

# ↳ Ars ↳ Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.,  
 AND LIONEL VIBERT, P.A.G.D.C.

VOLUME XLIII. PART 1.

## CONTENTS.

	PAGE		PAGE
Proceedings, 3rd January, 1930 ...	1	In Memoriam — Thomas Moravian	
Audit Committee ... ..	2	Carter, M.D. ... ..	49
Exhibits ... ..	4	The Prestonian Lecture, 1930—The	
Freemasonry in Lewes (Prior to the		Seven Liberal Arts and Sciences...	50
Union) ... ..	5	Review ... ..	64
Proceedings, 7th March, 1930 ...	47	Notes ... ..	67
		Obituary ... ..	70

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# 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 therefrom 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 from becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is two guineas, 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 Antigrapha*, 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 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 meeting 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.—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.

4.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

5.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no literary, artistic, or scientific qualification. 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 a quarter of 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.







Photogravure by Annan.

From a Photograph by A.E. Coe & Son.

*Gilbert W. Daynes*

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→‡ Ars ‡←  
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# TABLE OF CONTENTS.



## LODGE PROCEEDINGS.

	PAGE.
Friday, 3rd January, 1930 ... ..	1
Friday, 7th March, 1930 ... ..	47
Friday, 2nd May, 1930 ... ..	75
Wednesday, 18th June to Sunday, 22nd June, 1930. Summer Outing:	
Edinburgh ... ..	136
Tuesday, 24th June, 1930 ... ..	156
Friday, 3rd October, 1930 ... ..	193
Friday, 7th November, 1930 ... ..	243

## NOTES AND QUERIES.

The Great Architect ... ..	67
Nelsonic Crimson Oaks ... ..	67
Henry Harford, Prov. G. M., Maryland ... ..	67
A Book with a misleading Title ... ..	68
James Gib ... ..	68
Letters of the Duke of Richmond ... ..	255
The Oldest known occurrence of the term <i>Freemason</i> in print ... ..	256
The King's Master Masons ... ..	257

## OBITUARY.

Barker, W. A. ... ..	70
Barnett, <i>Major Sir</i> R. W. ... ..	260
Brazil, F. W. ... ..	70
Bridge, Wallace ... ..	192
Brown, Albert ... ..	192
Browne, H. B. ... ..	192
Budd, Henry ... ..	192
Byatt, John ... ..	260
Carter, <i>Dr.</i> T. M. ... ..	70
Casler, Conrad C. ... ..	192
Clarke, <i>Sir</i> W. H. ... ..	192
Cockroft, <i>Dr.</i> W. L. ... ..	70
Cole, T. S. ... ..	260
Colsell, Robert ... ..	192
Cox, Thomas ... ..	192
Cramer, C. W. ... ..	70
Crowther, R. H. ... ..	70

OBITUARY.—*Continued.*

	PAGE.
Crush, S. T.	260
Daniell, A. C.	70
Dicks, Frank	260
Ditchfield, <i>Rev. P. H.</i>	260
Dorman, T. P.	70
Drabble, J. M.	70
Francis, Thomas	260
Fullbrook, George	70
Furby, W. S.	260
Glen, R. R.	71
Graham, C. L.	260
Greenstreet, W. J.	260
Gregory, G. A.	71
Hall, Edward	71
Hancock, F. W.	260
Harbinson, John	71
Hill, W. J.	192
Howe, G. A.	71
Inskipp, F.	260
James, Henry J.	71
John, R. M.	71
Johnston, <i>Dr. W. P.</i>	260
Lambert, Thos.	71
Lander, R. E. F.	261
Lincoln, W. S.	192
Loxley, F. L. K.	71
McQuat, Hugh	261
May, A. E. W.	261
Mayne, <i>Dr. W. Hariot</i>	261
Mitchel, <i>The Hon. H. L.</i>	71
Molony, Alfred	71
Moor, R. R.	261
Parrett, F. J.	261
Pochin, F. H.	261
Pocklington, W. H.	261
Postlewaite, W. T.	192
Potts, J. R.	261
Rahman, <i>The Hon. Dato Abdul</i>	261
Richards, A. W.	192
Roberts, John	261
Ross, <i>Dr. J. G.</i>	71
Rust, G. R. D.	71
Scot, <i>Dr. Wm.</i>	71
Smith, E. A.	71
Smith, E. D.	72
Staines, W. L.	261
Stowe, G. M.	72
Turner, F. C.	72
Van Oppen, G. J.	72
Vince, E. P.	261
Wallace, <i>Col. R. H.</i>	72
Watson, William	192
Wells, <i>Dr. Chas.</i>	261
Wilson, J. Strode	72
Winpenny, Ernest	261
Wood, G. E.	72
Yates, William	261



## PAPERS AND ESSAYS.

	PAGE.
<b>Freemasonry in Lewes (prior to the Union).</b> By Ivor Grantham ...	5
<p>Introductory, 5; I.—The South Saxon Lodge, 5; Its foundation in 1796, 6; The Warrant, 7; Early Minutes, 8; The Inventory, 11; The First Hall, 12; Its Dedication, 13; Early History of the Lodge, 19; The Masonic Amicable Society, 21; The Lodge becomes the Provincial Grand Lodge, 23; II.—The Lodge at the White Hart, 28; III.—Regimental Lodges, 28; East York Militia, 29; Inniskilling Dragoons, 29; East Devon Militia, 32; 68th Regt., 32; Black Watch, 33; IV.—R.A. and K.T., 34. Appendices, 36. Comments by Gilbert W. Daynes, 40; D. Flather, 43; W. J. Williams, 44; J. Heron Lepper, 45. Reply by Ivor Grantham, 46.</p>	
<b>The Seven Liberal Arts and Sciences; the Prestonian Lecture for 1930.</b> By H. Cart de Lafontaine ... ..	50
<p>Introduction, 50; Leonardo de Vinci, 51; Mediæval systems of education, 53; Allusions in the ritual, 54; The Seven Liberal Arts and Sciences defined, 55; Grammar, 55; Rhetoric, 56; Logic, 56; Arithmetic, 57; Geometry, 57; Music, 58; Astronomy, 61; Conclusion, 63.</p>	
<b>The King's Master Masons.</b> By W. J. Williams ... ..	75
<p>Early Precursors, 75; Master Henry, 76; John de Gloucester, 78; Robert de Beverle, 80; Some Masons under Edward I. &amp; II., 83; Walter and Thomas of Canterbury, 85; William de Rameseye, 86; John Atte Grene, 87; John de Sponlee 88; Edmund Canon, 89; Robert of Gloucester, 89; Henry Yevele, 89; Walter Walton, 92; William Colchester, 93; Thomas Mapleton, 94; Robert Westerley, 94; John Wynwik, 96; John Thrisk, 96; Robert Stowell, 97; Robert Leget, 98; John Jurdan, 98; Thomas Danyell, 98; Robert Vertue, 99; William Vertue, 100; Henry Redman, 101; Thomas Herunden, 102; John Multon, 103; Chr. Dickenson, 103; Some Building Accounts, 104; John Rogers, 105; Nicholas Ellys, 106; Henry Bullock, 106; Lewys Stockett, 107; Humphrey Lovell, 107; Edward Younge, 108; Cornelius and William Cure, 108; William Suthes, 109; Nicholas Stone, 110; John Stone, 111; Edward and Joshua Marshall, 112; Thomas Wise, 113; John Oliver, 114; Benjamin Jackson, 115; Conclusion, 117. Appendix: Charter of the Company of 1677, 117. Comments by G. W. Daynes, 124; Sir Alfred Robbins, 126; S. T. Klein, 128; G. W. Bullamore, 129; C. F. Sykes, 129; Walter K. Firminger, 131; Lionel Vibert, 131. Reply by W. J. Williams, 133.</p>	
<b>Summer Outing: Edinburgh.</b> By R. T. Halliday ... ..	136
<p>Edinburgh Castle, 139; Holyroodhouse, 140; Rosslyn, 140; Meeting of Lodge Canongate Kilwinning, 141; Melrose, 142; Dryburgh, 143; Meeting of Mary's Chapel, 144; The Trossachs and Loch Katrine, 145; Address by W. J. Songhurst, 147.</p>	
<b>The Edinburgh Register House MS.</b> By J. Mason Allan ... ..	153
<p>Analysis of text, 153; Comment by H. Poole, 155.</p>	

PAPERS AND ESSAYS.—*Continued.*

<b>Scriptural Evidence concerning Hiram.</b> By W. W. Covey-Crump ...	PAGE. 158
Previous Theories, 158; The Biblical narratives, 159; The version in <i>Kings</i> speaks of the King, 161; It is the King himself who works at Jerusalem, 161; The version in <i>Chronicles</i> compared, 162; The Hebrew phrase for "a man of skill," 162; The prepositional ל, 163; The true identity of the Hiram of the Old Charges, 165; Eupolemos and Josephus, 166; Summary and conclusion, 169. Comments by C. Walter Rippon, 169; N. A. MacDougall, 170; C. F. Sykes, 172; A. E. Gurney, 173; W. J. Williams, 173; Morris Rosenbaum, 176. Reply by W. W. Covey-Crump, 178.	
<b>The Early Freemasonry of England and Scotland.</b> By L. Vibert ...	195
Previous papers in <i>A.Q.C.</i> , 195; The early architecture of the two countries, 196; Political Conditions before and after Bannockburn, 197; <i>Caementarius</i> , <i>Lathomus</i> , and <i>Freemason</i> , 198; The term <i>Lodge</i> , 199; Operative Rules, 199; Gilds and Incorporation, 200; The Schaw Statutes, 202; The Arms, 204; Relations with the Legislature, 205; Aprons, 207; Scottish Versions of the Old Charges, 208; The Scoon and Perth Charter, 210; Rules as to making Masons, 211; Scottish Charters to Lodges, 212; The King's Master Masons, 213; Speculative membership, 214; Minutes, 216; Indications of ritual, 217; Lodges in existence before 1700, 217; Contemporary Conditions in England compared, 220; Desaguliers at Edinburgh, 221. Comments by G. W. Daynes, 222; J. Heron Lepper, 223; H. Poole, 224; G. W. Bullamore, 224; J. W. Saunders, 225. Reply by L. Vibert, 225.	
<b>The Distribution in the United States of America of Anderson's Constitutions, otherwise of the Grand Lodge of the Moderns.</b> By Charles S. Plumb ... ..	227
The 1723 Edition, 227; The 1738, 231; The 1746, 233; The 1756, 235; The 1767, 237; The 1784, 239; Tabular statement, 242.	
<b>Inaugural Address.</b> By Gilbert W. Daynes ... ..	246
<b>The Toast of the W.M.</b> By H. Cart de Lafontaine ... ..	253

## REVIEWS.

Freemasonry in Jersey. By G. S. Knocker ... ..	W. J. Songhurst ...	64
English Freemasonry in its Period of Transition. By the Rev. F. de P. Castells ... ..	W. J. Songhurst ...	182
Anderson's <i>Constitutions</i> ; Reproduction and Commentary. By Mgr. E. Jouin ... ..	Lionel Vibert ...	184
The Facts about George Washington as a Freemason. By J. Hugo Tatsch ... ..	Lionel Vibert ...	187



# INDEX.

	PAGE.
Abbotsford ... ..	142
Acception, London ... ..	215
Anderson and Scots Masonry ... ..	148
Aprons, early use ... ..	207
Arithmetic ... ..	57
Arms of Incorporations, Edinburgh ... ..	204
Astronomy ... ..	61
Bannockburn ... ..	145, 197
Benefit Performance, Lewes, 1799 ... ..	17
Benefit Society, Masonic at Lewes ... ..	20
<i>Caementarius</i> ... ..	197
Calais, Lodge at ... ..	105

## Chapters referred to:—

Caledonian, No. 2 ... ..	245
Edinburgh, No. 1 ... ..	194
Friendship, No. 257 ... ..	247
Lennox ... ..	35
Mount Moriah ... ..	4, 43
Newry ... ..	245
Paris, No. 2 ... ..	245
Royal George, No. 52 ... ..	43, 254
Royal York, No. 81 ... ..	4
St. James ... ..	42
Sincerity, No. 943 ... ..	254
Thistle in the East, No. 107 (S.C.) ... ..	194
Charter of Scoon and Perth ... ..	210
Charter of William the Lion ... ..	219
Charter of Worshipful Company of Masons ... ..	117
<i>Chetwode Crawley MS.</i> ... ..	153

## Constitutions, MS.:—

Aberdeen ... ..	209, 224
Antiquity ... ..	204
Atcheson's Haven ... ..	209, 218
Beaumont ... ..	74
Book of Charges ... ..	202
Clapham ... ..	74
Clerke ... ..	204
Colne, 1 & 2 ... ..	204
Cooke 165, 185, 199, 214, 222 ... ..	209, 220, 224
Dumfries ... ..	74
Embleton ... ..	256
Folkes ... ..	204
Foxcroft ... ..	204
Grand Lodge, No. 1 ... ..	165, 209
Haddon ... ..	204
Harleian, 1942 ... ..	183
Harleian, 2054 ... ..	216
Harris, No. 1 ... ..	209
Hope ... ..	74, 209
Inigo Jones ... ..	183
Kilwinning 183, 198, 209, 218 ... ..	74
MacNab ... ..	198, 219
Melrose, 1 & 2 ... ..	204
Papworth ... ..	74
Probitry ... ..	183, 201, 214, 222
Regius ... ..	185
Roberts ... ..	

	PAGE.
<b>Constitutions, MS.:—</b>	
Stanley ... ..	74
Stirling ... ..	209, 224
Taylor ... ..	74
Tew ... ..	74
Thistle ... ..	209, 224
Thos. Carmick ... ..	210
Waistell ... ..	74
William Watson 74, 185, 199, 204 ... ..	209
York, 6 ... ..	

Constitutions, 1723; in U.S.A. ... ..	227
„ 1738; „ ... ..	231
„ 1746; „ ... ..	233
„ 1756; „ ... ..	235
„ 1767; „ ... ..	237
„ 1784; „ ... ..	239
Corpus Christi Plays ... ..	216

Deacons of Gilds ... ..	206
-------------------------	-----

## Degrees:—

Baldwin Rite ... ..	245
Early, in Scotland ... ..	217
Excellent Mason ... ..	35
K.T. at Lewes ... ..	35
Mark ... ..	247
„ at Sheffield ... ..	44
Orange ... ..	74
Red Cross (French) ... ..	245
R.A. at Lewes ... ..	34
Royal Order of Scotland... ..	4, 145

Desaguliers at Edinburgh ... ..	149, 222
Dryburgh Abbey ... ..	142
Dunblane Cathedral ... ..	147
Durham Masons ... ..	201

Edinburgh, <i>Register House MS.</i> ... ..	217
Edinburgh, St. Margaret's Chapel ... ..	139
<i>Enchiridion of Fortification</i> ... ..	112
Exeter Masons ... ..	201

## Exhibits:—

Apron and Collar, Templar ... ..	245
„ Collar and Jewel, Dy. Prov.G.M., Bristol ... ..	245
„ combining K.T. and R.C. ... ..	245
„ Finch ... ..	4
„ Orange Society ... ..	157
Ash-tray, Brass ... ..	4
<b>Certificates:—</b>	
Craft, G.L. of England 1787 ... ..	245
„ „ 1809 ... ..	245
„ „ 1811 ... ..	245
„ G.L. of Ireland, 1813 ... ..	245
„ Loge Anglaise, 1765 ... ..	245
„ Lodge No. 185, 1809 ... ..	245

## Exhibits:—

	PAGE
Hon. Member, Lodge of Edinburgh (Mary's Chapel) ..	194
K.T. Newry Encampment, 1813 ..	245
Orange Degrees ..	74
R.A. Antients, 1814 ..	245
R.A. Caledonian Chapter, 1814 ..	245
R.A. Newry Chapter, 1813 ..	245
R.A. Scotland ..	157, 194
Dagger, formerly property of H. Smith, of Bristol Flag, Black; South Saxon Lodge ..	4
Jewels:—	
Hiram Mark Lodge ..	194
P.M. No. 878, G.L. Massachusetts ..	157
R.A. Gold and Enamel ..	157
R.A. Harper, 1816 ..	4
R.A. Royal York Chapter, No. 81 ..	4
R.O. Scotland ..	4
Master Masons to the Crown of Scotland ..	74
Nouveau Catechisme, 1783 ..	194
Photographs:—	
Certificate, R.A. Chap. No. 2, Paris ..	245
Collection of Aprons, St. Nicholas Lodge ..	74
Interior, Lodge Room, South Saxon Lodge ..	4
Warrant, Prov.G.L. Sussex ..	4
Warrant, South Saxon Lodge ..	4
Print: Sir Patrick Hume ..	194
Sash, Baldwin Rite ..	245
<i>Secret Violé, Le</i> , 1757 ..	194
Slab, Inlaid Marble, South Saxon Lodge ..	4
Snuff Box, signed W. Essex, 1814 ..	4
Souvenir, Dedication, Manchester Masonic Temple ..	4
Star, design of Cross and Serpent ..	245
Falkirk Statutes ..	226
"Form of the Lodge" ..	18
Freemason, the term ..	198
Freestone ..	198
Freestone Mason ..	223
Geometry ..	57
Grammar ..	55
<i>Grand Master, The; Adventures of Qui Hi</i> ..	68
Hampton Court Palace ..	131
Henry VII.'s Chapel ..	99
Holyroodhouse ..	140
"Honours of Scotland" ..	140
Illuminati ..	190
Incorporation, Proposal for ..	248
Initiations in Virginia ..	188
Inventory, Lodge ..	11

	PAGE.
James II. and the Company ...	117
Kelso Abbey ...	144
Kirkwall Scroll ...	195
Laws, Charity, of 1747 ...	235
<i>Le Secret Violé</i> ...	194
Lincoln Gild ...	200
Loch Katrine ...	145
Lodge, the Term ...	199
Lodge of Instruction in 1797 ...	19
Lodges referred to:—	
Aberdeen 148, 209, 216, 218	
Abercrombie, No. 531 (S.C.) ...	153
Alexandria, Va. 22 and Pa. 39 ...	189
Anglaise, Bordeaux ...	245
Ancient, Stirling 145, 195, 216, 225	
Antiquity, No. 2 ...	115, 248
Alnwick ...	220
Alfred, Oxford ...	38, 238
Atcheson's Haven 142, 195, 215, 218	
Authors'; No. 3456 ...	254
Beaufort, No. 244 ...	39
Bedford Arms 39, 229, 248	
Bowers, No. 4865 ...	254
Candour ...	39
Canongate and Leith, L. & C. ...	213, 220
Canongate Kilwinning, No. 2 (S.C.) 136, 195, 219, 226	
Carbineer, No. 577 (I.C.) .	45
Chester ...	215
Cordiality, No. 20 ...	240
Dalkeith ...	213
Duke of Marlboro's Head	229
Dumbarton ...	213
Dumfries 195, 209, 216, 220	
Dunblane 145, 207, 216, 220	
Dundee ...	199, 218
Dunfermline ...	219
Durham Faithful ...	32
East York Militia ...	13, 29
Edinburgh (Mary's Chapel) 136, 196, 215, 217	
Edinburgh, St. David's ...	213
Equity, No. 878 (Mass. U.S.A.) ...	157
Falkirk ...	145
Felicity, No. 58 ...	39, 248
Fidelity, No. 289 ...	73
First East Devon Militia .	32
Fortitude, No. 6 ...	38
Forty-second, Black Watch	33
Fredericksburg, Va. ...	188
Friendship, No. 280 ...	39
Glasgow, St. John ...	216, 219
Globe, No. 14 ...	36
Gloucester, No. 113 ...	39
Gothic, No. 186 ...	36
Grand Master's ...	52
Grand Stewards ...	238
Greenock ...	213
Gun Tavern ...	248
Haddington ...	216, 219
Hamilton Kilwinning	220
Harmony, No. 468 ...	23
Haughtfoot ...	145, 219
Hibernia (I.C.) ...	33
Hope, Bradford ...	183, 241
Hospitality, No. 248 ...	37

Lodges referred to:—	PAGE.
Howard, No. 151 ...	17
Industry, No. 48 ...	38, 165
Inniskilling Dragoon Guards ...	29
Jersey, No. 1 ...	64
Journeyman Masons ...	213
Kelso ...	214, 219
Kilwinning ...	203, 216, 218, 226
King's Head, High Holborn ...	237
King's Head, Poultry ...	238
Kingston, Jamaica ...	239
Lanark ...	212
Leith Kilwinning ...	213
Linlithgow ...	145, 214
Love and Unity, No. 424 ...	39
Loyal, No. 365 ...	39
Maid's Head, Norwich ...	41, 249
McMillan (Ohio) ...	229
Melrose ...	143, 216, 219
Neptune ...	250
No. 914 (I.C.) ...	245
Norfolk, No. 2852 ...	254
Norfolk I.M.'s, No. 3905 ...	254
Old King's Arms ...	187, 250
People of Jerusalem ...	39
Pewter Platter ...	237
Pilgrims ...	128
Prince of Wales ...	12, 37, 41
Probity, Halifax, No. 61 ...	73, 248
Prudence, No. 2069 ...	73
Research, No. 2429 ...	165
Robert Thorne, No. 3663 ...	49
Rose and Crown, No. 139 ...	44
Royal, No. 171 ...	39
Royal Arch, Rutherglen, No. 116 (S.C.) ...	45
Royal Cinque Port, No. 566 ...	21
Royal Clarence, No. 543 ...	13
Royal Jubilee ...	245
Royal Mecklenburg ...	40
Royal Somerset House and Inverness, No. 4 ...	20, 67
Royal Sussex, Jersey, No. 491 ...	65
Royal Sussex, No. 720 ...	18
Royal Sussex of Hospitality ...	245
Royal York, No. 315 ...	23
Royal York, Bristol, No. 455 ...	37
St. Andrew's ...	33, 216, 218
St. Giles, No. 4569 ...	254
St. John Costorphine ...	153
St. John's, No. 1 ...	238
St. John's, Inverness ...	212, 220
St. John's Operative, No. 347 (S.C.) ...	36
St. Nicholas, No. 2856 ...	74
St. Vincent, No. 1404 ...	49
Saracen's Head, Lincoln ...	248
Savien ...	233
Scoon and Perth ...	128, 195, 210, 216, 218, 226
Sixth Dragoon Guards, No. 876 (I.C.) ...	45
Sixty-eighth Light Infantry ...	32
Somerset House, No. 2 ...	41, 67
South Saxon, No. 311 ...	5
Stewards ...	238
Swalwell ...	184, 220
Swan, Chichester ...	230
Tipperary, No. 296 ...	230
Thirty-first Regt. (S.C.) ...	38
Thistle ...	37

Lodges referred to:—	PAGE.
Trim ...	188
Union, Gateshead ...	238
Union, No. 2, Jersey ...	65
Union, No. 52 ...	254
Union, Waterloo, No. 7 ...	39
United City, No. 68 ...	38
United Friends, Yarmouth ...	187
United Harmonic Friendship, No. 452 ...	17
University ...	234
Warrington ...	215
White Hart Inn, Lewes ...	28
Williamsburg, Va. ...	188
Wilts Militia, No. 282 ...	6
York, No. 236 ...	187, 215, 220
Logic ...	56
London Bridge ...	129
London Company ...	117, 200
Mason's Company ...	111
Mason Word ...	217
Mediaeval Universities ...	53
Melrose Abbey ...	142
Minutes; earliest Scots ...	216
Minutes; Edinburgh, No. 1 ...	145
Mort-cloths ...	207
Music ...	58
National Masonic Memorial, U.S.A. ...	188
Nelsonic Crimson Oaks ...	67
New Articles ...	204
Norwich Gild ...	200
Nouveau Catechisme ...	194
Number given to Lodge Hope, Bradford ...	241
"Old Buik," Kilwinning ...	210
"Omnigradum" at Stirling ...	224
Oxford Charter ...	201
Persons referred to:—	
Abdy, Capt. ...	36
Acton, John ...	6, 36
Adam de Stratton ...	81
Adam, James ...	258
Adam, Robt. ...	259
Adam of Lambourne ...	130
Adams, A. W. ...	181
Adams, Robt. ...	134, 258
Adams, Wm. ...	65
Adamson, H. ...	216
Ade, J. ...	6, 30
Agmondesham, J. ...	101
Aikman, T. ...	149
Ainslie, Rev. J. ...	216
Akehurst, T. ...	36
Alexander III. ...	197
Alexander, Master ...	78
Alexander of Abingdon ...	130
Alexander the Carpenter ...	81
Alnoth ...	129
Alomaly, Roger ...	84
Ambrose, Bp. ...	59
Ampthill, Lord ...	52
Anderson, James ...	209, 222
Anderson, Dr. J. 88, 111, 148, 183, 207, 209, 211, 222, 227 ...	209, 222, 227
Andrew Cementarius ...	77
Andrews, T. ...	36
Angus, A. ...	153
Ansell, Wm. ...	39
Apollonius ...	58

## Persons referred to:—

	PAGE.
Apps, William ...	8, 36
Archer, Steph. ...	116
Archimedes ...	58
Armitage, Edward ...	2
Arundel, Richd. ...	134
Ashby, J. ...	41
Ashmole, Elias ...	183, 215
Attree, J. ...	43
Aubrey ...	182, 183, 205
Aveline ...	84
Avery, A. ...	238
Aylward, C. J. ...	157, 194
Bacar, Wm. ...	105
Bacon, <i>Sir</i> Francis ...	57, 182
Bailey, Crawshay ...	233
Bain, E. ...	195, 219
Bain, <i>Rev.</i> James ...	225
Baltimore, <i>Lord</i> ...	67
Bankes, Richd. ...	120
Barker, W. A. ...	70
Barnett, <i>Major Sir</i> R. ...	260
Barrett, W. A. ...	60
Barron, J. ...	38
Barrow, ——— ...	38
Barrow, Thos. ...	120
Basil, Simon ...	134
Bate, F. ...	67
Baxter, Rodk. H. ...	153, 243
Bean, G. ...	36
Beard, Nat. ...	36
Beaumont, Benj. ...	115
Beckeley, John ...	95
Beckett, J. ...	39
Beckett, John ...	36, 38
Begemann, <i>Dr.</i> Wm. ...	186
Bek, Thos. ...	83
Benson, William ...	116
Benzinger ...	164
Berolzheim, D. D. ...	233, 242
Beville, ——— ...	36
Beyer, <i>Lieut.</i> S. O. ...	43
Biddle, T. ...	43
Black, J. Cameron ...	146
Blagrove, <i>Capt.</i> J. ...	22, 42
Blagrove, Thos. ...	134
Blake, <i>Capt.</i> ...	39
Blake, John ...	93
Blanchard, <i>Dr.</i> ...	191
Bond, Wm. ...	257
Boore, <i>Mrs.</i> ...	12
Booth, <i>Sir</i> Geo. ...	111
Booth, H. C. ...	3
Boreham, James ...	215
Borthwick, <i>Capt.</i> R. ...	114
Boswell, James ...	139
Boswell, John ...	214
Boulsover, T. ...	44
Bouverie, C. H. ...	43
Boxall, ——— ...	15, 41
Bradbury, Chr. ...	116
Bradford, John ...	97
Branan, J. ...	36
Brazil, F. W. ...	70
Breed, E. A. F. ...	18
Brewer, H. W. ...	178
Brickwood, <i>Sir</i> J. ...	52
Bridge, Wallace ...	192
Briggs, <i>Rev.</i> Robert ...	23
Briscoe, S. ...	181
Brown, Albert ...	192
Brown, <i>Sir</i> R. ...	134
Browne, H. B. ...	192
Brownstone, Cornelius ...	107
Bruce, E. ...	108
Brugsch-Bey, H. ...	76

## Persons referred to:—

	PAGE.
Brunetto, Latini ...	53
Bryon, James ...	120
Buccleugh, <i>Duke of</i> ...	255
Buchan, <i>Earl of</i> ...	148
Buckett, J. ...	42
Buckoll, <i>Capt.</i> ...	43
Budd, Henry ...	192
Bullamore, G. W. ...	129, 169, 224
Bullock, Henry ...	106
Bumpsted, Stephen ...	120
Burfield, R. ...	27, 36
Burfield, J. ...	42
Burgate, William ...	105, 131
Burns, Robert ...	138, 187
Burrell, <i>Sir</i> C. M. ...	43
Burrell, <i>Capt.</i> W. ...	43
Burrough, W. ...	116
Burrows, J. ...	36
Bussey, James ...	120
Byatt, John ...	260
Byrd ...	59
Caernarvon, <i>Lord</i> ...	231
Calcott, Wellins ...	249
Caldwell, Gabriel ...	105
Caldwell, John ...	207
Cambacères ...	188
Cameron of Lochiel ...	214
Campbell, <i>Sir</i> Duncan ...	149, 214
Campbell, <i>Sir</i> H. H. ...	194
Campbell, John ...	149
Canina ...	164
Canon, <i>Master</i> Edmund ...	89
Carleton, ——— ...	188
Carlton, J. ...	23
Carr, W. E. ...	4
Carson, E. Terry ...	229
Carson, T. J. ...	229
Carter, Francis ...	134
Carter, <i>Dr.</i> T. M. ...	3, 6, 42, 49, 70
Cartwright, E. H. ...	105
Cartwright, R. ...	108
Cartwright, Thos. ...	120
Carysfort, <i>Lord</i> ...	65
Cass, Samuel ...	116
Cassile, <i>Earl of</i> ...	214
Casson, ——— ...	38
Cassoul, M. ...	189
Castells, <i>Rev.</i> F. de P. ...	182
Casler, Conrad C. ...	192
Cator, J. B. ...	6
Chadwick, Wm. ...	230
Chalmers, J. ...	207
Chalmers, J. H. ...	3
Chalmers, <i>Dr.</i> P. M. ...	144
Chambers, J. ...	43
Chambers, Wm. ...	134, 258, 259
Chandler, Richard ...	231
Chandos, <i>Duke of</i> ...	148
Chapman, G. N. S. ...	36
Charlton, J. ...	36
Chift, S. ...	43
Child, <i>Capt.</i> ...	36
Chipiez ...	164
Chubbe, John ...	79
Cicero ...	53
Clare, <i>Earl of</i> Gloucester ...	81
Clark, Joseph ...	36
Clarke, <i>Dr.</i> Adam ...	170
Clarke, <i>Sir</i> Wm. C. ...	192
Clarkson, Wm. ...	36
Clemens Alexandrinus ...	166
Clement, <i>Bishop</i> ...	147
Clode, C. M. ...	214
Cochran, Richard ...	239
Cockroft, <i>Dr.</i> W. L. ...	70

## Persons referred to:—

	PAGE.
Cockson, George	11
Coe, C.	36
Cole, T. S.	260
Coleman, J.	36
Collins, P.	38
Collman, M.	36
Colsell, Robert	192
Colston, James	195
Conder, E.	200
Coningham, Sir D.	134
Connell, M.	45
Conyngham, Patrick	134
Connor, Capt. O.	43
Cook, James	21, 36
Cooper, W. A.	18
Copernicus	61
Copland, Patrick	203
Corax of Syracuse	56
Corey, Robt. H.	229
Cornwall, ———	257
Corry, George	16, 38, 41
Coulon, Ernest	105
Coulton, G. G.	198
Covey-Crump, Rev. W. W.	4, 40, 244
Cox, E. M.	232
Cox, T.	192
Coxhill, W. T.	3, 69
Cramer, C. W.	70
Cresswell, Lieut. C.	43
Cromwell, Thos.	103
Crooke, Richd.	120
Crowe, F. J. W.	222, 243
Crowther, R. H.	70
Croxall, Rev.	116
Cruche, John	97
Crundale, Richard	83
Crush, S. T.	260
Cruttenden, Wm.	17
Cumberland, William	249
<i>Duke of</i>	38
Cummins, ———	217
Cunninghame, J.	108
Cure, Cornelius	108
Cure, William	70
Daniell, O. C.	53
Dante	98
Danyell, Thos.	43
Darcy, Capt. J.	134
Dartiquenave, Chas.	196
David of Scotland, King	43
Davidson, T.	36
Davies, T.	164
Davies, Prof. W. T.	51
da Vinci, Leonardo	233
Davis, James	6, 9, 30, 42
Davis, Morgan	239
Dawson, John	40, 63, 124, 193,
Daynes, G. W.	222, 244, 253
de Beverle, Robert	80
de Burges, Walter	79
de Hottot, Ralph	79
de Lafontaine, H. C.	40, 50, 138,
	169, 221, 244, 253
De La Tierce	187
De La Warre, Lord	230
de la Wode, Henry	80
de Megre, Walkelin	79
de Voguë	164
De Warren, John, Earl of	27
Surrey	256
de Worde, Wynkyn	236
Dearborn, T. G.	43
Dearden, Capt. J.	43

## Persons referred to:—

	PAGE.
Dermot, Lau.	183, 249
Desaguliers	108, 148, 181,
	186, 196, 221, 255
Devonshire, Duke of	116
Dickenson, Chr.	103
Dickenson, Wm.	134
Dicks, F.	260
Ditchfield, Rev. P. H.	260
Dionysius Exiguus	231
Dius	166
Dobney, ———	38
Dobree, Thos.	65
Dodd, Rev. Wm.	238
Dodson, ———	38
Dorman, T. P.	70
Doyle, ———	38
Drabble, J. M.	70
Drake, Francis	249
Dring, E. H.	44, 155, 198, 230
Drummond, Alexander	214
Drummond, G.	149
Drummond, Lord John	214
Drummond, Josiah H.	234
Dubois, Nicholas	132, 257
Duer, Lieut. J.	36
Dunbar, William	138
Dunckerley, T.	43
Dunford, Philip	36
Dunn, ———	27, 36
Dunning, ———	38
Durand, J. H.	36
Durnford, Wm.	36
Dutton, J. P.	36
Earnshaw, W. S.	157
Edmund de Passele	85
Edward of Hadenham	129
Edward Crouchback	84
Edward Plantagenet	27
<i>Prince</i>	67
Edwards, ———	41
Edwards, J.	4, 194, 255
Edwards, Lewis	183
Edwin	67
Effingham, Lord	188
Eggleston, Bro.	23, 36, 42
Egles, Ed.	36
Egremont, Earl of	170
Ellicott, Canon	229
Ellinor, John	38
Elliott, ———	131
Ells, John	103
Ellys, John	106
Ellys, Nicholas	129
Elyas	233
Enderby, Chas.	235
Entick, Rev. John	115
Erly, Mrs.	109
Esdaile, Mrs. K. A.	4
Essex, W.	58
Euclid	166
Eupolemos	166
Eusebius Pamphili	42
Evans, Rev. T.	36
Everett, T. H.	14, 36
Fearon, Rev. Joseph F.	144
Ferguson, ———	138
Ferguson of Craig	164
Darrock	245
Fergusson	116
Ferrière, Bernard	235, 237, 242
Filson, Christopher	2, 131, 244
Finch, N. L.	134
Firminger, Rev. Canon	
W. K.	
Fitch, John	

Persons referred to:—		PAGE.	Persons referred to:—		PAGE.
Flather, David	2, 43,	244	Hammond, J. J.	...	66
Fleeson, Plunkett	...	45	Hammond, Wm.	...	120
Fliteroff, Henry	133, 134,	257	Hanck, Chas.	...	229
Folkes, Martin	...	255	Hancock, F. W.	...	260
Forard, Thos.	...	104	Hancock, Joseph	...	44
Forente, Thos.	...	103	Hannington, C. M.	...	36
Foster, Bro.	...	18	Harbinson, J.	...	71
Fox, Henry	...	134	Hardy, John	...	96
Francis I.	...	52	Harford, Col. F.	...	67
Francis, Thomas	40,	260	Harford, Henry	...	67, 238
Frankel, P.	...	169	Hargraves, J. D.	15, 37, 39,	41
Franklin, Benjamin	...	58	Harman, J.	...	37
Frantzen, Christian	...	245	Harper, Thos.	...	4
Frazer, Persifor	...	210	Harris, John	...	134
Frelove, Thos.	...	104	Harrison, C.	...	43
French, Bro.	...	190	Hartman, J. C.	...	238
French, J. W.	...	222	Harvey, W.	...	219
Fullbrook, G.	...	70	Hastings, Dr.	...	164
Fulltoun, John	...	212	Hathorn, Hugh	...	149
Furby, W. S.	...	260	Hatton, Sir Chris.	...	111
Furnell, Michael	...	230	Haunder, ———	...	39
Galileo	...	61	Hawksmore, Nich.	...	133
Galloway, James	...	6	Haworth, S. R.	...	3
Gardiner, Seton	...	239	Hayhore, John H.	...	141
Gardner, J.	...	43	Hedger, J.	...	43
Gardner, Capt. Lemuel	...	236	Heiron, A.	...	244
Gardner, Wm. S.	...	236	Hensley, A.	...	238
Geddes, Janet	...	140	Henry, Master	...	125
Geere, ———	...	38	Henry of Reyns, Master	...	76
Geoffrey of Carlton	...	89	Henwood, Bro.	...	17
Geoffrey de Pickeford	...	81	Henwood, E.	...	39
George, Thomas	...	101	Henwood, T. E.	...	18
Gib. James	...	68	Herbert, William	...	214
Gibbs, H. B. S.	...	69	Herbert, Wm., <i>Earl of</i>	...	
Gibbs, Peter	...	68	Pembroke	...	111
Gibson, Adam	...	145	Herd, Bro.	...	147
Giles de Audenardo	...	82	Herdman, J.	...	143
Gill, Westby	...	133	Hermogenes	...	56
Gilmour, Sir J.	...	134	Herron, Geo.	...	30
Gimel, Jean	...	245	Herunden, Thos.	...	102
Glen, R. R.	...	71	Hervey, Lady	...	255
Goddard, T.	...	43	Heseltine, J.	...	67
Godwin, George	...	51	Higgins, ———	...	42
Golby, F. W.	169,	250	Higham, J.	...	9, 37
Goldsmith, J.	19, 23,	36	Highmore, Joseph	...	115
Gonson	...	104	Highmore, Thos.	...	115
Goudal, Joseph	...	245	Hill, Thos.	...	114
Gondielock	...	219	Hill, W. J.	...	192
Gould, R. F.	...	136	Hills, Gordon P. G.	124,	244
Graham, C. L.	...	260	Hipparchus	...	61
Grannell, David	...	26	Hiram Abiff	...	158
Grantham, Ivor	3, 4,	46	Hiram of Tyre	...	158
Gratton, G.	...	36	Hobbs, John	...	131
Grave, Thos.	...	108	Hobbs, J. Walter	2,	158
Graves, Thos.	...	134	Hogarth	...	58
Gray, ———	...	39	Holl, Thomas	6, 7,	37
Green, J. H.	...	42	Holme, Randle	204,	215
Green, Dr. S. S.	...	170	Holt, Rowland	...	67
Greenstreet, W. J.	...	260	Hood, J.	...	42
Gregory de Rocheleye	...	81	Hooke, John	...	227
Gregory, G. A.	...	71	Hope, St. John	...	87
Grove, John	...	120	Hopkins, Dr. H.	...	66
Guest, ———	...	257	Howard, Hugh	...	134
Gurr, D.	...	36	Howe, G. A.	...	71
Gwyn, W.	...	238	Huggins, John	...	116
Gwynne, Rev.	...	33	Hugh de Windesore	...	81
Gwynne, Samuel	...	20	Hughan, W. J.	45, 74, 136, 146,	
Hadde, John	...	91	154, 211,	247	
Hagart Spiers, A. A.	...	138	Hulse, General S.	...	7
Haig, <i>Earl</i>	143,	254	Hulse, Richard	37,	43
Haines, Thos.	...	237	Hume, Sir Patrick	...	194
Hall, Edward	...	71	Hunt, ———	...	39
Hall, Thos.	...	6	Hunt, C. C.	...	235
Hamilton, Sir J.	...	139	Hunter, William	...	227
Hammond, ———	...	39	Hurrey, J. B.	75,	127



## Persons referred to:—

	PAGE.
Hutchinson, F. ...	74
Hutchinson, Wm. ...	249
Hylmer, John ...	100
Hynd, J. ...	37
Imhotep ...	76, 126
Ineson, ——— ...	39
Inskip, John ...	11
Inskipp ...	260
Iredell, <i>Rev.</i> A. ...	6, 20, 36
Irving, Geo. ...	149
Isenbert ...	129
Isted, ——— ...	39
Jackson, Benj. ...	114
James, H. J. ...	71
James VI. ...	198, 211
James, Wallace ...	142
Jenine, Robt. ...	99
Jenner, R. ...	37
Jerome ...	168
Jell, T. ...	41
John, R. M. ...	71
John atte Grene ...	87
John de Gloucester ...	78, 125
John de Norton ...	84
John de Spalding ...	81
John de Sponlee ...	88
John de Stonore ...	85
John of Reading ...	97
John of St. Albans ...	130
John of St. Thomas of Acre ...	82
John of Waverley ...	77
Johnson, Thomas ...	14, 37
Johnson, Wm. ...	131
Johnston, W. ...	237
Johnston, <i>Dr.</i> W. P. ...	260
Jolliffe, <i>Lieut.</i> ...	37
Jones, Inigo ...	109, 134, 184
Jones, W. ...	238
Jordan, William ...	92
Joseph, <i>Rabbi</i> ...	168
Josephus ...	166
Jouin, <i>Mgr.</i> E. ...	184
Jurdan, John ...	98
Ka Nofer ...	76
Kearsley, <i>Dr.</i> J. ...	37, 43
Keating, J. ...	37
Keene, Whitshed ...	134
Kali, Christopher ...	23, 37
Kemp, T. R. ...	43
Kendal, ——— ...	39
Kendall, ——— ...	39
Kent, William ...	116, 133, 257
Kepler ...	61
Kerwyn, Andrew ...	134
Key, James ...	149
Kidd, James ...	31
King, Marquis F. ...	234
King, W. ...	238
Kingsbury, Joseph ...	236
Kingston, <i>Lord</i> ...	235
Kitchener, <i>Lord</i> ...	194
Kite, <i>Lieut.</i> ...	37
Klein, S. T. ...	74, 128, 243
Knight, Thos. ...	120
Knocker, G. S. ...	3, 64
Knoop, Douglas ...	201
Konnisburg ...	13, 39
Kyng, Wm. ...	131
Kyrton, Wm. ...	91
Lafayette ...	190
Lambert, T. ...	71
Lamberton, <i>Bro.</i> ...	188
Lancaster, C. ...	43
Lancaster, J. ...	43

## Persons referred to:—

	PAGE.
Lancaster, Wm. ...	43
Lance, David ...	115
Lander, R. E. F. ...	261
Lane, John ...	250
Langridge, W. B. ...	9
Laurie, W. A. ...	219
Law, Ernest ...	131
Lawley, <i>Sir</i> Robt. ...	238
Lawrence, S. C. ...	229
Lawrie, E. S. ...	219
Lawson, <i>Sir</i> G. ...	105
Lebons, John ...	99
Le Brun, William ...	76
Lee, Arthur ...	9, 26
Lee, Gustavus H. ...	37
Lee, H. P. ...	37, 43
Lee, William ...	6, 7, 22, 26, 35
Leget, Robt. ...	98
le Keu, David ...	79
Lennox, <i>Genl.</i> C. ...	43
Lepper, J. Heron ...	4, 31, 40, 45, 158, 223, 244
Le Strange, Hamon ...	246
Lethaby, <i>Professor</i> ...	76
Levander, F. W. ...	235
Levi, ——— ...	39
Lewes, John ...	95
Lincoln, W. S. ...	192
Lindsey, P. ...	149
Livingston, Wm. ...	149
Lloyd, Thos. ...	134
Long, Wm. ...	39
Lord Lyon King at Arms ...	205
Lote, Stephen ...	91
Lovell, Humphrey ...	107
Loxley, L. K. ...	71
Luckey, J. ...	39
Luckey, Wm. ...	39
Luke de Lucca ...	82
Luttrell, Narcissus ...	116
Lynch, C. ...	30
Lyon, Murray ...	149, 195, 226
McAulay, A. ...	149
McAustin, <i>Rev.</i> J. ...	236
MacBean, Ed. ...	136, 195
McCullach, <i>Rev.</i> N. ...	147
McCrea, Robert ...	189
MacDonald, <i>Bro.</i> ...	13
Macdonald, ——— ...	39
McDougall, N. A. ...	170
McGrigger, <i>Sergt.-Major</i> G. ...	34
McInnes, C. T. ...	153
Macintyre North, C. N. ...	195
Maclean, <i>Sir</i> Hector ...	214
MacNaughton, J. H. ...	193, 244
McQuat, Hugh ...	261
Macoy, Robt. ...	233
Mack, James ...	149
Mackey, Albert G. ...	230
Mainwaring, <i>Col.</i> Henry ...	215
Maissoun, Paul ...	145
Maister, <i>Col.</i> ...	13, 39
Malcolm, J. ...	3
Mallyng, Thos. ...	91
Malton, T. ...	42
Mance, John ...	100
Mansel, ——— ...	17
Mapleton, Thos. ...	94
Mar, <i>Earl of</i> ...	69
March, <i>Earl of</i> ...	255
Marchmont, <i>Earl of</i> ...	194
Margaret, <i>Queen</i> ...	139
Marks, Morris ...	165

	PAGE.
Persons referred to:—	
Marquis, F. H. ...	229, 232, 234, 236, 238, 240, 242
Marshall, Ed. ...	112
Marshall, Joshua ...	112, 120
Martin, H. ...	37
Mary, Queen of Scots ...	139
Mason, Richard ...	37, 39
Masson, John ...	233
Masters, James ...	120
Mather, Wm. ...	30, 37
Mathews, John ...	223
Maurice, F. D. ...	57
Maxfield, ——— ...	15, 41
May, A. E. W. ...	261
May, Hugh ...	134
Mayne, Dr. W. H. ...	261
Mazengarb, O. C. ...	169
Measor, P. ...	43
Mein, Andrew ...	198, 219
Menander ...	166
Michael of Canterbury ...	83
Michall, ——— ...	39
Michel, <i>The Hon. H. L.</i> ...	71
Miles of Antwerp ...	130
Miller, A. L. ...	148, 210, 218
Milne, John ...	128
Milne, Robt. ...	129
Milne, R. W. ...	128
Milne, Thos. ...	129
Mitchener, F. ...	37
Moffat, ——— ...	209
Moir, <i>Earl of</i> ...	35
Molony, Alfred ...	71
Montagu, <i>Duke of</i> ...	186, 255
Moody, ——— ...	116
Moor, R. R. ...	261
Moore, C. W. ...	229, 236
Moore, Wm. ...	43
Moorey, <i>Bro.</i> ...	37
Moray, Robert ...	212, 214
Morgan, J. ...	37
Morow, John ...	142, 219
Morton, <i>Lord</i> ...	235
Muller, Wm. ...	37
Multon, John ...	102
Munday, <i>Bro.</i> ...	18
Murdo, John ...	195
Murray of Broughton ...	138
Mylne, John ...	210
Mylne, <i>Rev. R. S.</i> ...	76, 128
Mylne, Robert ...	213
Mylne, Scott ...	195
Nagle, <i>Sir E.</i> ...	43
Napoleon ...	188
Nash, Joel ...	165
Neilsone, James ...	214
Nelson ...	187
Newberry, <i>Major J.</i> ...	43
Newington, ——— ...	39
Newport, ——— ...	39
Newton ...	61
Nichols, <i>Mr. Secy.</i> ...	111
Nicholas de Derneford ...	84
Nicholas de Tykhull ...	84
Nichols, J. G. ...	90
Nicholson, J. ...	21, 37, 41
Nield, F. J. ...	194
Nightingale, <i>Lieut. T.</i> ...	230
Nimmo, James ...	149
Noble, Leonard ...	120
Noble, <i>Sergt. Thos.</i> ...	31
Noel, <i>Major</i> ...	39
Noorthouck, John ...	239
Norman, <i>Dr. Geo.</i> ...	37, 243, 246
Northwood, J. ...	37

	PAGE.
Persons referred to:—	
Nowack ...	164
Ogilvie, W. H. ...	143
Oldland, Ralph ...	93
Olipphant, Thos. ...	239
Oliver, John ...	114
Onslow, Denzil ...	134
Orlandinus Podio ...	82
Osbert de Beverle ...	81
Oules, Philip ...	66
Oules, Walter ...	66
Oxford, <i>Rev. A. W.</i> ...	2, 20, 244
Packer, Philip ...	134
Page, Peter ...	85
Paine, James ...	258
Paisley, <i>Lord</i> ...	211, 235
Palden, James ...	96
Palmer, <i>Bro.</i> ...	18
Papworth, Wyatt ...	76
Parker, G. ...	25
Parker, Jonas ...	37
Parker, Richd. ...	102
Parkes, T. ...	37
Parsons, G. ...	18
Parsons, John ...	120
Partridge, R. ...	43
Parrett, F. J. ...	261
Paselewe, Simon ...	79
Paton, George ...	145
Patterson, T. ...	31, 37
Payne, Geo. ...	186, 212, 221, 255
Pennecui, Alex. ...	204
Pennell, J. ...	187
Perrot ...	164
Perry, S. C. ...	169
Peter de Honilane ...	83
Peter of Colechurch ...	129
Petterson, Geo. ...	236
Phelan, Hester ...	67
Phillip, E. H. ...	232
Phillips, <i>Sir T.</i> ...	84
Philpott, <i>Lieut.</i> ...	9, 39
Phinney, E. ...	233
Pickford, Thos. ...	229
Pierce, Wm. ...	37
Pilcher, J. ...	37
Pine, John ...	228
Pinto ...	14
Plato ...	58
Plot, <i>Dr.</i> ...	183, 205
Plumb, Chas. S. ...	227, 233, 241, 242
Pichin, F. H. ...	261
Pocklington, W. H. ...	261
Pockney, Thos ...	6, 37
Polhill, N. ...	37
Pollard, <i>Professor</i> ...	216
Poole, <i>Rev. H.</i> ...	209, 215, 223, 238, 243
Poplar, <i>Mrs.</i> ...	116
Porter, George ...	23
Posidonius ...	61
Postlethwaite, W. T. ...	192
Potts, J. R. ...	261
Powell, A. Cecil ...	49, 245
Powell, <i>Capt. F.</i> ...	37
Pratt, Mary ...	257
Précourt, Chas. ...	245
Preston, George ...	149
Preston, Wm. ...	237, 248
Prince ...	39
Prince, W. ...	42
Ptolemy ...	61
Puchstein ...	164
Pursell, W. T. ...	157
Purvis, J. ...	116
Pynson, Richard ...	257

## Persons referred to:—

PAGE.

Pythagoras	...	61
Quick, A.	...	169
Quigley, Geo.	...	31
Quintilian	...	56
Rackham, Rev. R. B.	...	96
Radulphus Cementarius	...	77
Raffe, Guy	...	106
Rahman, <i>Hon. Dato</i> Abdul	...	261
Ramsay, <i>Bro.</i>	...	189
Rand, C.	...	6
Randels, J.	...	30
Ranger, —	...	39
Read, H.	...	37
Redman, Henry	...	101
Redman, Thos.	...	102
Redstone, <i>Miss</i>	...	115
Reeves, Harold	...	242
Regan, Jas.	...	30
Renard, Saml.	...	79
Reilly, R.	...	45
Reinagle, John	...	25
Relf, Wm.	...	37
Reynolds, Wm.	103, 106,	131
Rice, J.	...	37
Richard de Norton	...	85
Richard of Rothley	...	88
Richard of Witham	...	83
Richards, A. W.	...	192
Richmond, Charles, <i>Duke</i> of	...	6
Richmond, <i>Duke of</i>	184, 235,	255
Ripley, Thomas	134,	257
Ripon, C. Walton	...	169
Ritner, <i>Governor</i>	...	191
Robbins, <i>Sir</i> Alfred	126,	244
Robert a Barnham	...	88
Robert, <i>Archbp.</i>	...	83
Robert of Gloucester	...	89
Robert de Beverle	...	125
Robert de Malberthorp	...	85
Robert the Bruce	...	142
Roberts, <i>D.Q.M.G.</i>	...	37
Roberts, John	...	261
Robertus Cementarius	...	77
Robins, —	...	164
Robins, T.	...	37
Robinson, J.	...	233
Robertson, <i>Capt. G.</i>	...	43
Roch, James	...	211
Rocke, Richd.	...	223
Roe, J.	...	37
Rogers, John	103,	105
Rooth, <i>Mr. Justice</i>	...	245
Rosenbaum, Morris	165,	176
Ross, <i>Bro.</i>	...	13
Ross, <i>Sergt.</i>	...	39
Ross, <i>Dr. J. G.</i>	...	71
Rothwell, —	...	39
Rozea, J.	...	239
Rufus, J.	...	37
Ruggles, Oliver	...	194
Russell, —	...	105
Rust, G. R. D.	...	71
Rylands, W. H.	42, 95, 182,	250
Sachse, L.	...	189
Sadler, Henry	20,	247
St. Clair, William	138, 141,	204
Samble, H. F.	...	3
Samwell, <i>Capt. T. S. W.</i>	...	37
Sandby, Thos.	...	258
Saunders, J. W.	...	225
Sayer, Antony	...	255
Savers, —	...	39
Schaw, Wm.	136, 202,	213
Schmitt, Albert	...	66

## Persons referred to:—

PAGE.

Scot, <i>Dr. W.</i>	...	71
Scott, Edmund	21, 37,	41
Scott, J.	...	235
Scott, M.	...	39
Scott, <i>Sir</i> Walter	...	142
Scully, —	...	39
Scutt, <i>Dr. B.</i>	...	37
Searles, Wm.	...	229
Selwyn, G. A.	...	134
Senex, John	...	227
Settle, John	...	120
Seymour, Berkeley	...	116
Seymour, <i>Mrs. J.</i>	...	115
Seymour, Lewis	...	239
Shadbolt, Thos.	...	120
Sharp, <i>Capt. W.</i>	...	38
Shaw, F. M.	...	74
Shaw, John	...	112
Shaw, Wm. C.	...	238
Sheffield, J.	...	4
Shelly, <i>Capt. H.</i>	13, 22, 38,	41
Shireff, <i>Major C.</i>	...	64
Shoosmith, —	...	39
Shorowde, Wm.	...	105
Shorthose, John	...	120
Shorthose, Thos.	...	120
Sichelmore, R.	...	43
Simon de Pabenharn	...	84
Simon the Carpenter	...	78
Simpson, <i>Bro.</i>	17,	39
Sitwell, <i>Major N. S. H.</i>	...	245
Slater, David	...	219
Smart, <i>Bro.</i>	...	18
Smith, —	...	39
Smith, Crawford	198, 210,	218
Smith, E. A.	...	71
Smith, E. D.	...	72
Smith, George	...	249
Smith, Henry	...	245
Smith, James	...	220
Smith, Robertson	...	164
Smith, Wm.	...	38
Smythe, John	...	103
Snyder, <i>Rev. G.</i>	...	190
Somerset, <i>Lord Protector</i>	...	142
Songhurst, W. J.	147, 153, 193,	225, 244,
	250,	255
Sorel, Francis	...	105
Southampton	...	39
Southern, —	...	38
South, <i>Major</i>	...	39
Spice, —	...	136, 195
Speth, G. W.	...	79
Sporum, Thos.	...	43
Sproule, <i>Capt. A.</i>	...	134
Spyier, Wm.	...	261
Staines, W. L.	...	120
Stanton, Wm.	...	43
Stapley, T.	...	236
Stevens, <i>Mrs. M.</i>	...	38
Stevens, Wm.	...	219
Stewart, John	...	33
Stirling, <i>Col.</i>	...	107, 134
Stockett, Lewis	148, 157,	247
Stokes, <i>Dr. John</i>	...	111
Stone, John	...	110
Stone, Nicholas	...	120
Story, Abraham	...	72
Stowe, G. M.	...	97
Stowell, Robt.	...	214
Strathallam, <i>Viscount</i>	...	229
Stretton, Sempronius	...	120
Strong, Thomas	...	38
Stubbs, —	...	116
Suky, <i>Mrs.</i>	...	

## Persons referred to:—

	PAGE.
Supple, ——— ...	39
Sussex, <i>Duke of</i> ...	27
Sutherland, ——— ...	39
Suthes, William ...	109
Sutton, <i>Bro.</i> ...	15, 39
Sutton, Wm. ...	236
Swalwe, John ...	91
Sykes, C. F. ...	129, 169
Tatham, Wm. ...	38
Talman, Wm. ...	134
Tatian ...	166
Tatsch, <i>Major J. H.</i> ...	187
Taylor, <i>Rev.</i> ——— ...	67
Taylor, <i>Sir Robt.</i> ...	257
Tegg, Thos. ...	68
Telepnef, Boris ...	2, 244
Tew, Thos. ...	74
Thales ...	61
Thenius ...	164
Theiner, Augustinus ...	144
Theodorides, Constantine ...	157, 194
Theophilus of Antioch ...	167
Thomas, <i>Lady</i> ...	116
Thomas the Mason ...	78
Thomas of Canterbury ...	85
Thompson, H. ...	38
Thompson, John ...	120, 245
Thompson, <i>Rev. R. J.</i> ...	142
Thomson, Henry ...	10
Thorp, J. T. ...	140, 244
Thory ...	245
Thring, T. ...	38
Thrisk, John ...	96
Thrupp ...	164
Till, J. ...	21
Till, Thos. ...	23
Todd, Michael ...	120
Tonge, William ...	97
Torre, <i>Capt. James</i> ...	13, 39
Traherne, Thos. ...	67
Trask, Thos. ...	236
Trelawny, E. ...	38
Trevelyan, Geo. ...	196
Tucker, William ...	229
Tuckett, J. E. S. ...	49, 188, 214
Tuearsley, <i>Bro.</i> ...	38
Turnbull, A. N. ...	144
Turner, Chas. ...	234
Turner, F. C. ...	72
Turner, Hudson ...	84
Turner, J. ...	38
Tudd, T. P. ...	38
Tycho Brahe ...	61
Tyrrye, Nich. ...	103
Underwood, John ...	95
Unwin, Geo. ...	200
Ur-Nammu ...	75
Uxley ...	104
Vanbrugh, John ...	134
Van Oppen, G. T. ...	72
Van Schaack, D. ...	236
Van Schaack, H. C. ...	236
Vernon, F. ...	198, 219
Vertue, Robt. ...	99, 126
Vertue, William ...	100
Vibert, Lionel ...	144, 153, 228, 235, 244
Vince, E. P. ...	261
Waddy, ——— ...	39
Waghorn, W. ...	38
Wale, J. ...	39
Wales, David ...	39, 43
Walker, ——— ...	39
Wallace, <i>Col. R. H.</i> ...	4, 72
Wallace, Wm. ...	59, 139, 213

## Persons referred to:—

	PAGE.
Wallop ...	105
Walrand, John ...	36
Walter, <i>Bro.</i> ...	38
Walter of Canterbury ...	83
Walton, Watkin ...	91
Walton, W. H. ...	28
Ward, Cesar ...	231
Ward, Chas. ...	38
Ward, Henry Dana ...	232
Warner, John ...	92
Warner, Wm. ...	239
Washington ...	187
Wasshourn, Richd. ...	91
Watson, <i>Bro.</i> ...	38
Watson, M. ...	189
Watson, William ...	73, 192
Wattson, James ...	149
Weigall, A. ...	127
Wellington ...	188
Wells, <i>Bro.</i> ...	38
Wells, <i>Dr. Chas.</i> ...	261
Wells, David ...	38
Wells, Ed. ...	233
Werger, John ...	38
West, <i>Rev. Harry</i> ...	22, 38
Westerby, ——— ...	39
Westerley, Robt. ...	94, 126
Westlake, <i>Canon</i> ...	76
Weston, <i>Sir R.</i> ...	104
Whaceum ...	256
Wharton, <i>Duke of</i> ...	186, 255
Whicher, <i>Capt. J.</i> ...	43
Whighte, John ...	131
White, Richard ...	38
Whitfield, Fredk. ...	6, 9, 23, 38
Whityngtone, Richd. ...	92
Whytehead, T. B. ...	253
Wichelo, J. ...	38
Wickes, Henry ...	134
Wicks, D. ...	43
Wightman, R. ...	149
Willard, <i>Capt. J. H.</i> ...	43
William a Wickham ...	88
William de Burgo ...	76
William de Chaillou ...	84
William de Kurtlyngton, <i>Abbot</i> ...	84
William de la Lye ...	85
William de Lambhith ...	90
William de Rameseye ...	86
William de Staverton ...	84
William of Colchester ...	93
William, <i>Earl of Essex</i> ...	132
William the Lion ...	219
Williams, <i>Sir John</i> ...	111
Williams, Nelson ...	242
Williams, R. ...	38
Williams, Wm. ...	65
Williams, W. J. ...	40, 44, 63, 69, 124, 173, 213, 222, 244, 257, 259
Williams, William Joseph ...	190
Williamson, ——— ...	38
Williamson, J. ...	42
Williamson, R. ...	38
Wilson, <i>Genl. C. S.</i> ...	126
Wilson, Edward J. ...	230
Wilson, G. R. T. ...	218
Wilson, Henry ...	120
Wilson, J. Strode ...	72
Wilson, <i>Sir Wm.</i> ...	114
Winchester, John ...	198
Winchelsea, <i>Countess of</i> ...	115
Winning, T. G. ...	143
Winpenny, Ernest ...	261

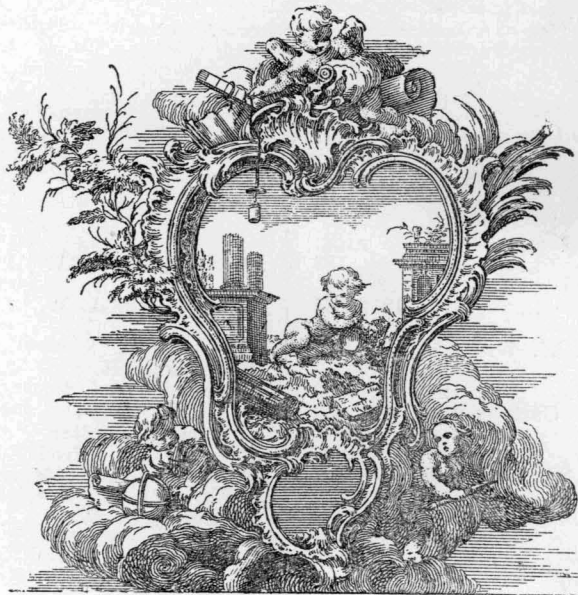
Persons referred to:—		PAGE.			PAGE.
Winsester, Robert	...	208	Provincial G.L. of Sussex	...	22
Winter, Bro.	...	15, 41	Provincial G.M. for London	...	248
Winter, Harry	...	7	<i>Quadrivium</i>	...	53
Wisdom, J.	...	43	Quatuor Coronati and Scotland	...	225
Wise, Thos.	...	113	Regimental Lodges in Sussex	...	28
Wise, Wm.	...	114	Rosslyn Chapel	...	140
Wolvey, Thos.	...	93	St. Clair Charters	...	204, 218, 219
Wonnacott, Wm.	65, 89,	252	St. George's, Windsor	...	101
Wood, G. E.	...	72	St. Magnus, Orkneys	...	196
Wood, Wm.	...	38	St. Martin's in the Fields	...	69
Woodall, John	...	116	Schaw Statutes	...	202
Woodford, Rev. A. F. A.	...	173	Scottish National War Memorial	...	140
Woodruffe, —	...	39	Seal of Cause, Edinburgh	...	200
Woolley, C. L.	...	75	Sheffield Plate	...	44
Worsley, Thos.	...	134	Stirling Castle	...	145
Wren, Sir C.	114, 134,	182	Tower of London	...	130
Wright, John	...	131	Tracing Board in 1796	...	12
Wright, Stephen	...	257	<i>Trivium</i>	...	53
Wright, Waller R.	...	42	Trossachs	...	145
Wycliff, —	...	186	Ur of the Chaldees, Stela at	...	75
Wykoop, Jno. C.	...	236	Washington Bicentenary	...	188
Wylie, Robert	...	212, 218	Washington, Masonic Medal	...	190
Wynwik, John	...	96, 126	Will of Nicholas Dubois	...	132
Yarker, J.	...	165	„ Benjamin Jackson	...	115
Yates, Giles F.	...	233	„ Joshua Marshall	...	113
Yates, William	...	261	William of Colchester, Assault	...	94
Yevele, Henry	...	90, 126	on	...	200
Young, A.	...	224	Wrights at Edinburgh	...	200
Young, John	...	120			
Young, John, jun.	...	120			
Young, Nicholas	...	120			
Younge, Ed.	...	108			
Zeno	...	57			
Zozer	...	126			
Plot's Staffordshire	...	183			
Processions at Lewes, 1797	...	15			

## CONTRIBUTORS.

	PAGE.		PAGE.
Allan, J. Mason	153	MacDougall, N. A.	170
Bullamore, G. W.	127, 224	Oxford, Rev. A. W.	67
Covey-Crump, Rev. W. W.	158, 179	Plumb, Chas. S.	227
Daynes, Gilbert W.	40, 124, 222, 246	Poole, Rev. H.	155, 224
de La fontaine, H. Cart	50, 253	Powell, F. A.	136, 138
Fenton, S. J.	67	Rippon, C. Walter	169
Firminger, Canon W. K.	131	Robbins, Sir Alfred	126
Flather, David	43	Rosenbaum, Rev. Morris	176
Grantham, Ivor	5, 46	Saunders, J. W.	68, 225
Gurney, A. E.	173	Songhurst, W. J.	64, 147, 182, 241
Halliday, Dr. R. T.	136	Sykes, C. F.	129, 172
Klein, S. T.	128	Vibert, Lionel	68, 131, 184, 187, 195, 225, 255
Lepper, J. Heron	45, 223	Williams, W. J.	44, 67, 75, 132, 173, 256, 257

## ILLUSTRATIONS.

	PAGE.		PAGE.
Canongate Kilwinning Lodge		Patent of Appointment of Henry	
Room ... ..	144	Harford ... ..	68
Certificate of James Murray ...	33	Patent Rolls; Grant to William	
Dryburgh Abbey ... ..	140, 144	de Ramseye ... ..	88
Edinburgh, Castle ... ..	144	Appointment of John	
„ National War		Sponlee ... ..	88
Memorial ... ..	144	Licence to Abp. of	
„ Register House MS.	154	Canterbury ... ..	88
Holyroodhouse; measured draw-		Appointment of William	
ings ... ..	146	Suthis ... ..	88
Jedburgh Abbey ... ..	144	The <i>Pilgrimage of Perfection</i> ;	
Kelso Abbey ... ..	144	two pages from ... ..	256
Loch Katrine ... ..	144	Portrait: Gilbert W. Daynes <i>Frontispiece</i>	
Mark Jewel of Oliver Ruggles ..	194	Roslyn; The Prentice Pillar ...	144
Melrose Abbey ... ..	140, 144	Slab, Inlaid Marble (South	
Minutes, Lodge of Edinburgh		Saxon Lodge) ... ..	4
(Mary's Chapel) ... ..	150, 151	The Trossachs ... ..	144





# Ars Quatuor Coronatorum



# Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

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

No. 2076.

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VOLUME XLIII.

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FRIDAY, 3rd JANUARY, 1930.



THE Lodge met at Freemasons' Hall, at 5 p.m. Present:—Bros. H. T. C. de Lafontaine, P.G.D., W.M.; Rev. H. Poole, B.A., P.Pr.G.Ch., Westmorland and Cumberland, I.P.M.; Gilbert W. Daynes, S.W.; W. J. Williams, J.W.; W. J. Songhurst, P.G.D., Treasurer; Lionel Vibert, P.A.G.D.C., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; David Flather, P.A.G.D.C., J.D.; Rev. A. W. Oxford, M.A., Almoner; Rev. W. K. Firminger, D.D., P.Dis.G.W., Bengal, I.G.; A. Heiron, L.R., Steward; B. Telepneff, Steward; Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.; George Norman, P.A.G.D.C., P.M.; J. Heron Lepper, P.G.D., Ireland, P.M.; Rev. W. W. Covey-Crump, M.A., P.A.G.Ch., P.M.; and A. Cecil Powell, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. W. H. E. Carr, Ivor Grantham, George Simpson, A. G. Harper, A. Fisher, Ed. M. Phillips, F. J. Asbury, P.A.G.D.C., Rev. J. L. E. Hooppell, P.A.G.Ch., Augustus Smith, Harold Mitchell, L. G. Wearing, W. R. Hornby-Steer, A. E. Philcox, H. E. White, A. Regnauld, H. F. Mawbey, G. C. Parkhurst Baxter, W. H. E. Smeaton, F. Lace, P.A.G.D.C., Eldred Oliver, P. A. Wilson, E. B. Young, A. W. Candy, Percy H. Horley, A. E. Gurner, L. A. Engel, Wallace Heaton, G.St.B., Geo. C. Williams, Robt. Colsell, P.A.G.D.C., A. Duncan Sinclair, G. W. Richmond, J. Ed. Whitty, A. Lewis Blank, Lewis Edwards, W. Geoghegan, J. J. Nolan, P.G.St.B., Ed. B. Holmes, E. Eyles, H. E. Simpson, Geo. S. O. Young, Wm. Lewis, Henry G. Gold, Ernest Warren, Jas. F. Andrew, F. Houghton, J. R. Cully, H. Fletcher Moulton, W. Brinkworth, Henry Courtier, Robt. G. Reid, J. Meyler Symmons, W. G. Clarke, and F. T. Cramphorn.

Also the following Visitors:—Bros. T. V. I. Baxter, Cabot Lodge No. 3884; C. Challen, Lodge of Fidelity No. 3; George Russell, P.G.M., New Zealand; F. C. Neve, Bisley Lodge No. 2317; Herbert H. Young, W.M., Emulation Lodge No. 21; G. A. Peteil, P.M., South Middlesex Lodge No. 858; Cecil F. J. Bell, P.M., Haeremai Lodge No. 155 (N.Z.C.); and C. T. Gabb, W.M., Stortford Lodge No. 409.

Letters of apology for non-attendance were reported from Bros. E. Conder, L.R., P.M.; J. T. Thorp, P.G.D., P.M.; S. T. Klein, L.R., P.M.; W. Watson, P.A.G.D.C.; T. M. Carter, P.Pr.G.St.B., Bristol, S.D.; R. H. Baxter, P.A.G.D.C., P.M.; John Stokes, P.G.D., Pr.A.G.M., West Yorks., P.M.; and F. J. W. Crowe, P.A.G.D.C., P.M.

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Three Lodges, two Study Circles, and Fifty-nine Brethren were admitted to membership of the Correspondence Circle.

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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, London, on Friday, 3rd January, 1930.

*Present*:—Bro. H. T. Cart de Lafontaine, W.M., in the Chair, with Bros. Sir Alfred Robbins, H. Poole, W. J. Songhurst, Cecil Powell, W. W. Covey-Crump, Gilbert W. Daynes, Gordon P. G. Hills, W. J. Williams, George Norman, A. Heiron, B. Telepneff, Lionel Vibert, Secretary, and R. H. McLeod, 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 1929.

##### BRETHREN,

It is with deep regret we have to report the death on 25th February of Bro. Joseph Walter Hobbs, Past Assistant Grand Director of Ceremonies, Senior Deacon, and on 25th March of Bro. Edward Armitage, Past Grand Deacon, Treasurer. The services rendered to the Lodge and Craft by these brethren are recorded in the *Transactions*. Bros. David Flather, J.P., Past Assistant Grand Director of Ceremonies; the Rev. Arnold Whitaker Oxford, M.A., M.D., Past Grand Chaplain; the Rev. Walter Kelly Firminger, D.D., Past District Grand Warden, Bengal; Arthur Heiron, L.R., and Boris Telepneff have been elected to membership of the Lodge, and the total number is, therefore, now 27.

It is gratifying to be able to state that the membership of the Correspondence Circle again shows a net increase, the figure this year being 172. On the 30th November, 1928, we had a total of 3,305, and 360 names were added during the year; on the other hand, 188 were removed from the list, 108 by resignation, 61 by death, and 19 for non-payment of dues. Thus the total number carried forward is 3,477. But we must once more emphasize the necessity of our total number reaching at least 4,000 in order that our income may be sufficient to cover our annual expenditure, and we again urge all Brethren to assist us by introducing new members.

During the year under review the last two Parts of Volume xl. were issued, as well as Parts I. and II. of Volume xli. Subscriptions amounting to £414 3s. 7d. are still owing. Further donations to the Publication Fund, opened last year, amount to £216 12s. 6d. The Fund has not been closed, as much additional aid is required, and it is hoped that Brethren will continue to support it, and so enable us completely to carry out the purpose for which it was formed. The Committee estimate that £400 will be required for the balance of Volume xli., now in the press, and £1,200 for Volume xli. (1929), the publication of which will bring the *Transactions* up to date.

We desire to convey the thanks of the Lodge to our Local Secretaries, who continue to do much good work. Bro. J. Malcolm has kindly undertaken the work in Matabeleland, Rhodesia, in succession to Bro. S. R. Haworth, who has returned to England. Bro. H. C. Booth has kindly consented to act in Northumberland; and we are grateful to Bro. Geo. S. Knocker, Jersey, Bro. H. F. Sample, Brighton, Bro. Ivor Grantham, East Sussex, Bro. Dr. T. M. Carter, Bristol, and Bro. W. T. Coxhill, Oxford, who have undertaken the work in these districts where we were unrepresented; also to Bro. J. H. Chalmers, Malta, where we have had no Local Secretary for some years.

For the Committee,

H. T. CART DE LAFONTAINE,

in the Chair.

## RECEIPTS AND PAYMENTS FOR YEAR ENDED 30TH NOVEMBER, 1929.

[illegible]

The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. IVOR GRANTHAM.

Inlaid Marble Slab (7½ inches square) with Masonic emblems (*Vide Illustration*).  
Appears in the South Saxon Lodge Inventory of 1796.

Black Flag (5 feet by 3) with emblems of mortality. This was flown from the  
Eastern Tower of Lewes Castle when the Lodge was in mourning.  
Earliest reference 1817; latest, 1843.

Photographs of (i.) Warrant of Constitution of the South Saxon Lodge, 1796.  
(ii.) Warrant of 1801, constituting it the Provincial Grand Lodge  
of Sussex.  
(iii.) Interior of the Lodge, 1929.

By Bro. J. HERON LEPPER.

Brass Ash-tray with Masonic emblems. Date uncertain.

By Bro. Col. H. R. WALLACE.

Finch Apron; printed design of circle enclosing nine triangular compartments  
with symbolical illustrations.

By Bro. W. W. COVEY-CRUMP.

Souvenir of the Dedication of the Masonic Temple, Manchester, 24 October, 1929.  
*Presented to the Lodge.*

By Bro. W. E. CARR.

Set of six brass R.A. Jewels belonging to the Royal York Chapter No. 81.  
Three, interlaced triangles, plain, with watch-bow attachment. Three,  
a sword and trowel inside a triangle, also with watch-bow attachment.  
No inscriptions.

By Bro. LEWIS EDWARDS.

Snuff-box, or Patch-box; agate with gold mouldings; decorated with Masonic  
emblems; signed W. Essex 1814. Essex (1784-1869) was miniaturist to  
Queen Victoria.

Chapter Jewel, R.A., silver-gilt; vault and altar pattern, made by Thos.  
Harper, 1816. Inscribed J. Sheffield, Mount Moriah Chapter.

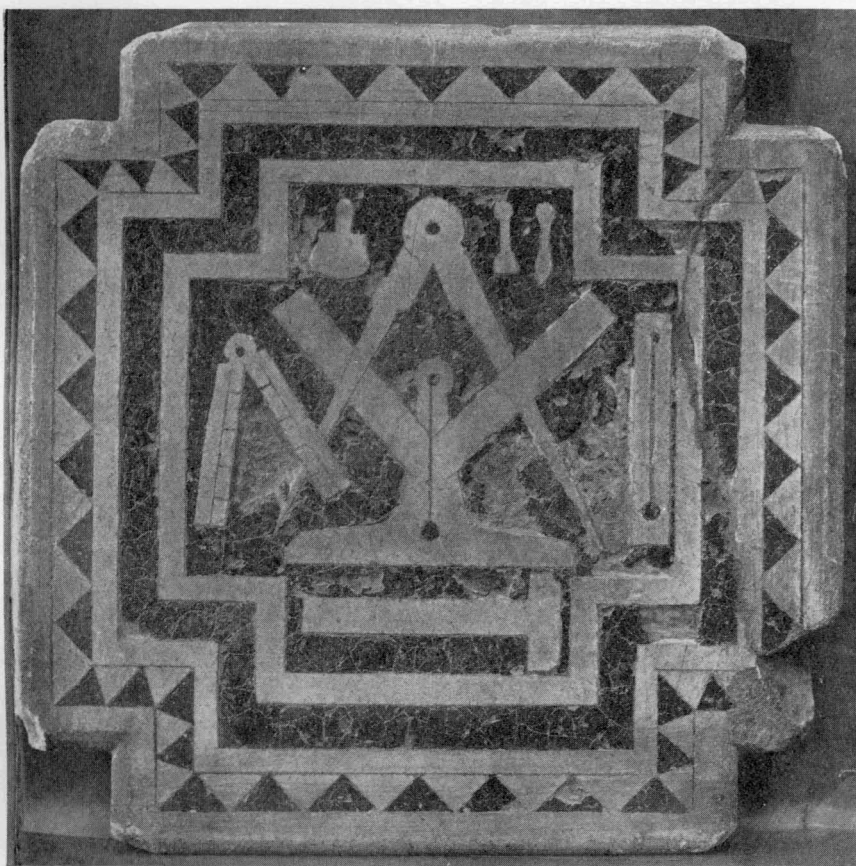
Two Jewels, silver-gilt, Royal Order of Scotland.

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A cordial vote of thanks was passed to the Brethren who had kindly lent objects  
for exhibition.

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Bro. W. IVOR GRANTHAM read the following paper:—



Inlaid Marble Slab, in the possession of the  
South Saxon Lodge, No. 311.





# FREEMASONRY IN LEWES (PRIOR TO THE UNION).

BY BRO. IVOR GRANTHAM.

## INTRODUCTORY.



N dealing with the early records of the Craft in Lewes it is proposed, for convenience, to divide the subject-matter into the following sections:—

- I. THE SOUTH SAXON LODGE.
- II. THE LODGE meeting at the WHITE HART INN (1766-1775).
- III. REGIMENTAL LODGES attached to:—  
East York Militia,  
6th or Inniskilling Dragoons,  
1st Regt. East Devon Militia,  
68th Regt. Light Infantry,  
42nd Regt. Royal Highlanders (The Black Watch).
- IV. ROYAL ARCH MASONRY. EXCELLENT MASTER. KNIGHT TEMPLARY.
- V. APPENDICES:—  

(1) List of Members	}	South Saxon Lodge
(2) List of Visitors		
(3) List of Candidates proposed but not initiated		

The preparation of this Paper has been greatly facilitated by the courtesy of several successive Masters of the South Saxon Lodge who have kindly permitted Minute Books to be removed from safe custody at Lewes for perusal at leisure elsewhere; by the readiness of the Grand Lodge Librarian and his Assistants to produce at a moment's notice records not always easily accessible, and by the encouragement and helpful suggestions received from Bro. Lionel Vibert and from his immediate predecessor in office—to all of whom an expression of gratitude is justly due and is most readily accorded.

## PART I. THE SOUTH SAXON LODGE.

The South Saxon Lodge No. 311 is indeed fortunate in possessing a set of Minute Books extending from the date of its constitution by the Grand Lodge of the Moderns in 1796 down to the present day, complete except for the period April 18th, 1798—September 24th, 1821. That the Minutes for this particular period should have been cut from the first Minute Book is a matter for intense regret, for it was upon March 7th, 1801, that the South Saxon Lodge was by Warrant constituted the Provincial Grand Lodge for the Province of Sussex, a

position which it retained until the appointment of Charles, fourth Duke of Richmond, as Provincial Grand Master in 1814. It might at first be thought that this excision was made at a later date in order that the Provincial Grand Lodge might be the possessor of its own records; but the complete disappearance of these pages, coupled with the fact that during the whole of this period the South Saxon Lodge was governed by an individual whose integrity was subsequently questioned, would suggest that the excision was made, not for purposes of preservation, but rather with the deliberate intention of destroying documentary evidence.

The earliest Minute Book commences with a copy of the Dispensation authorizing the holding of meetings until the grant of a Warrant of Constitution: the entry runs as follows:—

Copy of the dispensation for the South Saxon Lodge No. 557 held at Lewes.

