, in whom his companions placed implicit confidence. His indomitable pluck and courage, characteristic of his race, enabled him to surmount untold dangers and difficulties, while his genius and achievement in the furtherance of civilisation gave him enduring fame on the roll of heroes of adventure and exploration. Born at Dysart, Fifeshire, Scotland, on 7th September, 1815, Stuart settled in South Australia in 1838, shortly after this part of the world had been proclaimed a British province by its first Governor, Sir John Hindmarsh, who, as a midshipman on the *Bellerophon*, greatly distinguished himself at the Battle of the Nile, and was publicly thanked by Nelson. Stuart spent some time in “the bush,” and joined the Government Survey in the colony. He was therefore well qualified in 1844 to accompany the “great and gentle” Sturt on his memorable Expedition into the interior. Afterwards the dauntless Scot himself commanded a number of expeditions. The most historic of them all was that which left Adelaide in October in 1861 and reached the shores of the Indian Ocean in July, 1862, having crossed the Continent without the loss of a member of the party. The British flag was hoisted at Chambers’ Bay on July 25th, and the expedition successfully re-crossed overland to Adelaide. That was Stuart’s last exploration journey. He nearly succumbed on the homeward trip. Stricken with scurvy, the leader had to be carried on a stretcher for many a long weary mile until the confines of civilisation

were reached. The South Australian Government awarded him a grant of £2,000 and a lease of 1,000 square miles of grazing country. But he did not live long to enjoy the fruits of his exploration labours. With health completely broken down, Stuart returned to England in 1863. He died in London in June, 1866, and was buried in Kensal Green. One almost immediate result of the great explorer's work was the construction by the South Australian Government of the telegraph line along Stuart's tracks across the Continent to Darwin, thus placing Australia in direct communication with London and the rest of the civilised world. The explorer was initiated into Freemasonry at Adelaide on 1st August, 1859, in the Lodge of Truth, then No. 649 E.C., now No. 8 under the South Australian Constitution. His progress in the Order was rapid, for the records show that he was raised to the Third Degree on the 16th of the same month, probably accounted for by the fact that Stuart, who was at the time in the thick of his exploration work, was itching to get away on his second expedition for the purpose of exploring the country in the vicinity of Lake Eyre. When camped with his party at Kekwick Ponds beyond Central Mount Stuart on his fourth expedition, Stuart and his companions were visited by a number of male aborigines. Just before sundown one day a couple of blacks who had been in the camp earlier in the day brought three other dusky denizens of the wilds. Stuart records in his journal on 23rd June, 1860: "One was an old man and seemed to be the father of the other two who were fine young men. The old man was very talkative, but I could make nothing of him. I endeavoured by signs to get information from him as to where the next water was, but we could not understand each other. After some time, and having conferred with his two sons, he turned round and surprised me by giving me one of the Masonic signs. I looked at him steadily: he repeated it, and so did his two sons. I returned the sign, which seemed to please them much. The old man patting me on the shoulder and stroking down my beard. They then took their departure, making friendly signs until they were out of sight." W. D. Kekwick, second in command of the Expedition, was probably a Mason, for some time afterwards he told a member of the Craft that the blacks conveyed to Stuart the S. of F., but inaccurately. Later in his journal Stuart says: "Seeing the signal fires around, and dreading lest our friends at Kekwick Ponds may have been playing a double part with us, in spite of their Masonic signs, I gave them a wide berth, and steered for Bishop Creek." After all, he was not too sure of the character of the fellowship which the natives had pretended to set up. Whence did these natives derive the sign which they communicated so readily to the leader of the Expedition?

FRED JOHNS, Adelaide,

Local Secretary for South Australia.

OBITUARY.



It is with much regret that we have to record the death of the following Brethren:—

Frederick Henry Appleby, M.D., J.P., of Newark-on-Trent, in 1918. He had been appointed to the Offices of Pr.G.W. and Pr.G.J., and joined our C.C. in January, 1900.

Edward Jackson Barron, F.S.A., of 10, Endsleigh Street, Tavistock Square, W.C., in 1918, at the age of 91. Bro. Barron was initiated in the Lodge of Antiquity No. 2 in June, 1857, and acted as Secretary for 43 years (1865-1907), having served as Master 1862-3. He was appointed Junior Grand Deacon, England, in 1876, and served on the Board of General Purposes in 1870. In 1860 he was exalted in the Hope and Unity Chapter No. 214, serving as M.E.Z. in 1864, and as Treasurer 1867-1899. In 1875 he was appointed Grand Standard Bearer in Grand Chapter. He joined our C.C. in May, 1890.

Septimus Basham, M.D., of Newcastle-upon-Tyne, on 30th April, 1918. Bro. Basham had passed the Chair in St. Gabriel's Lodge No. 2995, and held the rank of P.So. in Ridley Chapter No. 2260. He joined our C.C. in October, 1906.

C. A. Blackbeard, of Vierfontein, O.F.S., S. Africa, on 10th April, 1918. P.M. of the Charles Warren Lodge No. 1832, and P.Z. of the Charles Warren Chapter No. 1832. He joined our C.C. in October, 1890.

Herbert James Briggs, of Providence, R.I., on 13th March, 1917. Bro. Briggs was Secretary of Providence Lodge No. 1, and P.H.P. of Chapter No. 1. He joined our C.C. in November, 1902.

John Henry Robert Bright, of London, on 30th June, 1918. He was a member and Past Master of St. Paul's Lodge No. 149; and joined our C.C. in October, 1904.

Elon E. Chipman, of Kaslo, B.C., Canada, in 1918. Past Grand Master and Past Grand Superintendent. He joined our C.C. in June, 1907.

William Pinder Eversley, of Norwich, on 24th January, 1918. Bro. Eversley held the rank of Provincial Grand Secretary and Past Grand Deacon in the Craft, and of Grand Superintendent and Past Grand Standard Bearer in the R.A. He joined our C.C. in June, 1893.

John E. Fawcett, of Farnham, Yorkshire, on 21st June, 1918, after a long illness. Bro. Fawcett was a P.M. of the Pentalpha Lodge No. 974, in which he was initiated in 1892, and served the office of Provincial Grand Warden of West Yorkshire. He was also a Past First Principal of the Pentalpha Chapter No. 974, and Past Provincial Second Grand Principal of the Province. He joined our C.C. in November, 1900.

George John Jackson, of New York, on 8th April, 1918. Deputy Grand Master, New York; Master of Kane Lodge No. 454, and a member of Chapter No. 8. He joined our C.C. in May, 1905.

William Laycock, of Yeadon, Leeds, in 1918. Bro. Laycock was initiated in the Royal Wharfedale Lodge No. 1108 in November, 1876, of which he passed the Chair in June, 1882. In the Craft he had held the office of Provincial Grand Standard Bearer, and in the Royal Arch that of Provincial Grand Scribe N.,

having been exalted in the Harrogate and Claro Chapter No. 1001, 26th October, 1888, and installed Z. in January, 1894. He joined our C.C. in May, 1911.

Joseph Littleton, of Cotham, Bristol, on 16th May, 1918. Bro. Littleton held the rank of P.Pr.G.W., and joined our C.C. in March, 1901.

Rev. **Henry Francis Oliver**, M.A., of Kingston-on-Thames, in May, 1916. Bro. Oliver had held the office of Provincial Grand Chaplain, Bucks. He joined our C.C. in May, 1903.

John Ross Robertson, of Toronto, Ontario, Canada, on 31st May, 1918. Past Grand Warden, England, and Past Grand Master and Past Grand Z., Canada. He joined our C.C. in February, 1887, and was elected a member of the Lodge in May, 1904.

William Staunton Sherrington, of Lincoln's Inn, on 4th April, 1918. Bro. Sherrington was initiated in the Percy Lodge No. 198 in 1903, and became W.M. in 1912, later serving as W.M. of the Kaisar-i-Hind Lodge No. 1724. In 1916 he was appointed Assistant Grand Registrar in Grand Lodge, and Deputy Grand Registrar in the Supreme Grand Chapter. He joined our C.C. in June, 1906.

Longworth Wilding, of Shrewsbury, in 1918. He had served as J.D. in the Athol Lodge No. 74, and as Ass. So. in the Athol Chapter No. 74. He joined our C.C. in January, 1908.

Cuthbert Wilkinson, of the Temple, London, who died suddenly on 20th June, 1918. He was initiated in the Henry Muggeridge Lodge No. 1679. In 1893 he joined the Chiswick Lodge No. 2012, subsequently occupying the Chair in 1905 and 1906. He founded the Asylums Board Lodge No. 2842 in 1901, passing the Chair in 1905. Member of the Guildhall Lodge No. 3116, and a Founder of the Organon Lodge No. 3233. Bro. Wilkinson was appointed Assistant Grand Director of Ceremonies of England in April, 1918. He joined our C.C. in March, 1916.

Frederick Wright, of 323, Seven Sisters Road, London, on 5th May, 1918, at the age of 72. Our late Brother was initiated in the Crystal Palace Lodge No. 742 in October, 1882; joined the Clarendon Lodge No. 1769 in August, 1887, occupying the Chair in 1892. He was appointed Assistant Grand Director of Ceremonies in the Craft and R.A. in 1913, and was a keen supporter of the Charitable Institutions, serving many stewardships. In 1885 he was exalted in the Ezra Chapter; joined the Constitutional Chapter No. 55 in 1899, of which he became M.E.Z. in 1896. Bro. Wright joined our C.C. in January, 1906.

≡: Ars ≡: Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
 QUATUOR CORONATI LODGE NO. 2076, LONDON.



EDITED FOR THE COMMITTEE BY W. H. RYLANDS, F.S.A., P.A.G.D.C.,
 and W. J. SONGHURST, P.G.D.

VOLUME XXXI. PART 3.

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W. J. PARRETT, LTD., PRINTERS, MARGATE.
 1918.

THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is one guinea, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking on the same terms of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

At every meeting an original paper is read, which is followed by a discussion.

The Transactions of the Lodge, *Ars Quatuor Coronatorum*, are published towards the end of April, July, and December in each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigraha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated of.

The St. John's Card is a symbolic plate, conveying a greeting to the members, and is issued on or about the 27th December of each year. It forms the frontispiece to a list of the members of the Lodge and of the Correspondence Circle, with their Masonic rank and addresses, and is of uniform size with the Transactions with which it is usually bound up as an appendix.

The Library has now been arranged at No. 27, Great Queen Street, Lincoln's Inn Fields, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3500 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves, but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not *visitors* at our Lodge meetings, but rather *associates* of the Lodge.

2.—The printed Transactions of the Lodge are posted to them as issued.

3.—The St. John's Card is sent to them annually.

4.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

5.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the Transactions.

6.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

Brethren elected to the Correspondence Circle pay a joining fee of twenty-one shillings, which includes the subscription to the following 30th November.

The annual subscription is only half-a-guinea (10s. 6d.), and is renewable each December for the following year. Brethren joining us late in the year suffer no disadvantage, as they receive all the Transactions previously issued in the same year.

It will thus be seen that for only half the annual subscription, the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting in Lodge matters and holding office.

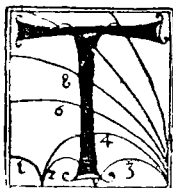
Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing throughout the Universe, and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

LIFE MEMBERSHIP.—By the payment in one sum of Twelve years' Subscription in advance, i.e., six guineas, individual Brethren may qualify as Life Members of the Correspondence Circle. Corporate Bodies may qualify as Life Members by a similar payment of Twenty-five years' Subscription. Expulsion from the Craft naturally entails a forfeiture of Membership in the Correspondence Circle, and the Lodge also reserves to itself the full power of excluding any Correspondence Member whom it may deem to be Masonically (or otherwise) unworthy of continued membership.

FRIDAY, 4th OCTOBER, 1918.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. A. Cecil Powell, J.G.D., W.M.; Gordon P. G. Hills, S.W.; W. B. Hextall, P.M., as J.W.; Canon Horsley, P.G.Ch., Chaplain; W. J. Songhurst, P.G.D., Secretary, as D.C.; Herbert Bradley, P.Dis.G.M., Madras, as S.D.; J. P. Simpson, P.A.G.Reg., as J.D.; Dr. W. Wynn Westcott, P.G.D., P.M.; Edward Armitage, P.Dep.G.D.C., P.M.; and E. H. Dring, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. F. T. James, Hugh C. Knowles, P.A.G.Reg., as I.G.; Fred S. Terry, J. Gordon Langton, P.Dep.G.D.C., Walter Dewes, C. E. Cheetham, G. T. Harley Thomas, P.A.G.S.B., R. Hornby, E. A. Ebbelwhite, P.A.G.Reg., James Powell, P.A.G.Reg., Major A. Sutherland, F. W. le Tall, L. G. Wearing, S. W. Rodgers, James Scott, Rev. C. H. Bowden, H. Johnson, N. C. Vernon-Inkpen, Rev. Dr. H. G. Rosedale, P.G.Ch., L. Spencer Compton, John I. Moar, A. C. Beal, and G. Fullbrook.

Also the following Visitor:—Bro. Geo. Logan, Lodge Unanimity No. 106, N.Z.C.

Letters of apology for absence were reported from Bros. E. Conder, P.M.; Gen. Belgrave Ninnis, P.G.D.; S. T. Klein, P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; John T. Thorp, P.G.D., P.M.; Rodk. H. Baxter; William Watson; Edward Macbean, P.M.; G. Greiner, P.A.G.D.C., P.M.; and J. E. S. Tuckett.

Bro. Gordon Pettigrew Graham Hills was elected Master of the Lodge for the coming year; Bro. William Harry Rylands was elected Treasurer; and Bro. J. H. McNaughton was re-elected Tyler.

Twenty-eight Brethren and four Masonic Bodies were admitted to membership of the Correspondence Circle.

The SECRETARY drew the attention of the Brethren to the following

EXHIBITS:—

By BRO. ALFRED MOLONY, London.

BOXWOOD SNUFF BOX: formerly the property of Bro. W. Greene, Solicitor, of Ennis, Co. Clare, who was a member of the Apollo Lodge No. 51, Ennis, and of the Ennis Lodge No. 60 (now the Dunboyne Lodge No. 60, Ennis). He was born at Killoe, near Clare Castle, 1st May, 1773, and died at his house in Bindon Street, Ennis, on 1st December, 1842. He was the eldest son of Henry Greene, Solr. (who, I believe, was also a Mason), and Anne, his wife, daughter of William Adams, of Killoe. For a great many years Bro. William Greene was a very active and prominent Mason in Ennis. I do not know when he was initiated, but I know that in 1811 he introduced into Masonry my grandfather, the late Bro. Patrick Molony, J.P., of Cragg, Co. Clare, in the Apollo Lodge No. 51. Bro. Greene was well known as a wit, and even still many droll stories are told in County Clare of his sayings and doings.

Though twice married, Bro. Wm. Greene did not leave any family. He adopted his nephew, John Trousdell, and it was from the widow and daughters of the latter that I received the boxwood snuff box. Mrs. Trousdell had a curious old Masonic Apron which belonged to Bro. Greene, and she gave it to her brother-in-law, the late Surgeon-General William Trousdell.

Through his mother, Mrs. Anne Greene, *née* Adams, and his grandmother, Mrs. Margaret Greene, *née* Blood, Bro. William Greene was doubly descended from the Reverend Neptune Blood, who was ordained Priest in 1622, and became Dean of Killenora in 1664. The Dean was uncle to Colonel Thomas Blood, who tried to steal the Crown Jewels in the time of Charles II.

Bro. Dr. William Adams Greene, P.M. & P.Z., of Cheshunt, is a grand nephew of Bro. William Greene—the owner of the snuff box.