TO Brothers the Rev<sup>d</sup>. Arthur Iredale, W<sup>m</sup>. Lee, J. B. Cator, J. Acton, John Ade, Thomas Pockney, and Tho<sup>d</sup>. Hall; residing in or near Lewes, in the County of Sussex.

**BRETHREN:**

You are hereby Authorised to Assemble as a Lodge of Free and Accepted Masons, at the Starr Inn in Lewes aforesaid, under the Title or denomination of the South Saxon Lodge, and to Make, Pass, and Raise Masons, as occasion shall require, and to do every other Act as a Regular Lodge of Free Masons, untill a Warrant of Constitution shall be made out.

By the Provincial Grand

(Original in the hands  
of Br. Whitfeld, Treasurer)

Masters Command  
James Galloway

Dep<sup>y</sup>. P.G.M. for

London 18th October 1796.

the County of Sussex.

Of the Founders of the Lodge Bros. Lee, Cator, Acton, Pockney and Hall (or Holl) were members of the Royal Clarence Lodge at Brighton; the Rev. Arthur Iredale (or Iredell) was marked "at Guildford" in a list of members prepared shortly after the constitution of the South Saxon Lodge; while—most noteworthy of all—Bro. John Ade would appear to have been an *Antient* Mason who had belonged to the Regimental Lodge established in the Sixth or Inniskilling Dragoons in 1763. In this connection it should be observed that the first Joining Member was also an *Antient* Mason—Bro. Morgan Davis, of the Wilts Militia Lodge No. 282.

This Dispensation, it will be observed, was dated October 18th 1796: meetings of the Lodge were held on November 30th and on December 7th, 14th, 20th, 26th, and 27th before the Warrant of Constitution was forthcoming. The Warrant, following closely the Grand Lodge model in its phraseology, bearing the seal of Grand Lodge but being issued by the Provincial Grand Master and signed by his Deputy, was ante-dated October 15th—a practice not uncommon at this period.

In connection with this Warrant, reference should be made to Bro. T. M. Carter's recent paper on "Provincial Warrants" (printed in *A.Q.C.*, vol. xli.), in the course of which the South Saxon Lodge Warrant receives treatment along with other Warrants issued to contemporary Lodges in the Province of Sussex. Bro. Carter, who presumably was writing with a photograph before him, expressed his belief that the South Saxon Lodge Warrant with its beautiful embellishments was the handiwork of C. Rand; inspection of the actual document supplies immediate confirmation, for the name has been engrossed in minute but clear characters at the very bottom right-hand corner.

Attention should be called to one other small detail, which likewise, perhaps, was not clearly discernible in the photograph, namely, the insertion of the word "Copy" in the left-hand margin, beneath the seal and above the Lodge Number but slightly nearer to the former, which presents a puzzle not altogether easy of solution. Does the word "Copy" refer to the seal, embossed on white

paper and attached to the Warrant by adhesive means? or does the word refer to the Warrant itself? This latter question is prompted by a statement to be found in a communication dated March 12th 1824, addressed to the Grand Secretary by Bro. Harry Winton, in which the writer refers to the Warrant as having been "clandestinely purloined" by Bro. William Lee, and concludes: "We have a Copy of it signed by General Hulse when he was P.G. Master and James Galloway as D.G. Master." In view, however, of an entry in the Minute Book of the Board of General Purposes for May 18th 1824, to the effect that the Warrant of the South Saxon Lodge had been surrendered to the Board on that date, it is probable that the precious document which is annually entrusted to the care of each successive Master is in fact the original Warrant and that the word "Copy" refers to the Grand Lodge seal above.

The Warrant reads:—

Sam<sup>l</sup>. Hulse H.G.M.



Copy

(Representations of  
Square, Level, and Plumb Rule)

No. 557

TO ALL AND EVERY Our Right Worshipful, Worshipful & loving Brethren, WE Major General Samuel Hulse, Provincial Grand Master for the County of Sussex, Acting under the Authority of His Royal Highness George Augustus Frederic PRINCE OF WALES &c. &c. &c. GRAND MASTER of the Most Ancient & Honorable Society of Free and accepted MASONS—send Greeting

(Representations of  
Bible, Square, and  
Compasses)

KNOW YE That We, at the humble Petition of our right Trusty and Well beloved Brethren The Reverend Arthur Iredell A.M., William Lee, John Bray Cator, J. Acton, John Ade, Thomas Pockney, Thomas Holl and several other Brethren residing in or near LEWES in the County of Sussex, DO hereby Constitute the said Brethren into a regular Lodge of Free & Accepted Masons (under the Title or Denomination of the SOUTH SAXON Lodge) to be opened at a House known by the name of the STAR INN in Lewes aforesaid AND do further at their said Petition, and of the great Trust and Confidence reposed in every of the abovenamed Brethren Hereby Appoint the said Reverend ARTHUR IREDELL to be Master; William Lee Senior Warden, & John Bray Cator Junior Warden, for opening the said Lodge, & for such further time only as shall be thought proper by the Brethren thereof It being our Will that this our appointment of the above Officers, shall in no wise affect any future election of Officers of the Lodge, but that such Elections shall be regulated agreeable to such Bye Laws of the said Lodge, as shall be consistent with the general Laws of the Society contained in y<sup>e</sup> Book of Constitutions. AND We hereby will and require you, the said Reverend ARTHUR IREDELL, to take special care that all, and every the said Brethren are, or have been, regularly made MASONS; and that they do observe, perform, and keep, all the Rules and Orders contained in the said Book of Constitutions. AND further that you do, from time to time, cause to be entered in a Book kept for that purpose, an account of your proceedings in the LODGE, together with all such Rules, Orders and Regulations as shall be made for the good Government of the same; that in no wise you omit, once in every Year, to send to US or our Successors, Provincial GRAND MASTERS, or to JAMES GALLOWAY, Esquire, our Deputy Provincial GRAND MASTER, or to the Deputy Provincial GRAND MASTER for the time being, an Account in Writing of your said Proceedings, and Copies of all such Rules, Orders and Regulations as shall be made as aforesaid; together with a List of the Members of the LODGE, and such a Sum of Money as may suit the Circumstances of the LODGE, and reasonably be expected

towards the Grand Charity. Moreover We hereby will and require You the said Reverend ARTHUR IREDELL as soon as convenient may be, to send an Account in Writing of what shall be done, by virtue of these Presents.

GIVEN at London, under Our Hand & Seal of MASONRY  
this 15th day of October A L 5796

A D 1796

Witness BY the Provincial Grand Masters Command  
W. LEE P.G.S. JAMES GALLOWAY D:P:G:M  
C. Band

In view of the direction contained in the Warrant that the election of officers "shall be regulated agreeable to such Bye Laws of the said Lodge, as shall be consistent with the general Laws of the Society," it is of interest to reflect that the Master-Designate occupied the Chair on three occasions only, the Mastership then passing—with no record of any election—to Bro. William Lee, Provincial Grand Secretary, who retained the Chair for a period of twenty-four years.

The Minutes of the first few meetings run as follows:—

SOUTH SAXON LODGE LEWES, Wednesday 30th Nov. 1796

BY VIRTUE and in pursuance of a Dispensation under the hand of James Galloway Esqr. Provincial Deputy Grand Master of the County of Sussex granted to the following Brethren Viz.

All Present	The Rev <sup>d</sup> .	Arthur Iredell	R.W.M.
	Br.	Lee	S.W.
		Cater	J.W.
		Pockney	Treasurer
		Acton	Sec <sup>y</sup> .
		Ade	
		Holl	

A LODGE was formerly opened at the Starr Inn Lewes when by the Unanimous Consent of the above named Bretheren William Apps was entered to the degree of an Apprentice as the first Step to the noble and Ancient order of Masonry for the express purpose of officiating as Tyler to this Lodge And in consideration of his acting in that situation it was determined he should be admitted to this degree as well as the others in due time without paying the usual fees provided he shall in the mean time demean himself to the satisfaction of the Master and Bretheren.

All business being over the Lodge was closed in due form And Adjourned till Wednesday the 7th december next.

J. ACTON Sec<sup>y</sup>.

Wednesday 7th december 1796

Visitors	Present	Brother	Iredell	R.W.M.
			Lee	S.W.
			Cater	J.W.
			Acton	Sec <sup>y</sup> .
			Ade	
			Holl.	Apps (Tyler)

The Lodge being opened in due form at the Star Inn by the R.W.M. with the Consent of the Bretheren immediately adjourned to the House of Brother Lee there to proceed to Business.

Same Evening

The Bretheren being again Assembled pursuant to the above Adjournment the following very polite letter which had been received by Brother Lee from Brother Galloway P.D.G.M. for the County of Sussex was read, and ordered to be inserted in the minutes.

Dear Sir & Brother.

I am favored with yours of the 30th Ult<sup>o</sup>. I hardly know any thing that would give me greater pleasure than being present at your Installment &c. but such is my situation at present that it is almost impossible for me to Leave London for more than 24 Hours at a Time. You will have my warmest good wishes however on the occasion and if I can any way shape it I will (about the beginning of next Autumn) visit you and the rest of the Bretheren in Sussex. I will take the first opportunity to call on Brother White G.S. for the expence of Your Warrant and will acquaint you of the amount.

I am with great respect dear Sir

Gloucester House

Your sincere friend & faithful Br.

Monday 5th dec. 1796.

James Galloway.

In this Lodge Brother Ade Proposed that Mr. Arthur Lee be made a Mason which was seconded by Brother Cater. Bro<sup>r</sup>. Cater also proposed Mr. William Baulcomb Langridge to be made a Mason in this Lodge which was Seconded by Br. Lee. Br. Cater also proposed Mr. Fr. Whitfeld of this Town to be made a Mason which was seconded by the R.W. Master Br. Acton proposed that Mr. Philpot an officer in the Monmouth and Brecon Regiment of Militia be made a Mason which was [seconded by] Br. Lee.

All business being over the Lodge was formally closed and adjourned 'till Wednesday the 14th december Instant.

J. ACTON Sec<sup>r</sup>.

Wednesday 14th dec<sup>r</sup>. 1796

	Present	Bro <sup>r</sup> . Lee	as R.W.M.
		Cater	S.W.
Visitors	Lodge	Ade	J.W.
		Pockney	Treasurer
Br. Davis		Acton	Sec <sup>r</sup> .
Higham		Holl.	Apps (Tyler)

The Lodge being opened in due form the minutes of the last Lodge were read and confirm'd when Mr. W. B. Langridge, & Mr. Fr. Whitfeld who were proposed at the last Lodge, were balloted for and unanimously approved of but Mr. Philpott who was also proposed at the same time being ballotted for was by the unanimous voice of the Bretheren rejected. And the said Arthur Lee, W. B. Langridge & Francis Whitfeld attending in pursuance of a Notice to them sent by the Secretary were all entered to the degrees of apprentices being the first Step to the Noble and Ancient order of Masonry.

Brother Ade proposed that Brother Davis be admitted to this Lodge as a regular member.

Brother Cater proposed also that Brother Higham be admitted as a regular Member to this Lodge when it was ordered that they should be regularly ballotted for the next Lodge night.

All Business being over the Lodge was closed in due form and Adjourned 'till Tuesday the 20th Dec<sup>r</sup>. Inst.

J. ACTON Sec<sup>r</sup>.

Tuesday 20th dec<sup>r</sup>. 1796

	Present	Brother Lee	as R.W.M.
		Cater	S.W.
Visitors	Lodge	Holl	J.W.
		Pockney	Treas <sup>r</sup> .
		Acton	Sec <sup>r</sup> . Apps (Tyler)

The Lodge being opened in the usual form, was by the unanimous consent of the Bretheren adjourned 'till monday the 26th day of this

Instant December: Then to proceed to Business, unavoidable circumstances making it inconvenient so to do, at this time.

J. ACTON Secy.

Monday 26th Decem<sup>r</sup>. 1796

	Present	Bro <sup>r</sup> . Lee	as R.W.M.
		Cater	S.W.
Visitors	Lodge	Holl	J.W.
Davis		Acton	Secy.
Higham		Ade	Apps (Tyler)

The Lodge being opened in due form pursuant to adjournment Brothers Davis and Higham who were proposed as members in the Lodge held the 14th Inst were respectively ballotted for and unanimously approved of.

Brother Cater afterwards proposed that Mr. Henry Thomson now resident in Lewes be made a Mason in this Lodge which was seconded by Bro<sup>r</sup>. Acton.

All Business being over the Lodge was closed in the usual form and adjourned 'till to-morrow at 12 oclock at Noon.

J. ACTON Secy.

Tuesday 27th decem<sup>r</sup>. 1796 12: OClock

	Present	Bro <sup>r</sup> . Iredell	R.W.M.
		Lee	S.W.
Visitors	Lodge	Cater	J.W.
		Pockney	Treas <sup>r</sup> .
Inskip		Acton	Secy.
		Ade	
		Holl	
		Whitfeld	
		Davis	
		Higham	

The Bretheren being assembled pursuant to adjournment the Lodge was opened in due form When Mr. Henry Thompson who was proposed in the last Lodge was ballotted for and Unanimously approved of And he having attended agreeable to notice was regularly initiated into the Mysteries of the first degree of the Ancient order of Masonry.

All business being over the Lodge was closed in due form and adjourned 'till 4 oClock in the afternoon of this day

J. ACTON Secy.

Tuesday 27th decem<sup>r</sup>. 1796 4 oClock P.M.

BY VIRTUE and in pursuance of a Warrant of Constitution dated the 15th of October 1796 granted by Major General Hulse P.G.M. for the County of Sussex to Brothers The Rev<sup>d</sup>. Arthur Iredell, William Lee, John Bray Cater, J. Acton, John Ade, Thomas Holl and Thomas Pockney for the purpose of forming themselves into a New Lodge under the denomination of the *SOUTH SAXON LODGE* the following Bretheren met and assembled at the Starr Inn Lewes on Tuesday the 27th day of december at four o'Clock in the Afternoon Viz:

	Major General Hulse	P.G.M. for Sussex
	The Rev <sup>d</sup> . Arthur Iredell	R.W.M. Holl
	W <sup>m</sup> . Lee	S.W. Whitfeld
Visitors	Lodge	Cater J.W. Davis
		Pockney Treas <sup>r</sup> . Higham
Inskip		Acton Secy. A. Lee
		Ade Apps (Tyler) Thompson

The Lodge being opened in the usual form by the P.G.M. the Warrant of Constitution was ordered to be read by the Secretary, as well



as the minutes of the transactions of the Bretheren mentioned therein when acting under a dispensation from James Galloway Esq<sup>r</sup>. D.P.G.M. for Sussex and being unanimously approved they were duly confirmed. After which the P.G.M. and Bretheren proceeded to consecrate the Lodge which being done in *AMPLE FORM* it was dedicated to *THE HOLY SAINT JOHN* under the Title of the *SOUTH SAXON LODGE*. And it being the unanimous desire of the Bretheren that Bro<sup>r</sup>. Iredell should officiate as their R.W.M. he was accordingly installed by the P.G.M. and invested with his Jewell.

The R.W.M. afterwards appointed his officers as follows Bro<sup>r</sup>. Lee S.W. Bro<sup>r</sup>. Cater J.W. & Bro<sup>r</sup>. Acton Sec<sup>y</sup>. The R.W.M. also proposed that Bro<sup>r</sup>. Pockney be Appointed Treasurer which being seconded by Brother Acton he was unanimously chosen and with the other officers invested with his Jewell. The R.W.M. presented the Lodge with a very elegant Bible which thankfully received and his name ordered to be inserted upon it pursuant to the Bye Laws. The R.W.M. proposed that Bro<sup>r</sup>. Inskip be received as a regular Member in this Lodge which being seconded by Bro. Lee it was ordered that he should be ballotted for next Lodge night.

All Business being over the Lodge was closed in due Form and adjourned till Wednesday the 11th January next. The Bretheren afterwards retired to another Room to Dinner and concluded the Evening with great Harmony and becoming Conviviality.

J. ACTON Sec<sup>y</sup>.

Before proceeding to give extracts from subsequent Minutes, mention should be made of an Inventory of Lodge property which has been copied into the Minute Book with the Minutes of proceedings in the year 1796. The Inventory reads:—

A Very Elegant	1 Inlaid
Mah <sup>g</sup> y. Chair	Marble Tress <sup>l</sup> .
& stand	1 Perfect Ashler
D <sup>o</sup> . Pedestal	1 Rough D <sup>o</sup> .
Crimson Velvet	6 Jewels
Cushion, Gold	Sundry Books
fringe & Tassels	Tylers Sword
Sconces & Comp <sup>t</sup> .	Green Cloth
Mag <sup>y</sup> . Stool	Lodge Board
Velvet Cushion &c	to fold Up
for Bible	
1 Bible 1 Com d <sup>o</sup> .	
3 Candlesticks	
3 Hiram	

Of the above articles those which may be definitely identified are the "1 Bible" and the "1 Inlaid Marble Tress<sup>l</sup>."—the former presented to the Lodge by its first Master on December 27th, 1796, and now to be found in the Lodge Museum, the latter occupying a conspicuous position upon the floor-cloth in the centre of the Lodge Room except when used by the Junior Deacon for the Charity Test. The Bible which now rests upon the Master's Pedestal was published in 1772 and bears the following inscription:—"Presented to the Royal Mecklenburgh Lodge by Bro. George Cockson R.W.M. MDCCCLXXVIII."; the South Saxon Lodge is also possessed of a copy of the "Breeches Bible." Neither of these two last-mentioned Volumes would have been described as "1 Com d<sup>o</sup>," an expression probably intended to designate a small and inexpensive copy of the Volume of the Sacred Law used at early meetings of the Lodge before the presentation made in December, 1796.

Conspicuous by their absence from this Inventory are the following articles frequently to be found mentioned in Lodge Inventories of this period—Slippers,

H-W, C-T, and Poignard. The Tyler's Sword mentioned in this Inventory may be that which is now to be found in the Lodge Museum, while the Rough and Perfect Ashlars may be those still in use in the Lodge Room.

It is to be observed that there were "6 Jewels." Were these working tools? and if so, which? or were they emblems worn by officers suspended to a collar? and if the latter, which were the six officers so distinguished (Deacons and Inner Guard not being mentioned in existing records until 1821)? The Minutes of the period fail to provide an answer to these questions.

The "3 Hiram's," undoubtedly, were the gavels used by the Master and his two Wardens; the "Green Cloth" presumably covered the Secretary's table. Of the "Sundry Books" the only volume preserved to posterity is the sadly mutilated first Minute Book.

What was the "Lodge Board to fold Up"? Was it a Tracing Board? or was it nothing more interesting than a collapsible table used for the display of working tools and other symbolical objects, as the floor-cloth is to-day? A folding table was certainly in use for this purpose sixty years later, according to an Inventory dated 1858. The earlier Inventory, however, does not contain many articles of a nature suitable for a display of this character; and for this reason it may well be thought more probable that the "Lodge Board to fold Up" was in fact a Tracing Board.

Early in 1797 an agreement was entered into between six members of the Lodge and one "Thomas Bore of Lewes aforesaid Taylor" for the erection by the latter of a "commodious and proper Place for the Brethren of the aforesaid Lodge to Assemble and meet in; the diminsions of which shall not be less than twenty six feet in Length sixteen feet wide and fourteen feet in highth with other Rooms which shall be found necessary and which may be produced in a plan heretofore to be brought forward." The terms of the above agreement, dated March 8th, 1797, were carried out with dispatch but not without incident, for workmen engaged upon the task had a somewhat miraculous escape from being buried alive by the sudden collapse of a wall which (according to a Press report) actually tore the gown worn by Mrs. Boore as she stood to watch the progress of the work. Not long afterwards a reader of the *Lewes Journal* was inspired to contribute a poetic effusion, the last verse of which ran:—

" Oh! had they built in common form  
With true MASONIC skill,  
*Firm and unmov'd* by any storm,  
It had been standing still,"

which the poet directed should be sung "to the Tune of the Children sliding on a Summer's Day"!

In spite of this mishap, the Ceremony of Laying the Foundation Stone took place on April 19th, as will presently appear. In the meantime fortnightly meetings continued to be held at the Star Inn, with an Emergency Meeting on April 7th; during this period of ten weeks seven Candidates were initiated, three passed, and five raised, while eleven brethren were elected Joining Members.

On February 8th, 1797, the Provincial Grand Master "presented the Bretheren with a Copy of the Bye Laws which regulate & govern the Prince of Wales Lodge N°. 503 of which he is a member for their perusal which was ordered to be read by the Secretary and the thanks of the Lodge were afterwards desired to be presented to Bro. Hulse (by Bro. Lee) for his polite attention." The imposition of fines for non-attendance "in pursuance of the Bye Laws" is first recorded on February 21st, but these fines were remitted at the next meeting when the members confirmed the Minutes "except that part wherein Bro. Whitfeld and Bro. A. Lee were ordered to be fined they having assigned such reasons to the Bretheren for their Absence as appears to them to be satisfactory."

On April 18th a letter was read from the Provincial Grand Master, fixing the following day for the Ceremony of Laying the Foundation Stone of the new Lodge premises: "all Business being over the Lodge was Closed & adjourned 'till next morning at 8 oclock then to meet on special business."

Wednesday 19th Apr. 10 oClock A.M.

Present—

Major General Hulse, P.G.M.  
H. Shelly Esqr. D.P.G.M.  
19 Members and Tyler (names recorded)

Visitors—

Clarence Lodge 9 Members (names recorded)  
East York Lodge 16 Members (names recorded)

Strangers—

Konnigsburg  
Ross  
Mac Donald

The above Brethren being met and assembled in the Lodge Room the Lodge was opened in due form the Provincial Grand Master for Sussex Major General Hulse, who after informing the Bretheren they were convened for the Purpose of going in Procession to Assist him in the Ceremony of laying the Foundation Stone of a New Lodge to be Erected for the use of the *SOUTH SAXON BRETHEREN*, gave the necessary Charges from the Chair and directed the order of the procession to be read by the Secretary which being done accordingly the Lodge was closed in due Form & adjourned 'till the afternoon.

The following was the order of the Procession—as it set out from the Starr Inn.

Wednesday 19th Ap. 1 oClock P.M.

TYLER to South Saxon Lodge in his Uniform  
with a drawn Sword  
Full Band of Music from the Monmouth Militia  
Members of the South Saxon Lodge according to their respective degrees  
Two and Two  
Choristers  
Architect  
Secretary with his Bag & Constitution Roll  
Treasurer with his Staff  
The Holy Bible with the Square and Compasses carried on a  
Crimson Velvet Cushion with Tassell & fringe  
MASTER of SOUTH SAXON LODGE  
supported by two Stewards with white Wands  
Two Clergymen in their Robes  
The Civil Officers of Lewes two & two with their Staves  
The BOOK of CONSTITUTIONS  
Carried by a Master Mason  
Major General Hulse P.G.M. for Sussxx  
with  
Colonel Maisters Master of the East York Lodge  
on his Left  
Capt. Henry Shelly Deputy to P.G.M.  
with  
Capt. Torre of the East York on his left  
Two Stewards with White wands  
Members of the East York Lodge, and the  
Members of the Royal Clarence Lodge  
in  
Order as above

The Procession being arrived at the Spot silence was proclaimed by the P.G.M. and an anthem performed after which the Stone was laid by him with the usual Ceremonies; who tried it with the Level and Plumb Rule and fixed the same by giving it three Knocks with a Setting Mall

or Mallet. Another Anthem was then Sung after which, the procession moved on to Southover Church where a most excellent and apposite Sermon was delivered on the Occasion by the Reverend Joseph Francis Fearon M.A. from Proverbs Chap<sup>r</sup>. 9<sup>th</sup> Verse 1<sup>st</sup>—"Wisdom hath builded her House She hath hewn out her seven Pillars."

After Divine Service was over the Procession was resumed and continued in the same manner to the Star, where the Bretheren dined together, during which the greatest Harmony with a decent and proper Conviviality prevailed;

The Officers of the different Lodges appeared in the Insignia of their respective orders and the Bretheren were uniformly dressed in White Gloves and Aprons.

The Business of the day was conducted without the smallest Accident amidst an immense concourse of People supposed to be upwards of *Five Thousand*.

Same Day in the Afternoon.

The Lodge being again opened in due form Brother Pockney proposed that the Reverend Joseph Fearon of Cuckfield M.A. be made a Mason in this Lodge which being Seconded by Brother Acton he was immediately ballotted for and unanimously Approved of. It being Considered as a Case of Emergency he was afterwards initiated into the first degree of Masonry being that of an Entered Apprentice.

Brother A. Lee also proposed that Mr. Thomas Johnson of this Town be made a Mason in this Lodge which being seconded by Brother Langridge he was immediately ballotted for and unanimously Approved of. It being also Considered as a Case of Emergency he was afterwards initiated into the first degree of Masonry being that of an Entered Apprentice;

All Business being over the Lodge was closed in due form And Adjourned to Tuesday the 2<sup>d</sup>. May next.

J. ACTON Sec<sup>y</sup>.

In the *Lewes Journal* for April 24<sup>th</sup> no less than 105 lines were devoted to an account of these proceedings, in the course of which the following passage occurs:—

The number of spectators who assembled in the street, within, and UPON houses contiguous to the spot where the ceremony was performed, is estimated at upwards of five thousand.

The business of the day, was, nevertheless, conducted without the smallest accident, nor would the least interruption have taken place, but for the obstinacy of a foolish fellow, who the better to indulge his curiosity, attempted to press into the middle of the crowd on horseback, which created a little confusion, and which but for the temperance and forbearance of a PRUDENT populacy, would have ensured him the chastisement which his temerity so justly entitled him to.

Early applications were necessary to obtain front seats on the ridges and roofs of houses, which were let out at different prices; and so great was the curiosity of one woman, that she actually ascended a high ladder the better to secure one of them.

The procession and ceremony were honoured with the attendance of all the fashion in the town and neighbourhood; and such were the attractions of a Masonic Sermon, that the crowd at the church door could be compared only to that at the door of a London Theatre, when the performance of some distinguished actor has been announced.

At the meeting of the Lodge held on June 13<sup>th</sup>, 1797, a letter was read from the Grand Secretary, in which the following passage occurred:—"Your conduct to Pinto, the Turk, was very proper and I trust from the Caution that has been given, that he will meet with a similar reception wherever he may attempt to impose on the Bretheren; It gives me great pleasure to hear of the flourishing state of Your Lodge . . ."

Before the end of the first year the Lodge found itself without the services of a Tyler, as the following extracts from Minutes of this period will show:—

1797 Aug: 29 William Apps the Tyler having conducted himself with great inattention and impropriety in his station was by the R.W.M. admonished in a mild, humane, tender, and Brotherly Manner, for such his inattention and improper conduct, when his Behaviour in open Lodge was such as was thought deserving of the same and after due and mature consideration by universal consent & approbation of the Lodge & also by direction of the R.W.M. his Sword, Watch Coat, and other things intrusted to his Care was taken from him and his offence ordered to be recorded in the Minutes of this Lodge; — Br. Sutton a visitor from the Gloucester Lodge holding in high estimation the Conduct of this Lodge, humbly offers and requests that he may instead of the usual presentation of half a crown as a Visiting fee be permitted to present 10/6 towards the fund, which was most graciously received.

1797 Sept: 5 William Apps the Tyler, who was suspended during the Masters Pleasure the last Lodge for non Attendance to his duty and also for his unbecoming & improper conduct in that Lodge, now attending for the purpose of making an Apology to the R.W.M. & the Rest of the Bretheren for such his misconduct and to beg the permission of them that he might be reinstated in his Office; and promising that he would in future conduct himself both towards the R.W.M. & the Rest of the Bretheren in that manner that his situation required; through the Intercession of Brother Cater and several of the Bretheren, After Proper Admonition being given him by the R.W.M. he was pleased to order the things that were taken from him at the last Lodge to be returned to him, and desired him to take his situation as Tyler to the SOUTH SAXON LODGE.

Oct: 18 Aps the Tyler having behaved himself improperly to some of the Bretheren he was dismissed.

The Minutes which record the Dedication Ceremony deserve to be set out in full:—

1797 Oct: 5 Present—33 Members and Tyler  
24 Visitors

The Above Brethren being met and Assembled at the Lodge Room at the Starr Inn Lewes for the purpose of going in procession to the Dedication of the New Hall Now Completed for the Use of the Brethren of the South Saxon Lodge; — the following was the order of the Procession; as it set out from the Star Inn:

Two Grand Tylers with drawn Swords

Music

Grand Stewards with white Wands

Enter'd Apprentices Two & Two

Fellow Crafts Two & Two

Masters Two & Two

Tyler—in his Uniform

Treasurer with his Staff

Past Master

Choristers

Sword of State

Secretary

Architects

Hargraves

Boxall

Winter

Maxfield

Grand Orators

Wardens  
 Chaplains  
 Deputy Grand Master  
 Grand Master  
 Two Stewards  
 Royal Clarence  
 Lodge

The Procession having arrived at Southover Church a most Excellent Sermon was preached by the Rev<sup>d</sup>. Mr. Iredell, M.A. from Psalms 127<sup>th</sup> Verse part of 1<sup>st</sup> Verse viz:—"Except the Lord build the House they labour in vain that build it."

After divine Service was Over the procession was resumed & Continued in the Same Manner to the Starr, where the Lodge was Opened in due form by George Corry Esq<sup>r</sup>. Acting Grand Master for this day in the first, second & third degrees, in order to proceed to the New Hall for the Ceremony of the Dedication; when the Brethren proceeded in the following Order:—

Two Headboroughs with their Staves of Office  
 Two Grand Tylers with drawn Swords  
 Solemn Music (Northampton Band)  
 Two Grand Stewards with White Wands  
 A Brother with a rough Stone  
 Members of different Lodges Two & Two  
 Tyler of S.S.L. in his Uniform & drawn Sword  
 Treasurer with his Staff  
 Major General Hulse P.G.M. personated by a  
 Major in the Army accompanied by a Knight  
 Templar, bearing the same Military Rank,  
 in the Insignia of his Order  
 The Oldest Master Mason with a Golden Cup  
 Carrying Corn  
 Two Masters with each a Silver Pitcher  
 Containing Wine and Oil  
 Two d<sup>o</sup>. with each a Large Wax Candle Burning  
 Choristers  
 The Chief Architect, with a polished Stone, in  
 a triangle, suspended by a Lewis  
 Grand Sword Bearer with Sword of State  
 Secretary with his Bag  
 The Lodge Board covered with white Sattin carried by  
 Four Royal Arch Masons  
 Architects  
 Two Grand Orators  
 A Member with a large Wax Candle Burning  
 Chaplain, with the Bible, Square & Compasses  
 on a Crimson velvet cushion, supported by  
 Two Wardens with white Wands  
 Grand Chaplain  
 Chief Officers of the Borough  
 A Brother with the Book of Constitutions  
 Two Members with the Celestial and  
 Terrestrial Globes  
 Past Master of the South Saxon Lodge  
 Master of the Royal Clarence Lodge  
 with the Constitution in a Guilt Frame  
 A Past Grand Warden of the Lodge  
 of England, as Master of the South Saxon  
 Lodge, supported by, two Wardens with  
 white wands closing the Procession

The Procession being Arrived at the New Hall an Anthem was performed; after which the Hall was dedicated by Geo. Corry Esq<sup>r</sup>. with his Usual Ceremonies, the Lodge was then closed in due form in the different degrees, After which Another Anthem was Sung. The officers of the different Lodges appeared in the insignia of their respective Orders & the Brethren were all uniformly dressed in white Gloves & Aprons:— The Business of the day was conducted without the smallest Accident amidst an Immense concourse of People.

All Business being over the Lodge was Adjourn'd 'till Wednesday the 18<sup>th</sup>. Oct<sup>r</sup>. Inst. when the Brethren adjourned to the Starr Inn & dined together, during which the greatest Harmony with a decent and Proper Conviviality prevailed.

W<sup>m</sup>. CRUTTENDEN Sec<sup>r</sup>.

The *Lewes Journal* in the course of an account 75 lines in length mentions the subsequent Dinner, which was “attended by many gentlemen of the first respectability in the town and neighbourhood.”

A fortnight later the same periodical records:—

Last Thursday being the day appointed for the celebration of Admiral Duncan's victory over the Dutch, . . . at FREEMASON'S HALL, which blazed with loyalty, a grand transparent painting was intended, to have filled the centre window, but the artist could not get it finished in time to exhibit. The design was the SEA, represented by NEPTUNE, GOD of the OCEAN, drawn in his Chariot by Sea-Horses, having his Trident in his Hand, being his watry Scepter, accompanied by two Tritons, serving his Floating Divinity in the nature of trumpeters, holding, and seeming to sound, through their Sea Shells, Admiral Duncan's victory. In perspective, the Sea, with ships, &c. Above, the eye of Providence, with the Sun, Moon, and Seven Stars, emblematic of Masonry.

In 1797 the Festivals of the two Saints John were duly celebrated—the Winter Festival by a gathering of members of the South Saxon Lodge No. 557 (Lewes), the Royal Clarence Lodge No. 543 (Brighton), and the Howard Lodge of Brotherly Love No. 151 (Arundel), “at B<sup>r</sup>. Henwoods of Brighton.” The South Saxon Lodge continued to celebrate these Festivals, though somewhat irregularly, until 1848—once (December 1835) being joined by members of the United Lodge of Harmony and Friendship, then numbered 452 and meeting in Lewes.

The 1798 celebration of the Festival of St. John the Evangelist was apparently “honoured with the attendance of some of the first female fashion of the town,” according to the account which afterwards appeared in the local newspaper; the following Press Announcement had previously been published:—

FREEMASON'S HALL, Dec. 22, 1798

THE Fraternity of FREE and ACCEPTED MASONS, Members of the SOUTH-SAXON LODGE, as well HONORARY as others, are hereby respectfully informed, that the Brethren purpose celebrating the Anniversary of ST. JOHN THE EVANGELIST, on Thursday next, the 27th instant, by a FESTIVAL at their HALL.

Dinner to be on Table at Four o'Clock.

The Company of visiting Brothers will be esteemed a favor.

Before Dinner AN ODE ON MASONRY, and other select and appropriate Pieces of vocal and instrumental Music will be performed, in honor of the day.

Eighteen months later (August 17th 1799) “the performance of SECRETS WORTH KNOWING, at our Theatre, on Saturday evening for Mansel's Benefit, patronised by the South-Saxon Free-Masons, attracted all the taste and fashion of the town.”

On January 24th 1798 a letter was read from a Brother named Simpson, in which the writer observed:—

“ . . . You must have thought me neglectfull in not fulfilling my promise in sending you the Form of the Lodge . . . Hope by this time you have brought the Brethren of the South Saxon Lodge into a regular Mode of working, as it will be only by that Sistem, that you will receive the Heartfelt Pleasure your merit & Industry as a Mason so justly entitles you to. Br. Hill who has been so kind as to paint it for me, has done it very correct . . . ”

The use of the expression “the Form of the Lodge” opens up an interesting question—what in fact was “the form of the Lodge”? At first sight it might be supposed that “the Form of the Lodge” was synonymous with “Tracing Board.” This, however, is by no means certain, for the expression may have reference to a Cloth with symbolical designs portrayed upon it. Support for this second theory may be found in an almost contemporary Minute Book (that of the extinct Royal Sussex Lodge No. 720, meeting at Worthing) which received treatment at the hands of Bro. E. A. F. Breed in *A.Q.C.*, vol. xvii., where, on pages 46 and 48, the following entries are recorded:—

1823 February Ordered upon the motion of Brother Foster seconded by Bro. Senior Warden, that Bro. Palmer be desired to add to the Form of the Lodge an Indented Border, forthwith.

1825 August Br. Munday proposed, seconded by Br. G. Parsons, the thanks of the Lodge to Br. Palmer for the addition made by him to the Lodge Board, also to Br. Smart for the Present made by him to the Lodge of a Mallet and Working Tool, and also to Br. W. A. Cooper for the present made by him to the Lodge of a Tracing Board, when the thanks of the Brothers were severally and most cheerfully accorded.

Does the Minute of 1825 point to yet a *third* piece of property (viz: “Lodge Board,” “Tracing Board,” and “Form of the Lodge”)—a “Lodge Board” and a “Tracing Board” receiving mention in the same sentence? or is the “Lodge Board” identical with “the Form of the Lodge,” to which Bro. Palmer more than two years previously had been desired to add an Indented Border “forthwith”? If no more than two articles are here referred to, then “the Form of the Lodge,” although distinct from a Tracing Board, would appear to have consisted of a “board” of some sort, or of something capable of being described as such.

Can “the Form of the Lodge” have been a Board with an indented border painted thereon, in the centre of which was portrayed a representation of the Lodge crest or so-called coat-of-arms, or possibly a reproduction of the Lodge Banner? This suggestion is made because there hangs in Lewes to this day, upon the wall of the Lodge Room just behind the Secretary’s table, a canvass (4ft. 6ins. by 2ft. 6ins.) painted in 1823 by T. E. Henwood, an artist who was subsequently initiated in the South Saxon Lodge. This canvass, surrounded by a wooden frame three inches wide, bears in the centre a painting of the Arms of the Borough of Lewes upon an armorial background, accompanied by a representation of the Three Great Lights, and may have been painted for the purpose of replacing an earlier article displaying the same or some other device (while, possessing every appearance of a board, it may well have been referred to as such). These possible solutions, however, are not altogether satisfactory; but perhaps the Minutes of other Lodges of this period contain entries which will elucidate this problem.

Fortnightly meetings continued to be held until April 18th 1798, when it was proposed:

that for the better regulation of our future Meetings it is directed that the Secretary do deliver to each Member a Written Notice containing the Number of Lodges they have so absented themselves therefrom.

It is at this point in the Minute Book that the remaining leaves (117 in number) have been carefully removed. In their place have been inserted an



incomplete set of the printed Proceedings of Grand Lodge extending from November 23rd 1796 to October 30th 1840 (62 in all), together with a quantity of other printed matter, including a copy of "The Bye-Laws of The Prince of Wales's Lodge No. 503, held at the Thatched-House Tavern, St. James's Street, London," dated January 21st 1788.

Within six months of its formation the members of the South Saxon Lodge felt the need for a Lodge of Instruction, and accordingly resolved on May 2nd 1797:—

That a Lodge of Instruction be instituted for the purpose of the Brethren being instructed in the masonic duties and that the meetings should take place on Every Friday Evening at Eight oClock to commence from Friday Evening next.

Six months later (November 1st 1797):—

The R.W.M. proposed that the Brethren meet twice a week (Tuesday and Thursday) for the purpose of Instructing the Brethren in Masonry—Which was approved of.

In spite of these bi-weekly meetings for the purpose of instruction, it is clear from the letter already quoted (dated January 24th 1798) that the mode of working practised by the South Saxon Lodge was regarded in certain quarters as not being altogether regular. Evidence of irregularity in the ceremonial opening and closing is to be found in the following Minutes:—

1797 May 30      The Lodge having been opened in due form, in the third degree, the Minutes of the last Lodge were read and confirmed . . . After raising the above Brethren the Lodge was duly closed in the degree in which it was opened—and immediately opened in the first degree being that of an entered apprentice . . . After the foregoing initiations this Lodge was duly closed in the first degree and opened in the second degree being that of a Fellow Craft . . . After passing the above Brother the Lodge was duly closed in the second degree & opened in the first. All Business being over the Lodge was clos'd in due form and adjourned to Tuesday the 13<sup>th</sup>. day of June next.

W<sup>m</sup>. Balcombe Langridge    Secy.

Pro Tempore.

1797 Sept: 25      The Lodge being opened in due form in the first degree the Minutes of the last Lodge were read and confirmed;— the Lodge was then closed in the first degree and opened in the second, after which it was closed in the second and opened in the third degree when Br. Goldsmith was raised to the sublime degree of a Master Mason;— the Lodge was Immediately afterwards closed in that degree and opened in the first degree for the purpose of Initiating several Gentlemen who had been proposed at a former Lodge . . .

1797 Nov: 1      The Lodge was opened in the first degree in due form, it was then closed and opened in the third degree . . .

Regarding the actual ceremonies themselves little information can be gleaned from a study of the Minutes of the period. On several occasions during the first few years of the Lodge's existence candidates received the first two degrees on the same night, while once (January 25th 1797), "it appearing to the entire satisfaction of the Bretheren to be a sufficient case of emergency," a candidate was proposed, elected, initiated and passed during the course of one evening.

Attention has already been called—in the Minutes of meetings held on December 27th 1796 and on April 19th 1797—to adjournments of the Lodge to a later hour on the same day, when the Lodge was again "opened in due form" or "opened in the usual form."

The only reference in the Minutes of this period to the ceremony of Installation is the bare announcement on December 27th 1796 to the effect that "Bro. Iredell . . . was accordingly installed by the P.G.M. and invested with his Jewell."

Down to April 18th 1798 (that is to say, during the first seventeen months of the Lodge's existence) 42 Candidates had been initiated and 27 Brethren had been elected Joining Members. In the absence of Minutes for all meetings between this date and September 24th 1821 (the date of the first entry in the 2nd Minute Book), it is no easy task to reconstruct the history of the Lodge for the intervening period; recourse can only be had to contemporary records.

A comparison between the List of Members with which the 2nd Minute Book begins (entitled "MEMBERS of the SOUTH SAXON LODGE N<sup>o</sup>. 581; held at the EASTERN TOWER of the ANCIENT CASTLE of LEWES Renovated Sep<sup>r</sup>. 1821") and the Grand Lodge Registers preserved at Freemasons' Hall shows that during this period of twenty-three and a half years 51 joined the Lodge, 36 by initiation and 15 as Joining Members; yet the total membership of the Lodge at the time of its "renovation" had dwindled to 13. In the Grand Lodge Register (Country Lodges. Modern. 1768-1813), inserted between pages 468 and 469 is a List of Members of the South Saxon Lodge, giving particulars of 75 brethren whose dates of admission or joining range from June 13th 1797 to May 26th 1800; at the foot of this list is a note in Bro. Sadler's handwriting which reads: "65 members not registered between 1797 and 1801." The details included in this list are so complete that it is manifest that as recently as Bro. Sadler's day there must have been in existence some source from which these particulars could be gleaned. Is it possible, after all, that the missing Minutes are still in existence, lying concealed beneath the many uncatalogued documents preserved at Freemasons' Hall? These loose pages may perhaps have been saved from destruction and have been forwarded to Grand Lodge in 1896 when the South Saxon Lodge petitioned for and obtained a Centenary Warrant: their recovery, if actually still in existence, would certainly reveal much of great interest to Freemasons in Lewes.

During this period (1798-1821) the only recorded contributions of the South Saxon Lodge to Grand Lodge are those acknowledged as having been received on November 23rd 1808—namely, Charity £1, Hall £3, Liquidation £1. For no less than twenty-one consecutive years there was a total absence of Returns to Grand Lodge, as is made clear by certain correspondence to be found at Freemasons' Hall.

In Bro. the Rev. A. W. Oxford's "Introduction to the History of the Royal Somerset House and Inverness Lodge No. 4" it is of interest to read that on February 14th 1803 there was proposed for initiation in the Somerset House Lodge No. 2 a Lewes resident bearing a name still highly honoured in the district—one, Samuel Gwynne, who, although elected at the meeting on February 28th, never in fact presented himself for initiation—while four years earlier (1799) amongst the visitors to this Lodge was Bro. Fearon of the South Saxon Lodge.

In the closing year of the eighteenth century there was established, with headquarters in Lewes, an independent Benefit Society for Freemasons in Sussex, called in the first instance "The Masonic Amicable Society." This title was very soon altered to "The Masonic Benefit Society," presumably to avoid confusion with the Cliffe and Southmalling Amicable Society, whose announcements appeared in the Press alongside those set out below:—

(*Lewes Journal*, November 4th 1799.)

#### MASONIC AMICABLE SOCIETY

#### An ABSTRACT of the RULES and ORDERS of the SOCIETY

ANY Brother of fair character, and in good health, being a Subscribing Member of a regular Lodge under the Constitution of England, and recommended by the Master of a Lodge, is capable of admission.

The subscription is Six Shillings and Sixpence quarterly, or One Guinea per annum paid in advance; and at the end of twelve calendar months the Subscriber becomes a free Member, and entitled to all the benefits of the Society.

Members when sick, lame, or blind, will be entitled to Fourteen Shillings per week.

Members in reduced circumstances and imprisoned for debt, will be allowed a sum not exceeding Four Shillings per week, till the first General Court, and afterwards such a pension for Life as his situation may require.

The Widows of Members will, if their circumstances require it, be allowed the sum of Four Shillings per week, and Two Shillings per week for every lawful Child under twelve years of age.

The Widows of Members, whose circumstances shall require it, to be allowed a sum not exceeding Five Pounds towards the funeral expences.

The Orphans of Members not otherwise provided for, to be entitled to the sum of Four Shillings per week for their maintenance, and a further sum at a proper age as an apprentice fee.

FREEMASONS' HALL, OCT. 31, 1799.

At a Meeting of the Provincial Committee appointed for conducting the affairs of the Society, in Sussex, held this day,

IT WAS UNANIMOUSLY RESOLVED,

That this Committee do in future hold their Meetings on the second Wednesday in every month, at eight o'clock in the evening, at Freemasons' Hall, in Lewes, and no where else.

That any five or more so met, be competent to the dispatch of business, having previously, at each Meeting, chose from amongst themselves, a Chairman, who, in case of equality of votes, shall have the casting voice.

That for the better and more speedy information of distant Brethren, the above Resolutions, with an Abstract of the Rules and Orders of the Society, annexed, be published once in the LEWES JOURNAL.

By order of the Chairman,

J. NICHOLSON, Secretary.

(*Lewes Journal*, November 18th 1799.)

#### MASONIC BENEFIT SOCIETY

COMMITTEE-ROOM, FREEMASONS-HALL,

LEWES, OCT. 16, 1799.

At a Meeting of the Provincial Committee for conducting the affairs of the Society, in Sussex,

RESOLVED UNANIMOUSLY,

That for the convenience of distant Subscribers, the following Brothers be appointed to receive subscriptions, and that written authorities be sent to them, respectively, for that purpose, viz.

Mr. J. TILL, Master of the Howard Lodge, at Arundel.

Mr. E. SCOTT, Master of the Royal Clarence Lodge, at Brighthelmston.

Mr. J. COOK, Master of the Royal Cinque Port Lodge, at Seaford.

At this Meeting fourteen Subscribers were admitted, thirteen of whom paid a year's subscription in advance, and one a quarter in advance.

J. NICHOLSON, Secretary.

(*Lewes Journal*, November 23rd 1799.)

#### MASONIC SOCIETY

THE MEMBERS of the SOUTH SAXON LODGE purpose dining together at their Hall, on Friday next, the 27th Instant, in CELEBRATION of the FESTIVAL of ST. JOHN the EVANGELIST, and thus

publicly announce the same for the information of such of the Fraternity at large, as may chuse to honor the Meeting with their attendance and assistance.

Tickets, 7s. 6d. each, to be had on application to the Secretary.

Dinner to be on Table at Four o'Clock.

On the above day, an occasional Meeting of the Committee for conducting the affairs of the MASONIC SOCIETY in SUSSEX, will be held, in order that persons who have hitherto neglected to apply, may have an opportunity of being admitted before the 1st day of January, 1800, when in conformity to the Rules of the Society, the sum of Ten Shillings and Sixpence must be paid, as an ADMISSION FEE.

Freemason's-Hall.

J. NICHOLSON, Secretary.

Dec. 18, 1799.

No further announcements of this character appeared in the local newspaper. In all probability, therefore, the Society did not exist for long; but it would be interesting to know whether the Minute Books of the three other Sussex Lodges referred to do or do not contain entries which throw light upon the proceedings of this Benefit Society confined to Freemasons of the Province of SUSSEX. Enquiry of the present Secretary of the Royal Clarence Lodge has elicited the information that on December 31st 1800 Bro. Nicholson (attending as a Visitor from the South Saxon Lodge) proposed that the Royal Clarence Lodge should nominate a member to represent them on the Masonic Benevolent Society.

At the commencement of the nineteenth century the event of outstanding importance in the history of the South Saxon Lodge was the constitution of that Lodge as the Provincial Grand Lodge for the Province of Sussex by Warrant, dated March 7th 1801, which reads:—

TO ALL and Every to whom these Presents shall come and may concern

KNOW YE that I, SAMUEL HULSE, Esq. LIEUTENANT GENERAL of His Majesty's Forces, TREASURER to the PRINCE OF WALES, COLONEL of the 19<sup>th</sup>. Reg<sup>t</sup>. of Foot and PROVINCIAL GRAND MASTER of FREE and ACCEPTED MASONS for the COUNTY of SUSSEX, DO, by Virtue of my said Office, and under immediate Sanction and Authority of His ROYAL HIGHNESS GEORGE AUGUSTUS FREDERICK PRINCE OF WALES &c. &c. &c. GRAND MASTER of ENGLAND, first had and obtained, especially for this Purpose, hereby nominate constitute and Appoint the SOUTH SAXON LODGE held at LEWES, THE PROVINCIAL GRAND LODGE of the COUNTY of SUSSEX, to consist of the GRAND OFFICERS hereunder named, and Twelve GRAND STEWARDS, (subject nevertheless to such new Elections as occasion may from Time to Time require) with full Power to make MASONS, Constitute REGULAR LODGES, and to frame and enforce such Bye Laws and Regulations as may be deemed necessary for the good Government of the INSTITUTION, and to do and execute all and every such other Act or Acts, Thing or Things, as appertain to the Duties of a Regularly Constituted PROVINCIAL GRAND LODGE.

#### GRAND OFFICERS

Lieutenant-General Hulse,	P.G.M.
Captain Henry Shelley,	D.P.G.M.
Mr. William Lee,	P.A.G.M.

Captain Joseph Blagrove, P.G.S.Warden..

Mr. William Balcombe Langridge, P.G.J.Warden.

Rev. Arthur Iredell, M.A., P.G.Chaplain.

Rev. Francis Joseph Fearon, M.A., P.D.G.Chaplain.

Rev. Harry West, A.M., P.G.Orator.

Rev. Robert Briggs, P.D.G.Orator.  
 Mr. Francis Whitfield, P.G.Treasurer.  
 Mr. James Nicholson, P.G.Secretary.  
 Mr. John Carlton, P.D.G.Secretary.  
 Mr. Edmund Scott, P.G.Portrait Painter.  
 Mr. Christopher Kell, P.G.Record Keeper.  
 Mr. Joseph Goldsmith, P.G.Architect.  
 Mr. Edward Egles, P.G.Seal Keeper.  
 Mr. John Bray Cater, P.G.Master of the Ceremonies.  
 Mr. James Cook, P.G.Standard Bearer.  
 Mr. Thomas Till, P.G.Sword Bearer.

Given under my Hand and Seal of the LODGE at LONDON, this  
 Seventh Day of March A L 5801 A D 1801.

S. HULSE P.G.M.

This Warrant, it should be mentioned, is a printed document, and may well have been the product of Bro. William Lee, the self-appointed "permanent" Master of the South Saxon Lodge, a printer by trade, and publisher of the *Lewes Journal*. It bears the seal, not of any higher authority, but of the actual Lodge upon which important privileges were being conferred, while, with the exception of the Rev. Robert Briggs and Mr. Thomas Till, all the Provincial Grand Officers named in the Warrant were members of the local Lodge, including the three whose names stand at the head of the list.

Although this Warrant is dated 1801, it would appear that the constitution of the South Saxon Lodge as the Provincial Grand Lodge was actually effected at a somewhat earlier date, for on September 11th 1800 the Master and Wardens of the Royal Cinque Port Lodge No. 566, Seaford (now the Royal York Lodge No. 315, Brighton) addressed a letter to the Grand Secretary asking:

" . . . if we are at all dependent on the South Saxon Lodge, Lewis, it being the Provincial Lodge, and if so, to please to point out to us how far that extends, we at present conceiving ourselves independent of every Lodge, except the Grand Lodge to which we shall conform to the utmost of our abilities . . . ."

while on June 9th 1800 (three months earlier still) the *Lewes Journal* contained a news paragraph which read:—

The Provincial Grand Lodge of Freemasons for this county, have unanimously voted an humble address of congratulation to his Majesty, on his late providential deliverance from the danger which threatened him.

A further indication of the feeling aroused by the preferment of the South Saxon Lodge is afforded by other letters written to the Grand Secretary at this period, two of which (from Bro. George Porter, W.M. of the Harmony Lodge No. 468) may be quoted:—

Shoreham Sussex

June 26th 1801

. . . You of course know that there is a Provincial Grand Lodge for the County of Sussex established & constituted last March at Lewes. The Brethren who compose it are those of the South Saxon Lodge, but the officers are chosen distinct from the Brethren of that Lodge on each Anniversary, Br. Lee, the Master of the South Saxon, is Acting Grand Provincial Master & they wear an Apron White bound with red. The subject of difference of opinion is this, Ought the South Saxon Lodge when met as a common Lodge, & not as the Provincial, to wear this Apron & at all other times when visiting other Lodges & leave off the white one? I mean this as relative to the Brethren out of office. My opinion was that *they ought* to wear it, in as much as it was usual, that when once a Badge of distinction was given, it was descending to wear again the white Apron, and that the Members of the Stewards Lodge in London always wore the red apron after they had served that office. Br. Lee thought

otherwise. And upon this point as a Matter of regulation for which there must be precedents, we beg your opinion. Ought the Provincial Grand Officers tho' not belonging to the South Saxon Lodge, to wear this Provincial Apron in their own respective Lodges & at all other times? . . .

Shoreham Sussex

July 16th 1801.

. . . In this Prov: G<sup>d</sup>. Lodge there are besides the G<sup>d</sup>. Mr. Deputy Pl. G<sup>d</sup>. Mr. the two Wardens, Treasurer, & Secretary, a Number of Honorary officers such as Pl. G<sup>d</sup>. Chaplain, D<sup>o</sup>. Deputy, Prov. G<sup>d</sup>. Orator, D<sup>o</sup>. Deputy, Pl. G<sup>d</sup>. Artist, D<sup>o</sup>. Deputy &c &c. Are all these officers entitled to the Blue Apron within the province or how many of them? . . . May I not settle all my Accounts of my own Lodge with the Grand Lodge direct without the Intervention of the Pl. G<sup>d</sup>. L.<sup>?</sup> . . .

In an Abstract of Minutes of the Royal Clarence Lodge (prepared before the unfortunate loss of the Minute Book of that Lodge) reference is made to a meeting at Brighton of "Brethren of the Royal Clarence Lodge summoned with the South Saxon Lodge Brethren and others to attend the Royal Clarence Lodge as a Provincial Grand Lodge, which from particular circumstances was adjourned and called an Emergency Meeting." In the absence of the original Minutes one can but speculate upon the reasons for this extraordinary procedure.

The Ceremony of Constitution of the Provincial Grand Lodge received the following Press announcements:—

(*Lewes Journal*, March 2nd and 9th 1801.)

#### SOUTH SAXON LODGE

Representation of

February	Sun, Moon, Three Great Lights, Trowel, Maul & 24 inch Gauge	20, 1801
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TO FREE AND ACCEPTED MASONS.

BRETHREN,

HIS ROYAL HIGHNESS GEORGE AUGUSTUS FREDERICK PRINCE OF WALES, &c. &c. &c. GRAND MASTER of the GRAND LODGE of ENGLAND, having been pleased, especially, to sanction with his Royal Approbation, the Powers granted by GENERAL HULSE, PROVINCIAL GRAND MASTER, to the SOUTH SAXON LODGE, as THE PROVINCIAL GRAND LODGE of SUSSEX, I am, by Capt. HENRY SHELLEY, PROVINCIAL DEPUTY GRAND MASTER, commanded to inform you, that the Ceremony of Constitution is fixed for Wednesday the 11th of March next, at Ten in the Forenoon; and that a Sermon will be preached on the Occasion, by the Rev. R. BRIGGS, of the Lodge of Harmony, at St. Michael's church, to which the Brethren then present will proceed in Procession.

Health and Peace

J. NICHOLSON, Sec.

(*Lewes Journal*, March 9th 1801.)

The FREE-MASONS, we understand, have fixed Wednesday next, for the ceremony of constituting the South Saxon Lodge, held in this town, the PROVINCIAL GRAND LODGE of Sussex. A sermon is to be preached on the occasion by the Rev. R. Briggs, at St. Michael's church, to and from which the Brethren are to pass in grand procession, decorated with the insignia of their respective Orders and Offices, a novelty that will no doubt excite public curiosity, and draw together a great number of spectators, should the day prove favourable to their mystic rights.

(*Lewes Journal*, March 16 1801.)

Last Wednesday the Freemasons of the respective Lodges of this county assembled here, and held their first PROVINCIAL GRAND

LODGE, in the Hall of the SOUTH SAXONS. The day proved wet and unfavourable, which in some degree limited their numbers, but in no shape affected their procession, which was grand and splendid. An excellent discourse was delivered on the occasion, to a very crowded congregation, at St. Michael's church, by the Rev. Mr. BRIGGS, which we hear, at the request of the meeting is to be published. After the ceremony was over, the Brethren dined together at the Star Inn, and spent the remainder of the day, with that enviable harmony which is the boast, and distinguished characteristic of that ancient and honourable society.

(*Lewes Journal*, April 27th, May 11th and 25th, and June 1st 1801.)

Price One Shilling

Dedicated to Lieut. General HULSE, P.G.M.

THE PRINCIPLES of FREEMASONRY, a SERMON; — preached at Lewes, on Wednesday the 11th of March, 1801, being the day on which the SOUTH SAXON LODGE was constituted THE PROVINCIAL GRAND LODGE of SUSSEX.

By ROBERT BRIGGS, P.D.G.O.

and Curate of New Shoreham.

Printed at the request of the Brethren; and sold by W. LEE, Lewes; — it may also be had of G. PARKER, draper and taylor, Shoreham.

In the following January an advertisement announced a Concert to be held in the Star Assembly Rooms, Lewes, on the 19th of the month, "under the direction of Mr. REINAGALE,—and for his Benefit," which was "To conclude with an occasional MASONIC ODE, written for the PROVINCIAL GRAND LODGE of SUSSEX, and set to Music by Brother REINAGALE; being the first time of its Performance." In the report of this Concert the Masonic Ode is referred to as being "a finished composition" which "may hereafter gain him credit at Oxford, where his professional excellence is properly appreciated."

In the month of October 1801 the same newspaper contained two references to the part played by the Craft in Lewes in the public celebration of the termination of certain hostilities upon the Continent:—

(*Lewes Journal*, October 5th 1801.)

This unexpected intelligence was on Saturday morning received here, by all descriptions of people, with a sort of enthusiastic fervour, and spread itself with the rapidity of lightening. The bells of the different churches were immediately set a ringing and about noon, the FREEMASONS, as a token of loyalty, and to express their satisfaction at the event, hoisted their elegant, provincial standard upon the cupola of the Town-hall, where its undulating motions, in the face of the sun, produced a very pretty and pleasing effect.

(*Lewes Journal*, October 19th 1801.)

Last Monday evening the inhabitants of this borough, and its vicinity, the Cliffs and Southover, demonstrated their joy at the Ratification of the Preliminary Articles of Peace, by an illumination which nothing short of an event so highly gratifying could have commanded. — Several transparencies and appropriate devices were exhibited, the most striking of which, in point of design, appeared at the centre window of FREE MASONS' HALL; but as a transparency, for which it was intended it had no effect, owing to the opacity of some of the colours the painter made use of; nor did the many candles placed before it throw much light on the subject, though it proved sufficient for us to trace out the design, which was expressed by several angels, under the Omniscient Eye, occupying themselves in the service acceptable to their Creator, as bringing PEACE and REWARD to the good on earth, represented by three, in descending attitudes, bearing a coronet, a cornucopia, and a branch of palm; is likewise in carrying the actions and prayers of the just to heaven, shewn by the fourth, in bearing a pot of incense to the sky, whilst the fifth was uncovering the monument of KING CHARLES the FIRST, to lay open, as it were, the good actions of one of the best of Princes, to that God who will reward them. At a little distance from the monument was placed HARPOCRATES, the God of SILENCE, holding one of his fingers on his mouth, indicating the influence which that virtue has over the FREEMASONS; and in allusion to that laudable secrecy which was observed by

Administration in conducting the Negotiation for Peace. Had the painting kept pace with the design, this picture would have produced a grand effect.

From January 1802 until June 1807 no references to the South Saxon Lodge are to be found in the local newspaper, which in 1806 assumed the title of *The Sussex Weekly Advertiser, or Lewes and Brighthelmston Journal*. During this period, however, there are frequent allusions to the Royal Clarence Lodge at Brighton (8½ miles away), and to Masonic matters of general interest. The newspaper very definitely set out to cater for the Masonic section of its readers—even during the six months in 1804, when, sad to relate, its publishers (Brothers William and Arthur Lee) languished in gaol to make amends for the publication of a libel. The frequent mention of the Royal Clarence Lodge, of which Bro. William Lee was also a member, and the total absence of allusions to the South Saxon Lodge, would suggest that the “permanent” Master of the South Saxon Lodge was inclined to neglect his Lewes charge in favour of the Lodge at Brighton—due possibly to the unpopularity occasioned by the preferment of the local Lodge.

On January 26th 1807 the local newspaper contained a reference to an address delivered on the preceding December 30th to the members of the Granby Lodge, when an account was given of the distress of the English prisoners-of-war in France; in the edition of February 23rd this address was published in full, but—although 238 lines in length—it contained no allusion to Freemasonry. A Subscription List was opened in Lewes, but in spite of the appeal to local brethren it is noteworthy that no mention of the South Saxon Lodge is to be found in the published lists of subscribers.

In March of this year there died at Seaford, “by the Visitation of God,” according to the verdict of the Coroner’s Jury, David Grannell, “who stated himself to be a protestant clergyman and a native of Ireland . . . The deceased was a good-looking man, and being of the fraternity of Free-masons, solicited and received relief of the brotherhood here” (*i.e.*, Lewes) “not many days before his death.”

The Festivals of the two Saints John in 1807 were duly celebrated by the members of the South Saxon Lodge, the Midsummer celebration receiving the following mention in the local Press:—

Last week the Brethren of the SOUTH SAXON LODGE of FREE MASONS, celebrated the Anniversary of St. JOHN the BAPTIST, by dining together at their hall, in the eastern tower of Lewes Castle, whose venerable and massive walls exhibit the architecture of the SOUTH SAXONS, from whom the title of the Lodge is derived. Over the battlements appeared, profitably displayed, the standard of the Provincial Grand Lodge for Sussex, quartered with the arms of Lieut. General Hulse, Provincial Grand Master, which, under the influence of gentle breezes, and the meridian sun, produced a very pretty and pleasing effect. About four o’clock the dinner was served up, when the Members took their respective seats, clothed, and after spending a few hours with that harmony and sociality which is so creditable to the craft, retired from the dinner table, with a band of music, to the leads, which elevated them to a prospect of the surrounding scenery, that delighted all present, and gave additional zest to the popular airs, and appropriate songs which followed, and were kept up in succession, with an enviable advantage of situation, that no other Lodge can boast of, till between nine and ten o’clock, when the company returned to their former apartment, and about twelve, closed the celebration, with the patriotic air, of “God save the King” accompanied by the band.

It is a matter for regret that the Standard of the Provincial Grand Lodge referred to above, and mentioned earlier on October 5th 1801, has not been preserved to posterity. But amongst the articles which find a place in the South Saxon Lodge Museum at Lewes is a flag of a very different character,



one which was flown from the same elevated position as a token of mourning even as late as 1843 when the Duke of Sussex died. This latter flag, of black material (5ft. by 3ft.), bears a representation of a skull and cross-bones, and well deserves to have been the ensign of a band of pirates.

As an item of news in the Lewes Intelligence section of the local newspaper on February 8th 1808 the following paragraph appeared:—

Last Wednesday the Brethren of the South Saxon Lodge of Free Masons, after the initiation of a new brother, dined together at their Hall in the Castle of this town. The dinner was served up in a superior style, by Mr. Dunn, master of the Star Inn, and gave to the hallowed apartment, an appearance, that it had not before exhibited for some centuries past; Indeed the venerable walls could not have been smocked with better fare, even when PRINCE EDWARD, the son of King HENRY III. was entertained within them, by JOHN DE WARREN, Earl of Surrey, a few days before the great battle of Lewes, in the year 1264. The Hall was well illuminated, and looked extremely lively.

On June 13th in the same year, “as the celebration of John the Baptist’s Nativity, by the Freemasons, is nigh at hand,” 75 lines of the same section of this newspaper were devoted to “a short history of that excellent man” which “will no doubt prove interesting to all our masonic readers, and probably to many others.”

During this and the preceding month repeated mention was made of this proposed celebration, while the report which subsequently appeared again alluded to the Standard of the Provincial Grand Lodge.

In the following year three references are to be found to the Ceremony of Laying the Foundation Stone of the new Covent Garden Theatre which took place on December 31st 1808, when the Master and Wardens of the South Saxon Lodge were present.

An account of the celebration of the Festival of St. John the Baptist in 1810 states that:

The day was spent with the utmost harmony and conviviality, and in perfect accordance with the following sentiment, given soon after the removal of the cloth:—“May the conversations of Freemasons be for ever such as that Youth may therein find INSTRUCTION—Women MODESTY—the Aged RESPECT—and all men CIVILITY.

A deputation from the South Saxon Lodge attended a Masonic funeral in Brighton on September 30th 1810, when the Royal Clarence Lodge accompanied the mortal remains of Bro. Burfield (Draper) to the outskirts of that town on his last journey to Steyning for interment.

Three years elapse before the local brethren are again referred to in the *Lewes Journal*, although allusions to the Craft are not infrequent. The edition of July 12th 1813 contains a brief paragraph mentioning the burial with Masonic honours in St. Ann’s Churchyard, Lewes, of “a Quartermaster-Serjeant of the 18th Hussars.” This is the last reference in the local newspaper to the Craft in Lewes prior to the Union, with which event in history these records draw to a close.

In the List of Members (Appendix I.) it will be observed that out of a total of 107 brethren initiated or joining during the first three years of the Lodge’s existence no less than 38 were connected with the Army, 17 of these being accepted as Candidates for initiation (one of whom was a sutler). In six cases the rank is not disclosed; the remainder comprise two Sergeants, one Commissary, one Ensign, nine Lieutenants, one Quarter-Master, one Barrack Master, one Medical Officer, eleven Captains, one Major, one Lieutenant-Colonel, one Deputy-Quarter-Master-General, and one Major-General (the last-named being Samuel Hulse, the Provincial Grand Master for the Province of Sussex, and Treasurer to the Prince of Wales).

## PART II. THE LODGE MEETING AT THE WHITE HART INN.

Some thirty years before the constitution of the South Saxon Lodge an earlier Lodge had been warranted by the Grand Lodge of the Moderns to meet in the County Town of Sussex. This Lodge (numbered 367 at its formation, and 302 at the re-numbering which took place in 1770) apparently possessed no distinctive name, unless it assumed that of the house at which it was authorized to hold its meetings. All available information regarding this Lodge is contained in the entry to be found in Lane's *Masonic Records*, which reads:—

Name of Lodge	Place of Meeting	Date of Warrant of Constitution	1755	1770
	White Hart Inn, High Street, LEWES, Sussex Erased in 1775	1766 29 May 1766	367	302

Of the proceedings of this Lodge, and of its composition, nothing whatever is known. The Grand Lodge Register contains no details of its membership, from which fact one may be justified in inferring that the Lodge failed to make returns to headquarters. If a list of members could be traced, it might well be found that William Lee (born in 1746), Founder of the Royal Clarence and South Saxon Lodges, himself constituted a living link between the earliest known Lewes Lodge and that which flourishes in the town to this day. Newspaper files of this period reveal the fact that William Lee, Printer, was an inhabitant of Lewes at the time this earlier Lodge was in existence, but not one word has been discovered which throws any light upon the proceedings of the Lodge.

It would not be safe to assert that the newspapers of the period contain no reference to this Lodge, for the files inspected in the Public Library at Brighton are by no means complete. There is, therefore, still scope for local Brethren possessed of patience, and with a certain amount of time at their disposal, to continue this search; while Bro. H. W. Walton (genial host at the White Hart Hotel, and member of our Correspondence Circle) would feel richly rewarded if one day there was discovered upon his historic premises, possessed as they are of vast cellars and a secret passage, some book or document, or perhaps some piece of Masonic furniture or fitting, which could definitely be established as having once been the property of this early Lewes Lodge. Let it be hoped that the publication of these scanty notes may eventually lead to the discovery of some positive information regarding this little known band of Sussex Freemasons.

## PART III. REGIMENTAL LODGES.

Even a cursory glance at the *Lewes Journal* for the period immediately preceding and immediately following the year 1800 reveals a very considerable military activity in the neighbourhood of Lewes—indeed, the completeness of the military intelligence published week by week was surpassed only by the detailed reports of the criminal pursuits of a certain section of the community. Week by week the movement of troops was recorded, while on several occasions reference was made to large extensions to the local barracks which were situated to the west of the town not very far from the Brighton Road. Some regiments would appear to have been stationed at Lewes for considerable periods, while others merely passed through the town *en route* for ports of embarkation along the south coast when under orders for active service on the Continent. In view of the number of Military Lodges constituted by the Masonic authorities of England, Scotland and Ireland, it is not surprising that several of these have been located at Lewes at different periods. An attempt is now made to enumerate these Lodges.

If reference is made to Lane's *Masonic Records* it will be found that Lewes is mentioned in connection with no more than three of these Military Lodges. The discovery of private Lodge Certificates and of allusions in the local Press have afforded evidence of the presence in Lewes of yet further Regimental Lodges. It has not been possible to prepare a list of all regiments

visiting Lewes possessed of Regimental Lodges which may or may not have unpacked their Lodge Chest; in the list below Lodges are not included unless there is positive evidence of a meeting or meetings having been held in Lewes:—

Military Lodge attached to	At Lewes	No. when at Lewes	Constituted by	Date of Warrant	Erased in
East York Militia (called "St. George's East York Militia Lodge")	1796/7	356	Moderns	1782	1829
6th or Inniskilling Dragoons	1805/6	311	Antients	1797	1837
1st Regt. East Devon Militia	1806	216	Antients	1781	1835
68th Regt. Light Infantry (later called "Durham Faithful Lodge")	1811	348	Antients	1810	1844
42nd Regt. Royal Highlanders —The Black Watch (called "St. Andrew's Lodge")	1811/12	310	S.C.	1811	1848

The following Military Lodge may still have been in existence when the Regiment to which it was attached was stationed at Lewes:—

6th or Inniskilling Dragoons	1805/6	335	Moderns	1777	(omitted from Lists subsequent to 1813)
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#### EAST YORK MILITIA.

To the Regimental Lodge attached to the East York Militia (constituted by the *Moderns* as No. 442 in 1782) but one contemporary reference has so far come to light—namely, an entry in the South Saxon Lodge Minute Book dated April 11th 1797, when no less than sixteen members of the "St. George's East York Lodge" marched in procession with the South Saxon Lodge and others on the occasion of the Ceremony of Laying the Foundation Stone of the new Freemasons' Hall at Lewes.

The last meeting place of this Military Lodge given by Bro. Lane in his *Masonic Records* is Beccles, Suffolk, for the year 1793. In the *Lewes Journal* for November 7th 1796 the East York Militia was reported as being about to move from Brighton to Lewes, while on March 27th 1797 in the same Journal it was reported as being about to return to Brighton from Lewes. If the departure of this Regiment was not deferred until after April 19th, those members of this Regimental Lodge who attended the Ceremony of Laying the Foundation Stone must have journeyed to Lewes from Brighton for the occasion, as did nine members of the Royal Clarence Lodge.

#### 6TH OR INNISKILLING DRAGOONS.

The Inniskilling Dragoons have, at various times, sponsored no less than four Military Lodges, namely:—

1763-1777	No. 123 (Antient)
1777-1813	No. 508 (Modern)
1797-1837	No. 311 (Antient)
	No. 876 (I.C.)

No. 123 (Antient) actually turned Modern and became No. 508, but (although absent from the List of 1807) appeared in *Ahiman Rezon* as No. 123 in 1804 and in 1813. Lodge No. 508 (Modern) also continued to appear in Lists down to the time of the Union, but paid no dues after 1804, in which year it was meeting at Brighton and was in close touch with the Royal Clarence Lodge, a member of which, on November 19th 1804, wrote to the Grand Secretary on behalf of the Regimental Lodge.

It will be observed that for a period of eight years No. 508 (Modern) and No. 311 (Antient) actually overlapped, and must have been meeting side by side.

The earliest evidence of the presence of this Regiment of Dragoons in Lewes is that furnished by a Certificate issued by the Antient Lodge which by a curious coincidence bore, while at Lewes, the present number of the South Saxon Lodge. This Certificate mentions "Our Lodge Room," but contains nothing to indicate whether this room was situated in the Barracks or elsewhere in the town. The Certificate runs:—

To all whom it may Concern  
We do hereby Certify that the bearer hereof Alexander McLean  
is a Regular Master Mason in Lodge No. 311 . . . . .  
Held in the Town of Lewes County Sussex on the Registry  
of England & that during his Stay with us he has behaved  
himself as an Honest Brother, and as such we recommend  
him to all Master Masons round the Globe



Given under Our hands & Seal of our Lodge  
in our Lodge Room this 3<sup>rd</sup>. Day of December  
1805 & of Masonry 5805

GEO. HERRON	Master
J <sup>as</sup> . REGAN	S. Warden
J <sup>on</sup> . RANDELS	J. Warden
COR <sup>n</sup> . LYNCH	Sec <sup>y</sup> .

A curious feature about this Certificate is the manner in which it is dated. Although issued by an Antient Lodge this Certificate, it will be observed, is dated "December 1805 & of Masonry 5805," instead of, as might have been expected, "1805 . . . 5809," an indication that Modern influence was already at work in this Antient Lodge. Already, perhaps, the Antient Lodge had embraced within its fold members of the Modern Lodge which for two years had failed to pay dues to its own governing body. It is possible that both Lodges attached to this Regiment were meeting in Lewes side by side, but the balance of probability would appear to be against this.

It is interesting to note that in 1796, ten years earlier, one of the Founders of the South Saxon Lodge was Bro. John Ade, aged 60, of the Sixth or Inniskilling Dragoons. This individual's name is absent from the list of members registered in connection with Lodges No. 508 (Modern) and No. 311 (Antient); for that reason, and also on account of his age, it may be assumed that Bro. Ade was a member of the earlier Antient Lodge attached to this Regiment, which turned Modern in 1777, and of which the Grand Lodge Registers contain no details.

In January 1806 a return to Grand Lodge made by Lodge No. 311 (Antient) contained the names of 46 members, and showed Bro. W<sup>m</sup>. Mather as having joined from the South Saxon Lodge (Modern). In this connection it may also be noted that the very first brother to join the South Saxon Lodge after its constitution was an Antient Mason—Bro. Morgan Davis, belonging to the Wilts Militia Regimental Lodge No. 282, then at Hastings.

On January 11th 1806 James Regan, Master of the Antient Regimental Lodge, writing from Lewes, addressed the Grand Lodge of the Antients as follows:—

Sir,

And Brother,

I Take the Liberty of Addressing you on Account of not having any Particular Information from the Grand Lodge these Eight Months past, We Should be happy to be informed how we Stands in your Books, and at the same time A List of the Registered Brothers Names on the Face of your Books of 311 Lodge We sent Two Pounds Ster to the Grand, about the time before Mentioned in since received no Answer

for the Receipt thereof, We seem have some Broth<sup>rs</sup>. to be Registered as soon as we can of your Answer, As Dr. Sir, and Brother I hope you will be as Expeditious as you Conveinently Can And in so doing you will Oblige your Most

Obedient Serv<sup>t</sup>.

P.S. Please Direct to  
Me Lewes Sussex with  
Speed

Friend and Brother

JAMES REGAN            Master  
6th (Or Inniskilling) Drag<sup>s</sup>.

Before the end of the year this Regiment and its Lodge had left the vicinity of Lewes. On December 10th 1806 Sergt: Thomas Noble wrote from Ipswich, and in the course of his letter mentioned his recent residence in Brighton:—

. . . When in Brighton I found by my having a family that it did not Answer me to attend the duties of the Lodge Until I might be in Better Sircumstances in life . . . Borrowed One Pound from the Lodge Which I told the Master I would Pay as Soon as I rec<sup>d</sup>. my Certificate from the Lodge . . .

In view of the distance which separates Lewes from Brighton (between eight and nine miles) and the difficulties of transport in those days, it is more probable that the Regiment was itself stationed at Brighton for a short period rather than that Brighton became the residential quarters of the non-commisioned officers while the Regiment was stationed at Lewes.

The estimation in which Sergt: Thomas Noble was held by other members of his Regiment and of his Lodge is revealed in two later letters received by the Grand Secretary and written from York in January and April 1807, in which the writer observed:—

January 12th 1807

. . . As for Thomas Noble it is the Opinion of the Members of the Lodge in General that he is unworthy of ever having the honor or Felicity of Sitting in any Ancient Lodge around the Globe, for his Conduct is so reprehensible and his Morals so Polutted and Corrupted against Masonry his Name we beseech may be Arased from the Grand Lodge Book as it is from Ours . . .

April 12th 1807

. . . We Expect you to have Letters from James Kidd & Thom<sup>s</sup>. noble, relative to their Expulsion May God help them R.W. Sir & Br. We ever Shall

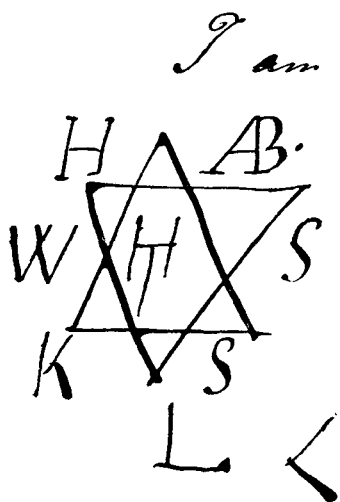
Remain your Most Obeid  
Affectionate & Sincere  
Friends & Br<sup>s</sup>.

Later still (September 8th 1810) we learn from Bro. Heron Lepper's paper, entitled "The Poor Common Soldier" (*A.Q.C.*, vol. xxxviii., at page 175) that this particular Regimental Lodge, No. 311, was in communication with the Grand Lodge of Ireland—possibly on account of neglect at the hands of their own Grand Lodge in England, a state of affairs which is hinted at in the letter from Lewes dated January 11th 1806.

Although falling outside the period under review, it should perhaps be mentioned that in 1822, at the revival of the South Saxon Lodge, Thomas Patterson, of the Modern Lodge attached to the Inniskilling Dragoons, became a Joining Member at the age of 72.

George Quigley, member of the Antient Lodge (No. 311) attached to the Inniskilling Dragoons, may or may not have been with the Regiment when it was

stationed in Lewes; his name, however, is worthy of mention owing to certain devices which accompany his signature, upon letters dated 1798 and 1799:—



I am Sir with respect  
Yours, Most Obedient  
Brother  
George Quigley

Lodge No. 311)

FB

I am: B. W. P. & Broth.  
your most obt  
George Quigley) C. D. Quigley

#### 1ST REGIMENT EAST DEVON MILITIA.

Constituted by the *Antients* as No. 216 in 1781, the only Military Lodge ever attached to this Regiment of Militia is included in all Lists until its erasure in 1835.

On June 7th 1806, according to records preserved by Grand Lodge, the East Devon Militia Lodge met at the Dolphin Inn, Lewes, when sixteen members were present; the Regiment had reached Lewes during the third week in the preceding April.

Writing in January of that year from "L. Room No. 216 at the 3 Horse Shoes Inn Portsea," a member of the Lodge reflected:

" . . . after being Scattered Abroad and a Fetaguing March are at length Arrived at this Place And like the Industrious Bee Assembled at the Above Hive . . . "

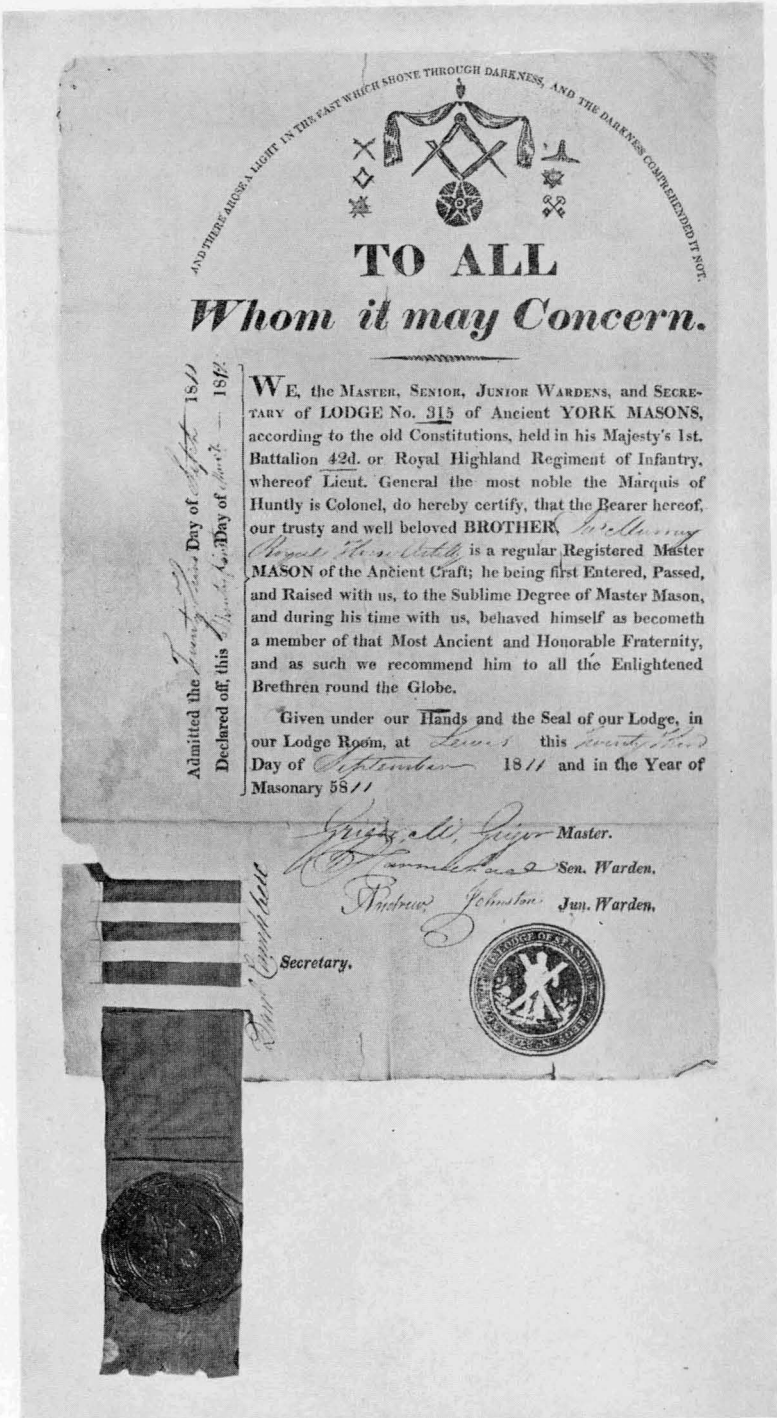
This Lodge could not have met at Lewes for long, for later correspondence mentions July 10th 1806 as having been the date of the transfer of the Regiment from Lewes to "East Bourn Barracks Hope & Anchor Sea side."

(The three meeting places mentioned above are not given in Lane's *Masonic Records*.)

#### 68TH REGIMENT LIGHT INFANTRY.

To this Regiment two Military Lodges have been attached—No. 714 warranted by the Grand Lodge of Ireland in 1790, and that constituted by the *Antients* as No. 348 in 1810, which from 1835 until its erasure in 1844 assumed the name of "Durham Faithful Lodge."





Certificate, issued by the St. Andrew's Lodge,  
No. 310 (S.C.), to James Murray on Sept. 23rd, 1811.



Of the *Antient* Lodge attached to the Regiment little information can be gleaned covering the period of its existence in Lewes; but preserved in a file of correspondence at Freemasons' Hall, London, is a letter written from Lewes on February 16th 1811 with reference to Lodge dues. A month earlier (January 11th 1811) a Return from this Lodge had been received from Arundel (another meeting place not given in Lane's *Masonic Records*), giving the composition of the Lodge as follows:—

Capt:	3
Lieut:	5
Ensign	1
Q.M.	1
Q.M.Sgt.	1
Sgt.	8
Soldier	15

The first known communication from this Lodge after the Regiment had left Lewes is a letter dated August 11th 1812, written from Brabourne Lees Barracks, Kent, mentioning the "re-establishment" of the Lodge.

Notices in the *Lewes Journal* comment on the arrival of this Regiment in Lewes during the first week in February 1811, and mention its departure for Portsmouth on June 3rd of the same year.

#### 42ND REGT. ROYAL HIGHLANDERS (BLACK WATCH).

Although no English Lodge has ever been established in the 42nd Regiment, the Royal Highlanders have fostered no less than three Military Lodges, namely:—

1749-1815	No. 195 (I.C.)
1809-1840	No. 42 (I.C.) "Hibernia Lodge"
1811-1848	No. 310 (S.C.) "St. Andrew's Lodge"

The St. Andrew's Lodge, attached to the 1st Battalion of this Regiment (The Black Watch), met at Lewes within a very short time of its formation. The *Lewes Journal* on December 30th 1811 contained the following item of news:—

Last Friday being the Festival of St. John the Evangelist, the same was celebrated here, by the Scotch military Lodge of Freemasons, attached to the 42d. regiment, of which Colonel Stirling is the Master. At two o'clock, the members (consisting of about 110) proceeded in grand procession, from the Barracks to St. Ann's church, where an excellent sermon was preached on the occasion, by the Rev: Mr. Gwynne, after which the brethren dined together at the Pelham Arms, and we understand, spent the remainder of the day in a manner becoming them as good soldiers, and upright masons. The weather was extremely unfavourable to the procession, but it nevertheless made a very masonic appearance.

As many of the Fraternity who assemble and assist at the celebration of the Festivals of the two St. JOHNS, may not know why those Saints are so particularly commemorated by the Order, we give the following for their information:—

From the building of the Temple of JERUSALEM, to the Babylonish captivity, Freemasons' Lodges were dedicated to KING SOLOMON; from thence to the coming of the MESSIAH, to ZERUBBABEL; and from thence to the destruction of the Temple (by TITUS, in the Reign of the Emperor VESPASIAN) they were dedicated to ST. JOHN the BAPTIST; but owing to the many massacres and disorders, which attended that memorable event, Freemasonry sunk very much into decay; many Lodges were entirely broken up, and but few could meet in sufficient number to constitute legal ones; and at a general meeting of the Craft, held in the city of *Benjamin*, it was observed, that the principal reason for the decline

of MASONRY, was the want of a GRAND MASTER to patronise it; they therefore deputed *seven* of their most eminent members to St. JOHN the EVANGELIST, who was at that time Bishop of EPHESUS, requesting him to take upon him the office of GRAND MASTER; he gave for answer, that though well stricken in years, (being upwards of NINETY) yet, having been in the early part of his life, initiated into Masonry, he would take upon himself that office; he thereby compleated, by his learning, what the other had begun by his zeal, and drew a *line parallel*; ever since which Free Masons' Lodges have been dedicated both to St. John the Baptist, and to St. John the Evangelist.

The Royal Highlanders were inspected at Lewes on September 16th 1811, but the date of their arrival in the town has so far escaped notice; their departure for Portsmouth is recorded as having taken place on March 30th 1812.

The newspaper extract quoted above affords confirmation—if confirmation be needed—of a footnote to be found in the course of chapter xxx. of Bro. R. F. Gould's *History of Freemasonry*, entitled "Sea and Field Lodges," to the effect that within nine months of its constitution no less than 89 members were enrolled, for before the year was out the Lodge was well over one hundred strong.

On September 23rd 1811 the St. Andrew's Lodge issued a certificate (preserved in the Grand Lodge Library) which, by permission, is here reproduced.

It will be observed that the Lodge, although warranted by the Grand Lodge of Scotland, styled itself a Lodge of "Ancient York Masons"; while, for some equally unknown reason, instead of resting content with its number 310, it assumed the number 315.

The R.W.M. did not long survive the issue of this certificate, for he died upon March 19th 1812. His military and Masonic funeral led to the publication in the *Lewes Journal* of a somewhat lengthy account which contained the following passages:—

DIED.—On Thursday last, of a complaint supposed to have been brought on by the effects of the Walcheren fever, Serjeant-Major Grigger M'Grigger, of the Royal Highlanders, aged 26. . . . His remains were, on Saturday, interred in St. Ann's church-yard, with military and with masonic honours, having been acting-master of the St. Andrew's Lodge, held in the regiment. . . . The brethren did not leave the grave to be filled up by the sexton, but closed it themselves, and turfed it over before they left it. . . .

According to Bro. D. Murray Lyon, in his *History of the Lodge of Edinburgh (Mary's Chapel) No. 1*, the Warrant of this Military Lodge eventually came into the possession of a lady in Portobello, who held it as security for debt, but it may now be seen amongst the archives of the Grand Lodge of Scotland, by whom the Warrant was redeemed.

#### PART IV. ROYAL ARCH MASONRY.

In the Minutes of the South Saxon Lodge there is but one brief reference to Royal Arch Masonry prior to the Union—namely, the mention of "The Lodge Board covered with white Satin carried by Four Royal Arch Masons" in the Procession from Southover Church to the Star Inn, Lewes, on October 5th 1797, on the occasion of the Dedication of the newly erected Freemasons' Hall.

On October 5th 1801 the *Lewes Journal* contained the following paragraph:—

Last Wednesday a number of the society of Freemasons, assembled at the Old Ship tavern, at Brighton, to hold a Royal Arch Chapter, under a deputation from the St. James's Chapter, when nine MASTERS of ARTS were exalted to the sublime degree of ROYAL ARCH MASONS.

Amongst these nine Masters of Arts there may well have been one or more brethren from Lewes, including perhaps Bro. William Lee, Master of the South Saxon Lodge and Proprietor of the *Lewes Journal*.

In the years 1811, 1812 and 1813 this newspaper contained several well-informed references both to the Lennox Chapter at Brighton and to meetings of the Provincial Grand Chapter (of which in 1813 Bro. William Lee was Third Grand Principal).

On December 26th 1813 there was published in this periodical an Ode "On Masonry," which contained the word "*arch*" carefully italicized.

Attention should also be called to the two devices accompanying the signature of George Quigley, a member of the Regimental Lodge attached to the Sixth or Inniskilling Dragoons, to which allusion has already been made in Part III.

### EXCELLENT MASON.

The *Lewes Journal* on December 9th 1805 contained this editorial observation:—

We congratulate the Fraternity of FREEMASONS on the late instalment of his Royal Highness the PRINCE of WALES, as Grand Master of all the Masonic Lodges in Scotland. By this nomination, the old constitution of the Duke of ATHOL will be set aside, and the trifling distinction between *Ancient* and *Modern Masonry* entirely done away. This union, which has been long wished for, and will greatly strengthen the purposes of a most benevolent and widely-extended body of men, was the laudable work of that *excellent Mason*, THE EARL of MOIRA.

Attention is called, not to the somewhat misleading statements which were corrected in a subsequent issue, but to the careful employment of *italics* in printing the phrase descriptive of the Earl of Moira.

### KNIGHT TEMPLARY.

To Knight Templary in the early mutilated Minute Book of the South Saxon Lodge there is but one solitary reference.

In the Procession of October 5th 1797, already mentioned, a Major in the Army who deputed for the Provincial Grand Master was "accompanied by a Knight Templar, bearing the same Military Rank, in the Insignia of his Order." This public procession must, surely, have aroused sufficient local interest to justify its mention in newspapers of the period; further search in this direction might well repay the trouble entailed.

References in the local Press to the fairly frequent appearances in public of the Freemasons of Lewes during the last few years of the eighteenth century, clothed in the habiliments of their Order, have so far eluded discovery—this, in all probability, on account of the incomplete nature of the newspaper files at Brighton which it has been possible to consult (1764-1824). But failure on the part of one individual to trace such references should encourage, rather than deter, others to make similar searches elsewhere.

It is, therefore, much to be hoped that the communication of these notes to this Lodge of Research, with a wide circle of Correspondence Members (not a few of whom reside in Sussex), will lead to the discovery and publication of further items of interest, which will extend our knowledge of the proceedings of the Craft in Lewes, and elsewhere in the Province of Sussex, prior to the Union.

## APPENDIX I. LIST OF MEMBERS.

Name	Age	Profession or Occupation	Residence	Joined How	Date	No.	From Lodge Name	Meeting at
Abdy,		Captain, West Essex Militia	Lewes	I	1799			
Acton, John	24	Attorney	Lewes	F	1796	543	Royal Clarence	Brighton
Ade, John	60	Coachmaker	Lewes	F	1796	123 (A)	Sixth or Innis- killing Dra- goons	
Akehurst, Thomas		Butcher	Hellingly	I	1797			
Andrews, Thomas		Yeoman	Hamsey	I	1799			
Apps, William	25		Lewes	I	1796			
Bean, George		Lieutenant, R. Artillery	Lewes	I	1797			
Beard, Nathaniel	25	Yeoman	Bishopston	I	1797			
Beckett, John		Dancing Master	Lewes	J	1797	186	Gothick	London
Beville,		Mariner	Ramsgate	J	1800			
Branan, John		Cotton Manu- facturer	Lewes	I	1797			
Burfield, Robert		Watchmaker	Arundel	J	1799			
Burrows, Joseph		Customs	E. Bourne	I	1798			
Cater, John Bray	44	Brandy Merchant	Lewes	F	1796	543	Royal Clarence	Brighton
Chapman, George	30	Brewer	E. Bourne	I	1797			
Nicholas Soloman								
Charlton, John		Com <sup>s</sup> ., Royal Artillery	Lewes	I	1799			
Chatfield, Henry		Clerk	Balcombe	J	1799			
Child,		Capt <sup>n</sup> .		J	1799			
Clark, Joseph		Serg <sup>t</sup> ., Northants Militia	Lewes	I	1799			
Clark, R. Brown		Gentleman	Hailsham	I	1799			
Clarkson, William		Qr. Mast., N. Hants Militia	Lewes	J	1799	543	Royal Clarence	Brighton
Coe, C.		West Essex Militia	Lewes	J	1798			
Coleman, John		Esq <sup>r</sup> ., South Hants Militia	Lewes	I	1797			
Collman, Michael		Marriner	Hull	I	1798			
Cook, James	29	Lieut:	Seaford	I	1797			
Cruttenden, W.	30	Notary Public	Lewes	J	1797	14	Globe	London
Davies, Thomas		Yeoman	Hailsham	I	1798			
Davis, Morgan	55	Fellmonger	Alfriston	J	1796	282 (A)	Wilts Militia	Hastings
Duer, John		Lieut.: Rl. Artillery	Lewes	I	1797			
Dunford, Philip		Lieutenant, R. Artillery	Lewes	I	1798			
Dunn,		W. Essex Militia	Lewes	J	1798			
Durand, John	36	Esq <sup>r</sup> .	Seaford	J	1797			
Hodgson								
Durnford, William		Baker	Bexhill	I	1799			
Dutton, John Pocock		Mariner	Newhaven	J	1797	347 (S.C.)	St. John's Operative	Ruth- glen
Egles, Edward	28	Gent	Lewes	I	1797			
Egremont, Earl of			Petworth	J	1798			
Everett, Thomas	24	Brewer	Hastings	I	1797			
Havenden								
Fearon, Joseph	35	Chaplain to the Bishop of Chichester	Cuckfield	I	1797			
Francis								
Goldsmith, Joseph	46	Builder	Lewes	I	1797			
Grattan, G.		Capt <sup>n</sup> ., West Essex Militia	Lewes	J	1798			
Gurr, David	34	Victualler	Hellingly	I	1797			
Hannington, Charles		Attorney	Broadwater	I	1797			
Mephram								

Name	Age	Profession or Occupation	Residence	How	Joined Date	No.	From Lodge Name	Meeting at
Hargraves, Joseph Dan	26	Mason	Lewes	I	1797			
Harman, J.			Uckfield	I	1799			
Higham, J.			Uckfield	I	1799			
Holl, Thomas	25	Victualler	Greenwich	F	1796	543	Royal Clarence	Brighton
Hulse, Richard		Captain	Lewes	I	1799			
Hulse, Samuel	52	Major-Genl. (P.G.M. for Sussex)		J	1797	412	Prince of Wales	London
Hynd, J.		Taylor	Lewes	J	1798			
Inskip, John	50	Victualler	Newhaven	J	1796			
Iredell, Arthur	45	Rev <sup>d</sup> . M.A.	Glynde	F	1796			Guildford
Jenner, Richard		Farmer	Maresfield	I	1809			
Johnson, Thomas	38	Grocer	Lewes	I	1797			
Jolliffe,		West Essex Militia	Lewes	J	1798			
Kearsley,		M.D., R.A.		J	1797		Thistle	
Keating, James		Taylor	Lewes	I	1799			
Kell, Christopher		Attorney	Lewes	I	1799			
Kite,		Lieut., South Hants Militia	Lewes	J	1798			
Langridge, William	38	Attorney	Lewes	I	1796			
Balcombe								
Lee, Arthur	33	Printer	Lewes	I	1796			
Lee, Gustavus H.	21	Ensign, Northants Militia	Lewes	I	1797			
Lee, Henry Pinker		Lieut. Com., R.A.	Lewes	I	1797			
Lee, William	50	Printer	Lewes	F	1796	543	Royal Clarence	Brighton
Martin, H.			Hailsham	I	1799			
Mason, Richard		Carver & Guilder	Brighton	I	1797			
Mather, William					1806			
Mitchener, Francis		Grocer	Lewes	I	1799			
Moorey,				I	1809			
Morgan, J.			Hailsham	I	1799			
Muller, William	28	Lieutenant, Northants Militia	Lewes	J	1797	455	Royal York	Bristol
Nicholson, J.		Dancing Master	Lewes	I	1798			
Norman, G.		Tyler	Lewes	I	1798			
Northwood, John	40	Victualler	Newhaven	J	1797			
Parker, Jonas		Lieut., Northants Militia	Lewes	J	1797	248	Lodge of Hospitality	Bristol
Parkes, Thomas		Draper	Battle	I	1798			
Patterson, Thomas		Victualler	East Grinstead	I	1797			
Pierce, William		Artist	Brighton	I	1797			
Pilcher, John	25	Miller	Lewes	J	1797	543	Royal Clarence	Brighton
Pockney, Thomas	45	Coachmaster	Cuckfield	F	1796	543	Royal Clarence	Brighton
Polhill, Nathaniel	24	Grocer	Lewes	I	1797			
Powell, Francis		Captain, Bedford Militia	Lewes	J	1797			
Read, Henry	36	Wheelwright	Alfriston	I	1797			
Relf, William	25	Miller	Hastings	I	1797			
Rice, John		Banker	Southwick	I	1797			
Rienagle, John		Prof: of Music	Lewes	I	1799			
Roberts,		D.Q. Mast. General	Lewes	I	1799			
Robins, Thomas		Sutler, Worcester Regt:	Seaford	I	1798			
Roc, John	24	Lieut., Northants Militia	Lewes	I	1797			
Rufus, John			Lewes	I	1799			
Samwell, T. Samwell Watson		Captain, Northants Militia	Lewes	J	1797	455	Royal York	Bristol
Scott.			Brighton	J	1799			
Scutt, Benjamin	23	Doctor	Brighthelmston	J	1797			Edinburgh

Name	Age	Profession or Occupation	Residence	How	Joined Date	No.	From Lodge Name	Meeting at
Sharp, William	44	Captain, Northants Militia	Lewes	J	1797	455	Royal York	Bristol
Shelly, H. M. (jun.)	30	Esquire		J	1797		Industry	
Smith, William		Serjt., W.M.	Lewes	I	1799			
South,		Major, South Hants Militia	Lewes	J	1797	304	Alfred Lodge of University	Oxford
Stevens, William			Lewes	I	1799			
Stubbs,					1809			
Tatham, William		Lieutenant, R.N.		I	1800			
Thompson, Henry	40	Linen Draper	Lewes	I	1796			
Thring, T.		Dancing Master	Lewes	I	1798			
Trelawny, Edward		Capt <sup>n</sup> , Bedford Militia	Lewes	J	1797	68	United City	London
Tudd, T. P.		Captain, West Essex Militia	Lewes	I	1798			
Tuearsley,		Yeoman	Rotherfield	J	1797	51	Howard Lodge of Brotherly Love	Arundel
Turner, J.		West Essex Militia	Lewes	I	1798			
Waghorn, William		Yeoman	Sedlescomb	I	1798			
Walter,		West Essex Militia	Lewes	J	1798			
Ward, Charles		Barrack Master	Lewes	J	1797	100 (S.C.)	31 <sup>st</sup> Regiment	Fort St. George
Watson,		Brewer	Linfield	J	1798			
Wells,		Captain		J	1798	455	Royal York	Bristol
Wells, David		Waiter at the White Hart Inn	Lewes	I	1798			
Werger, John	27	Brewer	Alfriston	I	1797			
West, Harry		Reverend	Lewes	I	1798			
White, Richard		Innholder	Steyning	I	1797			
Whitfield, Francis	51	Banker	Lewes	I	1796			
Wichelo, John	28	Brewer	Brightelm- stone	I	1797			
Williams, Richard		Victualler	Lewes	I	1799			
Williamson,		West Essex Militia	Lewes	J	1798			
Williamson, Richard	33	Captain, Northants Militia	Lewes	J	1797			
Wood, William	36	Man's Mercer	Seaford	I	1797			

*APPENDIX II. LIST OF VISITORS.*

Name	Date	Lodge No.	Name	Meeting Place	Remarks
Barron, J.	1797		" No Lodge "		
Barrow,	1797	186	Gothick	London	
Beckett,	1797	356	St. George's	Lewes	
Casson,			East York Militia		
Collins, Phillip	1797		" No. 1 "		
Corry G.	1797				Esquire, P.J.G.W.
Cummins,	1797	356	St. George's	Lewes	
			East York Militia		
Dobney,	1797	6	Lodge of Fortitude	London	
Dodson,	1797	543	Royal Clarence	Brighton	
Doyle,	1797	356	St. George's	Lewes	
			East York Militia		
Dunning,	1797	356	St. George's	Lewes	
			East York Militia		
Eliot (Elliott),	1797	356	St. George's	Lewes	
			East York Militia		
Geere,	1797	543	Royal Clarence	Brighton	

Name	Date	No.	Lodge Name	Meeting Place	Remarks
Gray,	1797	543	Royal Clarence	Brighton	
Hammond,	1797	356	St. George's East York Militia " Bedford "	Lewes	
Hargrave,	1797				
Harman,	1797	244	Beaufort	Swansea	
Haunder,	1797	356	St. George's East York Militia	Lewes	
Henwood,	1797	543	Royal Clarence	Brighton	
Henwood, E.	1797	543	Royal Clarence	Brighton	
Hunt,	1797	543	Royal Clarence	Brighton	
Ineson,	1797	356	St. George's East York Militia	Lewes	
Isted,	1797	171	Royal	London	
Kendal,	1797		Thistle		
Kendall,	1797		St. John y <sup>e</sup> Evangelist		
Konnisburg,	1797				
Levi,	1797	424	Love and Unity	Dover	
Luckey, John	1797		Lodge of Harmony		Sergt:
Luckey, William	1797	54	Lodge of Felicity	London	Sergt:
Macdonald	1797				
Maister (Maisters),	1797	356	St. George's East York Militia	Lewes	Colonel
Mason,	1797	543	Royal Clarence	Brighton	
Michall,	1797	543	Royal Clarence	Brighton	
Newington,	1797	365	Loyal	Barnstaple	
Newport,	1797	543	Royal Clarence	Brighton	
Noel,	1797	455	Royal York	Bristol	Major
Prince,	1797	280	Lodge of Friendship	London	
Ranger,	1797		St. John's		
Ross,	1797	7	Union Waterloo	Woolwich	Sergt:
Rothwell,	1797	543	Royal Clarence	Brighton	
Sayers,	1797	186	Gothic	London	
Scott, M.	1797	543	Royal Clarence	Brighton	
Scully,	1797	543	Royal Clarence	Brighton	
Shoesmith,	1797	543	Royal Clarence	Brighton	
Simpson,	1797		" Bedford "		
Smith,	1797	6	Lodge of Fortitude	London	
Southern,	1797	356	St. George's East York Militia	Lewes	
Spice,	1797	543	Royal Clarence	Brighton	
Supple,	1797	566	Royal Cinque Port	Seaford	
Sutherland,	1797	356	St. George's East York Militia	Lewes	
Sutton,	1797	113	Gloucester	London	
Torre, James	1797	356	St. George's East York Militia	Lewes	Capt <sup>n</sup> .
Waddy,	1797	356	St. George's East York Militia	Lewes	
Wale, John	1797	279	Royal Arch Lodge of the People of Jerusalem (A)	Stockport	
			or		
			Lodge of Candour (M)	Strasburg	
Wales, David	1797	6	Lodge of Fortitude	London	
Walker, (1)	1797	356	St. George's East York Militia	Lewes	
Walker, (2)	1797	356	St. George's East York Militia	Lewes	
Westerby,	1797	356	St. George's East York Militia	Lewes	
Woodroffe,	1797	282	Wilts Militia	Hastings	
		(A)			

*APPENDIX III. LIST OF CANDIDATES PROPOSED BUT NOT INITIATED.*

Name	Date	Description	Address
Ansell, William	1797	Surgeon & Apothecary	Seaford
Beckett, John	1797		Lewes
Blake,	1797	Captain	
Long, William	1797	Surgeon	Hailsham
Philpott,	1796	Officer in the Monmouth & Brecon Regiment of Militia	

A hearty vote of thanks was unanimously passed to Bro. Grantham for his interesting paper, on the proposition of Bro. H. C. de Lafontaine, seconded by Bro. Gilbert W. Daynes; comments being offered by or on behalf of Bros. W. J. Williams, W. W. Covey-Crump, J. Heron Lepper, and David Flather.

Bro. GILBERT W. DAYNES said:—

It gives me considerable pleasure to be able to second the vote of thanks that has just been proposed. I do congratulate Bro. Grantham most heartily upon his very excellent maiden effort. The Paper has appealed to me very much. Although the period covered is late, the paper has added considerably to our knowledge concerning Freemasonry in Sussex, up to now mainly to be found in the *History of Freemasonry in Sussex* by Bro. T. Francis. This further knowledge has been obtained from two distinct sources of information—the Minutes of the South Saxon Lodge and extracts from the *Lewes Journal*. Such Papers as this one do emphasize the importance of Lodge Records and Press Notices as the best sources of information we have concerning the doings of private Lodges of the pre-Union era. It is to such Brethren as are able and willing to extract from these sources useful matter for the Masonic Student that we look to increase the sum total of our knowledge of the Grand Lodge period. We want more Brethren of the calibre of Bro. Grantham to help in the collection of Masonic facts from which a complete history of Freemasonry in England can be written.

When did James Galloway cease to be Dep.Prov.G.M. of Sussex, and why? He was a Brother of considerable importance in Freemasonry during the last quarter of the eighteenth century, and took a very prominent part in promoting the R.A. Degree. He signed the Dispensation for the South Saxon Lodge on the 18th October, 1796, and also the subsequent Warrant, which although dated the 15th October, 1796, could not have been completed until the end of the year. However, on the following 19th April the records show Captain Henry Shelly as D.Prov.G.M. This would appear to have been a permanent appointment, as in 1801, when the South Saxon Lodge was constituted into the Provincial Grand Lodge of Sussex, he is again shown in the same Office. A study of the Masonic life of James Galloway might disclose something further.

Bro. Grantham suggests that Bro. John Ade, one of the founders of the South Saxon Lodge, was an Antient Mason. If so, it must have been in his early Masonic life, because we find him as a Founder and the first Junior Warden of the Royal Clarence Lodge, No. 271, Brighton, founded in 1789.

In Preston's *Illustrations of Masonry* there is the Ceremony of Constitution and Consecration of a Lodge. To the Consecration portion there is a note that "this is too frequently omitted." It is satisfactory to note that Major-General Hulse, the Prov.G.M. of Sussex, did not on this occasion omit any part of the ceremony.

Lodge Inventories are always useful. In this one we note the absence of the two Wardens' chairs and of all working tools. I suggest that the six jewels were the jewels suspended from the Officers' collars and were for the Master, Past Master, Senior Warden, Junior Warden, Secretary and Treasurer. In the procession on the 5th October, 1797, the "Past Master" is referred to specifically. With regard to the Green cloth I doubt whether there was a special Secretary's table. Would it not be for the ordinary long Inn table at which the Brethren sat? I think that the Lodge Board to fold up must have been a Tracing Board.

It may be of interest to note that the Royal Mecklenburgh Lodge, whose Bible is now being used by the South Saxon Lodge, was constituted in London on the 28th November, 1763. In 1784 it removed to Croydon, where it remained until it died out and was erased on the 10th February, 1809. The Lodge Minute Book from 1780 to 1796 is in Grand Lodge Library. (See *A.Q.C.*, xxxviii., 6-7.)

The desire of the South Saxon Lodge to have "a commodious and proper place for the Brethren . . . to assemble and meet in" showed an advance



upon the generality of Lodges who were content to meet in Taverns. It also showed that there were Brethren in Lodge who were prepared to meet a capital outlay. The laying of the foundation stone was considered of sufficient importance to secure insertion in *The Freemasons' Magazine*. In vol. viii., at p. 411, there is the following paragraph:—

Lewes, April 19, 1797. This day Major General Hulse, Provincial Grand Master of the Society of Freemasons for the County of Sussex, attended by upwards of two hundred Brethren, and richly clothed in the habit and jewels of his order, laid the first stone of a Freemason's Lodge intended to be built at Lewes.

With regard to the laying of the foundation stone and the subsequent dedication of the building the civil Officers of Lewes took part in the procession. There is nothing to indicate that these Officials did not witness both ceremonies. According to Preston in his *Illustrations of Masonry*, when Provincial Grand Masters lay foundation stones of public structures "the chief Magistrates and Civil Officers of the place where the building is to be erected, must be invited to attend on the occasion."

Henry Shelly, who now appears as Dep.Prov.G.M., was initiated and passed as a Fellow Craft, when a Cornet of the 11th Regt. of Light Dragoons, on the 3rd June, 1789, at the Maid's Head Lodge at Norwich. (See *A.Q.C.*, xxxviii., 274.) He became Captain in the 1st Regt. of Life Guards on the 30th April, 1794. In the Army List for 1795 I find a Colonel Henry Maister as Colonel of the East York Regt., having been appointed on the 14th March, 1794. In the same Army List there is a Lieutenant James Torre in the 51st (or the 2nd Yorkshire West Riding) Regt. of Foot, the date of his appointment being 29th October, 1793. I have no doubt that this is the Brother referred to as "Capt. Torre of the East York."

In the procession on the 5th October, 1797, after the Architect, comes "Hargraves, Boxall, Winter, Maxfield." In the List of Members there is a Joseph Dan Hargraves, a Mason of Lewes, who was initiated in 1797. Was this the Hargraves in the procession, he and the other three being the four principal Masons employed upon the work?

At the Dedication ceremony the principal Officer was George Corry, Acting Grand Master for the day, taking the place of General Hulse. There was a George Corry a Brother, Member of the Prince of Wales Lodge. This George Corry, a Barrister at Law in Ireland, was initiated and passed in the Somerset House Lodge on the 14th April, 1788, and raised on the 28th April, 1788. He became Grand Steward in 1792, Junior Grand Warden in 1795, Master of the Grand Steward's Lodge 1796 and 1797. He joined the Prince of Wales Lodge on 17th February, 1797, then living at Great Russell Street, and was its Acting Master from 1806 to 1819, during which time Sir Samuel Hulse was the Deputy Master of the Lodge.

With regard to the Masonic Benefit Society the Rules are identical with those of the Masonic Benefit Society founded in London under the wing of the Grand Lodge in 1799, and I have no doubt it was part of the London organisation. It may be observed that the word "Sussex" does not form part of the title and that membership is open to "a subscribing member of a regular lodge under the Constitution of England." Also the Committee was appointed for "conducting the affairs of the Society, in Sussex." The Masonic Benefit Society did not confine itself to London, and by the middle of 1804 Agents had been appointed to act for the Society in nineteen counties, including Sussex. In this List of Agents under Sussex we find the following:—

James Nicholson,	P.A. Lewes
Thomas Jill	Arundel
John Ashby	Seaford
Edmund Scott	Brighton
John Edwards	Shoreham.

The letters P.A. no doubt stand for Principal Agent. It has been suggested that they stood for Public Accountant, but as James Nicholson, the Local Secretary, was a Dancing Master at Lewes, I think my suggestion is the more likely one. It will be noted that James Nicholson and Edmund Scott appear as Agents in 1799, also Thomas Till if the "J" is a Printer's error for "T."

Bro. T. M. Carter has referred, in his Paper on Provincial Warrants (*A.Q.C.*, xli., 72), to the Warrant constituting the South Saxon Lodge the Provincial Grand Lodge of Sussex and dealt with its peculiarity. It must be remembered that at that period the Brethren were living in very stormy days and that men like Sir Samuel Hulse were by no means masters of their own whereabouts. Lengthy periods abroad were common. The appointment of a civilian—William Lee—as Provincial Acting Grand Master certainly points to the probability of the absence of the Provincial Grand Master and his Deputy. The Warrant, if we are to believe what it says, met with the approval of the Grand Master for it was granted "under the immediate sanction and authority" of H.R.H. the Prince of Wales, Grand Master, "first had and obtained especially for this purpose." In the Army List for 1795 I have found a Captain Joseph Blagrove who was, on the 30th July, 1794, appointed a Captain Commissary of Horse in the Royal Regiment of Artillery. This is no doubt the Prov.S.G.Warden. The List of Provincial Grand Officers appointed in the Warrant is a long one and comprises such unusual ones as Orator, Portrait Painter, Record Keeper, Architect, Seal Keeper, Master of the Ceremonies and Standard Bearer, none of which were at that date to be found in the Grand Lodge. It would be quite interesting to trace the genesis of all these extra appointments.

From the Minutes of the Royal Arch Chapter of St. James I am able to supplement the information concerning Royal Arch Masonry in Lewes, given by Bro. Grantham. The Chapter of St. James, referred to in the paragraph quoted from the *Lewes Journal* of the 5th October, 1801, had prior to their journey to Brighton twice left London to hold Emergency Chapters. On the 21st August, 1796, the Chapter had met at the Angel, Ilford, Essex, and had exalted ten Brethren from Essex; and on the 14th May, 1797, it met at the Saracen's Head, Chelmsford, and exalted nine more Brethren. Bro. W. H. Rylands tells us in his History of the Chapter of St. James that

On the 30th of September, 1801, a Chapter of Emergency was held by permission of the M.E., Waller R. Wright, who himself was not present, at the Ship Tavern, Brighton, at the 'particular request and solicitation of several respectable Brethren, Members of the South Saxon, Royal Clarence, Royal Cinque Port and Seaforth Lodges.' The Chair of First Principal was occupied by George Corry who opened the Chapter. Companions Malton H. and Higgins J. 'being obliged to quit their respective Situations, with the M.E.'s permission, nominated Compns. (Edward) Scott and (William) Lee for their Situations in order to attend the ceremony of preparation'. It will be remembered that at the previous meeting Higgins had passed the three Chairs, and Thomas Malton the second and third, no doubt in order to fit them for the ceremonies to be performed at Brighton. 'The following Brethren were proposed for Exaltation, viz.: Brn. John Burfield and William Prince, of the Royal Clarence Lodge; Bro. The Rev. Thos. Evans, of the R.C. Port Lodge; Brethren John Hood, John Williamson, John Buckett, Morgan Davis, Edward Egles and John Hope Green; the propositions being duly seconded, the whole were declared Elected by Ballot and Exalted to the Sublime Degree of Royal Arch Masons. John Hope Green, Head Waiter at the Tavern and formerly Master of the Spring Garden Coffee House was excused from paying the Exaltation fee.

In addition to those named five other Companions of the Chapter of St. James were present. It will be seen from the above that William Lee was a Royal

Arch Mason before this Emergency Meeting. I would also draw attention to the fact that it was George Corry who presided at this Emergency Meeting.

But the foregoing was not the only Emergency Chapter held at Brighton. It paid a further visit to Brighton on the 29th July, 1804; twelve Members were present and no less than thirty-six Candidates were exalted. The Meeting was at the Old Ship Tavern and the Brethren exalted were:—General Charles Lennox; Sir Chas. Meyricke Burrell; Sir Edmund Nagle, R.N.; Major Jno. Newberry, Sussex Militia; Capt. J. H. Willard, Sussex Militia; Capt. Buckoll, Sussex Militia; Capt. Geo. Robertson, Aide de C.; Capt. Joseph Whicher, Sussex Militia; Capt. Walter Burrell, Sussex; Lt. Samuel Otto Beyer, Sussex; Lt. Chas. Cresswell, Sussex; Lt. Pane Measor, Sussex; Lt. Thos. Stapley, Sussex; Capt. Andrew Sproule, R.N.; Capt. Jno. Dearden, Innis. Lt. Dragoons; Capt. O. Connor, Innis. Lt. Dragoons; Thos. Davidson, Qr.Mr. H. Artillery; Wm. Moore, Serj. H. Artillery; Capt. Joseph Darcy, H. Artillery; Thos. Read Kemp, Esq.; John Attree, Esq.; Chas. Harrison, Esq.; T. Goddard, Esq.; C. H. Bouverie, Esq.; James Hedger, Esq.; Richard Sickelmore, Gent.; Wm. Lancaster, Serj. South Gloucester; Saml. Chift, Serj. South Gloucester; Joseph Gardner, Serj. South Gloucester; John Chambers, Serj. South Gloucester; D. Wicks, Serj. South Gloucester; Thos. Biddle, Serj. Sussex Militia; Jas. Lancaster, Serj. South Gloucester; Chas. Lancaster, Serj. South Gloucester; David Wales; J. Wisdom, Tyler. Surely there must have been some intention of founding a Chapter at Brighton or in that vicinity, yet with the exception of a Chapter which was founded at Chichester in 1790 no other Chapter was constituted under the Grand Chapter of the Moderns until 1811, when Mount Moriah Chapter was constituted at Arundel and Lennox Chapter at Brighton. It must not, however, be lost sight of that many Chapters were founded and worked for years before they received formal constitution by the Grand Chapter. For instance, Royal George Chapter, No. 61, meeting at Norwich, was constituted in 1788, but there is a Certificate granted to Robert Partridge by the Chapter dated 23rd February, 1786. Perhaps a careful scrutiny of all early Royal Arch Certificates might be the means of ante-dating the Lennox Chapter at Brighton or even bringing to light a Chapter that was never formally constituted by the Grand Chapter.

I note the lack of reference to Knight Templary in Sussex. This is rather extraordinary as Thomas Dunckerley was Grand Superintendent in Sussex from 1787 and we all know how assiduously he tried to promote the Order of Knight Templars.

With regard to the List of Members I can give a few further details concerning one or two. Richard Hulse was a Captain in the Coldstream Regt. of Foot Guards. There was a Joseph Kearsley who was a Medical Officer in the Royal Artillery, and I have little doubt that it was he who was the Member. In the Army List of 1795 I find a Henry Pinche Lee who was a Lieutenant Commissary of Horse in the Royal Regiment of Artillery. This must be the same as the "Lee Henry Pinker" whose profession should be stated as Lieut. Com. R.A., and not as given in the Appendix.

These miscellaneous notes have been collected in response to the hope expressed by Bro. Grantham at the conclusion of his Paper, and I trust that they may be found of some interest.

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Bro. FLATHER said:—

I would like to support the expressions of appreciation and thanks to Bro. Grantham for his valuable and instructive paper.

The recording and study of the proceedings of old Lodges in the Provinces is of the utmost value in helping to give us a true picture of Masonic life in the early years of organised Masonry and in places far distant from London.

The study of Lodge inventories is often rewarded by the discovery of matters of interest and value, and I am particularly interested in the references

to "6 Jewels," for I find a similarity in the records of Lodge 340 Sheffield (now 139) some twenty-five years earlier. Under the date May 9th, 1771, there occurs the following, viz.: "it was proposed and ordered that severall of y' working tools be renewed, amongst others, six squares were ordered of Bro. Hancock to be of Plated Metal."

On 27th December, 1771, the cash book shows that Joseph Hancock & Son were paid £1.4.0., presumably for these "6 plated squares."

I have sought very widely for an explanation of this somewhat rare record, but have not succeeded. It may be only a coincidence that in the South Saxon Lodge the same number of "working tools" is referred to, but the need for six squares in the Rose & Crown Lodge is certainly curious. There occur to me two possible explanations. First that the squares might perhaps be employed in demonstrating the Masonic Cypher, or alternatively it may have been that the Lodge used the squares in working the Mark Ritual, for we know by our Royal Arch records that the Mark Degree was worked in Sheffield by Brethren connected with the same Lodge (340), but apparently under an old Athol Warrant.

Although it is perhaps irrelevant, yet it is of some interest to know that the Bro. Hancock referred to was the man to whom we owe the first great development in the manufacture of "Sheffield Plate." The process of fusing Sheets of Silver upon Copper was invented by Thomas Boulsover in 1742, but he almost entirely restricted his work to the production of Buttons and similar small articles. Joseph Hancock was his apprentice, and in 1758 started business on his own account and began to produce articles of larger character, such as Candlesticks and Salvers, which previously could only be made in Solid Silver.

*Mahogany Pedestal.* The inclusion of one Pedestal instead of three or four would seem to indicate that the Pedestal would be used as an "altar" to support the V.S.L., etc., and that the Master and Wardens were not furnished with Pedestals in front of their chairs.

"The Lodge Board to fold up." Here again we have an interesting parallel with the Sheffield Lodge to which I have previously referred.

Our oldest Board is of the folding type. When opened out it is six feet long and has upon it the full sized outline of a coffin together with the other Symbols of the 3°. When closed each outer half has been painted over with a black varnish, but when viewed in oblique light it is found to contain the old Symbols of the 1° and 2°. This board was illustrated and described by our late Bro. E. H. Dring (*A.Q.C.*, xxix., 294.).

5 October, 1797, in the record of the Second Procession:—"Two Head-boroughs with their Stave of Office," this may, of course, mean that Public Authority was represented by the presence of two Constables with their truncheons, but as the preceding line refers to "the Brethren" there may be some Masonic explanation of the word.

Bro. W. J. WILLIAMS (J.W.) writes:—

I join with the W.M. and Senior Warden in thanking Brother Ivor Grantham for his interesting addition to our information concerning Freemasonry in Sussex. The value of such papers is that they not only give an account of the particular locality and period, but throw light upon the position of the Craft in general and the relationships between the Lodges more immediately under consideration and other more or less remote Lodges. The additional matter collected by our Brother Senior Warden exemplifies this. By the gradual collection, preservation, and publication of such papers we may hope in due time to get a more accurate idea of the Craft as a whole. Every gap filled up is an approximation to the more complete view of our Craft history, which it is one of the objects of our Lodge to attain.

It is most unfortunate that the Minutes of the South Saxon Lodge are missing for what is perhaps the most interesting period of all, namely, April, 1798, to September, 1821. The suggestion in the paper that the excision of the Minutes for that period was made for the purposes hinted at does not carry conviction to my mind. If such a motive had in fact operated, the easier and most obvious plan would have been to lose the Minute Book altogether. The fact of the pages in question being missing would at once attract attention and cause enquiry to be instituted. It is not altogether impossible that the missing Minutes still exist, and they may perchance be in the Library of Grand Lodge. This seems by no means improbable when we remember that Bro. Hughan was the means of tracing to the Grand Lodge Library some of the most precious treasures of our Brethren of the City of York, who were afterwards fortunate enough to obtain the restoration to themselves of the valuable items which had been conveyed from them and taken care of by Grand Lodge until called for.

The question as to whether the document held by the South Saxon Lodge bearing date 15th October, 1796, is the original or a copy seems to be solved by the document itself and by the reference to it in the letter dated 1824. It is suggested in the paper that the word "Copy" may refer only to the Seal of Grand Lodge. It appears, however, that the Seal in question is in fact a genuine impression of the Grand Lodge Seal. I have in my time seen myriads of documents bearing seals, but never have I seen a document bearing the word copy as referring not to the document itself but to a seal upon the document.

If the document were in fact the original, as Bro. Grantham suggests, there would seem to be no reason whatever for putting the word "copy" on any part of it. The natural interpretation is that the document is a copy certified to be such by the Seal of Grand Lodge.

BRO. J. HERON LEPPER writes:—

I should like to offer my appreciation of his paper to Brother Ivor Grantham, and congratulate him on the way in which he has carried out his task.

Two small errors of detail seem worth correction, and perhaps you will pass them on to Brother Grantham.

(1) Lodge No. 876 I.C. I am inclined to think this Warrant was never issued. It is not entered in the Grand Lodge Roll, though it is given in Downes' List 1804 to the "Sixth Dragoon Guards." In Grand Lodge Minutes under date 5th December 1799 we find:—

876. Ordered a (Duplicate of the) Wart. (No. 577) [*words in brackets erased*] to Brs Plunkett Fleeson, Michl Connell, & Robert Reilly—the original, being lossed in the Wars at Helvoetslys in 1794—to be held in the 6th Regt of Dragoon Guards. [*Then added in a later hand.*] (See 6th Feby 1800.)

The entry of the 6th February 1800 tells us that a duplicate of No. 577 was on this date granted to the Sixth Dragoons "in lieu of No. 876 then granted to them."

It only remains to add that "Carbineer Lodge" No. 577 was warranted in September, 1780, to the Third Regiment of Horse, afterwards the Sixth Dragoon Guards, and was cancelled in December, 1858.

(2) I think there is an error in regard to St. John Operative Lodge, Rutherglen. This Lodge was only warranted in November, 1846: the reference should probably be to Royal Arch Lodge, Rutherglen, warranted March, 1769, originally No. 149, and now No. 116.

Bro. IVOR GRANTHAM *writes*, in reply:—

By way of reply, little is called for beyond an expression of gratitude—to the Lodge for the kind reception accorded to a maiden effort, and to several members for the comments and additional matter which the Paper evoked.

Bro. Heron Lepper, as was hoped, has kindly supplied useful information in connection with the Irish Lodge attached to the Sixth Dragoon Guards, and has accounted for the difficulty experienced in assigning a date in the text of the Paper to the formation of this Regimental Lodge.

Bro. Flather ventures to suggest that the "6 Jewels" referred to in the Inventory of 1796 may all have been Squares, and in support of this theory mentions a parallel case a quarter of a century earlier in Sheffield, suggesting that these six Squares may have been used either for the purpose of demonstrating the Masonic Cipher or in working a form of the Mark Degree ritual. In the former case, surely, there would have been two Squares too few for the purpose of forming the requisite design, while in the latter case six would appear to be an excessive number.

Bro. Williams alludes to the missing Minutes and prefers to think that the pages cut from the original Minute Book are still in existence. If his hopes are justified, it is possible that these missing records will be brought to light during the course of the removal of the many treasures of the Grand Lodge Library to its new and more commodious quarters in the Masonic Peace Memorial Building.

Bro. Daynes, since called to his rest on the very threshold of his career as Master of the Lodge, by his helpful comments printed above gave yet further evidence of the vast extent of his researches. The writer, along with many other Brethren, mourns one from whom much inspiration was derived.



FRIDAY, 7th MARCH, 1930.



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. H. C. de Lafontaine, P.G.D., W.M.; Gilbert W. Daynes, S.W.; W. J. Williams, J.W.; W. J. Songhurst, P.G.D., Treasurer; Lionel Vibert, P.A.G.D.C., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; David Flather, P.A.G.D.C., J.D.; Rev. W. K. Firminger, D.D., P.Dis.G.W., Bengal, I.G.; Arthur Heiron, L.R., Steward; John Stokes, P.G.D., A.Pr.G.M., West Yorks., P.M.; George Norman, P.A.G.D.C., P.M.; and Rev. W. W. Covey-Crump, M.A., P.A.G.Ch., P.M.

Also the following Members of the Correspondence Circle:—Bros. Rt. Hon. Lord Ampthill, Pro G.M., Hugh C. Knowles, P.A.G.R., H. Chown, P.G.Pt., E. J. White, C. F. Sykes, Ivor Grantham, E. H. Cartwright, P.G.D., J. F. Vesey FitzGerald, Jas. Wallis, H. F. Mawbey, H. W. Fortescue-Long, G. C. Parkhurst Baxter, E. S. M. Perowne, T. Lidstone Found, F. Lace, P.A.G.D.C., Augustus Smith, W. J. Ross, A. G. Harper, R. F. J. Colsell, E. Eyles, R. S. Breese, E. W. Marson, A. E. Jackson, F. W. Golby, P.A.G.D.C., A. H. Bichard, W. H. E. Smeaton, Fred. S. Mote, F. K. Jewson, Allan Ramsay, G. E. Williamson, Robt. Colsell, P.A.G.D.C., H. Spencer, Major Cecil Adams, P.Dep.G.S.B., A. W. Hare, H. W. Braithwaite, F. R. Taylor, Lambert Peterson, L. Danielsson, W. Francis, Wm. Lewis, Fredk. Spooner, P.A.G.Pt., W. F. Swan, Chas. H. Bestow, J. A. B. Townsend, A. Chichele Rixon, H. Bladon, P.G.St.B., A. Regnauld, S. C. Keville, P. G. Clark, J. H. Earls, P.G.D., S. A. Burton, L. G. Wearing, W. Brinkworth, G. W. South, Owen Pickford, H. T. Walker, R. A. Hill, W. Emmerson, C. F. Tyson, W. H. Hill, J. F. H. Gilbard, Col. F. M. Rickard, P.G.S.B., Wm. Candy, J. L. E. Hooppell, S. Simmons, Geo. P. Simpson, P.G.St.B., Arthur Tutte, Geo. A. Hoskins, H. T. Gurner, A. H. Smith, T. J. Jolly, H. B. Lodge, D. A. Burl, A. H. Gwinnell, Lewis Edwards, W. Mason Bradbear, H. O. Ellis, S. J. H. Prynne, R. E. W. Wadeson, Max Infeld, J. H. Pullen, F. Houghton, A. Sice, S. W. Rodgers, P.A.G.R., A. V. Davis, Chas. S. Burdon, Geo. Elkington, P.A.G.Sup.W., J. Toon, P.G.St.B., W. R. Hurst, A. Lewis Blank, C. E. Newman, E. Warren, Ed. Payne, H. Johnson, H. W. Lambert, F. J. Underwood, C. A. Austin, B. R. James, Gerald Slot, L. A. Margetts, J. I. Moar, S. W. Heaton, P.G.St.B., F. M. Shaw, R. G. Reid, J. F. Halls Dally, H. S. Smith, W. Wise, W. Davison, Leslie Hemens, W. A. Foyle, J. R. Caswell, H. W. Knocker, A. D. Bowl, A. E. Gurney, A. F. Ford, O. R. Daly, A. Quick, P. Coleman, W. T. J. Gun, H. S. Phillips, W. Proctor Wilson, D. Pryce Jones, Col. Cecil Powney, P.G.D., W. T. Dillon, P.A.G.Pt., F. A. M. Taylor, A. E. Wynter, E. B. Holmes, F. J. Asbury, P.A.G.D.C., T. Smith, H. L. Attwater, R. H. Clerke, E. Aves, S. G. Catt, Ernest J. Marsh, P.G.D., and Allen Davies.

As the meeting had been made the occasion of the special delivery in London of the Prestonian Lecture for the year, invitations to be present had been sent out to all London Lodges, and, in consequence, there was a large attendance of visitors, as follows:—Bros. H. J. Hallett, 2504; H. H. Vardon, 3692; D. McKenzie Smith, 503; Jas. Cullen, 3908; C. F. Blake, 795; J. R. Fox, 3112; F. W. Scott, 3121; A. E. Bailey, 3538; A. R. Bailey, 3538; R. F. Gillams, 3537; Jas. Windibank, 3538;

J. Hugh Pollitt, 5033; C. Bathurst, 2700; W. W. Thomas, 1312; C. F. Deck, 2442; J. B. Edwards, 1503; J. Braid, 3782; W. W. Dix, 1815; W. B. Mair, 1507; P. G. Crossfield, 5039; H. R. Harley, 2987; A. Goldsmith, 179; A. E. Partridge, 3537; R. A. Rider, 3524; W. A. Tingham, 1815; Leslie T. Engall, 1056; G. E. A. Franklin, 2987; Wm. F. Castle, 3560; J. N. Watts, L.R., 2987; A. E. Butler, 2417; A. T. Gordon, 3537; A. E. Bellaers, 1056; A. E. W. Loxted, 1056; W. G. Withers, 4164; J. S. White, 5000; A. Ranould, 5000; E. Johnson, 3095; A. B. Starling, 2945; A. W. Blake, 457; C. J. C. Padfield, 4822; W. W. Woodman, 2157; Percy Still, P.G.D.; H. D. Still, 3049; G. H. E. Duffield, 4407; W. G. Jones, 975; F. Badham, 4972; C. O. Sabine, 1767; P. M. Moss, 1767; C. T. Kidman, 2417; W. Kidman, 4164; H. J. Higgins, 3040; T. A. Parkin, 3183; T. A. Lawler, 1269; S. C. Harris, 3341; R. Hall, 4847; T. C. Watler, 2484; H. Cormacey, 4678; H. G. Bodger, 4010; F. I. Cocks, 3121; P. A. Butler, 179; W. Taylor, 4642; Geo. Abbott, sen., 3121; Geo. Abbott, jun., 3121; P. G. Beesley, 1507; W. J. Squires, 4407; W. H. Hyde, P.A.G.D.C.; A. J. Preston, 4633; Wm. Smalley, 2416; R. A. Mitford, 4257; A. A. Whitehead, 4642; T. K. MacKenzie, 2738; F. Morful Walsh, L.R., 2416; H. P. Cart de Lafontaine, D.M., 2; L. N. Stean, P.Pr.G.D., Bucks.; G. M. Hills and G. B. Redfern, 4941; J. Windibank, 3538; T. F. Waggett, 2048; W. C. Warren, 4734; E. L. Waterlow, P.G.D.; T. Cory, 4263; A. E. Levy, 35 (W.Aust.C.); H. A. Lanyon, 31 (Vic.C.); E. J. Hiscock, P.A.G.Pt.; H. B. Browne, 2705; Chas. T. Hogg, 1297; R. T. Rayner, 2421; J. W. Charlton, 2823; N. V. Ticehurst, 1306; D. J. Douglas, 1297; F. J. Clevely and S. A. Paine, 2416; Sir D'Arcy Power, P.G.D.; C. M. Smeaton, 3163; T. J. Welham, 1441; R. B. Stokes, 2157; H. W. Barnicott, 975; H. W. Osborn, 3692; E. T. Young, P.A.G.Pt.; W. R. B. Berry, 3692; R. G. Bradfield, 3537; Henry Jude, P.A.G.D.C.; L. Shaw, 1891; W. N. Bowen, 538; F. W. Hibbard, 3538; A. C. Hopkins and G. L. Wrighton, 2416; T. Ashdown, 2764; W. Coley, 3530; S. L. Smart, 3692; G. T. Williams, 1507; H. Spurr, L.R.; C. B. Dennis, 3765; R. G. Kerr, 3522; H. J. Burgh, 3695; C. W. Kerr, 3522; Norman Morice, P.A.G.D.C.; F. R. Hallitt, 3121; A. E. Clutterbuck, 3121; W. A. Rawlings, 975; H. A. Douglas and J. T. Douglas, 3121; H. J. Cook, 2694; G. H. Douglas, 3121; C. Fairchild, 1056; A. Jackson, 3121; Lieut.-Col. H. Hamilton Wedderburn, P.Dep.G.D.C.; Capt. R. L. Loyd, 2614; H. Layton Hall, P.Pr.G.W., Bucks.; W. J. Truscott, 4813; H. R. Hill, 1494; R. T. Close, 3095; F. Hooker, 167; L. Parker, 754; F. Parker, 3269; J. Makswer, 3223; H. Lightfoot, 1470; H. E. Symonds, 1306; F. Flint, 2383; L. Townend, 172; G. W. Durant, 3524; G. L. Short, 3444; Edwin Tutt, 4110; J. E. Nelson, 2374; W. H. Godfrey, 5045; H. W. Ebdon, 1681; F. N. Gutteridge, 1470; Stanley C. Taylor; A. Arthur; W. E. A. Schilling; E. P. Schilling; A. Fairburn; L. F. Wagner; F. Ince; W. A. Tingham, jun.; A. Davis, 3526; W. A. Pearman, 5038; and W. G. Squires, L.R., 1306.

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Letters of apology for non-attendance were reported from Bros. A. Cecil Powell, P.G.D., P.M.; S. T. Klein, L.R., P.M.; B. Telepneff, Steward; Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.; R. H. Baxter, P.A.G.D.C., P.M.; J. T. Thorp, P.G.D., P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; Rev. H. Poole, B.A., P.Pr.G.Ch., Westmorland and Cumberland, I.P.M.; Rev. A. W. Oxford, M.A., Almoner; and J. P. Simpson, P.A.G.R., P.M.

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The WORSHIPFUL MASTER read the following

IN MEMORIAM.

THOMAS MORAVIAN CARTER, M.D.

BRETHREN :

It is with very great regret that I have to refer to the death of Bro. Thomas Moravian Carter, which occurred suddenly at Bristol on 21st February from heart failure.

Bro. Carter had rendered distinguished service to his country as a doctor. He commenced his practice in Bristol and also took a commission in the 6th Territorial Battalion of the Gloucestershire Regiment, in which for many years he rendered keen and efficient service. He served throughout the War, being gazetted Lieut.-Col. of the Territorial Reserve Infantry in 1916, and at the conclusion of hostilities he was appointed a Medical Officer in the National Medical Service. Among his other activities he was for some years Chairman of the Clifton Industrial School, very much to the advantage of that institution. In 1926 he was chosen President of the Bristol Grammar School Old Boys' Society and later on became one of the Trustees of the Old Bristolian Club House. At the time of his death he was the Hon. Secretary of the Bristol Branch of the Bristol and Gloucestershire Archæological Society.

In the Craft he was P.Prov.G. Warden of the Province of Bristol, a P.M. of St. Vincent Lodge, No. 1404, and a Founder and P.M. of the Robert Thorne Lodge, No. 3663, which is the Lodge associated with the Bristol Grammar School. He also held office in the Provincial Priory as Treasurer, and was an officer of the Baldwyn Conclave of Scots Knights of Kilwinning. He was President of the Bristol Masonic Society in 1928.

He joined our Correspondence Circle in May, 1920, and was admitted a full member of the Lodge on 7th January, 1927, having already contributed to our pages papers on St. John's Lodge, Henley-in-Arden, and the Richmond Lodge at the Baptist Head, Old Bailey. But his most important contribution to Masonic research was his paper on Warrants issued by Provincial Grand Masters, which involved him in an immense amount of trouble and research and threw a flood of light on a subject which till then had attracted practically no attention.

The paper has appeared in our *Transactions* in two sections, in the 1928 and 1929 volumes, and brings together an enormous amount of information of great importance historically. In the Lodge itself he held the office of Senior Deacon.

At the funeral, which took place at Bristol on Tuesday, February 25th, the Lodge was represented by Bros. Cecil Powell, J. E. Shum Tuckett, and the Secretary, and also sent a wreath.

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One Lodge, one Library and Seventy-two Brethren were elected to membership of the Correspondence Circle.

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Bro. H. C. DE LAFONTAINE, W.M., Prestonian Lecturer for the year, read the following paper:—

## THE PRESTONIAN LECTURE, 1930.

### THE SEVEN LIBERAL ARTS AND SCIENCES.

BY BRO. H. CART DE LAFONTAINE, P.G.D.



present-day writer has well said that it has been generally accepted that every great artist is the child of his time, which means that in his work we shall find reflected something of the spirit of his age. Thus the religious faith of the Middle Ages is embodied in the noble art of Norman and Gothic cathedrals; the painting of the Renaissance mirrors the graceful Papalism of the period; and in the poetry of Shelley and Wordsworth we catch echoes of the revolutionary voices that were making themselves heard in France at the close of the eighteenth century. And since, for example, we find a sermon in stone in the cathedral of Chartres, and the faith of an epoch frozen into the verse of the *Divina Commedia*, we are tempted (sometimes too hastily) to believe that in any masterpiece of art its creator has recorded, not only his own inspiration, but the very spirit of his time. The truth is that art must be mainly subjective, and this is especially true of music. Certainly, in his choice of form the composer may be influenced by his age. Bach could hardly have escaped writing fugues had he wished to do so. Fugue-writing was then 'in the air.' But that which constitutes the permanent value of a Bach fugue is that he breathed into its seemingly narrow confines so much of his ampler, richer spirit, that in his hands 'The Thing became a Trumpet, whence he blew Soul-animating strains.' Beethoven chose to fancy that in his "Eroica" symphony he was saluting the triumph of democracy, personified in the figure of Napoleon; actually the symphony is an expression of his own rugged, independent character, and might have been composed without the external stimulant of a Revolution to inspire it. So we perceive the pride and fastidiousness of the aristocrat in the pages of Chopin; Brahms's hatred of wearing the heart on the sleeve accounts for the uncompromising nature of so much of his work; and what is all Wagner's music but the magnificent, the triumphant betrayal of his own Titanic energy and passionate eroticism? And if we turn to our own age, which may be described as the age of science and applied mechanics, it may well be possible that posterity will regard the engineer and the mechanic as the artists who were best able in their work to reflect the age we now live in, and we ourselves even in this our day are prompted to consider whether the products of the factory and the workshop are not more representative of the genius of the time than anything that present-day art can show. The arts and sciences seem to revolve in cycles; this is pre-eminently, as we have said, the age of science, but this year's exhibition of Italian pictures in this metropolis carries us back to a magnificent art cycle. Great names of the past, belonging to that land of artistic enchantment, Italy, once more rise before our eyes; that past reveals the cultivation of the arts and sciences, but art predominates. Occasionally we find the two intermingled, and a notable instance presents itself in the person of that wonderful man who

exhibits in his own dual nature art wedded to science. I allude to one of Italy's great sons, Leonardo da Vinci. He accomplished much in his time; he had the ambition for greater conquests, but he was hindered oft-times by a want of concentration. Is he painting his great picture of the Last Supper in the Milan monastery, then of a sudden he is called away to the setting-in-order of some heating-apparatus at the Ducal abode. Is he meditating earnestly on where to procure a model for his Christ, then his attention is diverted by the necessary preparation of some diagram illustrating part of the mechanism of his flying-machine. Is he engrossed in a problem which concerns the genesis of motion and the primary force which sets all in action, then he is called by his friends to witness the destruction by a brutal French soldiery of the model for his great equestrian statue, intended to be erected in the Palace square, as a testimony of devotion to the Duke, his patron. And so he moves on through life, his brain seething with thoughts and ideas which, owing to the finiteness of human life, cannot be translated into actualities. Two traits there are in his character which are of a touching and picturesque nature, his love for little children, and his unwearying efforts in instructing his pupils. It is true that at times there were moments of fierce, almost ungovernable, consuming rage, but at other periods the peace of Heaven seemed to possess his innermost soul. I have chosen to bring before you this man, because, as I have premised, he shows us, like the facets of a well-cut stone, gleams of art and science, and as art and science are the theme of this lecture, I think he serves as one who can appropriately introduce us to a consideration of such matters.

Mr. George Godwin says, in an article entitled "The Florentine Superman," "Recently there has been a tendency to deny the greatness of Leonardo, both as man and artist, but the truth is that we forget that many of the achievements of our own age are but the mechanical development of ideas conceived and worked upon five hundred years ago by the Florentine superman. That that age of superstition, of belief in Black Magic and the efficacy of the necromancers, should have produced a mind purely scientific is astonishing. Leonardo's great intellect blazed like a torch, exposing fearlessly fallacious ideas, bringing into view new beauties, throwing light upon hitherto uncomprehended laws. No other figure in history stands out with such purposeful domination; no other brain, perhaps, has teemed with such marvellous activity, no other imagination has been so fecund as that of this humble Florentine. Painting and modelling were but a small part of his life-work. The passion of his life was mathematics, and he saw everywhere in nature obedience to mathematical law. In his diary he writes, 'The waves of light and sound are governed by the same mechanical law as that governing the water; the angle of incidence equals the angle of reflection.' Light waves, then, are no new discovery, it would seem; the Forerunner forestalled our age by five centuries. The problem of the possibility of human flight was one that occupied Leonardo many years. He believed, despite the failure of his machine to rise, that his achievement was but a matter of time. In his diary he wrote, 'There shall be wings.' Drawings of his flying machine are extant. They prove that he was working upon the right lines, taking the streamline of the bird as his model."

In a letter which Leonardo addressed to the Duke of Milan, whom I have already mentioned as being his patron, he enumerates with an astounding assurance his mechanical capabilities as regards warlike engines. These are so varied that they are worth quoting. He says, "I have a method for bridges, very strong, easy of transport and incombustible; new means of destroying any fortress or castle (which hath not foundations hewn in solid rock) without the employment of bombards; of making mines and passages, immediately and noiselessly, under ditches and streams. I have designed irresistible protected chariots for the carrying of artillery against the enemy. I can construct bombards, cannon, mortars, all new and very beautiful; likewise battering rams, machines for the casting of projectiles, and other astounding engines. For sea combats I have contrivances both offensive and defensive; ships whose sides would repel stone and iron balls, and explosives unknown to any soul." This shows the

many-sided character of the man, and although the days of stone and iron balls, as formerly used in warfare, have passed, yet there is something almost prophetic in the mention of the "irresistible protected chariots for the carrying of artillery against the enemy," for we have in that modern engine of warfare, the armoured tank, the fulfilment of Leonardo's project.

Leonardo realised the significance of fossil remains, and indeed hinted at evolution of species. And this was five centuries before Darwin! Inventions that were conceived by the brain of this marvellous man are the telephone, the steamboat, the aeroplane, canals, hydraulic engines, and tree-grafting. The mention of canals may seem a new departure in the long list of Leonardo's accomplishments, but it is to be remembered that he spent the last years of his life in constructing plans to connect the Loire and Saone rivers by canal, besides designing pleasure castles for his royal master, Francis I. Leonardo in his meteoric career may be said to have acquainted himself in the highest degree with all the liberal arts and sciences then in vogue. His writings prove that he was no mean grammarian; his public disputation exhibits him as a more or less successful rhetorician; the principles of logic guided his conclusions; geometry was the basic principle on which he worked; music was to him a sweet solace, he being a lute player; and astronomy was ever with him, an abiding passion. I am not sure that he was equally strong as an arithmetician—he may have been so scientifically, but in the largess which he bestowed on all around him, even the most worthless, he was numerically unsound. And now let his spirit rest in peace.

In the fourth volume of the *Transactions* of the Authors' Lodge there is a short paper by Sir John Brickwood on the Liberal Arts and Sciences. In this he records that in an address given by the Pro Grand Master to the Brethren of the Grand Master's Lodge, Lord Ampthill said that insufficient attention is paid to the Second Degree and the Liberal Arts and Sciences. The candidate is enjoined to study these, but has no opportunity given him for such study. The paper goes on to say that the old Liberal Arts and Sciences, compiled some two hundred years ago, are scarcely up to date now, and instead of grammar, rhetoric, logic, arithmetic, one could place engineering, electricity, languages, history, geography, still keeping music and astronomy as more appropriate to the present day. I am afraid I do not see eye to eye with Sir John in this somewhat involved passage. I would boldly maintain that the cultivation of such arts and sciences as grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy, was never more necessary than in the present day, not only to raise people to a noble ideal, but to encourage art, to sustain religion, to promote intellectuality, to secure a proper nicety in speaking and writing, to revive an old-time eloquence in the assemblies of the great, to enable us to think in proper sequence, to cultivate the organs of hearing, to give us a proper sense of numerical values. Such things as engineering, electricity, and the like have their proper cells in the great beehive of life, but do not let us meddle with our ritual, even in order to change names and phrases for those we think more apposite. We may remember that recently an ecclesiastical manual, well-known to most of us, did not emerge too happily from such a process.

"We are indebted to the Scholastic philosophers of the Middle Ages for the nomenclature by which they distinguished the seven sciences then best known to them. These they styled the seven liberal arts and sciences, to separate them from the mechanical arts which were practised by the handicraftsmen. The liberal man, 'liberalis homo,' meant, in the Middle Ages, the man who was his own master. The Masons of those days, always anxious to elevate their profession above the position of a mere operative art, readily assumed these liberal arts and sciences as a part of their course of knowledge, thus seeking to assimilate themselves rather to the scholars who were above them than to the workmen who were below them. Hence in the Old Constitutions we find these liberal arts and sciences introduced at the beginning, as forming an essential part of the body of Masonry. It is not therefore surprising that on the revival of Masonry these subjects were made a part of the system of instruction."

Dante, the great Florentine poet, speaks in the early part of the *Inferno*, when he with Virgil is traversing the region known as Limbo, of arriving at a mighty fortress. These are his words:—

“ We came unto a noble castle’s foot,  
Seven times encompassed with lofty walls,  
Defended around by a fair rivulet.”

This was the abode of the classic sages of antiquity. Longfellow, in his note on this passage, says, “ This is the Noble Castle of human wit and learning, encircled with its seven scholastic walls, the ‘ Trivium,’ Logic, Grammar, Rhetoric; and the ‘ Quadrivium,’ Arithmetic, Astronomy, Geometry, Music.”

The word “ trivium ” is used to indicate the three liberal arts which in the medieval system of academic studies constituted the first portion of the curriculum, being the undergraduate’s course before proceeding to the degree of bachelor. The “ quadrivium ” carries us a step further on the way of learning, for it represents the second portion of the curriculum, being the graduate’s course in the acquisition of a knowledge of the four other liberal arts during the three years between the bachelor’s and master’s degree.

In order further to acquaint ourselves with the system of education that was pursued in those days, let us consider the course of study at a great university, and as we have begun the Lecture in an Italian atmosphere, let us once more breathe the air of Italy, and transport ourselves to the city of Bologna, which was then and subsequently renowned for the possession of a most famous University. It has been computed that in those bygone days the number of students in residence at one time was as high as ten thousand. They were of all ages, from sixteen to forty, some of them men of wide experience, many of them ecclesiastics. The courses in the liberal arts corresponded to the academic department of an American university; they were the final instruction in the subjects which boys studied at school; they formed the completion of a literary education, and also fitted young men for practical service in many walks of life. We shall understand better the study of the liberal arts in this university if we treat them as a part of ordinary education. First of all, children heard the romantic tales of ill-fated Troy and of all-conquering Rome, and studied their letters at home in an A.B.C. book, an ‘ abecedarium,’ which served both for Latin and Italian; next they learned, without understanding the meaning, to recite Psalms in Latin and to sing Latin hymns. When a little older, boys went to school. The schools were grammar schools. In the lower departments little was taught beside grammar, and some rhetoric. Latin grammar was the only door for those who wished to have any education, and every schoolboy had to study Latin grammar. For those who were not to study law, rhetoric was the main part of a civil education. Brunetto Latini, whose writings greatly impressed the mind of Dante, both as a youth, and as a man, says in what may be called his encyclopædic work, *Le Livre du Tresor*, that rhetoric is a science that teaches us to speak fully and perfectly both in public and in private, and that the aim of the art is to teach the speaker to speak in such a way that those who hear him shall believe what he says. He follows Cicero in dividing the subject into five divisions. “ The first thing is to find out what you are going to say; the second, to marshal your arguments; the third, to suit your words to the matter; the fourth, to cultivate the memory so that you can learn your speech by heart; and last, to study bearing, gesture, diction, and the subject of delivery.” Of the “ quadrivium,” the mathematical sciences, Brunetto says, “ The first is arithmetic, which teaches us to count, to compute, to add, to subtract, multiply and divide; it also includes teaching the use of the abacus ” (a Roman instrument for counting by means of beads strung on wires which were stretched across a frame) “ and algorism. The second is music, which teaches how to make tunes and songs in accord with one another on zithers, organs, and other instruments, for the pleasure of the listeners or for divine worship in church. The third is geometry, by which we know the measures and proportions of things in length, breadth, and thickness. The fourth science is astronomy, which teaches us the order of the

heavens, of the firmament, and of the stars, and the courses of the seven planets through the twelve signs of the zodiac, and how weather changes to hot or cold, or to dry time, or to wind, according to a law that is established in the stars." You will notice that in this passage two words are used, "abacus" and "algorism," which are somewhat unfamiliar. We generally understand by the word "abacus" an architectural term; it is interesting to note that its original Latin meaning is "a square tablet for counting on," and thence "an ancient contrivance still used in nursery and infant schools to teach arithmetic," called in classic language, "Abacus Pythagoricus," and thence it appears as an architectural feature, and is described as "a table constituting the upper member or crowning of a column and its capital." The word "algorism," as its name suggests, refers to a symbolic method of numeration. Before leaving our good friend, Brunetto, I should like to quote some lines which seem to me so apposite that I cannot neglect them:—

"And we make prayer to the Lord God;  
That he take from our hearts all darkness,  
That we may acquire knowledge and learning,  
That we may have His grace and love,  
And so drink of learning that we shall gain honour."

And now we will turn to a ritual as used and practised in some Lodges to-day. Let us see what allusions we find there regarding the subject of this Lecture. You will remember that in the Charge delivered after the admission these words occur, "To study more especially such of the liberal arts and sciences as may lie within the compass of your attainment." This is laid down as an impending duty, but, owing to lack of understanding, it becomes in too many cases a negligible quantity, and the hapless aspirant is left in some degree of wonderment as to why the injunction was ever uttered. Again in another Degree, you find these words, "As a Craftsman, you are expected to make the Liberal Arts and Sciences your future study, that you may the better be enabled to discharge your duties as a Mason, and estimate the wonderful works of the Almighty." Here you may see that we have advanced a step. In the Charge it is a recommendation that you should study these arts and sciences, now it is actually made a matter of obligation. The word "expected" is used, and this is far stronger than a recommendation. And in the meantime, who has been looking after the newly-made Brother? Who has told him or taught him that the few answers he has to learn by heart in order that he may repeat them in parrot-like fashion and without understanding, when questioned by the Master, prior to receiving a further Degree—who has taught him that these represent a very small part of the Masonic knowledge which day by day he is supposed to be acquiring? In too many instances I am afraid the answer must be, "No one." The absence of definite Masonic teaching in present-day Masonry, especially in our London Lodges, is lamentable. I know that in our Lodges of Instruction we have invaluable adjuncts for the training of Masons, and that the three Craft Lectures, with their various Sections, are most useful forms of instruction, but instruction in the proper rendering of the ritual and explanations of its form cannot be said to demonstrate what a vast and complex system of science Masonry unfolds to us. What we really need is a school for Masons, both young and old, a species of academy in which they may be instructed and taught that the taking of degrees, and the satisfying, sometimes the over-satisfying, of bodily needs, is only the fringe of Masonry, and a very torn and tattered fringe it sometimes proves to be.

In a Lecture on the Second Tracing Board we have the statement that seven or more make a perfect Lodge, in allusion to the period of time involved in the construction of the Temple, and there is also a further allusion to the seven Liberal Arts and Sciences.

In the fourth Section of the second of some Craft Lectures we have an explanation of the character, purpose, and use of these arts and sciences. I will first briefly recite some of the actual words used in the Section, and then proceed,

as occasion may serve, to give an amplified explanation of each in turn. Let us therefore proceed in that order:—

“Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular kingdom or people, and that excellence of pronunciation which enables us to speak or write a language with accuracy and precision.”

“Rhetoric teaches us to speak copiously and fluently on any subject, not merely with precision alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearers by strength of argument and beauty of expression, whether it be to instruct, exhort, admonish, or applaud.”

“Logic teaches us to guide our reason discretionally in the general knowledge of things, and to direct our inquiries after truth. It consists of regular trains of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; in it are employed the faculties of conceiving, reasoning, judging, and disposing.”

“Arithmetic teaches the powers and properties of numbers, by means of letters, tables, figures, and instruments.”

“Geometry treats of the powers and properties of magnitude. By this science, the Architect is able to execute his plans, and estimate his designs; the General to arrange his soldiers; the Engineer to mark out ground for Encampments; the Geographer to give the dimensions of the world, delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces. By it also the Astronomer is enabled to make his observations, calculate and fix the duration of times and seasons, years, and cycles.”

“Music teaches the art of forming concords so as to produce a delightful harmony by a mathematical and proportionate management of acute, grave, and mixed sounds; this art by a variety of experiments is reduced to a demonstrative science, with respect to tones and the intervals of sound.”

“Astronomy is that Divine art by which we are taught to read the Wisdom, Strength, and Beauty of the Almighty Creator in the sacred pages of the Celestial hemisphere; assisted by Astronomy, we can observe the motions, measure the distances, comprehend the magnitude, and calculate the periods and Eclipses of the Heavenly Bodies; by it also we learn the use of the Globes, the system of the world, and the primary laws of Nature.”

Now let us expand these very excellent, but somewhat quaintly-expressed definitions. And first as to Grammar:—

According to the definition of the late Dr. Henry Sweet, a grammar gives the *general* facts of language, whilst a dictionary deals with the *special* facts of language. To the ordinary man, grammar means a set of more or less arbitrary rules, which he has to observe if he wants to speak or write correctly; this may be called ‘prescriptive’ grammar. To a scientific man, the rules are not what he has to observe but what he observes when he examines the way in which speakers and writers belonging to a particular community or nation actually use their mother-tongue; this may be labelled ‘descriptive’ grammar. The nineteenth century furnished us with another form of grammar, ‘comparative historical’ grammar, and this should always be supplemented by ‘separative’ grammar, which does full justice to what is peculiar to each language, and treats each on its own merits. Many things of grammatical importance, such as intonation, stress, etc., are not shown in our traditional spellings. Dialect grammars and grammars of the languages of uncivilized races deal of necessity only with spoken words. Grammar being the basis of all the liberal sciences, it particularly concerns us as Masons to know its rules, for without this knowledge we cannot be acquainted with the beauties of our own Craft lectures, nor can we speak with correctness or propriety. When I reflect on the present slipshod manner of speech, on the ungrammatical nature of letter-writing, on the loose phraseology of the ordinary novel, and on the atrocious spelling exhibited in letter-writing, I am led to recommend wholeheartedly a return to the study of grammar.

The founder of rhetoric as an art was Corax of Syracuse. He gave rules for arrangement, dividing the speech into five parts, proem or introduction, narrative, arguments, subsidiary remarks, and peroration. He also illustrated the topic of general probability, showing its two-edged use; thus, if a puny man is accused of assaulting a stronger, he can say, "Is it likely that I should have attacked him?" and if vice-versa, the strong man can argue, "Is it likely that I should have committed an assault when the presumption was sure to be against me?" This topic of what was called in the Greek 'eikos' was, in its manifold forms, the great weapon of the earliest Greek rhetoricians. Aristotle says that rhetoric is a popular branch of logic. Logic may be more persuasive with the more select hearers of rhetoric, but rhetoric is for the many. Speakers incapable of showing the ghost of an argument have sometimes been the most completely successful in carrying great audiences along with them.

What is the use of the art of rhetoric? It is fourfold, Aristotle replies. It is useful, first of all, because truth and justice are naturally stronger than their opposites. Rhetoric is then *corrective*. Next, it is *instructive*, as a popular means of persuasion for those who could not be reached by the severer methods of strict logic. Then it is *suggestive*. Suppose that I am going to plead a cause, and have a sincere conviction that I am on the right side, the art of rhetoric will suggest to me what might be urged on the other side, and this will give me a stronger grasp of the whole situation. And lastly, rhetoric is *defensive*.

It would take too long to detail the various phases through which the art of rhetoric has passed, but one may mention among its early exponents Cicero, Quintilian, and Hermogenes of Tarsus. During the first four centuries of the Roman Empire the practice of the art was in greater vogue than ever before or since. Then there came a lapse, and it was not until after the revival of learning that it again began to hold its own. The general aim at this period was to revive the best teaching of the Ancients. At Cambridge in 1570 the study of rhetoric was based on the works of Quintilian, Hermogenes, and Cicero. An Oxford statute of 1588 shows that the same books were used there. The decay of rhetoric as a formal study at the universities set in during the eighteenth century. The function of the rhetoric lecturer passed over into that of correcting written themes, but his title remained long after his office had lost its primary meaning, and the college prizes for 'declamations' helped to keep alive in some measure the old classic traditions. The conditions of modern life, and especially the invention of printing, have to some extent diminished the importance which belonged in antiquity to the art of speaking, though modern democratic politics and forensic conditions still make it one which may be cultivated with advantage.