The Apollo Lodge No. 51 worked in Ennis from 1758 to 1816, and is now in Belfast. I do not know if the Lodge moved to the latter place or whether it became extinct and that the Warrant was re-issued to a new body. The "Ennis" Lodge No. 60 changed its name to "Dunboyne" about sixty years ago as a compliment to the late Lord Dunboyne, of Knoppogue Castle, Co. Clare, who was Provincial Grand Master of North Munster. The Lodge dates from about 1737. My father, my four brothers, and myself were initiated in it. A.M.

ENGRAVED SILVER MEDAL: formerly belonging to Bro. W. Gavin, who was for many years an officer in the Army. He was gazetted as Ensign in the 71st Highland Light Infantry on 29th May, 1811. While serving with that Regiment in the Peninsular War he kept a diary which gives many interesting details. The book is now in the possession of his grand-daughter, Mrs. Ryan MacMahon, *née* Gavin. She has also his Waterloo Medal. In 1816 he was transferred to the 4th Royal Irish Dragoon Guards, and on 25th December, 1822, was placed on Half Pay. After retiring from the Army he lived at Fisher's Lodge, O'Brien's Bridge, County Clare, and died there in October, 1834.

I have not been able to obtain any clue as to the Lodge to which Bro. William Gavin belonged. As he had numerous relatives in Limerick, and O'Brien's Bridge was not very far from that City, he may have been a member of one of the Lodges there. About his time the following Lodges worked there:—

"Ancient" No. 9—1755 to 1825. Now in Dungannon.

"Ancient Limerick" No. 271—1756 to 1844. Now in Letterkenney.

"Rising Sun" No. 952—1804 to 1821. I know nothing further of this one.

"Union Lodge" No. 13. This old Lodge still works in Limerick.

In the "Limerick Gazette" of 24th December, 1805, there is an announcement that on 27th December, 1805, the "Rising Sun" Lodge No. 952 would dine in the Second Degree at noon in the Royal Coffee House. There was also a notice that the "Union Lodge" No. 13 would dine there on the same day at two o'clock. These were probably the festival meetings for the installations of the new Masters.

Bro. William Gavin may, however, have belonged to a Military Lodge, as No. 895 was attached to the 71st Highland Light Infantry and No. 295 to the 4th Royal Irish Dragoon Guards. A.M.

By Bro. J. GORDON LANGTON, P.Dep.G.D.C.

MASTER'S COLLAR JEWEL set with paste, inscribed at the back:—*The Gift of Brother Aingworth to the Rummer Lodge on Labour in vain Hill 1754.*

The Lodge indicated was evidently the successor of one which was held in 1737 at the "Swan" or "White Swan," New Street, Covent Garden, then numbered 163, this being the last number mentioned in the Second Edition of the Engraved List of 1737, the Warrant being dated 21st September, 1737.

From 1751 to 1756 the Warrant was held by a Lodge meeting at the "Kummer & Mitre," Labour in Vain Hill, near Queen High (Queenhithe), then No. 148 (since 1740), and called in the Minute Book "The Rummer Lodge" until 2nd February, 1756, when in the Minutes it is called "The Sugar Loaf Lodge," this name being taken from the "Sugar Loaf," Fleet Street.

Subsequently it was numbered 91 (in 1755), 75 (in 1770), 59 (in 1780), 55 (in 1792), 76 (in 1814), and 67 (in 1832). The Lodge does not appear to have received a regular name, and from the variety of meeting places may have passed from time to time to fresh sets of members, the Warrant being

issued in 1802 to a Lodge meeting at Wiveliscombe (Somersetshire) and finally returned to Grand Lodge 14th May, 1862.

There is a Minute Book in the possession of Grand Lodge in which, under date of 20th May, 1754, appears an entry that

Bro^r James Aingworth presented the Lodge with a Mast Jewel viz a Butyfel

silver square set with Cristiel Stones—the Lodge return^d Bro^r Aingworth thanks.

The records show that James Aingworth was Initiated and Passed on 17th March, 1754, and Raised 1st April, 1754, paid dues for three quarters of 1754 and four quarters of 1755, and nothing afterwards. He was appointed Junior Warden 16th December, 1754, and acted as such at meetings on 20th January, 3rd March, and 17th March, 1755, and was appointed Senior Warden 16th June, 1755, and acted as such at meetings on 16th June, 7th July, 4th August, 18th August, 1st September, 15th September, and 3rd November, 1755. There appears to be no mention of him since the last date.

In the Cash Account are the following items relating to Bro. Aingworth:—

17 March 1754	Fee for making	...	...	...	1.1.0
1 April ..	One quarter	...	...	...	—6.6
7 October ..	"Joyfull occasion"	...	...	...	—2.0
4 November ..	2 quarters	...	...	...	—13.0
2 December ..	Fine for sitting unclothed	...	...	...	—6
16 do. ..	Fee of Honour (Junior Warden)	...	...	...	—2.0
26 January 1755	One quarter	...	...	...	—6.6
7 April ..	2nd quarter	...	...	...	—6.6
16 June ..	Fee of Honour (Senior Warden)	...	...	...	—2.0
7 July ..	One quarter	...	...	...	—6.6
3 November ..	2nd quarter (of second half)	...	...	...	—6.6

Brother Scriven was Master at the Initiation of Bro. Aingworth. The latter does not appear to have occupied the Chair.

A paper was read by Bro. W. Wonnacott¹ at the Quatuor Coronati Lodge when he was in the Chair, and he tells me that the lists show only 12 members in the Lodge in 1756.

The Jewel was acquired by me from a numismatic friend who bought it at Sotheby's a few years ago. Where it came from or its intermediate history I do not know.

J.G.L.

By Bro. W. H. Bass, West Bridgford.

LEATHER APRON with ARMS of the Grand Lodge of the Antients, printed from an engraved plate by W. Newman, Widegate Street.

By Bro. JOHN A. DORCHIN, Newcastle-upon-Tyne.

DAGGER JEWEL. Illustrated in *A.Q.C.* xvi., 1903, p. 157. *Presented to the Lodge.*

By the SECRETARY.

MARK JEWEL, Diamond shape, Metal Gilt.

ROYAL ARCH JEWEL, originally owned by J. Aernick, exalted in the Chapter of Fortitude No. 102, 9th October, 1821.

ROYAL ARCH JEWEL, made by Thomas Harper. Originally owned by T. A. Di. Rouillon, 1819.

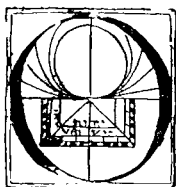
SILVER JEWEL, Royal Lodge of Goodfellows No. 4, William Horton, P.G., 25th September, 1837 (see *A.Q.C.* xxviii., 1915, p. 167, and xxix., 1916, p. 48.).

The SECRETARY read the following Paper by Bro. John T. Thorp:—

¹*A.Q.C.* xxix., 1916, pp. 107-227.

AN EARLY WILL OF PHILIP, DUKE OF WHARTON.

BY BRO. JOHN T. THORP, P.C.D.



NE of the most interesting and fascinating of the early Grand Masters of the Grand Lodge of England—withal very disappointing—was Philip, the first and only Duke of Wharton, who presided over the Masonic Craft from June, 1722, to June, 1723. This gifted, brilliant, but eccentric nobleman, whose career has been so graphically delineated by Bro. R. F. Gould,¹ fell in a few years from a position of wealth and honour to that of an outlaw, stripped of his possessions, forsaken by his friends, and at the early age of thirty-one dependent for attention during his last illness, and for the provision of a grave at his death, upon the charity of Spanish monks.

For some years prior to 1723 his eccentricities and extravagance had been gradually alienating many of those who were attached to his family and person, and rapidly impoverishing the estates left by his father.² A portion of these had fortunately been left in trust by the late Marquis, but the revenues of those to which he succeeded were amply sufficient to maintain the dignity of his position, and defray all legitimate and reasonable expenses. Nevertheless, the estates were so heavily burdened that the trustees were compelled in 1725 to sell a portion, and to reduce the amount paid to his Grace to £1,200 a year, in addition to £500 a year which had been settled on his wife.

But the folly which, more than anything else, contributed to his downfall was his espousal of the Jacobite cause, a proceeding the more inexplicable from the fact that his family had hitherto been most zealous supporters of the Hanoverian succession. His brilliant defence of Atterbury, the Jacobite Bishop of Rochester, in the House of Lords in 1723, and his bitter satires against various members of the Government, widened the breach, so that in 1725, ostensibly to curtail his expenses and clear his estate, he decided to live abroad for some years.

All preparations being made, the Duke left England for Rotterdam, *en route* for Vienna, towards the end of June, 1725, and never returned. About a fortnight before his departure, he had the foresight to execute a will, the original of which, dated June 15th, 1725, properly signed, sealed and witnessed, came into my possession a few years ago. Just prior to his death he executed another will which was proved in Dublin in 1736. It seems, nevertheless, desirable to place on permanent record the text of this early will, to note the disposition of his property, and the persons appointed as executors to carry out his wishes.

The Will is as follows:—

I Philip Duke of Wharton make and Constitute this my last Will and Testament in manner following (that is to say) I Give to my Wife the Dutchess of Wharton the sum of five hundred pounds Item I Give unto Richard Conningsby Grandson of Earle Conningsby One thousand pounds at his age of one and twenty years with Interest therefore in the mean time for his maintenance Item I Give and devise All my Mannors Lordships Mines Lands Tenements and Hereditaments whatsoever and wheresoever and all my Equity of Redemption Estate right Title and Interest of in and to the same Subject to the settlement on my Wife and to the Mortgages Trusts and Incumbrances already charged upon the same unto the Right Honöble Charles Earl of Orrery Sir Christopher Musgrave Barronet and Charles Cesar Esq. their Heirs and Assignes In Trust and to

¹ A.Q.C. viii., p. 114.

² According to one account, these had at one time brought him in about £16,000 a year. In 1728 they produced about £6,000 a year only.

Philip Duke of Wharfedale

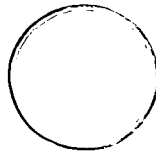
Testament in manner following (that is to say) 5 Quia to my wife the Ditch of Colchester the 100
three hundred pounds — — — — — Item 5 Quia unto Richard Com. money given to
of Earls Cammingsby One thousand pounds plus age of One and twenty — years with Interest therefor
with meau huns for his maintenance. Item 5 Quia one third off my manors Gordenings Ymme Gordenings
Gordenings and Gordenings whatsoever and whatsoever and all my Equity of Redemption Estate right title
and Interest of me and to his same Subject to his Attornment in my wife and to the Mortgagee Trusts and the
Mortgagee already charged upon the same into the right honorable Charles Earl of Devon and
Charles — — — — — Earl their heirs and Assigns. In Witness that they and the Executors of them and his Executors
join with Edmund Denton Esq. one of his Highness Justices of the Court of Common Pleas at Westmarches
Thomas Gibson John Jacob and Robert Jarvis Esq. and the Executors & Survivor of them and his Executors
in selling and disposing of such parts and parcels of my Estate as shall be necessary to discharge all the Debt
Trusts and Mortgages to which my Estate is subject and liable and after payment and discharge of all my
Debt Trusts and Mortgages with Interest and Costs then upon Trust that they the said Charles Earl of
Devon and Charles — — — — —

my said Estate as shall be necessary to pay the Discharge all such past debts as I shall really and bona fide owe
all the time of my decease and the Legacies hereby given other than to Charity and little All the residue of my
Manors Gordenings Lands Tenements Ymme Gordenings into and upon my eldest son by his lawful
begetting or to be begotten which shall be living at my death or born after my decease and the heirs of his
body lawfully issuing and for want of such heirs to and upon my second other son by me lawfully begotten
— — — — —

the Intent that they and the Survivor of them and his Heires | joyne with Edmund Denton Esq^r one of his Majestyes Justices of the Court of Comon pleas at Westminster | Thomas Gibson John Jacob and Robert Jacomb Esq^r and the Survivors & Survivor of them and his Heires | in selling and disposing of such parts and parcells of my Estate as shall be necessary to discharge all the Debts | Trusts and Incumbrances to which my Estate is subject and liable and after payment and discharge of all such | Debts Trusts and Incumbrances with Interest and Costs then upon Trust that they the said Charles Earle of | Orrery Sir Christopher Musgrave and Charles Cesar and the Survivor of them and his Heirs sell and dispose of soe much more of | my said Estate as shall be necessary to pay & discharge all such just debts as I shall really and bona fide owe | at the time of my decease and the Legacies hereby given And then to Convey and settle all the residue of my | Mannors Lordships Lands Tenements Mines Hereditaments unto and upon my eldest son by me lawfully | begotten or to be begotten which shall be living at my death or born after my decease and the Heirs of his | Body lawfully issueing and for want of Issue to and upon every other son by me lawfully begotten | successively one after another as they be in Seniority of age and the Heirs of his and their bodye and bodyes | lawfully issuein And for want of such issue to and upon all and every my Daughter and Daughters by me | lawfully begotten which shall be living at the time of my death or born after my decease and the | Heirs of their bodyes lawfully issueing as Tenants in Comon and in case any one or more such Daughter or Daughters dye without issue of her or their body or bodyes Then to the other and others of them and the Heires | of her or their body & bodyes lawfully issueing And for want of such Issue to and upon my Kinsman Sir Charles Keymis | of ————— Barronet and the Heires male of his body lawfully issueing And | in default of such Issue to and upon Phillip Lockart Esquire Son of George Lockart Esquire and the Heires Male of his body lawfully Issueing And in default of such Issue to and upon my own right Heirs for ever | And I Give the Guardianship care and educacō of my Children born in my lifetime or after my decease unto | the said Earle of Orrery Sir Christopher Musgrave and Charles Cesar as to Sons till they shall attaine the age of Twenty one years | and as to Daughters till they shall attaine that age or marriage and revoake all former Wills by me made | and make and appoint the said Earl of Orrery Sir Christopher Musgrave and Charles Cesar Executors of this my last Will & Testament | In Witness whereof I the said Phillip Duke of Wharton the Testator have to two parts of this my last Will and | Testament both of the same date and tenor each written & contained in one sheet of paper sett my hand & seale | the fifteenth day of June Anno Dñi 1725 And in the Eleaventh year of the Reign of our sovereign Lord George | King over Great Brittain D.V.

WHARTON.

Signed sealed & delivered by the said Phillip | Duke of Wharton the Testator for & as his last Will and Testament after the Words | (Sir Christopher Musgrave) had been | interlined in four places and the Words | (my Kinsman) had been interlined in one | place in the presence of us who have | hereunto subscribed our names in the | presence of the said Testator



OXINBRIDGE HARWOOD.

RICH^d PHILLIPS.

RALPH CRAMLINGTON

The first bequest in the Will is to his wife, and is couched in very bald, unsympathetic terms, thus:—

I Give to my Wife the Dutchess of Wharton the sum of five hundred pounds.

A later clause in the will suggests that there was a marriage settlement.

This lady was his first wife Martha, the daughter of Major-General Richard Holmes, with whom he eloped and whom he married in the Fleet, on March 2nd, 1714/15. At the time of the marriage Wharton was only sixteen years of age and although in many respects the match was a suitable one, it was a terrible blow to his parents, who had looked forward to an alliance which should bring honour and wealth to the family. This unfortunate marriage broke his father's heart; he took to his bed, from which he never rose, dying on April 12th, 1715. His mother also died within the year, on February 5th, 1715-16¹ at the early age of forty-six. A son and heir was born on March 7th, or 11th, 1719, but died the following year, and was interred at Winchendon. His death was due to an attack of small-pox, contracted during a visit to London, whither he was taken by his mother, in defiance of his father's wish. This alienated the Duke's affections from his wife, and drove him again into a career of debauchery and excess, which eventually ruined both health and fortune. This fact also probably accounts for the smallness of the legacy to his wife, and the unsympathetic reference to her in the will. She died on April 14th, 1726, during the first year of her husband's absence from England, leaving no issue.