Logic is the name given to one of the four main departments of philosophy. It is the science of the processes of inference. There are three types of inference, the first being from particular to particular, which is called *analogical* inference; the second is from particular to universal, which is *inductive* inference; the third is from universal to particular, which is *deductive* inference. We will illustrate these three types in order to give a clearer meaning, and we will employ the names of three Greek cities in the illustrations, though any others might quite as well be substituted. Suppose I say, "Border war between Thebes and Phocis is evil," and then make the further statement that "Border war between Thebes and Athens is similar to that between Thebes and Phocis"; from these two I draw the analogical inference that "Border war between Thebes and Athens is evil." Again, I may say that "Border war between Thebes and Phocis is evil," and follow up that assertion with the assertion that "All border war is like that between Thebes and Phocis"; from these two statements I draw the inductive inference that "All border war is evil." I now start with this inductive inference that "All border war is evil," and I follow on with the statement that "Border war between Thebes and Phocis is border war," and draw the conclusion by deductive or syllogistic inference that "Border war between Thebes and Athens is evil." You will see that this is rather like an algebraical problem; by eliminating certain factors,



you arrive at a definite conclusion. We owe to Aristotle this triple distinction of analogy, induction, and deduction.

Grammar and poetic criticism, rhetoric and dialectic preceded logic and out of those arts of language arose the science of reasoning. The comprehensive genius of Bacon widened logic into a general science of inference. That great philosopher, Frederick Denison Maurice, says, "The science of logic is of purely Greek invention. Though logic, in a formal and narrow sense, is considered as the antagonist of poetry, yet only a most imaginative and poetical nation could have given it the statue-like perfection which it has attained in Greek hands. Zeno is believed, on the best grounds, to be the inventor of logic." Zeno is said to have studied under various philosophers for a period of twenty years. At its close, he opened his school at Athens in the porch known as the 'Stoa Poecile,' so named from its having been the place in which poets formerly met. From the fact of Zeno's disciples assembling in this porch or 'Stoa' they were called 'Stoics,' a term still in use to-day. We often employ the words 'logical' and 'illogical,' sometimes without thinking that they have reference to one of the most fascinating and intricate of the liberal arts and sciences.

Arithmetic was originally looked upon as the science or theory of numbers; at present it is regarded as the art of computation. With regard to the numerical measure of a group, as the result of counting or computing, the term 'cardinal number' is used, as when we say that there are five persons in a room. With respect to number as designating position in a sequence, the term 'ordinal number' is used, as when we speak of the third page of a book. The spread of Greek culture and commerce carried the Greek numerals into all the regions bordering on the Mediterranean Sea, and the still more extensive development of the Roman civilization made the Roman numerals dominant in the Occident for many centuries. In the tenth century the entry into Europe of the Indo-Arabic numerals (those that we generally use to-day) was followed by a slow acceptance of the convenient system of place value by which, with only the numerals, but with an indefinite number of 'places' (units, tens, hundreds, and so forth) any number could conveniently be written. The symbols went by the names of 'characteres' and 'notae,' and at a later period by the English names 'figures,' 'numerals,' and 'cyphers.' The grouping of objects for purposes of counting led to the use of the same device in the writing of numbers. A grouping by 'fives' is called a 'quinary system,' and is said to be based upon the 'scale' of five, or to have five as a 'radix.' Since man has five fingers on each hand and five toes on each foot, he has a natural counting abacus arranged on a scale of five, ten, or twenty. While there are traces of the early use of these and other scales, the predominant one has been the denary or decimal scale, wherein ten is the prominent number. A familiar relic of grouping by twenties is seen in the English word 'score,' and the French 'quatre-vingt' for eighty. On the scale of ten the English counting proceeds as follows:—One, two, three, four, five, six, seven, eight, nine, ten, 'oneteen' (one and ten), 'twoteen' (two and ten), thirteen (three and ten), and so on till we arrive at twenty (two tens). The fact that twelve is scientifically a more convenient root than ten (having its half, fourth, and third easily expressible) seems to have led to the use of 'eleven' and 'twelve,' instead of 'oneteen' and 'twoteen,' after which the denary scale was followed. This art or science may be usefully employed by a Mason in order to subtract nothing from the character of his neighbour, to multiply his benevolence to his fellow-creatures, and to divide his means with a suffering brother.

Geometry, one of the three principal branches of mathematics (the other two being algebra and analysis) may be described as the branch which deals with the properties of space. Like most other departments of knowledge, geometry arose originally in response to man's practical needs. It seems to have had its birth in ancient Egypt, where the periodic inundations of the Nile made the surveying of the land for the re-establishment of boundary lines a necessity. This early geometry consisted of a number of crude rules for the mensuration of various simple geometric figures. The ancient Greeks developed this crude

beginning into the science which is now studied in the schools under the name of demonstrative geometry. One cannot mention the word 'geometry' without thinking of Euclid, the cause of much annoyance and much smarting to recalcitrant schoolboys. The celebrated 'Pons Asinorum' has caused many a heartbreak to a struggling intellect, and the wet towel has often been used as an incentive to mental effort.

The "Elements" of Euclid consists of thirteen books, the first six and the last three being devoted to plane and solid geometry respectively. The great achievement of Euclid was the arrangement of the material handed down to him into a coherent logical system. It is one of the marvels in the history of mathematics that the "Elements" should have maintained itself as a text-book for over two thousand years. With Euclid, Archimedes, and Apollonius of Perga, geometry reached its highest development during ancient times.

Geometry and Operative Masonry have ever been found together, the latter carrying into execution those designs which were first traced according to the principles of the former. Speculative Masonry is, in like manner, intimately connected with geometry. In deference to our operative ancestors, and, in fact, as a necessary result of our close connection with them, Speculative Masonry derives its most important symbols from this present science. Benjamin Franklin, in an address which he is said to have given to the Brethren of his Lodge, and which was afterwards printed as an editorial in his *Pennsylvania Gazette*, says: "As to the usefulness of geometry, it is certain that no curious or mechanic work can either be invented, improved, or performed, without its assisting principles . . . Though Plato's censure that those who did not understand the 117th proposition of the 13th book of Euclid's Elements ought not to be ranked among rational creatures, was unreasonable and unjust; yet to give a man the character of universal learning, who is destitute of a competent knowledge of the mathematics, is not less so . . . Philosophers do generally affirm that human knowledge to be most excellent which is conversant amongst the most excellent things. What science then can be more noble, more excellent, more useful for men, more admirably high and demonstrative, than this of the mathematics?"

"The invention of musical instruments is ascribed, in the book of Genesis, to Jubal, who is mentioned as being the 'father of such as handle the harp and organ.' What was the nature of the instruments invented by Jubal can only be matter of conjecture; for the words 'harp' and 'organ,' used in our translation of the Scriptures, are not to be held as meaning the instruments now known by these names. The translators of the Bible, possibly knowing little of the instruments used by the Hebrews, seem at times to have employed the names of modern instruments almost at random." Thus writes Mr. Hogarth in his book on Musical History.

During the reigns of David and Solomon the art of music seems to have been at its height amongst the Hebrews. David's inspired lyrics, the Psalms, were set to music for the purpose of being performed by the "chief musician," with the band or orchestra under his direction, aided by a choir of both sexes. The music probably resembled the rude, but frequently grand and imposing strains still to be heard in various parts of the East, consisting of a very simple melody, sung by a single voice, intermixed with choruses in the unison or octave, and accompanied by instruments, a really primitive form of what is now known as oratorio music. During the period of their prosperity, the Hebrews appear to have excelled their contemporaries in music, for in the beautiful lamentation composed during the period of the Babylonian captivity, the captives are described as being importuned by their oppressors to entertain them with the "Songs of Zion." "For they that led us away captives required of us a song, and melody in our heaviness, saying, 'Sing us one of the songs of Zion.' How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning." The mention of the cunning of the right hand leads us to associate the allusion with proficiency on some stringed

instrument which was afterwards developed in process of time into that graceful and too-often neglected instrument, the modern harp.

"The poems of Homer are full of allusions to music, which he represents to us as having been in constant use at the time of the Trojan war. At that period, the music of voices, accompanied by the lyre and the flute, is described as being always employed, not only on public, solemn, and festive occasions, but also as a favourite amusement of private life."

William Wallace, in his "Threshold of Music," points out that, as an adjunct to Christian worship, it was in the Eastern division of the early Church that music was first organised, and that even before the fall of the Roman Empire various schools had arisen for the cultivation of the art. "Imported into the West, it found its patron in Ambrose, Bishop of Milan, who, according to tradition, established upon it a system derived from that of the Greeks. Music found a more stable basis when Gregory turned his mind to it, and we may be within measure of the truth in ascribing his interference to his zeal for the prestige of the Church rather than for the salvation of the art. We can be certain that all music of this period was not purely of the Church. The transmission by ear and voice of the tunes of the people may have brought down to Gregory's time many a stave that had been sung by a lonely shepherd on Thessalian slopes, many a snatch of song thrown into the air by the wine-pressers as they trod the Chian grape, many a wild hymn chanted at the secular games—and these even now may be woven into themes that re-echo through our cathedrals."

While the state of society in the revival which followed the dark ages was favourable for the erecting of great cathedrals, music was developed just so far as was necessary for ritual purposes, and although folk-music must have existed, it was transmitted mainly by oral tradition, for the means to write it down still remained obscure and complicated. The discovery of printing gave a means of recording with precision the ideas of composers and ensuring for their works a wide circulation.

In the age of Elizabeth, which many have recognised as the Golden Age for music in this country, the art seems to have been in universal cultivation, as well as in universal esteem. Chappell, in his "Popular Music of the Olden Time," informs us that not only was it a necessary qualification for ladies and gentlemen, but even the city of London advertised the musical abilities of boys educated in Bridewell and Christ's Hospital, as a mode of recommending them as servants, apprentices, or husbandmen. In Deloney's "History of the Gentle Craft" one who tried to pass for a shoemaker was detected as an impostor because he could neither sing, sound the trumpet, play upon the flute, nor reckon up his tools in rhyme. In those days tinkers sang catches; milkmaids sang ballads; carters whistled; each trade, and even the beggars, had their special songs; the base-viol hung in the drawing-room for the amusement of waiting visitors; and the lute, cittern, and virginals, for the entertainment of waiting customers, were part of the necessary furniture of the barber's shop. They had music at dinner; music at supper; music at funerals; music at night; music at work; and music at play. An old writer recommends the country housewife to select servants that sing at their work, as being usually the most painstaking and the best; and in an old play, one called Merrythought says, "Never trust a tailor that does not sing at his work, for his mind is of nothing but filching."

Byrd, one of the great musicians of this epoch, gives the following eight reasons why everyone should learn to sing:—(1) It is a knowledge easily taught, and quickly learned; (2) the exercise of singing is delightful to nature; (3) it doth strengthen all parts of the breast, and doth open the pipes; (4) it is a singular good remedy for hesitancy in speech; (5) it is the means to procure a perfect pronunciation, and to make a good orator; (6) it is the only way to know where nature hath bestowed a good voice; (7) there is not any music of instruments comparable to the well-assorted voices of men; (8) the better the voice is, the meetier it is to honour and serve God therewith. At the end of these reasons we have this distich:—

Since singing is so good a thing,  
I wish all men would learn to sing.

A new admiration for the power of music over the emotions comes into literature in Shakespeare's age. Shakespeare's outlook on music was pure. For him, music was a synonym for sweetness. A brook makes "sweet music with the enamell'd stones." Love is "as sweet and musical as bright Apollo's lute." You will recall the celebrated passage from the *Merchant of Venice*:—

The man that hath no music in himself,  
Nor is not moved with concord of sweet sounds,  
Is fit for treasons, stratagems, and spoils.  
The motions of his spirit are dull as night,  
And his affections dark as Erebus

Shakespeare believed with Plato in the Music of the Spheres, the music of which we hear so much in Dante's *Paradiso*. There are many references thereto in his plays. The most magnificent—again from the *Merchant of Venice*—surpasses the common conception of the eight spheres humming in solemn diapason. It is, I suppose, the most tenderly-delicate piece of imagery ever penned by the hand of mortal man. There is music in every sentence. List how it runs:—

Look how the floor of heaven  
Is thick inlaid with patines of bright gold;  
There's not the smallest orb which thou beholdest  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubins.  
Such harmony is in immortal souls,  
But, whilst this muddy vesture of decay  
Doth grossly close us in, we cannot hear it.

"Shakespeare is the supreme type of a truly cultured poet, free from pedantry, but blessed with such power of observation that the things seen become materials for the building up of characters and plots. The golden age of English drama was the golden age of English music, and in Shakespeare that music receives its tribute of appreciation."

We may now ask ourselves, what part does music play in regard to Masonry? We may turn for answer to an excellent paper on "Masonic Musicians" that appeared in the *Quatuor Coronati Transactions* in 1891. The writer was the well-known musical critic, W. A. Barrett. In the course of that paper we meet with these remarks:—"There were many worthy musicians who wrote pieces of high Masonic tendency, but as they require the exercise of a certain amount of musical skill, they, in common with a vast number of like compositions, are only occasionally heard, and then not always in connection with Masonic assemblies. The charms of the social circle in Masonry and the good-natured readiness of musicians to add to those charms by the exercise of those gifts and talents has been one of the chief reasons why musicians have taken a large interest in the Craft. Our ancient and honourable institution owes no little of its attractive power in the social circle to music, but except at the time of the consecration of a Lodge, music, which could greatly augment the dignity and impressiveness of our ceremonies, is not encouraged to the extent that it might be. The general apathy of the brethren towards the use of vocal music in the several degrees has damped the ardour of the most enthusiastic, who have perceived the advantages which might have accrued by the use of solemn music. Unless, however, music can be introduced into the Lodge in a manner worthy of its high mission it should never be done at all. For it should not be dragged forward and exposed to ridicule like a blind Samson brought out and exhibited to the scoffings of the multitude."

I am afraid I have been led away by my passion for music to write at greater length than I have done with regard to the other arts, and have thus

disturbed the harmonic progression of my subject. Music has been called the Cinderella of the arts; if that be true, then I would rather sit by the lonely hearth, and dream dreams of celestial harmonies, than consort with the votaries of fashion in the crowded ballroom. To one and all I say, "If you have an ear for music, cultivate it with all might and main. If you cannot be an executant, you can educate yourself in its history, you can study the principles of composition, you can add to your education by listening to the masterpieces of the great, and (though I write these words in anguish of spirit) you can even learn much by listening to gramophone or wireless. Music will be a solace, a delight, a constant friend, at all times and in all seasons." And now, Muse of Music, flee from me, or thou wilt be my undoing!

A practical acquaintance with the elements of astronomy is indispensable to the conduct of human life. Hence it is most widely diffused among uncivilised peoples, whose existence depends upon immediate and unvarying submission to the dictates of external nature. Having no clocks, they regard the face of the sky; the stars serve them for almanacs; they hunt and fish, they sow and reap, in correspondence with the recurrent order of celestial appearances. But these, to the untutored imagination, present a mystical, as well as a mechanical aspect; and barbaric familiarity with the heavens developed at an early age, through the promptings of superstition, into a fixed system of observation. But no genuine science of astronomy was formed until the Greeks sublimed experience into theory. Among the Grecian astronomers of antiquity two great names stand out with unchallenged pre-eminence, Hipparchus, and Ptolemy. There are others who might be mentioned, such as Thales, and Pythagoras. Hipparchus is the man who is said to have catalogued 1,081 stars, a remarkable maximum in those early days of the science. A noteworthy personage, who may be said to be intermediary between the Greeks and the Romans, was Posidonius of Apamea, a Syrian. After travelling in Spain, he settled in Rhodes, where he founded a well-known school. He was learned in both astrology and magic, and became so famous that Pompey visited him and Cicero attended his lectures. With the capture of Alexandria by Omar the last glimmer of its scientific light became extinct, to be rekindled a century and a half later on the banks of the Tigris. Arab astronomy, transported by the Moors to Spain, flourished for a time at Cordova and Toledo. Meantime a radical reform was being prepared in Italy. Under the searchlights of the new learning the dictatorship of Ptolemy was no more inevitable than that of Aristotle; advanced thinkers promulgated what were called Pythagorean opinions; they were more eagerly and fully appropriated by Copernicus during his student years at Bologna and Padua. Although Copernicus can scarcely be called an astrologer, his researches did much to influence the art which developed side by side with astronomy. Copernicus was in the early stages of his life a student of medicine, but he later on turned his attention to science. He finally took Holy Orders and became a canon. He was educated at the University of Cracow. The first of his great discoveries relates to the rotation of the earth on its axis. He proved that the air must accompany the globe and that the sun was the centre of the system.

Two names next engage our attention; they belong to men who were almost contemporary, Galileo Galilei, and the famous Kepler. Johann Kepler inherited the wealth of material amassed by Tycho Brahe, whilst Galileo unquestionably ranks as the founder of descriptive astronomy. The importance of Kepler's generalisations was not fully appreciated until Sir Isaac Newton made them the corner-stone of his new cosmic edifice.

Kepler, whom I have already mentioned, wrote concerning the relation between astrology and astronomy, "Astrology is the foolish daughter of a wise mother and for one hundred years past this wise mother could not have lived without the help of her foolish daughter." Although the tenets of astrology are now generally regarded as belonging to a past age, it has left an impression on our language of the present day. Thus we speak of the 'martial,' 'mercurial,' or 'saturnine' person, without perhaps remembering that these terms are derived from and related to the supposed influence of Pagan deities.

The 'ill-starred' individual is often referred to in literature, and allusions are frequently made to those whose 'star is in the ascendant' or to some person who was born under a 'lucky star.' The belief in the influence of the planets on the fortunes of the new-born child belongs to astrology, and you may remember that passage in Shakespeare's *Henry IV.*, where Glendower says:—

At my nativity  
The front of heaven was full of fiery shapes  
Of burning cressets; know, that at my birth  
The frame and huge foundation of the earth  
Shak'd like a coward.

And the sarcastic answer of Hotspur:—

Why, so it would have done  
At the same season, if your mother's cat  
Had kitten'd, though you yourself had ne'er been born.

Let us take, by way of contrast to this, one of the beautiful allusions to the heavenly bodies made by Milton in *Paradise Lost*. The angel is speaking to Adam concerning the universe:—

To ask or search I blame thee not; for Heaven  
Is as the Book of God before thee set,  
Wherein to read His wondrous works and learn  
His seasons, hours, days, or months, or years.  
This to attain, whether Heaven move or Earth  
Imports not, if thou reckon right; the rest  
From Man to Angels the Great Architect  
Did wisely conceal, and not divulge  
His secrets, to be scanned by them ought  
Rather admire.

"Poets in all ages have sung of the romance of the stars that scintillate in the celestial vault, which, like a circling canopy of sapphire hue, stretches overhead from horizon to horizon. Who can look up at the deep azure of the sky at night, with its myriads of planets and stars of varied brilliancy, without wonder and awe? There we have poetry written in letters of gold on the purple vestment of heaven, music in the gliding motion of the spheres, and harmony in the sweep of the sun, planet, and satellite." How truly has it been said that the heavens declare the glory of God, and the firmament showeth His handiwork!

It is when we look up into the vault of the heavens that we realize the insignificance of the earth in the scheme of the material universe. Our sight penetrates beyond space, reaching world beyond world of unimaginable grandeur, and the greatest of these orbs is but as a speck in the vast intervening void. The moon is a smaller body than the earth, which it attends as a satellite. The sun stands to our earth in much the same relation as the earth does to the moon. The sun is the ruler, and the earth a subordinate globe travelling round nearly in a circle under the controlling force of the earth's gravitational attraction. The amount of matter constituting the sun is equivalent to 300,000 earths rolled into one. This great mass is maintained by means which are still very largely a mystery, at enormously high temperature, so that it continually pours forth the unceasing stream of heat and light which are of so much importance to terrestrial life.

There is little doubt that the most remote object in the heavens which can be seen without telescopic aid is a small fuzzy patch of light in the constellation 'Andromeda.' At first glance this would be taken as one of the fainter stars, but the diffuseness of the light is distinctive, and telescopes show it to be a great spiral nebula. The light which we see to-day left that nebula more than 100,000 years ago.

The study of the heavenly bodies falls naturally into two divisions, the solar system and the stellar universe, the latter comprising all that is beyond the

solar system. To the solar system belong, besides the sun and the earth with its moon, the planets or 'wandering stars.' Such of the planets as are visible to the naked eye are ordinarily mistaken for true or 'fixed' stars; they can usually be distinguished by the fact that their light does not twinkle. But that is by no means an infallible test, since it depends a great deal on atmospheric conditions.

I will conclude our consideration of astronomy by a peculiarly appropriate passage which may be found in Ashe's *Masonic Manual*:—"Astronomy stands confessedly the most exalted and sublime science that has ever been cultivated by man. This noble science may justly be said to comprehend the whole of the other six; as by Grammar we correctly express the substance of our observations; by Rhetoric we forcibly impress the truths therein contained; by Logic we proceed to demonstrate those truths; by Arithmetic we make our calculations; by Geometry we measure the magnitudes and distances of those vast orbs; and, finally, we cannot but subscribe to the harmony of the whole, where there is not the least discord to be found in any of its parts."

We have now come to the end of our brief survey of the liberal arts and sciences, and I hope that the time spent in their examination has not been unprofitably occupied. It is certain that even a little knowledge of these things will tend to make us more enlightened as men, and more helpful as Masons. "The Brother who understands enough grammar to write a paper to be read to his brethren; who has studied enough rhetoric to learn how to speak well in open Lodge; who has so disciplined his mind by logic as to think straight and clear; who has the appreciation of a fine art like music, so as to be mellowed and softened by the charm it throws about one's personality; who has had his mental outlook broadened and his store of knowledge enriched, so as to have useful information to place at the disposal of the Craft; such a Brother is one who exemplifies the Masonic love of light and learning."

And so my task comes to an end, and as a conclusion to this Lecture I venture to say, in the words of a writer belonging to a past generation, "I, who though dabbling in authorship, rank not among the inspired; who can neither uphold the arts with the hand of a sovereign, nor praise them with the pen of a poet; who can only, athwart the din of trade, the bustle of politics, and the clamour of self-interest, raise in favour of the Fine Arts a feeble voice; have done all I could; but the most general flame may begin in a single spark; and should I succeed in kindling for the arts a purer, a more intense, a more universal love; should I be instrumental in promoting nobleness of mind and feeling, most copious and most lasting; I shall think myself the humble instrument of the greatest good that can be conferred on humanity; and when comes the hour of death, I shall think I have not lived in vain."

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On the proposition of Bro. Gilbert W. Daynes, seconded by Bro. W. J. Williams, a hearty vote of thanks was passed to Bro. de Lafontaine.

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## REVIEW.

### FREEMASONRY IN JERSEY.

By George Stodart Knocker [*Masonic Temple, Jersey, Channel Islands*], 1930.

(Price 15/- Postage: Inland 6d., Overseas 8d.)



IN an Island measuring twelve miles by six, and containing two towns having between them at the beginning of last Century a population of perhaps 7,000 all told, we are introduced to about three dozen Craft Lodges, besides a score or more of Royal Arch Chapters, Mark Lodges, K.T. Encampments, Conclaves, etc.

True, these bodies were not all working at the same time, and allowance has to be made for a number of Military Lodges which met on the Island for very short periods and could have influenced the Civilian Lodges only to a very small extent, except through intervisitation. But in the remainder there was of necessity a considerable overlapping of membership, and this accounts for a certain amount of unavoidable repetition when considering the History of each.

Bro. Knocker has done excellent work with but scanty materials. Of most of the bodies about which he writes, no early Minutes remain; but from Grand Lodge Registers, Certificates, Jewels, Seals, and even articles of Furniture, which fortunately have escaped destruction, he has been able to compile a very interesting History. In some instances he has succeeded in preparing fairly complete Lists of Members, though unfortunately all of these have not been printed. We read here and there that they were "not considered to be of sufficient interest to be reproduced in these pages." To some brethren the Lists would certainly have been of interest and value, and their suppression is to be regretted.

It is remarkable that the Craft Lodges on the Island have worked under five different jurisdictions—three under the Moderns, fifteen under the Antients, eight under the United Grand Lodge, six under the Grand Lodge of Ireland, and one under the Supreme Council of France.

Undoubtedly the credit for the introduction of Freemasonry into Jersey must be given to Charles Shireff, an Army Officer, who later retired on half-pay with the rank of Major, and became prominent in the Craft in Shropshire, and in the Red Cross of Constantine and other degrees in London. He had been admitted in some Lodge in the United States, and had been advanced to what he terms the *Ne plus ultra* or 25th Step. His claim was persistently made that he was an Antient Mason, and it was therefore unfortunate that the Warrant which he obtained in 1765 for his Lodge Union No. 1, was from the Grand Lodge of the Moderns. It was entered in the London Register as No. 349, and in the Minutes of Grand Lodge for 29th January, 1766, there is the entry:—

No. 1.	A New Lodge at Helary in the	}	£2.2.—
	Island of Jersey Constit <sup>n</sup> . ...		

But in spite of this Modern authorization it is practically certain that only the Antient system was worked in Jersey down to the Union of the two Grand



Lodges in 1813, and probably to a much later date. We find Deacons appointed from the start of the Lodge, and this is a clear indication of Antient or Irish influence, which would also account for the early references to the Royal Arch and other degrees which were not officially recognized by the Moderns. We may say that, in effect, there was not at any time a Modern Lodge upon the Island, except on paper; and the first to be constituted under the United Grand Lodge was the Royal Sussex in 1843. We know of Shireff's later activities in Shropshire, where also he introduced the Antient working under Modern Warrants.

The existence of a second Modern Lodge in Jersey—Union No. 2—is known only through the fortunate discovery of the actual Warrant of 1788, and a Certificate of 1791. The Warrant was granted by Thomas Dobree, who had been appointed Provincial Grand Master in 1753. Apparently it was never reported to Grand Lodge, and therefore it did not come on the Register in London. But some years ago, when Bro. Wonnacott and I were examining the Register of No. 1—with the existence of No. 2 in our minds—we came to the conclusion that in all probability the latter part of the list in the Register represented the membership of No. 2, and that it had been credited to No. 1 because it was not known that No. 2 existed.

Bro. Knocker cites Preston as his authority for a statement that Lord Carysfort issued a Patent for a Provincial Grand Master for Guernsey, Jersey, Alderney and Mann, but the reference is not quite fair to Preston. Anyway, the *Book of Constitutions* of 1756 makes it quite clear that the appointment of Thomas Dobree was "for Guernsey, Jersey, Alderney, Sark, and Arme, in the British Channel," and there is no suggestion that the Isle of Man was included in the Channel Islands. *Arme* is undoubtedly intended for *Herm*. Eventually there was jealousy between the Guernsey and Jersey Lodges, mainly on questions of seniority, and Jersey was formed into a separate province.

Squabbles in the Lodges were of frequent occurrence (one is described as a "slight skirmish"), generally originating over trivial matters which might have been arranged amicably in a few minutes; but on occasions they were allowed to assume such serious proportions that they could be settled only by appeal to Grand Lodge in London. One matter that had a disturbing effect for several years was the formation by some of the brethren of a Lodge under the Supreme Council of France. They were promptly suspended by the Provincial Grand Master, and when they visited and joined one of the Irish Lodges, that Lodge was immediately put out of bounds. Grand Lodge upheld the action of the local authorities, and the French Lodge and the Irish Lodge soon afterwards lapsed. It may be noted that a few years later the decision of Grand Lodge was quoted in connection with the formation of Dutch Lodges at the Cape of Good Hope, though there the conditions were entirely different.

It is a pity that Bro. Knocker has perpetuated the tale—no doubt started by Oliver—that William Williams of Dorset revised the Craft Rituals after the Union. And I think that Bro. Knocker would have considerable difficulty in finding a copy of the *Constitutions*—either 1815, 1819 or 1827—which has not been signed by Williams. The signature has no relation to visits he may have made to Jersey.

Another small point, for which no doubt the printer is responsible, is the mark which Bro. Knocker rightly considers indicates the working of the Royal Arch, though I fancy it only shows that the Secretary had taken that Degree. But the actual mark on the Certificate is a T over an H, and not as is printed in the book. This is precisely what might have been expected at so early a date as 1765.

I have already mentioned the early appointment of Deacons in the Jersey Lodges. Some other points of interest are the wearing of the Trowel Jewel by the I.G.; the Installation of the Master in a separate room down to 1865; and the conferring of the Passed Master's degree in 1840 and perhaps later.

We are furnished with very pleasant records of some of the local stalwarts in the Craft:—William Adams the Engraver, who delighted in acting as

Secretary, and embellished his Minutes with illuminated initial letters; Albert Schmitt, a refugee from Poland; J. J. Hammond, the autocratic Provincial Grand Master, who fell on evil days and made unwarranted aspersions against the Craft, which he was compelled to retract; the Artists Philip and Walter Oules, the former of whom painted Tracing Boards and Banners, while the latter (the better known R.A.) painted portraits of members; and Dr. Henry Hopkins, who seems to have started his Freemasonry in Hull, and was at Birmingham before going to Jersey, then moving to Totnes, and finally settling at Bath, where many of his curious emblematic charts are still preserved.

A Chapter is devoted to an identification of the various Masonic Meeting Places in the Island, ending with a description of the present Freemasons' Hall, built in 1864; and a final Chapter deals with a number of Masonic Tombstones erected to the memory of departed Brethren. The Illustrations in the book are useful, and we are furnished with an adequate Index and list of persons to whom reference has been made.

W. J. SONGHURST.

January, 1931.



## NOTES.

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**THE GREAT ARCHITECT.**—It may be deemed worthy of note that in the Poetical Works of Thomas Traherne, B.D., 1636(?)–1674, first published by Bertram Dobell in 1903, the following verse occurs at page 27:—

### VIII.

Herein we see a marvellous design,  
And apprehending clearly the great skill  
Of that Great Architect, whose Love doth shine  
In all His works, we find His Life and Will,  
For lively counsels do the Godhead shew  
And these His love and goodness make us know.

W.J.W.

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**Nelsonic Crimson Oaks.**—The extract which follows is from Aris's *Birmingham Gazette* for August 12th, 1811. It suggests that the Society was more wide-spread than has generally been supposed:—

Lodge of the Most Noble Order of Nelsonic Crimson Oaks. The first anniversary will be held at Brother Edwards's, the Star Inn, High Street, Stourbridge, on Wednesday the 21st of August, inst., when the company of each Brother will be considered a very singular Favour.

By the M.N.N.G.C. and the M.N.F. etc.

F. Bate, Sec.

N.B. A Sermon will be preached at St. Thomas's Church, Stourbridge, by the Rev. Mr. Taylor.

Each Brother's Company is desired at Nine o'Clock in the morning, and Dinner on the Table at Two o'Clock.

S. J. FENTON.

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**Henry Harford, Provincial Grand Master, Maryland.**—The Patent of Appointment of Henry Harford as Provincial Grand Master of Maryland, bearing date 2 June 1783, has only recently come into the possession of the Royal Somerset House and Inverness Lodge, No. 4, and will shortly be presented by that Lodge to the Grand Lodge of Maryland. It bears the seal of Grand Lodge, and is signed by Lord Effingham, Acting Grand Master, Rowland Holt, Deputy Grand Master, and James Heseltine, Grand Secretary, all of whom were members of the Somerset House Lodge.

Harford (Hartford in the Grand Lodge Register) was an illegitimate son of Frederick, seventh Lord Baltimore, and had no connection with the Harford family of Bristol. His mother was Hester Phelan (painted by Romney), who adopted the name of Harford for herself and her two children. The head of the family is Col. Frederic Harford, of the Scots Guards.

In the Minutes of the Somerset House Lodge, No. 2, we have, under date 12th May, 1783:—

Henry Harford Esq. was initiated into the first degree of Masonry and, by dispensation from His Royal Highness the Duke of Cumber-

land, 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.

A. W. OXFORD.

**A Book with a misleading Title.**—In 1816 there was published a book with the title: *The Grand Master, or Adventures of QUI-HI? in Hindostan. A Hudibrastic Poem in Eight Cantos by QUIZ. Illustrated with engravings by Rowlandson.* It was printed by Thomas Tegg of 111, Cheapside, London.

Notwithstanding the title, it has no Masonic significance. It relates the adventures of a youth who goes out to India as a cadet, visits Bengal and Madras, and eventually in Bombay is imprisoned for debt and dies there. His story is made the peg for a furious attack on the administration of India generally by the Company, and the author obviously had considerable local knowledge. The Frontispiece, which is entitled *A New Map of India from the latest authority*, represents an elephant shackled, with a load of various political troubles, as labelled packages, and seated on his back are persons representing the Church and the House of Lords. In front is a hand lighting a barrel of explosives. The title-page has the text, as given above, in a square frame, within a pictured border of natives, politicians, etc. At the top right hand corner is an irradiated triangle, with an Eye inside it, and on the sides *Pro Rege—Lege—et Grege*. There are numerous coloured plates, all political in character.

There are two passing references to Freemasonry in the text. On p. 119 we read of a "country Captain who is dubbed a Freemason and a Brother," and his friends are supposed to approach a high Government official, declaring "they were ready To make a mason of his Lady." In a note the author says that this sort of thing actually happens in Lodges in India. Then, on p. 174, a Brahmin says that for money "I'd turn a Turk, a Methodist, Christian, Freemason, even Jew." But that is all, and just why the title *Grand Master* was chosen it is not easy to understand.

L.V.

**James Gib.**—Following my article in *A.Q.C.*, vol. xlii., page 253, I engaged in a search for some more authoritative information concerning Gib, and have at last unearthed a biography included in *A Biographical Dictionary of Eminent Scotsmen*, published by Blackie & Son, Paternoster Buildings, E.C., in 1872. It is too lengthy to give here, but certain passages are both illuminating and intriguing and well worth quoting. The year of his birth is given as 1674, not 1683. He was the only son by the second wife of Peter Gibbs, merchant, of Footdeesmyre, Aberdeen. Old Gibbs retained, during the stormy period in which he lived, the religion of his ancestors, Roman Catholics, and was a staunch non-juror; the schism headed by eight English Bishops and four hundred clergy who adhered to the divine right of Kings and refused the oath of allegiance to William III. In Scotland the conflicting religious doctrines were predominantly Presbyterian and Episcopalian and conjoined with the political beliefs of Whig and Tory. These found in Aberdeen a more even balance than perhaps in any other part of Scotland. The city was the scene of constant petty jarring with a liberal and bitter exchange of pasquinades and abuse. Gibbs, being a Roman Catholic, was a friend of neither party and an object of peculiar antipathy to the Presbyterians who overtly encouraged their children to annoy him. Gibbs procured two fierce dogs for his personal protection and engraved on the collar of one "Luther," and of the other "Calvin." The compliment was understood by neither party; Gibbs and the dogs were summoned before the Bailies to answer for their respective misdemeanours, and the dogs were ordered to be executed publicly at the cross.

James Gib after leaving Marischal College studied architecture and mathematics in Holland from 1694 to 1700. It was there he made himself





acquainted with the sixth Earl of Mar, then on a visit to the Continent, who afterwards helped him with commendatory letters and money in the study of his profession. After leaving Holland Gib spent ten years in Rome and returned to Britain in 1710. Then Parliament passed the renowned legislative measure by which London was to be made religious by the erection of fifty new churches. The Earl of Mar, then a Secretary of State, added the name of Gib to the list of eminent architects who were to put the vast plan into execution. Previous to this he had completed the first of his architectural labours in the addition to King's College, Cambridge. The conception was not happy, but the truth was that those trammels, which architects have more reason to detest than any other class of artists, restrained the genius of Gib in that he was obliged to apply given form, size and number of apartments to a given space and he had no opportunity to display his taste. Similar limitations of money and space, though in lesser degree, restricted his genius in his greater works of St. Martins-in-the-Fields, St. Marys-in-the-Strand, and the Radcliffe Library at Oxford. Gib did not meddle in politics, and the family ruin which followed upon the attainder of the Earl of Mar left him untouched and unmolested in the practice of his profession. The publication of his folio volume of designs in 1728 brought Gib the then considerable sum of £1,900. After five years of suffering from a lingering and painful complaint Gib died in London in 1754, having continued in the faith of his fathers and unmarried. He made several bequests, some to public charities, others to individuals. Remembering the benefactor who had assisted him in the days of his labour and adversity, he left £1,000 and an estate of £280 a year to Thomas Lord Erskine, only son of the Earl of Mar. His manuscripts and books, 500 volumes, he donated to the Radcliffe Library, Oxford.

The foregoing establishes that James Gib was a Roman Catholic, and I feel I must unreservedly withdraw my former opinion that "it is inconceivable Gib could have remained outside the craft." Bro. W. J. Williams in his article in *A.Q.C.*, vol. xlii., page 81, quotes the name "Brother Gib" in connection with the 1738 *Constitutions*. Unless supported by further concrete evidence the assumption that James Gib was a Freemason must be viewed with very grave suspicion. Being a Roman Catholic, of course, was not an insuperable bar to joining the Craft, but the times were not propitious for one of his faith and the balance of presumption is antagonistic.

JAMES W. SAUNDERS.

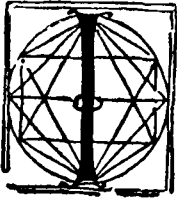
Bro. Coxhead, of Brasenose, very kindly examined the Gibbs MSS. at the Radcliffe for me, but they contain no information to the purpose. Through the courtesy of Mr. H. B. S. Gibbs, A.R.I.B.A., a collateral descendant of the architect, I have now been able to peruse his elaborate unpublished monograph on James Gibbs. From this it appears that "The original MS. in the Soane Museum fixes the date [of his birth] beyond reasonable doubt as Decr. 26th, 1682, at Footdeesmyre." From this it follows that he can hardly have been in Holland before 1700, which was when his patron, the Earl of Mar, went to that country. Gibbs was also the architect of Canons, the seat of the Duke of Chandos. But there is nowhere anything to suggest that he belonged to the Craft. Anderson's "Brother Gib" is therefore but one more of his affiliations of prominent architects, effected on general principles, and unsupported by evidence.

LIONEL VIBERT.



## OBITUARY.

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

**William Arthur Barker**, of London, E., on 12th March, 1930. Bro. Barker was P.M. of Doric Lodge No. 933, and a member of the Chapter attached thereto. He joined our Correspondence Circle in January, 1907.

**Frank W. Brazil**, of London, S.E., on 28th December, 1929. Our Brother had attained the rank of Past Assistant Grand Director of Ceremonies, and Past Grand Standard Bearer (R.A.). He was elected to membership of our Correspondence Circle in January, 1905.

**Dr. Thomas Moravian Carter**, of Bristol, on 21st February, 1930. Bro. Carter was a P.Pr.G. Warden of Bristol. He was Senior Deacon of the Lodge which he joined in January, 1927, having been a member of the Correspondence Circle since May, 1920.

**Dr. William Lonsdale Cockcroft**, M.R.C.S., of Keighley, in February, 1930. Our Brother was S.W. of Mawsis Lodge No. 4644, and a member of Craven Chapter No. 810. He joined our Correspondence Circle in November, 1929.

**Charles William Cramer**, of Morgantown, W. Virginia, U.S.A., on 13th October, 1929. Bro. Cramer was a member of Lodge No. 4, and of Chapter No. 30. He was elected to membership of our Correspondence Circle in January, 1927.

**Robert H. Crowther**, of Otley, Yorks., in 1930. Our Brother was P.M. of Alfred Lodge No. 306, and had been a member of our Correspondence Circle since June, 1920.

**Oliver Carl Daniell**, of Calcutta, in 1929. Bro. Daniell was a member of the Imperial College Lodge No. 4536, and of Harmony Chapter No. 220. He joined our Correspondence Circle in 1929.

**James Meeres Drabble**, of Neuilly sur Seine, France, on 9th March, 1930. Our Brother held the office of Grand Treasurer, and was P.M. of Lodge No. 3. He was elected to membership of our Correspondence Circle in 1923.

**Thomas Phipps Dorman**, of Northampton, on 23rd February, 1930. Bro. Dorman had attained the rank of Past Grand Deacon, and Past Assistant Grand Sojourner. He was one of our earliest members, having joined the Correspondence Circle in 1889.

**George Fullbrook**, of London, E.C., on 19th December, 1929. Our Brother was a P.M. of Islington Lodge No. 1471, and a member of Dagmar Lodge No. 2262. He had been associated with our Correspondence Circle since March, 1898.



**Robert Roger Glen**, of Glasgow, in 1927. Bro. Glen was a member of Lodge No. 859, and of our Correspondence Circle, which he joined in June, 1913.

**George Alfred Gregory**, of Johannesburg, S. Africa, on 22nd June, 1929. Our Brother was a member of Rising Star Lodge No. 1022. He was elected to membership of our Correspondence Circle in 1927.

**Edward Hall**, F.C.I.S., of Ryde, I.W., on 7th January, 1930. Bro. Hall had attained the rank of P.Pr.G.D.C., Middlesex, and had been a member of our Correspondence Circle since March, 1899.

**John Harbinson**, B.A., of Belfast, on 2nd February, 1930. Our Brother joined the Correspondence Circle in 1928.

**George Allaire Howe**, of Cobourg, Canada, in March, 1929. Bro. Howe held the rank of P.G.Stew., under the Grd. Lo. of Pennsylvania, and was P.H.P. of Chapter No. 268 (Pa.C.). He had been associated with our Correspondence Circle since October, 1904.

**Henry J. James**, of Grey Valley, New Zealand, in 1929. Our Brother was a member of Lodge No. 40, and of our Correspondence Circle, which he joined in October, 1900.

**Reginald Marshall John**, of Boro' Green, Kent, in 1929. He was a member of St. George Lodge No. 2170, and a Life Member of our Correspondence Circle, which he joined in October, 1904.

**Thomas Lambert**, of Melbourne, Vic., in September, 1929. Bro. Lambert had held office as Deputy Grand Master and Grand Z., Victoria. He had been a member of our Correspondence Circle since October, 1899.

**Frederick Lionel Keith Loxley**, of Oxford, on 2nd February, 1930. Bro. Loxley was a member of Alfred Lodge No. 340, and of the R.A. Chapter attached thereto. He joined our Correspondence Circle in 1927.

The Hon. **Henry Leslie Michel**, M.L.C., of Hokitika, N.Z., on 4th March, 1930. Our Brother joined the Correspondence Circle in 1926.

**Alfred Molony**, of London, W., on 28th December, 1929. Bro. Molony was a P.M. of Montague Guest Lodge No. 1900, and P.Z. of Warrant Officers Chapter No. 2346. He was elected to membership of our Correspondence Circle in January, 1920.

Dr. **James Gillon Ross**, M.B., C.M. (Edinburgh), of Whitby, Yorks., on 29th November, 1929. Our Brother held the rank of P.Pr.G.D., and P.Pr.G.O. (R.A.). He joined our Correspondence Circle in 1929.

**George Robert Dewey Rust**, of London, S.W.4, on 29th December, 1929. Bro. Rust had attained the rank of P.Pres.D's.B.G.P. and P.Dis.G.S.B. For many years he acted as our Local Secretary in Jamaica, having been elected to membership of the Correspondence Circle in October, 1900.

Dr. **William Scot**, of Edinburgh, in 1929. Our Brother was a P.M. of Alexandra Lodge No. 1581, and P.Dis.G.Stew., S. Africa, E.Div. (E.C.). He was a Life Member of our Correspondence Circle, which he joined in October, 1907.

**Ernest A. Smith**, of Birmingham, in February, 1930. Bro. Smith had attained the rank of Past Grand Standard Bearer (Craft and R.A.). He was elected to membership of our Correspondence Circle in 1925.

**Edward Dah Smith**, of Gisborne, N.Z., in 1929. Our Brother held the rank of P.Dis.G.W., and was P.Z. of Chapter No. 149 (S.C.). He had been a member of our Correspondence Circle since October, 1911.

**George Marshall Stowe**, of Wadena, Minn., U.S.A., on 16th November, 1929. Bro. Stowe had held office as Grand Master and Grand High Priest. He joined our Correspondence Circle in June, 1912.

**Frederick Charles Turner**, of London, S.W., on 3rd March, 1929. Our Brother was a member of Chorley Wood Lodge No. 3247, and was elected to membership of our Correspondence Circle in March, 1915.

**Gerrit Jansz van Oppen**, of Rosario de Santa Fe, Argentina, on 4th August, 1929. Bro. van Oppen had attained the rank of P.Dis.G.D. (S.Amer., S.Div.) and P.Dis.G.Sc.N. (Arg.Rep.). He had been a member of our Correspondence Circle since January, 1907.

Colonel **Robert Hugh Wallace**, C.B., D.L., M.A., Oxon., of Downpatrick, on 23rd December, 1929. Our Brother held the rank of P.Pr.S.G.W., Rep.G.L. of Columbia. He was elected to membership of our Correspondence Circle in June, 1918.

**John Strode Wilson**, of Jersey, on 21st February, 1930. Bro. Wilson had attained the rank of P.Dis.G.Sup.W., Madras, and was a member of our Correspondence Circle, which he joined in October, 1908.

**George Elmer Wood**, of Ohio, U.S.A., on 8th January, 1930. Our Brother was elected to membership of our Correspondence Circle in 1926.



# Quatuor Coronati Lodge, No. 2076, London.

## PUBLICATIONS.

### ARS QUATUOR CORONATORUM.

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### OTHER PUBLICATIONS.

	£	s.	d.
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Members returning their parts of the *Transactions*, to the Secretary, can have them bound in dark blue Canvas, lettered gold, for 6/- per volume. Cases can be supplied at 3/- per volume, date or number of volume should be specified.

### MEMBERSHIP MEDAL.

Brethren of the Correspondence Circle are entitled to wear a membership Medal, to be procured of the Secretary only. In Silver Gilt, engraved with the owner's name, with bar, pin and ribbon, as a breast jewel. 10/6 each.

# Quatuor Coronati Lodge,

NO. 2076, LONDON.



**SECRETARY:**

LIONEL VIBERT, P.A.G.D.C.

**OFFICE, LIBRARY AND READING ROOM:**

27, GREAT QUEEN STREET, LINCOLN'S INN FIELDS, LONDON, W.C.2.



# ➤⌘ Ars ⌘➤ Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.,  
 AND LIONEL VIBERT, P.A.G.D.C.

VOLUME XLIII. PART 2.

## CONTENTS.

	PAGE		PAGE
Proceedings, 2nd May, 1930	73	Proceedings, 24th June, 1930	156
In Memoriam—William Watson	73	Exhibits	157
Exhibits	74	Scriptural Evidence Concerning	
The King's Master Masons	75	Hiram	158
Summer Outing, 1930—Edinburgh	136	Reviews	182
The Edinburgh Register House MS.	153	Obituary	192

W. J. Parrett, Ltd., Printers, Margate.

1932.

# 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 therefrom 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 from becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is two guineas, 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 Antigrapha*, 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 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 meeting 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.—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.

4.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

5.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no literary, artistic, or scientific qualification. 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 a quarter of 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.

FRIDAY, 2nd MAY, 1930.

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THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C., as W.M.; Rev. W. W. Covey Crump, M.A., P.A.G.Ch., P.M., as I.P.M.; Gilbert W. Daynes, S.W.; W. J. Williams, J.W.; W. J. Songhurst, P.G.D., Treasurer; Lionel Vibert, P.A.G.D.C., Secretary; Rev. W. K. Firminger, D.D., P.Dis.G.W., Bengal, I.G.; Arthur Heiron, L.R., Steward; J. Heron Lepper, P.G.D., Ireland, P.M.; and Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.

Also the following Members of the Correspondence Circle:—Bros. Wm. Stephens, D. Pryce Jones, Chas. Aburrow, P.G.D., F. Fighiera, P.G.D., A. Alsagoff, W. T. Dillon, Geo. S. Knocker, Ivor Grantham, Geo. Elkington, P.A.G.Sup.W., Basil M. Bazley, J. J. Nolan, P.G.St.B., R. J. Sadlier, P.A.G.St.B., W. R. Gregory, H. F. Mawbey, H. G. Bennett, J. F. H. Gilbard, W. G. Rowntree, H. O. Ellis, L. G. Wearing, S. W. Rodgers, P.A.G.R., F. Lidstone Found, A. E. Gurney, Allan Ramsay, I. Y. Samuel, A. W. Caddy, E. W. Marson, S. C. Keville, Rev. Canon H. R. Jennings, P.A.G.Ch., W. A. B. Pailthorpe, P.A.G.D.C., C. Armstrong Austin, H. W. Fortescue Long, W. G. Clarke, Chas. S. Cole, C. F. Sykes, Rev. W. E. Wibby, B.D., E. Oetzmann, W. W. Woodman, E. J. Hoare, H. Johnson, John I. Moar, Eugene Ramsden, R. Wheatley, W. Brinkworth, A. MacKenzie-Smith, A. Quick, T. Vuillermoz, F. M. Shaw, T. Simpson Pedler, and G. C. Nassen.

Also the following Visitors:—Bros. P. A. Bullen and B. Allan, Manchester Lodge No. 179; K. Duxbury, Harpenden Lodge No. 4314; E. N. Bullen, Barnet Lodge No. 2509; W. H. Coyle, Farringdon Without Lodge No. 1745; Arnold B. Bennett, Doric Lodge No. 5019; M. Grater, P.M., Abbey Lodge No. 3341; M. L. Grater, King's Colonials Lodge No. 3386; G. Brown, Phoenix Lodge No. 173; A. B. Woodler, Beckenham Lodge No. 2047; W. Robins, P.M., Hortus Lodge No. 2469; and F. E. Shillam, Imprimere Lodge No. 4734.

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Letters of apology for non-attendance were reported from Bros. S. T. Klein, L.R., P.M.; Rev. H. Poole, B.A., P.Pr.G.Ch., Westmorland and Cumberland, I.P.M.; J. T. Thorp, P.G.D., P.M.; H. T. C. de Lafontaine, P.G.D., W.M.; R. H. Baxter, P.A.G.D.C., P.M.; Geo. Norman, P.A.G.D.C., P.M.; David Flather, P.A.G.D.C., J.D.; and B. Telepneff, Steward.

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The AG. WORSHIPFUL MASTER read the following

**IN MEMORIAM.**

**WILLIAM WATSON.**

Once more we have to mourn the loss of a member of the Lodge, Bro. William Watson, who died on the 12th April at Headingley, Yorks.

Bro. Watson was actually the second member of the Craft to join the Correspondence Circle, which he did in February, 1887, being formally elected at the meeting in March. He was elected to full membership in March, 1905, and filled several offices in the Lodge, but advancing age and the fact of his residing at a considerable distance from London prevented him from filling the Chair of Master.

He was initiated in 1867 in the Lodge of Fidelity, No. 289, and was Master of the Lodge in 1872. He was a Founder of Lodge Prudence, Leeds, No. 2069, and a subscribing member of Probity, Halifax, No. 61, and many other Lodges, as well as being associated with, and holding high office in the

R.A., the K.T. and other bodies. He was given Grand Rank, as P.A.G.D.C., in 1919.

The important work by which his name will always be remembered was that done in connection with the Old Charges, in which from the first he took a keen interest. The particular Version that bears his name is now at Leeds in the West Yorkshire Masonic Library, and he was responsible, either by himself or in association with Bros. Tew and Hughan, for the preparation of transcripts of and commentaries on the *Taylor, H. F. Beaumont, Clapham, Hope, Waistell, Probity, Tew, Embledon, Macnab*, and *Stanley* Versions, all of which are in West Yorkshire to-day, all but two being at Leeds itself. He was Honorary Librarian of the West Yorkshire Masonic Library for nearly thirty years, and he organised it and brought it up to a high state of completeness as regards records of the Craft in the Province. He instituted a practice of In Memoriam notices of distinguished Brethren, most of which—and their number is very large—he wrote himself. He was also a frequent contributor of reviews and articles to the Masonic Press.

At the time of his retirement from business he was local Manager of the Westminster Fire Office, but for many years he had lived quietly at Headingley, still keeping up his interest, as far as his age permitted, in the various Masonic activities of his Province. The Craft was well represented at the funeral, and a wreath was sent on behalf of the Lodge.

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The Congratulations of the Lodge were offered to the following Members of the Correspondence Circle, who had been honoured with appointments and promotions at the recent Festival of Grand Lodge:—Bros. Sir Kynaston Studd, Bt., President. Board of Benevolence; Sir Alfred W. F. Bagge, Bt., Senior Grand Deacon; Percy Allen, Past Grand Deacon; the Rev. Chancellor C. J. Wyche, Past Grand Chaplain; A. L. Collins, Past Assistant Grand Registrar; F. E. Newson-Smith and A. W. Dentith, Assistant Grand Directors of Ceremonies; John Sullivan, J. E. Cawthorn, J. Jackson, James Shaw, J. G. Sturton, and J. Colvin Watson, Past Assistant Grand Directors of Ceremonies; Major C. W. Cowell, Past Assistant Grand Superintendent of Works; William Wallace, Past Grand Standard Bearer; H. E. Gill and J. Chapman, Assistant Grand Standard Bearers.

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Four Lodges, one Society, one Association and eighty-five Brethren were elected to membership of the Correspondence Circle.

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The SECRETARY drew attention to the following

#### EXHIBITS:—

By Bro. F. M. SHAW, of Woolwich.

Three Orange Certificates, conferring membership as an Orange Man, Royal Arch Black Templar and Sir Kt. Companion, on Richard Palmer in 1832, and 1835.

By Bro. FRANK HUTCHINSON, of Scarborough.

Photographs of a collection of Aprons, the property of the St. Nicholas Lodge No. 2356, belonging to various degrees, and dating from the beginning of last century.

By Bro. SYDNEY T. KLEIN.

Mylne. *The Master Masons to the King of Scotland*. Copy presented to him by the author. Presented to the Lodge.

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A cordial vote of thanks was accorded to those Brethren who had kindly lent objects for exhibition and made presentations to the Lodge.

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Bro. W. J. WILLIAMS read the following paper:—



## THE KING'S MASTER MASONS.

BY BRO. W. J. WILLIAMS.



THE following essay is an attempt to bring together such particulars as are available in the Public Records of England and some other sources of information with reference to the Master Masons of the Kings of England. The greater part of the information is derived from the Patent and Close Rolls preserved in the Record Office, London. This office almost certainly contains for the English nation a finer collection of historical records than are available elsewhere for the history of any other nation.

Among such records are enrolled the grants of offices made by the Kings of England for several centuries. The Patent Rolls have been printed and published mainly in abstract form under the title of "Calendars of Patent Rolls" for the period A.D. 1216 (temp. Henry III.) up to Edward VI., and the publication is still progressing. The period Henry VIII. and Elizabeth is included in a different form in a special series of volumes relating to those reigns.

The Calendars of Close Rolls are printed for the period A.D. 1205 (6 John) to 1402. Their publication also is progressing, although very slowly owing to post-war financial considerations.

The Rolls for the period subsequent to those included in the printed Calendars are noted up in manuscript Calendars (some very old) which are not arranged in the simplest way. The Student on making proper application can obtain a ticket entitling him to search the Records without payment of any fees. In this way the original Rolls may be seen and copied, subject to the official regulations.

It is affirmed of Masonry that in every age Monarchs themselves have been promoters of the art and have not thought it derogatory to their dignity to exchange the sceptre for the trowel; that they have patronised our mysteries and joined in our assemblies.

The excavations at Ur of the Chaldees (Iraq in Mesopotamia) have recently furnished striking testimony to the truth of this allegation. A limestone stela of exquisite design and workmanship with beautiful carving in relief has been discovered there showing King Ur-Nammu making a libation to the Gods Ninnar and Ningal. Ninnar holds in his hand what appears to be the measuring rod and line of the Architect as if commanding the King to build him an house. In the next scene below, Ur-Nammu comes before the God as a workman bearing on his shoulder the tools of the builder, and another register shows the actual building in progress.

This stela is just over 4,000 years old and is illustrated in C. L. Woolley's *The Sumerians*, Oxford Clarendon Press, 1928.

Passing from Mesopotamia to Egypt the massive structures of that land bear witness to the zeal of the Pharaohs for the propagation of the Building Art. The Architects appointed and employed by them were held in high honour.

In a book entitled *Imhotep the Vizier and Physician of King Zoser and afterwards the Egyptian God of Medicine*, by J. B. Hurry, M.A., M.D., particulars are given as to the career of Imhotep as an Architect (pages 9 to 12).

He was the Chief of all the works of the King and a notable Architect. In the Appendix C. to that work (pp. 98 to 100) there is a pedigree of Architects who were all master builders, commencing with KA NOFER Architect of S. and N. Egypt and continuing to the number of twenty-five in a direct line from father to son. KA NOFER was the Father of Imhotep, who lived in the time of the third Dynasty (*circa* 2980-2900 B.C.) The list concludes with KHNUM—AB—R'A, who was architect of Upper and Lower Egypt about 490 B.C. Dr. Hurry reproduces the list from H. Brugsch-Bey, *A History of Egypt under the Pharaohs* (1879), II., p. 299. Concerning Imhotep, Weigall, quoted by Dr. Hurry, at p. 28 says: "If the Hills of Gebelén contain Imhotep's tomb, their interest to the visitor will not be lessened by the fact that they hold the bones of the earliest philosopher and wise man known to the world's history."

This philosopher and wise man, who was afterwards made a demi-god, will not be the less interesting to us as Masons by the fact that he was an Architect and the ancestor of a long line of Architects and Master Builders.

It is hardly necessary to mention King Solomon and his helpers, Hiram King of Tyre and Hiram the Builder.

The Old Charges commend King Athelstan for his interest in the science of Masonry and contain references to Kings who loved Masons well.

The Rev. R. S. Mylne is the author of a stately volume (published at Edinburgh in 1893), entitled *Master Masons to the Crown of Scotland*. No similar book has been published so far as I know in respect of the Master Masons appointed by the Kings of England. Mr. Wyatt Papworth was the author of a pamphlet entitled "Notes on the Superintendents of English buildings in the Middle Ages" (London, 1887).

Professor Lethaby has dealt at some length with the subject, in connection with Westminster Abbey, in his book, entitled *Westminster Abbey and the King's Craftsmen*.

In the course of the researches which have resulted in the present paper I have availed myself in many instances of guidance and information contained in those and in other books, and my grateful acknowledgments are here given once and for all.

#### MASTER HENRY (1243-1253).

It does not appear from the Patent Rolls or the Close Rolls that the practice of issuing a document conferring the grant of the office of Master Mason to the King was at first adopted. Henry III. was the zealous monarch to whom we owe in very large measure the main structure of Westminster Abbey as we now have it. There is a moot point as to the domicile of origin of his chief Master Mason. There is no doubt that the craftsman's name was Henry, sometimes called Henry the master of the King's Masons, sometimes Master Henry the Mason, and sometimes Master Henry of Reynolds.

Canon Westlake, in his important volumes on Westminster Abbey (two vols., London, 1923, at vol. 1., p. 69), writes that Master Henry comes quite suddenly into notice by reason of his receiving on December 10th, 1243, a gown of office as Master of the King's Masons.

The entry of this in the printed Calendar of the Close Rolls is as follows:—

1243. 28 Henry III., p. 141.

*De robis datis.* Mandatum est Willelmo de Burgo quod faciat habere Magistro Willelmo le Brun unam robam, videlicet tunicam, supertunicam et pallium, et Henrico magistro cimentariorum regis aliam robam videlicet tunicam et supertunicam de dono regis.

Test. rege apud. Wind' X. die Decembris.

This entry clearly describing him as Master of the King's Masons, and conferring on him as a gift from the King a robe consisting of tunic and super-

tunic, sufficiently warrants his inclusion at the head of the architectural artists known as Master Masons to the King.<sup>1</sup>

It was in this year (1243) that extensive preparations of materials were made for the work at the Abbey which Henry III. had determined upon.

In the Printed Calendar of Close Rolls for 1245 (page 293) is an entry referring to the strengthening of the Castle of York according to the device of . . . "Magistrum Henricum Cementarium," who seems to be the same person as the aforesaid Henry.

In the Printed Calendar of Close Rolls for 1246, 4th June (30 Henry III., p. 428), an entry appears of a mandate for payment of 60 marks for houses purchased for the purpose of Master Henry the Mason.

(pro domibus quas rex emit ab es ad opus Magistri Henrici cementarii).

Probably these are the two messages at Westminster acquired by the same Master in the year 1246-7, to which Prof. Lethaby refers at p. 153 on the authority of Hardy and Page. Feet of Fines.

The Fabric Rolls as to the Abbey works include substantial payments to Magister Henricus, Cementarius, for his work during several years (*e.g.*, the 4th, 5th and 7th).

In the year 1250-51, Henry, Master of the Works, was ordered to expedite the marble work (Close Rolls, 34-36, Henry III., membrane 32 d. Printed Calendar, p. 174).

De operacionibus Westmonasterii. Quia rex vellet quod operaciones ecclesie Westmonasterii multum expedirentur mandatum est Henrico, magistro predictarum operacionum quod totem opus marmoreum quod fieri potuit sine periculo in hac hyeme levare faciat.

Teste rege apud Walingford XXX. die Octobris (1251).

There is good reason to conclude that Master Henry the Mason finished his work by the end of 1253, by which time the work at the Abbey was so far advanced that Prof. Lethaby states he must be considered as the Architect of the Building in all its parts.

From the admitted similarities between the Cathedral at Rheims and the Abbey and the fact that in 1256, 12th March, after the death of the said Master Henry, his son Hugh, in a deed conferring a gift of an annual 5/- rent for the support of a lamp in the Lady Chapel, describes himself as "Hugh, son of the late Master Henry de Reyns mason," Canon Westlake has concluded that Master Henry came from Rheims. (Reyns was the common contemporary spelling of Rheims.)

Another opinion is, however, expressed and adhered to by Prof. Lethaby, who argues the matter at length in his work *Westminster Abbey re-examined*, and maintains his original view that Henry the Mason was an Englishman, probably a Londoner. Both he and Canon Westlake record the existence of a place in Essex called Rayne.

The works at Westminster Abbey were for centuries the special care of the English Kings. Edward the Confessor was greatly interested in them, and so were most of his successors. The King's own Master Mason was employed on them, and the Kings were lavish in their expenditure upon the work in its several stages. In this respect Westminster Abbey differs from the greater number of ecclesiastical buildings which were for the most part the special care of Bishops, Abbots and other Church dignitaries.

<sup>1</sup> Professor Lethaby says (p. 114-5, *Westminster Abbey and the King's Craftsmen*): "The first royal mason I have found mentioned is Radulphus 'Cementarius Regis' who was working in 1171 at Dover Castle and in the next year at Chatham. Two years before in 1169 I find the style 'Magister' Robertus Cementarius. The earliest London mason I have found named is Andrew, Cementarius at St. Pauls in 1127, where he was doubtless the Master. In 1246-7, the Keeper of the Works at the Palace of Westminster was John of Waverley, mason."

Prof. Lethaby is of opinion that as St. George's Chapel was begun in 1240, Master Henry may have been Master there together with Simon the Carpenter. This opinion, however, is not actually supported by documentary evidence, and as Prof. Lethaby himself points out, certain work was done at Windsor in 1248 by the Council of Thomas the Mason and Simon the Carpenter, and in 1252 Thomas the Mason of Windsor and his wife received robes and may have been in charge from 1240 to the exclusion of Master Henry.

Thus we take our leave of Master Henry. The country of his birth, the details of his life, the place of his interment are alike all but unknown. He is only remembered by what he has done: but if, as is stated, he was the designer of the Abbey in all its parts, his monument is the edifice itself; for though the Abbey was not completed until very many years after the Architect had passed away, it was completed in the main according to the original design, and thus is a building having the unusual distinction of maintaining one style although centuries elapsed between its foundation and its completion.

#### JOHN DE GLOUCESTER (1253-1261).

Master Henry having ceased his labours King Henry III. had to find a competent craftsman to continue the work. His choice fell upon John of Gloucester. It appears from an entry which will be quoted later on that this Mason had worked for the King at Gloucester. The first mention of him appears to be in the Close Rolls of 1253 when Master John of Gloucester mason (cementarius) of the King at Westminster was granted a robe.

On the 22nd March, 1255, the Patent Rolls record his exemption for life from being put on assizes, juries, or recognitions and from tallage and toll. Mandates to this effect were given to the Barons of the Exchequer and also to the Sheriff of Oxford. Probably Oxford was specially mentioned because Master John was working for the King at Woodstock. Henry III. took a great interest in the acceleration of his building operations and he exercised precautions to see that his Master Mason was not taken away from his important duties merely to serve as a jurymen or in the other capacities mentioned in the exemption.

On 24th October, 1255, the King made additional provision for Master John by granting to him for his services at Gloucester, Woodstock, Westminster and elsewhere the annual provision for life of two robes with furs of good squirrels. These were to be issued from the Wardrobe and such as the knights of the household received. The King was evidently minded to confer dignity on his servant and to encourage as well as reward his zeal.

In 1256, John and his men were granted immunity in respect of corn and goods which they could vouch to be theirs. Their corn and goods were to be quit of all prise throughout the kingdom for five years. In August of the same year the King granted him the Serjeanty of Blechesdone which had become forfeited to the Crown.

In 1257 he and Master Alexander, the King's Carpenter, were appointed chief masters of all works of castles, manors and houses on this side the Trent and Humber, and the necessary ancillary powers were conferred upon them.

On the 4th March, 1258, a patent of protection was granted him for seven years as he remained in the King's service by his order; but before the expiration of those seven years his earthly career had closed. It seems to be a fair inference that the protection given in 1258 indicates that his working powers had begun to wane and yet he was to be regarded as still serving the King.

A Patent dated 18th February, 1261, shows that the Blechesdon estate had, on the death of John of Gloucester, been conferred upon the King's cook.

The monetary reward of this distinguished Master Mason seems to have been somewhat inadequate. Canon Westlake says he certainly died a poor man and in debt to the King to the extent of 80 marks, whereas the income of his possessions was less than 2 marks a year.

Whether this poverty was due to the parsimony of the King or the improvidence of Master John of Gloucester, or both, we cannot tell.

The progress made with the work at the Abbey is indicated by the extract from Canon Westlake's book, which is quoted at the end of the following entries in the Rolls:—

*Calendar of Close Rolls* (p. 365). 37 Henry III. Anno 1253.

Refers to provision for "magistro Johanni de Gloucester, Cementarius regis Westmonasterii unam robam" (description here follows).

*Extracts from printed Calendars of Patent Rolls.*

*Page 405 of printed Calendar.*

22 March 1255. 39 Henry III., part II., membrane 11.

Exemption for life of Master John de Gloucester the King's Mason from being put on assizes, juries, or recognitions and from tallage and toll.

Mandate to the Barons of the Exchequer to cause this to be done and enrolled.

Mandate to the Sheriff of Oxford to permit him to have this exemption.

24 October 1255 (Westminster), 39 Henry III., part 2, membrane 2 (p. 429).

Grant to Master John de Gloucester, King's Mason, for his services to the King at Gloucester, Wodestock, Westminster, and elsewhere, of two robes with furs of good squirrels, yearly for life from the Wardrobe such as the knights of the household receive.

1st June 1256 (Westminster), 40 Henry III., membrane 11 (p. 477).

Grant to Master John de Gloucester, King's mason, that all the corn and goods of him and his men which they can vouch to be theirs shall be quit of all prise throughout the king's power for five years from Whitsunday 40 Henry III.

30 August 1256 (Westminster), 40 Henry III., membrane 4 (p. 495).

Grant to Master John (Master John de Gloucester in the margin) the King's Mason, of the Serjeanty of Blechesdone formerly of Robert de Greynville who gave it to William de Greynville, his brother, and by reason of such alienation was taken into the King's hands; saving the right of any and doing service which used to be done.

1257, January 14. 41 Henry III., membrane 14 (p. 538).

Appointment of Master John de Gloucester the King's Mason and Master Alexander the King's Carpenter as chief masters of all works of castles, manors and houses on this side the Trent and Humber to view and amend the defects thereof and to provide for the masonry (cementaria) and carpentry (carpentaria) thereof and to appoint viewers of the same with mandate to sheriffs, constables and other keepers of the said works to be aiding to them.

4 March 1258 (Westminster), 42 Henry III., membrane 12 (p. 618).

Simple protection for seven years for Master John de Gloucester king's mason staying in the king's service by his order.

In the Charter Rolls (printed Vol. 2) we find recorded as follows:—

(page 5). 1258, April 19. 42 Henry III.

Westminster. Gift to Master John de Gloucester the King's Mason of the house in Brideport co. Dorset which the King formerly granted to John Chubbe sometime the King's messenger (nuncio) for his life which is now the King's escheat because the said John Chubbe has taken the religious dress as found by an Inquisition taken by Walter de Burges sheriff of Dorset To be held by the said John de Gloucester his heirs and assigns by the service due therefrom.

(page 13). 1258, June 21.

Oxford. Pursuant to the information of Simon Paselewe Thomas Sporum and Ralph de Hottot Justices of the Jews that the house late of Samuel Renard in the Parish . . . Walkelin de Megre held and is worth 28d. a year of which the King by the Judgment of his Jewry recovered against the said Walkelin and that the house . . . ee a fugitive in the Parish of St. Aldate Oxford which David le Keu

held and which is worth half a mark a year and which the King has also recovered' as aforesaid . . . so that he can give the said house to whom he will.

Gift to Master John de Gloucestria King's Mason for his good service of the said two houses to be held by the said John his heirs and assigns by the service due therefrom.

(. . . represent blanks in the record.)

John of Gloucester departed this life not long afterwards, for in the same vol. of Charter Rolls, at p. 29, is a grant dated 20th Oct: 1260 at Westminster to Henry de la Wode the King's Cook of the Sergeanty of Blechesdon which the King had formerly granted to John de Gloucestria King's Mason lately deceased and which is the King's escheat to give to whom he will and is worth 51s. 9½ as found by Inquisition.

*Westlake, p. 77-78, on Master John of Gloucester.*

Before Master John of Gloucester, who was Master Henry's successor, died in 1260-1, the bays west of the crossing had probably been begun.

Master John of Gloucester seems to have met with little pecuniary reward for his labour. At the time of his death he was bound to the King in a sum of eighty marks by reason of arrears of the King's works. The debt was compounded for a yearly payment of 5 marks, but on an inquisition being taken it was found that the income from his possessions was less than 2 marks a year.

(*Kal. Inq. Misc.*, 1, 298.)

#### ROBERT DE BEVERLE (*circa* 1261-1284).

It is certain that the King's Master Masons had many Masons working under them and the successor of Master John of Gloucester may have been one who had been assisting him. This, however, is not in evidence. Probably the work would proceed on the lines ordained until a successor to the office was formally appointed.

Canon Westlake refers to the Exchequer accounts as showing that Robert of Beverley, who succeeded John of Gloucester, had been previously employed on works in the neighbouring Curia Regis.

My first extract from the Patent Rolls as to Robert de Beverley is dated 22nd October, 1264, and is an acknowledgment of payment to him and other wardens of works at Westminster of £100 in part payment of £1000. This and other entries indicate that the works were, to some extent at least, carried out on the lines of a contract in the nature of task work, and probably the remuneration was not infrequently cut down to a very low level. The particular entry further illustrates the sources whence payment was derived for the King's works.

On 30th January, 1265, Master Robert de Beverle, mason of the King's works of Westminster, was granted two robes per annum in the same manner as Master John of Gloucester had.

The extracts following this section show payments to Master Robert and others in 1265 and 1266. King Henry III. died on 20th November, 1272, having been King since October 28th, 1216, and probably there was towards the end of his reign a season when the King's works were not pushed forward as they had been in his earlier years.

When Edward I. came to the throne he found himself financially weak. Some idea of the channels through which his finances were arranged may be gleaned from the quotations which illustrate this section. The Merchants of Lucca appear to have acted as the equivalent of his Bankers. The nature of the works carried out by Master Robert is also indicated by the same quotations. Not only was he working at Westminster, but he worked on an image for the King and on defence works for the City of London.

He was also in 1275 Keeper of the works at the Tower. (See Close Rolls under date 1st June, 1275.)

Professor Lethaby, in *Westminster Abbey and the King's Craftsmen* (page 172), gives an illustration of the sculptured head of a Lay Master which is high up in the North transept of Westminster Abbey, and he suggests that this may well be regarded as a portrait of Master Robert of Beverley.

That same writer could not find any mention of Master Robert later than 1279, but it will be seen from the Appendix to this section that in 1282 and 1284 Master Robert was appointed Auditor of the building accounts of Giles de Audenard and was described as Master of the Works at the Tower and elsewhere. He was also specially honoured by the King, who in 1275 gave him a tun of wine and directed that he was to have 12d. a day while staying in the City of London about the King's works and 16d. a day when journeying in connection with the same works.

It will be observed that in 1278 he is coupled with Brother John of the Order of St. Thomas of Acre under the designation of Masters of the King's works at the Tower.

Whether we are to regard Brother John as a Mason I do not know, but it will be remembered that in 1388 there was a Fraternity of Masons which had at some time been founded at St. Thomas of Acres. (The St. Thomas was Archbishop Thomas Becket.)

*Extracts from printed Calendars of Rolls.*

*Patent Rolls, 1264, Oct. 24 (48 Henry III.), page 354.*

(Westminster). Acknowledgment of payment by Hugh de Windesore to Master Robert de Beverle and other wardens of works at Westminster of £100 in part payment of £1000, whereby G. de Clare, Earl of Gloucester and Hertford, made fine for having seisin of the lands of R. de Clare, Earl of Gloucester, his father as is testified by Adam de Stratton, King's Clerk.

*Patent Rolls, 30 January 1265 (Westminster), 49 Henry III., membrane 24 (p. 401).*

Grant to Master Robert de Beverle, Mason of the King's works of Westminster of two robes a year from the wardrobe so long as he be with the King in the said office in the same manner as Master John de Gloucestre sometime mason of the said works used to receive.

(p. 406). *A.D. 1265. Patent Rolls.*

Notification of payment to Master Robert de Beverly mason and Alexander the Carpenter, keepers of the works at Westminster, for carrying on work £322 3. 8.

(p. 408). Also as to another payment for works at Westminster.

(p. 502.) *12 November, 1265.* Names Osbert de Beverle, Alexander the Carpenter and John de Spalding as keepers of the King's works at Westminster.

(Osbert may be a misreading of Robert or another form of that name. It will be seen that the name Robert is used in the preceding and following item.)

(p. 568). *Anno 1266.* Refers to payment to Robert de Beverle and other keepers of the King's works at Westminster.

*Close Rolls. 1275, June 1st (p. 192).*

To Geoffrey de Pickeford constable of Wyndesore Castle. Order to cause Master Robert de Beverle, keeper of the works of the Tower of London, to have 30 oaks in Wyndesore Park in order to burn lime for the works aforesaid.

A similar order dated 10 July 1275 (at p. 200) is given to the Steward of the Forest of Essex.

*Close Rolls. 4 Edward I. (p. 257). 1275, November 21. The Tower.*

To Gregory de Rockeleye. Order to cause Master Robert de Beverlaco, keeper of the King's works to have a tun of wine of the King's gift.

*Same date* (p. 257). To the Treasurer and Barons of the Exchequer. Order to cause the aforesaid Robert to have 12d. a day whilst he stays in the City of London about the King's works and 16d. a day when he is journeying in connection with the said works which sum the King has granted to him for his maintenance for so long as he shall be in that office.

p. 258, *under date 25 November 1275*, records an exactly similar entry, but it is addressed to the Chamberlain instead of the Barons.

*Patent Rolls, 4 Edward I., memb. 3 (Calr., p. 167). 1276, No. 13. (Westminster).*

Mandate to Luke de Lukka and his fellows, merchants of Lucca, to pay to the following persons £2314 6. 10 to wit . . .

Master Robert de Beverlaco keeper of the works at Westminster £202 19. 9, to wit: 48s. 10½d. paid by him for works on the King's Mews to divers workmen for their wages from Sunday after 3rd May 4 Edward I. to Sunday, All Saints day following. £9 10. 5½ for timber, cord, canvas, laths and nails bought for those works. £135 6. 6 for divers purchases for works in the Palace there from Monday after 30th November, 4 Edward I. to Sunday, All Saints Day following.

£55 13. 11 wages of Masons and other workmen on the same.

(It will be seen that these four items:—

	2	8	10½
	9	10	5½
	135	6	6
	55	13	11
	<hr/>		
make up the total	...	...	£202 19 9 )
	<hr/>		

*Patent Rolls* (p. 131-2). 4 Edward I. Membrane 32. January 20 1276. Winchester.

Record of moneys paid by Merchants of Lucca for the King include:—

By the hands of Master Robert de Beverlaco for buying timber to make the halls (alas) at Westminster, £40.

For 300 pounds of wax to make an image for the King £6 12 at the price of 144s. a hundred (*sic*).

(*Note*.—At 44s. a hundred it would be 132s. for 300=£6 12s.)

To Master Robert de Beverlaco for making the said image 66s. 8d.

To Master Robert de Beverlaco for windows to the Wardrobe 77s. 6d.

(Amounts paid by the Merchants=£54,539 12s. 9d.)

*Close Rolls. 6 Edward I. 1278, February 14. (Printed at p. 444).*

To the Treasurer and Barons of the Exchequer.

Order to audit by the view and testimony of Master Robert de Beverlaco and Brother John of the order of St. Thomas of Acre *Masters (sic)* of the King's works at the Tower of London, Westminster, and of the King's Mews, the account of the King's clerk Giles Audenard keeper of the same works of all his receipts and payments made upon the said work by the view of the said Robert and John from Christmas in the 5th year of the reign until Christmas following and to cause Giles to have due allowances.

*Patent Rolls* (p. 273). June 26 1278, Westminster. 6 Edward I. Membrane 9.

Mandate to Orlandinus Podio and his fellows, Merchants of Lucca to pay out of the King's money to Giles de Audenardo keeper of the works of the Tower of London and of Westminster £100 weekly for the works thereof from 1st July until the Translation of St. Edmund following.

(*Note*.—In the same printed volume *Calendar of Patent Rolls* are over 24 references to Giles de Audenardo. One of the same name became Canon of Ripon and Canon of Chichester.)



*Patent Rolls.* 6 Edward I. Membrane 21. (p. 258). 1278, February 9. Dover.

License after inquisition *ad quod damnum* taken by the Mayor and Sheriffs of London in the presence of Giles de Audenar(do) King's Clerk and Master Robert de Beverlaco the King's mason and all the Aldermen of the City for Robert Archbishop of Canterbury to fill up the ditch (and make other works for defence of the City of London).

There is no reference to works at Westminster or the Abbey there in the Index to *Calendar of Patent Rolls* volume covering 1281-1292 A.D.

So also as to the volume covering 1292-1301 A.D.

Under date 1300, July 10th, is a record reciting that the King (Edward I.) is in great want of money at present.

*Close Rolls.* 7 Edward I. (p. 528). 1279, May 10.

To the Keeper of the Forest of Waltham.

Order to cause Master Robert de Beverlaco to have in the woods of Wudeford Waltham and Lucton within the said forest 200 beech trees for the works of the Tower of London.

Given by the hand of Thomas Bek.

*Close Rolls.* 10 Edward I. (p. 154.) 1282, May 4. Gloucester.

To the Treasurer and Barons of the Exchequer.

Order to audit the account of Giles de Audenard keeper of the works of the Tower of London for his costs and expenses about the King's works from 10th May in the 9th year until Christmas in the 10th year by the view and testimony of Master Robert de Beverlaco master of the works aforesaid.

*Close Rolls.* 12 Edward I. (p. 258). 1284, March 16. Rhuddlan.

To the Treasurer and Barons of the Exchequer.

Order to audit the account of Giles de Audenard late keeper of the King's works at the Tower of London for his receipts costs and expenses from 12th March in the 9th year of the reign until Michaelmas in the 11th year by the view and testimony of Master Robert de Beverlaco master of the works there and of others whom it may concern and to cause due allowances to be made to Giles according to the law and custom of the Exchequer.

Like order to audit the account of Giles for his receipts costs and expenses about the works of the King's palace of Westminster and the King's mews at La Charring and also of his receipt costs and expenses about the King's works at Langele.

(Note.—Prof. Lethaby, *Westminster Abbey*, page 172, states that he has found no mention of Robert de Beverley later than 1279. It will be seen that he was active until 1284.)