The second and only other legacy is couched in the following terms:—

I Give unto Richard Conningsby Grandson of Earle Conningsby One thousand pounds at his age of one and twenty years with Interest therefore in the meantime for his maintenance.

The Earl Conningsby here referred to was Thomas Conningsby (1656-1729), who was made an Irish Baron in 1692. A barony of the English peerage was granted to him in 1715, and he was raised to the higher dignity of Earl four years later. He was committed to the Tower in 1720, for what reason I have not been able to ascertain, as he does not appear to have attached himself to the Jacobite cause. His grandson, Richard Conningsby, the legatee, succeeded to the Irish barony, but died in 1729, the same year as his grandfather. I have tried in vain to discover the reason for the legacy of a thousand pounds to this young man, the interest of which was to be devoted to his maintenance. There does not appear to have been any kinship between the two families, no contiguity of residence, no boon companionship between the Duke and the Earl. They were, certainly, members of both the English and Irish House of Lords at the same time, and may have spoken and voted on the same side on the South Sea Bill, and other political questions of the day, but this alone would not seem to warrant the legacy, in the very impoverished condition of the family exchequer.²

The residue of the estate is then placed in the hands of three Trustees, viz., Charles, Earl of Orrery, Sir Christopher Musgrave, Baronet, and Charles Cesar. The fact that in each case where mentioned the name of Sir Christopher Musgrave is interpolated would seem to indicate that the inclusion of his name among the Trustees was an afterthought. It seems worth while making some attempt to ascertain why these three were selected by the Duke, what they had in common with him, and what motives probably actuated them in accepting the responsibility.

The Right Honble. Charles Boyle, 4th Earl of Orrery, belonged to a famous literary family. He was born at Chelsea in August, 1676, educated at Christ Church, Oxford, entered the Army and became General in 1709. He succeeded his brother in the title in 1703, and died in August, 1731. He was a pupil of Atterbury, the subsequent Jacobite Bishop of Rochester, who probably instilled into his pupil's mind the principles which, by a curious coincidence,

¹ One authority gives her decease as a year later.

Macaulay, in his *History of England*, gives Thomas Coningsby a very bad character, calling him "a busy and unscrupulous Whig."

lodged them both in the Tower about the same time. The Earl of Orrery was imprisoned there for six months in 1722/23 for being implicated in Layer's plot,¹ and was released on bail only in consequence of Dr. Mead's certifying that continuous imprisonment was dangerous to his life. Down to the year 1906 the Will of Wharton, here transcribed, had remained among the Orrery Papers, being sold on the dispersal of a portion of the Library.

Sir Christopher Musgrave, the fifth baronet, of Eden-Hall, Cumberland, a name handed down to posterity in the ballad "The Luck of Eden-Hall," was a relative and a neighbour of the Whartons, whose seat was at Wharton Hall in Westmorland. Frances, only daughter of Philip, 3rd Baron Wharton, married Sir Richard Musgrave, and Christopher was their great grand-son. The Duke of Wharton and Sir Christopher were boon companions, and frequently in one another's company. On one occasion Musgrave created a sensation by drinking the Pretender's health, in the company of the Duke of Wharton, at the latter's house, near Richmond, in Swaledale. He died in 1735.

The third Executor was Charles Cæsar (1664-1726), who belonged to a family the members of which had held high legal appointments in the seventeenth century. He was at one time Treasurer of the Navy and M.P. for Hertford. In a letter written by Wharton to the Pretender from Rotterdam in July, 1725, he stated that before leaving London he had communicated to Lord Orrery, Mr. Cæsar and others, the reasons he had to believe that he should be employed abroad in the Pretender's business. This is probably the Charles Cæsar of the Will.

Thus all three Trustees were most certainly Jacobites, and this fact would doubtless account for their selection by the Duke.

The following four gentlemen were nominated by the testator to be associated with the three Trustees, viz.:—

Edmund Denton, one of His Majesty's Justices of the Court of
Common Pleas at Westminster.

Thomas Gibson,

John Jacob,

Robert Jacob.

It was to these four gentlemen that Wharton entrusted the custody of his Papers before going abroad, and whom he authorized to return the Patent of his Dukedom, when he resigned it in 1726. The three first-named were appointed, with two others, as trustees of the Duke's estates, granted by George II. in 1733 for the benefit of his two sisters. In this document the Christian name of Judge Denton is given as "Alexander," but it is most probably the same person.

In default of any surviving child or direct issue, the Duke devises his property to

my kinsman Sir Charles Keymis Barronet and the Heires male of his
body.

This was the Duke's uncle, having married his father's sister, May, in 1678.

Quite recently, December, 1915, Mr. Charles Theodore Halswell Kemeys-Tynte has petitioned the House of Lords that the abeyance in the barony of Wharton should be determined in his favour. He is a descendant of the first Baron in the female line. The great-grandfather of the petitioner was adjudged a co-heir in 1843, but it was considered that his financial position was not strong enough for him to receive the honour. The present claimant, who is stated to be in affluent circumstances, seems likely to succeed.²

In case of further default the estate is devised to

Phillip Lockart Esquire Son of George Lockart Esquire.

This George Lockart was the Duke's cousin, being the eldest son of Sir George Lockhart of Carnworth, Scotland, who in 1679 married Philadelphia, the sister of the Duke's father. Lockhart was a staunch supporter of the Jacobite cause.

Christopher Layer was tried for High Treason in 1722.

² *Daily Graphic*, December 16, 1915.—Mr. Kemeys-Tynte took his seat in the House of Lords as Baron Wharton on February 15th, 1916.

At the time of the Rebellion in 1715 he was arrested, and confined for a time in Edinburgh Castle. From 1718 to 1727 he was the Chevalier's confidential agent in Scotland. While in London, in January, 1725, Lockhart had a violent quarrel with the Duke of Hamilton at the Duke of Wharton's house in Lincoln's Inn Fields. A duel was proposed in the morning, but Lockhart was put under arrest. He married a daughter of the 8th Earl of Eglinton, and was killed in a duel in 1731.

It will already have been noticed that a large proportion of the persons named in the Duke of Wharton's Will, either as beneficiaries or associated in the trust, were secretly and covertly espousing the Jacobite cause. This fact, it is highly probable, influenced the Duke in selecting them, and would also predispose some of them to a ready acceptance of the responsibility of the trust. It is quite clear, from what is known of his career during 1724 and 1725, in what direction his Grace was drifting, and it may be that a suspicion of coming trouble, and a possible curtailment of his personal liberty, had as much to do with his self-banishment from the country as a desire to reduce his personal expenses.

It is worth notice that no person mentioned in the Will was a prominent member of the Masonic Brotherhood, if indeed they were in any degree associated with it. This is a further instance of Wharton's fickleness and instability, for, although attaining to high position in Freemasonry, he could without difficulty cut himself off from all those with whom he had been closely associated as rulers in the Craft.

I hope that the reading of this Paper will be the means of bringing out further details of the persons whose names are mentioned in the Will.

The foregoing is taken largely from the following:—

“The Life and Writings of Philip, Duke of Wharton,” by Lewis Melville. London. 1913.

“Memoir of Philip, Duke of Wharton,” by J. R. Robinson. London. 1896.

Dictionary of National Biography.

A vote of thanks for the interesting paper was unanimously passed to Bro. Thorp, comments being made by Bros. Cecil Powell, Gordon Hills, J. P. Simpson, E. H. Dring, W. B. Hextall, and E. A. Ebblewhite.

Bro. W. B. HEXTALL said:—

Our P.M. Bro. Thorp's paper brings us into fresh contact with the meteoric Duke of Wharton, whose career was thus summarised a few years since in our *Transactions*¹:—

[He was] one of the most stormy political petrels in a most stormy political time. Only twenty-four years of age (in 1722) he had already turned his coat three times. Son of a Marquis of Wharton who had supported the Hanoverian succession, he started his public career before he was eighteen by pledging himself in the amplest form to the Pretender, but with the expression of a wish to be created Duke of Northumberland. This shadowy dignity ‘James III.’ was willing to confer, but George I. within two years had won Wharton temporarily to the Hanoverian cause by elevating the marquissate to a dukedom. Then he relapsed into Jacobinism, and, becoming a Freemason, pressed forward in unbecoming, and, as it would even seem, unconstitutional fashion, to the chief position in the Craft,

¹ *A.Q.C.* xxii., 70.

A typical example of the Duke's instability is found in his letter, written to one of his sisters, and dated Madrid, June 19, 1726,¹ where, after mention of the Church of England, he wrote, "Nothing shall ever tempt me to . . . forsake that religion wherein I was educated"; and yet he formally became a Roman Catholic about a fortnight after.

Since Bro. R. F. Gould dealt with much relating to the Duke in 1895,² references to the latter have appeared in our later volumes, and may usefully be collected here:—

A.Q.C.

- xxii., 68. Admitted to the Craft in 1721.
- xii., 106. } Letter from Rev. James Anderson to the Duke of Montagu
- xxii., 78. } narrating Wharton's attempt, on 24 June, 1723, to deprive
- } the G.M. of the privilege of appointing his Deputy.
- x , 47. Wharton's connexion with the Lodge "La Parfaite Union,"
- } at Mons.
- xi , 159. Lord Lonsdale's letter about the incident (mentioned in Bro.
- } Thorp's paper) of Wharton publicly drinking the Pretender's
- } health in Yorkshire, in September, 1723.
- ibid.*, 86. Inscription on Wharton's tombstone in the Spanish monastery
- } deciphered.
- xxx., 243. Litigation consequent upon a journey of the Duke into Corn-
- } wall.

In considering Wharton's career we should not overlook the evil example set by his father, Thomas Marquis of Wharton, who became Lord Lieutenant of Ireland, died in 1715, and earned the unmeasured condemnation of both Swift and Macaulay. In Jesse's *Court of England*, 1843, father and son are thus compared and contrasted:—"both being remarkable for the brilliancy of their parts, their exceedingly libertinism in private life, and their daring and unmanageable wit . . . The one acquired power, the other lost it; the one was as cautious as the other was reckless; the father was a miser, the son a spendthrift." I do not forget that in some quarters the father has received applause, and that apologists for him have blamed Dean Swift for much of the odium attaching; but it is certain that in 1682 the future Marquis, at an age when youthful folly could not be pleaded in mitigation, became leader in a notorious and most gross defilement, "of which their servants were ashamed, which shall have no name,"³ in the church at Great Barrington (Glos.), and only escaped excommunication at the hands of Frampton, Bishop of Gloucester, by paying a large sum towards the building of a new church in the neighbourhood; and other of his exploits rivalled, if they did not equal, those of his wayward son.

There are one or two indications in the Duke's will now propounded by Bro. Thorp which may be noticed. One of the witnesses was Ralph Cramlington, of an old Northumbrian family, the surname being also a place-name there. Ralph appears in the 1763 pedigree of Cramlington of Newsham, by Bigland, Somerset Herald, as born in Newcastle-upon-Tyne, his father being Lancelot, receiver of land-tax for Northumberland and Durham, who died *circa* 1718.⁴ The gift of £1,000 to "Richard Conningsby Grandson of Earle Conningsby" may possibly be accounted for by the circumstances that the mother of the legatee was Northumberland born, the daughter of John Carr of Etal in that county; and that the father, the Honourable Thomas Coningsby, had been disinherited by his father, the "Earle Conningsby" of the will, who himself "throughout his life resolutely resisted the aims of the Jacobite faction."⁵ Richard Coningsby had an allowance of £600 a year from his aunt, Margaret Countess Coningsby,

¹ *Malet Collection of MSS.*, the letter is printed in *The European Magazine* for January, 1787.

² *A.Q.C.* viii., 114.

³ *Carte Papers*, vol. 103, No. 133; in the Bodleian Library.

⁴ *Craster's History of Northumberland* ix., 216.

⁵ *Dictionary of National Biography*, *sub nom.* Coningsby

conditionally on his asserting no rights as heir-at-law to the estates¹; and he, and his opinions, may have attracted the sympathy of Wharton. The occasion of Earl Coningsby's committal to the Tower in 1721 was not ostensibly political; but for a libel upon the Lord Chancellor by a pamphlet entitled "The first part of Earl Coningsby's Case relating to the Vicarage of Lempster in Herefordshire"²; whilst an older authority has it that his durance was "on account of the South Sea affairs"; and that Kneller's portrait of him was painted in that enforced seclusion.³ In June, 1869, a correspondent of *Notes and Queries*⁴ wrote that Lord de Ros had a letter indorsed by Earl Coningsby, "From my undutifull sonn in prison" (probably a foreign prison for debtors); and that he believed a quarrel with his eldest son, Thomas, was the reason of Coningsby procuring the earldom to be limited to the eldest daughter of his second, to the exclusion of the sons of his first marriage. Any family feud might have its appeal to Wharton, and there may be a possible hint when we find he claimed to have himself lost £120,000 in the South Sea Bubble,⁵ and wrote,

No more of Politicks lett's talk,
What is 't to me,
Who lately got or made a baulk
In ye South Sea?⁶

Lord Orrery's temporary sojourn in the Tower was the work of one Christopher Layer (or Sayer), who after being convicted for high treason was respited from November, 1722, to May, 1723, in hope that he might inculcate others. He performed his task with the utmost diligence by denouncing Lord Orrery, the Duke of Norfolk, and other Peers and personages, as members of a 'Burford Club,' which he explained to be a body active in the interests of the Pretender, and so caused them to be sent straightway to the Tower, whence they were presently bailed; and after Layer had been duly hanged at Tyburn at the end of his respite, the Lords and gentlemen were finally discharged.⁷

Wharton was, in 1716 or 1726, created Duke of Northumberland by the Old Pretender: and is said to have anticipated, or repeated, his exploit in Swaledale by drinking the health of King James the Third at the English Embassy in Paris.⁸

A boon companion of the Duke and Musgrave was one Lloyd, who figures in the Duke's ballad celebrating a drinking-match at Edenhall:

Then step'd a gallant 'squire forth,
Of visage thin and pale,
Lloyd was his name, and of Gang Hall
Fast by the River Swale.

Lord Lonsdale's letter of September, 1723, certainly reads as though the Swaledale estate, where the drinking of the Pretender's health took place, was that of the Duke, and he may have had property there, but quite possibly this Lloyd may have been host on the occasion.

Reference was made after the reading of the paper to the Musgrave's "Luck of Edenhall" and the ballad of its legend, perhaps best known by Longfellow's translation from Uhland. A description of the "Luck," which survives whole and intact, was given by Walter White,⁹ in his *Northumberland and the Border*, 1859: as was also a less-known version of the legend, having 28 verses, the first and last being:

¹ *The Complete Peerage*, by G.E.C., 1913, iii., 395.

² *D.N.B.*, *sub nom.* Parker, Thomas, 1st Earl of Macclesfield.

³ *Musgrave Addit. MS.*, 6391, page 70; cited *Notes and Queries*, 4th S., ii., 394.

⁴ *Fourth Series*, iii., 541.

⁵ *The Complete Peerage*, 1898, 129.

⁶ *Melville's Life and Writings*, 1913, 103.

⁷ *Toone's The Chronological Historian*, 1828, *passim*.

⁸ *The Complete Peerage*, 128n.

⁹ Assistant Secretary to the Royal Society, 1861-1885,

'Twas summer-tide, when days are long,
And holm and haugh are green;

Sir Ralph de Musgrave built a church,
In sweet Saint Cuthbert's prayse,
That men might know whence came the Lucke,
And think thereon alwayse.

The only ballad known to have been written by the Duke of Wharton concerning the Musgraves of Edenhall was the Drinking-Match, a parody on 'Chevy Chase,' given in full in each of the volumes cited at the end of Bro. Thorp's paper.

The Denton, Gibson, Jacob, and Jacomb of the 1725 will were also made parties to a deed of the same year which conveyed the Duke's Buckinghamshire property to the Duke of Marlborough's trustees.¹ In the Will before us the Christian name of the Duke is given as Philip, simply. Jesse's *Court of England* says, "In his [later] Will he styles himself 'Philip James,' but the name of James seems to have been only adopted in compliment to the titular King James." How far the earlier Will was deprived of operating power by the second marriage and second Will of the Duke depends on material not now before us.

I fear the length of this comment exceeds its value.

Bro. E. A. EBBLEWHITE said:—

In 1720 the Duke of Wharton lost £120,000 in the "South Sea" gamble, and six years later his debts amounted to £17,000. Shortly before his elevation to the Dukedom and while a youth of nineteen (two years after his marriage to Miss Martha Holmes in the Fleet) he lived with Colonel George Grove, a copy of whose bill of expenses—after a little necessary editing—is here published for the first time:—

An account of the Debts due to a damage suffer'd by Colonel George Grove from the most Noble Prince Philip Duke of Wharton etc.

	£	s.	d.
To lent His Grace Ten Pistoles and one Moider	10	16	0
To paid the Sharers of the Basset Bank to save his Grace's honour when he plaid a Levant	30	0	0
To Three new Hats and a Yellow Feather stole by his Grace out of my house	5	9	6½
To lent his Grace a fine lac'd shirt when he was in great distress for want of clean Linen to make his address to a certain Lady	7	4	¾
To a fine Muslin Cravat	0	9	3
To paid Eight Hackney Coaches which his Grace had bilkt at several times	0	13	0
To a Coach and Four Horses to General Pearce's	0	18	6
To paid a poor Widow that his Grace had rob'd of her Fruit at the Bowling green	0	17	4
To paid for repairing my Kitchen Windows, when his Grace with his Gang attempted to rob my house	2	10	6½
To breaking my Windows at several times	5	10	0
To paid for new Frames to the Shashes [<i>sashes</i>]	7	3	11
To paid for a large Peer Glass and a Chimney Glass broke by his Grace when he came away in a passion from being drub'd at Nelly Burrows's Warehouse	14	19	6

¹Lipscombe's *Buckinghamshire* (1847), i., 561.

To paid for Bullets and lent his Grace in halfpence to break poor Tradesmen's Windows as he pass'd through the Streets in a Coach to keep him from greater mischiefs	0	4	6
To paid a man of the Long Robe for the damages he and his Family suffer'd by his Windows and his Lady's Tea Table being broke by his Grace and his Tutor Bradock	8	0	6
To the Miscarriage of the said Lady by the fright, which is not to be paid in money	0	0	0
To paid a Man Guide at the Three Tuns in Essex Street for bringing . . . to his Grace	0	5	5
To . . . by His Grace at Nelly Burrow's	9	5	0
To paid for . . . for his Grace	0	1	1
To . . . his Page an innocent tender Youth, drawn in by His Grace's wicked example to the like mis- fortune	2	6	0
To paid for . . . for Ditto	0	1	1

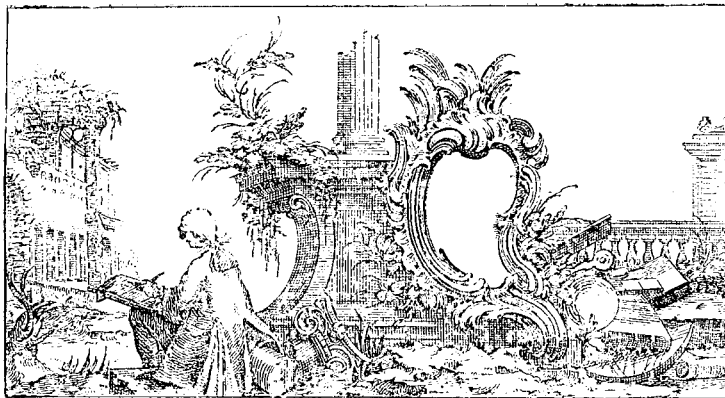
The Hon'ble Col'l George Grove came before me this day and made Oath that he has paid the above sum of One Hundred and seven Pounds Fifteen Shillings and One Halfpenny for his Grace the Duke of Wharton of which he has not receiv'd any part, besides which the said Grove does declare that he is lyable to several demands from injur'd people, who cannot get any justice from his Grace who pleads his Privilege. And the said Grove does likewise suffer in his Reputation among his Neighbours, on account of the said Duke of Wharton's disorderly doings by the wicked Men, and evil Women that he frequently brings into and about the said Groves's House.

Jurat' coram me

4^{to} die Novembris 1717.

THO' QUIN.

The original of this affidavit endorsed "Col'l Groves" is in my possession. It should be borne in mind that the Duke of Wharton was not installed as Grand Master until five years after its date.



Festival of the Four Crowned Martyrs.

FRIDAY, 8th NOVEMBER, 1918.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. A. C. Powell, P.G.D., W.M.; Gordon Hills, S.W.; W. B. Hextall, P.M., as J.W.; Canon Horsley, P.G.Ch., Chaplain; W. J. Songhurst, P.G.D., Secretary; R. H. Baxter, Steward; J. P. Simpson, P.A.G.Reg., P.M.; Edward Armitage, P.Dep.G.D.C., P.M.; Dr. W. Wynn Westcott, P.G.D., P.M.; and Herbert Bradley, P.Dis.G.M., Madras, Stew.

Also the following members of the Correspondence Circle:—

Bros. Digby L. Cropper, Geo. W. Sutton, P. H. Emanuel, Arthur W. Chapman, S. J. Fenton, G. T. Harley Thomas, P.A.G.S.B., A. Ernest Jones, P.A.G.Pt., John Church, W. M. McDermott, George Thompson, James Scott, J. A. Bell, Major A. Sutherland, Ben Barnes, J. H. Ganson, W. Young Hicks, L. Spencer Compton, W. C. Ullman, G. H. Fennell, W. Hammond, R. Hornby, F. Brown, A. Vavassour Elder, S. W. Rodgers, H. G. Warren, L. G. Wearing, C. Gough, F. W. le Tall, Leslie Hemens, S. Jacobs, A. C. Beal, Arthur Heiron, E. Glaeser, C. Gordon Bonser, L. E. Ingram, S. P. Cochran, P. G. M. Texas, Robt. Colsell, P.G.Pt., Alfred C. Silley, J. William Stevens, and J. F. H. Gilbard.

Also the following visitors:—Bros. W. A. Adam, Shakespeare Lodge No. 143; C. Clare, S.W.; Summum Bonum Lodge No. 3665; J. Howard, P.M., Hardware Lodge No. 3365; H. T. Stephenson, G.Ch., Dis. Columbia; and Ramsden Walker, P.M., United Northern Counties Lodge No. 2128.

Letters of apology for absence were reported from Bros. Edward Conder, P.M.; S. T. Klein, P.M.; Thos. J. Westropp; H. F. Twiss, *I.S.O.*; G. Greiner, P.A.G.D.C., P.M.; Edward Macbean, P.M.; F. H. Goldney, P.G.D., P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; Thos. J. Thorp, P.G.D., P.M.; Geo. L. Shackles, P.M.; J. E. S. Tuckett; E. H. Dring, P.M.; and W. H. Rylands, P.A.G.D.C., P.M.

The W.M. said:—

I much regret that the Lodge has again to mourn the loss of an esteemed and distinguished member. During my year of office it has fallen to my lot to refer to the death of Bro. Hamon le Strange, Bro. Ross Robertson, and now of Bro. Admiral Sir Albert Hastings Markham, K.C.B., F.R.G.S. Bro. le Strange was a fine type of an English country gentleman, carrying on the honourable traditions of an ancient family; Bro. Ross Robertson, of our Brethren across the seas and of practical philanthropy; and Bro. Markham of a naval officer who has done good service for his country. Each has occupied with credit an exalted position in our Order, and has proved himself a true lover of the Craft.

Admiral Markham was born in 1841 and entered the Royal Navy in 1856. He served in China in 1860, being present at the capture of the Taku Forts, and taking part in the suppression of the Taiping Rebellion. Two years later he was promoted to be Lieutenant for the specially gallant and skilful capture of a piratical junk, after a desperate resistance. Later on he was sent to the South Pacific to investigate the circumstances of the murder of Bishop Patteson. In 1875 he took part in the Arctic Expedition under Sir George Nares, commanding the "Alert," one of the two ships employed. As the leader of a sleighing party, he planted the Union Jack in the highest latitude ever, up to that time, reached by man. Practically his exploit was not exceeded until, nearly twenty years later, Nansen made his great effort to reach the North Pole. Admiral Markham after-

wards held important commands, both afloat and on shore, notably in the Mediterranean Fleet and at the Nile. In the intervals of his professional work, he made valuable explorations to Davis Straits and Lancaster Sound, Nova Zembla, and Hudson's Bay. His services thus extended over every sea, and he has described his experiences in the various books he has written.

Bro. Sir Albert Markham did not join our Order until 1886, when he was forty-five years old. He was initiated in the Phoenix Lodge No. 257, at Portsmouth, and three years later occupied its Chair. From 1893 to 1897 he was District Grand Master in the Craft, and Grand Superintendent of the District Grand Royal Arch Chapter of 'Malta,' and District Grand Master in the Mark Degree and Provincial Prior of the 'Mediterranean.' In 1895 he was appointed to the 32° in the Antient and Accepted Rite.

In 1889 he joined our Correspondence Circle, and at the Midsummer Meeting in 1891 he was elected a member of the Lodge. This is probably the only case where a Brother has been admitted to the Inner Circle within five years of his initiation in Freemasonry. In 1903 he became Worshipful Master. By a happy coincidence, it chanced that in that year the 8th of November fell upon a Sunday, and the Lodge therefore met upon the following day, when, in the list of honours announced that morning on the occasion of King Edward's birthday, Bro. Markham's name appeared as a Knight Commander of the Bath. In proposing his health, it was mentioned, in order to show how active a part he had taken in the work of the Order, that he had at one and the same time presided over a Craft and Mark Lodge, a Royal Arch and a Rose Croix Chapter, and a Preceptory of Knights Templar. In May, 1904, he read a most interesting paper on "Budrum Castle," once the stronghold of the Knights Hospitaller on the coast of Asia Minor.

By the death of so distinguished and versatile and genial a member as Bro. Sir Albert Markham the Lodge is rendered much the poorer. Bro. Songhurst has already written a letter to Lady Markham conveying our deep sympathy with her in her bereavement, and the Lodge was represented at the funeral by our Senior Warden.

I now propose we should pass a resolution expressing our sincere regret, to be entered on the Minutes.

Two Lodges and twenty-seven brethren were admitted to membership of the Correspondence Circle.

Bro. Gordon Pettigrew Graham Hills, the Master-Elect, was regularly installed in the Chair of the Lodge by Bro. Cecil Powell, assisted by Bros. J. P. Simpson as S.W., W. B. Hextall as J.W., and Edward Armitage as D.C.

The following Brethren were appointed as Officers of the Lodge for the ensuing year:—

Bro. J. E. S. Tuckett	...	...	S.W.
.. William Watson	...	...	J.W.
.. Canon Horsley	...	...	Chaplain
.. W. H. Rylands	...	...	Treasurer
.. W. J. Songhurst	...	...	Secretary
.. F. H. Goldney	...	...	D.C.
.. H. F. Twiss	...	...	S.D.
.. Thos. J. Westropp	...	...	J.D.
.. Herbert Bradley	...	...	I.G.
.. A. L. Vibert	...	...	Steward
.. R. H. Baxter	...	...	Steward
.. J. H. McNaughton	...	...	Tyler

The W.M. proposed, and it was duly seconded and carried:—That Bro. Arthur Cecil Powell, Junior Grand Deacon, having completed his year of office as Worshipful Master of the Quatuor Coronati Lodge No. 2076, the thanks of the Brethren be and hereby are tendered to him for his courtesy in the Chair and for his efficient management of the affairs of the Lodge: and that this resolution be suitably engrossed and presented to him.

The SECRETARY called attention to the following

EXHIBITS

By Bro. A. H. BOWEN.

SILVER COLLAR JEWEL, P.M. 'Gallows' pattern: made by Thomas Harper; date mark, 1818. An engraved inscription has been carefully hammered out, leaving only a trace of what appears to be '110.' If this be the number of the Lodge, it would seem that the jewel originally belonged to a member of the present Lodge of Love and Honour, Falmouth, now No. 75.

By Bro. CECIL POWELL.

COPPER MATRIX, dug up in June, 1872, during excavations for a new Pier in the River Avon, near the Hotwells, at Bristol. The plate is roughly square, with a circular design 2in. in diameter, representing the *Agnus Dei*. On the banner is a Templar Cross, and it is considered that the die, which is believed to



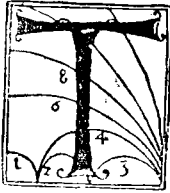
have been made between 1206 and 1345, may have originally belonged to a Templar Body in the vicinity, and to have been used for the casting of wax cakes from the Paschal candles. The die has been described in the *Archæological Journal*, vol. 29, p. 361 (5th July, 1872), and in the *Proceedings of the Society of Antiquaries*, vol. vi., p. 20 (8th May, 1873).

A hearty vote of thanks was accorded to the Brethren who kindly lent these objects for exhibition.

The W.M. delivered the following Installation Address:—

INAUGURAL ADDRESS.

BRETHREN,—



THE pleasant duty and privilege of conveying the thanks of the Lodge to our I.P.M. discharged, my next care must be to express my own thanks to you, my Brethren of the Lodge, and to say how heartily I thank you for the great honour you have paid me by placing me in the chair this evening. I shall indeed strive worthily to discharge my duties, and to maintain the high traditions of the Lodge, looking to the examples of our Founders and Past Masters, and depending upon the united support of the Officers and Members of the Lodge, the earnest students, tried and proved, of our Art.

Brethren of the Correspondence Circle, your support, too, is essential for the furtherance of our work. With confidence I appeal for your continued help according to your many and valued capacities.

Another year of War has passed, and still we await the restoration of the blessings of Peace. Peace has come to Jerusalem, that Holy City round which have centred the highest hopes and aspirations of mankind,—to which our Craft is joined by so many ties, and the devout prayers of many races through past ages will receive their full fruition in God's way and in His due time. May that event be the happy omen of a Peace to men of good will not long to be delayed. May Peace bring increased opportunities of usefulness for Freemasonry in general and this Lodge in particular.

Our Meeting this evening is fixed to celebrate the Feast of the FOUR CROWNED MARTYRS, and thinking over their legend has led me to choose as the subject for my address some thoughts on:—

PATRON SAINTS AND MASONRY.

Going back to the mediæval guilds through whose usages we may trace the descent of our present Speculative Craft, we find that the Patron Saints associated with various callings and trades had usually been chosen on account of some affinity, often more or less remote, with the pursuits of the members. Some cases in which the reason for this association baffles explanation are really to be accounted for by the accidental grouping together of several callings under a patron properly belonging to one in particular, or through a purely practical consideration dictated by convenience which decided that the members should attend a church dedicated to a Saint whose history had no special relation to the Craft in question. Many Saints, owing to several different incidents in their lives, were claimed as Patrons by a large number of callings which had no Craft associations with one another.