## SOME MASONS UNDER EDWARD I. & II.

There do not appear to be in the Patent Rolls any instruments recording the actual appointment of any craftsmen as King's Master Masons between Robert of Beverley and Master William Ramsey hereinafter named. Professor Lethaby, however, has collected several references in the records showing that important works in Masonry were carried out for their Kings by:—

Master Richard Crundale,  
Master Michael of Canterbury,  
Master Richard of Witham,  
Master Walter of Canterbury,  
and Master Thomas of Canterbury.

Master Richard Crundale was from 1288 onward engaged on extensive works at the Palace of Westminster.

He was on a Jury in the City of London in 1281, which shows he was a citizen of that great City. (See City of London Letter Book B, p. 9. Mainpernors of Peter de Honilane . . . Master Richard de Crundale.)

He was in charge of the erection of the most important of the Crosses to Queen Eleanor (who died in 1290) and also of her exquisite tomb in Westminster Abbey, and may well have been the designer of the whole scheme of crosses to her memory. He died about 1294 while Charing Cross was still incomplete.

Lethaby refers to Hudson Turner, *Roxburghe Club* and *Archæologia* XXIX. and to the Wardrobe Rolls at the Record Office.

His Brother Roger completed the work on Charing Cross.

The Second Eleanor Cross (which was erected in Cheapside) is attributed to Michael of Canterbury. Fragments of it are in the Guildhall Museum.

In Britton & Brayley (p. 424) the following occurs:—

Roll of expenses relative to the foundation of the King's Palace at Westminster by the hands of Master Michael of Canterbury Mason, from April 28 (1292), 20 Edward I. It includes purchase of timber to make a lodge or shed for Master Michael and his Masons.

Lethaby suggests that the Tombs of Aveline (d. 1273) and Edward Crouchback may be assigned to Master Michael. If that be so he may be regarded as one of the greatest English scriptural designers and artists.

Richard de Wytham, master mason, was in 1300 sworn as a "viewer" over buildings in the City. (Letter Book C, p. 86.)

In Britton and Brayley's *History of the Ancient Palace and late Houses of Parliament at Westminster* (1836), at p. 109, there is a reference to a MS. account then in possession of Sir Thomas Phillips, Bart., relating to works at Westminster in 1 Edward II. (1307).

It commences:—The account of Nicholas de Tykhull Clerk of the payments in money made for works at the King's Palace and Mews at Westminster and at the Tower of London from 7th August, 1 Edward II. to 24th February by view etc. of William de Staverton and John de Norton.

To the Master Mason.

To Master Richard de Wightham the mason assigned by the Treasurer to superintend and direct each of the works of building and to be the Master in the same office in all the foregoing places for his wages for the preceding week receiving the money by his own hands ... .. 7s/-

Then follow payments to 9 Stonecutters who are named.

(Lethaby refers to the above but not so fully, and he also quotes an account in the British Museum Add. MS. 30263, beginning *Magro Ric<sup>h</sup>. de Wighth<sup>am</sup>. Cem.*)

It also appears from the Letter Books of the Corporation of the City of London that in 1298 a reconciliation was effected in the Court between Simon de Pabenharn and Master de Wytham and that in 1310 Master Ric<sup>h</sup>. de Wightham, mason, of London Bridge was admitted to the freedom of the City and sworn to the Commonalty. Letter Book D, p. 53, and see Conder, p. 59.

In the Appendix to this section entries will be found referring to Nicholas de Derneford as in 1323 Master of the Works at Beaumaris Castle and other Castles in Wales at 12d. a day, and in the same year William de Chaillou is named as Surveyor of the Works at the Tower of London and Palace of Westminster. These entries may aid further research.

The items dated in 1324 and 1325 are not referred to so far as I know in any of the books I have seen relating to Westminster, but they are significant as indicating strife between the Monks of Westminster and the King's stone-masons working in the Chapel of the Palace of Westminster.

One Roger Alomaly lost his life and the Abbot of Westminster William de Kurtlyngton obtained pardon for the part attributed to him in connection with the tragedy.

*Patent Rolls.*

*The volume for 1313 to 1317*

contains a few references to John de Norton, surveyor of the works at Westminster and the Tower of London: also to Richard de Norton, surveyor, as aforesaid.

Also at p. 534:

Appointment during pleasure of William de la Lye to be surveyor of the King's manors and Castles in the Counties of Essex, Hertford, Middlesex, Kent, Surrey, Buckingham, Berks and Southampton, for the issues of which he is to answer to the King.

*Patent Rolls.*

*Edward II. 1321-1324.*

(The word Mason is not in the Index. There are a few references to other forms of the word, but they are nearly all mentioned as trespassers.)

10 November, 1323. Nicholas de Derneford is named as Master of Works at Beaumaris Castle and other Castles (named) in Wales at 12d. a day.

16 November, 1323. Wm. de Chaillou is named as Surveyor of the Works of the Tower of London and the Palace of Westminster (p. 353).

*Edward II. 1324-1327 (p. 71). Membrane 17d. Tower of London.*

*Oct. 20, 1324*

Commission of oyer and terminer to Edmund de Passele, Robert de Malberthorp and John de Stonore touching the death of Roger Alomaly the King's Stonemason in the Chapel of the Palace of Westminster at Westminster, County Middlesex, and divers trespasses against other of the King's Stonemasons there committed by monks of Westminster and other as is said.

By King.

(*Note.*—Not King's Master Mason.)

*1325, October 12 (p. 176).*

Pardon to William de Kurtlyngton Abbot of Westminster for the death of Roger de Alomali, Stonemason of the Chapel of the King's Palace of Westminster, for receiving Peter Page and others accused of aiding and abetting that death and for ordering counselling aiding abetting and assenting unto the death: on condition that he stand his trial if anyone will proceed against him.

MASTER WALTER OF CANTERBURY.

Lethaby begins:—In 1322 we meet with the name of Walter of Canterbury.

He refers to two Rolls 1324-1326 (Record Office 469-5-7) relating to King's works at Palace and Tower, and says it is evident he was King's Mason at this time.

MASTER THOMAS OF CANTERBURY.

In MS. Roll of 1326 (468. 3., calendared 19 Edward I. instead of II.) we meet with the name of Master Thomas of Canterbury, Cementarius. This Roll and another (469-10) endorsed Chapel in the Palace of Westminster, year 19, chiefly refers to a "new alura" between the new chapel and the *Camera depicta*. Master Thomas, who had charge of the work, was paid 3<sup>s</sup>/- a week. One of the items is for robes:—Magri Thomas de Canterbury, Cementarius pro roba sua XXs.

The next Roll (469. 11) is endorsed Nova Capella, abstracted by Britton and Bayley and John T. Smith. It begins:—

Monday 27 May 5th year of Edward III. (*i.e.* 1332).

"Master Thomas of Canterbury coming first to Westminster at the beginning of the new chapel of St. Stephen and drawing (intrasura) on the moulds 6s. a week."

Apparently Master Thomas of Canterbury came from the Guildhall.

#### WILLIAM DE RAMESEYE, 1336.

In the Calendar of Patent Rolls for 10 Edward III. we have two entries (copied later).

It will be seen that they are both dated 1st June, 1336. Apparently the first document on the Roll was found defective and was therefore vacated and the second document substituted.

Here we have the appointment of the King's mason not only as chief mason but as chief surveyor at the Tower and other castles as specified and he is to receive a robe and 12d. daily for wages.

Whether our operative ancestor had called attention to the omission from the earlier Patent of any mention of remuneration we do not know. In any case, both Patents are remarkable for their comprehensiveness; for instance, the appointment was not confined to the office of King's Mason, but he was also appointed Chief Surveyor.

#### *Calendar of Patent Rolls.*

##### *10 Edward III. (part 1), membrane 9.*

P. 272. 1336, June 1st. Woodstock. Appointment of William de Rameseye, King's mason as chief mason in the Tower of London and chief surveyor of all the King's works, as well as those pertaining to the said office of mason as those in all castles on this side Trent and also to order all things in the Tower and castles to the King's best advantage.

By K.

(Vacated by surr. and otherwise below under the same date on the second part)

viz:—

P. 305. June 1. Woodstock. 10 Edward III. (1336), p. 2 (mem. 35).

Appointment for life of the King's mason Master William de Rameseye as chief mason in the Tower of London and chief surveyor of the King's works as well as those which relate to his office of mason in the Tower as those in all other the King's castles on this side Trent, and also to order everything relating to the office in the Tower and castles to the King's best advantage. He is to receive in his office a robe as befits his estate yearly and 12d. daily for wages at the Exchequer.

By K.

##### *18 Edward III., part 1, 34d.*

Appointment of Master William de Ramseye to buy for the King necessary stone for certain works which he has ordered to be done in the Castle of Wyndesore and cause them to be brought there with all speed.

##### *20 Edward III., part 1, m. 17 verso. 1346, April 20.*

Appointment of Brother John Walrand and Master William de Ramseye "masoun," to take sufficient masons, those working in monasteries and cathedral churches excepted, for the works which the King has ordered to be carried out in Westminster Palace. During pleasure.

By bill of the Treasurer.

(There is a similar Patent dated 16th February 1344.)

Professor Lethaby quotes a Westminster Roll (Record Office, 470. 2) as showing that work at St. Stephen's was under Master William de Ramsey, Master Cementarius to the King.

Also that in 1344 he received a commission to select workmen for Windsor. The first existing list of the Common Council of the City of London is dated 1347 and Aldersgate Ward is represented by William de Ramseye.

He was also by ordinance dated 6 Edward III. named as Master Mason of the new Chapter House of St. Pauls, and was exempted from juries. (See Conder, page 60.) Lethaby states that Ramsey was still working in 1350.

In the Report of the Royal Commission on Historical Monuments (London, Vol. IV., p. 52b) the following occurs:—

The remains of the *Chapter House* and *Cloister* of Old St. Paul's stand on the South side of the present Cathedral to the West of the South Transept. They consist of the base of the walls only and are of the first half of the 14th Century, the Chapter House and Cloister having been built c. 1332, the master mason being William Ramsey. The main structures were burnt down in the Great Fire of 1666, and the present remains were uncovered in 1878, and are now permanently exposed to view. The arcade wall of the Cloister is built of Purbeck or Sussex marble, the remains of the Chapter House of freestone.

The remains are of interest as being all that is left above ground of the mediæval building and are an exceptional instance of a chapter house occupying the centre of a cloister.

(The report proceeds to give more minute particulars.)

In St. John Hope's *Windsor Castle*, references to the work there of Master William de Ramsey occur at pages 113, 114, 115, 116, 123, 124 and 125.

Among the cutting Masons he is represented as having been paid 7s/- a week for work on the Round Table.

In Letter Book F of the City of London at p. 48 is an entry that William de Rammeseye was assessed to pay £10 towards £5000 lent in 1340 to Edward III. In 1346 he was also assessed for a further amount which the City had agreed to raise (20 Edw. III.) for the King partly as a gift and partly as a loan. (Letter Book F, p. 146.) On p. 149 it is noted that he paid his assessment.

In 1348-1349, the Black Death was in full sway in London and throughout the land. It first appeared in Europe in 1348, and there prevailed with more or less severity until 1351. The loss of human life was great, no less than 25,000,000 persons having perished in Europe alone.

#### JOHN ATTE GRENE (1349).

In the Patent Rolls 23 Edward III., p. II., membrane 21 dorso the Patent next referred to appears as abstracted in the Printed Calendar, p. 387.

1349, June 30. *Westminster.*

Appointment of John Atte Grene master of the masonry and works of the King on this side the Trent to hire for a due salary payable at such places as shall be expedient as many masons setters of stone tilers squarers of stone and other workmen and servants as are required for the said works at Westminster and elsewhere. By Bill of the Treasurer.

I have not found any Patent conferring the office of Master Mason to the King upon the above-named worthy, but it is clear that he was at the date of the Patent recognised as Master of the masonry and works of the King South of the Trent.

The boundary (also referred to in W. de Rameseye's 1336 Patent) reminds us of the area over which the Grand Lodge of York purported to grant jurisdiction to the Grand Lodge which came into existence owing to the Prestonian dispute.

The classification of masons into three descriptions is noteworthy, viz., masons, setters of stone, squarers of stone. Inspection of the original Patent Roll discloses that the word for masons is the usual *cementarius*; setters of stone=*posuitores lapidarum*; squarers of stone=*quadratores*.

There is no word equivalent to stone in the original of the third class, but in Lewis and Short's *A Latin Dictionary* the word quadrator is defined as "a stone cutter," and the reference is given: *marmorum, Cassid.* Ep. 2, 7.

#### JOHN DE SPONLEE (circa 1350).

In the 1738 Edition of our *Constitutions*, our Brother Dr. James Anderson refers at page 70 to the several Deputies or Masters of Work under Edward III.

The first of these is thus described:—1. "John de Spoulee [*sic*] called *Master of the Ghiblim*, who rebuilt St. George's Chapel, where the King "constituted the Order of the Garter, A.D. 1350."

I searched the printed Calendar of Patent Rolls for confirmation of this and found the following entry:—

*1350, April 8. 24 Edward III. Part 1, membrane 21 (p. 488).*

*Westminster.* Appointment of John de Sponlee master of the stone-masons (*magistrum latomorum*) employed for the Chapel in the King's Castle of Wyndesore to select masons and other workmen as required for the work and put them to work there at the King's wages.

By the King on the information of the Treasurer.

This entry in the Patent Rolls seems to be sufficient warrant for us to look upon John de Sponlee as King's Master Mason at Windsor.

The Patent itself is in Latin and can be seen in St. John Hope's *Windsor Castle*, vol. 1, p. 160. There are at least twenty-one references to this King's Master Mason in that book. St. John Hope suggests that the name Sponley is taken from a place so named in Suffolk.<sup>1</sup> The Pipe Rolls to which he refers show that payments at the rate of 1/- per day were made to John de Sponlee up to about 1366, and in the account from April to November 1368 is an item (p. 201): "To John Sponele for cutting and making the aforesaid Chimney 13<sup>3</sup>/<sub>4</sub>." Thus it appears that John de Sponlee was at work at Windsor from 1350 to 1368.

Probably Anderson obtained his information from Ashmole's *Order of the Garter*, or Rymer's *Foedera*. As Ghiblim is in the Bible (I. Kings v., 18) rendered 'stone-squarers,' there seems no reason why he should not use that scriptural word if so disposed.

Anderson refers to William a Wickham and Robert a Barham as succeeding John de Sponlee, but though named in the Patent Rolls, they do not appear to have been Masons, though they held high official posts in connection with the King's work at Windsor. But the dates that he gives for them (1738 *Constitutions*, p. 70) are not easily reconciled with the records. He alleges that *William a Wickham* at the head of 400 Free Masons rebuilt the Castle strong and stately A.D. 1357 and when he was made Bishop of Winchester A.D. 1367 then next

(3) Robert a Barnham succeeded at the head of 250 Free Masons and finished St. George's Great Hall with other works in the Castle A.D. 1375.

The authenticated facts stated by St. John Hope at p. 178 are: "Robert of Burnham held office as Surveyor of the Kings work until 31st October 1356 when he was succeeded by William of Wykeham whose patent of appointment is dated the day before. It is couched in terms similar to those of his predecessors in office Richard of Rothley and Robert of Burnham and the title of supervisor applied to him is identical with theirs."

I do not pursue this clash of chronology further, but it seemed desirable to record the fact that there are divergencies between the facts in the Records and the History as narrated by Dr. Anderson.

<sup>1</sup> There is in an old list of villages a place called Spoonley in Salop. Lat. 52.58. Long. 2.26 W.

[illegible][illegible][illegible]









the birth of our lord God the Annunciation of the blessed  
 virgin and the Nativite of Saint John Baptist by den and equall  
 portions to be paid although express mention is made of our selfe at  
 within the fourteenth daye of Julye p hie de pinto sigillo r  
 James by the grace of God it cometh men to whom their present obli-  
 gation greeting. Knowe ye that we of our especiall grace, full power, knowledge  
 and meege moreon and for divers other good causes and considerations do  
 at this present makinge have given and granted and by these presents for  
 us our heires and successors do give and grant to our loving subject  
 William Suthis the soone and place of our master, warden for all our  
 building and repairment within our honor and Castle of Windsor and him the  
 said William Suthis our master, warden of all our said building and  
 repairment within our honor and Castle of Windsor aforesaid we do make  
 ordaine constitute and appoint by these presents to have hold exercise  
 and enioye the said soone and place of our master, warden for all our  
 building and repairment within our honor and Castle aforesaid to  
 the said William Suthis by himselfe or by his sufficient deputy and  
 deputies for and during the termes of his naturall life and by his  
 our more ample grace full power, knowledge and meege moreon we have  
 given and granted and by these presents for us our heires and  
 successors do give and grant unto the said William Suthis  
 for the expensing of the said soone and place the wages and fees  
 of his lawe pence of lawfull money of England by the daye to  
 have and receive to receive the said wages and fees of his lawe  
 pence by the daye to the said William Suthis and his assigns

from the feast of the Annunciation of the blessed virgin marie last past for  
 and during the naturall life of him the said William Suthis out of the  
 Treasurie of us our heires and successors at the receipt of the  
 Chequer of us our heires and successors by the hands of the  
 Treasurer and Chamberlaines of us our heires and successors the  
 for the time being at the feild, what summe or termes of the  
 year, that is to come at the feast of the Nativite of Saint John  
 Baptist Saint Andrew the Archangel the birth of our lord God and the  
 Annunciation of the blessed virgin marie by den portions to be paid  
 together with all other profit comodities and allodunne to the same  
 soone and place due maidat or in any wise appertaining although  
 express mention is made of our selfe at within the second daye of  
 Maye p hie de pinto sigillo r

James by the grace of God it cometh men to whom their present obli-  
 gation greeting. Whereas our late dege, sister, Queen Elizabeth by  
 her last patent under her gentle seal of England bearing date  
 at within the third daye of April in the one and fortieth year of her  
 majesty did for the consideration therein expressed give and grant unto  
 James Innes, gent. your knight a summe of money or yearly pence of  
 fifty pounds of lawfull money of England by the year to have  
 should receive and enioye the said money or yearly pence of fifty  
 pounds of lawfull money of England by the year to the said James  
 Innes or his assigns from the daye of the date of the said  
 last patent during the naturall life of the said James out of the

## GEOFFREY OF CARLTON (1359).

By letters patent dated 1st July 1359 Geoffrey of Carlton who had been head mason from June 1352 until certainly the end of Robert of Burnham's surveyorship was appointed Master Mason or keeper of all the King's works in Masonry in Windsor Castle for life with 6<sup>d</sup>. a day for his wages and 20/<sup>s</sup>. a year for his gown and shoe leather. His name does not occur in any of William of Wykeham's accounts, but it may be that he served under him down to the end of 1358 and was granted this patent to compensate him for not being employed further.

The above is taken from Hope's *Windsor Castle* (p. 180), and he quotes the Patent Roll 33 Edward III., part II., membrane 24.

Numerous references occur in the same book to the work of Geoffrey of Carlton, and certain illustrations are given of most beautiful tracery and other work attributed to him. At page 157 of the same book this same Geoffrey is shown as working under Master John Sponle the ordinator or master mason as the apparilator or letter out of the masons work. He was paid 3<sup>s</sup>/6<sup>d</sup>. per week whilst other masons were paid daily sums of varying amounts, viz., 5½<sup>d</sup>., 5<sup>d</sup>., 4<sup>d</sup>.

In the printed Calendar of Patent Rolls referring to Geoffrey of Carlton the unfortunate and misleading error is made of translating "cementarius" as "plasterer."

## MASTER EDMUND CANON (1357-1358).

In Britton and Brayley's book, before referred to, the following appears at p. 175:—For the wages of Master Edmund Canon, master stonecutter, working on the stalls of the King's Chapel from June 5, 31 Edward III. to June 4, 32 Edward III. (1357-1358) 364 days at 1s. 6d. per day £27 6. 0.

This is noteworthy as evidence of payment of a higher wage than the usual 1s. per day allowed to the King's Master Mason. It may be that the extra amount indicates a special recognition of high artistic skill.

## ROBERT OF GLOUCESTER (1359-60).

By Patent dated 6th January (1359-60) at Reading, 33 Edward III., part III., membrane 7 (page 313 of printed Calendar) the above is named as King's Mason. Whether that was preceded by an actual formal appointment does not yet appear, but in any case it recognises his status as such. The printed Calendar reads thus:—

*1360, Jan. 6.*

*Reading.* Appointment of the King's mason Master Robert de Gloucestre to take masons for the King's works in the Castle of Wyndesore and put them to work there at the King's wages and to arrest masons found contrariant or rebellious and bring them to the castle to be there imprisoned until they find security to stay in those works according to the injunction of the said Robert.

By the Guardian and Chancellor.

(*Note.*—Thomas the King's son had been appointed Guardian of the Realm in his father's absence. The King was beyond Seas in the War against France.)

In 1358-61 there were 23 Patents as to taking Masons for the Royal Works.

## HENRY DE YEVELE (1360-1400).

Concerning this Master Mason so much has been already printed in these *Transactions* and elsewhere that it would be unwise for me to attempt to cover the whole ground in any detail. Among the essays on the subject are:—

(1) An article by Brother Wonnacott, P.M. of this Lodge, entitled "Henry Yvele, the King's Master Mason." (See *A.Q.C.* xxi., 244 to 253.)

(2) An article by John Gough Nichols, F.S.A., entitled "Henry de Yeveley one of the Architects of Westminster Hall," in the London and Middlesex Archæological *Transactions*, vol. ii., pages 259 to 266.

(3) A special chapter in Professor Lethaby's "Westminster Abbey and the King's Craftsmen."

(4) Sundry abstracts from the Patent Rolls in my own paper, entitled "A Masonic Pilgrimage through London."

Prof. Lethaby is so enthusiastic over this great Mason that he suggests a pageant might well be devised in illustration of his career.

In this present instance it will suffice if I briefly mention certain matters and refer the brethren to the former writings for further particulars.

Henry de Yeveley appears to have come from the West Country which had already supplied John of Gloucester, of whom mention has already been made.

Yeveley is very frequently mentioned in the Patent Rolls and elsewhere in the National records, and it nearly always stands for Yeovil in Somerset.

There was, however, another place of the same name in Derbyshire, but this is seldom named. It is to be found to this day in the Postal Guide under the name Yeaveley.

The first mention known to me of Henry de Yevele is to be found in Letter Book G. of the City of London, fol. xii. It is transcribed in Gould's *History of Freemasonry*, vol. i., pages 341 to 343, and also in my paper on Archbishop Becket and the Masons Company of London.

It is clear from this that in 1356 (2nd February) (30 Edward III.) our Master was chosen by his own tradefellows as one of the twelve most skilful men of the trade to represent them before the Mayor, Aldermen and Sheriffs. He was one of the six mason hewers, and the other six represented the light masons and setters. As a result, regulations were agreed on for the trade.

Whether he had previously been at work for the King we do not know, but it is clear that he must have achieved distinction before 1356 to become a representative Mason, and it can hardly be doubted that in due course his abilities became known to the King and his advisers.

After this our Henry seems to be first mentioned in the Patent Rolls at the Record Office under date June 25th (1360), when in a Patent dated at Westminster in the 34th year of Edward III. (Patent Rolls, Part II., membrane 17) he was appointed to be disposer of the King's works pertaining to the art of masonry in the Palace of Westminster and the Tower of London, taking in the office 12d. a day by the hands of the King's clerk William de Lambhith Surveyor of the works.

By the King.

In 1369 Master Henry's appointment was by patent enlarged for the duration of his life (instead of during pleasure as in 1360) and he was granted a Winter Robe yearly of the suit of the Esquires of the Household or an allowance in lieu thereof.

The whole career of this craftsman may be illustrated by the text:—

"Seest thou a man diligent in his business? he shall stand before Kings; he shall not stand before mean men." (Proverbs xxii., 29.)

Having been appointed in June, 1360, he soon met with the difficulty of lack of masons, so in August, 1360, he was authorised by the King to take masons and put them to work at the King's wages for such time as may be necessary and to commit to prison all contrariants and rebels to be detained until the King give other order touching their punishment.

(See Calendar of Patent Rolls under date 13 August, 1360.)

In 1365 he was supplying Flanders tiles and plaster of Paris.

In 1366 he supplied some of the stone required for works at Rochester Castle.

In 1370 he was employed to retain masons to be sent in the King's retinue over seas.

He evidently had dealings in Purbeck marble.

In the Harleian Charters MS. 4592 is a deed dated 5 Richard II. providing for an aisle to be added to the Church of St. Dunstan's in Thames Street according to his device. He was also concerned in works at Cowling Castle near the junction of the Thames with the Medway.

Special protection was on 20th February, 1383-1384, given to shops of his in the City of London against forfeiture. The King ordered this because of the great labours he daily sustained in the King's service. (This Patent with the Royal seal is in the B.M. Harl. Charters, 43 E. 28.)

In 1395 a deed was made between Richard II. and Richard Wasshourn and John Swalwe masons, for what was in great part a reconstruction of the stone work of Westminster Hall.

The work was to be done according to the purport of a form and model made by the advice of Master Henry Zeveley and delivered to the said masons by Watkin Walton his warden. I have inspected the original of this deed at the Record Office. It may be mentioned that in those days our letters Y and Z were used as equivalents. Following Rymers's *Foedera*, all former writers have printed the surname of the Warden as Waldon. It is Walton in the original. Walter (or Watkin=little Wat) Walton was a Mason who later on attained high rank as such.

In the same year Henri Yevele and Stephen Lote (both masons of London) undertook by deed to construct a tomb of fine marble to commemorate Richard II. and his Queen. The seals of Henry Yevele and Stephen Lote are still annexed to the original deed, which I have seen in the Record Office. With the same deed is another relating to the metal work on the same tomb. The tomb itself is in Westminster Abbey.

According to the Report of the Royal Commission on Historical Monuments (in the Westminster Abbey volume) Yevele was responsible from 1388 at least for much of the work in the rebuilding of the Nave. In 1387 or 1388 there is a record (cited by Lethaby) as to the fee of Master Yevele, chiel mason, 100s. per annum and for his dress and furs 15s.

I have refrained from quoting various references in the Rolls to other activities of this Henry. He must have been a frequent traveller to different parts of the country on behalf of the Kings under whom he worked; works of fortification were done under his direction and moneys were expended and vouched for under his supervision.

But there were other sides of his career which have not been so fully treated by those who have written about him.

The Letter Books of the City of London make further mention of him.

It appears that in January, 1378-9, there was trouble between the City of London and the Lords of the Realm and money was required to heal the breach. Letter Book H. (p. 124) gives particulars of the names of the good folk and the sums they lent, and among these names appears that of Henry Yevele who on 24th January 1378-9 lent 5 marks. Concerning the sums so raised the record proceeds: "by which expenditure and by diligence of certain good folk of the City the good accord was effected between the Lords of the Realm and the City, thanks be to God."

In the list of Common Councilmen on the last day of July, 1384 (8 Richard II.) his name is given with that of Thomas Mallyng (also a Mason) as representing Bridge Ward. (Letter Book H., p. 237-8.)

The next entry shows that Henry Yevele, while unable to avoid litigation, was wise enough to settle it speedily:—

Letter Book H., p. 354.

Tuesday 2nd August, 4 Richard II. (A.D. 1390) came William Kyrton and Elizabeth his wife a City Orphan and daughter of John Hadde called "Lightfoot" and presented a petition to the effect that the said John Hadde

bequeathed the sum of £40 to the said Elizabeth and a like sum to John then in the womb of Catherine his wife the portion of either of them deceased to go to the survivor. That John the son had died and that the petitioners had been unable to recover the sum of £80 due to them from Henry Yevelee and the aforesaid Catherine now his wife John Warner and William Jordan executors of John Hadde. They therefore prayed a remedy.

Thereupon all parties were summoned to appear before the Mayor and Aldermen on the following day when the Petitioners acknowledged they had received satisfaction.

(This may have been a case where our Mason thought it better to get a more formal discharge than would have been obtained if the matter had been settled without any reference to the Court.)

In 1392 there was trouble between Richard II. and the City. The King was at Nottingham. The City selected 24 Commissioners to attend the King there.

Of these Henry Yevele was one and the next name on the list is that of the renowned Richard Whityngtone. (Letter Book H., p. 378.) Surely this is a most interesting conjunction of names!

Richard II. on 28 June 1392 issued from Nottingham a Commission of oyer and terminer to the Duke of York, the Duke of Gloucester, the Earl of Huntingdon, Thomas Earl Marshal after enquiring touching notorious defaults in the government of the City of London which ought to have been corrected by the Mayors Sheriffs and Aldermen thereof but have long remained unreformed.

(Patent Rolls, 16 Richard II., part 1, membrane 28d.)

The Calendar of Close Rolls (16 Richard II., page 88) shows that as a result the King took the liberty of the City into his own hands and appointed a Keeper to act for him with other persons named. It is stated that the Lord Mayor pleaded guilty to the charge.

How far Henry Yevele, Richard Whittington and their companions pacified the King I do not know, but it is clear that in December, 1393, the King was inclined to blame the City authorities.

Richard Whittington's three years of office as Lord Mayor were 1397, 1406 and 1419.

On the 8th April, 1394, Henry Yevele is named in reference to a quit claim as to property in Graschirche Street and he is described as one of the two Wardens of London Bridge.

In Dr. Sharpe's Husting Wills enrolled in the City of London an abstract is given of Henry Yevele's Will, but the Probate Registry at Somerset House contains the complete registered copy of the Will and Codicil, both dated 25th May, 1400. (Register Courtney, fols. 453-4-5.) Probate was granted 12th September, 1400, out of the Commissary Court of London. Perhaps at some future date these interesting documents may find place in these *Transactions*. They are, however, somewhat lengthy for that period. He is described in the Codicil as masoun and citizen and freeman of the City of London. (Ego Henricus Yevele masoun et cive et liber homo civitatis London.)

#### WALTER WALTON (1397, etc.).

In dealing with the work of Henry de Yevele reference was made to Walter (Watkin) Walton, his Warden. This was in the year 1395 towards the tragic close of the reign of Richard II., who met his death on 30th September, 1399. Henry de Yevele was very old, but he had done good work and his intellectual and artistic powers may not have waned.

Yevele had been appointed for life to be the King's Master Mason, but apparently something had to be done for Walter Walton.

Therefore on 26th November 1397, by Patent, 21 Richard II. (part II., membrane 27) we find in the Patent Rolls the instrument thus described in the printed Calendar:—



"Appointment during pleasure of Walter Walton 'maceon' to be chief surveyor of all stone cutters and masons for the King's works in England with the usual fees (By Bill of Treasurer)."

I have inspected the original Patent Roll and find that the words translated stone cutters and masons are *lathomi* and *cementarii*.

This Walter Walton probably continued in office until just before his death and until William of Colchester was appointed on 6th July, 1418, as hereinafter appears.

The references to Walter Walton include a record of his becoming surety for Thomas Wolvey in relation to the completion by the latter of the building of the Church at Henley-on-Thames. He had also been appointed on 29th April, 1396, to impress Masons for work on Porchester Castle. His Will dated 16th August, 1418, describes him as a citizen and mason of London and contains some very interesting items. It was proved on 6th October, 1418, in the Prerogative Court of Canterbury (Register Marche, fol. 42, p. 332), but for further details I must refer to my paper on Becket already mentioned. He was one of the Masons who in 1383 rebuilt the Hospital of St. Thomas of Acon in Cheapside. It is clear from his Will that he had been working until then on the Royal Palace at Shene, for he bequeaths his compass there to Ralph Oldlond mason.

We are, therefore, entitled to regard him as being in the line of King's Master Masons even if we do not find that title literally applied to him.

By way of illustration of the works which had to be attended to for the Kings of that time, an abstract here follows of the appointment in 1378 of one John Blake, Clerk of the Works:—

*I. Richard II., part V., membrane 17.*

*April 13, 1378.* Appointment during pleasure of *John Blake* as Clerk of the Works at the Palace of Westminster, Tower of London, Castles of Wyndesore and Berkhamptede, Manors of Kenyngton, Eltham, Haveryng, Shene, Byflete, Yeshampstede, Henle, Wyndesore, Wolmere, Langley, Marreys, Childerne-langley and Feckenham and at the lodges within the parks of Guildford, Foly Johan, Coldkenyngton and Feckenham and mews for falcons by Charryngorouche with power to take stonemasons carpenters and other labourers therefore, to punish the refractory and to enquire touching the removal of necessary stone timber and tiles and cause the same to be restored: with 18d. daily wages.

By privy seal.

Another similar Patent on Membrane 9, but 2s/- daily wages, date 10th April, 1378.

**WILLIAM COLCHESTER (1418).**

According to Mr. Wyatt Papworth (in his essay on Building Superintendents, at p. 211) Master William Colchester was master mason at Westminster Abbey from 1399 to 1416, where he had at first only 100s. annual fee, raised afterwards to £10, for ordering and surveying the works.

In 1418, however, he received the grant of office as per the following abstract:—

*Printed Calendar of Patent Rolls for 6th year Henry V., membrane 20 (p. 170). Westminster. 6th July (1418).*

Grant to William Colchester, maceon, of the office of the King's works of masonry at Westminster and the Tower of London with 12d. daily during the works at the hands of the Clerk of the same and afterwards during pleasure at the Exchequer with a Winter Robe yearly at Christmas at the great Wardrobe of the suit of esquires of the household or such a sum for it as other esquires have.

By the King.

(It should be observed that at this time a William Colchestre was Abbot of Westminster. He died in 1420. Such similiarity in names is a difficulty which frequently confronts the student.)

There was a tragedy associated with the work of Master William Colchester. Of this we get but an echo which is preserved in the Appendix to *The Fabric Rolls of York Minster*, published by the Surtees Society.

Item XLV. in the Appendix (it is undated), p. 201:—

“Littera requisitoria cum credencia in fine.”

It is addressed by the Chapter of York to some unknown person and mentions an assault which had been made upon William Colchester the master-mason, and one of his party by some of his discontented brethren. A reference to the incident will be found at p. 302 of vol. i. of Gould's *History*, and the following is a free translation of the whole document:—

Reverend Master and honourable colleague. For your kind, welcome, and well-considered communication with Dean Richard de Blackburn our chancellor, and for the advice and assistance given to him with such judgment, we your fraternity return you the warmest thanks we can; sincerely praying that you will take every opportunity of working, as often as it may seem desirable to you to take the matter up, so that these negotiations may be brought to a satisfactory end. Meantime we wish to acquaint your reverence that certain *lathomi*, otherwise called *cementarii*, incited by a most deplorable spirit of envy, having most evilly conspired to compass the death and ultimate destruction of Master William Colchester, the master assigned to us and to the fabric of our Church by our most-greatly-to-be-feared Lord the King for the control of this same fabric, by the letters patent of the King himself, and received specially into the royal protection, having attacked the said William in a treacherous manner, inflicted on him enormous wounds; moreover they injured another, his assistant, to such an extent that verily his life is despaired of. Wherefore we most earnestly beg that you will very clearly intimate to the king our lord, and to all others as it may seem advisable to you, the wickedness of these persons aforesaid, and if, perchance, any persons from their hatred of Holy Church and the truth, or merely from wrong information, presume to support the aforesaid malefactors or their accomplices, that you will oppose them in deed and word, as your brotherly feeling may incline your worship, in the virtue of which our especial confidence is wholly placed, giving entire faith in this matter to the bearer of these presents, (pious conclusion).

#### THOMAS MAPLETON OF LONDON (1421).

Mr. Wyatt Papworth (p. 211) names Thomas Mapilton as being succeeded at the cloisters of Durham (in 1416) by Thomas Hyndeley cementarius.

Whatever Thomas Mapleton may have been doing previously it is clear that he received a Patent of appointment from the King in 1421.

The Patent is similar in form to that granted to William Colchester in 1418. Thomas Mapleton is described as of London “mason.” The grant is dated 6th June (1421) at Canterbury, 9 Henry V., part I., membrane 8. (Printed Calendar of Patent Rolls, p. 374.) It will be seen when we come to the Patent to Robert Westerley, dated 1439, that he is therein styled late master mason of the works, so although the office is called disposer of the King's works of masonry, that designation is synonymous with Master Mason.

#### ROBERT WESTERLEY (1430-1451).

*Robert Westerley* by Patent dated 28th February, 1430 (Patent Rolls, 8th Henry VI., part 2, membrane 35) was Commissioned as “mason” to make stone for the King's cannon.

He afterwards received a grant dated 6th January, 17 Henry VI., which was surrendered as hereinafter appears:—



*Calendar of Patent Rolls. 17 Henry VI., pt. 1, membrane 26 (p. 228).  
1439, January 6th.*

Grant for life to Robert Westerley, mason, the King's serjeant, of the office of master mason of the King's works with 12d. a day wages at the receipt of the Exchequer and allowance, upon his oath, of his necessary costs and expenses, when riding or otherwise, by the hands of the Clerk of the Works, such as Thomas de Mapulton, late master mason of the works, had when alive.

By privy seal.

*December 1st, 1446 (Patent Rolls, 25 Henry VI., part 1, membrane 15).*

Grant for life to the King's sergeant Robert Westerley, mason, of the office of master mason of the King's works taking 12d. a day from the farm of the subsidy and ulnage on cloths for sale in Suffolk and Essex and from a moiety of the forfeiture of such cloths with his costs for riding: in lieu of a grant by letters patent dated 6th January 17 Henry VI. surrendered.

By King, etc.

During the reign of Henry VI., who was born in 1421 and came to the throne on 1st September, 1422, all officials must have had a difficult time. Robert Westerley appears not to have been exempt from such trouble, for it would seem from the closing clause of the following entry that his letters patent before-mentioned had been revoked under pretext of an Act of Parliament.

This is the record as in the printed Calendar of Patent Rolls:—

*Westminster 11th November, 1451. 30 Henry VI., part I., membrane 21.*

Grant for life to Robert Westerley "mason" of the office of Master Mason of the King's works to hold from Michaelmas 28 Henry VI. taking 12d. a day from the farm of the subsidy and ulnage of cloths for sale in Suffolk and Essex and from a moiety of the forfeiture thereof by the hands of the farmers thereof with his necessary costs in riding on his oath by the hands of the clerk of the works and a robe of the suit of the King's gentlemen yearly against Christmas at the great wardrobe in lieu of a grant thereof to the same by letters patent dated 1st December, 25 Henry VI. revoked by pretext of an Act of resumption passed in the parliament held at Westminster on 6th November, 28 Henry VI.

By Privy Seal, etc.

It appears that at one time Robert Westerley was working at the new College built by Henry VI. at Eton, for in the *Masonic Monthly* for November, 1882, at p. 300, etc., there is a note by Brother W. H. Rylands of a Commission (dated about 1439-1440) from Henry to the Bishop of Bath authorising Robert Westerley maist(er) mason of the werk[es] of our newe collaige of Eton to take masons for that work: also another to John Beckeley mason given at Shene VI. June.

Another similar document (dated Fulham XII. July) names John Smyth warden of masons and Robert Wheteley warden of Carpenters at Eton and authorises them to take men to work at Eton.

The following grant is outside the limits contemplated by this paper, but it is noteworthy as indicating that special provision was made for Wales:—

*1443, July 23. Membrane 14. 21 Henry VI. Part II. (p. 188).*

Grant for life to John Lewes, stonemason, of the office of chief stonemason of the castles of Carmodyn, Cardigan and Abristwith, South Wales, to hold by himself or deputy taking the accustomed wages and fees by the hand of the Chamberlain of South Wales with all other profits and commodities as John Underwood deceased had of late.

By Privy Seal, etc.

#### JOHN WYNWIK (1439).

The next item dated 1439 is embodied because it shows the appointment by the King of a Warden of the Masonry and further indicates that the aforesaid

Thomas Mapilton had held that office. Whether that was considered to be the same thing as disposer of the Works or Master Mason, I do not know:—

*Patent Rolls. 17 Henry VI. (page 2), membrane 14.  
August 23, 1439. Windsor Castle.*

Grant during good behaviour to John Wynwik the King's servant of the office of warden of the masonry (gardein de masonry) at Westminster, the Tower of London and elsewhere in England with such wages and fees as Thomas Mapilton had by the hands of the clerk of the works, and a gown of the King's livery of the suit of the serjeants of the works every year at Christmas by the hands of the wardrober.

By Privy Seal (4999).

As illustrating the different outlets for the energy of our operative brethren the following entries are illuminating:—

*Patent Rolls. 23 Henry VI. Part 1, membrane 19.  
(Page 312 in printed Calendar.) 3 November, 1444.*

License for John Hardy 'mason' of London himself or by deputies for 7 years for the expedition of the works of the monastery of St. Savior Syon to use his ship called *le Cristofre* therefor without hindrance of the King's purveyors or ministers.

The like for James Palden "mason" of Laughton co. York to use his ship called *la Marie* as above.

By King, etc.

#### JOHN THRISK (1420-1452).

*Calendar of Patent Rolls (page 256). 1449. 27 Henry VI.  
Part II., membrane 15. June 28. Winchester.*

Grant for life to John Thrisk, *master mason of the monastery of Westminster*, of the office of master-mason of Wyndesore Castle with the usual fee and all profits.

By Privy Seal, etc.

(He did not hold that office long, since Robert Stowell was appointed Master Mason of Windsor in his stead on 12th November, 1452.)

I have not found any document in the Patent or Close Rolls appointing John Thrisk (or Thrisk or Crowche as his name appears to have been) to any other office; but it will be seen the document of 1449 describes him as master mason of the monastery of Westminster.

The Rev. R. B. Rackham is quoted by H. St. John Hope in *Archæologia*, vol. lxx., as having shown that he was appointed in 1420-1421 master mason of the rebuilding of the Abbey Church in the room of William of Colchester and that he continued to hold office till the summer of 1451. His tenure of office at Westminster was, therefore, unusually long.

In the same article by St. John Hope an account is given of the selection by Henry VI. of a place in the Abbey for that King's grave. The King "commanded a Mason to be called to mark out that ground. Whereupon by "th'advyse of th'Abbot aforesaide oone callyd Thurske that time being Master "mason in the making of the Chapelle of King Henry Vth. which mason "incontinently came out and then and there he by the commandment of the said "King Henry the VIth and in his presence with an instrument of iron whiche "he browght with hym marked out the lengthe and brede of the said sepulture "there to be made in the place aforesaid."

There was a controversy as to the place which should have the honour of affording sepulture to Henry VI. who was well nigh canonised, but in the end he was not interred in the Abbey but at Windsor.

Canon Westlake in his book on Westminster Abbey, page 358, vol. 2, informs us that the marks of the pick remain to this day.

A sidelight on this Master Mason opens up in vol. iii. of *Testamenta Eboracensia*, published by the Surtees Society. Page 195 of that book begins

the Inventory of the goods of John Bradford of York mason. He died in 1438, while Thirsk (who presumably was his fellow county man) was still active.

Among the debts due to our Brother Bradford's estate is an item classified under "Debita Desperata." "De Johanne Thryske magistro latamorum apud Westmonasterium XXs." Was this for work done at Westminster by Bradford, or had Bradford advanced money to Thirsk to enable him to travel up to London and become established there? However that may be, there is a mark against Thirsk (justly or unjustly) which has proved to be as indelible as the marks he made with his pick as before referred to.

The Will of William Tonge, dated 9 August, 1389, enrolled 20th July, 11 Richard II.=14 Rich. II. (Hustings Roll, 119 m., 2 dorso) contains a legacy of 6<sup>s</sup>/8<sup>d</sup> to John Cruche mason. A Sepulchral Brass in the Church of Allhallows Barking commemorates this William Tonge, who thus remembered our Masonic ancestor in his Will.

### JOHN OF READING.

This Mason is said to have succeeded John of Thirsk about 1452 as master mason at Westminster, and it is also stated that John of Reading died in 1471 and that Robert Stowell was appointed in his place. I have not yet found any document appointing John of Reading.

It will be seen that Robert Stowell succeeded John of Thirsk at Windsor, but was not granted a Tower Patent until 1483.

### ROBERT STOWELL.

The first entry found of any office held by this Mason is dated 1452, and he was then appointed for life to be master of the stonemasons within the Castle of Wyndesore on the death of John Thirsk.

The consideration for the grant was his good services, so he had probably been at work some time.

Professor Lethaby (*Westminster Abbey*, &c., p. 153) says that Robert Stowell was at work at Westminster Abbey in 1471 and that in 1488-1489 he vaulted several bays of the Nave.

According to Westlake (p. 192) he succeeded John of Reading, who died in 1471.

The second entry is dated in 1483 and shows that he was appointed to the office of Mason of the King's works in the Tower of London and elsewhere within the Realm, and that he was to receive his fees from the subsidy and ulnage of cloth.

The pensioners of the Kings of England did not always find it easy to collect their pensions or wages. They might go to the Exchequer and ask for them and be told that there was no cash available. Readers of history will remember frequent humble petitions from the King's servants that they might be paid what was due to them. It therefore seems that some of our ancient brethren tried to secure themselves by having certain revenues of the King earmarked in their favour.

The Act of Resumption referred to previously in connection with Westerley's office is to be seen on the Parliamentary Rolls and is a most illuminating document, as first of all it cancelled all payments, and then followed with an appalling list of payments which were to be exempted from the operation of the Act. Brother Westerley evidently had no friend at Court and so he became squeezed out until the King took the matter up again.

The office of Master Mason at Windsor seems to have lapsed so far as Robert Stowell was concerned in or before 1461, because by Patent dated 21st February, 1461, Robert Leget was appointed chief mason there under Edward IV. and this appointment was confirmed in 1484 by Richard III. on inspection of the 1461 Patent:—

1452. 31 Henry VI., part 1, membrane 9 (page 41).

November 12th. Grant for life to the King's serjeant Robert Stowell for good service in the office of the Master of the stonemasons within the Castle of Wyndsore of that office void by the death of John Thrisk with the usual wages fees and profit.

By Privy Seal, &c.

*Printed Calendars of Patent Rolls.* 1 Richard III., part 3, membrane 20 (p. 409).  
1483, December 13. Westminster.

Grant for life to Robert Stowell esquire of the office of mason of the King's works in the Tower of London and elsewhere within the realm receiving the accustomed fees from the subsidy and ulnage of cloth in the counties of Norfolk, Suffolk and Essex and the forfeiture of the same as Thomas Jurdan had with a livery of the suit of other esquires of the household yearly at the great wardrobe and all lodges mansions and plots and other profits.

By the King.

#### ROBERT LEGET (1461).

Page 119. *Printed Calendar of Patent Rolls.* 1 Edward IV., part IV., membrane 11.  
1461, February 21. Westminster.

Grant for life to Robert Leget of the office of Chief mason of the King's Castle of Wyndsore receiving fees as in the times of Edward III. and Richard II. from the issues of the Castle.

By the King.

*Printed Calendar of Patent Rolls* (page 429). 1 Richard III., part 4, membrane 23.  
1484, February 21.

Inspeximus and Confirmation to Robert Leget of letters patent dated 21st February, 1 Edward IV. granting to him for life the office of Chief mason of the Castle of Wyndesore.

By Privy Seal and for 20/- paid in the hanaper.

#### JOHN OR THOMAS JURDAN.

This person is stated in the Patent of Thomas Danyell, hereinafter mentioned, to have lately held the office of Mason of the King's Works in the Tower, &c.

Search has been made for the Patent but unsuccessfully. The Christian name is given as John in Danyell's Patent of 1482, but as Thomas in that of 1484.

The name John Jurdan or Jordane appears in the Rolls, but not in connection with Building operations. He may be the same person as the John Jurdan who is named as a Juryman in the printed Calendar of Patent Rolls for 1463 (p. 264).

The troublous times of the Wars of the Roses were not conducive to rigid compliance with technical procedure as to enrolment of grants.

#### THOMAS DANYELL (1482, &c.).

The two Patents conferring the Office of Mason of the King's works in the Tower and elsewhere must be left to speak for themselves.

The brethren will probably remember that as a general rule offices held under the Crown came to an end when a King died, so that it was necessary for the official to get a new Patent on the demise of the Crown. It is only of recent years that a number of such offices have been declared not to be affected by the demise of the Crown. Hence we find cases where the Master Masons obtained new Patents such as happened in the case of Thomas Danyell, who was appointed for life in 1482 by Edward IV. and afterwards in 1484 by Richard III. On the latter grant his fees were back dated:—

*Printed Calendar of Patent Rolls. 22 Edward IV. Part I., membrane 23.  
27th April, 1482. Westminster.*

Grant for life to Thomas Danyell of the office of Mason of the King's works in the Tower of London and elsewhere within the realm receiving the accustomed fees from the subsidy and ulnage of cloths and the forfeiture of the same in the Counties of Norfolk, Suffolk and Essex in the same manner as John Jurdan who lately had the office with a livery of vesture of the suit of other esquires of the household yearly at the Great Wardrobe and all lodges mansions and plots and all profits pertaining to the office.

By Privy Seal.

*Printed Calendar of Patent Rolls (p. 484). 2 Richard III. Part I, membrane 4.  
October 10th, 1484. Westminster.*

Grant for life to *Thomas Danyell* of the office of Mason of the King's works in the Tower of London and elsewhere within the realm receiving the accustomed fees from the issues of the manors or lordships of Wrottell, Haveryng, Boyton, Hadleghe, Raylegh and Rochford, co. Essex, and the manors of Tunbriche, Penshurst and Middleton, co. Kent, as Thomas Jurdan had, with a livery of the suit of other esquires of the household and all lodges, mansions, plots, profits and commodities, and arrears of office from 7 July, 1 Richard III. from which time he has occupied the office at the King's command. By Privy Seal.

A Thomas Danyell was Sheriff of London in 1484, but I have enquired at the Guildhall and find that he was a Dyer. He is named several times in the Patent Rolls.

Mr. Wyatt Papworth refers to Thomas Danyell as Clerk of the Works. His Patent, however, shows that he was Mason of the King's Works. The Clerkship of the Works was a separate office and apparently was not held by a Mason.

#### ROBERT VERTUE (died 1506).

This name occurs in the list given in the Westminster Abbey volume formerly cited. He there appears as one of the King's three master-masons, the other two being Robert Jenine and John Lebons. The statement is made that it has been usual to look upon Robert Vertue as the principal designer of the work of Henry VII.'s Chapel at Westminster. (See Westminster Abbey volume of the Report of the Commission on Historical monuments.) Whether they were appointed by Patent to the office of Master Mason it is difficult to say. If any such grant was made it does not appear to have been enrolled.

Henry VII. had his own special views as to the economical conduct of his business and the repression of expensive ceremonial formalities.

In Brewer's Domestic papers of Henry VIII. (vol. 1, p. 142) is an estimate for Henry VII.'s Tomb by Robert Vertue, Robert Jenyns and John Lebons "the King's three master masons," but this estimate was made out in 1506-1507, two years before Henry VII. died.

The Testament and Will of Robert Vertue are recorded at length in Register Adeane (folio 13) of the Prerogative Court of Canterbury.

The date is 10th May, 1506 (20 Henry VII.) The Testament after the usual opening clause proceeds:—"I Robert Vertue citizen and ffremason of London." He directed that his body should be buried "within the Church and Monastery of St. Augustine's without the walls of Canterbury in the County of Kent or else in such place where it shall please God of his mercy for me to die."

He bequeathed certain sums for masses, &c., among them a legacy to the 'high aulter' of the Parish Church of St. Paul without Canterbury.

"And also I bequeath unto William Vertue my son ayenst he cometh out of his apprentyshode XXli. some silver articles and all myn apprell for my body

“except my best gowne my best doublett and my best Jackett and my best ryng  
“w<sup>t</sup>. a dyamond which I bequeath unto my Brother William Vertue.”

[He gives the residue to Elenore his wife whom he makes his principal executrix and appoints William Vertue his brother as co-executor.]

“Sealed with my seale.”

(Then follows):—

This is the last Will of me the said Robert Vertue.

(It may be explained that in those days a *testament* had to do with personal estate and a *Will* with lands.)

The testator disposed of properties at Grenewich and at Hayroy (?) in Canterbury Kent. He gave his wife certain interests therein subject to the interest of his son William Vertue or until the tyme that his said son came out of his apprenticeshode.

“This present testament and last will was sealed by the said Robert Vertue  
“with his own proper seal in the presence of Robert Janyns John Lobyns the  
“*King's Master Masons* and John Mance notary publique By me Robert Vertue.”

Probate was granted 12th December, 1506, to Eleanore and William Vertue.

It is a matter of some interest to find these three King's Master Masons uniting in the execution and attestation of the Will of one of their number.

On the first page of Vol. II. of the *Masonic Record* is a fine photograph of the Vault of the Lady Chapel of Henry VII. Westminster Abbey. This statement follows:—“‘The most wonderful work of Masonry ever put together by the hand of man,’ this vault is considered the work of Robert Vertue, the great Master Mason of the King—1502-1518.”

In view of the fact that the Will of Robert Vertue was proved after his death in 1506, the statement in the *Masonic Record* needs some modification.

Probably the William Vertue next named was the Brother of Robert Vertue. The son William Vertue was still an apprentice in 1506. Owing to the references in the said Will to Canterbury, I have had enquiries made at Canterbury to see whether any record is made there as to Robert Vertue, but no reference to him has been discovered.

#### WILLIAM VERTUE (1508-1526).

By Letters Patent under the Privy Seal dated 28th July in the 2nd year of Henry VIII. (1510) the office of Master Mason was conferred by that King on William Vertue. The Record Office reference is: Patent Roll, 2 Henry VIII., part 2 (Membrane 16).

I have inspected the Roll and find that it is what may for brevity be called a Tower Patent. The wages are 12d. a day and a Robe each year.

Thomas Danyell is named as the Predecessor in the office. It may be a fair inference from this that between the Patent to Thomas Danyell and that to William Vertue the practice of conferring the office by Patents had been in abeyance.

In 1519 he surrendered the said Patent (28th July, 1510) and was thereupon appointed Master Mason at the Tower of London jointly with Henry Redman. Further particulars appear later in this paper under the name of Henry Redman.

In Ashmole's *Installation of the Order of the Garter* as quoted in Brayley's *Westminster Abbey*, vol. i., p. 41, it is stated:—“By Indenture dated “5th June, 21 Henry VII., John Hylmer and William Vertue Free Masons “undertook the vaulting of the roof of the Choir for £700 and to finish it by “Christmas 1508.” This refers to St. George's Chapel, Windsor, and not to the Abbey, but the character of the vaulting with its marvellous stone pendants is similar to that of the Abbey.

In Brewer's *Domestic papers of King Henry VIII.*, vol. 2, p. 1,443, is the entry of the payment in August, 1509, of the balance due for the vaulting of the Chancel of St. George's. At page 875 is a note in 1516 that William Vertue is Master Mason and to have 12d. a day during pleasure. (Under new fees and annuities.) Also in vol. iv., page 869, is the entry under date 1526:—"Wm. Vertew master mason £18. 5. 0."

In Sir W. H. St. John Hope's voluminous work on Windsor Castle, published in 1913, particulars are given at p. 481 of a Contract dated 20 December, 1511, by which William Vertue agreed with the Deans and Canons of Windsor to vault the roof of the Lady Chapel and finish the outside of the building with proper parapets and buttresses: also to finish the gallery between the Chapel and the Church (as St. George's Chapel is called). The whole work to be done by Michaelmas 1514 for £326 13. 4. The book quoted gives the text of the Contract. It appears also that Henry Redmayn had become surety that William Vertue would perform the said Contract.

In June, 1520, "The Field of the Cloth of Gold" was the meeting place near Calais between Henry VIII. and Francis I. This necessitated great building preparations. William Vertue, as the King's Master Mason, was called upon to take part in the work. (See Brewer's *Letters and papers of Henry VIII.*, vol. iii., p. 234.)

William Vertue died in 1526. His Will is recorded in the Prerogative Court of Canterbury Register Porch, folio 17, and a short abstract of it follows:—

In the name of God Amen. The 11th day of March the yere of our Lord a thousand five hundred and twenty six. The XVIII. yere of the Reigne of King Henry the eight I William VERTEWE Squier marster mason unto the Kinges grace above said being of hole and parfite mynde and memory lawd be unto Almighty god ordeyne and make this my last will and testament in manner and form following that is to say First I bequeath my soul to Almighty God my Savio'. and Redemer to our blessed Lady Saint Mary his Mother and to all the celestial Company of heaven to pray for me and my body to be buried in the parish Church of Kingston where as my Wife lieth buried.

Then follows a bequest to the High altar of St. Margaret Westminster and a further bequest toward the making of a Tabernacle of Saint Kateryn within the said Church; a bequest to his daughter Margery the wife of Thomas George to be delivered to her by the hands of John Agmondesham his son-in-law; and a gift to the said John Agmondesham and his daughter his wife and the heirs of their body of his lands and tenements the Inne called the three Cranys (=Cranes) in the borough of Kyngeston aforesaid. The said John was also residuary devisee and legatee and executor. For some reason the Testator's Will was witnessed by the unusual number of about ten named witnesses "cum multis aliis."

Probate was granted out of the Prerogative Court at St. Paul's Cathedral on 27th March, 1526, to the said John Agmondesham.

One of the witnesses to William Vertue's Will was John Molton, and it is highly probable that this John Molton is the same person as the King's Master Mason of that name of whom more is said hereafter.

#### HENRY REDMAN.

His portrait appears in Lethaby's *Westminster Abbey re-examined*, p. 153, taken from Lyson's collection at the British Museum. He must have taken it from the Brass next to be mentioned.

A note by the present writer appears in *A.Q.C.* xxxix., 105, and a photograph of his Memorial Brass at New Brentford is in *A.Q.C.* xl., 170.

(*Letters and papers of Henry VIII.*, vol. iii., part 1, No. 458, at page 162):—

Grants in September 1519.

12. William Vertue and Hen. Redmayn mason.

To be master masons of the King's Works in the Tower of London and elsewhere during pleasure with 12d. a day and a robe etc. Patent, part 1, membrane 23.

(Henry Redman's Will and Brass at Brentford are referred to in the above paper. He died in 1528.)

In July, 1520, there was a grant to Henry Redman to be Master Mason of the King's works at Wyndsor Castle vice Robert Legate with 6d. a day. Del. Calais 19th July, 12 Henry VIII. Patent, part 2, membrane 33.

Before passing to the successor of Henry Redman it seems opportune to record certain other matters concerning the Redman family.

In the Westminster Abbey volume of the Report of the Royal Commission on Historical Monuments the names given of those who rebuilt the Nave are (after Robert Stowell from 1471) Thomas Redman in 1505 and Henry Redman in 1516.

Thomas Redman made his Will on 3rd January, 1515, in the 7th year of the reign of Henry VIII., and it was proved on the 9th January.

He describes himself in the Will as of the Town of Westminster mason, and asks to be buried in St. Margaret's Church. He gave to Henry his son a Salt of Silver and also bequeathed to his son-in-law a Lytell masur and to Elizabeth his servant a "masuyr that liketh." To Thomas Redman his kinsman he gave "all my tooles that long to Masonry."

The residue was given to Alice his Widow "for to doo for my soulle and all my good friendis soules and all cristan soules." She was Executrix, and he appointed John Pomfret overseer to help her in all her grete nede and necessitee.

(The Will is Registered in the Records of Westminster Peculiar Regr. WYKS, folio 108. This register is preserved at the Probate Registry, Somerset House.)

The following extract is from  
Record Office

Ancient Deeds, Vol. 5. A. 13095.

Feoffment by *Thomas Redman* of New Braynford fremason to Richard Parker and others of a Cottage in New Braynford between the tenement of *John Redeman* his brother and the tenement now in the tenure of Myghele Andrew to the use of Katherine his now wife (rem<sup>ra</sup>. over) Attorney to deliver seisin John Redeman fremason. 9 September, 28 Henry VIII.—1537.

#### THOMAS HERUNDEN AND JOHN MULTON (1528/9).

The Office of Master Mason both at the Tower and at Windsor having become vacant by the death of Henry Redman on 10th July, 1528, the successors to the office so far as the Tower and the general works of the King in England were concerned were appointed by Patent authorised at Hampton Court 18th January, 20 Henry VIII., and sealed at Westminster 4th February in the same year 1528/9. Thomas Herunden and John Multon were granted in survivorship the office of head master of the works in the Tower of London and in the Kingdom of England and elsewhere *vice* Henry Redmayn.

(These particulars are taken from State Papers, Henry VIII., vol. 4, part 3, page 2,348, No. 5336.)

The Patent is 20 Henry VIII., part 2, membrane 18. The only further information I have been able to glean as to Thomas Herunden is derived from his Will which is in Register Hogen folio 18 of the Prerogative Court of Canterbury at the Principal Probate Registry. The original Will is also filed in the Registry and is dated 4th August 1534. He describes himself as Thomas Herunden dwelling in the Parish of Bocton Mownchilsey (now known as Boughton Munchelsey, about four miles south of Maidstone), otherwise called Bocton quarry in the County of Kent. Bequests are made to the high altars of Bocton, the parish Church of Loose, of East Farley juxta Loose, and of St. Margaret's Church,



Westminster. Gifts are also made to his Sons William (who was not then out of his apprenticeship), John and Edward. To Edward he gave his house and lands joining unto it in which testator dwelt at Bocton and all the quarryes (with an exception). He appointed his wife Elizabeth Executrix and gave her the residue of his Estate and appointed John Clyffe of East Farley mason as supervisor to help his wife in the sale of his stone and to have for his paynes takinge 13<sup>s</sup>/4<sup>d</sup>.

Probate was granted to the Widow on 30 Sept. 1534.

(Although the Testator says nothing about his occupation it seems clear that he was a quarry owner and that he was associated with Churches near Maidstone as well as St. Margaret's Westminster. Sir Henry Mott Curate of St. Margaret's was one of the witnesses to the Will.)

John Multon was actively at work for some years, as appears by the following entries:—

*John Multon (or Moulton), 1531.*

In Letters and Papers Foreign and Domestic

Henry VIII., 1531. Vol. 5, No. 261 (R.O.),

John Multon is named as the King's master mason in the following connection:—

Nich. Tyrrye has sold to Thos. Cromwell to the King's use 200 tons of Luke stone . . . and 30 tons of Cane stone . . . quality to be approved by Jo. Multon the King's master Mason: all which is to be delivered at the Tower Wharf before Michaelmas next and to be paid for (at specified rates). This document is in Cromwell's hand.

In the same series, 23 Henry VIII., 1532, 20th April, No. 952. A book of payments (in two vols., pp. 653) at the King's Manor of Westminster in wages etc. for a whole year (7 May, 23 Henry VIII., to 20 April, 23 Henry VIII.). I have inspected the original volumes at the Record Office. Payments appear to John Moulton, master mason and Chr. Dyconson, master of the bricklayers.

(In 1537 Chr. Dyccouns is named as Magister cementarius at Windsor Castle.)

These Westminster accounts are of very great interest in relation to operative masonry, but the scope of this paper does not admit of any considerable extracts from them. Throughout the year John Moulton was the Master Mason. He had as Warden nearly all the time Thomas florente and some of the time John Ellys as 2nd Warden.

In vol. 2, p. 511, is an entry:—"To John Smythe for his wages by the space of 24 days 20/- as Associate with the Master in devysing and drawing at xd. by the daye."

Conder refers at page 112 to the Freemason's account for Hampton Court (27 Henry VIII., March 25) wherein are named:—

Master John Molton (12d. the day)

Warden William Reynolds (5d. the week).

The Will of William Reynolds dated 22nd July and proved 26th September, 1545, in the prerogative Court of Canterbury, is recorded in Register Pynnyng, fo. 35.

The first witness to his Will is "Marster John Rogers," who is named later on in this paper as King's Master Mason (*e.g.*, in 1540-1).

CHR. DICKENSON (1538).

This Mason was appointed Master Mason at Windsor by Patent dated 7 August, 20 Henry VIII. The reference to his Patent is 7(27) August, 20 Henry VIII.

His wages were fixed at 6d. per day.

Payment at that rate was made to him as appears by the accounts of the Constable of Windsor Castle for 1538. (See State Papers, Henry VIII., vol. 13, part 2, p. 173, No. 453.)

His name is sometimes rendered Dyccouns:—

*1537, 29 Henry VIII.*

Letters and Papers Foreign and Domestic (R.O.).

In No. 1241, 21 December, 1537:—

Chr. Dyccouns named as magister cementarius at Windsor Castle. (In particulars of the account of Sir R. Weston. Michaelmas 28 to Michaelmas 29, Henry VIII.). The original is at the Record Office and I have seen it.

In 1532 the same person was Master Bricklayer at Westminster.

#### SOME BUILDING ACCOUNTS (temp. Henry VIII.).

30 Henry VIII., p. 130-1 (vol. 13), 14 September, 1538. Item 342.

The Paymaster's accounts incurred in building Nonsuch Palace.

In the case of time labourers each man's name is in the original (not the print) followed by a table of the days within the period for which the pay is made indicating the days on which the man worked.

A few items are here extracted:—

22 April to 20 May (1) Wages of freemasons 1 warden at 4/s a week and 9 lodgemen at 3<sup>s</sup>/4<sup>d</sup>

20 May to 17 June

(II.) Wages of the Wardens and 23 lodgemen freemasons.

Cost of a rubber for the masons.

(III.) (1) Freemasons a warden at 4/s.

11 setters at 3<sup>s</sup>/8<sup>d</sup>                      29 lodgemen at 3<sup>s</sup>/4<sup>d</sup>

(p. 132). Thomas Forard freemason costs of riding into Gloucestershire, Wiltshire, Herefordshire &c. 30 days; and Thomas Frellove freemason riding into Northamptonshire and Bedfordshire for the like purpose 10 days 26<sup>s</sup>/8<sup>d</sup>.

Prests to 5 freemasons and 33 rough layers coming from a distance.

Purchase of straw to thatch the mason's lodge (p. 193). Workmen working their hour times and drinking times, *i.e.*, freemasons at 1d. an hour. Carpenters 8d. 7d. and 6d. for 10 hours and rough layers at 7d. and 6d. for 10 hours.

*24 Henry VIII., 1533 (p. 4), VII.*

The printed domestic Papers contain an Abstract of Works done by Freemasons at the Tower of London, but no names of Masons are printed.

*27 Henry VIII., 1535.*

(Page 229). In a memo. by Thomas Cromwell allusion is made to "my master's letters to Gonson, Uxley, and the master mason."

Gonson and Uxley were officials at the Tower, but the name of the Master Mason does not there appear.

*29 Henry VIII. (p. 163). 7 March, 1538.*

Reference to Masters Carpenter and Mason coming to Abendon.

*11 March, 1538 (p. 176).* Another reference to same. They seem to have been busy demolishing at Abendon.

*31 Henry VIII., in print.*

Item 244 is a very interesting document as a record of operative masonry and other building operations. It is a book in vellum covers paged 221 to 536 as part of a series entitled a book of comptrolment. Apparently only those pages are now extant.

It relates to works at Calais, Guisnes and Hammes from June to September, 1539, and contains many items of operative Masonic interest, *e.g.*:—

The month beginning x. June.

Freemasons working in the Mason's Lodge within the town at hewing of hard stone for Becham Bullwerke.

(There are other references to the Mason's Lodge.<sup>1</sup>)

(p. 83). To Gabriel Caldwell of London for VII. di of gret asheler at xviis. the C. and xlvii. end stones at xii. the pece.

(p. 84) To William Bacar the master mason for bricks (as detailed).

To Gabriel Caldwell of London for gret asheler ende stone blokes and perpint stones and legement tabull delivered at Maidstone.

(p. 85). To Wm. Shorowde freemason and his companions. Several items for carrying stone to and from the Mason's Lodge.

To William Bacar master mason for 120 m. of bricks.

(p. 86). To William Burgate warden of the freemasons in reward for his diligence upon the works of Becham Bulwerke 81½d. and to William Shorowde freemason and his fellows for their pains in digging of the foundation of the same 13/-.

(p. 87). Continues lists for Guisnes works for the King.

(p. 90). Relates to Hampnes Castle, but no masons are mentioned.

(p. 111). 6 October, 1539.

Sir G. Lawson writes to Cromwell that he has sent the Master Mason to report progress of the King's works at Berwick.

#### JOHN ROGERS OR ROGIERS (c. 1541).

Vol. 16, 33 Henry VIII., 1540-1, contains several references to John Rogers or Rogiers the King's Master mason. The following are illustrative extracts:—

(Item 813). 8 May, 1541. From Guinnes Castle.

Southampton and Russell to Henry VIII.:—

We arrived here yesterday after noon and incontinent saw your plattes which your Master mason brought hither.

(Item 917). 22nd June, 1541. (From Guysnes).

Wallop to the Council:—

Will not write of the works as the King's Surveyor and *Rogers his master mason* have lately advertised the King of them.

(Item 944). 30th June, 1541.

Wallop to Henry VIII. remarks on the competency and number of bricklayers etc., and the report of *John Rogers the King's mason* thereon.

(Item 986). 10th July, 1541.

Wallop to Henry VIII.:—

Ninety masons have been discharged from Arde as more fit for harvest work.

The workmen at Guysnes are diligent and contented. He will not write of the works as *Rogers the King's mason* is going over.

(Item 992 refers to Rogiers' report.)

<sup>1</sup> M. Ernest Coulon, in a recently published work on the old streets and monuments of Calais, quotes from the *Terrier de Miraumont*, a land-register compiled in 1582, which reproduced, street by street, the names of owners and of properties. This states that, in 1556, the English Lodge of the Freemasons of Calais (*loge anglaise des Francs-maçons de Calais*) was on the west of the Rue du Pelerin. At the recapture of Calais by the French, this area only consisted of walls and empty sites. This was obviously the building here referred to; Calais was recaptured in 1557. I am indebted for this reference to Bro. E. H. Cartwright.

(Item 1036). *10th July, 1541.*

Wallop and others to the Lord Chancellor:—

The princely works here at Guisnes rise up very fast and are better than any yet begun by the French King or Emperor. Rogers the King's mason who was sent yesterday to mark the works at Arde and Mountory esteems them nothing in comparison.

(He is also named in Item 1075.)

(Item 1108). *22 August, 1541.*

Privy Council meeting at Hatfield.

Order to Surveyor at Calais to set labourers to work in such manner as Rogiers master mason at Guisnes should declare.

Vol. xvii. shows that in 1542 John Rogers was surveyor for the King of the fortification works at Hull and at Berwick and there are references to deviations from the platts (=Plans). Rogers was to report to the King by mouth.

In the Will of William Reynolds, who died in 1545 (Register Pynnyng, fol. 35) "Marster John Rogers" is named as the first witness. Reynolds was Warden under Master John Molton at Hampton Court.

#### NICHOLAS ELLYS (1541 and before).

The successor of John Multon was Nicholas Ellys. The grant to him is dated 19th April (1547) and is thus recorded at page 100 of the printed Calendar of Patent Rolls:—

*1 Edward VI., part IV., membrane 6.*

1547 )  
19 April } Grant for life to Nicholas Ellys, mason, of the office of Master mason of the King's works in the Tower of London and within England and elsewhere vice Thomas Herunden and John Multon dec<sup>d</sup>. with wages of 12d. a day at the receipt of the Exchequer paid half yearly and a robe of the suit of the other esquires of the household to be taken yearly at the Great Wardrobe against Christmas; and with all the lodges, trceries, mansions, and places as well in the Tower as in the Kings Castle's manors and lordships and other commodities pertaining to the office And because he has occupied the office since 23 January 38 Henry VIII. when Multon died he is to have wages from that date.

By privy seal [II. 868 Greenwich 10 April.]

The same patent is also recorded again on membrane 34 of the same roll. (See p. 117 of the printed Calendar.)

This patent is interesting as indicating that no formal appointment had been made during the interval between 38 Henry VIII. and 1 Edward VI. Great events had happened during that period.

I do not propose to attempt to reconcile the allegation in this patent with the entries relating to John Rogers who was clearly a Master mason of the King in 1541. Perhaps his work was of a special nature and outside the ordinary duties of the Master Mason of the Tower. It will be seen that in 1541 Master Rogers was working in France. According to St. John Hope's *Windsor Castle* (p. 256), under date 28th August, 1551, a warrant was given by the Privy Council to Master Ellys master mason of the King's works to deliver stone for building the front of the Choir in the College of Windsor.

#### HENRY BULLOCK (1549).

The printed Calendar (Vol. 2, p. 247) for *3 Edward VI., part 2, m. 44*, under date 20th November 1549 records the following:—

Grant for life to Henry Bullock of the room or office of master mason of works within the Castle of Windsor with 6<sup>d</sup>. a day which Guy Raffe deceased had, payable by the constable or clerk of the castle from Michaelmas last.

By the King.

Perhaps further search may result in discovery of a Patent in favour of Guy Raffe. St. John Hope (*Windsor Castle*) refers to Henry Bullock as Master mason at pages 258 and 260.

### CORNELIUS BROWNSTONE (Temp. Elizabeth).

This name occurs in the Patents of Lewys Stockett and Humphrey Lovell as that of their predecessor in the Office of Master Mason at the Tower.

(I have looked for but have not yet traced the Patent.)

### LEWYS STOCKETT (1562-3).

By patent dated 23rd March, 5 Eliz., part 3 (membrane 33), Lewis Stockett (therein called Ludovico Stocker) was appointed "mayster masonne" not only of the Tower of London and other Royal Castles &c. but also of Windsor Castle. The office had become vacant by the death of Cornelius Brownstone. His wages were to be 12 pence per day and he was also to have the usual Robe. The patent is in Latin.

The enrolment was afterwards cancelled in due form, having been surrendered as appears by a marginal note on the Roll, when in the following year he was promoted to be Surveyor of the Queen's works. The Patent of this later appointment is in the Patent Rolls 6 Elizabeth, part 6, membrane 20, and is dated 11th March (1563/4).

The original is in English and after the usual opening phrases it proceeds to give and grant to our well beloved servant Lewys Stockett the office of Surveyor of our Works within our Tower of London and in all and singular our honours castles Lordships and manors the which we have usuallie reserved for our repaire and abode or in time to come shall appointe and ordeyfe for our repayre and abode. To have hold occupie and enjoye the said office unto the said Lewys Stockett by himself or his sufficient deputie or deputies from the 11th day of December now past before the date hereof during his naturall life together with all and singular profits commodities payments and advantages whatsoever to the said office pertaining in as ample manner and form as John Revell . . . had.

Wages and fee of towe shilling the day for his own selfe and 6d. the day for his clerk were allowed. He was also to be allowed fouer shillings a day for diet boathire and riding charge.

As witness ourself at our Castell of Hertforde the XI<sup>th</sup>. day of Marche.  
(per Privy Seal).

The Will of Lewis Stockett is dated 16th February in the 21st year of Queen Elizabeth. Probate was granted 19th March, 1578, to Lucie Stockette his relict and executrix.

The Will is recorded in the Prerogative Court of Canterbury. Register Bakon, fo. 12.

He describes himself as Surveyor of the Works to the Queen's Majesty.

The Volume of Domestic Papers of Queen Elizabeth (1556-1579 addenda), pages 311-2, records payments to Lewis Stockett 6th June, 1569 to 1570, for works and for ordinary allowance of £1200 a year. This allowance was doubtless to be expended on the works.

### HUMPHREY LOVELL (1564).

By Patent dated 6 Elizabeth 23rd March (1564).

Humphrey Lovell was granted the place or office of maġrī cementar sive master mason at the Tower of London and all castles etc.

The Patent refers to Lodovici Stockett as the former occupant of the office who had been promoted. Wages were fixed at duodecim denar p. diem (12d. per day). He was also to have one robe as the other esquires of the household and as Lewis Stockett and Cornelius Brownstone had

By privy Seal.

His Will dated 9th April, 1583, was proved in the Prerogative Court of Canterbury on 2nd December, 1585. He asked to be buried in the Quire of the Parish Church of the Savoy in the Strand. (Register Brudenell, 55.)

If this wish was effective he was interred in the same Church as that in which Dr. Desaguliers was afterwards buried.

#### EDWARD YOUNGE (1585/6).

The Patent conferring on him the office of Master Mason at the Tower of London, etc., is in the Rolls, 28 Elizabeth, part IX., m. 9, and is dated 7th February (1585/6).

It is in the common form and refers to the office as vacant by the recent death of Humphrey Lovell. The wages and other perquisites are as in former instances. Both Humphrey Lovell and Lewys Stockett are named as former holders of the office.

Edward Younge was one of the witnesses to the Will dated 25th July, 1586, of Thomas Grave, Surveyor of Her Majesties works. The Will describes him and two others as Officers to her Majestie.

(Will Register Windsor, fo. 46.)

This Will was proved in the Archdeaconry Court of London. Probate dated 17th June, 1596.

Described in Calendar as:—

YOUNGE, Edward.

Cit and freemason and Marbler.

St. Botolph, Aldersgate.

The Register for that period is not extant.

Reference to Act Book III., 38 P.

#### CORNELIUS CURE (1596).

Reference to Patent Rolls. 38 Elizabeth, part 7.

The items of the Roll are not numbered, but it is not far from the inner end of the Roll. No. of Roll, 1449.

The date is 28th June (1596).

The Patent confers upon Cornelius Cure (*locum sive officiũ maġrĩ cementar sive master mason*) the place or office of Master Mason in the Tower of London, etc. (as in common form).

It refers to the death of his predecessor Edward Younge and also to Humfred (=Humphrey) Lovell.

The fee of 12d. per day (*duodecim denii p. diem*) is granted.

The entry of this Patent is cancelled by the proper diamond-shaped cancel lines having been drawn across it.

The explanation is given in the margin that this was done in Court on 4th April in the 3rd year of King James for the purpose of vacating the grant, and the grantee has signed his name in the margin "Cornelius Cuer." The signatures of E. Bruce and R. Cartwright also appear against the marginal note. (Edward Bruce accompanied James 1st to England in 1603 and was appointed Master of the Rolls. (See *D.N.B.*) His monument is in the Museum of the Record Office.)

#### CORNELIUS and WILLIAM CURE (1606).

On or in anticipation of the cancellation of that Patent another Patent was granted to the said Cornelius and William Cuer conferring upon them the same office, the reference being 3 James I., part 5, and the date 5th April of that year.

There is no membrane number, but the enrolment is to be found about half-way through the Roll. It recites the grant to Cornelius Cuer by Queen Elizabeth, and a petition that a grant be made to Cornelius Cuer and William

his son of the same office, and the grant to that effect is made accordingly with the necessary variations owing to the new grant being to two persons. The new grant continues the old pay of 12d. a day and unam Robam out of the Great Wardrobe.

I find that on 28th September, 1585, Cornelius Cuer was one of the "Marbelers" who applied to the Corporation of the City of London to be united with the Company of Freemasons. (*City of London Repertory*, vol. 21, fo. 210b.) It is clear, therefore, that he was a London Citizen.

An article in the *Dictionary of National Biography* under the name of William Cure gives some particulars as to Cornelius and William Cure.

Cornelius was employed in 1605-6 to erect the monuments to Queen Elizabeth and Mary Queen of Scots now in Westminster Abbey. Cornelius died in 1607 leaving Queen Mary's monument unfinished but it was completed by his son William who in 1613 received the final payment of £85 10. 0 for the work the total being £825 10. 0.

Particulars of other works undertaken by William Cure are given in the *D.N.B.* He worked under Inigo Jones at the Banqueting House in Whitehall and was buried on 4th August 1632 in the Church of St. Thomas the Apostle, Southwark.

Mrs. K. A. Esdaile states that William Cure worked under Nicholas Stone and took part in the execution of the Sutton monument in the Charterhouse. (See *Report of Royal Commission on Historical Monuments*, East London, preface, p. xxxv.)

#### WILLIAM SUTHES (1610-1625).

In Patent Rolls for 8th year of James I. Part XII., No. 11, under date 2nd May (1610) the grant in favour of "Willyum Suthis" is enrolled. The following is a rough copy of it, but the contemporary orthography is not imitated:—

James by the Grace of God unto all men to whom these presents shall come greeting. Know ye that we of our especial grace certain knowledge and mere motion and for divers other good causes and considerations us at this present moving do give and grant to our loving subject Willyum Suthis the room and place of our Master mason for all our buildings and reparations within our honour and Castle of Windsor and him the said William Suthis our master mason of all our said buildings and reparations within our honour and Castle of Windsor aforesaid we do make ordain constitute and appoint by these presents TO have hold exercise and enjoy the said Room and place of our master mason for all our buildings and reparations within our honour and Castle of Windsor aforesaid to the said William Suthis by himself or his sufficient deputy and deputies for and during the tenure of his natural life And further of our more ample grace certain knowledge and mere motion we have given and granted and by these presents for our heirs and successors we do give and grant unto the said William Suthis for the exercising of the said room and place the Wages and fee of twelve pence of lawful money of England by the day to have and yearly to receive the said wages and fee of twelve pence by the day to the said Willyam Suthes and his assigns from the Feast of the Annunciation of the Blessed Virgin Marie last past for and during the natural life of him the said William Suthis out of the Treasury of us our heirs and successors by the hands of the Treasurer and Chamberlain of us our heirs and successors therefore for the time being at the four usual feasts or tymes of the year that is to say at the Feast of the Nativity of St. John Baptist St. Michael the Archangel the Birth of our Lord God and the Annunciation of the Blessed Virgin Marie by even portions to be paid together with all other profits commodities and allowances to the same room and place incident or in any wise pertaining although express mention etc.