An invocation of the HOLY TRINITY always formed the religious foundation of such guilds, and to this might be added the names of Saintly Exemplars, but, in many cases the TRIUNE MYSTERY stood alone as the title of the guild—God HIMSELF was the Patron of the fraternity, and this seems to have been the case in the Fifteenth Century with the Masons' Company of London. More than one cause may have been a factor in this particular choice, as the Company had special relations with the Priory of the Holy Trinity at Aldgate, whilst the idea of the Great Master Craftsman of the World, so familiar to us, was also present to the minds of those days. Our *Transactions* record illustrations contemporary with the connection I refer to, and also of much earlier date, in which THE GREAT ARCHITECT OF THE UNIVERSE is represented creating the World as was described by Milton¹ when he wrote how "the Omnific Word"

¹*Paradise Lost*, Book VII., 217.

took the golden compasses, prepared
 In God's eternal store, to circumscribe
 This universe, and all created things.
 One foot He centred, and the other turned
 Round through the vast profundity obscure.
 And said, 'Thus far extend, thus far thy bounds,
 This be thy just circumference, O world.'

Turning then to the consideration of the earthly Patron Saints of Masonry, and dismissing the names of those the exact reason of whose connection with the Craft is uncertain, we are left with three remarkable legends relating to ST. THOMAS THE APOSTLE, ST. BARBARA, and the FOUR CROWNED MARTYRS.

Each of these legends illustrates a somewhat different point of view, and their main characteristics may aptly be described as being respectively *mystical*, *symbolical*, and *historical*. All three stories alike are coloured, more or less, by such influences, and are calculated, by means of allegory and symbol, to lead the Operative Craftsmen to the contemplation of the highest principles of piety and virtue.

Let us briefly review the leading particulars of these legends in this light:—

When ST. THOMAS was at Cæsarea, OUR LORD appeared to him and said, 'The King of the Indies, Gondoforus, hath sent to seek for workmen well versed in the science of Architecture, who shall build for him a palace finer than that of the Emperor of Rome. Behold now, I will send thee to him.' The Apostle went on his mission, but whilst the King was absent in a distant country, instead of building a palace, he distributed all the treasures which the King had accumulated to the sick and poor. When the King returned he was full of wrath and cast St. Thomas into prison to await a fearful death. Meanwhile a brother of the King died, but after four days he returned to life and warned the King—'The man whom thou wouldst torture is a servant of God,' and told him that in Paradise angels had shown him a wondrous palace of gold and silver and precious stones which Thomas the Architect had built for the King. The Saint was loosed immediately from his bonds, and exhorted the King, 'Knowest thou not that those who would possess heavenly things, have little care for the things of this earth? There are in heaven rich palaces without number, which were prepared from the beginning of the world for those who purchase the possession through faith and charity. Thy riches, O King, may prepare the way for thee to such a palace, but they cannot follow thee thither.'

It is in allusion to this legend that, in all devotional representations which are not prior to the thirteenth century, St. Thomas carries as his symbol the square or builder's rule, and that he is claimed as the Patron Saint of Architects and Builders.

I venture to fancy that an old-time Operative seeing a Master's apron of to-day would, in its T square emblems, expect to find a reference to St. Thomas.

The point of view reminds one of St. Laurence and his production of the sick and poor as the treasures of the Church.

The beauty and significance of the allegory will be appreciated by those whose craft it is to build a spiritual edifice in their hearts.

SAINT BARBARA was the daughter of an Eastern Noble, a pagan who dwelt in Heliopolis. The father, fearing that her beauty would lead to her being sought in marriage, and that so he would lose his only and beloved child, confined her in a high tower. There contemplating the stars of heaven in their courses, the future Saint apprehended the Omnipotence of a Power vastly superior to the idols of the heathen; to her mind so prepared came tidings of the true faith, and her conversion followed. Her directions to the builders to put *three* instead of two windows in her chamber, brought the knowledge of her conversion to her father.

His love changed to fury, which eventually led him to be himself the instrument of her martyrdom.

In association with the Tower and its Builders St. Barbara is claimed as the Patroness of Architects and Builders, and more especially in connection with castles, fortifications, and the military arts. Her emblem in this connection is a Tower.

The legend seems to have originated in Eastern Christendom and to have been brought by the Crusaders to Western Europe, where the Saint acquired great popularity, in mediæval times, as the Patroness of the Knight and man-at-arms.

A mystical tower where Truth is to be found is a symbol not unknown to some of my hearers.

We now come to the legend of the **FOUR CROWNED MARTYRS** which really commemorates **NINE SAINTS** comprising two separate groups, a company of *Five* excellent Masons—four friends soon joined by another,—and a fellowship of *Four* Soldiers.

When the Emperor Diocletian went to Pannonia to visit the stone quarries he found, among the craftsmen there employed, four skilled above all others in the stone-squarer's art. Their names were **CLAUDIUS**, **CASTORIUS**, **SEMPRONIANUS**, and **NICOSTRATUS**; they were secretly Christians, and the motive of their good work was that it was all done in the Name of their **LORD**. To these was joined by their example a fellow craftsman, **SIMPLICIUS**, who also embraced their faith. By declining to make a statue of the heathen god **Æsculapius** they forfeited the favour of the Emperor, and eventually were done to death by being fastened up alive in leaden coffins and cast into the river. Thence a fellow Christian raised the poor remains and carried them to his own house. On his return to Rome the Emperor directed a temple to be made to **Æsculapius** in the Baths of Trojan, where some time later on, on its completion, the soldiers, and more especially the City Militia, were ordered to present themselves and offer incense before the image of the god. Four Christian soldiers refused to sacrifice to the idol: they were scourged to death with leaden-weighted thongs, and their bodies, thrown to the dogs, were recovered by their friends and laid to rest with other Saints. Twelve years later the Bishop founded a church on the Cælian Hill, under the title of the **FOUR CROWNED MARTYRS**, dedicated to commemorate these *nine* Saints all equally to be accounted winners of the Martyr's Crown Celestial. Later on the names of the soldiers were given as **SEVERUS**, **SEVERIANUS**, **CARPOPHORUS**, and **VICTORINUS**.

The Church of the Quatuor Coronati has survived through many vicissitudes and re-buildings to the present day, and the legend, too, has passed through many parallel stages, but as regards the main points it is agreed that the story rests upon an historical foundation, and some of the difficulties and discrepancies, which I cannot now enter into, have only served to confirm the general credibility of the legend.

The relics of the Martyrs were not deposited in the church until many years had elapsed since their Martyrdoms, which in the case of the *Five Worthy Masons* may be dated on November 8th, A.D. 302, and as regards the *Four Soldiers* in the year A.D. 304.

There was a special significance in this case in the title '*Coronati*,' beyond its aptness to apply to all Saints, for the soldiers might have gained the distinction denominated '*crowned*' in the Roman Army, yet they chose the Heavenly Crown. '*Crowning*,' too, would have, in the minds of mediæval guildsmen, a familiar association with some election ceremonies as maintained in the City Companies to these days.

Both in England and on the Continent the Four Crowned Martyrs were widely recognised as the Patron Saints of the Masons' Craft, but as the representations of them, so familiar to the Brethren of our Lodge, show, the memory of the military element seems to have been largely eclipsed by the commemoration of the

Masons, who appear grouped alone with the usual emblems of their calling. These symbols, which were easily recognised, and the simple story of how the Saints worked worthily in the Name of their Master, and were faithful even unto death, made a direct appeal easily understood by folk of all classes, and no doubt most of all appreciated by those who were practising the same craft.

The *historical* legend of the Quatuor Coronati was essentially the legend of the Operatives. That of St. Barbara contains in its *symbolism* elements of romance and chivalrous associations; whilst the *mystical* allegory relating to St. Thomas has clearly a savour of the cloister. We know that the building operations of the middle ages necessarily involved special relations between the clergy and the craftsmen in ecclesiastical work; there must have been a very analogous association between military experts and craftsmen with regard to castles and works of fortification, and I think it is to such influences that we owe the association with building of these two legends, which both appeal to builders in general, but in each case have a particular interest in addition, either for the soldier or the priest.

I cannot on the present occasion do more than suggest in brief outline my thoughts on the subject, but I hope to recur on some future opportunities to some of its consequences and implications; meanwhile, for the benefit of any of the Brethren who may like to follow up my references, a note will indicate the chief sources of my information.

I think I have said enough to show how amply justified is the choice which our Founders made when, as Bro. Speth wrote, "they cast around them for a title carrying old-world associations," and decided to link our work up with the memory of these Nine Worthies, thinking that, "although their renown had much decreased in later times until it was well nigh forgotten, that would only be an additional reason for rescuing their names and memory from oblivion."

It was in allusion to the *Nine* Martyrs that the roll of our Founders was restricted to that number, and it was noted as a happy coincidence that of this band of Speculative Masons, four could, like the Saints, claim to be *Soldiers* by profession. We of the Speculative Craft have a very *real* bond of union with the martyred Masons in that our labours, like theirs, are always undertaken under the Divine Invocation, and we have also, besides actual associations past and present, a *symbolic* link with the Soldier Saints. For, as the material building is exposed to the war of the elements, so in the moral sphere combat is the necessary accompaniment of building, and so it will ever behove all worthy Masons to labour trowel in hand and sword by side, as did the ancient craftsmen at the re-building of the Holy Temple, until the designs laid down by the GREAT ARCHITECT OF THE UNIVERSE on the Tracing Board of His Divine Providence are brought to perfect completion in the Grand Lodge above.

Brethren all, I greet you well!

Authorities:—

Mrs. Jameson's *Sacred and Legendary Art*: Rev. Alban Butler's *Lives of the Saints*: Rev. Dr. Husenbeth's *Emblems of Saints*: Bro. Gould's *History* and Bro. Speth's *Account of the Quatuor Coronati* annexed to the By-laws: and in *A.Q.C.*:—*The Quatuor Coronati* . . . in the *Arundel MS.*, Rev. A. F. Woodford, i., 78: *Quattro Incoronati, Roman Legend of*, S. R. Forbes, i., 197: *Quatuor Coronatorum, Vestigia*, C. P. Clarke, xii., 196: *Church of the Santi Quattro Coronati, Rome*, S. R. Forbes, xxvii., 20: *Orders and Regulations for the Company of Masons* . . . London . . . 1481, &c., Edward Conder, xxvii., 81: *The Legend of the SS. Quatuor Coronati*, W. J. Chetwode Crawley, xxvii., 158: *Some Masonic Symbols*, W. H. Rylands, viii., 89.

After the subsequent banquet. Bro. CECIL FOWELL, I.P.M., proposed "The Toast of the Worshipful Master":—

I rise to propose the health of our W.M. Bro. Gordon Pettigrew Graham Hills was born in London on July 2nd, 1867, and was educated at Kensington Grammar School. Having served his pupilage with his father, he commenced the practice of an architect, as his partner, in 1893. He became Associate of the Royal Institute of British Architects in 1892, and in 1895 succeeded his father as Surveyor of Chichester Cathedral, and is also Architect of St. Mary's Hospital in that city.

Brought up in an atmosphere of archaeology, the study of which has always been congenial to him and has been fostered by his professional work, Bro. Hills has taken great interest in its researches. He is a member of the Councils of the British Archaeological Association and the Berkshire Archaeological Society. Papers of his have been published on "Cathedrals of the Old Foundation," on Cookham Church, "Blacksmiths' Legends and the Observance of St. Clement's Day," and one on Rabbi Falk, which was read before the Jewish Historical Society.

During the War Bro. Hills has not been unmindful of the needs of his country, and has been doing his duty as an officer in the Berkshire Police Special Reserve, having joined that force in September, 1914.

Bro. Gordon Hills was initiated in 1896 in the Hiram Lodge, No. 2416, of which he was W.M. in 1906, and for the past five years has been its Secretary. This Lodge has been appropriately named, for it is composed of architects and surveyors. He is a Past Master of the Dene Lodge, No. 2228, and is again its Senior Warden. He was a Founder, and is at present the Senior Deacon of the Berkshire Masters' Lodge, No. 3684. In 1910 he received the honour of London Rank. Bro. Hills has passed the Chair in the Hiram Royal Arch Chapter, No. 2416, the Prince of Wales Mark Lodge, No. 4, and the Royal Ark Mariners' Lodge of the same name, the Four Kings Council, No. 7, of the Allied Degrees, the Shadwell Clerke Preceptory and Priory, No. 154, the Shadwell Clerke Rose Croix Chapter, No. 107, and that of the Holy Sepulchre, No. 159, at Chichester. He is a Past Grand Inner Guard of the Mark Grand Lodge and a Past Grand Officer of the Allied Degrees, and has been admitted to the 31st Degree in the Antient and Accepted Rite. He received the Royal Order of Scotland at the Grand Lodge in Edinburgh, and has since joined the London Province. He has also taken the Cryptic Degrees and those under the Red Cross of Rome and Constantine, and has qualified as a Life Governor of the three Craft Charities.

It can thus be seen how assiduous Bro. Hills has been in the various branches of Freemasonry, and it naturally follows that his taste for the study of antiquity should have led him to the past history of the Order. He had not been a Mason for quite a year when, in May, 1897, he joined our Correspondence Circle. Encouraged by the kindly notice of Brothers Speth and W. H. Rylands, he entered eagerly into the pursuit of the archaeology of the Craft, and shortly afterwards presented to the Lodge some documents relating to the English Lodge at Bordeaux, which led to papers on that subject by those two Brethren in January, 1899, published in volume xii. of our *Transactions*. These documents came into Bro. Hills' hands through the connection with his uncle by marriage, Admiral Sir W. H. Dillon, who was Equerry to the Duke of Sussex, and is known to have been a Mason as long ago as 1803. In 1903 he presented to the Lodge the Jewel of the Royal Alpha Lodge, which had belonged to that distinguished sailor. Many of Bro. Hills' relatives on both sides have been in the Royal Navy for several generations. His grandfather, Bro. Thomas Joseph Pettigrew, F.R.S., F.S.A., as surgeon to the Dukes of Kent and Sussex and Librarian to the latter, was in intimate relation with the heads of the Craft nearly a hundred years ago. He occupied the Chair in the Lodge of Antiquity, No. 2, was Senior Grand Deacon in 1828, and a member of the St. James' Royal Arch Chapter. It is interesting to state that Bro. Hills to-day wears his grandfather's Royal Arch clothing and jewel of 1821.

The visit of the Quatuor Coronati Lodge to Chichester in 1910 gave our present Worshipful Master the opportunity of putting his knowledge of the Cathedral and antiquities of the place at the service of the Brethren, who were, in Bro. Hextall's words, "under infinite obligation" to him for his great trouble and kindness.

For some time circumstances prevented Bro. Hills from devoting the close attention he would have desired to Masonic study, but in 1912 he read his first paper before the Lodge, entitled "Notes on some Masonic Personalities at the end of the XVIII. Century" (*A.Q.C.* xxv., p. 141), followed during the next year by "Notes on the Rainsford Papers in the British Museum" (*A.Q.C.* xxvi., p. 93).

On October 2nd, 1914, he was elected a full member of the Lodge. He has since contributed "Some Usages and Legends of Crafts kindred to Masonry" (1915, *A.Q.C.* xxviii., p. 115), "Sidelights on Freemasonry from the Autobiographies of John Britton, F.S.A., and the Rev. Richard Warner" (1916, *A.Q.C.* xxix., p. 348), "Admiral Sir William Sydney Smith, G.C.B., his naval career and other activities" (1917, *A.Q.C.* xxx., p. 95), and "An Account of the Minutes of the Royal Lodge, 1777-1817" (May, 1918). He also wrote the account of the "Summer Outing" held in London in June, 1916 (*A.Q.C.* xxix., p. 265). He read a paper on the "Evolution of Masonic Clothing" before the Somerset Masters' Lodge in 1916.

Our Worshipful Master therefore comes into the Chair of our Lodge with a long record of valuable Masonic work, and we have been particularly indebted to him for the instructive results of his researches which he has so freely presented to us. His papers, written in a delightful style and read in his pleasant manner, have been so highly appreciated that we hope we may be favoured with many more. But our regard for Bro. Hills is by no means occasioned only by what he has done. Our regard arises much more from his kind and charming personality, his enthusiastic nature, and never-failing courtesy. We wish him a very happy year of office, a very happy and prosperous life, good health, and many years to enjoy the esteem of his friends, the genial companionship of his books, and the beauty and fragrance of the roses in his sunny garden in Berkshire.