Witness ourself at Westminster the second day of May

(under Privy Seal).

He died in October, 1625.

Further information as to the Will of William Suthes and the Memorial to him in the Porchway or entrance of Lambeth Parish Church are to be seen in my paper *A Masonic Pilgrimage through London*, read in this Lodge in May, 1928.

#### NICHOLAS STONE (1626-1647).

There is probable evidence that this Master Mason was born at Woodbury near Exeter in 1586. He was apprenticed in England and while yet a young man went out to Holland, where he worked for some years. His wife was Dutch.

His note book and account book are printed in the 7th volume of the *Transactions* of the Walpole Society (Edited by Spiers). It is the best and most authoritative work on the subject and is well and amply illustrated. The original note book and account book are preserved in the Soane Museum in Lincoln's Inn Fields.

Articles concerning him have appeared in *A.Q.C.*, *eg.*, xxvi., 303, and xxvii., 67. The former has what purports to be a portrait (preceding page 301).

Brother Conder's book also contains important information and authentic evidence as to his connection with the Mason's Company and states that he was a member of the "Society" of Freemasons associated with that Company and occasionally called the Acception. (See page 169, note).

He died on the 24th August, 1647, and was buried at St. Martin's in the Fields.

The memorial monument erected in that Church was destroyed when the new building now existing was erected according to the stately design of James Gibbs.

His Will, dated 30th January, 1640 (altered in 1643) was proved in the Prerogative Court of Canterbury and is registered in book Essex, folio 31. A full copy of the Will is in the Walpole volume. At first it included a bequest (afterwards revoked) as follows:—"I give to the Companie of free masons London tenn pounds of like monie to be paid to them within six monthes next after my decease."

An entry in his note book dated 1619 (no more precise date is given) states that in that year he was sent for to the office of H.M. works to undertake the charge of the place of Master Mason for the new banquetting house at Whitehall wherein he was employed two years and had paid him four shillings and ten pence the day. He "continued forth the place the third year and "3s. 10d. the day."

Search has been made by former writers and by me for a Patent from James 1st granting him the Office, but no grant has been found so far as I am aware.

It is, however, clear from the above that he worked for King James and was paid wages at a rate indicating that the customary 1s. per day was by that time regarded as a mere retaining fee.

Two Patents granting offices to him have been found. The first is dated 21st April, 1626 (Anno 2 Charles I., part 12, number 13). (The same Patent is enrolled a second time in part 23, following No. 63.) This conceded to him the office of Our Master Mason and Architect for Windsor Castle and is printed in full in Bro. Conder's book, page 157, and in Rymer's *Foedera*, vol. xviii., 675. William Suthis is referred to as the predecessor in the office. (Conder's prefatory paragraph and marginal note give the date as 1620. This should be 1626. The date 1633 also in the same marginal note is not applicable to that Patent. Charles I. only became King on 27th March, 1625, so he could not possibly in the year 1620 have granted the Patent copied in Conder, who was perhaps led astray by the authorities to whom he refers.)

The second Patent was dated 6th October, Anno 8 Car. I. pars prima No. 5, that is 6th October, 1632. This Patent was the more general Patent relating to the works in the Tower and other places in England. Having inspected the Roll, I am able to say that the office is described as that of Cementarius sive Master Mason, and that it provides for the usual wage of 1s. per day together



with one Robe per annum. The predecessors named in the Patent are Cornelius Cure, William Cure, Edward Younge and Humphrey Lovell.

It is clear from the Walpole Society volume that the main work of Nicholas Stone was that of Monumental Mason. In a contract dated 3rd March, 1628, he is described as Carver and Tomb Maker. Specimens of his work are extant in many places, including Westminster Abbey, The Charterhouse, St. Helen's Bishopsgate, and Oxford.

As far as I know he is the first Operative Mason known by name of whom it may with certainty be said that by virtue of his being on the Acception of the Masons' Company he was a speculative Mason. (See Conder, page 169, note.) Relying on an entry in the British Museum General Catalogue, I purposed stating that he was also the author of an anonymous book published in 1645 and called *An Enchiridion of Fortification*; but inspection of that book and the information given in the Walpole volume have convinced me that Nicholas Stone did not write it. Probably the author was his son, John Stone, of whom more hereafter. The orthography and phraseology in Nicholas Stone's undoubted writing indicate that he was far from being versed in Latin or Greek, whereas the writer of the *Enchiridion* almost vaunts his own knowledge of those learned languages.

Perhaps I may be asked why I do not bring in any reference to Dr. James Anderson's record concerning Nicholas Stone. At pages 98 and 99 of the 1738 Edition of the *Book of Constitutions* it is said that Nicholas Stone was Warden of Inigo Jones and that in 1607 the King (James I.) with Grand Master Jones and his Grand Wardens (the aforesaid William Herbert, Earl of Pembroke, and Nicholas Stone the Sculptor) . . . levell'd the Footstone of the New Banqueting House.

Seeing that Nicholas Stone was only twenty-one in 1607 and was working in Holland then and for some time afterwards, it seems clear that the 1738 book is on that point untrustworthy.

Anderson (to take the most favourable view) must have sadly jumbled his dates.

I trust that the Brethren will clearly understand that in this as well as other cases no attempt has been made by me to do more than bring together a few illustrative extracts, and not to write a biography.

#### JOHN STONE (Son of Nicholas Stone) (1660-1667).

In 1660 John Stone was appointed to the office of Master Mason of Windsor Castle for life, his fee also being 12 pence per day. At that time he appears to have been suffering from palsy (he died at Winchester, September 16th, 1667, but was buried at St. Martin's in the Fields, being described in the register as Capitonus Stone).

In the printed State papers Charles II. Domestic Series, 1660-1661, is the reference to the docquet relating to the grant to John Stone of the office of Master Mason of Windsor Castle, fee 12d. a day. (Docquet Book, p. 34.)

The same volume (p. 48) of State papers contains the following entries, both dated 11th June, 1660:—

(112) The Petition of John Stone mason and Architect to the King for the place of mason and architect to his Majesty enjoyed by his late Father who had 1000£ due to him for work done and was plundered and imprisoned for loyalty. Served the late King himself at his own cost and armed a man under Sir George Booth. With reference thereof to Sec. Nicholas.

(113) Sir Chris. Hatton to (Sec. Nicholas). Understands Mr. Stone's business is referred to him. Begg favour for him as a most honest Cavalier and an able and skilful person in his profession.

In the Walpole Society's volume, at page 28, the Memorial is given at length, and reference is made to a Pretender, one Mr. Marshall, to his (Stone's) Father's place who in no kind served your Majestie.

In the Temple Church is a monument to Sir John Williams, 1668-69, a shaped marble cartouche by John Stone with cherub head in base and above with large eagle displaying Shield of Arms. (This is so described in the *Report of the Royal Commission on Historical Monuments*, London (The City), at page 142a. The Monument is illustrated in the same book, plate 189.) This Tablet was made and sett up in the year 1656 as appears by John Stone's Note Book. (See *Walpole Society*, 7th vol., p. 141.) The inscription must therefore have been added or completed after the death more than eleven years later.

If, as appears to be the case, John Stone was the Author of the *Enchiridion of Fortification*, published anonymously in London in 1645, he may be deemed the first of the King's Master Masons who was Author of a Book: for the diary and Account book of his Father, Nicholas Stone, can hardly be classified under the heading Authorship.

The book is dated on page 70 and is about duodecimo in size.

There are ten lines addressed by the Author to his book and then eight lines 'dedicatorie.'

Then follows "A proeme to Fortification," from which the following extract is culled, having regard to certain phrases:—"to show his (God's) Omnipotence in creating so perfect a figure as his own image in man to set a distance betwixt him and those things which were only formed for his use hath raised him up from the ground that with an erect and sublime countenance the secret rayes or lines of his looks might be conveyed to their most proper Center and Maker."

The book, which is in the British Museum, contains several Geometrical Problems and Plans of Fortifications.

#### JOHN SHAW (1660).

Master Mason of the Works at Chester Castle.

From page 210 of the Domestic papers of Charles II. it appears that in 1660 there was a grant to John Shaw of the Office of Master Mason of the Works at Chester Castle. I put this on record in case any Brother desires to follow up that Branch of Masonic History.

The reference is to Docquet Book, p. 35.

#### EDWARD MARSHALL (1661).

This Patent is to be found under the reference

12 Charles II., part 18, No. 45.

It bears date 25th June (1661).

The record is in Latin in the same form as in the preceding instances and confers upon him the Office of Master Mason for the Tower of London and the other Castles of the King. The pay is 12 pence (duodecim denarii) per diem.

The predecessors named are <sup>1</sup> Cure, William Cure, Edward Younge, Humfried Lovell and Nicholas Stone.

Edward Marshall died 10th December, 1675. His Will is registered in the Prerogative Court of Canterbury, Register Dycer, folio 128.

#### JOSHUA MARSHALL (1673).

This Master Mason had two Patents conferred upon him.

Both are enrolled in the Patent Rolls for 25 Charles II., part 2, No. 10 and No. 16.

No. 10 is dated at Westminster the 2nd day of October (1673) and is a grant of the office of Master Mason and Architect of all our buildings and

<sup>1</sup> Blank in original. It will be seen from this paper that the name should have been Cornelius Cure.

reparations within our honour and Castle of Windsor which said office and place John Stone deceased late held and enjoyed. (Then general form is almost identical with the grant to William Suthis of the same office.) The grant names the predecessors in the office as William Suthis, Nicholas Stone and John Stone. The wages are (as most often) 12 pence by the day.

No. 16 is in Latin and is a grant of the office of Master Mason (*magistrum cementar sive master mason omn. et omnis opum*) as well as in the Tower of London as in all and singular our honors castles etc. The form is substantially the same as that conferring the same office and wages upon Cornelius Cure. The predecessors are named as — Cure, Will<sup>s</sup>. Cure, Edward Young, Humfried Lovell, Nicholas Stone and Edward Marshall.

It recites the former grant to Edward Marshall dated 25th June in the 12th year of our reign, and itself bears date 29th November, 25th Charles II. (1673).

(The Charter of Incorporation of the Company of Masons was granted by Charles II. in 1677. Brother Conder in his book does not give the precise date, which was 17 December, 29 Charles II.=1677. Through the courtesy of the Court of the Company, a full transcript of the Charter, taken from the copy now in their possession, follows this paper.)

In Brother Conder's book (p. 199) the bye-laws of the Company of Masons dated 2nd July, 1678, are epitomised. They include a provision that if His Majesty or his successors should have occasion for the masons to erect, build, repair, or finish any structure, fort or tower, castle or fortification it should be lawful for the master, wardens, and assistants of the Company to provide so many masons, members of the Company, as should be from time to time ordered by the Master Mason of England for the time being.

As regards Edward Marshall and Joshua Marshall, I venture to refer to my paper read in this Lodge in March, 1929, entitled *A Masonic Pilgrimage through London*. Particulars are there given of the Monument to their memory in St. Dunstan's, Fleet Street, and to some of the important works carried out by them. Brother Conder's book on the Masons' Company also contains much information on the subject. In the latter book, at p. 269, Brother Conder says:—"On a search being made at Doctor's Commons the Will "of Joshua Marshall was not to be found and the extract from the Company's "books was all that was to be obtained." By the Will the Testator gave £200 to the Masons Company on charitable trusts for poor widows of members of the Company.

It is worth noting in this connection that the Will of Joshua Marshall is recorded at length in the usual way in Register Reeve, folio 36, of the Prerogative Court of Canterbury at the Probate Registry, Somerset House, where I have seen it and taken notes. He died on 6th and was buried on 12th April, 1678, aged 49. His Will, in which he is described as Joshua Marshall of London, Esquire, was dated 28th March and proved 22nd April, 1678. The Will is fairly long and it indicates that the Testator left properties of considerable value. One of his executors was Mr. John Oliver, Surveyor of the City of London, who was probably the John Oliver who became King's Mason in 1685/6.

Charles II. was by no means an ideal Paymaster, and it appears by the Treasury Records that on one occasion when Joshua Marshall collected his fees as King's Master Mason he lent the amount back to the King, who no doubt found that his expenses pertaining to such persons as the Duchess of Portsmouth and Mistress Nell Gwynne tended to absorb his cash.

#### THOMAS WISE (1678).

Thomas Wise was appointed Mason to the King on 6th June, 1678, according to the Exchequer Records (Audit Office), vol. 8, page 82. The Patent is in Part I., 30 Car. II., and is in the common form (Latin). It appoints him to the office of *Cementarius sive Master Mason*. Joshua Marshall is named as the predecessor.

The following extracts show that Thomas Wise continued at work until at least Michaelmas, 1685, and that his Executors were paid his salary up to that date and for works at Chelsea Hospital between April and July, 1687.

It may be his Executors carried on his work after his decease so as to finish a contract; for it is clear that on 11th June, 1685/6, he was deceased, as an order was then made appointing John Oliver in his place.

The Patent to Thomas Wise was a Tower Patent.

Calendar of State Papers, 1685-89. (B.M. 2080 a.a.).

At page 1,446 is C. Wren's certificate for payments for works at Chelsea Hospital, 18th April, 1687—7th July, 1687.

To the exor. of Tho<sup>s</sup>. Wise, mason, £336 l. 4.

(To Thomas Hill, mason £722 10.10.)

N.B.—Thomas Wise and William Wise are named, *A.Q.C.* ix., 42, in company with Sir Wm. Wilson, Knt., Captn. R. Borthwick and others.

*1688, June 12th.*

(p. 1938). Money warrant for £9 2. 6. to the Executors of Thomas Wise for half a year to 1685 Michaelmas on his fee as late Master mason to the works (*i.e.*, works in Scotland Yard).

#### JOHN OLIVER (1686).

The appointment of John Oliver as Mason to the King is recorded in the Exchequer books (per Index No. 10727), as dated 28th January, 1686.

He held a Tower Patent.

The Patent was dated Anno I, James II., and is enrolled Part II., No. IX.

The wages are still twelve pence per day.

The following extracts may be left to speak for themselves:—

Calendar of State Papers, 1685-1689.

(B.M. 2080 a.a.)

(page 517). *January 11th, 1685 (=1686).*

Royal Warrant to the Attorney or Solicitor General for the great seal to grant to John Oliver gent. the office of Master Mason of the works (of all our works as well within the Tower of London as in all and singular our honours and castles Lordships and Manors wherein we do or shall or may hereafter reside) in place of Thomas Wise deceased with the fee or salary of 12d. a day payable half yearly at the receipt to commence from September 29th last.

(page 1,938). *12th June, 1688.*

Refers to warrant to John Oliver for £36 10. 0. for two years to Michaelmas on his fee as Master Mason of the Works.

There is also a grant to John Oliver dated 17th September in the 2nd year of the reign of William and Mary (*i.e.*, 1689).

(The Patent to Sir Christopher Wren conferring on him the office of Surveyor of the Works was dated the same day. His wages were to be 2s. per day and 6d. a day for one to serve under him.)

There is an article on John Oliver in the *Dictionary of National Biography*, vol. xli., 147. He is described as glass painter and master mason and was one of the Commissioners for rebuilding London after the fire. He was born in 1616 and died in 1701, and was therefore nearly seventy years old before he was appointed to the office.

#### BENJAMIN JACKSON (1701).

The successor to John Oliver was Benjamin Jackson. The Patent to him was granted by William III. on 4th December, 1701. He was also appointed successively by Queen Anne (10th June, 1702) and by George I. in 1715, and so remained until he died in May, 1719.

Benjamin Jackson was engaged on the works at Chatsworth for the then owner of that domain. He also worked at Hampton Court.

I am indebted to Miss Lilian J. Redstone (the eminent Record searcher) for the following particulars. She has been collecting information as to Benjamin Jackson for His Grace the Duke of Devonshire, the owner of Chatsworth (who is Prov.G.M. of Derbyshire), and if any Brethren can give further information as to Benjamin Jackson I shall be pleased to receive it and pass it on.

It will be seen that the fee payable under the Patent was still 1s. per day with a Robe at Christmas out of the Wardrobe. Queen Anne does not appear to have been a good Paymaster, as may be seen by the extract from the Treasury papers and by the last forlorn hope expressed in B. Jackson's Will as to the debt due to him from Her late Majesty.

Still, it is clear from his Will that he had accumulated a fairly substantial fortune.

Thomas Highmore named in the Will as one of the Executors was Serjeant Painter to King William III. and uncle of Joseph Highmore the portrait painter, who in due course became Master of the Lodge of Antiquity.

*Patent Roll. 13 William III., pt. 3, m. 5.*

4 Dec., 13 W<sup>m</sup>. III. [1701].

Grant to Benjamine Jackson of the Office of Master Mason of Works as well within the Tower as elsewhere, during pleasure, at a fee of 12d. a day, payable at the feasts of the Annunciation and Michaelmas equally; the first payment to be made at the feast of the Annunciation following; and the said Benjamine is to receive yearly one robe at Christmas from the Great Wardrobe and all other emoluments as received by John Oliver deceased who late held the said Office.

[The same details are given in the grant to Benjamine Jackson dated 10 June 1702. The signet Office warrant for this was dated 29 May 1702.]

He was also appointed to the same office by George I. according to Signet Office warrant 21 April 1715.

In the Treasury Papers 1702-1707 (printed for the Record Office) the following appears at p. 343. (It is extracted from vol. xciv., No. 52.)

1705. May 9.

Report of the Officers of Works to the Lord High Treasurer on the Petition of Benjamin Jackson, her Majesty's master mason, for a debt for work done at Hampton Court; certifying the truth of the Petition. Dated May 9, 1705.

The second Minute on the back is:—

“29 7<sup>ber</sup>. 1709. To be paid by tally on tin with and in like manner as the halfe year is ordered for the workes.”

The Will of Benjamin Jackson is in 85 Browning (Prerogative Court of Canterbury) and the following is an abstract of its provisions:—

Benjamin Jackson of the parish of Hampton co Middx. Esq. . . . my body to be decently buried in the Parish Church of Hampton.

. . . My three messuages or tenements in Albemarle Street and all my real and personal estates whatsoever to Thomas Highmore Esq and David Lance Esq in trust to sell and with the moneys arising pay my debts and funeral expenses and the following legacies:—

Mrs. Jane Seymour £2000.

Benjamin Beaumont £800.

Mrs. Katherine Erly £500.

Thomas Highmore and David Lance, my executors £200 each in consideration of their trouble in executing my will.

The Right Hon. the Countess Dowager of Winchelsea £100.

Mr. Berkeley Seymour £50.

The Reverend Mr. Croxall, if he officiates at my funeral, £50.

The Honorable Lady Thomas, the Hon. Mrs. Thomas her daughter Mrs. Poplar & Mrs. Suky who now lives at the said Lady Thomas's, £25 each.

Christopher Filson Esq & John Huggins Esq £100.

Mr. John Woodall £200.

In case my executors are repaid at any time the debt due to me from her late Majesty Queen Anne, I give to the said John Woodall £200 more.

My maidservant Anne £20 if she be living with me at the time of my decease.

Each of the other servants that shall be living with me at the time of my decease, £10.

To the poor of the Parish of Hampton £5.

To the poor of the Parish of St. James Westminster £5.

Mr. Moody a gold ring to be provided of the value of 20s.

Executors to pay such legacies as far as the money will go, as they think proper, not making a dividend if the estate does not suffice.

The said Thomas Highmore of the Parish of St. James Westminster and David Lance of the same place, esquires, residuary legatees, and executors.

Dated 8 May 1719.

Benj Jackson.

Witnesses:—

Chr. Bradbury, Step Archer, John Purvis, W. Burrough.

Proved 12 May 1719 by Thomas Highmore and David Lance.

In the above abstract the phrase "not making a dividend" may be taken to mean that the executors were empowered to pay some of the legacies in full as far as the money would go.

Benjamin Jackson seems to have had plenty of work and much difficulty in getting payment for it.

His Will shows that he considered Queen Anne died owing him money.

Allegations were also made that his work was inadequate and his charges excessive for repairs to the King's Buildings.

The Duke of Devonshire, who employed him at Chatsworth, brought proceedings against him in the Exchequer, and B. Jackson counter-claimed. The result of this litigation is thus recorded in Vol. 6 (p. 461) of *Narcissus Luttrell's Relation of State Affairs*:—

*1709. Thursday 7 July.* Tuesday last was a tryal at the exchequer bar between Mr. Jackson a builder plaintiff and the duke of Devon defendant for work done at Chatsworth in Darbyshire to the value of above 12,000l; which lasted all night, and at 7 next morning the jury gave in a verdict for the plaintiff.

Other references to Benjamin Jackson are:—

(1) A long article as to his work at Chatsworth in the *Derbyshire Archaeological Journal* for 1881.

(2) *Luttrell's Brief relation of State Affairs* vi., 461.

(3) The Treasury papers for the period. These show that before his death he engaged in a dispute with William Benson who is the person who ousted Sir Christopher Wren from his office.

## CONCLUSION.

We have now arrived at the period of the formation in 1717 of the Grand Lodge of England, and although it is not improbable that Patents of the Office of King's Master Mason were sealed after those granted to Benjamin Jackson, I have not found any, but this may be because my search has not been sufficiently prolonged and because the Records are not sufficiently indexed. Professor Lethaby states that William Kent (1684-1748) was

appointed King's Mason. The only Patent I have found in his name is that granting him the office of Carpenter to the King.

Again, Samuel Cass, who died in April, 1734, is described in the *London Magazine* for that year (p. 219) as mason to the King. The Masons of St. Martin's in the Fields were named Cass. I have searched for a Patent in the name, but did not find it.

The work of collecting the preceding references to the grant of the office of Master Mason to the King has been somewhat prolonged, but I trust that the official records hereinbefore summarised may afford useful and reliable materials to my Brethren for the purpose of their investigations into the History in England of the Craft of which we are Members and (for the most part) Master Masons.

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## APPENDIX.

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### THE CHARTER OF THE WORSHIPFUL COMPANY OF MASONS.

[The Charter of the Worshipful Company of Masons was granted by Charles II. on 17th December, 1677. James II. confiscated it and replaced it, for a consideration of £125, by one of his own, dated 9th Feb., 1786, which varied the terms and contained, *inter alia*, a provision that the Court of the Company must all be members of the Church of England, and communicants. But the Company would appear to have preferred the original grant, and they therefore obtained an Exemplification of it under the Privy Seal of Queen Anne, on 1st June, 1702, in which the whole text of the Charter of Charles II. is recited. The Court of the Worshipful Company have very courteously put their copy of this Exemplification at the disposal of the Lodge, and this transcript has been printed from it. It has also been compared with and where necessary corrected from the enrolment of the original Charter in the Record Office. The original petition for this Charter, and the draft Charter which accompanied it, are now in the Record Office. The present transcript only differs from the text of the Exemplification in two respects. Certain abbreviations have been extended, and the introductory words of phrases have been printed in capitals, to make the text easier to follow.]

CHARLES the SECOND by the Grace of God of England Scotland France & Ireland King Defender of the Faith &c. TO ALL TO WHOM these presents shall come Greeting WHEREAS in and by a Statute made in the fifth yeare of the Reigne of Queene Elizabeth the Art or occupacō of a mason is reckoned as a distinct Art or occupacō of itt selfe and by the same Act all and every person and persons vseing or exerciseing the said Art or occupacō is and are enabled and may be compelled to take Apprentices to bee taught and instructed in that occupacō in manner and forme as other Artificers and Handicrafts Men in the same Act particularly are inabled or may be compelled to doe. AND WHEREAS the Masters Wardens and Assistants of the Company of Masons London by their humble peticō to us have prayed that Wee would be graciously pleased by our letters Pattents under our great seale of England to incorporate them into a body politick to have perpetuall succession and to grant them such liberties powers and privilegedes as to us in our Princely Wisdome shall seeme requisite and necessary for the better order rule and Government of the said Company and the members thereof AND WEE willing and intending the support and continuance of the said Company and the improvement of the said Art or mistery of masons by all iust and lawfull meanes and to the end they may be empowred to suppress and reforme all abuses practised by persons who take upon them without sufficient skill and knowledge to worke att the masons trade to the great

damage of our Subjects And that the said Art and mistery of masons within the said Citty and places herein after menconed may from henceforth be artificially and truely exercised KNOW YEE therefore that Wee of our especiall grace certaine knowledge and meere mocōn have willed ordeyned Constituted declared and granted and by these presents for us our heires and successeurs Doe will ordeyne constitute declare and grant That all and singular masons Freemen of our said Citty of London and all other our subjects that now doe or hereafter shall vse the same Trade Art or mistery within our Citties of London or Westm. or the Suburbs of the same Citties or seaven miles Compasse of the same on every side thereof by virtue of these presents shall be one body incorporate and politick in deed and in name by the name of master Wardens Assistants and Cominalty of the Art or mistery of masons of the Citty of London and them by the name of master Wardens Assistants and Cominalty of the Company of Masons of the Citty of London Wee doe by these Presents for us our heires and successors really and fully make ordeine create erect constitute and declare one body Corporate and politick by the name aforesaid And that by the same name they and their successors shall and may have perpetuall succession And that they and their successors by the same name of master Wardens Assistants and Cominalty of the Company of masons shall be for ever hereafter persons able and capable in law to have take purchase hold receive possesse and enioy to them and their Successors as well of vs our heires and Successors as of any other person or persons Whatsoever aswell any mannors lands Tenements liberties Jurisdiccōns Franchises Rents Revercōns priviledges and other hereditaments to them and their successors of what kind nature or quality soever they be in fee or perpetuity or for terme of life or lives or yeares or otherwise in what manner or sort soever the Statute of Mortmaine or any other Statute Law vsage or Custome to the contrary in anywise notwithstanding As alsoe all and singular goods Chattels and other things whatsoever and the same lands Tenements Rents Revercōns goods and Chattels and other the premisses and every parcell thereof to sell againe Demise and grant and to make seale and accomplish all Deeds Evidences and Writeings of for or concerning the same and every part thereof in that behalfe needfull necessary or convenient to bee had or made AND that by the same name of masters Wardens Assistants and Comminalty of the said Art and mistery of Masons of the Citty of London they shall and may bee persons able and capable in law to plead and be impleaded answere and bee answered defend and bee defended in any our Courts or places whatsoever in all and all manner of Complaints Pleas causes matters and demands of whatsoever kind or nature they bee in the same manner and forme as other our leige people and Subjects of this our Realme of England being alsoe persons able and capable in law may plead and bee impleaded answere and bee answered defend and bee defended have purchase receive and take possesse give grant lett sett assigne or dispose of And that they the said master Wardens Assistants and Comminalty of the Company of Masons of the Citty of London and their Successors for ever hereafter shall and may have a Comōn Seale to serve for the causes and buisnesses of the said Company And that itt shall and may bee lawfull to and for them and their Successors to breake change alter and make new the said Seale from time to time att their pleasure as they and their Successors shall thinke fitt AND FURTHER Wee will and ordeine and by these presents for vs our heires and Successeurs Doe give and grant unto the said master Wardens Assistants and Cominalty of the Company of Masons of the Citty of London and to their successors for ever that for ever hereafter there shall bee some one of the said Company in manner and forme herevnder in these presents mencōned to be chosen and named who shallbe and shallbe called the master of the said Company of Masons of the said Citty of London And likewise that there shall be and may bee two of the said Company and Corporacōn in manner and forme hereafter in these presents mencōned to bee chosen and named who shallbe and shallbe called the Wardens of the Company of Masons of the Citty of London AND ALSOE that there shall or may bee foure and twenty or more of the said Company according to the discrecōns of the master and Wardens for the time being in



manner and forme hereafter in these presents expressed to be named and chosen which shall be and shall be called the Afsistants of the said Company of Masons of the City of London and from time to time shall be assisting and ayding to the said Master and Wardens of the said Company And that the said master Wardens Afsistants and Cominalty of the said Company of Masons of the City of London for the time being or any eight or more of them whereof the master and one of the Wardens for the time being to bee allwayes two shall and may have full power and authority by vertue of these presents To make constitute ordeine and sett downe from time to time and alsoe from time to time to alter change amend and make new such reasonable laws Acts Orders Ordinances and Constitucōns in writeing which to them or any eight or more of them as aforesaid whereof the Master and one of the Wardens for the time being to be two shall seeme good necessary and expedient and according to their best discrecōns for touching and concerning the improvement of the said Trade Arte or mistery of Masons and the good Order rule and government of the said Company and Corporacōn and every member thereof and for punishment and reformatiōn of such abuses deceits falsities and other wrongfull practices and misdemeanors from time to time to be committed vsed or practised in their Trade or in anything appurteyning or in any wise belonging to the Art or mistery of masons Whereby our loveing subjects may be wronged dampnified or abused or any other wrong Couzenage or deceit or abuse offered or vsed in the said Trade att any time Whatsoever within the said Citties of London and Westm̄. and the liberties thereof or within any other place or places within the limitts aforesaid AND ALSOE for defrayeing and beareing the publicke and necessary charge of the said Company and Corporacōn and for declaracōn after what manner and forme the said master Wardens Asistants and Cominalty of the said Company and their Successors and all and every other person and persons that now doe or hereafter shall lawfully vse or exercise the said Trade Art or mistery of masons within our said Citties of London and Westm̄. and the liberties thereof or within seaven Miles compasse of the same shall behave demeane and carry themselves either in or concerning their said Trade for the publick good and comōn profit of all our loveing subjects by whom the said Artists shall bee employed and all other matters and things touching the improvement of the said Trade Art or mistery And that the said master Wardens and Afsistants for the time being or any eight or more of them (whereof the Master and one of the Wardens for the time being to bee allwayes two) shall have power and authority to make sell ordeine impose and lymitt such reasonable penalties by mulcts and Amerciaments or by any other lawful wayes or meanes whatsoever vpon all Offenders or breakers of any such Laws Ordinances Orders and Constitucōns by them soe made and established as aforesaid as to them or any eight or more of them as aforesaid shall seeme necessary reasonable fitt and convenient to bee made sett imposed limited and provided for the keeping of the same laws Ordinances Orders and Constitucōns And that the same master Wardens Assistants and Commonalty of the said Company of the masons of the City of London and their Successors shall and may from time to time by vertue of these presents have take and recover the same penaltys mulcts and Amerciaments to their owne onely vse by Distresse action of debt or any other wayes or meanes according to law without the lett or hinderance of vs our heires or successors and without giving or rendring any account or thing to us our heires or successors for the same or any part thereof All which laws Acts orders Ordinances and Constitucōns soe to be made altered or new made as is aforesaid WEE doe by these presents for us our heires and Successors confirme ratifye and establish AND ALSOE will and Comānd to bee from time to time observed and kept vnder the paines and penalties to bee therein conteyned Soe always as the same laws Statutes Ordinances and Constitucōns penalties mulcts and Amerciaments (as is aforesaid) be reasonable and not repugnant or contrary but as neare as may bee agreeable to the laws and Statutes of this our Realme of England and not derogatory to Our Prerogative Royall nor to the privileged Customes or vsuages of our Citty of London and be first confirmed according to the Statute in that behalfe and alsoe presented to and allowed of

by the Court of lord mayor and Aldermen of our said Citty and Inrolled amongst the Records of the said Citty AND for the better executeing of this our grant in that behalfe Wee have assigned named constituted and made And by these presents for vs our heires and Successors Doe assigne name constitute and make our wellbeloved subiect Joshua Marshall Esquire our master mason to bee the first and present Master of the said Company of Masons of the Citty of London to continue in the said Office vntill the foureteenth day of June which shall be in the yeare of Our Lord God One thousand six hundred seaventy eight (if hee shall soe long live) and from thence vntill one other of the said Company shall be chosen and named vnto the Office of master of the said Company and Corporacōn in due manner according to the Ordinances and provisions hereafter in these presents expressed and mencōned unlesse hee shall in the mean time upon iust cause be removed from the said Office of master AND ALSO Wee have assigned named constituted and made And by these presents for vs our heires and Successors doe assigne name constitute and make our wellbeloved Subiects Leonard Noble and John Parsons to be the first and present Wardens of the said Company and Corporacōn To continue in the said Office of Wardens vntill the said fowreteenth day of June which shall bee in the said yeare of our Lord One thousand six hundred seaventy and eight (if they the said leonard Noble and John Parsons shall soe long live) and shall not for some iust cause in the meane time be lawfully removed from their Offices and from thence vntill two other of the said Company and Corporacōn be chosen unto the said Office of Wardens of the said Company and Corporacōn according to the Ordinances and provisions in these presents expressed and declared AND WEE have assigned named constituted and made and by these presents for vs our heires and successors doe assigne name constitute and appoint our wellbeloved Subiects John Young senior Thomas Shorthose Thomas Shadbolt James Bryon James Masters James Bussey Thomas Cartwright Richard Crooke Thomas Barrow Stephen Bumpsted Abraham Story Nicholas Young Henery Wilson John Shorthose Thomas Knight William Hamond John Grove William Stanton John Settle John Thompson, Thomas Strong John Young junior Michael Todd and Richard Banks to be the first and present Assistants of the said Company and Corporacōn to continue in the said Office of Assistants dureing their naturall lives respectively unlesse they or any of them shall misbehave him or themselves in their said Offices or for some other lawfull or reasonable cause shall be removed AND ALSOE that the said Joshua Marshall Leonard Noble and John Parsons from and after such time as they or any of them shall leave and have discharged their said severall Offices shall during their respective lives be Assistants of the said Company and Corporacōn unlesse they or any of them shall misbehave him or themselves in the said Office of Assistants or for some other reasonable or lawfull cause shall be removed from the same AND our Will and pleasure is and Wee doe hereby authorize appoint and require That the said first and present master and Wardens by vs nominated as aforesaid shall every of them respectively take their Corporall Oathes before the Lord Mayor of the Citty of London for the time being well and truely to execute their said severall and respective Offices of master and Wardens according to the true meaning of these presents before hee or they take upon them the exercise or execution of their said Offices or Places To which said lord mayor Wee doe by these presents give power and authority to administer the said Oaths accordingly And that the said master and Wardens soe being sworne the said master or one or more of the said Wardens shall have power and authority by virtue of these presents to give unto all and every the persons aforesaid named to be the first Assistants of the said Company and Corporacōn on Oath well and truely to execute their said Offices according to the true meaneing of these presents before they the said Assistants take upon them the exercise or execuōn of their said places of Assistants AND FURTHER Wee will and by these presents for vs our heires and Successors doe grant unto the said master Wardens Assistants and Cominalty of the Company of Masons of the Citty of London and to their successors That they or the greater number of them whereof the master and one of the Wardens for the time being to be always two

from time to time for ever hereafter shall have full power and authority by vertue of these presents to assemble and meet together once in every yeare in their Coimon Hall or other convenient place upon the foureteenth day of June if itt bee not Sunday and if itt be Sunday then upon the next day after to elect and nominate either the last preceeding master or one of the Wardens or Assistants of the said Company and Corporacōn of Masons of the Citty of London to bee Master of the said Company and Corporacōn for one whole yeare from thence next ensueing and from thence vntill one other of the Wardens or Assistants of the same Company or Corporacōn be chosen into the said Office of master of the said Company and Corporacōn according to the Ordinances and Provisions in these presents expressed and declared And that hee which shall bee soe chosen and named into the said Office of Master before hee bee admitted to enter into the execucōn of the said Office of Master of the said Company and Corporacōn shall take his oath before the last master of the said Company and Corporacōn his predecēssor & one or both of the last Wardens of the said Company and Corporacōn for the time being well and truely to execute the said Office of master of the said Art or Mistery of Masons in all things concerning the said Office To which said last master and one or more of the Wardens of the said Company for the time being Wee doe for us our heires and successors give full power and authority to administer the said Oath to the said master accordingly and that after the said Oath soe to be taken as aforesaid hee shall have and exercise the said Office of Master for one whole yeare and from thence for soe long time and vntill one of the said Wardens or Assistants bee chosen and sworne into the said Office of Master as aforesaid (if he shall soe long live) and shall not in the meane time for iust cause bee removed from his office of Master AND LIKEWISE that they shall or may elect nominate and chuse two other out of the said then remaining Wardens and Assistants to be Wardens of the said Company and Corporacōn for one whole yeare from thence next ensuing for soe long time and vntill two other of the said then remaining Wardens and assistants be chosen into the said Office of Wardens of the same Company and Corporacōn according to the Ordinances and provisions in these presents mencōned expressed and declared And they which shall be soe chosen and named unto the Offices of Wardens of the said Company and Corporacōn before they be admitted to enter into the said Office shall take their Corporate Oathes before the preceeding Master and Wardens of the same Corporacōn or any two of them well and truely to execute the said Offices of Wardens in all things touching and concerning the same Office To which said Master and last Wardens or any two of them Wee doe give full power and authority to administer the said Oath to the said Wardens accordingly & after the Oath and Oaths soe as aforesaid taken they shall and may exercise the said Offices of Wardens for one whole yeare then next ensueing and from thence vntill two others of the said Wardens and Assistants be chosen and sworne vnto the said Offices of Wardens of the same Company and Corporacōn in manner and forme before in these presents expressed and declared AND FURTHER Wee will and by these presents for vs our heires and successors Doe grant unto the said master Wardens Assistants and Coīnalty of the Company of Masons of the Citty of London and to their Successors for ever that if itt shall happen the said Master and Wardens of the said Company & Corporacōn for the time being or any of them att any time within one yeare after that they or any of them be chosen unto his or their Office or Offices to decease or be removed from his or their Office or Offices which said Master and Wardens or any of them Wee will shall be removeable and removed by the greater number of the said Master Wardens and Assistants of the said Company and Corporacōn for the time being Whereof the Master and one of the Wardens for the time being to be always two for evill government or misbehaviour or any other lawfull and reasonable cause That then and soe often itt shall and may be lawfull to and for such and soe many of the Master Wardens and Assistants which shall be liveing and remaining or the greater number of them as is aforesaid att their pleasures to choose and sweare other or others of the said Wardens or Assistants to be Master or Wardens of the same Company and Corporacōn according to the Ordinances and provisions before in these presents

expressed and declared To execute and exercise the said Offices of Master and Wardens of the said Corporacōn respectively untill the fourteenth day of June then next following and from thence untill some others be chosen in his or their stead or they be removed or dye as aforesaid the said Master and Warden or Wardens soe to be elected and chosen takeing his and their Corporall Oath and Oaths in manner and forme as is aforesaid and so often as the case shall require AND MOREOVER Wee will and by these presents for vs our heires and Successors doe give and grant vnto the said master Wardens Assistants and Coīnalty of the Company of Masons of the City of London and to their Successors that when ever itt shall happen any one of the Assistants of the said Company and Corporacōn to dye or be removed from his or their Office or Offices all which Assistants and every or any of them Wee will shall bee removeable and removed by the greater part of the said master Wardens and Assistants of the said Company and Corporacōn for the time being whereof the Master and one of the Wardens for the time being to be always two for evill Government and misbehaviour or for any other lawfull or reasonable cause That then and soe often itt shall and may be lawfull to and for the Master Wardens and the remaining part of the Assistants which shall then survive or remaine or any eight of them (whereof the Master and one of the Wardens for the time being to be always two) att their wills and pleasures from time to time to choose and name [one] or more other or others of the said Company or Corporacōn to be assistant or Assistants of the same Company or Corporacōn in his or their place or stead which shall soe happen to die or be removed as is aforesaid And that hee or they after they be soe chosen and named to be Assistant or Assistants of the said Company or Corporacōn shall take their Corporall oaths before the Master and Wardens of the same Company and Corporacōn or any [one] or more of them for the time being well and truly to execute the said Office or Offices of Assistant or Assistants To which said Master and Wardens or one or more of them Wee doe by these presents give full power and authority to administer the said Oath accordingly And for the better rule and Government of all and singuler persons which now doe or hereafter shall lawfully use the Trade Art or Mistery of Mason or any part thereof within the said Society and Corporacōn Wee doe by these presents for us our heires and successors give and grant unto the Master Wardens Assistants and Coīnalty of the said Company of Masons that the said master Wardens and Assistants for the time being or any five or more of them whereof the Master and one of the Wardens for the time being to be always two shall have full power and authority in lawfull manner att all convenient times in the day as well by land as by water in any place or places within the Citties of London and Westm. and the Liberties thereof or within seaven Miles of the said City of London where any Stones to be used in the Art or mistery of masonry shall be brought or laid to search and see whether the same be of due goodnesse measure length and thicknesse and whether the same be well and sufficiently wrought and if any such stones of what nature or quality soever att any time vpon and after such view and search shall be duely and legally found to be ill wrought and not amended att the charges of the owner before the same be put to sayle or that any of them are soe faulty that they cannot be amended and made good in Assize thicknesse and goodnesse that then the same shall be disposed of according to law And wee doe alsoe further grant to the said master Wardens Assistants and Coīnalty of the said Company That the said master Wardens and Assistants of the said Company for the time being or any eight or more of them shall have full power and liberty under the Coīon Seale of the said Company from time to time to constitute and depute such and soem any fitt persons as they in their discrecōns shall approve of & choose to bee their Deputys or Agents to make and execute all views and Searches and to act and doe all matters and things therevnto relating as fully as the said master and assistants or any of them are by these presents impowred to make execute doe and performe AND WEE doe by these presents for us our heires and successors give full power and authority to the said master and one or both of the Wardens for the time being to administer all and every such fitt Oath & Oaths to all and every Member and Members of the

said Society as shall according to Law be approved and allowed of in order to the good government of the said Corporacōn and the improvement of the said Trade without further or other Warrant or Warrants in that behalfe from vs our heires or Successors to be procured or obteyned AND FURTHER Wee will and by these presents for us our heires and Successors doe grant unto the said master Wardens Assistants and Cominalty of the Company of Masons of the City of London and to their Successors that the Master Wardens and Assistants for the time being or any eight of them shall and may from time to time nominate elect chuse and constitute a Clarke Beadle and other Officers to serve for the Affaires of the said Company and to be serviceable to and attendant on the said master Wardens and Assistants in all matters touching the same and to allow the said Clerke Beadle and other Officers respectively such Sallarys Fees and Rewards as they shall think fitt and them or any or either of them respectively for reasonable and iust cause to displace and remove and other persons in their place to chuse and elect Which said Clerke Beadle and Officers soe elected and constituted before they bee admitted to the execucōn of their said Offices before the master Wardens and Assistants of the said Company for the time being or two or more of them shall take their Corporall Oaths well faithfully and honestly to demeane & behave themselves in the execucōn of their Offices respectively To which said master Warden and Assistants or any two or more of them wee doe hereby give power and authority to administer such like Oaths aswell to the said Clarke Beadle and other Officers as to all other person or persons which shall from time to time be admitted into the said Company AND WEE doe hereby nominate appoint and confirme our trusty and welbeloved Subiect Samuell Draper of London Scrivener to be the first and present Clerke of the said Company To hold and enjoy the said Office of Clerke during such time & soe long as hee the said Samuell Draper shall well demeane himselfe therein and to bee exercised by himselfe or his sufficient Deputy in that behalfe & to bee sworne according to the power & authority in that behalfe herein before expressed AND forasmuch as Wee are informed that many and great deceits frauds and abuses are dayly used & practised cheifly by sundry persons who never duely served as apprentices to the said Art or Mistery of a mason & haveing noe Judgment or Skill therein Wee therefore intending the speedy reformatōn of the said abuses doe ordeine and firmly charge & comand that noe person or persons whatsoever from henceforth doe vse exercise or practice the Art or mistery of a mason either as Master or Journyman unlesse hee or they shall first have served as an Apprentice or Apprentices for the space of seaven yeares att the least unto a Freeman of the said Company or to some other person lawfully vseing or exercising the Art or Mistery of a mason upon paine of being proceeded against according to the laws and Statutes of this our Realme AND considering that the good order and honest practice of the Art and mistery aforesaid will conduce much to the good & benefitt of the Artists of the said Society being for the most part under the Government of the said City of London the Offenders in the said trade are like to be more effectually punished & those that doe use or exercise the same as they ought to doe the better encouraged WEE DOE hereby declare our Will and Pleasure to bee That the lord mayor and Aldermen of the City of London for the time being doe cause and allow these our letters Patents to be inrolled within the Comōn Chamber of the said City amongst the Records thereof to the intent that those that are and shall be Freemen of London and members of the said Company of Masons may be subiect to the Government of the said City & may enjoy the benefitt thereof AND FURTHER WEE WILL and by these presents for us our heires and successors doe firmly charge & comand all and singular Justices of the Peace Mayors Sheriffes Bayliffes Constables and other Officers & Ministers of us our heires and successors to whom itt shall apperteine that they be and shall be ayding & assisting to the aforesaid master Wardens & Assistants for the time being & the Deputy & Deputys of the said Master and Wardens for the time being respectively in all things touching the powers & authoritys hereby granted according to our pleasure herein before declared AND MOREOVER Wee Will and by these prefents for us our heires & Successors doe grant unto the

aforesaid master Warden Assistants & Cominalty & their Successors that these prefents or the Inrollment of the same & all & singuler other matters & things therein contened from time to time shall be good firme & effectuall in the law in & by all things according to the true intent and meaneing thereof & shall be expounded & construed beneficially & largely for the benefitt & advantage of the aforesaid master Wardens Assistants & Cominalty & theire Successors PROVIDED ALWAYS & Our Royall Will & pleasure is That nothing in these lres Patents contened shall extend or be construed to extend to the preiudice obstrucon or hinderance of the erecting building & finishing of our Cathedrall Church of Saint Paul within our Citty of London or any other Church within the same Citty which were formerly burnt downe by the late dreadfull Fire which happened in London PROVIDED FURTHER & our Will & pleasure is that the master Wardens & Assistants of the said Company for the time being and all other person & persons to be from time to time admitted into or employed by the said Society before they be admitted to enter upon the execucion of their respective Offices & places or become Members of the said Society by admittance thereunto shall severally take the Oaths of Allegiance & Supremacy before the master & Wardens for the time being or two of them Whereof the Master to be one save onely in the Case of [the] master who shall take the said Oaths before the Wardens for the time being to whome Wee doe hereby give full power & authority to administer the same oaths accordingly IN WITNESSE &c. WITNESSE our selfe att Westm. the seaventeenth day of December [in the Twenty ninth yeare of our Reigne]

BY WRITT OF PRIVY SEALE

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A hearty vote of thanks was unanimously passed to Bro. Williams, on the proposition of Bro. G. P. G. Hills, seconded by Bro. Gilbert W. Daynes; comments being offered by or on behalf of Bros. Sir Alfred Robbins, W. K. Firminger, Lionel Vibert, C. F. Sykes, S. T. Klein, and G. W. Bullamore.

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Bro. DAYNES said:—

We are indeed indebted to Bro. W. J. Williams for the very useful paper he has given to us. The information which Bro. Williams has collected concerning many skilled Craftsmen, all of whom attained such an eminence at their occupation as to merit the reward of their Sovereign as King's Master Mason, must surely be of permanent value to those students who study the period of Mediæval Operative Masonry. It is by such papers as this one that we can really focus our attention upon definite subject-matters and increase the sum total of our knowledge. There is nothing more calculated to assist research than the accurate collection and grouping of data in the mass, although many of the items when taken individually may seem of small moment.

With regards to the contents of the Paper, I think it should be noted that most of the references are to Windsor Castle, Westminster Abbey and the Tower of London. As, however, at least three of the Craftsmen referred to in the Paper had been appointed King's Master Masons South of the Trent, they must have been employed upon other works within that area. Here is an opportunity for other Masonic Students to add to Bro. Williams' collection of facts concerning such King's Master Masons. The fact that Craftsmen were appointed as King's Master Masons South of the Trent would point to a similar office for the Northern parts of England, but apparently Bro. Williams has not been able to find the names of any Masons who filled that office. Is it that the Records are missing, or that my assumption is not correct?

Another interesting aspect of this Paper is that of the nomenclature of these Craftsmen. In the records quoted by Bro. Williams we find many different expressions, such as Mason, Stonemason, Freemason, Master Mason, Surveyor of

the Works, Keeper of the Works, Master of the Works, etc. A careful examination of all records and collection of references to each expression might help towards the solution of the problem surrounding the true meaning of the word "Freemason."

It is, of course, for the Author of each Paper to select and group his quotations and references; but having a few notes on several of the King's Master Masons which do not appear in Bro. Williams' paper, I have ventured to include them so as to add if possible to the completeness of the paper.

*Master Henry (1243-1253).* In *Westminster Abbey Re-examined* Professor Lethaby says with regard to this King's Master Mason:—

"The Windsor Chapel was, in regard to the Masonry details, the prototype of Westminster Abbey. This fact and the references to Master Henry, which are almost conclusive in themselves, show that he was the architect of Henry III.'s Chapel at Windsor. We thus carry back his tenure of the office of King's Mason to 1239-40. He was not, therefore, first employed by the King on the great new Church at Westminster, begun in 1245." (page 93.)

This appears to be the latest opinion of the Professor and differs from his earlier opinion as quoted by Bro. Williams.

*John de Gloucester (1253-1261).* Bro. Williams infers that in 1258 Master John's working powers were on the wane, but Professor Lethaby tells us:—

"In 1260-61 John of Gloucester and Alexander, the King's mason and carpenter of that date, were granted double wages when travelling to make provision for the Church. This must mean gathering craftsmen and materials for the works." (*Westminster Abbey Re-examined*, p. 44-5.)

In addition to working for the King at Gloucester, Woodstock and Westminster, Master John, according to Sir W. Hope, was engaged on work at Windsor. He says:—

"In 1255 and for some years to come, the keepers of the important works then in progress were apparently Master John of Gloucester, the King's Mason, and Alexander, the King's Carpenter, who were also keepers of the King's works in Westminster Abbey." (*Windsor Castle*, p. 70.)

Two other additional references to Master John can be given:—

"Master John, the King's Mason (cementarius), is named in a grant c. 1250 in the possession of the Corporation of Gloucester as holding land." (*Notes and Queries*, 2nd Series, Vol. X.)

"1258, Dec. 1: The King commanded Master John, the King's Mason, to cause to be repaired the chimney of the King's chambers in the Priory of Merton, and the Gardrobe and the King's Chancellor's chamber, and that the cost be charged to the King and allotted to the outgoings of the works at Westminster." (Close Rolls, 42 Hen. III., Sharpe's Calendar.)

*Robert de Beverle (circa 1261-1284).* With regard to this Craftsman Professor Lethaby says:—

"The second work at Westminster was largely done under the master-ship of Robert de Beverley, who fully succeeded John of Gloucester on his death in 1260-61. Robert was already working under the older master in 1259, and I have little doubt that he was already in charge at the Abbey when the aisle windows were reached." (*Westminster Abbey Re-examined*, p. 58.)

*Henry de Yevele* (1360-1400). Bro. Williams refers to the derivation of the name from Yeovil in Somersetshire. Professor Lethaby has suggested another derivation. After pointing out that Henry Yevele left property at Alvythele and elsewhere in Essex, says:—

“ Another point that arises in interpreting the Will is: Did not Alvythele, Essex (now Aveley, near Purfleet), give Yevele his name? In the Index of the Patent Rolls, it is equated with Yeovil. In the *D.N.B.* Yeaveley in Derbyshire is suggested, and it is said that there was also a manor of Yevele in Surrey (?) But may not the Essex place, where the master had property, and his own name have both been pronounced Yaverley? (*Westminster Abbey Re-examined*, p. 152.)

*Robert Westerley.* In the *History of Eton College* by Maxwell-Lyte there are references to Robert Westerley when dealing with the records of impressment. We are told that on June 8th, 1441,

“ Robert Westerley, the King’s Chief Mason, was empowered by letters patent to impress men for the works at Eton, and he was instructed by the Earl of Suffolk to secure at least fifty of the best stone-hewers in England.” (page 12.)

*John Wynwik.* In the same *History of Eton College* from which I have just quoted there is also a reference to John Wynwik. It is there stated that on October 3rd, 1441:

“ John Wynwyk, the new warden of the masons at Eton, procured a commission to take as many stone-hewers and masons as might be necessary, even in the fee of the church, with power to imprison the disobedient. The commission was renewed six months later.” (p. 12.)

*Robert Vertue* (died 1506). According to Professor Lethaby:—

“ Robert Vertue is mentioned in the copy of Henry VII.’s accounts at the British Museum as receiving in 1501, £40 in part payment of £100 for building of a Tower in the Tower of London. Robert Vertue was, thus, working in London at the very time Henry VII.’s Chapel was being prepared for. Again, in 1503, £10 was advanced ‘to Vertue in part payment for a new platt at Greenwich.’ ”

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BRO. SIR ALFRED ROBBINS, P.G.W., Pres.Bd.Gen.Purps., P.M., said he heartily supported every expression of thanks given for his paper to Bro. Williams by the Master in the Chair and the Senior Warden. The Address afforded evidence of very great and careful research, and it had had the result of bringing together a number of facts which would prove of much value to Masonic historians. He would endeavour to illustrate this by showing how the facts might be of use to enable theories to be deduced and ideas to be strengthened by carefully putting the facts together, and considering their implications. As an illustration, he would take the passages early in the paper which referred to the great Egyptian, Imhotep, the distinguished physician and sage, who was Vizier of King Zoser of the Third Dynasty close upon 3000 B.C., and was afterwards raised, because of his varied and mighty talents, to the position of a demi-god, and later to that even of a god. Imhotep had a double Masonic interest for us of to-day. The first is an incidental one, and arises from the gift to Grand Lodge of a Setting Maul, now to be seen in the Library and Museum, presented by R.W. Bro. Brig.-Gen. Charles Stuart Wilson, District Grand Master for Egypt and the Sudan, when Grand Lodge met at Birmingham nearly two years ago. This Maul, Gen. Wilson declared, was found at Sakkara in the Funeral Temple of



King Zozer, which, as far as is known, was about the first building ever executed in stone, and its Architect was Zozer's Vizier. While Gen. Wilson would not vouch that it was actually used by Imhotep or his workmen, he stated that competent Egyptologists thought it might date back to any time up to 2500 B.C. This was one point of Masonic interest concerning Imhotep, but there was another which might prove even more significant.

Bro. Sir Alfred Robbins continued: Bro. Williams has quoted certain particulars regarding Imhotep from Jamieson B. Hurrey's very exhaustive account of Imhotep and twenty-five other Master Builders of Egypt, from about 2900 B.C. to 490 B.C. When I read that book I was struck by Imhotep's connection with the Nile inundations, which at once suggested to me the obvious origin of the Euclid Legend concerning the origin and development of geometry given in one of the Emulation Lectures. My idea was confirmed when I read in even greater detail an account of that connection in Arthur Weigall's *History of the Pharaohs* (vol 1, pp. 147, *et seq.*). I recommend a close perusal of these pages to all interested in the subject, as anyone acquainted with history would always have doubted Euclid's association with this particular matter. It is true that that great Geometrician lived at Alexandria, but he did not flourish until about 300 B.C., more than 2,500 years after Imhotep, and there exists ample evidence of tremendous and periodic inundations of the Nile from an extremely remote period in Egyptian history. In the reign of Zozer, as extant records show, there was a seven years' famine in Egypt because of troubles with the Nile, just as there was again in that country in the time of the Pharaoh of the Oppression, when Moses flourished. Let there be read the account of how Imhotep was called in to give counsel concerning the Floods, and the measures he took to secure a definite amount of land for the priests on each side of the river, as reward for services given in staying the inundations. That gift of land, through eighty or ninety miles of wild country on the banks of the Nile, must have necessitated very elaborate and careful measurements, and, from this 3,000 years old story, evolved in my opinion a legend which afterwards became attached to the more generally famous Euclid, and has drifted into our Masonic ideas in the way which everyone acquainted with religious or historic stories knows is common to many.

This indicates a line of research which is well worth following, but Bro. Williams in his paper has clearly shown the necessity for another, and that other would support the theory which I hold strongly that our present system of Freemasonry derived directly and evolved with precision from those artist-Masons who were the great Cathedral Builders of the Middle Ages. Bro. Williams has brought together a number of references which, if considered as a whole, will sustain this theory. In Professor W. R. Lethaby's fine study of mediæval building entitled *Westminster Abbey and the King's Craftsmen*, published in 1906, it will be found that that historian translates from a Pipe Roll an entry of A.D. 1263, showing the provision for Westminster Abbey in that year of what Lethaby translates as "Tiles for the Lodges of the Workmen," giving the last words as the equivalent of "*ad domos operiar.*" I believe this translation is correct, because of another entry in A.D. 1294 where there is one for "Timber to make a Lodge for Master Michael and his Masons," thus indicating, what I have long believed, that the original Lodge was simply a dwelling or meeting place for the Freemasons who were very largely a travelling body, and this idea is confirmed by similar entries in the York Minster records of a century later.

An even more strikingly suggestive entry is to be found in certain articles drawn up in 1356, when, the conduct of the Masons' Craft being under consideration, the Lord Mayor of London caused "the good folk of the trade to be summoned before him that he might best know how it should be ordered." The Trade selected twelve of their number to represent them, six of whom were chosen "on behalf of the Mason-Hewers or Free-Stone-Masons" and the other six on behalf of "the Layers or Setters." The year 1395 saw "another Lodge for the Masons erected at Westminster," and we are carried a further decided step in the evolution by several extracts in Bro. Williams' paper, which show that in the time of Henry VIII. there was not only a Master Mason

but two Wardens, the Master being paid as wages a very substantially greater amount than his Wardens. Henry's records are of special importance in this connection, for Bro. Williams has quoted from a Roll of 1538 such items as "Wages of Freemasons, 1 Warden at 4/s a week, and 9 Lodgemen at 3/4," and "Wages of the Wardens and 23 lodgemen Freemasons, and purchases of straw to thatch the Masons lodge." Then comes the very interesting record of 1539, which shows in the June of that year, "Freemasons working in the Masons lodge within the town," that presumably being Guisnes, which was then held by England, and that is certainly the first allusion to anything which could be called a Masonic Lodge in the territory of France. There are references also to be found in Lethaby and in Bro. Williams' paper to the importance of Ashlars in this early Masonic work, and to Wardens as well as Masters of Freemasons time and again.

I have tried to bring these references together so as to confirm the point I have often made, not only in Masonic but other matters of investigation, that isolated allusions, while they may be of interest, are of value only when correlated and fair deductions endeavoured to be drawn from them. It is by deduction from masses of facts that history can be written, and I commend to every Masonic student who seeks to do good work to devote himself to this branch of study first, and not to steep himself in theory, and trust at some time to find facts to support it, but first to get together unmistakable facts, and then attempt to deduce rational theories from them. I conclude as I began by expressing my very hearty appreciation of the sound work Bro. Williams has done in this paper, which I commend to the most careful attention of every true Masonic student.

Bro. S. T. KLEIN writes:—

Bro. Williams has given us a paper which will be a valuable addition to our *Transactions* and will be especially useful, for reference, to those who are trying to elucidate the History of the Craft from so early a date as the thirteenth century.

As the writer has had access to what he rightly calls the "stately volume" edited by the Rev. R. S. Mylne, M.A., from the "vast amount of labour and original research of Robert W. Milne, F.R.S., of Whitehall Place, London," as stated by the Editor; I wonder he did not include in his paper the names of those Master Masons who were appointed by the Kings and Queens of England and are to be found in the Archives of Edinborough; especially those who after the Act of Union, during the reign of Queen Anne, in 1707, were appointed as King's Master Masons in the words "by the Sovereign whose sole seat of Royalty and Government was situated in the great metropolis of London." This would have brought the chronicle of Bro. Williams' King's Master Masons to a later date.

I inherited a copy of this interesting and voluminous book from my father, a member of the Pilgrims Lodge, who was one of the 110 original subscribers nearly forty years ago, and I have the pleasure of presenting this to the Lodge Library. It is full of information and beautiful illustrations of various styles of architecture; there are also portraits of some of those old King's Master Masons (three of whom were Frenchmen), with copies of their Grants of Office under the Privy Seal to the Crown of Scotland from 1532 to 1617, and copies of their Grants of Office given by the Kings of England from Charles I. in 1631 up to the last given by the Prince Regent in 1819.

It is interesting to see what a number of the Ancestors of the Author of this book held the office of King's Master Mason, and portraits of some of these are given:—

On page 104 is a portrait of *John Milne the elder*, who was Master Mason to Charles I. A copy of the King's Grant is given on page 114. He was Master of the Lodge of Scone in 1640-45.

On page 133 is the portrait of *John Milne the younger* appointed as Principal Master Mason by King Charles I., the copy of whose Grant, dated 1636, when Milne was only twenty-five years old, is given on page 134, and he was confirmed in the same office by Charles II.

On page 217 is a portrait of *Robert Milne*, Master Mason to King Charles II., whose Grant is dated at Whitehall in 1668, and he held the same office under James II., William and Mary, and Queen Anne.

On pages 261 and 281 are delightful portraits of Thomas Milne, F.R.S., a noted architect who was made a Mason in Edinborough in 1754, and was the Architect of Blackfriars Bridge.

I hope the above notes may be considered relevant to the subject of the paper.

Bro. G. W. BULLAMORE writes:—

In bringing together this material Bro. Williams has done good work and is to be thanked for giving, when possible, the original words which are rendered masons, etc., in the translations. In its correct sense of a non-cowan the word mason has no equivalent, and as an instance of its use we have the classification of 1349, in which the Latin *cementarii*, *posuitores lapidarum*, *quadratores* are rendered, masons, setters of stone, squarers of stone. I have no doubt that the correct rendering is layers, setters, masons or hewers. The *Promptorium Parvulorum* of c. 1440 defines a "Layare or werkare wythe stone and mortere. *Cementarius*," and quotes the contract for building Fotheringhay Church in 1425, in which the chief mason undertakes to "set mo no fewer freemasons, rogh setters ne leye(r)s" upon the work but as the appointed overseer shall ordain.

Bro. C. F. SYKES writes:—

Bro. Williams' industry fills me with wonder. His untiring research work invariably adds to Masonic knowledge and brings to light the most interesting facts. I hope we may long have the assistance of such an enthusiastic student of our Craft.

The Norman period in England was an era of great building activity, and among the builders who received royal appointment was Gundulph, Bishop of Rochester, formerly a monk of Bec. Stow writes: "I find in a fair register "book containing the acts of the Bishops of Rochester set down by Edward of Hadenham, that William I., surnamed Conqueror, built the Tower of London, "to wit, the great white and square tower there, about the year of Christ 1078, "appointing Gundulph, then Bishop of Rochester, to be principal surveyor and "overseer of that work." If Gundulph did not actually in person practise the work of a mason, he was the designer of the Norman Tower of London and is known also to have been responsible for the Keep at Mallings, Kent, perhaps for the Keep at Rochester, and certainly for re-building Rochester Cathedral.

Lethaby, in *Westminster Abbey Re-examined*, states that Alnoth was Henry II.'s master of the works at the Tower, the Palace and Windsor. He was working at the Palace for seventeen years (1162-79). The Pipe Roll 21, Hy. II., records the payment of 40/- to Alnoth for works at the Refectory at the Abbey. Alnoth was styled the King's Ingeniator, and in 1199 Elyas, working at the Tower, was Ingeniator to Richard I. Two building masters working at about the same time at Durham were also termed Ingeniators.

London Bridge was built 1176-1209. Peter of Colechurch, the builder, died in 1205 before its completion. Apparently King John was impatient as to the slow progress of the work, for, writing from Molinet in France on the 18th April, 1201, to "his faithful & beloved the Mayor & Citizens of London," he appoints a new master of the work in the person of Isenbert, Master of the Schools of Xaintes, who had already distinguished himself by erecting bridges

at Xainctes and Rochelle "in a short time." The letter, given in full in *The Chronicles of London Bridge*, goes on to say: "We therefore . . . have "desired directed and enjoined him to use his best endeavours in building your "bridge," and "we charge and exhort you kindly to receive the above named "Isenbert and those employed by him." Although receiving the royal appointment, Isenbert does not appear to have been engaged at London Bridge. On the death of Peter of Colechurch the work was finished by Serle Mercer, William Almaine and Benedict Bolewrite, merchants of London.

Workmen allied to the masons and holding royal appointments are noted by Lethaby in his book already mentioned. He writes that in 1257-8 John of St. Alban's "sculptor of the King's images" received a robe of office while working at Westminster and that his chief work would be the wonderful northern portals on which work must have been continued for many years. Then he mentions Master Alexander of Abingdon the Imager. He is also styled "le Imaginator" or "le Imagour" and worked on the Eleanor Crosses at Charing Cross and Waltham. As he worked on the most important of the Crosses conjointly with the King's mason it indicates, Lethaby says, that he was the King's sculptor.

The tombs of Aveline and Crouchback (1296-1300) are ascribed, as Bro. Williams writes, to Michael of Canterbury, but the effigies thereon are asserted by Lethaby to be the work of Master Alexander of Abingdon the Imager.

In Riley's *Memorials of London Life* under date 1301 is an inventory of goods left by will. Among the articles occurs, "one counterpane of Reynolds." A footnote states, "Both Rheims, in the Department of Marne and Rennes in "Bretagne were thus called. The latter probably, noted for its fine linens, is "here meant."

Rheims, Rennes and Reyne may therefore be bracketed as places from one of which Master Henry de Reyne derived his name.

Canon Benham in his book on the Tower of London states that Henry III.'s master mason at the Tower was Adam of Lambourne and that this craftsman built the outer wall facing the ditch, Traitor's Gate and the Tower Wharf. The same writer also says that Stow quotes a record of Edw. I. in which he commands the Treasurer and Chamberlain of the Exchequer "to deliver unto "Miles of Andwarp (Antwerp) 200 marks towards the work of the ditch then new "made about the bulwarke, now called the Lion Tower."

Lethaby names John Smith 1452 as succeeding John Thirsk, and he in turn was followed by John Reading in 1460.

The same writer states that work at Windsor in 1477 appears to have been under the direction of Henry Jenyns, King's mason. Then, quoting from Sir W. Hope's account of Windsor Castle, "The masons named in connection with "the Windsor work are Richard Nymes and Robert Jenyns. The latter was "probably a son or brother of Henry Jenyns the master mason of the earlier "works of St. George's Chapel. . . ." It is interesting to note that at Westminster in the sixteenth century a house outside the north side of the nave was still called "Mason's Lodge."

Bro. Williams mentions that Henry Yevele was associated with Richard Whittington and other commissioners to attend before Richard II. at Nottingham, and states that Richard Whittington's three years of office as Lord Mayor were 1397, 1406, and 1419. He was chosen Mayor by the free election of the citizens in October of these years but he was also appointed Mayor in June 1397 by direct mandate of King Richard II. on the death of the Mayor, Adam Bamme. Whittington therefore was four times Mayor of London though the first occasion was not for the whole mayoral year.

Bro. Williams styles Whittington, *Lord Mayor*. Was Whittington ever *Lord Mayor*? Besant states that the title has been Lord Mayor since 1354 in which case Whittington would be Lord Mayor during each of his years of office. I can however find no authority for Besant's statement. Riley's *Memorials*, the Letter Books covering Whittington's career and Dr. Sharpe in *London and the Kingdoms*, over the period concerned uniformly style the office as that of Mayor. The term "dominus Mayor" occurs first in 1440 in Letter Book, K.

Bro. WALTER K. FIRMINGER said:—

I desire to add my congratulations to Bro. Junior Warden and the Lodge on the paper he has read to us this evening. May I refer to the work of a gifted Historian whose recent death all who knew him so deeply regret—the *History of Hampton Court Palace* by Mr. Ernest Law. On p. 158 of Vol. I. of that work I read “A remarkable fact is that, in spite of the statute of Henry VI. “against Freemasons, the King [Henry VIII.] openly retained the craft for the “erection of his buildings at Hampton Court. Thus we find in the old bills, “that the master freemason, John Molton, received 12d. a day, the warden, “William Reynolds, 5s. the week, and settlers and lodgemen to the number of “some ninety or a hundred altogether, 3s. 8d. and 3s. 3d. the week respectively.” The Chapter House accounts show “Wylliam Raynoldes, freemason,” receiving “for enbayling of two crouns in feston standyng over the Kinges armes at the “Chappell dore at 5s. the pece, by convencyon.” Everyone who has visited Hampton Court Palace will remember those two arms—the one (the King’s) bearing the letters *H.R.*, the other (Jane Seymour’s) bearing the letters *I:H—H:I.* Among other Freemasons whose names are recorded in the accounts for tending the Hall are Wylliam Johnson, John Wright of South Memis, William Kyng, John Hobbs, John Ells of Westminster, John Whighte of Winchester. The Act of Henry VI. to which Mr. Law refers I take to be 3 Henry VI., Cap I. A.D. 1425, and this Act does not forbid the employment of freemasons, but forbids “yearly congregations and confederacies made by “Masons in their general chapters.” The measure was in fact an early instance of anti-trades-union legislation, and designed to support the Statute of Labourers (25 Edward III. A.D. 1350). Bro. Conder doubts if this Act was ever put into force. Another measure of the same kind is 19 Henry VII. C.7. which forbids “Masters, Wardens, and Fellowships of Crafts or Mysteries . . . Rulers of “Guilds and Fraternities to make any new ordinances without the consent of the “Chancellor, Treasurer, or Justices.”

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Bro. VIBERT writes:—

It is very difficult to comment on the mass of material that Bro. Williams has brought together for us. One can only admire his immense industry and patience, and be grateful for the results that he now, as a consequence, is able to place at our disposal.

It is perhaps worth emphasising that these Kings’ Master Masons were not persons brought in from outside the profession to occupy a lucrative and honourable post under the Crown. They were clearly recruited from the ranks of the actual Craft. Bro. Williams has several instances where one King’s Master Mason is followed by another previously employed on the work, and in the case of William de Ramsey, we see him as an actual mason drawing his seven shillings a week.

The King’s Master Mason is also associated with the Lodge, as we see in the case of the Lodge for Master Michael of Canterbury and his masons in 1292, so that he was actually working among his brethren, and not merely supervising their labours. But we get no hint that this official at any time issued Regulations for the government of the Fraternity generally, or had any sort of control over it apart from the workmen engaged on building operations directly under his supervision. And it still remains a mystery by whom the Charges General and Special were promulgated. In 31 Henry VIII. we find William Burgate, warden of the Freemasons; one would like to know something more of this official if possible, and whether he was warden of a gild or merely in control of a particular lodge. But probably the records offer no further information on the subject.

In 1346 the King’s Master Masons are given power to impress workmen, those employed in monasteries and cathedral churches excepted. One would be tempted to see in this evidence that the Cathedral building Craft was free from

impressment, were it not that in 1360 and again in 1378 there is no such exemption. And we find at York in 1479 that a special envoy is sent to get the Cathedral masons excused from being taken for the work at the King's castle of Nottingham (Surtees Soc. xxxv., 84), which clearly indicates that even in so influential a centre as York itself no privileges attached to the craftsmen at this time. It may possibly be the case that such claims to exemption had been recognised as customary in earlier days, but that the new conditions brought about by the Black Death tended to sweep them away; but contemporaneous instances of the exemption will be found in Bro. Williams' previous paper, at *A.Q.C.*, xlii., 93, 94.

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Bro. W. J. WILLIAMS writes in reply:—

The best reward a student of Masonry can have is to find that he has chosen for his study a subject which has interested his Brethren and provided them with materials for further research, whilst, at the same time, he has been able to place before them authentic records which illuminate one particular phase of Masonic history. I must admit that the collection of the items set forth in my essay occupied much time and consideration spread over a long period. My efforts are amply repaid by the very generous appreciations accorded to me by my Brethren. Although our Worshipful Master was prevented from attending at the Lodge meeting, he sent me a letter congratulating me upon the results I had attained.

Since my paper was originally written certain additions which seem to me to be improvements have been made to the text.

The further discovery has now been made of three King's Master Masons who succeeded Benjamin Jackson.

#### NICHOLAS DUBOIS.

By a Patent dated 11th November, 1719 (enrolled in the Patent Rolls, 6 George I., part 1, No. 23), Nicholas Dubois was appointed to the Office of "Capital Cementarius sive Master Mason" in the place of Benjamin Jackson. His salary was fixed at £200 per annum payable quarterly. The Patent is in Latin and is a Tower patent. It will be observed that for the first time this patent abandoned the time worn precedent of making the pay 1/- per day, and the amount payable was perhaps the actual remuneration. Possibly some zealous brother may be able to inform us as to the work actually done by Nicholas Dubois. He died on 14th June, 1735, aged 70. His Will and Codicil dated 8th and 11th Decr., 1734, were proved in the Prerogative Court of Canterbury by his Widow and Executrix, Anna Du Bois, on 21st June, 1735. (Register Ducie fo. 119.) The will describes him as Nicholas Du Bois of the Parish of St. Martin-in-the-Fields in the County of Middlesex Esquire. It makes no reference to his employment. He mentions agreements for a settlement made on his marriage, and gives the residue of his estate to his son Henry Richard Du Bois and daughter Lucy Francis Du Bois. He requests the Right Hon. William Earl of Essex to act with the widow as guardian of his two children, "humbly hoping his Lordship would be pleased to continue that regard and countenance after my decease which he had hitherto shown unto my children."

The Codicil asks that no pomp may attend his funeral, the expense of which is not to exceed £10.

The Probate Act describes him as late of Acton in the County of Middlesex, but it is unlikely that any tombstone was made having regard to the said limitation of £10.

In the Chronological Diary for 1735 forming part of the Historical Register for that year (British Museum P.P. 3407) the following particulars are given at page 28. Nicholas du Bois Esq., aged 70, a principal officer of the Board of Works. He was appointed by K. William III. one of the tutors to the Prince of Frizeland, Father of the present Prince of Orange.

It would be interesting if we could learn in what particular branch of tuition this Master Mason's pedagogic faculties were exercised.

#### WILLIAM KENT.

The *London Magazine* for 1735, p. 335, records the death of Nicholas du Bois, and under the head of "promotions" gives the following information:— Wm. Kent Esq., Master Carpenter of H.M. Board of Works succeeds the late Nicholas Dubois Esq. as Master Mason: Westby Gill Esq., Deputy Surveyor, succeeds Mr. Kent and Nich. Hawksmore Esq., Secretary, succeeds Mr. Gill. The *Dictionary of National Biography* gives further information as to the work of William Kent but makes no reference to his appointment as Master Mason. He died in 1748.

The fact that the offices mentioned were regarded as steps in the ladder of promotion indicates that the posts were by that time not pedantically limited to operative craftsmen of the trades designated.

William Kent's patent of appointment was duly enrolled and is to be found in the Patent Roll for 9 George II. No. 22. The general form of it is similar to that of Nicholas Dubois who is named as the Predecessor. The salary is £200 in lieu of all former and other fees etc. The Latin description of the office is dropped and the title is Master Mason.

The date is 10th July, 9th George II. (1735).

William Kent died in 1748.

#### HENRY FLITCROFT.

By Patent dated 10th May 21 George II. (1748) Henry Flitcroft Esquire (who had been Master Carpenter by virtue of a patent dated 20th Novr. 1747) was appointed Master Mason. The Patent is similar in form to Kent's. For further particulars of his career the *D.N.B.* may be consulted. He was known as "Burlington Harry," and designed the Church of St. Giles-in-the-Fields. He was born in 1697 and died in 1769; he became Comptroller of the Works in 1758.

The reference to the Patent Roll is No. 11 of part 2 of 21 George II.

Brother Daynes suggests that there may have been grants relating to the office of King's Master Mason for areas North of the Trent. I can only say that I have not found any trace of them and am inclined to conclude that such grants were not made, or, if made at all, were not the subject of patents similar to those quoted by me. It will however be observed that in 1323 Nicholas de Derneford is named as Master of Works at Beaumaris Castle and other Castles in Wales, and that in 1443 there is a Patent granted to John Lewes of the office of chief stonemason of certain castles in Wales. In the time of Henry VIII. it is clear from the records cited by me that John Rogers the King's Master Mason was employed by him in France and as far North as Berwick.

When William of Colchester was sent North to York by Henry V., the Masons there gave him a very warm but most unbrotherly reception. There seems to have been in those days not only a territorial division between North and South of the Trent, but also something like an inter-racial division.

The remarks of Brother Daynes indicate various other points of interest suggested by sundry references in my paper; but I had to be careful to confine myself, as a general rule, to the main topic of my discourse.

The chronology as to John of Gloucester must certainly be adjusted to agree with the fact cited by me that in a grant dated 20th October, 1260, he is referred to as lately deceased.

We are grateful for the further particulars as to John of Gloucester given by Brother Daynes. It will be remembered that I disclaimed any attempt at furnishing a complete record of the various activities of the Master Masons named in my paper. It is therefore well that Brother Daynes and other Brethren have indicated and emphasised this by quoting other records.

I doubt whether the investigation of other official records as to sundry offices connected with Building operations will throw further light on the problem of the meaning of the word "Freemason."

The following is a list of the names of those holding offices connected with Building Works during one period. It is taken from an Index in the Record Office. (Index No. 10727.) I have given all the dates mentioned in that Index, and have not attempted to supply any of those missing.

#### CLERKS OF THE WORKS.

Francis Carter. 1618.  
 William Dickinson. 1660.  
 John Fitch. 1678.  
 Hugh May.  
 William Talman.  
 John Vanbrugh. June 8, 1702.  
 Sir Christopher Wren. Jan. 24, 1715.  
 Thomas Ripley. May 4, 1726.  
 Henry Flitcroft. Mar. 10, 1758.  
 William Chambers. Mar. 9, 1769.

#### SURVEYOR OF THE WORKS.

Andrew Kerwyn.  
 Patrick Conyngham.  
 Henry Wickes. May 20, 1607.  
 Hugh May. June 29, 1659.  
 Philip Packer.  
 Thomas Lloyd. Dec. 19, 1678.  
 Charles Dartiquenave. Jan. 15, 1715.  
 Hugh Howard. July 21, 1726.  
 John Harris. May 19, 1738.  
 Sir Robert Brown. May 8, 1741.  
 Sir James Gilmour. July 22, 1742.  
 Denzil Onslow.  
 George Augustus Selwyn. Dec. 27, 1755.

#### SURVEYOR OF THE WORKS IN THE TOWER.

Lewis Stockett.	Thomas Graves.
Thomas Blagrove.	Robert Adams.
William Spyier.	Sir David Coningham.
Simon Basil.	Inigo Jones, Roll G No. 35. April 28, 1614.
Sir Christopher Wren.	4 June, 1702.
Richard Arundel.	4 May, 1726.
Henry Fox.	23 June, 1737.
Thomas Worsley.	15 Dec., 1760.
Whitshed Keene.	21 Jany., 1779.

The contribution by Brother Sir Alfred Robbins justifies my introductory references to the long line of Master Masons included in Dr. Hurry's book on Imhotep. The exhortation to further study of Egyptian history as it bears on Freemasonry and particularly on the references made to Euclid in certain lectures will certainly not go unheeded, and is in itself both illuminating and interesting.

Having been so fortunate as to find the records relating to payments made to Master Masons and to the Wardens and lodgemen it seemed best to include them in my paper, and I am delighted to find that Brother Sir Alfred Robbins makes such good use of them. It will be seen from my paper that, so



far back as 1395, Master Henry Yevele had Watkin Walton as his Warden. This is the first mention known to me of the position of "Warden" in a masonic sense.

Brother Firminger's contribution indicates another valuable source of information as to Masonic operations and the Brethren will doubtless take an early opportunity of consulting Mr. Ernest Law's *History of Hampton Court Palace*. The note by our Senior member Brother Sydney T. Klein will be welcomed by us all, as it is so long since we have heard from him in this way. It was necessary for me to keep South of the Tweed, but I did refer to Milne's book *Master Masons to the Crown of Scotland*, a copy of which Brother Klein has generously added to the Lodge Library. I must resist the temptation to go outside my bounds by commenting on the remarks of Brother Bullamore—I am always particularly cautious when Brother Bullamore or any other Brother prefaces a statement by the phrase "I have no doubt."

We are once more indebted to Brother Sykes for an informative contribution to the general subject. He quotes Professor Lethaby as stating that John Smith in 1452 succeeded John Thirsk. This does not agree with the records cited by me which show clearly that Robert Stowell was in 1452 appointed to the office "void by the death of John Thirsk."

There are other statements in various books which need to be corrected in the light of the information collected and recorded by me. It will be seen from my paper that, about 1440, John Smyth is named as warden of masons at Eton.

Brother Vibert's comments are always welcome and indicate a number of matters which arise incidentally out of the paper. He raises the question as to the status of the "Warden." The answer seems to be that the Warden or Wardens were the foremen masons who worked on the various buildings immediately under the Master Mason. Then, as now, they were the Wardens of the Master and assisted him in the well ruling and government of the Lodge. It is clear however that on at least one occasion the King appointed a Warden of the masonry. See under the heading John Wynwick (1443).

If this reply is somewhat lengthy it is due to my desire to show that I appreciate the courtesy of all the Brethren who have honoured and helped me by their comments and additions.



## SUMMER OUTING, 1930.

### EDINBURGH.

BY BRO. R. T. HALLIDAY.



FOR years Scotland had been calling—literally as well as metaphorically—for the Summer Outing of the Quatuor Coronati Lodge. Not that it could offer masonically virgin soil, for Scots material of varied type had already appealed to members of the Lodge and had embellished many of the pages of *Ars Quatuor Coronatorum* through such capable exponents as Speth, Hughan, Gould, and MacBean. But in 1930 a definite invitation was received of which No. 2076 was glad to avail itself. The overture was appropriately made from Edinburgh, the headquarters of Scottish Freemasonry, for even as early as 1599 in his Statutes, William Schaw, Maister of Wark and Wairden of ye Maisons, placed on record that “it is thocht neidfull & expedient that Edr salbe in all tyme cuming as of befor the first and principall ludge in Scotland.” The formal invitation from Lodges No. 1 and No. 2, Scottish Constitution, had moreover strong, albeit unofficial, support from the Grand Lodge of Scotland, and there could be no refusal. Thus it happened that on Wednesday, 18th June, 1930, 95 brethren “from a’ the airts the wind can blaw” foregathered at the assigned headquarters in the Royal British Hotel, Princes’ Street, Edinburgh, only limited to that number by the difficulty in securing further accommodation for the belated. The Scottish tourist season had begun and in the capital the annual Assemblies of the Scottish Churches were in progress. Edinburgh was crowded, and the party had perforce to be divided among four hotels, but only during sleeping hours. Despite the greater distance to be covered, the total attendance exclusive of local visitors constituted a record for numbers at this annual function, the list being:—

Bros. Dr. E. Allan, of Barrow-in-Furness, P.M., 1021; T. H. Andrew, of Exeter, P.A.G.D.C.; F. J. Asbury, of London, P.A.G.D.C.; J. Rowland Atkinson, of Kendal, P.Pr.G.D.; J. C. Black, of Glasgow, P.M., 1241; Wm. N. Bacon, of London, P.M., 15, P.G.Stew.; W. H. Bean, of Leeds, P.M., 306; A. H. Bichard, of Banbury, 39; A. Blackhurst, of Grange-over-Sands, P.M., 4765; H. Bladon, of London, P.G.St.B.; F. J. M. Boniface, of London, P.M., 2694; H. C. Booth, of Newcastle-upon-Tyne, P.Pr.G.D.; Dr. Jos. S. Bridges, of London, L.R., P.M., 2256; Herbert Broad, of Stratford-on-Avon, P.G.St.B.; F. Brown, of London, L.R., P.M., 1365; Walter H. Brown, of London, P.M., 23, P.G.Stew.; Robt. Buchanan, of Glasgow, P.M., 571; Geo. W. Bullamore, of Much Hadham, 441; Geo. Burrington, of Peacehaven, P.Pr.A.G.D.C.; J. W. Butler, of Kendal, P.M., 129; R. H. Baxter, of Rochdale, P.A.G.D.C., P.M., 2076; J. Elston Cawthorn, of Scarborough, P.A.G.D.C.; G. S. Collins, of London, P.A.G.D.C.; Jno. H. Cookson, of Kendal, P.Pr.G.R.; Thos. M. Copland, of Falkirk, P.G.Arch.; Dr. A. J. Cross, of Dalton-in-Furness, P.G.D.; Alex. Darling, of Berwick-upon-Tweed, P.G.St.B.; G. W. Daynes, of Norwich, P.M., 4569, S.W., 2076; H. T. C. de Lafontaine, of London, P.G.D., W.M., 2076; R. A. Dickson, of London, P.Pr.G.D., Essex; W. T. Dillon, of



From a Water Colour Drawing by Bro. F. A. Powell.

Melrose Abbey.





London, P.A.G.P.; Rev. J. T. Dougherty, of Glasgow, P.M., 236; H. K. Duckworth, of Grange-over-Sands, P.M., 1715; S. Duckworth, of Grange-over-Sands, P.M., 1715; H. O. Ellis, of London, P.M., 162; Ed. Eyles, of London, P.M., 167; David Flather, of Sheffield, P.A.G.D.C., S.D., 2076; J. F. H. Gilbard, of London, 56; F. W. Golby, of London, P.A.G.D.C.; John A. Grantham, of Macclesfield, I.G., 3382; W. Barry Gregor, of Westcliff-on-Sea, P.Pr.G.D.; Dr. R. T. Halliday, of Glasgow, G.Marshal; Thos. Hart, of Glasgow, P.G.Master, Renfrewshire East; E. Hawkesworth, of Leeds, Pr.S.G.D.; D. S. R. Haworth, of Jersey C.I., P.M., 2566; W. E. Heaton, of London, P.G.St.B.; Gordon P. G. Hills, of Cookham, P.A.G.Sup.W., D.C., P.M., 2076; John Holt, of Yarm, P.Pr.G.W.; H. Hooker, of Canterbury, 31; Fred Houghton, of London, 1500; Andrew Hunter, of Falkirk, Pr.G.M., Stirling; J. P. Hunter, of Sheffield, P.M., 4092; R. W. Hudson, of Leeds, P.M., 306; Capt. J. V. Jacklin, of Royston, Herts, 3532; B. R. James, of Pinner, A.D.C., 2823; G. Y. Johnson, of York, P.Pr.G.W.; T. F. Jolly, of Melbourne, P.Pro G.M.; H. C. Knowles, of London, P.A.G.R.; Dr. S. R. Lace, of Bath, P.A.G.D.C.; F. W. Laughton, of York, Pr.G.Sec.; Oscar Lehmann, of London, P.M., 2817; Jas. T. Moore, of London, L.R., W.M., 2817; W. F. Morrison, of Stenhousemuir, G.Stew.; C. A. Newman, of Peterborough, P.Pr.G.W.; F. J. Nield, of London, 4081; E. Oetzmänn, of Gerrards Cross, P.M., 52; Major O. Papworth, of Cambridge, P.Pr.G.W.; H. D. Parsons, of Eaglescliffe, P.Pr.G.Treas.; Cecil Powell, of Weston-super-Mare, P.G.D., P.M., 2076; F. A. Powell, of London, P.A.G.D.C.; John H. Pullen, of London, P.M., 410; T. Herdman Rae, of Sunderland, P.M., 1389; A. P. Salter, of London, P.M., 2932; Geo. Sarginson, of West Hartlepool, P.Pr.G.W.; W. Scott, of Saltburn-by-the-Sea, P.M., 543; Thos. Selby, of Eaglescliffe, P.Pr.G.W.; W. J. Songhurst, of London, P.G.D., Treas., 2076; Wm. G. Stevenson, of London, 2817; Dr. John Stokes, of Sheffield, P.G.D., A.Pr.G.M., P.M., 2076; L. L. Stroud, of Tewkesbury, P.Pr.G.St.B.; L. Tanburn, of Croxley Green, 2817; E. Tappenden, of Hitchin, P.Pr.G.W.; J. Arthur Topham, of Canterbury, P.M., 31; F. J. Underwood, of Worcester, P.M., 280; Lionel Vibert, of London, P.A.G.D.C., P.M. and Sec., 2076; R. B. Vincent, of London, P.Pr.A.G.D.C., Herts.; E. J. White, of Bath, P.M., 2227; W. J. Williams, of London, P.M., 2696, J.W., 2076; G. E. Williamson, of Malvern, W.M., 280; E. L. Winn, of Beckenham, S.W., 2817; H. R. Wood, of St. Annes-on-the-Sea, P.Pr.G.W.; J. Arthur Worsnop, of Halifax, P.Pr.G.D.; S. W. Wortley, of Brentwood, P.Pr.G.R.; J. H. Wright, of Grange-over-Sands, Treas., 1715; A. W. Youngman, of Lowestoft, P.Pr.G.W.

The wealth of material which could be made available for inspection and consideration in the vicinity of Edinburgh rendered a careful and judicious selection imperative, and the scheme drawn up afforded suitable items for those interested in architecture and archæology, in historical buildings or documents, in Masonic lore or ritual. A glimpse was even offered of far-famed Highland scenery. Prior to the assembling, each traveller was provided with a profusely-illustrated Souvenir Programme presented on behalf of the Scots contingent of the Correspondence Circle. Herein the details for the Outing were thus set forth:—

#### PROGRAMME OF OUTING.

WEDNESDAY, 18TH JUNE, 1930.

*Evening.*—8.30 p.m.: Reception at Grand Lodge of Scotland.

THURSDAY, 19TH JUNE, 1930.

*Forenoon.*—Motor Drive to places of interest in Edinburgh, including Edinburgh Castle, St. Giles's Cathedral, Parliament House, and Holyroodhouse.

*Afternoon.*—Drive to Roslin, visiting Roslin Chapel.

*Evening.*—8 p.m.: Meeting of Lodge Canongate Kilwinning, No. 2. First Degree. Master: Bro. John H. Hayhoe.

FRIDAY, 20TH JUNE, 1930.

*Forenoon.*—Motor Drive to Melrose Abbey via Galashiels.

*Afternoon.*—Visit Dryburgh Abbey and Jedburgh Abbey, returning to Edinburgh via Lauder and Dalkeith.

*Evening.*—8.30 p.m.: Meeting of The Lodge of Edinburgh (Mary's Chapel), No. 1. Second Degree. Master: Bro. A. N. Turnbull.

SATURDAY, 21ST JUNE, 1930.

All day Drive to Trossachs and Loch Katrine via Linlithgow, Falkirk and Stirling to Callander. Return via Doune and Dunblane, inspecting Dunblane Cathedral.

*Evening.*—8.15 p.m.: "At Home" in Royal British Hotel. Bro. W. J. Songhurst, P.G.D., Treas. No. 2076, will read a short paper on Anderson and Desaguliers.

SUNDAY, 22ND JUNE, 1930.

#### Homeward Bound.

There were also included some notes on the Grand Lodge of Scotland and on the two Edinburgh Lodges issuing the invitation, and particulars of the places of interest to be visited during the tour. Several of the illustrations are here reproduced. This programme as originally planned was found to be impossible of complete accomplishment, but the four days had their full meed of interest and pleasure. The weather for the nonce was on its best behaviour, to the delight though unfeigned surprise of the Scottish hosts.

On Wednesday evening the visitors were welcomed at Freemasons' Hall by Bro. A. A. Hagart Speirs, of Elderslie, Grand Master Mason of Scotland, who was accompanied by the Grand Secretary and Grand Treasurer and a number of past and present office-bearers of Grand Lodge. The W. Master, Bro. H. C. de Lafontaine, expressed the thanks of the gathering, and thereafter the evening was spent informally but happily in the examination of the special items of interest displayed in the Grand Hall, Museum and Library, and in partaking of the generous hospitality extended by the Grand Master Mason.

Not only had the treasures of the valuable collection of Grand Lodge been specially displayed for our benefit, but, in the Grand Hall, Lodges Nos. 1 and 2 had most kindly brought up some of their most valued possessions and made them available for examination, and we were thus able to inspect these historic documents at our leisure, and to have them explained to us by the Officers of the two Lodges. From the Lodge of Edinburgh, Mary's Chapel, No. 1, had been brought up the oldest Minute Book of the Lodge, containing the Minutes from 31st July, 1599, to 25th December, 1686; the second volume covering the period from 1687 to 1761, which was of especial interest as it included the period of the 1715 and 1745 Jacobite risings; and the Bye-Laws Book from 1856, which contains many illuminated signatures of illustrious Brethren. The exhibits from Lodge Canongate Kilwinning, No. 2, consisted of:—I. Charter of 1736 confirming Charter of 1677. II. Earlier Minute Books of the Lodge. Among the interesting records shown to the Visitors were the following:—(1) Minute of admission of William St. Clair of Roslin, First Grand Master Mason of Scotland. (2) Minute of Consecration of the Chapel in 1736. (3) Minutes relating to the formation of Grand Lodge. (4) Minutes relating to the '45 Rebellion, affiliation of Murray of Broughton, Prince Charlie's Secretary, and his later expulsion from the Lodge. (5) Minute of affiliation of Robert Burns in 1786. (6) Minutes signed by Ferguson of Craig Darroch, William Dunbar, and other friends of Burns, who held office in the Lodge. (7) Minute of 1815 recording the subscriptions of the Members to the Dumfries Mausoleum. (8) Minutes of 1773-76 all

signed, and some written by, the Master, James Boswell, Biographer of Dr. Johnson.

### EDINBURGH.

Thursday, 19th June—a double anniversary—was appropriately occupied by a brief tour of the old part of the city, beginning with its dominant and most picturesque feature. This “wyndy and richt unpleasand castell and royk of Edinburgh” was, as may be gauged from its commanding situation, a stronghold from earliest times, but owing to the varying fortunes of its possessors most of the memorials have long since been destroyed. The oldest remnant is St. Margaret’s Chapel on the summit of the rock, a Norman building dating from the eleventh century. Excavations have revealed traces of a pre-existing church and also of a Roman foundation. Margaret, the Queen of Malcolm III. and sister of Edgar Atheling, founded the existing chapel and died at the castle in 1093. She it was who occasioned the removal of the Court from Dunfermline and the virtual inauguration of the new capital at Edinburgh. A very devout lady, she introduced Roman Christian customs to Scotland, and she was canonised as Saint Margaret of Scotland in 1251. Her biographer records that as she lay ill, gazing at her treasured Black Rood, said to contain a portion of the True Cross, she received news of the death of the King and of her eldest son on an English raid, and succumbed after the shock. We visited her Chapel on the anniversary of her death. Its interior, 17ft. by 11ft., had been put to base uses during the centuries intervening before its restoration and preservation by Queen Victoria in 1853. The eleventh century ashlar work is of dressed rectangular free-stone blocks; the rubble above is a post-Reformation storey added. Only one original window exterior remains, nor is the present north entrance the original doorway. The windows are of modern stained glass. The surrounding levels were lowered to form the roadways, thus accounting for its curious situation on the rock. Here was established by Margaret’s son the first monastery of Canons of the Holy Rood from which developed the Abbey of Holyrood and the Canon-gate, with their legendary Masonic connections.

While most of the Castle buildings are intimately associated with stirring events in Scottish history those of the Palace Yard claimed particular attention. Here was the fortress, the refuge or the prison of Scotland’s monarchs as fate or the prevailing nobility decreed, although one was “not put there as ane presonar bot for the commoun weill.” The first King’s Lodging dates from the fifteenth century. Later Royal apartments were designed by Sir James Hamilton of Finnart, the architect of James V. At the renovation in 1615 the Royal monograms and other decorations were carved by William Wallace, a noted craftsman then King’s Master Mason, much of whose work was destroyed by Cromwell’s minions. The building accounts have some quaint entries. An additional twenty shillings Scots was paid to a mason, “quha being wrang handit wes put to ane daingerous peice of wark to hew that other right handit maissouns could nocht win to.” Extras were paid “for the waisting and wrying of his clothes”; “for helping of one sore leg gotten in the wark”; and even “in consideration in respect of his talness and mekilness that he was not abell to leve upon the enterteinment of the rest.”

In an older building is the bedroom of the hapless Mary, Queen of Scots, where on that day 364 years previously James VI. of Scotland and I. of England was born. On the wall are the Stewart Arms, the initials M.R. and J.R. with a Crown and Scottish thistles, and in black Gothic letters these lines, renovated in 1617 according to the accounts at a cost of £100, Scots:—

Lord Jesu Chryst that crounit was with Thornse,  
 Preserve the Birth quhais Badgie heir is borne,  
 And send Hir Sonee Successione to Reigne still  
 Lang in this Realme, if that it be Thy will  
 Als Grant, D Lord quhat ever of Hir proceed  
 Be to Thy Glorie Honer and Prais sobied.

19th IVNII., 1566.

In the adjacent Crown Room are displayed "The Honours of Scotland" with many other jewels of note. The Regalia had lain for over a century in the oaken chest near by, in which they had been deposited at the Union in 1707. Built into the wall for safety, they were unearthed by Sir Walter Scott in 1818. The old Parliament Hall or Banqueting Hall with its carved stone corbels was long used as a garrison hospital and is now an armoury and museum. In the vaults underneath during the Napoleonic wars those French prisoners were confined who roused that practical sympathy of the Edinburgh Freemasons which secured much amelioration of their captivity as recorded in the Minutes of Grand Lodge.

The National War Memorial on the opposite side of Palace Yard occupies the site of the Church of St. Mary, founded by David I., and in later years demolished to accommodate a barracks. The transference of the garrison in 1923 left the building vacant, and its shell was utilised for this "lament in stone, the greatest of all Scotland's laments." The author of *In Search of Scotland* writes of it: "There is more pride and less regret in this than in any War memorial in the world. There is nothing like it in the world: it is the Soul of Scotland."

Rejoining our conveyances we passed along the Royal Mile to the Palace of Holyroodhouse via the High Street and Canongate. Of many historic sites and closes, time allowed but a passing glimpse, but a stop was made at The Heart of Midlothian for a visit to St. Giles's Cathedral. The Heart is now represented by coloured stones in the causeway to mark the site of the Tolbooth, immortalised in Sir Walter Scott's novel and demolished in 1817. The date of the foundation of St. Giles's Cathedral is unknown, but mention is made of it in a Charter of 1359. Charles I. elevated it as the Cathedral Church of a new Episcopal See, which roused the ire of Scots Presbyterians and resulted in the signing within the Church of the Solemn League and Covenant, with tragic consequences extending over many years. A memorial tablet records thus the hurling of a stool at the head of the officiating prelate:—

Constant oral tradition affirms that near this spot a brave Scottish woman, Janet Geddes, on the 23rd July, 1637, struck the first blow in the great struggle for freedom of conscience which, after a conflict of half a century, ended in the establishment of civil and religious liberty.

The improvement of surroundings has much enhanced the appearance of the exterior, while the removal of the alterations of past years has restored the interior to its earlier state. Four Norman pillars support the tower. The fine Chapel of the Knights of the Thistle is modern Gothic and was opened in 1911 by His Majesty the King.

The Canongate, or Street of the Canons, leads to the Abbey of Holyrood, founded, as already mentioned, by David I., whose munificent gifts to the Church so impoverished his successors that one of them dubbed him a sair sanct for the Crown. He gifted to the new abbey the Black Rood or Holy Rood from which it took its name. Begun in 1128 and reconstructed in the fifteenth century, fire and spoliation and wanton devastation have left it a roofless ruin. Parts of the original Norman building still remain. The Holy Rood itself was carried by David II. on an invasion of England, but was captured and placed in Durham Cathedral, whence it disappeared during the Reformation. The Royal Palace of Holyroodhouse was added in 1498-1503 by James IV. as a home for his Queen, Margaret Tudor. Most of this work has also been destroyed and subsequent renovations and additions have resulted in the present Royal residence. Our visit resolved itself into a hurried perambulation of the historic rooms ere came the emphatic call of our guides for departure according to time-table.

#### ROSSLYN.

Bro. John T. Thorp, Past Master and one of the oldest living members of the Lodge, has said that the Free and Accepted Mason who visits Edinburgh and neglects to see Rosslyn Chapel will not be able to realise the pleasure that he has





From a Water Colour Drawing by Bro. F. A. Powell.

Dryburgh Abbey.



missed. To avoid such negligence we visited the Chapel on Thursday afternoon. So much has been written of this "unfinished thought in stone" and of its famous Prentice Pillar, that a brief reference here must suffice. It was founded as the Collegiate Church of St. Matthew by William St. Clair, third Earl and Prince of Orkney, who succeeded his father in the Rosslyn estates in 1417. He built a large part of the adjacent Rosslyn Castle, and the inception of the Chapel is thus recorded by Father Hay, the biographer of the family, in his *Genealogie of the Saintclaires of Rosslyn*:—

His adge creeping on him made him consider how he had spent his time past, and how to spend that which was to come. Therefor, to the end that he might not seem altogether unthankful to God for the benefices he receaved from Him, it came into his minde to build a house for God's service, of most curious worke, the which, that it might be done with greater glory and splendor, he caused artificers to be brought from other regions and forraigne kingdomes, and caused dayly to be abundance of all kinde of workemen present, as masons, carpenters, smiths, barrowmen and quarriers, with others; for it is remembered that for the space of thirty-four years before, he never wanted great numbers of such workmen. The foundation of this rare worke he caused to be laid in the year of our Lord 1446, and to the end the worke might be the more rare: first, he caused the draughts to be drawn upon Eastland (i.e. Norwegian) boords, and made the carpenters to carve them according to the draughts thereon, and then gave them for patterns to the massons that they might thereby cut the like in stone; and because he thought the massones had not a convenient place to lodge in near the place where he builded this curious Colledge, for the town then stood half a mile from the place where it now stands, to witt at Bilsdone burne, therefor he made them to build the towne of Rosline that now is extant, and gave everyone a house and lands answerable therunto . . . He rewarded the massones according to their degree, as to the master massone he gave forty pounds yearly, and to everyone of the rest ten pounds, and accordingly did he reward the others, as the smiths and carpenters with others.

The Chapel was unfinished in 1484 when Sir William died, and he was buried therein. Although the foundations of the entire building designed had been laid, his successor merely completed the part which we see to-day, building up the openings into the projected nave and transepts. Thus we have but the choir of five bays with aisles and a Lady Chapel. Yet we have thirteen different kinds of architecture represented and a bewildering variety of decoration and ornamentation. The Prentice Pillar is world-famed.

#### LODGE CANONGATE KILWINNING.

In the evening a fraternal visit was paid to Canongate Kilwinning Lodge, No. 2 on the Scottish Roll, where a hearty welcome was extended by the Master, Bro. John H. Hayhoe, and the office-bearers and members of the Lodge. The members very courteously remained in the large refectory to allow the visitors to be accommodated in the restricted space of the oldest Masonic Lodge-room in the world, and to witness there the conferring of the first degree. The premises were built in 1736 and were consecrated on 18th December of that year by Wm. St. Clair of Rosslyn, the first Grand Master Mason of Scotland. The organ seen in our illustration was built for the Lodge and placed in the special recess prepared for it in 1757. The association of the Scottish National Bard with the Lodge is matter of history and Burns's Corner is much treasured. A point of interest is the record of this Lodge of the first time members were raised to be Master Masons—in March, 1735,—carefully studied by some of our historians. The Lodge celebrated its bi-centenary in 1877.

## THE BORDER TOUR.

Friday morning found us early astir with a comprehensive programme in prospect, the visit to that part of the Scottish Border which by reason of its association with the life and works of Sir Walter Scott, and particularly his *Minstrelsy*, has become famed as the Scott Country. The selected route was by Newbattle and the picturesque valley of the winding Gala Water to its junction with the Tweed at Galashiels. Skirting Dalkeith we had a view of Newbattle Abbey, a modern mansion and seat of the Marquis of Lothian, built on the site of the Abbey founded by David I. in 1140. Cistercian monks brought from Melrose inhabited the monastery and became the first coal miners in Scotland. Their various industries flourished for several centuries, but the abbey was burned during the disastrous invasion of Hertford, of bitter memory in the Border country. Becoming Somerset, the Lord Protector, he is said to have left but one legacy to posterity in the headquarters of the Income Tax authorities. But this restriction does not apply to South-Eastern Scotland, where his relics are numerous. The monastic ruins at Newbattle have been almost wholly demolished, part of the ancient surrounding wall, or Monks' Dykes, being the sole survival. But our main interest in this religious fraternity is the tradition that the Lodge of Acheson's Haven was founded in connection with the port or haven which they were authorised by Royal Charter to construct in 1526. Three members of this Lodge signed the St. Clair Charter of 1600, and Minutes of even earlier date formed the subject of Bro. Wallace James's contribution to *A.Q.C.*, vol. xxiv.

Beyond Newbattle is Borthwick Castle, a massive fifteenth century keep with walls 14ft. thick in parts and well preserved. From here Mary, Queen of Scots, escaped in male attire when pursued by her rebel nobility prior to her last desperate throw in her native land. At Galashiels a detour was necessary for us to obtain a view of Abbotsford, the home of the Wizard of the North for twenty years. It is now a treasure house of heterogeneous material collected by him, which would have required all day to inspect. Sculptured stones from all parts, the lintel of the old Edinburgh Tolbooth, oak carvings from the ancient Royal Palace of Dunfermline, Queen Mary's seal, the dirk and other accoutrements of Rob Roy, pistols of Claverhouse and of Napoleon, old keys and weapons and armour, and a rare library of 20,000 volumes. Aware of the danger of a halt, we continued along the bank of the Tweed to Melrose Abbey. Here we were met by Bro. Rev. R. J. Thompson, the parish minister and Provincial Grand Master of the Border Counties, who proved an excellent guide to the ruins so beautifully described in the *Lay of the Last Minstrel*. The Abbey was founded by David I. in 1136, and was tenanted by Cistercian monks from Rievaulx, the pioneers of that Order in Scotland. Devastated and burned by English invaders, it was restored by King Robert the Bruce, only to suffer again and again by invading hordes and most of all by those of the ruthless Hertford. David's Abbey has long since disappeared, and the main ruins seen to-day are those of the fourteenth century. In 1918 they were gifted to the nation by the Duke of Buccleuch. Since then excavations have revealed much of the foundations of the original monastic buildings. A volume would be required to describe the ruins. The profusion of Mason's marks is illustrated in *A.Q.C.*, vol. ix. Perhaps the most interesting carving is that on the west wall of the south transept, gradually undergoing obliteration by the ravages of time and weather:—

“ John: morow: sum: tyme: callit:  
 was: I; and: born: in parysse:  
 certainly: and: had: in keeping:  
 al: mason: werk: of: santan  
 droys: ye: hye: kirk: of glas  
 gw: melrose: and: paslay: of  
 nyddysdayll: and: of: galway:  
 pray: to: god: and: Mari: baith:  
 and: sweet: sanct: iohn: to: keep: this: haly: kirk:  
 fra: skaith: ”

The illustration from the South-East, from the drawing by T. Herdman, published in 1779, is the finest general view.

After lunch at Melrose we proceeded to Dryburgh, passing Newstead, where the original Lodge of Melrose first met, and taking a branch road we halted to get Scott's View, described by a present-day Border poet, W. H. Ogilvie, in these lines:—

His favourite view! Southward the Carter Bar  
Beating a purple breast against the blue,  
Northward the braes of Gala stretching far,  
And, all between, the golden fields he knew;  
And this is Bemersyde! And this Scott's view!

Here from the hillside lift your eyes and see  
The cornfields of the Border waving wide,  
Eildon upreared in triple majesty,  
And silver Tweed bound seaward in his pride!  
All, all he loved, looking from Bemersyde!

The blue mists stoop on Melrose; from the moors  
The Gala gathers home her hundred rills;  
Still in the vale the old-time charm endures,  
Still some weird glamour of enchantment fills  
The far grey riot of the Ettrick hills.

This was his favourite scene! With our dull eyes  
We note its lights and shadows, and our pride  
Throbs as we murmur, "Here our homeland lies!"  
We see the Border; but Scott's view more wide  
Took in Life's light and shade from Bemersyde.

In the peninsula formed by the winding Tweed are the remains of the Roman fortress of Trimontium, sheltered by the three peaks of the Eildon Hills, and Old Melrose, the site of a seventh century Culdee monastery. Below us is Bemersyde, the home of his ancestors and the nation's gift to Field Marshal Earl Haig.

Dryburgh Abbey was founded in 1150 on a Druid site and met the usual fate of alternate destruction and renovation until its final devastation in 1544, thus described by Lord Evers:—

"To the number of vii hundredth men they rode into Scotland, upon the water of Tweide, to a town called Dryburgh, with an abbay in the same, which was a pratty town, and well buylded; and they burnt the same town and abbay, savyng the churche, with a great substance of corne, and gote very muche spoylage and insight geire, and brought away an hundredth nolte, lx naggs, a hundredth sheipe."

And, as a later historian puts it, "There is no pretty well buildd town of Dryburgh now."

Bro. Thompson, here also, explained the ruins, which include the western gable of the nave, the chapter house, St. Modan's Chapel, and part of the choir and monastery. In St. Mary's Aisle rest two of Scotland's most famous sons. We cannot do better than quote, as we have taken the liberty of doing above, from Grand Secretary Winning's notes in the Souvenir Programme:—"Each displayed the same undaunted courage, each at a period of his career stood with his back to the wall to come forth triumphant from his ordeal. The pen and the sword are laid aside for ever. The writer who made his country famous in song and story, the soldier who led the forces of our Empire to victory sleep side by side in the heart of the Border country from whence they both sprung, and which they both loved so well. Surely no more beautiful or fitting resting place could be conceived for them."

Our time had been so profitably spent at Dryburgh that it was found impossible to make the further journey to Kelso or Jedburgh, and the homeward route to Edinburgh was via Earlston and Lauder and over the Soutra Hill to Dalkeith. This was the ancient pilgrim road to the Border abbeys, and at its summit, 1,192ft., a hospice for such travellers was tended by Melrose monks as early as 1164. The magnificent view from this vantage point was spoiled for us by a drizzling rain, and all speed was made for Edinburgh.

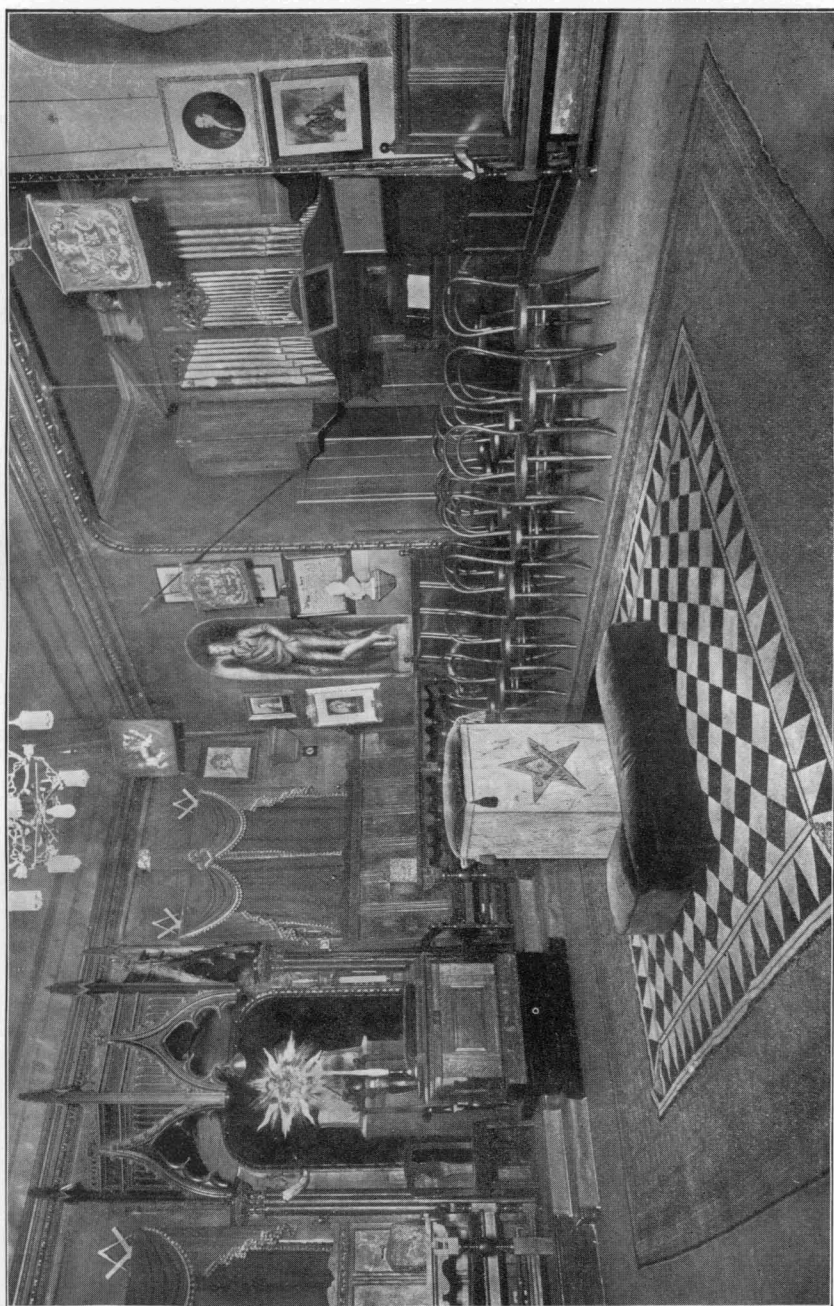
But Kelso Abbey occupies such a unique position as the first and most important of Scottish abbeys, the mother church even of Kilwinning, that a brief note on recent results of research may profitably be added here. Founded by David I. in 1128 for Tironese Benedictine monks already established at Selkirk close by, and handsomely endowed, it was the greatest of Scottish abbeys for several centuries, its head having precedence of all monastic superiors in Scotland. Consequently the comparative insignificance of its church buildings as known until the dawn of the present century, presented a puzzle to archæologists. As early as 1909 the late Dr. P. Macgregor Chalmers wrote: "I hope to prove that the ruined fragment which is still preserved to us is not the nave, transepts and ruined choir as has been understood, but the splendid west front of a great double transeptal church." (*Trans. of Scottish Ecclesiological Society.*) But in 1919 the late Mr. Ferguson of Duns published the result of his study of a document entitled *Monumenta*,<sup>1</sup> unearthed from the Vatican Library, which gives an elaborate description of Kelso Abbey as it appeared in 1517, twenty-eight years before it was razed by Hertford. This has since been further carefully studied by the architects of the Ancient Monuments Commission, and the magnitude of the original church has been revealed. It was evidently planned on the model of Ely Cathedral, with a great western front, a galilee porch and a western tower and transepts, the only church in Scotland so designed. The 1517 description says: "The church in magnitude and form resembles St. Augustine de Urbe, except that at both ends it has on either side two very lofty chapels like wings, thereby constituting a double cross. It has two towers, one at the entrance to the church, the other in the interior of the choir. Both are square on plan and crowned by pyramidal roofs like the tower of the basilica of St. Peter. In the first are a number of bells of very sweet tone, the other at the choir end is empty by reason of decay and age." It is now conceded that there must have been originally a church 302ft. in length, with eight bays of nave, a three-storey galilee, central transepts and tower and a western front of which the present ruin is the remains.

#### MARY'S CHAPEL, No. 1.

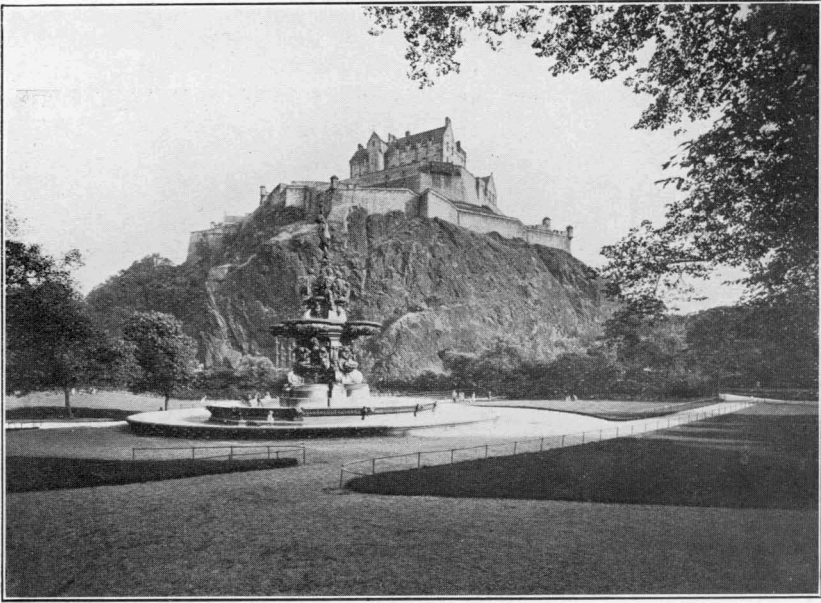
In the evening we attended a meeting of the Lodge of Edinburgh (Mary's Chapel), No. 1, where the Master, Bro. A. N. Turnbull, with a large gathering of the members, extended fraternal welcome. Here we witnessed the conferring of the Second Degree. It was a kind thought on the part of the members of the Lodge of Edinburgh to confer on Bro. Vibert the distinction of Honorary Membership of the Lodge, which was done by Bro. Turnbull in a charming manner, and the visiting Brethren greatly appreciated the compliment paid to Quatuor Coronati Lodge. The Lodge premises are modern, dating from 1893, but the Lodge retains the name of its more ancient home, Mary's Chapel, built and dedicated to the Virgin Mary in 1504. It was demolished in 1787. The Lodge had previously met in Holyroodhouse, but from 1613 had the use of the Chapel, and the farewell meeting there was attended by all the Lodges in Edinburgh. The Minute of 8th May, 1787, records that the Lodge "was closed with great solemnity, and the brethren dismissed in due time, never to meet again in Saint Mary's Chapel." It may be of interest to reproduce also the earliest Minute extant, that of 31st July, 1599, the oldest Minute of any existing

<sup>1</sup> *Monumenta*, by Augustinus Theiner, Librarian of the Vatican, being papers relating to Irish and Scottish churches.





The Lodge Room of Canongate Kilwinning, No. 2.

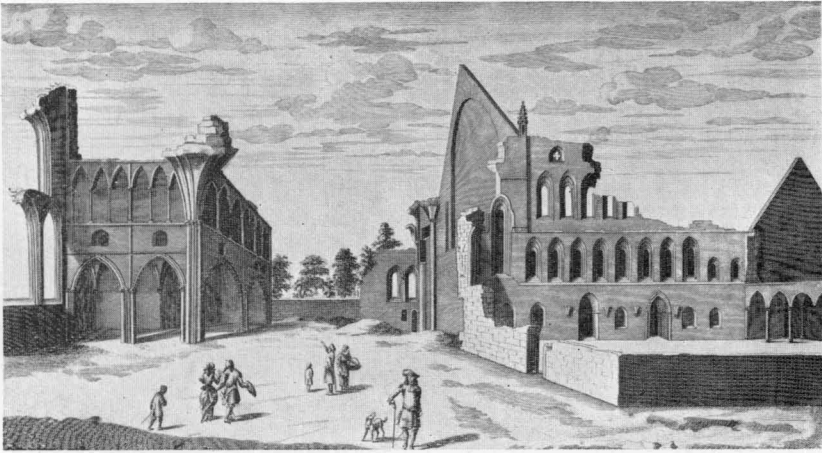


Edinburgh Castle.



The National War Memorial.





Dryburgh Abbey.



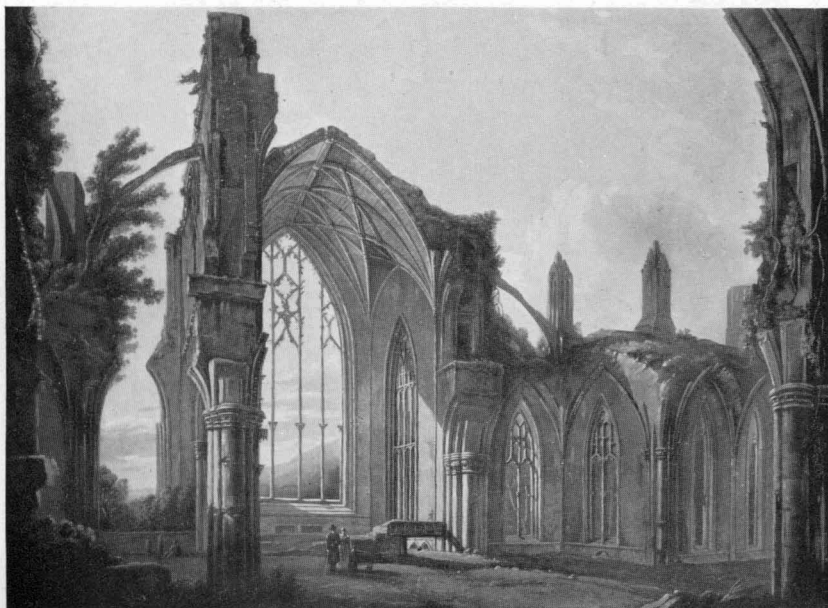
Jedburgh Abbey.



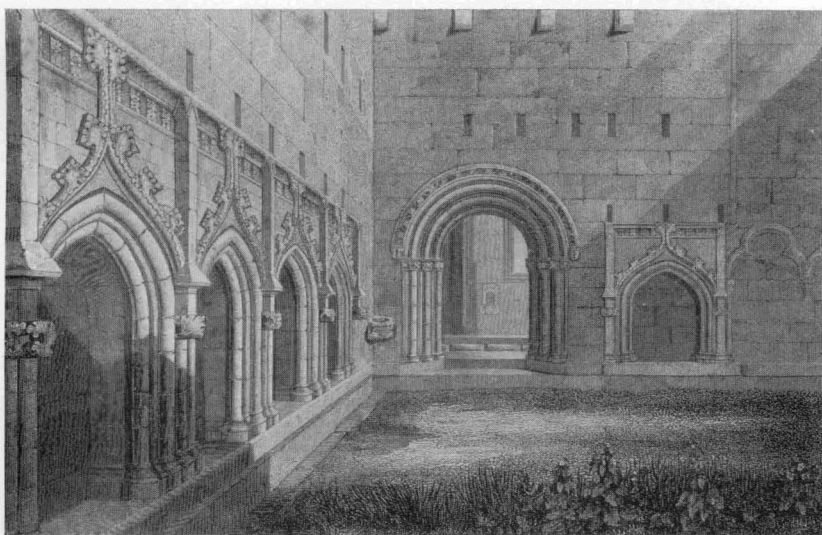
Melrose Abbey, from the South East.



Melrose Abbey; Interior.



Melrose Abbey; East Window.



Melrose Abbey; the Cloister.



Roslyn; the Prentice Pillar.





The Trossachs.



Loch Katrine and Ben Venue.



Kelso Abbey.

Lodge in the world. It deals with George Paton, who had offended against the Deacon and Masters, for "placing of ane cowane at ane chymnay heid . . . for the qlk offenss he submittit him self in the dekin & mrs guds willis qt vnlaw thay pleass to lay to his charge, and thay having respect to the said Georges humill submissioun & of his estait thay remittit him the said offenss, providing alwayis that gif ather he ony vther brother committ the lyke offenss heireftir that the law sall stryke vpoun thame Indiscreta wtout exceptioun of psonis." This Minute, signed by Paull Maissoun, Deacon, and bearing the Warden's Mark, was written by Adam Gibson, Notary Public, Clerk to the Incorporation of Wrights and Masons.

### THE TROSSACHS AND LOCH KATRINE.

Although the tour planned for Saturday passed through a part of Scotland rich with ancient monuments and historic and Masonic associations, its extent of about 130 miles precluded examination of numerous objects of interest *en route*. Nor was it feasible to accept invitations from Masonic bodies in Stirlingshire. The weather, however, afforded opportunity for due appreciation of the natural beauty of a romantic district of Central Scotland, immortalised in Scott's *Lady of the Lake*. Our route lay by Linlithgow, Falkirk and Stirling, names prominent in Scottish Masonry, to Callander, where a halt was made for the replenishment of the inner man. Thereafter the main objective, Loch Katrine, was reached through the fairyland of the Trossachs Road. Linlithgow has the ruin of a royal palace of the Stuart kings, the birthplace of James V. and of his daughter, Mary, Queen of Scots. It has an ideal situation on a promontory jutting into the loch, once the site of a Roman fort and later of a peel tower erected by Edward I. Adjoining is St. Michael's Abbey, one of the finest specimens of sixteenth century Gothic architecture in Scotland. Restored in 1894, it is now the parish church. It is interesting to note in how many cases we can identify the operative Lodges attached to ecclesiastical buildings. The Edinburgh connections with Holyrood have already been referred to. But Lodges with similar legendary co-relation are found at Melrose, Selkirk, Kelso and Jedburgh in the Border country, all of which were at work in pre-Grand Lodge days, as were those of Linlithgow, Falkirk, Stirling and Dunblane, and the extinct Lodges of Acheson's Haven and Haughfoot. Their ecclesiastical connections are not now capable of documentary proof, but in the mass of tradition and legend we have abundant food for reflection.

From Linlithgow we traced the remains of the Antonine Wall of the Roman era, as excellent views of the Vallum are afforded from the road. Falkirk was one of Agricola's strongholds, and was afterwards named from its ancient *faw kirke* or 'speckled church' demolished in 1810 except its tower. It still bears the date 1057 carved over its inner doorway. The road to Stirling runs through the village of Bannockburn, which has acquired a more than local fame as the scene of a previous meeting of Scottish and English representatives, and on the left could be seen the flagstaff on the Borestone marking the spot from which Robert the Bruce addressed his army in terms poetically perpetuated by our national bard in the well-known patriotic song. The date of the battle, June 24th old style, is annually commemorated in the Lodges of the Royal Order of Scotland. On a bend of the River Forth is the ruined abbey of Cambuskenneth dating from 1147 and demolished at the Reformation. Lodge Ancient, Stirling, claims its origin from the abbey builders. Of these buildings, only the tower remains. At its altar in 1308 the Scots nobles swore fealty to Bruce, and here in 1326 the first Scottish Parliament was housed. Adjacent are the graves of the murdered King James III. and his queen, Margaret of Denmark. For many years the position of the graves was unknown, but after the discovery and re-interment of the royal remains, Queen Victoria erected a suitable memorial over them in 1865.

At Stirling a brief halt was made for a hurried visit to the Castle, the ancient "Key of Scotland," commanding as it did the bridge over the Forth

which for centuries was the sole vehicular passage between the South and the North of Scotland. As a guide here, Bro. J. Cameron Black, of Glasgow, one of our party, instilled into us some of his national enthusiasm, and caused us deeply to regret the restriction of time. Stirling Castle vies with that of Edinburgh as a landmark in Scottish history. It was a royal residence as early as the tenth century, and probably for that reason the district abundantly justified its name, Striveling—the place of strife. Here the first Union of the Crowns was secured by a victory of the King of Scots over the Picts in 844. The Battle of Stirling Bridge in 1297 is commemorated in song and by the Wallace Monument towering above the Abbey Craig. At Stirling, Alexander I. and William the Lion died; James II., James III. and James IV. were born; and James V., Mary and James VI. were crowned. We visited the old Parliament Hall and Chapel Royal, the latter now raised to its former dignity after being for many years a military store.

From the vantage ground of the Castle Rock we had that promised glimpse of the Scottish Highlands. "The incredible panorama of Scotland which lies below Stirling Castle is unforgettable." The circular panorama includes a part of the Grampian chain; the peaks of Ben Lomond, Ben Bui, Ben Ime, Stobinian, Ben More and Ben Vorlich are each over 3,000ft. The Ochil Hills and the masses of Ben Ledi and Ben Venue nearly approach that height. The Forth, the Teith and the Allan valleys complete the pleasing picture.

Masonically, Stirling boasts a pride of place not yet allotted on the roll of the Grand Lodge of Scotland. The Schaw Statutes of 1599 laid down that "Stirueling salbe the third ludge conforme to the auld privileges thaireof." Lodge Ancient, Stirling, is at present No. 30, and its oldest records have been lost.

Some day they may come to light again, like the Schaw Statutes themselves, and Stirling is not without hope. The Bye-laws and the Old Charges of the Lodge were dealt with by the late Bro. W. J. Hughan in *A.Q.C.*, vol. vi.

Lunch awaited us at the Dreadnought Hotel, Callander, nestling at the base of Ben Ledi, and from this 'gateway to the Highlands' we passed along the Trossachs Road. The main gateway, however, is to the north through the Pass of Leny and by the lovely Loch Lubnaig. Our route lay westward still, to the Highland scenes of *The Lady of the Lake*. Within a couple of miles we reached Loch Vennachar, the first of a chain of far-famed lakes, and at Coilantagie Ford, where the Teith leaves its parent, and where the Highland chief Roderick Dhu engaged in mortal combat with his King, we viewed a huge modern dam built to control the flow. For these beautiful lakes have all been artificially enlarged and their waters harnessed to unite with those of Loch Katrine in supplying the ever-increasing demands of industrial Glasgow with its well over a million souls. Thus Lanrick Mead and the Silver Strand have become largely submerged. Crossing the Brig o' Turk, we skirted Loch Achray and reached the narrow defile between Ben Venue and Ben An, world-famed as the Trossachs. Though still wild and picturesque, this gorge is very different from the ravine of Sir Walter Scott's day:—

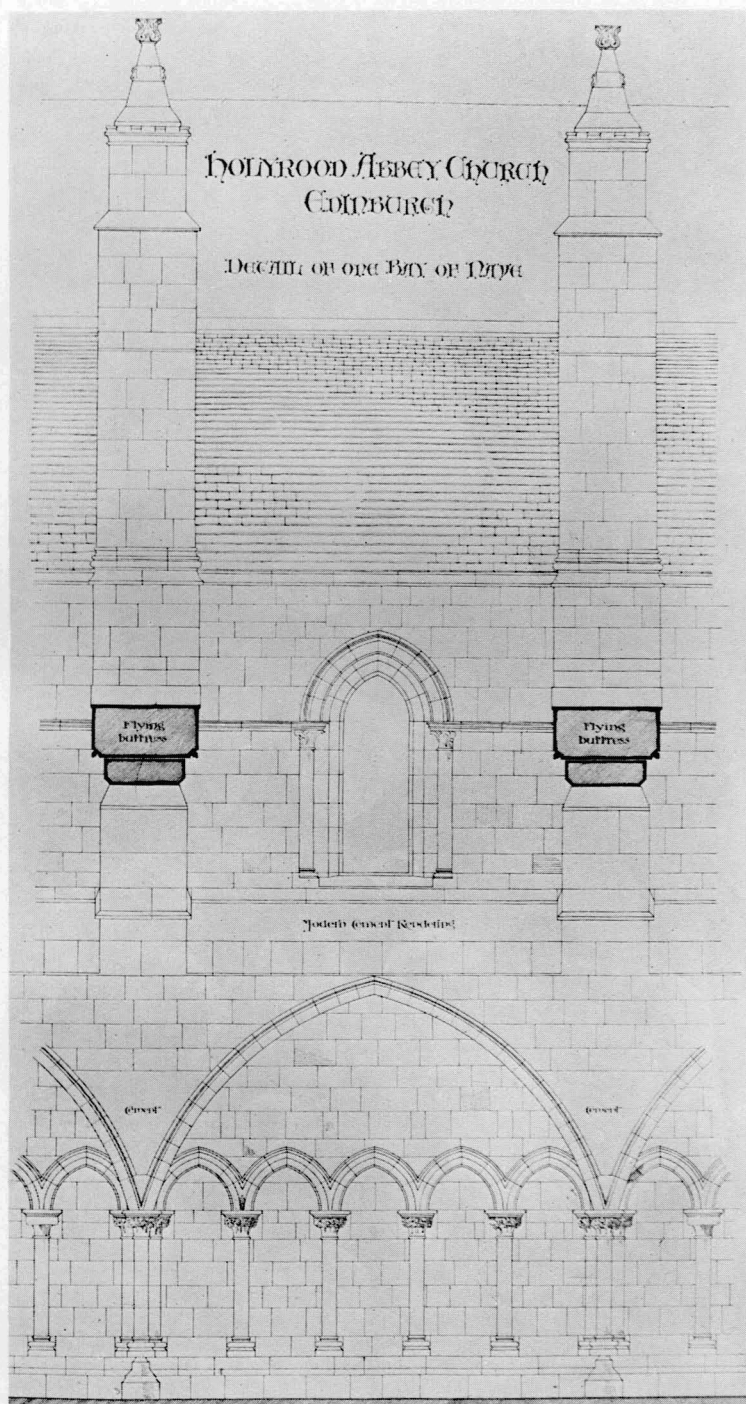
"Where twined the path in shadow hid,  
Round many a rocky pyramid,  
Shooting abruptly from the dell  
Its thunder-splinter'd pinnacle,"

we have a modern coach road to permit of thousands of tourists from all parts of the globe viewing the scenes which he made so famous. At its western end,

"Where the rude Trossachs' dread defile  
Opens on Katrine's lake and isle,"

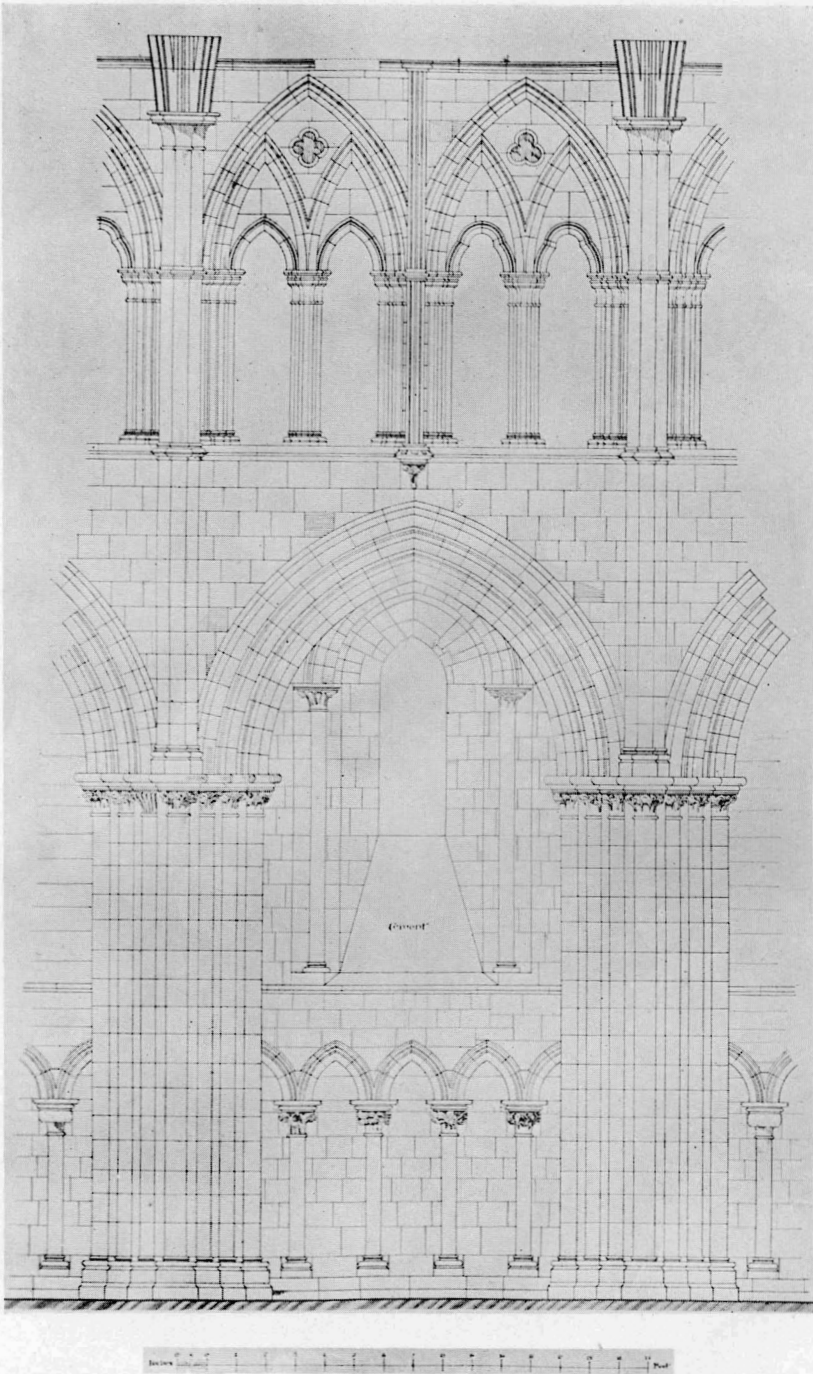
we now find a steamboat pier with a neat little steamer to convey tourists along the eight miles of lake to its western shore, whence coaches transport them by the bank of Loch Arklet to Loch Lomond. Thanks to a special permit from the Glasgow Water Engineer, our conveyances were privileged to pass through the





Holyrood: the Church.

ARS QUATUOR CORONATORUM.



From measured drawings by Bro. Rodk. H. Baxter, P.A.G.D.C.

boundary gates and by the new private road along the bank, from which we obtained a magnificent view of the loch and surrounding hills and of Ellen's Isle, the secret den of the caterans from whom the loch was named.

The return journey by Doune and Dunblane permitted a visit to Dunblane Cathedral, another of King David's foundations in 1140. Here Bro. Rev. Neil McCullach, M.A., awaited our arrival and conducted us over the church, explaining its salient features. The original Norman building was left for many years unfinished, and of this only the lower part of the tower remains. While the completion or restoration was due to Bishop Clement in 1233, the reformers—Scots this time—dismantled most of his work. Again neglected for some three hundred years, although part was utilised as a parish church, its judicious restoration was undertaken in 1892, and to-day its interior presents a wealth of unsurpassed architectural beauty. Notable is the west door and window of which Ruskin wrote: "He was no common man who designed the Cathedral of Dunblane. I know nothing so perfect in its simplicity and so beautiful, so far as it reaches, in all the Gothic with which I am acquainted." The six Bishop's stalls of carved oak are fifteenth century craftsmanship salvaged from the wreck of the edifice of those days. Three blue pavement stones in the choir mark the burial place of Lady Margaret Drummond, morganatic wife of James IV., and her two sisters, all of whom were foully murdered by a band of Scots nobles who favoured an English matrimonial alliance for the King, and thus sought to remove the bar. Our visit concluded with a short but enjoyable organ recital by Bro. Herd, the Cathedral organist.

In the evening the members of the Lodge and Circle were "At Home" to the local and district brethren, a large number of whom accepted their hospitality and were welcomed by the Master. During the evening Bro. W. J. Songhurst read a most appropriate paper on Anderson and Desaguliers, which was very cordially received. The customary votes of thanks concluded an enjoyable evening.

On Sunday morning an early start was necessary to enable most of the visitors to reach home that night, and the attendance at Divine Service, usual at the close of the Summer Outing, had therefore to be omitted from the arrangements. Instead the Scots contingent assembled at the Station to give their brethren a hearty send-off for the South, and thus bring to a close a memorable Outing.

*(For the loan of blocks and permission to use photographs we are indebted to the courtesy of the L.M.S. Ry. and Messrs. A. I. Inglis.)*

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The text of Bro. SONGHURST's address is as follows:—

Our visit to Scotland seems to provide an opportunity for a brief consideration of the influence which may perchance have been exercised upon Freemasonry either from North to South or from South to North of the imaginary line which forms a boundary between the United Kingdoms.

I am inclined to think that during the past fifty years or so such influence may have had some effect, and without attempting to criticise the result, I may be permitted to express the opinion that a sand-papery of Ritual and Ceremonial is apt to reduce everything to a dead level, and destroy the beauty of light and shade which is evident when regarding a rugged surface.

But it is not of recent years that I wish to speak. My object is to endeavour to get back to the early years of what has been called 'organised Freemasonry'—that is to the period round about 1716-17, when the first Grand Lodge was formed in London—and for this purpose to look for a few minutes at the records of two men; one a Scottish Presbyterian Minister who went to London shortly before 1710, and the other a visitor from London to Edinburgh in 1721.

The Rev. James Anderson (M.A., D.D.) was born, or at all events baptised, at Aberdeen in the year 1679, and much useful information concerning him and his family has been collected by Bro. A. L. Miller of that City. (*A.Q.C.* xxxvi., 86-103.) Unfortunately we know nothing of Anderson's doings between 1702 when he left Marischal College, and 1709 when he appears as a Minister in London, for it is possible—though I think improbable—that he was admitted a member of the Lodge of Aberdeen before he left home. His father had been Master of that Lodge and was its Secretary between 1670 and 1711. It is suggested that even if our James Anderson was not a Mason in Scotland he must have heard his father speak of the Craft, and so at least must have been acquainted with its terminology.

He was for a time Chaplain to the Earl of Buchan; and he is said to have married a lady of fortune and to have lost her money in the South Sea Bubble. (One account says that he was imprisoned for debt.) This would be in 1720, and he is not known in English Masonry until after that date. In fact, it is only from his own statement that we learn of his mastership of a Lodge in 1722. This Lodge has not yet been identified, but it was not one of the Four Old Lodges which created the new governing body. At a later date we do find Anderson as a member of one of these four, but it seems safe to conclude that he himself had no part in the formation of Grand Lodge, for when eventually (*Constitutions*, 1738) he attempted to write its History, he did not even know the date of the first meeting. He could only say that it was "after the Rebellion was over A.D. 1716." And finally there is no reason to assume that he had any hand in the compilation of the English Ritual, if indeed that Ritual varied in any material way from what had been in use at an earlier date. All we can say is that the terms "Entered Apprentice" and "Fellow Craft" appear in his *Book of Constitutions* of 1723, and that they are not known in England before that date. He does not in any way emphasize the terms, in fact "Entered Apprentice" only occurs twice; once in a footnote where with his usual perversity he mis-quotes from a copy of the *Old Charges*, and again where he puts the title "The Enter'd 'Prentices Song" to what had been known earlier as "The Freemason's Health."

If Anderson had been deliberately intending to introduce Scottish practice, it is remarkable that he did not prescribe the use of a Mark Book, for we may assume that he had seen the book which his father kept at Aberdeen. Yet nothing of the kind is mentioned by him, and Marks are not known to have been used in any Lodge in England.

Altogether, then, I feel that Anderson's influence was quite negligible. We know that he was a poor man, with a poor congregation. The *Book of Constitutions* was his private property, and it is very doubtful if it ever received the official approval of Grand Lodge. Into the vexed question of his Grand Wardenship we need not now enter.

Now let us turn to the other Brother—the Rev. John Theophilus Desaguliers, M.A., LL.D., F.R.S. Although he became Chaplain to the Duke of Chandos and later to the Prince of Wales, and at times held various livings in the South of England, he is best known for his Scientific Lectures, and his work as what we should now call a Consulting Engineer, which included the construction of Westminster Bridge, the ventilation of the Houses of Parliament, and the Water supply for the City of Edinburgh. While but an infant in arms he had been brought from France to England by his father, who was forced to fly from the religious persecutions in his native country.

We need not follow Desaguliers through his professional career, full details of which have been recorded (*A.Q.C.* xxxviii., 285-307) by Bro. John Stokes, a Past Master of the Quatuor Coronati Lodge. Desaguliers is said to have been a founder or organiser of the Grand Lodge in London, and while this is by no means improbable, we have no direct evidence to support the statement. He was, however, elected Grand Master in 1719, and Deputy Grand Master on two subsequent occasions. He was living in London—or rather at Westminster—and in 1725 was a member of a Lodge meeting close to his residence. Statements

to the effect that he revised the old Ritual have less to support them, and as I have already said, it is by no means certain that any alterations were then made. What happened on his recommendation in 1730 is another story with which we are not now concerned.

We must get to his visit to Edinburgh in 1721, and here let me say that reluctantly, and with much regret, I find myself unable to accept the conclusions arrived at by *the* Scottish Masonic Historian, Bro. David Murray Lyon. I knew him personally, and had a very high opinion of his ability and sound judgment, but on the question of Desaguliers and his visit he did not have all the evidence which we now possess, and even on the record which he examined I think he was mistaken in his views.

This is how the record runs of the three meetings with which we are concerned. I give it in an English form so that it may be better understood by the visiting brethren<sup>1</sup>:—

1. At Mary's Chapel the 24th of August 1721—James Wattson, present Deacon of the Masons of Edinburgh, Preses. The which day Doctor John Theophilus Desaguliers, Fellow of the Royal Society, and Chaplain in Ordinary to his Grace James Duke of Chandos, late General master of the mason Lodges in England, being in town and desirous to have a conference with the Deacon, Warden and Master Masons of Edinburgh, which was accordingly granted, and finding him duly qualified in all the points of Masonry, they received him as a Brother into their Society.

This as it seems to me shows that Desaguliers, wishing to visit the Lodge, was put through an examination which proved satisfactory. It may indicate also that there was then no marked difference between English and Scottish practice.

2. Likewise upon the 25th day of the said month [that is, the next day] the Deacons, Warden, Masters and several other members of the Society, together with the said Doctor Desaguliers, having met at Mary's Chapel, there was a supplication presented to them by John Campbell, Esq., Lord Provost of Edinburgh, George Preston and Hugh Hathorn, Baillies; James Nimmo, Treasurer; William Livingston, Deacon-convenor of the Trades thereof; and George Irving, Clerk to the Dean of Guild Court, and humbly craving to be admitted Members of the said Society; which being considered by them, they granted the desire thereof, and the said Honourable persons were admitted and received entered apprentices and fellow crafts accordingly.
3. And so also upon the 28th day of the said month [that is, three days later—and apparently Desaguliers was not present] there was another petition given in by Sir Duncan Campbell, of Lochnell, Baronet; Robert Wightman, Esq., present Dean of Guild of Edinburgh; George Drummond, Esq., late Treasurer thereof; Archibald M'Aulay, late Baillie thereof; and Patrick Lindsay, Merchant there; craving the like benefit, which was also granted, and they received as members of the Society as the other persons above named. The same day James Key and Thomas Aikman, servants to James Wattson, deacon of the masons, were admitted and received entered apprentices, and paid to James Mack, Warden, the ordinary dues as such.

On these entries Bro. Murray Lyon based his conclusions which are to the effect that Desaguliers had been engaged with others in London in re-organising the Masonic system and in particular had fabricated a 'Master's Part'; and that Scotland's knowledge and subsequent adoption of this system were due to this visit in August, 1721.

<sup>1</sup> A photograph of the original entry is here reproduced.



all maveres chapel the 24 of August 1721 year,  
James Watson preb. Dean of the masons of Ex-pr. d. 1721

The Which day Master John Theophilus Desaugher, fellow of the  
Royal society, and Chaplain in ordinary to his Grace James Duke  
of Chandos late General master ~~general~~ of the mason lodge in  
England, being in town and desiring to have a conference with  
the deacon thorn and master masons of Ex. which was —  
Doctor Desaugher accordingly granted, and finding him duly qualified in  
point of the point of masonry, they treated him as a brother  
into the society. Likens upon the 25th day of the said —  
month the deacons thorn, master, and several other members.

25 Aug 1721 of the society together with the said Doctor Desaugher, being  
of the masonry, all maveres chapel & along with all maveres chapel  
in the of Ex. there was a supplication presented to them by John Campbell  
admitted member of the said society, by Lord Princes of Ex. George Preston and Hugh Halkin Ballies,  
of Ex. for which James Watson Esq. was William & Kingston deacon of the  
trades of Ex. and George Ingram Clerk to the Dean of Ex. and a  
summy craving to be admitted member of the said society  
Which being considered by them they granted the admission of  
and the said honourable persons were admitted and received

Entered apprentices and fellow crafts, accordingly

AND likewise upon the 28<sup>th</sup> day of the said month there was another petition given in by the Duncan Campbell of Lochness Barons, Robert Wrightman Esq<sup>r</sup> p<sup>r</sup>son of Gils of George Drummond Esq<sup>r</sup> Esq<sup>r</sup> of Glasgow y<sup>r</sup> of Scotland all an lay like Bailey y<sup>r</sup> and Patrick Lindsay merchant y<sup>r</sup> Esq<sup>r</sup> being the like complete which was also granted and they were added number of the society as the other persons above named

The same day James Log and Thomas Skoman submit to James Watson deacon of the masons more admitted and were entered apprentices and paid to James Mack-Bardon the sum of 1000 as sick

*James Mack-Bardon*

Now we have no knowledge that Desaguliers concocted any Ritual at all, and there is no suggestion in these entries that he introduced a Master's part, or indeed that a degree of Master was worked or conferred at either of the meetings. At the first, Desaguliers was examined and found worthy. At the second, certain City Magnates (non-operatives) were admitted Apprentices and Fellow-Crafts. At the third, other City Magnates (non-operatives) were similarly admitted Apprentices and Fellow-Crafts, while certain servants to the Deacon of Masons (operatives) were admitted as Apprentices only. This was reasonable and what might have been expected. There was no necessity for a non-operative to serve a seven years apprenticeship, and consequently he was apprenticed and made free of his indentures by one ceremony, or at all events by two coming immediately one after the other. This was the usual practice in London and other parts of England for very many years after this date. But Desaguliers did not introduce the custom into Scotland, for the records of Mary's Chapel show that certainly as far back as 1649 there was the same custom in special cases of giving what we should now call two degrees on one night. Moreover the earliest definite mention of the Master's Part in London is in 1730.

It should be kept clearly in mind that Scottish practice differed from English in several important points. One of these is that the Lodges in Scotland remained *mainly operative*, at a time when those in England had already become *mainly speculative*. Moreover the Lodge of Edinburgh was actually a combination of Incorporation or Guild, and a general Lodge with a number of Masters of Work, each doing his own particular job. In England the Guilds were on a different footing, controlling the trade generally, and registering Apprentices and Freemen, while the Master with his men (Apprentices and Fellow-Crafts) worked in a Lodge for certain building operations. These differences account for what to us seem peculiarities, namely, that Masters are recorded as being present at these meetings, while the Deacon of the Guild acted as Preses or Chairman.

One might almost wonder why, if Desaguliers exercised any influence at all, the Lodge of Edinburgh did not copy the London plan and form itself into a Grand Lodge. The organisation was there practically complete. The Incorporation, or Society, or Guild, existed with its own Officers, and under it were a number of groups of Masons, each having its own Master, and each forming what might now be called a Private Lodge. But I realise that the cautious Scot was not likely to introduce such innovations, and for this reason if for no other I should argue against the idea that the influence of Desaguliers had any practical effect.

Altogether then I feel that if there was any copying, it was only of those two terms—Entered Apprentice and Fellow Craft—which form part of English Freemasonry to-day. I understand however that it is your desire to revert to a still older form—Fellow of Craft—and in this I doubt if you will find the English Mason willing to follow you.

As a matter of interest I may mention that during the Eighteenth Century, fourteen out of thirty-seven Grand Masters in England were Scotsmen. I do not suggest that all of them were Scottish Masons, but some of them certainly were, and it might be worth your while to look into their Masonic History, and endeavour to find out to what extent, if any, their membership influenced the practices on the other side of the Border.

March, 1930.

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## THE EDINBURGH REGISTER HOUSE MS.

BY BRO. J. MASON ALLAN, P.Z.,

R.W.M. of Lodge St. John, Corstorphine, No. 788 S.C.



MASONIC MS. of great importance and interest to students of Masonic history has recently been discovered among the records in the Old Register House, Edinburgh. It is dated 1696 and was found amongst a number of old documents that were transferred from the Court of Session, Edinburgh, to the Historical Department of the Register House in 1808. It is in no way related to any of the records among which it was found, and there is no way of ascertaining its source of origin or the writer. It possibly belonged to some lawyer connected with the Court and was inadvertently left by him among the official papers with which he was dealing. The credit of making this "discovery of importance" relating to our ancient Art belongs to Bro. Charles T. McInnes, of Lodge Abercrombie, No. 531 S.C., who came across the MS. when examining the other papers. Bro. McInnes is an expert palaeographer, and he assures me that there is no reason whatever to doubt the validity of the date which the document bears—the paper, ink and handwriting being all consistent with it having been written at that date. This has also been confirmed by Mr. Angus, Curator of the Historical Department. When *Quatuor Coronati* Lodge were in Edinburgh for their annual outing last June, Wor. Bro. Songhurst examined the document and agreed with that view.

The document is docketted outside:—"Some questions anent the mason word. 1696." Inside it is headed:—"Some Questions that Masons used to put to those who have the word before they will acknowledge them."

On my attention being drawn to the MS. by Bro. McInnes, I obtained permission to have it photographed, and I submitted a print and a verbatim transcript to Wor. Bro. Roderick H. Baxter, and he pointed out to me that it was practically the same as the *Chetwode-Crawley MS.* both in substance and in form. I had not previously seen any transcript of the *Chetwode-Crawley MS.*, but through the courtesy of Wor. Bro. Vibert, Secretary of *Quatuor Coronati* Lodge, I have now been favoured with a perusal of a photograph and transcript of it. I have also procured a copy of the transcript, with notes, issued by the Leicester Lodge of Research, No. 2429, in their series of "Masonic Reprints."

As regards the contents of the two MSS., each comprises two distinct portions, though in different order. The heading of the *Edinburgh Register House MS.*, already quoted, is descriptive only of the first page of the MS., which comprises eighteen questions and answers. The first fifteen of these relate to the Entered Apprentice degree and are numbered consecutively, the next being a "passing" question and unnumbered, and the last two relate to the Fellow-Craft degree and are numbered 1 and 2. The second and third pages of the MS., however, are quite different in form and purpose. They consist of a brief summary of the ceremony for the admission of apprentices and fellows, and the manner of communicating the words; and this portion is introduced by the general heading:—"The form of giving the mason word." In the *Chetwode-Crawley MS.* the second portion referred to above comes first, and bears the

heading:—"The Grand Secret or The forme of giving the Mason-word," and the description of the ceremony of admitting apprentices and fellows is followed by the examination. In this case the examination comprises twenty questions, numbered consecutively throughout, as against eighteen in the *Edinburgh MS.* The difference in number is accounted for by the fact that one of the *Edinburgh Register House MS.* questions is divided into two questions in the *Chetwode-Crawley MS.*, and one statement in the former appears in the latter as a question and answer. Otherwise the two MSS. are almost identical except that in almost every line there are variations in spelling, capitalisation and punctuation, and that there are one or two verbal variations of considerable interest. Of these latter variations, two may be referred to here. They occur in the 11th and 12th questions of both MSS. In the *Chetwode-Crawley* these are as follows:—

"Q. 11th. Are there Lights in your Lodge? Ansr. Three, The North-east, the Southwest, and the Eastern passage. The one denotes the Mastermason, The other the word, and the Third The fellow-Craft.

Q. 12th. Are there any Jewells in yor Lodge? Ansr. Three, Perpendester, a Square pavement and an Brobid-mall."

(Note.—The spelling of this last word in the Leicester Lodge of Research reprint does not appear to be a correct transcript of the original MS.)

In the *Edinburgh Register House MS.* these questions are as follows:—

"Q. 11. Are there any lights in your lodge. An: Yes three, the north east, s w, and eastern passage. The one denotes the master mason, the other the warden, the third the setter croft.

Q. 12. Are there jewells in your lodge. An: Yes, three. Perpendesler, a square pavement and a broad ovall."

The verbal differences between these two passages, and the interpretation of the different terms used in them, present minor problems of some interest. But at present I am only concerned with the major inferences that may be drawn from a comparison of two MSS., and these are of great importance to our knowledge of the practice of the Craft at the period when the Grand Lodge of England was founded. Both MSS. have obviously a common source. With regard to that common source, it may safely be stated that it antedated 1696, but how much earlier it was we cannot say on evidence at present available. From the very numerous verbal and literal variations I think that we may infer that they were *not* copied from the same document, with variations merely according to the idiosyncracies of the copyists, but that there were intermediate MSS. between those under consideration and their original source. This consideration suggests that that original source may have antedated 1696 by a considerable number of years. I suggest that we may safely infer that both documents indicate practices in the Craft at least as early as the last quarter of the seventeenth century. It may be noted that both MSS. refer to Lodge Kilwinning—a minor point which ministers to the Masonic pride of a Scotsman!

Incidentally, the discovery of the *Edinburgh Register House MS.* reflects some light on the date of the *Chetwode-Crawley MS.* The discovery of the latter MS. was published to the Masonic world by the late Bro. W. J. Hughan in an article which appeared in *Ars Quatuor Coronatorum* in 1904 (vol. xvii., pp. 91 and 92). He there described it as a "remarkable document" which had "lately" been acquired by the Grand Lodge of Ireland, and though undated was evidently of about 1730 or a little earlier. In his "Origin of the English Masonic Rite" (3rd Edition, 1925, p. 23), he says regarding this MS.:—

"Unfortunately we are in ignorance of its custody until recent years, and even its date is uncertain, for though some of our trusted experts place it at 1730, or a little earlier, it is near enough to the 'Revival of 1717' to be possibly slightly before that event, and hence its



[illegible]

importance. When placed side by side with the curious minute of the old Lodge at Haughfoot, Scotland, of 22nd Dec., 1702, it is certainly very suggestive, and apparently completes that record."

I have shown the photograph of the *Chetwode-Crawley MS.* to Bro. McInnes, and, after careful examination of the handwriting, he has expressed the opinion that that factor at least is quite consistent with a date as early as 1696, though not inconsistent with a period somewhat later.

Both MSS. are of great interest to the Masonic student as they both undoubtedly indicate something of Masonic ritual and practice in pre-Grand Lodge days. As the last-discovered MS. will for all time coming be kept in the Historical Department of the Register House at Edinburgh, it may suitably and accurately be named THE EDINBURGH REGISTER HOUSE MS.

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Bro. H. POOLE writes:—

A very valuable find! Unless the date of this MS. can be seriously disputed, it at last sets to rest any doubts as to the *bona-fide* pre-Grand Lodge date of the material which we already had in the *Chetwode-Crawley MS.*, though it agrees too closely with the latter to throw any further light on either its character (whether operative or speculative), or on the number of degrees 'worked' in the system.

A textual comparison with the *Chetwode-Crawley MS.* enables us to reconstruct almost perfectly the joint original of these MSS. (as well as the Haughfoot Minute of 1702), as each supplies phrases or passages missing or faulty in the other. It is interesting, for instance, to see that the "signs, tokens and (other) points of my entry," which most of the later 'exposures' refer to, is really an original form. This MS. also preserves yet one more link, lost in the *Chetwode-Crawley MS.*, with the Mason's Confession in the *Scot's Magazine* of 1755; where, after the third 'step' at his introduction, the prentice says, "God bless all the honourable brethren."

A new variation of the third 'immoveable jewel' of the Lodge curiously supports the view of the late Bro. E. H. Dring that the correct form was "broached ornal." Where the *Chetwode-Crawley MS.* has 'brobed=mall,' this new-found MS. reads "broad ovall," which might well be the result of a copying mistake. The *Scot's Magazine* reading 'broached dornal' is as probably an oral one. It need hardly be pointed out that such variations as these not only point to a considerable antiquity for the joint original of the MSS., but give more than a hint that the whole catechism, once operative, had passed into almost exclusively speculative keeping.

One more point. I have always been a little puzzled over the "thousand ridiculous postures and grimaces," which conveys a note of contempt which one would not expect of a Mason describing his own 'ritual.' The paragraph missing in the *Chetwode-Crawley MS.*, and which this MS. preserves, contains two such passages: ". . . he must make a ridiculous bow . . . then putting off his hat after a very foolish manner . . ." Is it possible that these two MSS., as well as the Haughfoot fragment, are descended from a document which was in some sort an 'exposure'?

H.P.

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## St. John's Day in Harvest.

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TUESDAY, 24th JUNE, 1930.

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THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. H. C. de Lafontaine, P.G.D., W.M.; W. J. Williams, J.W.; W. J. Songhurst, P.G.D., Treasurer; Lionel Vibert, P.A.G.D.C., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; Rev. W. K. Firminger, D.D., P.Dis.G.W., Bengal, I.G.; B. Telepneff, Steward; and Rev. W. W. Covey-Crump, M.A., P.A.G.Ch., P.M.