Brethren, I propose with particular pleasure the toast of our Worshipful Master.



In Memoriam.

JOHN ROSS ROBERTSON.

BORN 28th DECEMBER, 1841.

DIED 31st MAY, 1918.

BY GORDON P. G. HILLS, Master, 2076.



T our Meeting on St. John's Day in Harvest, when was announced the loss the Lodge had sustained by the death of one of our Members, that distinguished Mason, Bro. John Ross Robertson, the W.M. stated that a memoir from the pen of our esteemed P.M. Bro. Edward Macbean, would in due course appear in our *Transactions*. Overwork, under the stress of present conditions, has compelled Bro. Macbean to abandon his intention of paying this tribute to the memory of his friend, and so it has fallen to the lot of the succeeding Master to attempt to put together a short account of this strenuous and inspiring life gleaned from many sources whose aid he gratefully acknowledges.

JOHN ROSS ROBERTSON was born at John Street, Toronto, on December 28th, 1841, the eldest son of John Robertson, who, going to Canada from Nairnshire, became a successful dry goods merchant in that city. Through his father's family he traced a direct descent from Duncan Robertson, chief of the clan of Robertson of Strowan so far back as 1347, whilst his mother, Margaret Sinclair, was the daughter of Hector Sinclair, a Nairnshire man occupying, at the time of her birth in 1808, the Farm of Goathill near Stornoway, on the Island of Lewis in the Hebrides.

The boy's education was gained at Upper Canada College, where he early evinced an aptitude towards the calling he afterwards adopted. His spare hours were occupied in acquiring a knowledge of the printers' craft; and, having rendered himself a fairly rapid compositor, he started his small printing office in his father's house, whence he issued to his schoolfellows the *College Times*, later known as the *Boys' Times*, a monthly publication from 1857 to 1860, of which he was not only the editor, but responsible for every stage of the production—literary, mechanical, and clerical. This venture was followed by a similar publication for boys, called *Young Canada*, issued during a year at the Model Grammar School. He had thus acquired a general knowledge of setting type and 'small job' work, and by working off 'odd jobs' composed in his own room and assisting as opportunity offered in several of the city printing works, such as the old *Christian*, the *Guardian*, *Globe*, and the *Leader* offices, he gained much valuable and practical experience. And so, when it came to the choice of a vocation, and he was offered a clerkship in the old Commercial Bank, an ensigncy, or a place in his father's business, it is not surprising that, after three week's trial of the last, he threw up the routine of work in the store for the pursuit of journalism.

Another early enterprise was the publication of *The Grumbler*, a weekly satirical paper, and in 1860 he equipped a newspaper and job office and issued the *Sporting Life*, the first sporting paper in Canada devoted to athletic sports. In 1861-3 he was employed on the staff of the *Leader*, and at the same period was responsible for a year's issue of the *Canadian Railway Guide* under his name, the first of its kind in that country. The year 1863 saw him City Editor on the staff of the *Toronto Globe*, and in 1866 he became one of the founders of the *Daily Telegraph*, a paper of high reputation amongst those of the Canadian press, but which, owing to political complications, ceased publication in 1872. In December,

1869, Robertson, representing this paper, accompanied by Mr. Robert Cunningham, of the *Globe*, made an eventful excursion to North West Canada, where the rigours of the climate were not the only dangers encountered, for at Fort Garry, on the Red River, they became prisoners of the rebel 'President' Riel. This adventurous service was succeeded by three years' residence in England as the London Correspondent and representative of the *Toronto Globe*. On his return to Canada in 1875 he undertook the business management of the *Nation*, edited by Prof. Goldwin Smith, and this association appears to have led up to what proved to be the great journalistic achievement of his career—the establishment of the *Evening Telegram* in April, 1876. It is said to be the only daily paper in Canada that has paid its way from the start. "The immediate success of this paper," said the *Globe*, in a sketch of his career, "is ample evidence that he has graduated from a good school of journalism. Neither accident nor luck had aught to do with his success. He launched out in new and original lines, and the good fortune that attended his efforts was the outcome of his energy, enthusiasm, and experience, reinforced by a persistence and resource that would admit of no failure; it is these qualities that he brings to his every undertaking"—a fine tribute which his career, not only as a journalist, but in the other activities of his useful and busy life, has fully justified. The *Evening Telegram* continued to be the property, and under the control of its founder at the time of his death, and it was characteristic of the man, and he made it a leading principle, that he and his paper must be kept free and absolutely clear of all forms of speculative investment which could impair his own independence or lessen the *Telegram's* power to fight the battle for what he conceived the public welfare. He considered it his duty as a newspaper man neither to buy nor sell securities which could possibly put the proprietor of the *Telegram* in the position of profiting, either directly or indirectly, through the policies advocated or opposed in the columns of his newspaper; an ideal, which the recent inventory for probate of his estate revealed as having been strictly adhered to. For many years Bro. Robertson was President of the Canadian Copyright Association: he served as Vice-President and President of the Canadian Associated Press, and was Honorary President of the Toronto Press Club at the time of his death.

Bro. Robertson was twice married, first to Maria Louisa, daughter of Mr. Edward E. M. Gillbee, of Northamptonshire, and after her decease in 1886, he married in 1888, Jessie Elizabeth daughter of Mr. George B. Holland of Toronto. Mrs. Robertson and two sons of the first marriage, John Sinclair Robertson and Irving Earle Robertson, survive. Miss Gillbee was a great granddaughter of the Rev. Dr. Earle Gillbee, formerly Rector of Barby, near Rugby, a descendent of the noted Anthony Gilby, one of the translators of the first edition of the Geneva or 'Breeches' Bible of 1560.

The feeling which appeared in Bro. Robertson's interest in the history of his family found full expression in the wider sphere of general historical research as well as in those special channels to which reference will be made in dealing with his Masonic career. In 1911 was published *The Diary of Mrs. John Graves Simcoe, Wife of the first Lieutenant-Governor of Upper Canada, 1792-6*, edited by J. Ross Robertson, a valuable record of those times, noted at the time as "the book of the year, a superb work"; another important historical work, *Landmarks of Toronto*, extending to twenty volumes, of which our Brother was author and compiler, dealt with the history of Toronto from 1792 to 1915; he was also a contributor to the *U.C. [Upper Canada] College Memorial Volume*, 1893. Collections of prints and pictures, historical objects, and his library bore further witness to the pursuit of this branch of knowledge.

Bro. Robertson was initiated in King Solomon's Lodge, No. 22, Toronto, on the 14th March, 1867; passed and raised the same year, he was elected J.W. in 1879 and W.M. in 1880, and became the first life member of his Mother Lodge in 1882. In 1879 he was elected W.M. of Mimico Lodge, No. 369, of Lambton Mills, Ontario. He was also on the rolls of Zeta Lodge, No. 410, of St. Andrew's Lodge, No. 16, and a life member of Zetland Lodge, No. 326, of which Lodge he was in 1880 appointed the representative in the Masonic Hall

Trust, a position he held for over twenty-five years, serving as Chairman of that body for five years. The same year witnessed his first appointment to office in the Grand Lodge of Canada in the Province of Ontario, as Grand Steward, and two years later he was elected Senior Grand Warden. In 1882 he was appointed Chairman of the Committee on Condition of Masonry, an important Sub-Committee of the Board of General Purposes, and in 1886 elected Deputy Grand Master for the 11th or Toronto District. Whilst exercising this office he visited each Lodge in his District at least twice, and many of them oftener, whilst the formation of six or more Lodges of Instruction under his encouragement testified to his interest in the direction of such activities. In 1888 the Grand Lodge of Canada unanimously elected him to further preferment as Deputy Grand Master, and he was re-elected to office the following year. This appointment was accepted in the same earnest spirit of his previous charges, and he signalled his tenure of the position by a general visitation of the Lodges in Ontario, at half of which he managed to attend and deliver a Masonic lecture specially prepared for this purpose, which involved travelling over 15,000 miles in his labour of love and addressing upwards of 10,000 of the brethren. In 1890 he was elected Grand Master and re-elected the following year, and, true to his principles of thorough hard work, established the record of visiting every one of the three hundred and fifty-four Lodges then belonging to his jurisdiction. On the death of Bro. Sir John A. Macdonald, in 1891, Bro. Robertson succeeded him as Representative of the Grand Lodge of England near the Grand Lodge of Canada, and his name was included in the Honours conferred in commemoration of the Coronation of H.M. King Edward VII. as Past Junior Grand Warden of England. On 6th May, 1904, Bro. Robertson was elected a full member of the Quatuor Coronati Lodge, No. 2076; he was also elected an honorary member of Mary's Chapel Lodge, No. 1, Edinburgh, and became a member of Fortrose Lodge, No. 108, Stornoway.

Bro. Robertson became a member of King Solomon's Chapter, No. 8, Toronto, in 1867, and his preferment followed that in the Craft, when for the two years 1894 and 1895 he was elected and re-elected First Grand Principal of his Grand Chapter. Needless to say, he made it his duty to visit every one of the hundred Chapters on the roll. The Grand Chapter of New York honoured him by appointing him its Representative. Under the Sovereign Great Priory of Knights Templar of Canada our Brother attained the rank of Past Provincial Prior; he was Past Grand Master of the Grand Council of Royal and Select Masters (Cryptic Rite): a 33° of the A. and A.R., and member of the Supreme Council of that Rite for the Dominion of Canada.

Bro. Robertson's tastes led him, as already indicated, towards the paths of Masonic as well as of other historical research, and thus so long ago as March 1888, we find him joining the Correspondence Circle of No. 2076, and our *Transactions* in the records of the visits he paid us—all too few—and the reviews of his works remind us of a share especially our own in his Masonic activities. The first attendance as a member of the C.C. was on 4th October, 1889¹; and we find him saying "that as one who took a great interest in Masonic research . . . which "led him to actively prosecute the study of Masonic history, his ambition for some "time had been to be present at a meeting of this Lodge, and though his stay in "Europe was short, and the date of this meeting had necessitated a curtailment "of his Paris trip, he had torn himself away to attend." On 4th September, 1890² a special emergency meeting of our Lodge was held to welcome three Grand Masters of overseas jurisdictions in the persons of Bro. Clifford P. MacCalla, G.M. of Pennsylvania, Bro. Ross Robertson during his Grand Mastership, and Bro. J. P. Hornor, P.G.M. of Louisiana, when the first named read a paper on *Freemasonry in America*, which was supplemented by a brief account of *Canadian Masonry* in particular by Bro. Robertson. The bygone history of the Craft was discussed, and much interest was evinced in modern usages in America leading to difficulties which led to the formation of the Masonic Relief Association in which both the

¹ A.Q.C. ii., 141.

² A.Q.C. iii., 122.

United States and Canadian Brethren were in active co-operation. Now, alas, all three of these Grand Masters have passed to their rest, and Bro. Gould, Bro. Hughan, a special friend of Bro. Robertson's, with many others who were present that night. Following this account appears a sketch of Bro. Robertson's career under the heading of *Masonic Celebrities* from the pen of Bro. R. F. Gould.

When, in 1904, Bro. Robertson's name was proposed as joining member of our Lodge his literary works put forward in support of his candidature included *Talks with Craftsmen* (1893), *History of the Cryptic Rite* (1888 and 1890), *History of the Knights Templars of Canada* (1890), and *History of Freemasonry in Canada from 1749 embracing a General History of the Craft* (two volumes 1899). Our Brother was elected, and took his seat as a member on 6th May. The three histories mentioned were reviewed in our pages by Bro. Gould,¹ who was a warm admirer of the subject of this memoir, and, with such accounts of these works to hand, one need here say no more than that they exemplify what was clearly a guiding principle with our Brother in everything that he undertook—"Whatsoever thy hand findeth to do, do it with thy might." In 1904 Bro. Songhurst drew attention in a note² to Bro. Robertson's historic chairs exhibited at the Canadian National Exposition at Toronto, amongst which one manufactured out of some oak joists taken from under the old *Goose and Gridiron Tavern* at its demolition in 1895, and another—made of timber from the old Hall of the Masons' Company, commemorate old landmarks of the City of London and in the history of our Craft. We have a mention of Bro. Robertson's *History of King Solomon's Lodge from 1864 to 1885* in Bro. Gould's sketch of his life already referred to. This was a tribute to his Mother Lodge, No. 22, and later on Bro. Robertson dedicated to the Scotch Lodge in which his grandfather, Bro. Hector Sinclair, was initiated in 1798, his *Annals of Lodge Portrose, No. 108, Stornoway*, of which a most interesting review was contributed by Bro. Macbean³ to our pages. Bro. Robertson and his son, Bro. John Sinclair Robertson, visiting the former dwelling-place of their ancestor at Stornoway in 1900, were both admitted members of *Lodge Portrose*. In Bro. Macbean's review of this little history he mentions a visit he paid Bro. Robertson in the summer of 1903, when, in addition to seeing his magnificent and extensive collection of engravings and many rare Masonic curios, he had the advantage of being shewn over the Children's Hospital at Toronto and the Lakeside Convalescent Homes in connection therewith by our Brother. This mention brings us to another of the great activities of Bro. Robertson's life, for, as Chairman of the Board of Trustees of the Hospital for Sick Children, his name will long be gratefully remembered. For thirty-five years he carried the chief burden of this important charitable institution, bringing to its needs not only much money of his own, but aiding it with the full force of his powers as a financier and organizer, taking an active part in its management, and visiting the Hospital every day. It was his own gift to the Charity that he completely equipped the Hospital buildings in College Street and Elizabeth Street, and built and founded the Lakeside Home for Little Children at Lighthouse Point, Toronto Island. A Nurses' Hostel containing 125 rooms, attached to the last-named, was a memorial to his first wife, a Pavilion for tubercular treatment was a further addition, and the establishment for the pasteurization of milk in the Hospital grounds at Toronto was another of his enterprises. Toronto will not forget either that the initiative in the improved ambulance service of the city originated with this public-minded citizen in 1888, or his keen interest in the modern development of the Health Department, which led him to offer to pay the first year's maintenance charges for the School medical inspection which he was instrumental in inaugurating in Toronto. His provision for a Nurses' Home at Lakeside was in accord with his interest in founding the Toronto Graduate Nurses' Club—an interest which the careful testamentary provisions for this and other institutions too numerous to mention show was maintained to the end.

¹ A.Q.C. iii., 105; xii., 172.

² A.Q.C. xvii., 177.

³ A.Q.C. xviii., 226.

As will have been gathered, Bro. Robertson took a keen interest in the welfare of his native city, and the series of ten large pictures illustrating the history of Toronto which adorn the City Hall are only one of his gifts, which include a collection of old Bibles, a large collection of some 4,000 Canadian historical pictures, and two collections of water-colour drawings of the birds and game of Canada presented to the Public Library, to which his death has added further benefactions of similar character. It is not surprising that on three occasions he was asked to stand as candidate for Mayor, an honour he declined.

One of the oldest Orangemen in Toronto, Bro. Robertson's connection with that body lasted from 1860 till his death. A Conservative and a devoted Imperialist, his political principles are best expressed in his own words, "I am not a party politician; my aim is to keep both parties right"; and his independence was evidenced by the way in which he was ready to take issue with any political party. He represented East Toronto in 1896-1900 in the Canadian House of Commons, as an Independent Conservative, pledged to vote for the general good of the country. In 1902, he attended with Mrs. Robertson the Coronation of King Edward and Queen Alexandra. In February 1917, Bro. Robertson was offered, amongst the New Year's Honours, a Knighthood and a Senatorship, both of which honours he gratefully declined.

Remembering the interest shewn by his early enterprise of the Toronto *Sporting Life*, it is natural to find that Bro. Robertson was an all-round amateur athlete. He was claimed as "The Father of Amateur Hockey in Ontario"; President of the Ontario Hockey Association 1899 to 1905, and presented three silver prize cups of handsome design for the promotion of games in which he took interest.

The end was characteristic of our Brother, and cannot be better told than in the simple words of a letter from his friend and colleague in Masonry, Judge D. F. Macwatt, P.G.M., addressed to Bro. Songhurst (8th November, 1918):—

He killed himself for Masonry, practically. As usual, he spent February, March, and April in Florida, but unfortunately caught cold on the way back. Nothing of any account, if he had attended to it, but when he got back, as usual, he found so much to do, and he had to go to New York to a Newspaper Publishers' Meeting, and got fresh cold. Even then, if he had tied up, I think things would have been all right. But the Toronto Masons had built a new Masonic Temple, and they wanted to clear it of debt, and he was the one who could do more work than anybody else, and he went out to meetings at night when he should have been at home. He did not tie up until the Thursday week before he died, and on the Sunday seemed brighter, but on the following week, Friday, the 31st, he dropped off rather suddenly. He is not only a great loss to us in Canada, but all over, but especially in Canada.

It was on Monday, 20th May, that Bro. Robertson signed his last cheque—a cheque for \$111,000 to clear the debt from the Children's Hospital,—and on 31st May he passed away quietly in his sleep at his residence, 291, Sherbourne Street, Toronto.

Among the many tributes paid to his memory it is difficult to make a choice, but the remarks of Mayor Church are representative:—

He was a gentleman of the most generous and endearing qualities. He had great qualities of mind and heart. Toronto will never be able to repay the great debt of gratitude we owe for all he did for our city during his long life of many activities. He was beloved by everybody who knew him. His death is a great loss to the city and the country, as he was a true patriot. He was Toronto's most distinguished citizen, and the dean of the newspaper profession in Canada. The poor, suffering, sick and needy have lost a friend in need: he was a friend indeed to everybody. His unostentatious

benevolence has been unsurpassed by any other Canadian. Everyone mourns his loss The work which he carried on in the Hospital for Sick Children for so long will stand as a monument to him for ever as a philanthropist, patriot, and public man.¹

Bro. Robertson was buried with the simple rites of the Presbyterian Church, of which he was a member, on June 3rd. An eye-witness has described the occasion:—

Chestnut blossoms fell in the sunlight like snowflakes as the funeral passed along the familiar streets to the Necropolis. There the interment took place upon the hillside, with a broad view up the beautiful Don valley, green in the promise of early summer, bathed in golden sunlight, and open to the wide blue expanse of sky. There his remains were reverently lowered to their last resting-place.²

Life's labour done,
Serenely to his final rest he passed
While the soft memories of his virtues yet
Linger, like the sunlight hues, when
That bright orb has set.³

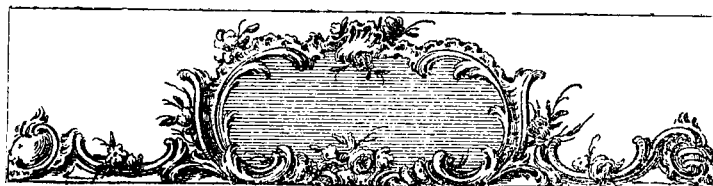
A memorial service was held in the Masonic Temple at Toronto, on June 23rd, 1918, at which the Brethren assembled in large numbers to pay their tribute to one who was so greatly beloved and esteemed in the Order.

His Brethren are honouring his name in the title of the *John Ross Robertson Lodge*, founded 15th October, 1918; his fellow citizens are naming a new public School in Toronto the *John Ross Robertson School*.

¹ *Evening Telegram*, Toronto, 31st May, 1918.

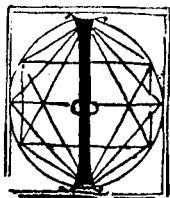
² The same, 3rd June, 1918.

³ The same, 17th June, 1918. Quoted by Bro. A. Maccomb.



A FORGOTTEN ESSAYIST ON IRISH FREEMASONRY.

BY BRO. T. J. WESTROPP.



It is very discouraging to students of the history of Freemasonry in Ireland that one is met by a complete silence about its doings and the popular estimate of its character in works replete with light on social matters and literature. On this account it is well to call attention to an exception in *Anthologia Hibernica*, vol. iii. (January-June, 1794. pp. 34-5, 178-184, 279-284, 421-427, printed by R. E. Mercier, Anglesea St., Dublin), "Essay on the origin of Freemasonry," by J. Bernard Clinch. The essay is not of a very scientific description, as might be expected from its period, when (even in the more open fields of Irish history and archaeology) a low water point was reached by the fanciful and speculative General Vallancey and his less erudite followers and the uncritical and prejudiced dogmatism of Ledwich. The rarity of literature relating to the Craft in Ireland inclines me to call attention to the paper.

The writer commences: — "In this attempt to deduce from analogy the generation of the masonic society, it is not my purpose to give a rigorous exclusive proof of their origin: the reader must be content with strong and peculiar resemblances where scientific demonstration is excluded by the nature of the subject." At least our author is very candid for he leaves us warned not to expect more than conjecture from mere analogy, a ground which over a century of more exact and wider knowledge has not rendered safe as a building site for any solid work. We accordingly wander into ancient Egypt, with *Osiris*, *Isis*, *Ceres*, *Hercules*, *Orpheus* (and his imitator "the author of the *Opphic* verses"), *Plato* and *Pythagoras*, reaching nothing tangible in the first section. The second gives us an "Exposition of the Egyptian and Italic system." Nature consisted of mind, or soul, and of sensible matter. After this had long been kept in shapeless torpor it was at last, "by rules of architecture and harmony," called into action; for this reason the *Nous* or mind was the Architect and Chief Mason of the World. From this grand soul of "Nature's originated spirits demerged into matter" the soul "imprisoned in a vault, underground, enslaved by passion and ignorance," could only be released by philosophy. Such tenets were held by the Pythagorean and Egyptian schools and in the mysteries enforced by visible representation "Their manifest identity with the axioms of freemasonry, as far as these have been trusted to or discovered by the public give a fair and sober suspicion of the source from which the modern society is derived." Then we are told of the more secret teaching of the Ancients. First they were taught geometry. In the second stage "they were instructed in the secret denominations of geometry, as of *Minerva* for the equilateral triangle and of *Diana* for the number two. They were bound to solemn oaths of secrecy. They became Wardens of the novices. The third state was where they were taught natural philosophy. The last and most perfect state was that of inspection. They learned means of attaining a perfect union with the divinity by imitation of the directing will. "This part was called the art of governing. The adept was put in possession of immortality and became a god, a *gemiurgus* and *architecton* or GRAND and MASTER MASON: he held the title of Master and was called venerable or worshipful, and commanded the second class of wardens." In this society, all associated in brotherhood and were known to each other by secret signs and words: each assisted his fellow in distress, and they were divested at their entrance of all money.

Pythagoras taught universal benevolence, the only resemblance which man bears to God, being truth and love. Only by the triumph of philosophy over instinct can man gain peace. Pythagoras admitted all men, and bade each persevere in the religion in which he was born. He was burned alive by the Italians on suspicion of conspiracy, his lodges destroyed and his disciples murdered, save at "Metapontus." Still the sect survived; Epaminondas followed it by organizing the sacred band; the Christian Emperors suppressed "the mysteries of Eleusis and the Pythagoric associations. From that age to this last their succession has been unknown to the world." "Let us compare more particularly the ceremonies":—1. "The Egyptian and Eleusinian mysteries were alike and the Pythagoreans brought them from Egypt"; they proceeded from East to West and had their altars in the East—the freemasons have the master's chair in the East and proceed from East to West. 2. "The Masons say they have ascended into the Lodge by 3, 5 and 7," so did the Pythagoreans. 4. The latter "knew a Fellow by the number 3"—the masons, a brother by three loud knocks. 5. "The masons celebrate their rites in a white apron"; the others did the same in white with a vest like an apron. 6. "In the masonic mystery the prophane is said to be blind and to have come to the light and to have passed through a vault under ground"—this was so in Egyptian mysteries. 7. "In the masonic reception the prophane is imprisoned and secured by a guard," this was Egyptian practice. 8. "The masons have two cylindrical stones at the entrance which they call pillars"; the Egyptians had two at the porch of the temple. 9. "On the uncovering of the prophane he finds himself in the middle of torchlight"; this is true of the initiations. 10. "In the Lodge there are two prismatical stones"; in Egypt they were conical and symbolized Isis and Osiris. 11. "The Masons knew each other by symbols: the first, of the forefinger to the mouth and the thumb to the trachea"; this is the posture of Harpocrates. 12. "In the Lodge at a reception there is a representation of death, of a blazing star, of the sun and moon, of 9 triangular lights and the sphere," the same as in the "ancient exhibition." 13. "The Pythagoreans were but 5 years old on admission"—the Mason, being asked how old he was when he saw the light, answers 5 years old. 14. "At the reception of a master there is shewn the tomb of Adoniram, a man lies down as dead and thy mourn over him saying Adoniram is dead: he is then made to rise and they express rejoicing and cry out Adoniram is come to life again";—in the Egyptian mysteries a man is made to lie as if dead whom they call Adoniram: he rises to life and the cries are the same. 15. "The masons believe that the first duty of their order is humanity and benevolence; they are divested of all metal at their entrance and are taught to live in common"—so were the Pythagoreans.

The writer then follows up his *conclusions* and adds "Let them, if they please, call Hiram king of Tyre an architect and tell each other in bad rhymes that they are the descendants of those who constructed the temple of Solomon. From such judgement I appeal to impartial and sober reason: are the masons a tribe of ancient superstition? Let each man's conviction assent or deny in silence."

Part III. is employed in meeting the objection that such a society could hardly have existed and yet left no trace of its existence in past ages. It is enough to reply [*more Hibernico*] by another question, "how could the Society, if recent, have been formed in Europe and the time and manner remain a secret?" Pivati and the author of "Freemasonry examined" pretend to have discovered that it was founded by Oliver Cromwell, hence the level was republican equality "the signs, gripes and other apparatus" concealed political meanings. There is, however, collateral evidence, in "the Masonic Catechism," for instance, that the "sect" was founded by "Pythagoras and the Phenicians" from whom it "journeyed westwardlye into Europe." This little work is dated in the reign of "Henry VI. of England," and, if genuine, shows that Freemasonry existed before Cromwell. He then dismisses the assertion of its Templar origin "for all the accused were destroyed." He refuses to consider seriously the "pleasant mythology" about Kings Solomon and Hiram. Freemasonry may have been

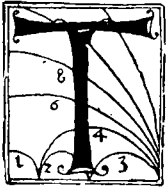
introduced by the Athenians to Italy, by the Acciaïoli of Florence, from the Franks returning from Syria, from the Levant traders under Charles II., but he prefers to regard it as brought to Europe by the gypsies, who were dispersed by the Saracens. The Inquisition at Florence imprisoned Dr. Thomas L'oppi and another on charge of Freemasonry, about 1725, earlier than any Lodge of English origin in Italy. The history of the gypsies is then abstracted; their Egyptian mysteries asserted—Joseph Balsamo, Il Conte Cagliostro, was “confessedly a gypsey.” Altotas was a Maltese gypsy. Balsamo reformed the Lodges of Germany and introduced “high or Egyptian masonry at Lyons” as a new order. The condemnation of Cagliostro in Rome and his death sentence is defended. “He was fairly sentenced on his own confession and the most unquestionable evidence.” It was the general belief in Rome—(though he would never confess)—that he planned to burn the city. He and Schoepfer had revived the study of magical arts. On this there is a long and absolutely irrelevant digression on magic and Mr. Taylor’s wonderful discoveries about the moon and the nine spheres. The writer accuses Cagliostro of enchanting a child to see a vision and of “the horrible and impure ceremonies of his mystery practiced at Rome.”

IV. The conclusion was delayed till after the May part of the *Anthologia* appeared. The author returns to the “Pythagoric silence” and contrasts it with the Christian view. Man seeks after every form of reconciliation with heaven and what is heathen in origin is not necessarily bad in practice. More very irrelevant erudition is exhibited on the greater and lesser mysteries and St. Paul’s “mystery of godliness.” The Levitical rites were taken from the Egyptian, such as the plan of the Temple and the white linen worn by the High Priest.

The conclusion is an extraordinary haze of words and thoughts, the writer confessing (without attempting to amend it) “I had many more things to say on this subject which partly I have suppressed, partly forgotten from excessive anxiety in recalling them.” Then he brands his own judgment for ever by irrelevant flattery of the most prejudiced and inconsequent of the then contending antiquaries—Ledwich (“they (the Irish) have a Ledwich, if they know their own happiness”)—and closes with a quotation from Andocides. It is dated from the “Academy at Inch.”

Had the author tried to gather the traditions about the foundation of Freemasonry in the century in which he was writing (no matter how many pleasing myths he demolished) to how different a fame might he not have attained from seekers after truth, whether Masonic or hostile to the Craft? He chose the worse part: as he himself described his work, “begun by chance and continued by slothful habit.” What he regarded as “the study of elegant and philosophical science” lies in consequence valueless, save as showing how an erudite man could regard and write upon a system which he did not take even the least trouble to study on rational lines of critical research.

NOTES AND QUERIES.



THE Craft in the Law Courts.—In *A.Q.C.* xxx., p. 235, appears a communication from Bro. Herbert Bradley in which he quotes in full a letter dated 20th February, 1792, from the Secretary of the Union Cross Lodge, No. 65, Halifax, warning the Brethren of Lodge Amity, Poole, No. 137, from being deceived by the false pretensions of one, John Cropper, Coach and Harness Maker, who, “after defrauding most of the Brothers as well as many individuals to a considerable amount, absconded and quitted this town [Halifax] in a clandestine and infamous manner.” The letter also gave a warning note against another unworthy Mason, to wit, John North, Clothier. Bro. Bradley observes that, although most scathing remarks were made about these two disreputable Masons, neither had the courage to commence a libel action, virtually admitting that the serious charges made against them were true.

The above item naturally interested me because I had found when searching the Records of The Old Dundee Lodge, No. 18, that Bro. Thomas Bradley, the Secretary of The Union Cross Lodge, No. 65, Halifax, Yorkshire, had forwarded an exact copy of the above letter (dated, however, 23rd February, 1792) to the Master, Wardens and Brethren of The Dundee Arms Lodge, No. 9, which was the title then borne by The Old Dundee Lodge, and who were then meeting in their own Freehold Building in Red Lion Street, Wapping. Our Brethren, on receipt of this warning letter, thought it sufficiently important to be permanently recorded, and accordingly the Secretary was instructed to write an exact and full copy of this rather lengthy communication in our Minute Book. As a printed copy was sent to Lodge Amity, No. 137, it is probable that a similar letter was sent to other Lodges also.

Truly Bro. John Cropper must have acted in a very scandalous manner that it should have been considered necessary thus to warn other Lodges in England from being similarly imposed upon; rather a comment on the ‘clandestine and irregular Masons’ of the period. The Lodge which issued this letter still meets at Halifax, Yorkshire, under the name of The Lodge of Probity, No. 61. By way of further confirmation of the sending of this letter to The Old Dundee Lodge in 1792, there also appears in the Cash Book kept by the Treasurer of that Lodge the following item, viz.:—

1792 Feb. 23. “Paid for Postage of 2 Letters from Ye Secy.
of Union X Lodge” s.d
1.0

Apparently the letter was really dated 20th February and received by us at Wapping on February 23rd; hence the Secretary’s error in writing the date as of 23rd February. The postage paid by our Brethren on the delivery of these two letters from Yorkshire is reminiscent of a time prior to the days of ‘Penny Postage.’ Apparently two letters were sent to us, but I have no record of the second letter. It seems to have been a custom in the bygone days to write such Letters of Warning and endeavour to prevent the offender from perpetrating similar mal-practices to the injury of others. For instance, I find in a well-known magazine of 1866 (*Good Words*) the writer setting out an extract from a letter written to the various bodies of Quakers. The letter was written in full in a Register containing the Records of a Monthly Meeting of the Society of Friends held at Truro, Cornwall, on the 12th December, 1677. The communication

warned the recipients from being imposed upon by one Bartholomew Shepherd, who after standing up as a preacher in their midst, had borrowed money of several Quakers, departed heavily in debt, besides committing other misdeeds. A copy of this warning letter was sent to various other communities of the Society of Friends, so it would appear that when Bro. Thos. Bradley in 1792 sent the above cautionary letter to Lodge Amity, Poole, No. 137, and also to The Dundee Arms Lodge, No. 9, he was merely carrying into practice a custom usual in those days.

Bro. Hextall, on page 224 of the same volume of *A.Q.C.*, gave a copy of a letter of a similar character dated 26th March, 1792, addressed to Lodge True and Faithfull, No. 386, West Malling, Kent, warning the Brethren against Thomas Smith, of Maidstone, a Dealer in Rags. Bro. Hextall further tells us that Smith brought an action in 1792 against Dr. William Perfect, the then Prov. Grand Master of Kent, for damages for libel for circularising this letter. This was heard at the Maidstone Assizes, when Smith obtained a verdict for £50 damages; but neither John Cropper, Coach and Harness Maker, nor John North, Clothier, had the courage to commence proceedings for clearing their character.

A. HEIRON.

George Payne, 2nd Grand Master.—In *A.Q.C.* xxx., p. 259, Bro. Calvert wrote:—

It has been stated that on 5th May, 1746, the year before the erasure of the Old Horn Lodge, George Payne, together with Martin Clare and Dr. Hody, had joined the Old King's Arms Lodge: but this is incorrect, and a little later (p. 260):—

he [George Payne] paid his first Masonic visit to No. 28 within a month of the reinstatement of the Old Horn [in 1751].

He has apparently overlooked the following entry in the Minutes of Old King's Arms under date 1st August, 1737:—

Part of the Architecture of Palladio were read by the Master [Martin Clare] to which the Society were very attentive and the late Grand Master our Bro. Payne gave the Lodge a Curious Acc^t of the Manner of Building in Persia.

This record is in the handwriting of Martin Clare. Was George Payne a member of the Lodge in 1737, or only a Visitor? In either case the entry seems to conflict with Bro. Calvert's statements quoted above. Earlier in his note Bro. Calvert mentions that Payne was Master of the Old Kings Arms Lodge in 1749. This is confirmed by the minute of the Election meeting on 3rd October of that year:—

Then the Master of this Lodge according to the Constitutions of this Lodge was ballotted for, and our Bro. Geo. Payne Esq^r formerly Grand Master was unanimously chosen Master for the year¹ ensuing.

He presided as Master on 7th November, 5th December, 1749; 6th February, 6th March, and 8th May, 1750, the period of service being for six months. His accounts were duly audited, and on the 4th December, 1750, his successor (Daniel Carne) gave a receipt for the balance handed over to him amounting to £18.18.4, —“and the late Master Geo. Payne Esq^r is discharged of the same.”

W.J.S.

¹ This should be “half-year.”

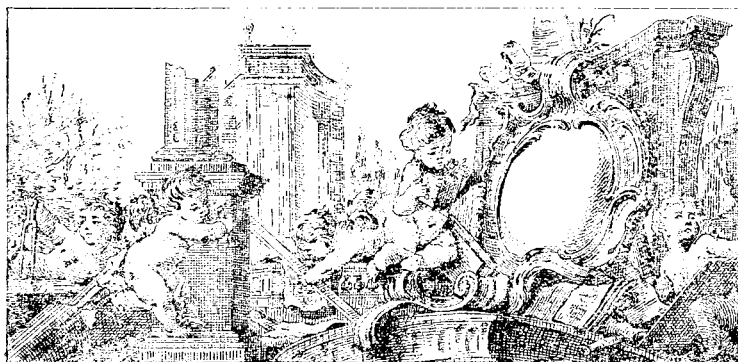
Warden.—The following is from *A restitution of decayed intelligence in antiquities*, by R. Verstegan in 1605, a work on history and etymology rather before the times:—

WARDIAN NOW WARDEN.

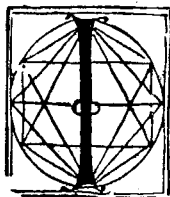
I finde it ordinary that as well such names of offices as proper names of men anciently, and meerly *Teutonicke*, as doe begin with double *w*,

when they have happened to come among the *French, Italians*, or other, whose language dependeth on the Latin, they have of the double *u* made a single *u*, because their alphabet hath no acquaintance with the *w* at all, but then to mend the matter, which they have halfe empayred, they use before the *u* to put a *g*, & so of warden or wardian doe make *guardian*, & of ward, *guard*. . . . Hence it ariseth that we call him that waiteth at the Towre, one of the ward, or a warder, & he that in like livery wayteth at the Court, one of the *Guard*, or *Gard*. Ward, and Guard then is all one, and a Wardian or Warden or Guardian, the same that *Custos* or *præpositus* is in *Latin*, to wit, a keeper or attender to the safety or conservation of that which he hath in charge.

J. W. HORSLEY.



OBITUARY.



It is with much regret that we have to record the death of the following Brethren:—

Alfred William Adams, of Kimberley, on 23rd August, 1918. Bro. Adams held the rank of Past District Grand Warden and District Grand S.E. He joined our C.C. in March, 1897, and acted in the interest of the Lodge in Kimberley as our Local Secretary from that date.

Edgar Montague Austin, of Bedford, on 10th November, 1918. A member of the Bedfordshire Lodge of St. John the Baptist No. 475; he joined our C.C. in November, 1916.

The Right Hon. The Lord **Barnard**, Past Grand Warden, and Provincial Grand Master of Durham, who died on 28th December, 1918, in his 65th year. Bro. Lord Barnard was initiated in the Apollo University Lodge No. 357, Oxford, in 1874, and later joined the Lodge of Friendship No. 6; the Rose of Raby Lodge No. 1650; the Lambton Lodge No. 375; and the Royal Alpha Lodge No. 16, passing the Chair in each of the three last mentioned. He was also a Founder and first Master of the Wrekin Lodge No. 2883; and in 1895 was invested Junior Grand Warden in Grand Lodge. In the R.A. he was a Past 1st Principal of the Baliol Chapter No. 1230, and had held the office of Grand Superintendent of Durham since 1905. He joined our C.C. in June, 1890.

Joseph Binney, of Sheffield, on 14th August, 1918. Bro. Binney joined the C.C. in October, 1890, and in the following year was appointed Local Secretary for Sheffield, acting most efficiently in that capacity until his death.

John Briggs, M.A., F.Z.S., of London, on 2nd October, 1918. He had held the office of Grand Treasurer in the Craft and R.A., and was for some years a Member of the Board of General Purposes. He joined our C.C. in November, 1906.

Harry Broadbent, F.I.C., F.C.S., of Leeds, on 25th July, 1918, at the age of fifty-three. P.M. Coronation Lodge No. 2922, and P.Z. Philanthropic Chapter No. 304. He became a member of our C.C. in October, 1913.

J. D'Amer-Drew, of S. Melbourne, in 1918. Past Deputy Grand Master and Past Grand Z. of Victoria. He joined our C.C. in May, 1898.

Col. **Chas. E. Dance**, of London, on 23rd July, 1918. Bro. Dance was a member of the Tilbury Lodge No. 2906, and joined our C.C. in January, 1905.

Rev. **Enoch Thomas Davies**, M.A., of Penarth, S. Wales, on 6th October, 1918. A member of the Windsor Lodge No. 1754, and of the Tennant Chapter No. 1754; he joined our C.C. in May, 1911.

James Banks Fearnley, of Shipley, Yorks., on 6th December, 1918. Bro. Fearnley was invested Junior Grand Deacon in 1916, and was appointed Assistant Grand Sojourner in the R.A. in the same year. He joined our C.C. in January, 1899, and acted as our Local Secretary for West Yorks. from 1906 to 1917.

John Benjamin Goulburn, Past Grand Deacon, Dep. Prov. Grand Master, of East Lancs. since 1908, who died on 18th November, 1918. Bro. Goulburn was initiated in the St. George's Lodge No. 1723 on 20th April, 1882, and joined our C.C. in March, 1917. In the R.A. he was P.Z. of Chapter of St. John No. 221, Past Pr.G.Treasurer, Past Pr.G.H. of East Lancs., and Past Grand Sojourner in the Supreme Grand Chapter.

Thomas Gray, of Portland, Oregon, on 24th August, 1918. Past Grand Master and a member of Lodge No. 3. He joined our C.C. in January, 1907.

F. A. Hazzledine, F.C.I.S., of London, in October, 1918. Bro. Hazzledine was invested in 1909 as Past Assistant Grand Director of Ceremonies in the Craft and R.A. He joined our C.C. in March, 1899.

Rt. Hon. Sir **Robert Kirk Inches**, Lord Provost of Edinburgh, in July, 1918. Bro. Inches was initiated in the Celtic Lodge No. 291. in 1861; became a member of Grand Lodge of Scotland in 1894, and held the office of Grand Jeweller. He was elected to the Grand Committee in 1897; and in June, 1900, he joined our C.C.

Col. **Howard Rudolph Justice**, of London, on 5th December, 1918. P.M. Lodge No. 444, Pennsylvania, and a member of Chapter No. 183, Pennsylvania; he joined our C.C. in January, 1909.

Robert England Kerr, M.A., M.B., of Johannesburg, on 14th July, 1918. A member of the Lodge of Unanimity No. 339; he joined our C.C. in June, 1895.

William Lake, P.A.G.D.C., of Beckenham, Kent, on 16th November, 1918, at the age of 82. Bro. Lake was initiated in the Lodge of Fortitude No. 131, being installed Master in 1869. He was a Founder of St. Botolph's Lodge No. 2020, of which he was first Secretary, and continued in that office until he was elected Master in 1895. Founder of the Cornish Lodge No. 2396; Founder and first Master of the Letchworth Lodge No. 3505; and a member of the Mozart Lodge No. 1929. He was Editor of *The Freemason* from 1878 until his appointment in 1895 as Assistant Grand Secretary, from which he retired in 1912. Bro. Lake was exalted in the Royal Cornubian Chapter No. 331 in 1864; became a member of the West Kent Chapter No. 1297, the Gallery Chapter No. 1928, and St. Dunstan's Chapter No. 1589. In 1911 he was appointed Past Grand Standard Bearer. He joined our C.C. in May, 1887, being No. 54 on the Register.

Wm. Lang, of Laurencekirk, Scotland, in 1918. Pr.G.Sec., Kincairdineshire, and a member of the Judea Chapter No. 265. He joined our C.C. in January, 1907.

John Gordon Langton, of London, who died on 12th November, 1918. Bro. Langton was initiated in the Burlington Lodge No. 96 in 1881, and occupied the Chair in 1886, acting as Secretary from 1887 to 1907 and as Treasurer from 1907. He was Founder and first Master of the Gordon Langton Lodge No. 3069; Founder and first J.W. of the Middlesex Masters' Lodge No. 3420, of which he became Master in 1911; a member of the Eastes Lodge No. 1965, the Union Lodge No. 414, and the Thames Valley Lodge No. 1460. In 1900 he was elected Pr.G.Treas., the following year Pr.S.G.W., in 1902 he undertook the office of Pr.G.Sec., and in 1915 was honoured with the appointment of Dep.Pr.G.M., having been invested as Past Deputy Grand Director of Ceremonies in Grand Lodge in 1905. He was exalted in the Middlesex Chapter No. 1194 in 1883, and installed 1st Prin. in 1891. In the same year he was invested Pr.G.ScN. of Middlesex, and in 1905 was appointed Past Deputy Grand Director of Ceremonies of England. He joined our C.C. in October, 1898.

Julius Vernon Levin, of Van Rbyn's Dorp, Cape Province, in 1918; a member of Lodge No. 89 (D.C.). He joined our C.C. in March, 1912.

Euan Francis Lucie-Smith, of Nicosia, Cyprus, in 1918. P.M. St. George's Lodge No. 3135. He joined our C.C. in November, 1914.

S. A. Luke, of Ottawa, Ontario, on 23rd November, 1918. Past District Deputy Grand Master. He joined our C.C. in May, 1905.

Admiral Sir **Albert Hastings Markham**, K.C.B., A.D.C., F.R.G.S., of London, on 28th October, 1918. Bro. Markham was initiated in the Phoenix Lodge No. 257 in 1886; was a Founder and first Deputy Master of the Naval Lodge No. 2612, and a Past Master of the Royal Naval College and United Service Lodge No. 1593. He joined our C.C. in January, 1889, being elected a full member on 24th June, 1891, and was installed Master on 8th November, 1903. In 1893 Bro. Markham was appointed District Grand Master and Grand Superintendent of Malta.

The Rev. **Leonard Philip Robin**, of Melbourne, Derby, on 12th December, 1918. A member of the Apollo University Lodge No. 357. He joined our C.C. in October, 1900.

L. H. Philippe, of Valparaiso, in 1918. A member of Harmony Lodge No. 1411 and of our C.C. since 1916.

Robert Frederick Rilliet, of Argentina, in 1918. A member of the Campana Lodge No. 3364. He joined our C.C. in November, 1910.

Dr. **William M. Semans**, of Delaware, Ohio, on 5th December, 1918. A member of Lodge No. 18. Bro. Semans became a member of our C.C. in October, 1899.

William Henry Short, of Nelson, New Zealand, in November, 1918. A Past Master of Lodge No. 40 (N.Z.C.), and a member of our C.C. since October, 1892.

Charles Ungebauer, of Lagos, Nigeria, on 22nd June, 1918. He had held the office of Dep. Dis. G. M.; and was a P. Z. of St. George's Chapter No. 3065. He joined our C.C. in March, 1915.

Col. **George Walton Walker**, V.D., J.P., of West Bromwich, on 22nd December, 1918. Bro. Walker held the office of Dep. Pr. G. M., and was a Past Grand Deacon in Grand Lodge. In the R. A. he was Pr. G. Sc. E., and a Past Grand Sword Bearer in Grand Chapter. He joined our C.C. in November, 1904.

Davis Welby, A. A. I., of Harrogate, on 23rd October, 1918. He was a P. M. of St. Mark's College Lodge No. 2157; and became a life member of our C.C. in January, 1911.

Richard Wilson, of Armley, Leeds, on 9th October, 1918. Bro. Wilson held the offices of Provincial Grand Master and Grand Superintendent of West Yorks., and had been appointed Past Grand Deacon in Grand Lodge and Past Assistant Grand Sojourner in Grand Chapter. He joined our C.C. in May, 1893.

ERRATA.

PAGE.	LINE.	
76	35	<i>For</i> December 3rd <i>read</i> May 6th, 1779.
79	24	<i>For</i> Shapewear <i>read</i> Shakespear.
84	27	<i>For</i> on <i>read</i> in.
86	36	<i>For</i> Rahphael <i>read</i> Raphael.
107	14	<i>For</i> 1795 <i>read</i> 1785.
107	17	<i>For</i> Tucket <i>read</i> Touchet.
109	43	<i>For</i> 1787 <i>read</i> 1789.

Quatuor Coronati Lodge,

NO. 2076, LONDON



SECRETARY:

W. J. SONGHURST, *F.C.I.S.*, P.G.D.

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