Also the following Members of the Correspondence Circle:—

Bros. J. Toon, P.G.St.B., A. Fisher, S. H. Perry, S. R. Haworth, John C. Robertson, Arthur Tutte, Ed. M. Phillips, John I. Moar, H. O. Ellis, H. L. Attwater, H. F. G. Warrington, J. W. Tauranac, P.A.G.P., Col. F. M. Rickard, P.G.S.B., H. F. Mawbey, Jas. Wallis, L. G. Wearing, G. W. South, H. Bladon, P.G.St.B., F. J. Asbury, P.A.G.D.C., F. H. Crouch, T. Keating, W. T. Osborne, R. W. Deller, F. W. Mead, J. W. V. Mason, F. Vuillermoz, F. W. Golby, P.A.G.D.C., as S.W., A. E. Barlow, Basil M. Bazley, F. P. Reynolds, Robt. G. Reid, Jas. T. Moore, F. Brown, Jas. W. Charlton, E. Eyles, W. T. Dillon, A. W. Caddy, Fredk. Spooner, P.A.G.P., O. C. Mazengarb, W. Young Hucks, T. Lidstone Found, Ed. B. Holmes, R. L. Randall, E. S. M. Perowne, L. R. Jepson, G. H. Monson, D. D. Pryce Jones, A. Lewis Blank, P. A. Bullen, Col. Fred S. Terry, Col. J. C. Hanna, A.G.S.B., W. Taylor, R. J. Sadleir, P.A.G.St.B., A. T. Gordon, G. I. Davys, C. Armstrong Austin, J. H. Rockliff, H. Thornton Gurner, Rev. M. Rosenbaum, Fred. J. Mote, H. Johnson, Albert B. McDowell, Barry S. Anderson, W. Casasola, Chas. S. Cole, F. T. Cramphorn, T. F. Jolly, P.Pro.G.M., Victoria, Alfred Wells, Ismay Drage, J. F. H. Gilbard, S. W. Rodgers, P.A.G.R., C. F. Sykes, A. E. Gurney, G. T. Harley-Thomas, P.A.G.S.B., C. Mullett, W. Brinkworth, A. McKenzie-Smith, Wallace Heaton, P.G.St.B., R. E. Wadeson, J. J. Nolan, P.G.St.B., Andrew B. H. D'Cruz, and W. D. Reeder.

Also the following Visitors:—Bros. George A. Johnson, Winton Lodge No. 3048; Percy Ineson, Aretas Lodge No. 4268; Reginald C. Austin, Zetland Lodge No. 9 (N.S.W.C.); Reg. A. Whitehead, Whipps Cross Lodge No. 4642; P. Frankel, P.G.D., Queensland; C. J. Pocock, Harold Herman Lodge No. 428 (N.S.W.C.); Geo. Sudbury, P.M., Euphrates Lodge No. 212; John McDonald, D.C., St. Andrew Lodge No. 110 (S.C.); J. Atherton, Wharton Lodge No. 2045; A. Goldsmith, J.D., Manchester Lodge No. 179; M. Warren, P.M., South Norwood Lodge No. 1139; R. J. Morgan, Justinian Lodge No. 2694; T. M. Chitty-Thomas, Lodge of Felicity No. 58; and W. Wilson, Aetos Lodge No. 3702.

Letters of apology for non-attendance were reported from Bros. Rev. H. Poole, B.A., P.Pr.G.Ch., Westmorland and Cumberland, I.P.M.; S. T. Klein, L.R., P.M.; J. T. Thorp, P.G.D., P.M.; R. H. Baxter, P.A.G.D.C., P.M.; G. W. Daynes, S.W.; Cecil Powell, P.G.D., P.M.; J. Heron Lepper, P.G.D., Ireland, P.M.; John Stokes, P.G.D., Pr.A.G.M., West Yorks., P.M.; David Flather, P.A.G.D.C., J.D.; George Norman, P.A.G.D.C., P.M.; and Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.

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One Lodge, one Study Circle and forty Brethren were admitted to membership of the Correspondence Circle.

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The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. W. SCOTT EARNSHAW.

Orange Society Apron, linen with emblems worked in wool, and silk fringes.  
Date about 1840 or later.

By Bro. Dr. JOHN STOKES.

R.A. Jewel. Gold and enamel. Birmingham mark and date 1870.

By Bro. C. J. AYLWARD.

R.A. Certificate of the Grand Chapter of Scotland issued on 3 Jan., 1866, to  
Companion Constantine E. Theodorides. *Presented to the Lodge.*

By Bro. W. T. PURSELL.

Past Master's Jewel of Equity Lodge No. 878, G.L. of Massachusetts, presented  
to Bro. Pursell in 1915. *Presented to the Lodge.*

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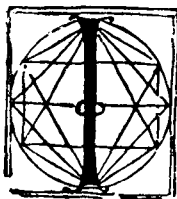
A cordial vote of thanks was passed to those Brethren who had kindly lent  
objects for exhibition and made presentations to the Lodge.

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Bro. Rev. W. W. COVEY-CRUMP read the following paper:—

## SCRIPTURAL EVIDENCE CONCERNING HIRAM.

BY THE REV. W. W. COVEY-CRUMP, P.M., P.A.G.Ch.



IN an address delivered when I was installed as Master of the Quatuor Coronati Lodge in 1926, I dealt with the way in which certain Biblical quotations and allusions have been introduced, and altered or accreted during the course of oral transmission; and I said then that, in regard to the expert artificer employed at the building of Solomon's Temple, the Biblical references were too important to be cursorily included in my catena, but should be reserved for discussion on a separate occasion and in circumstances which would leave a better opening for criticism by my fellow-students in the Craft.

Another reason why this subject demands separate treatment is that, whereas in the other cases the Biblical allusions are of an incidental and accessory nature, the "Hiramic Tradition" is a principal factor (almost a *sine qua non*) of the traditional history to which it belongs. That a degree might once have existed without it goes without saying. Our late Bro. Hobbs<sup>1</sup> apparently favoured the idea that the Tradition was imported, wholly, or in part at first, into an existing ceremony, or at all events into a ceremony which was then in process of evolution into a form corresponding (as a sequence) to that of the other Degrees. On the other hand, our Bro. Heron Lepper's opinion<sup>2</sup> was that "our ancestors knew of three Degrees: the Master's degree was what we know now as the 'Chair Degree'; the Apprentices' Degree comprised all the secrets of the present Apprentices' and Fellow-crafts'; and what we now call 'the sublime Degree of a Master Mason' was then known by the name of the Fellow-craft." I regret that I cannot agree with this last remark of Bro. Heron Lepper, but at all events our difference does not affect my present point, which is that if the Master-Mason's ceremony was not based on the Hiramic Tradition that ceremony must have differed *in toto* from anything which we know to-day. Nor is the Tradition a necessary corollary of anything essential to the preceding Degrees in the Craft system. On the contrary I would suggest that it is by no means impossible that the other ceremonies (as they stand to-day) have been partly shaped and systematized through its influence. As a tradition it stands *sui generis*, and its examination requires a special and an adequate treatment if any conclusive result is to follow. Many times already it has been discussed *in partibus*, and tentatively by many writers: but what is really needed still is a comprehensive survey of the whole subject, and therefore, whilst gratefully availing myself of others' labours, I want now to push its investigation to an all-considered verdict.

At the outset let us be quite clear as to what is meant by the "Hiramic Tradition." The "Hiramic Tradition" is not that the metallurgical expert who is mentioned in I. Kings vii. was the Master of all the temple-builders under Solomon. It is that he died before the temple was completed. This is really the focal thesis of the whole Tradition, and to that thesis all other details are but ancillary. It is to the latter category therefore that we must relegate such questions as *e.g.* whether he was a great *architect*; whether he died as a *sacrificial victim*; and when, how and why a tradition of his death became incorporated into a Temple legend. I grant that these are points which rightly call for consideration, and unfortunately they cannot be so segregated from the main

<sup>1</sup> W. Bro. J. W. Hobbs' paper in *Misc. Latom.* xii., 17.

<sup>2</sup> W. Bro. J. Heron Lepper's paper, *Differences between Eng. and Irish Rites*, p. 23.



issue as to allow for the latter that separate and primary elucidation which would be preferable. However, we must do our best in this respect, and in any case we must throughout remember their relative unimportance.

## I.

Let us therefore commence our enquiry by asking—What exactly does the Bible tell us about this artificer? The Biblical references to him are, as no doubt you are aware, entirely confined to certain verses in I. Kings and II. Chronicles:—

## I. KINGS v.

(Revised Version 1898).

2. Solomon sent to Hiram, saying, Thou knowest how that David my father could not build an house for the name of the LORD . . .

5. And, behold, I purpose to build an house for the name of the LORD my God . . .

6. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say.

8. And Hiram sent to Solomon, saying, I have heard the message which thou hast sent unto me. I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9. My servants shall bring them down from Lebanon unto the sea; and I will make them into rafts to go by sea unto the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them; and thou shalt accomplish my desire in giving food for my household.

10. So Hiram gave Solomon timber of cedar and timber of fir, according to all his desire. And Solomon gave Hiram twenty thousand measures of wheat for food for his household and twenty measures of pure oil. Thus did Solomon to Hiram year by year.

## II. CHRONICLES ii.

(Revised Version 1898).

3. Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David . . . even so deal with me.

4. Behold, I build an house for the name of the LORD my God . . .

5. And the house which I build is great; for great is our God above all gods . . .

7. Send me now a man of skill, to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave . . .

8. Send me also cedar trees, fir trees, and algum trees out of Lebanon . . . and, behold, my servants shall be with thy servants . . .

10. And I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11. Then Hiram the king of Tyre answered in writing, which he sent to king Solomon . . .

13. And now I have sent a man of skill endued with understanding, of Hiram my father's.

14. The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, and in iron, in stone and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to devise any device, that there may be a place appointed unto him with thy cunning men, and with the cunning men of my lord David thy father.

15. Now, therefore, the wheat and the barley, the oil and the wine . . . let him send unto his servants.

16. And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.

## II. CHRONICLES iii.

15. And Solomon . . . made before the house two pillars of thirty and five cubits high . . .

17. And he set up the pillars before the temple . . . that on the right hand Jachin, and . . . that on the left Boaz.

## I. KINGS vii.

13. And Solomon sent and fetched Hiram out of Tyre.

14. He was the son of a widow of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15. For he fashioned the two pillars of brass . . . .

23. And he made the molten sea . . .

27. And he made the ten bases of brass . . . .

38. And he made the ten lavers of brass . . . .

40. And Hiram made the lavers and the shovels and the basons. So Hiram made an end of doing all the work that he wrought for king Solomon in the house of the LORD . . . .

46. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarethan.

## II. CHRONICLES iv.

11. And Hiram made the pots, and and the shovels and the basons. So Hiram made an end of doing the work that he wrought for king Solomon in the house of God;

12. the two pillars . . . . and the bases . . . . and the lavers . . . . one sea and the twelve oxen under it; the pots and the shovels and the flesh-hooks, and all the vessels thereof, did Hiram his father make for king Solomon . . . .

17. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredatha.

Of these two historical records the former is the earlier by several centuries, and was compiled doubtless from materials practically contemporary with the events to which they refer; therefore some importance must be attached to the fact that, when compared with the later account (*i.e.*, that in *II. Chronicles*) it is remarkable as well for its omissions as for its assertions.

In *I. Kings* v., 2, we are told that Solomon sent servants to Hiram the King of Tyre, asking him to co-operate in building the proposed temple at Jerusalem by supplying cedar and fir wood for it, and by directing some of the Phœnician skilled hewers to fell and convey the timber in floats unto Joppa, the nearest seaport to Jerusalem. Solomon on his part promised to supply the necessary unskilled labourers, and also to pay to King Hiram such recompense as the latter should fix, thus evincing a mutual confidence existent between the two monarchs. Assistance of this same kind had already been previously rendered to David (*II. Sam.* v., 11), but on that occasion a contingent of Phœnician *bonim* and *giblim* (skilled men, some in wood-work and some in stone-work) had also been asked for and sent to Jerusalem, and they were thereafter permanently employed by David in his preparations for erecting the temple. It is noteworthy therefore that the writer of *I. Kings*, when dealing with Solomon's application to Hiram, makes no mention whatever of any request for a similar or additional contingent of artificers to be sent; still less does he mention any request for one specially-skilled craftsman who should superintend their future operations; consequently one would naturally infer that, as far as the work at Jerusalem was concerned, no such assistance or superlative control was either needed or desired.

But in *I. Kings* vii., 13, we find the curiously abrupt statement: "King Solomon sent and fetched Hiram out of Tyre." Now I have no hesitation whatever in asserting that anyone who without predilection or bias will consider this statement just as it stands—apart, that is to say, from the parenthesis which follows it in the next verse, "He was a widow's son," etc.—must feel that the Hiram who was thus sent for and fetched was none other than the King of Tyre himself. The common idea, that there was some other Hiram sent for, has no basis here. Surely the most obvious meaning is that the Tyrian monarch himself happened to be an expert in metallurgy and mechanical arts, and that an official escort was accordingly sent to bring him to Jerusalem; in order that Solomon might have the advantage of his personal skill; not to direct any building opera-

tions at Jerusalem, but to superintend the casting, conveyance and erection of those massive pillars and other accessories of bronze which are described in vv. 15 to 45—accessories which Solomon evidently deemed desirable adjuncts for the greater glory of his project, and which he thought the King of Tyre would be able and willing to undertake as a colleague. This inference is confirmed by the further statement which concludes the reference (see vv. 45-46):—"All these vessels Hiram made . . .; in the plain of Jordan did *the king* cast them, in the clay ground between Succoth and Zarethan." Solomon apparently had had nothing to do with them; and therefore the usual interpretation that Solomon was "the king" who is thus referred to is, in my opinion, alike baseless and fallacious. We know that in those days the knowledge of all metallurgical arts was rigidly confined to certain clans or hereditary castes of artificers. We know also that massive pillars made of molten metal—which were an absolutely new kind of temple-accessory—had recently been constructed and erected in a temple at Tyre, and they were naturally regarded as wonderworks. That from time immemorial, stone *mazzebot*, menhirs, aerolites and suchlike monoliths had been adjuncts in many religious cults is, of course, a fact which no one would dispute. But *ammudim* [ עמודים ], i.e., metal pillars, pillars such as those which had then been recently set up at Tyre, were undoubtedly a novel feature, both in construction and purpose; and, whether they had been constructed *by* Hiram or *for* Hiram, that monarch clearly received the *kudos* for them. Moreover, there is not the slightest reason to suppose that the Hiram (whether he be the king or another person) who thus came to Solomon, and who wrought for Solomon's temple similar massive bronze accessories, came alone—a one and only metallurgical expert. He would naturally be accompanied by many skilful artisans such as those who had carried out the previous operations for him at Tyre, and who would thus be (in a general sense) a craft-fraternity which regarded King Hiram as its patron or chief. In any case sufficient has been said, I hope, to show that there is nothing derogatory to Hiram's royal dignity or inherently inadmissible in the hypothesis that "the king" who is thus said to have cast the pillars, lavens and other vessels of bronze, was Hiram the king of Tyre—a king whose knowledge in such matters must obviously have been superior to King Solomon's, and possibly may have been very much so.

But, it will be urged, could the King of Tyre have been a semi-Israelite? Could a king of Tyre have been "the son of a widow of the tribe of Naphtali"—as is stated in *I. Kings* vii., 14? Are we not told by Menander of Ephesus that Hiram's father was Abibaal? My reply is that there is no real inconsistency involved in these statements. King Solomon's father had been merely a commoner—the youngest son of a Bethlehemite farmer; equally well might King Hiram's father have been a Tyrian metal-worker. That we must take the words "a worker in brass" [ חרש נחשת ] as applying to Hiram's father, not to himself, may be admitted as more grammatically correct. But, if Hiram's father was named Abibaal (as asserted by Menander) it does not follow that Abibaal was a king; and even if some day proof should be forthcoming that this Abibaal really was a king of Tyre, he might for all that have been a metal-worker previously. Just as Jerusalem attained its hegemony under David, so likewise did Tyre under Hiram; and at present we know nothing certain concerning Hiram's predecessors. On the other hand, however, Menander may merely have meant that Hiram was the royal *successor* of Abibaal, and in that case the Tyrian annals tell us nothing about Hiram's parentage. *Utrum horum mavis accipe*. That a Hebrew writer, in recording the building of a Hebrew national temple, should lay stress upon the Hebrew nationality of Hiram's mother is but natural; and if the King of Tyre was thus by descent a semi-Israelite, that fact would certainly go far to account for his long friendship with David and with Solomon, and likewise for his willingness to assist the latter monarch in erecting a grand habitation for the tutelary Deity of a country other than his own, even if he did not further cement the alliance by giving one of his daughters in marriage to Solomon, as we find asserted by several non-Biblical writers.

We must next, however, consider whether the foregoing hypothesis is compatible in *II. Chronicles* ii. and iv. Herein I am handicapped by the salutary rule that in all Masonic matters Biblical controversy should, as far as possible, be avoided. As Freemasons we are charged to regard the Sacred Volume as "the unerring standard of truth"—a dictum which obviously precludes us from directly discussing (in the Masonic arena) matters of Biblical Criticism, such (shall I say) as the relative authenticity of its component parts. But, without seriously transgressing this estimable rule, I hope I may be permitted to point out that the compilation of the book called *II. Chronicles* must be placed nearly if not quite seven hundred years later than Solomon's time. That, besides oral traditions, there were at that time available sundry documentary annals not now known may be accepted as reasonably likely; but, when we remember the long interval which had elapsed between the events related and their compilation by the Chroniclers, and that during that long interval the destruction of Jerusalem and the Babylonian Exile had occurred, disasters which left but little chance of the good preservation of such original archives, and when to their consequent paucity and defective condition we add the change of vernacular, and other numerous vicissitudes which had befallen the returned colonists in Judea under Persian and Ptolemaic rule, we must acknowledge a serious depreciation in the textual value of *Chronicles*, as compared with *Kings*. So, too, we must allow for an inadequate realization on the part of the Chroniclers of the circumstances and conditions of an age which had then long since passed away, and for their biased manipulation of such literary materials as they possessed in a way which, although not permissible to Anglo-Saxon historians to-day, seemed quite natural to Oriental minds then; and, after all, is very much the same as that attributed to Anderson and sundry other Masonic writers of not so very many years ago among ourselves.

Therefore, bearing in mind these difficulties and drawbacks, let us proceed to examine the crucial statements of the Chronicler. They are two in number. First, we have a request of King Solomon: "Send me now a *man of skill* to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave"; etc. (*II. Chron.* ii., 7). Secondly, we have a response: "I have sent a man of skill, endued with understanding, of Hiram my father's, the son of a woman of the daughters of Dan," etc. (ii., 13). Now, the question whether Solomon would be at all likely to ask in categorical terms for such a paragon of excellence to be sent to him by a foreign monarch can obviously admit of only one answer. To make such a demand as is here implied could only be to invite failure, and to lead the King of Tyre to exclaim (like Jehoram): "See how he seeketh a quarrel against me!"<sup>1</sup> Is it not far more likely that Solomon would ask for a *band of skilled Phœnician artificers*—each of them being an adept in his own particular craft—each of them able to design and superintend the execution of certain details when assisted by the Hebrew artizans,—than that he would propose to make the entire structure and its furnishings absolutely dependent upon securing an individual prodigy, in fact, a man whose authority and wisdom might easily tend to rival that of Solomon himself? That analogous instances elsewhere of such versatility of artistic skill can be adduced is beside the mark; for in the case of Solomon's temple the work had to be carried on in various places simultaneously (*cf. I. Kgs.* vi., 7), and Solomon naturally desired that it should be completed within a reasonable period, otherwise he would not have employed such a host of men as he did.

I am bound, therefore, to maintain that both in verse 7 (6 in Heb.) and verse 13 (12 in Heb.) the phrase "a man of skill" [Heb. אִישׁ־חָכָם] ought to be read in a *collective* (i.e., plural) sense, one which is quite in accordance with a well-known Hebrew idiomatic usage of which numerous instances occur elsewhere in the Old Testament.<sup>2</sup>

<sup>1</sup> *II. Kings* v., 7. The offensive tone of such a demand by Solomon would be augmented by the invidious comparison of deities in *II. Chron.* ii., 5. *Cf. also I. Kgs.* xx., 7.

<sup>2</sup> *I. Sam.* xvii., 25; *II. Sam.* xx., 2; *Isa.* xxi., 9; etc.

But we have yet another serious grammatical difficulty to consider in this very same verse. Someone—someone whom the Biblical commentators have tacitly assumed to be King Hiram—replies (by letter): “I have ‘sent a man of skill,’ knowing understanding, *to Hiram my father.*” Such is a literal translation of the Hebrew text, and it presents a difficulty which, I scarcely need say, has long been known; but so obsessed have Biblical scholars been with the idea that the supposed “man of skill” was another person named Hiram or Huram<sup>1</sup> that with one consent they have either ignored or explained away the prepositional prefix ל which clearly stands in the Hebrew text. We are merely told *ad nauseam* that there *must have been* two Hirams—the sender and the sent—and that the latter was sent (by Hiram) *to Solomon*, whereas the Hebrew text explicitly says he was sent *to Hiram*. To ignore the Hebrew preposition in this way, is, however, to beg the question; to explain it away as an enallage is arbitrary; to reject it as a textual corruption is a *dernier resort* of incompetence; whilst to translate it (as the *Auth. Vers.* and *Rev. Vers.* have unhappily done) by using a correspondingly ambiguous collocation of English words is but the artifice of a schoolboy. Just try to analyse syntactically the phrase “a man of Huram my father’s.” Query—“my father’s” what? *Cætera desunt*. In this respect both the Lutheran and Genevan Versions gave a more intelligible rendering, by just transliterating it as a proper name “Hiram-Abi,” though they likewise left untouched the more serious difficulty presented by the prepositional prefix ל (*i.e.*, to).

I am fully aware, however, that competent Hebraists may argue that, elsewhere in the Old Testament text, instances can be cited where ל occurs prefixed to proper names when they stand in an extended accusative sense. I quite admit that such instances are occasionally found, especially in comparatively late Hebrew literature such as the Books of *Chronicles*; they are seemingly a result of Aramaic influence, and they do alter the prepositional force of the ל (*lamed*) into that of a mere conjunctival adverb. In simpler words, the *lamed*, instead of being translatable by such words as “to” or “for” or “in regard to,” can only be rendered by the word “even.” I am aware of two such instances, viz., *I. Chron.* v., 26, and *Psalms* cxxxv., 11 (of which *Ps.* cxxxvi., 19, is a doublet). In the former verse we must undoubtedly read “*even* the Reubenites,” etc., and in the latter verse “*even* Sihon, king of the Amorites,” etc. In these cases the syntactic irregularity is unmistakable and no alternative explanation is possible.

However, though I question the wisdom of unnecessarily imputing such solecisms in Holy Writ, I am willing to accept the same argument in the present case. But I would point out that all its acceptance would involve here is that Huram the King of Tyre informed King Solomon that he had sent to him a cunning man, *even Huram his father*, who was the son of a woman of the daughters of Dan.” This does not reconcile the difficulty. For if King Hiram himself was the son of a widow he obviously could not send his father; and that he would refer to his father’s mother (*i.e.*, his own grandmother) is extremely unlikely; whilst to suppose that the king would speak of some other Hiram as his father merely in a complimentary sense, because, forsooth, we do read in *Gen.* xlv., 8, that the patriarch Joseph when speaking of himself says: “God hath caused me to be *as a father* to Pharaoh,” is to bolster up one supposition by another equally far-fetched one.

I scarcely need point out that the rendering in the Douay Version (*II. Par.* ii., 13), which refers the term “my father” to Solomon, is devoid alike of textual authority and probability, and moreover is inconsistent with its own rendering of the reference in *II. Chron.* iv., 16. It really needs no further refutation.

I have already suggested that the Heb. expression אִישׁ־חָכֶם (transliterated as “man of skill”) ought to be understood in a collective sense. True,

<sup>1</sup> Some writers have suggested that the use of two names—*Hiram* and *Huram*—predicates two different persons; but this seems to me incredible, as the spelling *Hiram* occurs in *II. Chron.* iv., 11.

the account in *I. Kings* does not say that Solomon asked for such "men of skill" to be sent. But it does say that Hiram came to him; and Hiram would naturally be accompanied or followed by a contingent of such "men of skill," i.e., craftsmen who collectively would be skilful in gold and silver work, in dyed fabrics and embroidery, etc.; although I must again emphasize that there is no direct record in Scripture of any assistance being rendered by them except in regard to the bronze-work. That whilst the *opus edificare* was in progress Hiram the King of Tyre did personally come to visit King Solomon is a supposition which is consistent alike with natural probability, with the Biblical statements, and with some Masonic traditions. Similarly, too, the hypothesis that the Hiram and his assistants who cast and set up the pillars and the other massive bronze accessories was Hiram the King of Tyre and (or) his servants is one which is consistent with probability and with the Biblical statements, and one that is quite independent of the incidental query whether he or his father was a practical expert in any other crafts besides metal-work.

On the other hand, the usual assumption that a unique individual "man of skill" came, who was another person likewise named Hiram, is one which is devoid of any kind of support from the Hebrew text in *I. Kings*; and, which at the best, is merely an inferential consequence of unfortunate ambiguities in a *hapax legomenon* in *II. Chronicles*. The utmost that can be urged in its favour is that the latter text seems to imply that, whilst the King of Tyre was in the land of Israel, *someone* sent to (or for) him a "man of skill"—such a paragon of all-round excellence as Solomon was exceedingly unlikely to have asked for, and one who is never said to have exercised his manifold talents in constructing anything else for the Temple except its bronze-work accessories. For in *II. Chron.* iv., 16 and 19, a contrast is clearly indicated between the vessels which were made by (or for) Hiram and those made by (or for) Solomon; and, if the glorification of Solomon required that all the really essential and costly details of the temple should be attributed to him, it is difficult to see why merely the bronze accessories should be particularized at such considerable length and yet be credited to someone else. Surely it would be more natural to infer that the latter's concern did not extend beyond the *chefs d'œuvre* of bronze; and if once we admit that these were intended to be attributed to Hiram the King of Tyre, where (I ask) is the slightest Hebrew evidence for another artificer named Hiram? Moreover, if the verse *II. Chron.* ii., 14, containing the antecedents of this supposed "other Hiram," is regarded as a verbatim part of the letter sent by the King of Tyre, one may fairly ask, Why should a King of Tyre send such unnecessary details concerning a workman, or think that Solomon would wish to know them? But, if (as seems to me more likely) the verse is a parenthesis by the redactor, its authenticity is clearly not the same as that of the letter, and it may be far inferior because resting only on a subsequent oral tradition or some other second-hand information.

Someone may ask, Was not the style of architecture of Solomon's temple a Phœnician one; and does not that imply that the architect was a Phœnician? May I, therefore, in this connection quote the carefully considered opinion of the writer (Prof. T. W. Davies) of the article upon this subject in *Hastings' Dictionary of the Bible*? Some (he says) have found the model of Solomon's temple among the Greeks, whilst Thrupp, Canina, de Vogüé, Thenius and Benzinger are convinced that its style was Egyptian. Puchstein and Nowack have contended for a Syrian origin, Robins for an Assyrian. Perrot and Chipiez and Robertson Smith have strongly argued for a Phœnician style; but their arguments are largely based upon the supposition that Hiram was the architect, and consequently they merely furnish a *circulus in probando*. (The various references to the authorities mentioned are given in the art. "Temple," *Hastings, Dict. of Bible* iv., 701.) It will thus be obvious that nothing can be gained in this way. Fergusson rightly pronounces the problem insoluble; the data are far too inadequate to justify a clear and satisfactory decision one way or another, and it is futile to deduce the identity of an architect from a supposed style of architecture.

## II.

Having therefore now exposed several exegetical difficulties inherent in the commonly accepted English rendering (difficulties which are quite apart from and much more important than the oft-discussed discrepancy between "Dan" and "Naphthali"); and at the same time set forth a constructive alternative hypothesis which to me seems perfectly consistent with the Hebrew text: viz., that all the Biblical statements about Hiram refer solely to the King of Tyre; I must deal with the question, Where and how did the notion of a plurality of Hiram's originate? I use the word "plurality" advisedly, because in addition to the familiar duplication of the King of Tyre with a supposed namesake, which must have originated centuries ago, we must not overlook the very ingenious theory, advanced in more recent times by Bro. Yarker,<sup>1</sup> that Hiram the King of Tyre sent *two* other Hiram's (father and son, or else a father named Hiram and a son named Hiram) to assist Solomon. This theory was more ably and fully expounded afterwards by Bro. Morris Rosenbaum in a well-known paper entitled "The two Hiram's," read before the Lodge of Industry, 48, at Gateshead in 1902, and substantially repeated in an article by himself and the late Bro. Morris Marks, which is printed in the *Transactions* of the Lodge of Research, 2429, Leicester, for 1903-4. Neither of these writers, however, touched on the points which I have raised; but by tacitly assuming the verse *II. Chron.* ii., 14, to be part of the letter sent to Solomon, and contending that the word "was" ought to be deleted from it, they rendered it: "I have sent . . . the son of a woman of the daughters of Dan, and (*scil.* I have likewise sent) *his father*, a man of Tyre";—a rendering which they claim to be supported by *II. Chron.* iv., 16.

Now our Old Charges distinctly say that King Solomon's master-mason was the son, not the father, of King Hiram. Taking for example the two earliest extant copies, the *Cooke* and *Grand Lodge* No. 1 MSS., we find in the former—"ye Kyngis sone of Tyry was his (*i.e.*, Solomon's) maister mason"; which statement is thus amplified in the later version:—

"theare was a Kyng of another reigne that men called Iram, and he loued well king Solomon, and he gave him Tymber to his woorke and had A sonne that height Aynone and he was a m'r of geometrey and was chiefe maist'r of all the Massons," etc.

Clearly, as far as the old Masonic traditions are concerned, it must have been King Hiram's son (not his father) that was the supposed architect, and consequently was the victim in the Tragedy. However, as this latter point is one of Masonic tradition, whereas our present concern is with Biblical evidence, its consideration may well be deferred to a future paper dealing with this part of the enquiry.

This notion of a plurality of Hiram's—that Hiram the King of Tyre sent to Solomon one (or more than one) other Hiram—is one which can be traced back to the time of the Septuagint Version of *II. Chronicles* ii., 13, which can within narrow limits be dated B.C. 180. The accepted rendering there is: Νῦν ἀπεστέιλά ἄνδρα σοφὸν . . . Χιρὰμ τὸν πατέρα μου (*i.e.*, Now I have sent a wise man . . . Hiram my father"), though curiously enough a few ancient MSS. do have παῖδα μου instead of πατέρα μου.<sup>2</sup> When we turn back (in the LXX.) to the corresponding passage *I. Kings* vii., 13, 14, we find it shows a serious variation from the Hebrew text by a misplacement of the preceding twelve verses and the significant omission of ὁ βασιλεὺς in v. 46, which verse presents also other signs of a faulty text. I do not say (as Origen did) that the LXX. text is faulty merely because it differs from the Massoretic

<sup>1</sup> Yarker: *A.Q.C.* vii., 134, and *Arc. Sch.*, 324. As long ago, however, as 1836 the theory had been enunciated by Joel Nash, a Jewish Freemason in America, in a pamphlet entitled *Lebanon* (p. 51).

<sup>2</sup> "My son," instead of "my father." That this LXX. variant gave rise to the above-quoted statement in our Ancient Charges is too improbable to be credible.

Hebrew text. But critical experience (as in the case of our Old Charges) does usually enable the student to determine with reasonable certainty which is the greater variant in a disputable sentence. For instance, when (in *II. Chron.* iv., 16) we find in the Septuagint ἃ ἐποίησε Χιράμ καὶ ἀνήνεγκε τῷ βασιλεῖ Σαλωμὼν (*i.e.*, which Hiram made and brought to King Solomon), we know that the translators must have read **יִבְנֶה** instead of the perplexing word **אֲבִי**, the letters when thus reversed yielding excellent sense. In fact, its very plausibility would doubtless have made this inversion a preferable translation but for the occurrence of **חֹרֶם אֲבִי** in ii., 13, where (as I have already said), a few LXX. MSS. read *Χιράμ τὸν παῖδα μου*, thereby showing that the aforesaid translators were endeavouring to solve an ambiguity or illegibility in the codex before them. If further proof of this were necessary, it is furnished by the rendering of the Targumist, who evidently thought that the perplexing word was **אֲדֹנָי** (*adonai*) and accordingly substituted **רַבָּא** (*i.e.*, *magister*) for it. That he (the Targumist) would paraphrase **אִישׁ חָכֵם** by the Chaldee **גַּבְרָא חָכִים** in ii., 7, and ii., 13, is only what we should naturally expect, and therefore is a negligible factor in an argument in regard to what was its meaning in Hebrew. At all events, it is clear that the LXX. translators of *II. Chronicles* got over a textual ambiguity by supposing a plurality of Hiram, and so the initial mistake was born, and in the absence of adverse evidence the speciousness of the idea secured for it a permanent vitality which has remained, apparently without being seriously attacked, until now.

In thus concluding our examination of the Scriptural evidence which has hitherto been assumed to furnish an authentic basis for two (or more) historical Hiram, connected with Solomon's temple, may I also call attention to the few references occurring in other works which, although not possessing the same authority as the Old Testament, are at all events nearly contemporaneous with it—sufficiently so as to permit of a possibility that their authors had access to extraneous but reliable sources of information then extant though now unknown.

The only two such antecursory writers<sup>1</sup> whose works are known to contain references to the builders of Solomon's temple, are Eupolemos and Josephus. Eupolemos was a Hellenistic Jew who lived about B.C. 150, and may possibly be the same person who is mentioned in *I. Macc.* viii., 17, as one of the two envoys sent by Judas Maccabeus to Rome to secure a treaty of alliance between the Jews and the Romans. All that is otherwise known about him is that he wrote a history of Jewish kings, of which history a few extracts fortunately have come down to us through Clemens Alexandrinus and Eusebius Pamphili.<sup>2</sup> The quotation in the case of the latter author purports to contain a copy of the letters which were sent by Solomon to Hiram and by Hiram to Solomon, as recorded in *II. Chron.* ii., 3-16, and also of other epistles of similar tenour between Solomon and "Ouaphres" King of Egypt, who in his reply promises to send 80,000 men to assist in the work. The King of Tyre (whom Eupolemos calls "Souron," having somehow mis-read Σούρων for Εἰρων) likewise promises to send 80,000 men; and the letter thus continues: "and I have sent to thee an architect, a man of Tyre from a Jewish mother from the tribe of David. He will tell thee whatsoever thou shalt enquire of all things under heaven, and whatsoever appertaineth to architecture for thee he will do." Eupolemos thereupon proceeds to give many interesting details about the Temple and its fittings (all based on the account in *II. Chronicles*); but it is noteworthy that he never says another word about the aforesaid versatile "architect" or about anything that he did. The *kudos* of everything is ascribed to Solomon, and to Solomon alone; and the story concludes with the statement: "Solomon sent back the Egyptians and Phœnicians, each man to his own country,

<sup>1</sup> Tatian (*Orat. ad Græc.*, 37) gives names of three other Phœnician historians who, he says, alluded to the league between Solomon and Hiram; but concerning their works or even their identity nothing is known. Josephus names two more, Dios and Menander of Ephesus; but there is no reason to suppose that any of them mentioned another Hiram besides the King of Tyre.

<sup>2</sup> Clem. Alex., *Stromata* i., 3; Euseb., *Præp. Evang.* ix., 33.



and he gave to each man ten shekels of gold; and to Ouaphres the king of Egypt he sent 10,000 measures of oil, 1,555 artabas of dates, 100 vessels of honey and aromatics. And to Souron he sent to Tyre a golden pillar, which was consecrated in the temple of Zeus at Tyre. And (Theophilus says) he sent the surplus gold to the king of Tyre, and an image of the daughter<sup>1</sup> and a ransom for the *men* (who had died during the operations) he enclosed in the golden pillar." So much for Eupolemos.

The works of the Jewish historian Flavius Josephus are too well known to need preface. He was a Hebrew of the Hebrews, and lived more or less continually in Jerusalem until its destruction in A.D. 70; after which catastrophe he went to Rome and there exchanged politics for literature. In his *Antiquities of the Jews* he devotes seven chapters of Book viii. to the history of King Solomon, and (like Eupolemos) he gives what profess to be verbatim copies of the missives sent by Solomon to Hiram and by Hiram to Solomon. Also in his book *Against Apion*,<sup>2</sup> he says, "many of the epistles which passed between these kings are still preserved among the Tyrians," and "such records have been kept with great exactness." He does not, however, say that he himself had examined the records, or that the two epistles which he quotes (*Ant.* viii., 2, 6-7)—the only ones with which we are here concerned—were among them; and inasmuch as a thousand years had elapsed,<sup>3</sup> we may fairly doubt (notwithstanding Theophilus of Antioch, *ad Autol.* iii., 22) whether the genuine originals were still existent. In regard to the alleged copies which have come down to our time, in *I. Kings* and *II. Chronicles* and through Eupolemos and Josephus respectively, no criterion is available except internal evidence. But when we compare them together we are irresistibly struck by their mutual discrepancies—nay, more, their dissimilarity. The copy given by Josephus agrees with that in *I. Kings*, in so far that it contains no mention whatever of a grand superintendent of works being asked for or sent; whereas that in Eupolemos is a much abbreviated transcription of the LXX. Version of *II. Chronicles*, but substituting ἀρχιτέκτονα instead of ἄνδρα σοφόν, though of course not with that restricted signification which modern usage associates with the term "architect."

At length the point towards which I have been leading comes into view, and it is this: that whatever evidence may have been available in the days of Josephus concerning certain correspondence between King Hiram and King Solomon, it is not adducible (nor does Josephus himself claim it to be so) in support of the assertion which Josephus makes (in a different chapter of his book)<sup>4</sup> concerning an alleged other artificer. This assertion is as follows:—"Now Solomon sent for an artificer (τεχνίτης) out of Tyre from Εἰραμος, Χείραμος by name: he was by descent of Naphtali on the mother's side (for she was of that tribe); but his father was Ur, of the stock of the Israelites. This man was very skilful in all sorts of work; but his chief skill lay in working in gold, in silver, and in brass; by whom were made all the mechanical works about the temple, according to the will of Solomon. Moreover this Hiram made two hollow pillars, the outsides of which were of brass . . . one of these pillars he set at the entrance of the porch on the right hand and called it Jachin, and the other he set on the left hand and called it Boaz." Yet Josephus makes no further mention of "this Hiram"; but coolly proceeds to say—"And Solomon cast a brazen laver . . . he also made ten brazen bases for as many quadrangular lavers . . . and he made a brazen altar . . . Solomon made all these things . . ." etc. Alas, poor Hiram! the only things for which Josephus leaves him any *kudos* are the two bronze pillars to which he gave such inexplicable (Phœnician or Hebrew?) names; and we are driven to conclude that Josephus had no other authority for his assertions about "this Hiram" (*i.e.*, the namesake artificer) than the statement which he found in *II. Chronicles*, and which we have already considered; whilst Eupolemos had still less for his

<sup>1</sup> The daughter of Hiram, whom Solomon is said to have married.

<sup>2</sup> Josephus, *Cont. Apion* i., 17.

<sup>3</sup> A great part of the city was burnt in B.C. 332.

<sup>4</sup> *Jos. Ant.* viij., 3, 4.

assertion because his was based on the Greek translation of that book. Instead of the slightest indication of a directive architect, who regularly supplied plans and designs to different classes of workmen, or even of an individual genius "whose chief skill lay in working in gold, in silver and in brass" over and above an ability to superintend operations in fine linen and in crimson and such-like fabrics, we are merely left with the undisputed nominally chief constructor of the two pillars—who, according to my contention, was really Hiram the King of Tyre—and a contingent of variously-skilled craftsmen who accompanied him or were sent to Jerusalem to assist him.

There is just one other legacy of Israel, however, which should be noticed in passing, though unfortunately for our purpose it proves a slip likewise. Although the Aramaic Targums in their written form did not crystallize until later, they contain a considerable amount of credible Midrashim which in a fluidic state had doubtless been transmitted orally through several previous centuries. The further information from this source, however, is meagre and of no great value. The Targum on *I. Kings* has a paraphrase of vii., 13, which is practically identical with the Hebrew text, and consequently is just as applicable to the King of Tyre as to his hypothetical namesake. Of Targums on *II. Chronicles* none was known until 1680, when a manuscript copy was discovered at Erfurt, which subsequently was duplicated by another at Cambridge. The author is alleged to be Rabbi Joseph (IV. Cent. A.D.), but that is certainly fictitious, though the archetype might perhaps have been a X. Century work. The only curious statement in it is that the versatile skill to work in precious metals and fabrics is attributed to the father, not to the man said to have been sent.

The result, therefore, of this arid review of all the evidence now available from B.C. sources, is a conviction that the idea of a duality of Hiram must have arisen from an unintelligibility of the verse *II. Chron.* ii., 13 (caused probably by a faulty or illegible codex) when it was translated into Greek, as part of the Septuagint Version, about the year B.C. 180; and this conjectured duality was generally adopted (with glosses) by subsequent scholars, especially by Jerome in his Vulgate (A.D. 395), copies (more or less accurate) of which continued to be accepted for the next thousand years by all the Latin-speaking peoples in Christendom as the unquestioned textual standard of the Sacred Scriptures.

May I, in conclusion, briefly summarize our investigations, and the inferences to which they lead?

- (1) That the record in *Kings* is much earlier and better authenticated than that in *Chronicles*.
- (2) That the record in *Kings* contains no indication that Solomon asked for a superintendent, still less for an architect; but being desirous of King Hiram's co-operation (as a metallurgical expert) he sent an escort for him, and King Hiram with a band of artificers stayed some time in the land of Israel making many bronze accessories for the Temple.
- (3) That one reason of King Hiram's readiness to do this may have been that he was by birth a semi-Israelite, and to that extent a subject of the tutelary God of Israel. He would therefore desire that the deities of Tyre and Israel should be in alliance even as the kings were allied.
- (4) That the Chronicler (seven centuries subsequently) is wrongly represented as alleging that Solomon asked categorically for a paragon of skill to be sent to him, which would be extremely unlikely; and that an anonymous person replied that he had just sent such a man of skill to "Hiram his father," or even "Hiram his father."
- (5) That the Chronicler agrees with the writer of *Kings* that the aforesaid "Hiram his father" was the metallurgist who constructed the bronze

accessories. All other details of the temple are attributed to Solomon himself, and nothing to the supposed paragon of skill.

- (6) That the Chronicler was uncritical and uncertain whether his codices mentioned only one Hiram, or two persons of similar names.
- (7) That the idea of a plurality of Hiram appears first in the Greek (LXX.) translation of *Chronicles*, which was made in Egypt about B.C. 180, and was mainly induced by the faulty condition of such codices as were then available.
- (8) That, when we exclude from consideration Old Testament translators, and paraphrasts, and commentators since the Christian era, the only historical writers whose known works contain references to Hiram are Eupolemos and Josephus. Both of them quote from certain letters which had passed between Solomon and King Hiram and which were said to be still preserved at Tyre. But they do not claim to have inspected the letters, nor do they say that any letter concerning the sending of an architect or great artificer was among them.

My contention, therefore, is that all the Scriptural references to Hiram should apply solely to the King of Tyre *circa* B.C. 1000. Solomon may have had a master-builder or architect likewise called Hiram; but no assurance of such a person can be based on Scriptural evidence. Consequently, to hope for evidence that he was slain seems useless.

Not for one moment would I impugn the value and importance of the Tradition as an allegory based on a myth or legend. I merely deny any claim to historicity for it. Clearly the King of Tyre did not die at Jerusalem. Our Old Charges say that his son (or a son) was the architect; but they do not mention his death. When, how, and why a Tradition of his death was involved, are questions to be dealt with in a sequel which I hope to complete later on.

Meanwhile, the conviction that the only genuine Hiram was the King of Tyre has been accepted by me very reluctantly and only after painful consideration. Personal predilections, professional and Masonic, have tended the other way; and a long association with Biblical archæology has led me with others to hope that among the numerous discoveries by Egyptologists and Palestinian excavators surely some evidence in support of a historical H.A.B. would be forthcoming. But Masonic investigation is a quest for truth; and however uncongenial the result may be it must nevertheless be faced, and this is my excuse for the present destructive criticism. That the foregoing arguments may after all be less convincing to others than to myself I readily believe. If I do not win converts to my views I shall at all events welcome criticism, and in this spirit I submit my thesis to the careful consideration of my Brethren. *Magna est veritas et praevalabit!*

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A hearty vote of thanks was unanimously passed to Bro. Covey-Crump for his interesting paper on the proposition of Bro. H. C. de Lafontaine, seconded by Bro. F. W. Golby, comments being offered by or on behalf of Bros. C. Walton Rippon, Geo. W. Bullamore, C. F. Sykes, W. J. Williams, M. Rosenbaum, P. Frankel, O. C. Mazengarb, S. H. Perry, N. A. McDougall, and A. Quick.

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Bro. C. WALTON RIPPON *writes*:—

Bro. Covey-Crump certainly deserves the thanks of the Craft for his essay, but those of us who are unable to read Hebrew are severely handicapped in any attempt at criticism. I do not think he does justice to Bros. Rosenbaum and Marks. In this paper it is not contended that “the son of a woman of the

daughters of Dan" and his father were both sent at one time to King Solomon; but the questions are asked, "Why did not Hiram the father cast the pillars, etc?" "Why was the second Hiram called to finish the work?"; these are answered, "When sad necessity compelled K.S. to obtain another workman to complete the work . . . he sent and fetched Hiram out of Tyre." Then the opinion is expressed that the widow's husband, father of the second Hiram, was dead at the time of Solomon's sending an escort as he feared that some attack might be made upon the son, who might suffer the same fate as his father.

The notes on the various names by Bro. Marks ought not to be cast aside without consideration.

In this part of West Lancashire, where Dr. Adam Clarke resided, we give great weight to any of his dicta; and in his Commentary on I. Kings vii., 13-14, he says: "This was not the Tyrian king, but a very intelligent copper-smith, of Jewish extraction by his mother's side, who was probably married to a Tyrian. In II. Chron. ii., 14, this woman is said to be of the daughters of Dan, but here of the tribe of Naphthali. The King of Tyre, who gives the account as we have it in Chronicles, might have made the mistake and confounded the two tribes or she might have been of the tribe of Naphthali by her father, and of Dan by her mother, and so indifferently called of the tribe of Naphthali or of the daughters of Dan. This appears to be the best solution of the difficulty. The Versions and MSS. give no help here."

In Ellicott's Commentary, Canon Barry's note to Kings is, "In Solomon's first letter to King Hiram he asks for 'a man cunning to work,' etc., and with the answer the artificer Hiram is sent." The Jewish Encyclopædia (art. Hiram) says, "It is likely that the Hiram of David's time was the father of the Hiram of Solomon's." Dr. S. S. Green in "Aids to Bible Students" gives Hiram I. (Abibalah) circa B.C. 1050, and Hiram B.C. 1014, as Kings of Tyre.

So far the evidence seems to be against Canon Covey-Crump's contention that H.K.T. alone is referred to in the Bible references.

As evidence of confusion, though not strictly apropos of the subject of the paper, it is interesting to note from the Lodge of Research (C.C. Ireland) *Transactions* 1923, p. 430, that H.K.T. sends a cubic stone, and later reference is made to a golden medal, having engraved on it the two pillars, between which is the blazing star with the Hebrew Yod in its centre, and around the whole the inscription H T S T K S.

I should like to express my personal thanks to the writer, who has not, however, caused me to change my opinion as to there being two men concerned in the metal work.

Bro. N. A. MacDOUGALL writes:—

I have perused with much pleasure the proof of the Article by Bro. the Rev. W. W. Covey-Crump, P.A.G.Ch., on the Scriptural Evidence concerning Hiram. It is a subject of the greatest interest to Masonic Students. Unfortunately, most of us are debarred from speaking dogmatically on the subject because much of the discussion must turn on the true translation of the Hebrew text. That we must leave to those of our clerical brethren who may possess a good knowledge of Hebrew. It is a pity they cannot come to a decision as to the accurate translation of the text so that we may all start with a clear conception of what the Scriptures actually do say on the subject.

We need not fear a full investigation of the facts. Masonic investigations, as Bro. Covey-Crump truly says, is a Quest for Truth. The more Truth prevails, the more firmly is Freemasonry established.

There is much with which most will agree in the Summary of Conclusions with which Bro. Covey-Crump ends his address. Perhaps while granting the record in Kings as earlier and better authenticated I would add that the narrative in Chronicles may form a useful supplement even if it was only

reduced to writing 700 years later. If it is possible to read both narratives together without unduly straining one's credulity we are entitled to do so. The narratives may be supplementary rather than mutually destructive of one another.

Bro. Covey-Crump may be quite right in regard to the conclusion at which he has arrived that all the Scriptural references apply solely to one man Hiram King of Tyre, that he could not have died at Jerusalem, and that consequently the Tradition is reduced from the standard of historicity to that of allegory. We must leave students of the Hebrew language and history to fight out these questions. But are the grounds for such conclusions sufficient to exclude the possibility of there being more than one Hiram?

Before going further let me state that neither in the Authorised or in the Revised Versions do we find the expression "H.A.B." That expression is found only in Freemasonry and in the Hebrew text. Further, I understand the expression "H.A.B." means "Hiram, the father," or "Hiram his father," and that the names "Hiram" and "Hiram" are the same, the letter "u" and the letter "i" being usually interchangeable in Hebrew. I should like some of our Hebrew scholars to confirm or qualify these statements.

In the light of these explanations let us turn to the Scriptures. In II. Chron. ii., 14, we find that there is a Hiram described as "the son of a woman of the daughter of Dan," and in I. Kings vii., 14, we find a Hiram who was a Widow's son of the tribe of Naphthali. If both these passages refer to one and the same Hiram, how could the mother belong to two separate tribes?

In the narrative in Chronicles the Hiram referred to seems to have been more liberally endowed with skill than the one in Kings. He was a worker in timber and stone as well as in brass, &c. He was evidently on the scene of operations from the first. The Hiram in Kings (the Widow's son) only comes on the scene towards the end of the operations—at least thirteen years after the other. The fathers of both Hirams are described as "men of Tyre."

From all this can we not establish a family tree? Hiram, his father (a "son of a woman of the daughter of Dan"), married a woman of the tribe of Naphthali. They had issue. Hiram their son is described as "son of a Widow of the tribe of Naphthali." It seems obvious that the elder Hiram died during the building of the Temple, but the V.S.L. makes no specific mention of the fact. The death, however, is clearly implied. Having been deprived of the principal Architect, what better could King Solomon do than send for the son who, following the custom of the day, would probably be skilled in the father's craft?

The foregoing seems quite a feasible reading of the story unless there is something in the Hebrew which drives scholars to the conclusion that there was only one Hiram on the Temple operations. It may possibly be the case that Hiram the son was the King of Tyre and that he only came on the scene after the death of his father. This reading of both narratives seems to fit in exactly, especially if II. Chron. ii., 13, is read as is suggested in the paper: "I have sent a man of skill endowed with understanding—even Hiram, my father."

If all the above is correct it still leaves to tradition the Tradition. It also indicates certain discrepancies in our ceremonial. The fact of there being two Hirams is not brought out, and the phrase "the Widow's son" may be considered by some as being attached to the wrong Hiram. It all depends on how you construe the words. We need not be greatly concerned about these matters. It would have been surprising if incidents so far back as those under discussion had come down to us without some little confusion. Freemasonry does not depend on such trifles. It is the Great Spirit which lies behind these things—symbolised and veiled from the profane.

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Bro. C. F. SYKES writes:—

Bro. Covey-Crump has placed before us a most thought provoking paper. Before hearing it this evening I read it several times, for I felt that conclusions at which a Hebrew scholar such as the writer of this paper arrived, certainly merited the most earnest consideration.

In the First Book of Kings I find the name Hiram mentioned twenty-one times. The first eleven allusions are in Chapter v., the primary occasion definitely stating, "Hiram King of Tyre," and the following ten without question refer to the King.

The next mention of Hiram is in Chapter vii., v. 13, and three other allusions occur in this chapter. It is about these four that any doubt can arise as to who the Hiram was, and they all refer to the maker of the brass accessories for the Temple.

The next occasion when Hiram is mentioned is in Chapter ix., v. 11, where the expression, "Hiram the King of Tyre" occurs. Thereafter the six appearances of the name without doubt designate the King.

Mention of the name, therefore, we may say occurs in three groups. The first and third groups are definitely introduced by the statement of Hiram as King of Tyre. The second or middle group is not thus introduced, but occurs in Chapter vii., v. 13, as, "And King Solomon sent and fetched Hiram out of Tyre." The succeeding verse runs: "He was the son of a widow woman of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning, to work all works in brass. And he came to King Solomon and wrought all his work." Here is a description of the attributes pertaining to the person mentioned in verse 13. Bro. Covey-Crump contends that this Hiram must have been the king and that verse 14 is a parenthesis to explain that he was a semi-Israelite and a metallurgical expert. But may not the intention of the parenthesis be to differentiate this Hiram from the king? Remember the previous references to Hiram are undoubtedly to the king, and after the allusions to the worker in brass are completed, and the name again occurs, it is specifically as King of Tyre. According to the manner in which we interpret the parenthesis will depend who is designated by the name Hiram in what I have termed the second of the groups. At the moment I am not persuaded that Bro. Covey-Crump is fully convincing.

Turning to the Second Book of Chronicles, the name Hiram occurs on eleven occasions and again can be divided into three groups. The first group of three mentions occurs in Chapter ii., and without question refers to the King. The third group of two mentions in Chapter viii. and two in Chapter ix. undoubtedly alludes to the King. The second group of four mentions, one in Chapter ii. and three in Chapter iv., gives rise to doubt, and as in 1st Kings refers to the maker of the brass accessories. The first mention in this group is in Chapter ii., verse 13, which contains that difficult sentence, "I have sent a cunning man, endued with understanding, of Hiram my father's." I think Bro. Covey-Crump's contention, that 'a man of skill' (a cunning man) of verses 7 and 13 should be read in a plural sense, is reasonable. Then (without completely explaining the difficult verse 13), perhaps we could understand that the band of skilful men were sent to a Hiram who was already with King Solomon. The three other occasions in this group where the name occurs are in verses 11 and 16. The first of these verses tells us *Hiram* made the pots, shovels and basons. That *Hiram* made the two pillars and their decorative features, the bases, lavers, one sea and the twelve oxen. As a parenthesis, verse 16 adds that the pots, shovels, fleshhooks and other vessels, "did *Hiram his father* make." If these two verses are a fair translation of the original, I cannot help thinking that two Hurams are there indicated, he who made the pots, etc., being father to him who made the pillars, etc.

The references to 'the King' in I. Kings vii., 46, and II. Chronicles iv., 17, "In the plain of Jordan did the King cast them," I consider designate King Solomon. He is denominated the builder of the Temple and other houses

in I. Kings vi. and vii. In II. Chronicles iii. he is spoken of as the builder of the Temple, and in the following chapter as the maker of the brass furniture. The latter is later in the same chapter ascribed to Hiram. This is, I think, explained by considering Solomon as the person under whose auspices the work was carried out, and who found the money for the work. To-day we often speak of a person building a house, meaning only that he provides the money for the work to be accomplished.

I consider, too, that though Chronicles is of a much later date than Kings, yet the authority of the former named may be equal to that of the latter. Reading that part of both books which concerns the present paper, there appears definite evidence that the Chronicler wrote knowing Kings, or that the writer of each worked from the same original document. The Chronicler, too, may have had the advantage of "The book of the Acts of Solomon" mentioned in I. Kings ii., 41. He certainly was acquainted with "The history of Nathan the prophet," "The prophecy of Ahijah the Shilonite" and "The visions of Iddo the seer," for these he mentions in II. Chron. ix., 29, naming them as authorities for the acts of Solomon.

We must agree that there is nothing in either the Books of Kings or Chronicles which marks out an architect such as our Masonic tradition supplies. The Lutheran translation of the difficult words "of Hiram my father's," suggests the origin of our name H.A.B., but the only special workman (or workmen) named relate to the construction of the brass furniture for the Temple service.

That Tyrian builders were employed is clear from I. Kings v., 18—"And Solomon's builders and Hiram's builders and the Gebalites did fashion them, and prepared the timber and the stones to build the house." But no leader or special workman of either of these classes finds mention. Bro. Rev. A. F. A. Woodford tells us that Tyrian marks have been found on the very stones of the Temple itself.

I feel, as a mere tyro, to have been somewhat daring in venturing to disagree with Bro. Covey-Crump. I should like to agree with him. His scholarship prompts me to accept his conclusions, yet I find the difficulties which I have outlined, and as he will welcome criticism I have ventured to place my difficulties before him.

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Bro. A. E. GURNEY writes:—

While listening to Bro. Covey-Crump's erudite paper, and the remarks that followed it, it occurred to me that the Hebrew language, like so many others, both ancient and modern, probably possessed no article, and that Solomon's message should be translated "send me now *the* man," etc.

I intended submitting this theory to the meeting, but had no opportunity of doing so, as the reading of subsequent comments took so long that I had to leave before the end.

I have since had an opportunity of submitting my theory to one who is said to be well acquainted with the Hebrew tongue, and was informed that the Hebrew phrase for "send me now *a* man" and "*the* man" would be identical.

I therefore submit that Solomon did not ask King Hiram to find him *a phenomenon*, able to do all sorts of things, but to send him *the* genius, of whose existence in Tyre he was aware, and concerning whom they had probably had previous conversations.

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Bro. W. J. WILLIAMS, J.W., said:—

WORSHIPFUL MASTER,—

There is one conclusion in which the Brethren will I am sure be unanimous, namely, that we are indebted to our Brother for an interesting and intriguing

paper. Whether it is a recommendation that the thesis of the essay is now first presented I do not know. Perhaps some of us, having tasted the new wine, will be inclined to say, "The old is better."

Our Brother not only provokes criticism, but welcomes it.

The paper sets out most of the Biblical references to the topic under consideration. Hitherto commentators have been content to read the two narratives reciprocally, allowing each version to shed light on the other. The result seems to have been satisfactory, and the only outstanding point not reconciled is that concerning the particular tribe of Israel from whom Hiram descended, viz., Dan or Naphthali. We are now invited to regard the account in Kings as the real thing and to look upon the other narrative with some suspicion because (so we are told) it is several centuries later.

A caveat is here entered against the assumption that a later account is to be deemed untrustworthy because of its later date. In many cases the contrary inference ought to be drawn. A later account may very well be prepared for the purpose of clearing up questions which have arisen out of an earlier record and adding information thereto. Dr. Anderson, writing in about 1723 or 1738 with ample materials at his disposal, if he chose to use them, may not be nearly so accurate as some Brother writing on the same topics two centuries later.

Now in this case the C. writer evidently had before him either the K. record or the materials whence that was derived. I need only cite the word for word parallel between I. Kings vii., 40, and II. Chron. iv., 17. The only variation is that in verse 40 the word "lavers" is used, whereas in verse 17 the word is "pots." But in the margin of verse 40 the word "pots" is indicated.

Furthermore, each writer states at least some of the sources to which they referred their readers.

I. Kings xi., 41. Now the rest of the acts of Solomon and all that he did are they not written in the books of the Acts of Solomon?

II. Chron. ix., 29. Now the rest of the acts of Solomon first and last are they not written in the history of Nathan the prophet and in the prophecy of Abijah the Shilonite and in the visions of Iddo the seer concerning Jeroboam the son of Nebat?

Whether the Acts of Solomon referred to in K. are the same as the detailed documents scheduled in C. is not known, but certainly they both ring true and indicate that each scribe used official records.

I mention this because our Brother says that the troublous times which Israel suffered "left but little chance of the good preservation of such original archives." However that may be it does not matter if we find that the "chance" was realised and the archives were actually preserved. One of the wonders of the ages is the way in which the Hebrew Scriptures have been preserved in spite of so many contrary probabilities. These little inuendoes and suggestions made by our Brother seem to indicate a sub-consciousness of weakness in the progress of his argument. It is not for me to affirm that every part of II. Chronicles is supported so strongly as the part under discussion. It suffices that, so far as Solomon's history is concerned, the scribe had resort to authentic materials all of which he had not exhausted.

Our Brother also insinuates that the C. record suffers from the biased manipulation of literary materials. What bias could there possibly be affecting the topic under consideration? Could it matter one grain of dust to the later writer whether the work referred to was done by King Hiram or by King Hiram and another Hiram who was in his service?

No question can possibly arise as to I. Kings v. It is beyond all doubt that Hiram King of Tyre (so designated in the first verse of that chapter not quoted by our Brother) is the Hiram throughout referred to.

Now if that King Hiram was a widow's son and was of Israelitish descent we might reasonably have expected it to be mentioned in connection with the very important transactions there recorded without waiting until after the fifty intervening verses of Chapters vi. and vii. Probably the actual facts concerning



the ancestry of King Hiram were known quite well, both in Tyre and in Jerusalem.

It is, however, quite a different outlook when we come to deal with a skilled artisan.

We now come to I. Kings vii. Our Brother thus argues: "Now I have no hesitation in asserting that anyone who without predilection or bias will consider this statement just as it stands—apart that is to say from the parenthesis which follows it in the next verse, 'He was a widow's son, etc.'—must feel that the Hiram who was sent for and fetched was none other than the King of Tyre himself."

But why should we be so unwise as to consider the text by itself? There is an old and a true saying that "a text without the context is a pretext."

The parenthesis is, on the face of it, an explanatory and cautionary statement which seems to me to have been inserted for the very purpose of guarding against the first impression that this Hiram was the same as the King previously mentioned. If that be so the thesis is disposed of. If the person spoken of had become King of Tyre we should probably have found some note of exclamation pointing out that spite of his humble origin he had become a King.

But our essayist has yet more to urge, and refers to verses 45 and 46 thus: "All these vessels Hiram made . . . in the plain of Jordan did the King cast them in the clay ground between Succoth and Zarethan." *Solomon apparently had nothing to do with them.*

Here again our Brother doth greatly err by omitting the context. Let us go back to verse 45. "All these vessels which Hiram made for King Solomon in the house of the Lord were of burnished brass. In the plain of Jordan did the King cast them in the clay ground between Succoth and Zarethan. And Solomon left all the vessels unweighed because they were exceeding many." The antecedent to the words "the King" is clearly King Solomon. Nowhere in Chapter vii. is kingship attributed to Hiram, whereas the title King is expressly applied to Solomon at least four times.

There is one comprehensive statement in verse 51. Thus all the work that King Solomon wrought in the house of the Lord was finished.

How came it that we are now told that Solomon apparently had nothing to do with them? Who was "the King" in Israel?

So much for our Brother's comments on the Kings record.

The second record is dealt with in a determined but unconvincing manner. Frankly our Brother disbelieves and rejects that record. The Chronicler says Solomon made a request. Our essayist says, "Solomon would not be at all likely to do so," and invites us at the distance of more than twenty centuries to see with clearer vision what the Chronicler failed to see or misrepresented.

Why should we imagine a band of artificers as being called for? Nearly all great works of art and great inventions have been the product of the genius of some one man. Get your great man and he will procure his own helpers. Indeed, it was in this case recognised that *cunning* men were already available to co-operate with the man applied for.

Our Brother proceeds to state that someone—someone whom the Biblical commentators have tacitly assumed to be King Hiram—replies (by letter). What can our Brother mean?

The text distinctly says: "Then Hiram the King of Tyre answered in 'writing which he sent to Solomon.'"

There is no room for tacit or any other assumption. The authorship is clearly stated.

It is now not a question of commentators but of contradictors. Hiram the King says, "I have sent a cunning man endued with understanding of Hiram my father's," and he describes the man so sent as the son of a woman of the daughters of Dan and so forth.

The exact proper name of this cunning man is quite a separate matter for discussion. In any case it is clear that King Hiram did not send himself.

The similarity or identity of names need not greatly perturb us. Such similarities frequently occur in Scripture. Even in connection with the Temple work we have Adoniram. Hiramabi may be a built-up word of the same kind, but that is quite another story.

In the narratives the principle "*qui facit per aliam facit per se*" is frequently resorted to.

For instance, in the passages before referred to as to the King casting the pillars, and again in II. Chron. iii., v. 15. Also *he* (the antecedent is King Solomon, see verses 1 and 3) made before the house two pillars of thirty and five cubits high, etc.

There is no need for me to venture into the realms of Hebrew translation. It seems enough to say that the ancient translators of the Septuagint as well as Josephus and the whole line of Hebrew scholars going back two thousand years or more interpret and explain the Scriptures referred to in a way which is directly contrary to the proposition now set up by our Brother.

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BRO. MORRIS ROSENBAUM *writes*:—

It is difficult to comment upon Bro. Covey-Crump's paper except at some length, since it bristles with controversial points, and because the correct interpretation of the Scriptural passages in question is a matter of Hebrew scholarship, and it is not always easy to make this intelligible to those ignorant of that ancient tongue.

(1) The lecturer prints in juxtaposition as extracts from the V.S.L. verse 11 of I. Kings v., and verse 13 of I. Kings vii., so that they read as follows:—"Thus did Solomon to Hiram year by year. And Solomon sent and fetched Hiram out of Tyre." And he then says, apparently with some justification, that no-one can help feeling that the Hiram who was thus sent for and fetched was any other than the King of Tyre himself who is certainly intended in the first of these two verses. But, as a matter of fact, between the two he has omitted to print the remainder of Chap. v. (seven verses), the whole of Chap. vi. (thirty-eight verses) and the first twelve verses of Chap. vii., in all fifty-seven verses. In the last fifty of these the name Hiram does not occur even once. Since the mention of the Hiram who is sent for and fetched is followed immediately by his genealogy it must surely be more reasonable not to identify him with the Hiram, King of Tyre, mentioned fifty-eight verses previously.

(2) The lecturer holds that Solomon apparently had nothing to do with casting the brass pillars because verse 46 of Chap. vii. reads: "In the plain of the Jordan did the King cast them." But it should be noted that nowhere in these Chapters is the man who made the brass articles described as "the King," whereas in the preceding verse, 45, there is mention of "King Solomon" (the lecturer has omitted to print this verse). It is, therefore, more reasonable to assume that when it speaks of "the King" casting them, King Solomon, who has just been mentioned, is the monarch intended.

That King Solomon did not himself take a hand in casting the pillars does not militate against this interpretation, for this is the Scriptural manner of speaking: if a King directs something to be done, Scripture states that he himself does it. We need not go outside these Chapters for examples of this. In Chap. vi., verses 2 and 14 speak of the house which King Solomon built, and Bro. Covey-Crump will admit that Solomon did not himself place the stones in position. But perhaps he may object that a general statement that the King built the Temple is quite intelligible, but can the making of any specific portion of the work, such as casting the pillars, be rightly attributed to him? I refer him, then, to verse 4 of this Chapter, where it states, "And for the house he (King Solomon, *cf.* v. 2) made windows"; to verse 5, "Against the walls of the house he built chambers"; to verse 9, "And he covered the house with

beams of cedar"; to serve 21, "So Solomon overlaid the house with gold"; and finally to v. 48 of Chap. vii., where it states generally, "And Solomon made all the vessels."

(3) Surely the words, "King Solomon sent and *fetched* Hiram out of Tyre," are no words to use of a royal personage. A King *invites* another to visit him; he does not *fetch* him from his capital.

(4). As regards the semi-Israelitish descent of Hiram, whoever he may have been, the reason the lecturer gives for this being stressed if it refers to King Hiram will equally apply if the Hiram was a commoner—because Scripture is recording the erection of a Hebrew national temple. In Chronicles, indeed—and Bro. Covey-Crump finds this so diametrically opposed to his theory that he is compelled to reject the verse as a later interpolation—it is Hiram, King of Tyre, who stresses the Israelitish descent of the Hiram he is sending, as though saying, "There can be no objection to this man co-operating with you in the building of a temple to the God of Israel, because really he is partly of Jewish descent."

This, too, is the answer to the lecturer's query, raised in support of his contention that Hiram's statement regarding the parentage of the workman must be ascribed to a redactor, "Why should a King of Tyre send such unnecessary details concerning a workman or think that Solomon would wish to know them"? He might indeed wish to know that an artificer who was to make articles for use in an Israelitish temple was of Israelitish birth, and the Tyrian King might wish to assure Solomon on this point.

(5) In his attempt to prove that King Solomon would ask not for *one* man but for a *band* of skilled Phœnician artificers, the lecturer argues that a request for *one* man, a prodigy of skill, would have been an offensive demand, and would sound like a pretext for seeking a quarrel. Surely he cannot be serious in this, nor in his comparison of this request with that made to Jehoram by the King of Syria at a later date that he should send a physician to heal Naaman of his leprosy, a disease which was regarded as incurable!

To back up his argument that it must have been a *band* of men, not one man, for whom Solomon asked, the lecturer maintains that the word "man" in the phrase "a man of skill" (the Hebrew literally signifies "a wise man") does not necessarily denote "man" but is used in a collective sense, "men of skill." Now I do not say that this Hebrew word for "man" cannot denote the collective term "men" or "people," but I do assert most confidently that whilst the combination of two nouns—"man of wisdom"—might, *possibly*, mean "men of wisdom," it is quite impossible that the combination of noun and adjective, as we have it here,—"*wise man*"—can have such a meaning.

(6) As regards the literal translation of the text in which Hiram, King of Tyre, replies to King Solomon's request, "I have sent a man of skill" (according to the lecturer, "men of skill") "to Hiram my father," the difficulty in the prefix ה, translated by the English preposition "to," is easily removed without violence to the text by rendering the words thus: "I have sent a man of skill *belonging* to Hiram my father; *i.e.*, who was a workman of my father Hiram," which seems to have been a name common to the Kings of Tyre. Or, if he does not approve of this, although I, for one, can see no reason for his not doing so, why does he so strongly object to taking this prefix as a mark of the accusative case, so that the translation will be: "I have sent a man of skill, *viz.*, Hiram my father," the latter word having the sense of advisor, counsellor, teacher? He admits that competent Hebraists may argue thus, and states that he is himself aware of two such instances. But there are not *two* but *many* examples of this usage, as may be seen by consulting the monumental *Oxford Hebrew Lexicon*, where it is distinctly stated that this preposition is employed as "marking the definite object (after a transitive verb) in opposition"—exactly the construction we have here. And amongst the examples the *Lexicon* cites is just this passage. Bro. Covey-Crump states that this use of the preposition is

“seemingly a result of Aramaic influence.” But the Phœnician language is more akin to Aramaic than it is to Hebrew, and such an Aramaism might therefore be expected in the mouth of the Phœnician King.

(7) The lecturer asserts that it is a far-fetched supposition “that the King would speak of some other Hiram as his father merely in a complimentary sense, because, forsooth, we do read in Geo. xlv., 8, that the patriarch Joseph when speaking of himself says, ‘God hath caused me to be *as a father* to Pharaoh.’” But this is no far-fetched supposition. It is a Semitic usage of the word denoting “father,” and the *Oxford Lexicon* gives the passage in Genesis and the two passages in Chronicles where the term is applied to Hiram as examples of the word in the sense of “Counsellor.”

The lecturer is quite wrong in assuming that because the Targumist has רבא “lord” or “master” where the Hebrew has אביו “his father” he must have had אדיר “his lord” in the Hebrew text. No! He indeed had before him the word אביו and rendered it in his Aramaic translation by רבא pronounced “Rabba,” because this is the Aramaic word which is used for “teacher,” “advisor” (*cf.* Rabbi). His citing the Targum is therefore against his theory that the word must necessarily here denote father in the sense of progenitor.

(8) Really, I do not know why Bro. Covey-Crump troubles himself about the account in Chronicles, since he places so little reliance upon the correctness of that record. But he labours the points arising out of it, and is at pains to show that the Hebrew text must be amended because if we take it at its face value it gives the death-blow to his theory that the man who assisted King Solomon was King Hiram himself!

(9) Bro. Covey-Crump has quite misunderstood my theory regarding the two Hirams. I did not *tacitly* assume the “verse II. Chron. ii., 14, to be part of the letter sent to Solomon.” Scripture plainly states that it was part of that letter. Nor did I contend that the word “was” is to be deleted, nor state that the verse is to be rendered as given by the lecturer. He seems to have misunderstood entirely the arguments upon which I based my thesis that when Solomon began the work of building the temple he asked for, and obtained from Hiram King of Tyre, an artificer to assist him, and that when the work was almost completed he sent and fetched from Tyre another of the same name, the son of the man sent by the King of Tyre some years previously, and that the second Hiram completed the labours left unfinished by his father, H.A.B. I can see nothing in my little essay which can have given rise to the summary of it presented by the lecturer.

On examining the note by Bro. Yarker in *A.Q.C.* vii., 134, I see that Bro. Covey-Crump has ascribed to me a statement which Yarker says was made by a Mr. H. W. Brewer.

I am by no means enamoured of my own theory. I wrote the pamphlet in my salad-days, as my Masonic “essay” so to speak, and it was read by my, dear friend, Bro. Morris Marks, at Lodge Industry, No. 48, Gateshead-on-Tyne, in 1902 as our joint work, he having been prevented from preparing a lecture he had undertaken to deliver, in consequence of having been called away to the United States for business reasons. I know the weak points in my theory and am quite ready to abandon it when something better is produced. But however greatly I admire the skill with which Bro. Covey-Crump has marshalled his arguments, I am of opinion that he has failed to prove that according to the Scriptural records Hiram, King of Tyre, came himself to assist Solomon in erecting the Temple at Jerusalem.

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Bro. COVEY-CRUMP writes, in reply:—

Bro. MacDougall acknowledges that my conclusion *may* be correct—that all the Scriptural references can be applied to one man, the King of Tyre. But

when he goes on to say that consequently the Hiramic Tradition "is reduced from the standard of historicity to that of allegory," I would remind him that that inference is his, not mine. As stated in my reply to others who take that line, I am not prepared to accept the inference—to defend or to deny it—forasmuch as it lies outside the scope of my present paper.

Bro. Sykes' catena of occurrences of the name Hiram does not seem to me correct, though that does not affect his argument. He takes the term "his father" to imply a literal paternity, and suggests that the father and son bore the same name—which certainly was contrary to custom in those times. As regards the account in *II. Chronicles*, he says its authority may be equal (Bro. Williams goes even further and suggests superior) to that of *I. Kings*. It may. But no Biblical scholar of repute will assent that it is; or gauge the evidential value of the alleged documents named in *II. Chron.* ix., 29, which, needless to say, utterly perished ages ago.

Bro. Gurney asks whether the Hebrew language had a definite article. It had. But in the instance under discussion (*II. Chron.* ii., 7), as in numerous others, the article is absent, and therefore one cannot emphasize what is not there.

My old friend, W. Bro. Rosenbaum, is such an acknowledged authority on all Hebrew matters that it would be discourteous not to meet his criticisms point by point: and in so doing I will for the sake of brevity follow his numbering of paragraphs.

(1) He begins by taking exception to the fact that in my catena of Biblical extracts I placed *I. Kings* vii., 13, immediately after *I. Kings* v., 10. That the intervening verses do not affect the issue he admits; and therefore (though I did not ignore the gap) I fail to see why a series of irrelevant verses should make it more reasonable (as Bro. Rosenbaum suggests) "not to identify" the Hiram of the latter verse with the Hiram of the former passage. To me it seems that the compiler, after quoting excerpts from sundry other sources, here resumes his main narrative, which he had interrupted after recording (in v. 12) the league between the two monarchs, and consequently that the same Hiram is meant.

(2) His second contention is that "it is more reasonable to assume that when *I. Kings* vii., 46, speaks of 'the king' casting the vessels of brass, King Solomon who had just been mentioned is the monarch intended." But is it? I fully agree with him that *qui facit per alium facit per se*; but throughout the entire chapter a distinction is consistently maintained between the appurtenances (of brass) which Hiram made and those (of gold) which Solomon made, although of course in both cases it is their respective workmen that are really meant.

(3) His third point is that the word **קָחַ** (translated "he fetched") is one which would not be used concerning a royal personage. Unfortunately however for Bro. Rosenbaum's objection, this very same verb *is used* in *I. Kings* iij., 1, where Solomon is similarly said to have "fetched" Pharaoh's daughter out of Egypt to be his queen. Other instances of it could also be quoted wherein no kind of coercion is implied. The fact is that the Heb. verb **קָחַ** (like its corresponding Greek verb *λαμβάνω*) is as wide and indefinite in application as is the English word "take"; and its precise significance in any particular sentence must be determined by considering the context and reasonable probability involved. I therefore still contend that in the case under discussion it means that Solomon sent a guard of honour to escort his royal ally to Jerusalem.

(4) In rejecting my argument that the statement about Hiram's parentage in *I. Kings* vii., 14, was interpolated by the writer of *II. Chronicles* into a letter

from Hiram, King of Tyre, and thereby transferred to the supposed other Hiram, Bro. Rosenbaum adduces certain reasons why a semi-Israelite descent might be an additional recommendation of that versatile genius to Solomon's favour. But he forgets that the idea of any incongruity in a foreigner superintending the building of a temple did not originate until much later times. Chersiphron, the architect of the temple at Ephesus, was a Cretan; Spintharos, the architect at Delphi, was a Corinthian; Ictinos was not a native of Athens, nor was Scopas a Carian, though each designed a "wonder of the world" in those places. On the other hand, if (as I suggested) the King of Tyre was by descent a semi-Israelite, that fact would constitute a good reason (not a recommendation) for his co-operation with the King of Israel.

(5) I confess to some surprise that Bro. Rosenbaum continues to "assert most confidently" that it is grammatically impossible for the combination of noun and adjective in the phrase  $\text{אִישׁ חָכָם}$  to bear a collective sense. Such a construction, I admit, is exceptional, but surely we have a fairly analogous phrase in *Ex.* xxxvi., 1. I assure him that my argument that Solomon would have been far more likely to ask for a band of artificers than for an individual prodigy was put forward in all seriousness, and that I still *sine dubio* maintain the collective sense to be both possible and preferable.

(6) Here again his suggestion to solve the difficulty in regard to the preposition  $\text{לְ}$  (in *II. Chron.* ii., 12) by rendering it "belonging to" would to me be admissible, though exceptional; but his protasis that Hiram (or Hiram) "seems to have been a name common to the Kings of Tyre" is fatal to it, because so absolutely devoid of evidence. The whole gist of my paper was to deprecate this curious tendency to multiply Hirams.

As regards my venturing to call into question the idea that in this particular case  $\text{לְ}$  "marks a definite object (after a transitive verb) in apposition," his reply, that in the *Oxford Lexicon* it is cited among other references in accordance with the commonly accepted idea, is only another way of saying that as a pioneer I hold a view different from that of my predecessors,—which after all is fairly obvious.

(7) Here, with another easy-going reference to a Lexicon equally familiar to both of us, Bro. Rosenbaum has misinterpreted my contention. I did not dispute that in Semitic usage the term "father" in a complimentary sense occurs frequently. What I disputed is the supposition that one king in a letter to another king, would be likely to use the term thus metaphorically about a third person. When we turn to *II. Chron.* iv., 16, such a usage is even more unlikely.

(9) I am sorry if I have misinterpreted the hypothesis put forward in 1902 by Bros. Rosenbaum and Marks, and which our friend (though he now says he is by no means enamoured of it) has not hitherto retracted. Even after his unnecessarily apologetic explanation, I still fail to see in what way his theory does not hypothecate *two* Hirams who were successively Tyrian superintendents of Solomon's work, even if it does not also hypothecate *two* other Hirams who were successively Tyrian kings. It is just this multiplication of Hirams that seems so unconvincing, and which has led me to suggest (as an alternative) reducing them all to one and the same person. That I have not seriously misrepresented his main thesis I think all must agree; so we need not quibble about trivialities, though I readily apologise for supposing an identity of view between himself and the Mr. H. W. Brewer mentioned by Bro. Yarker in regard to one such minor detail, and am grateful for his correction of the inaccuracy.

Bro. Williams mainly defends a position which I have not directly attacked. I did not assert that there was no such person as Hiram Abif; I merely examined the Scriptural evidence about him. On that point.

proofs convincing to one investigator are not equally so to another; therefore, I expressed my thesis in modest undogmatic manner—plain and unvarnished like Othello's tale,—but I had not the slightest subconsciousness of any consequent weakness in my argument, as Bro. Williams suggests. For omitting contexts and otherwise abbreviating Biblical quotations I offer no apology since that book of reference is readily available to all Masons. Bro. Williams' own position is fairly summed up in his concluding paragraph:—"It seems enough to say that the ancient translators . . . and the whole line of Hebrew scholars interpret and explain it . . . in a way directly contrary to the proposition set up by our Brother." In that uncritical complacency I will leave him to reflect that no interpretation, however hoary or general, is necessarily final. I am indeed grateful to the Lodge for allowing the subject to be discussed and recorded in its annals; whereby future students will find that, notwithstanding the venerability of the assumption of a plurality of Hiram, one singular pioneer dared in 1930 to question the validity of the inference, so far as it is based on Biblical evidence.

Since my paper was read before the Lodge, my attention has been called to a recent work on similar lines written by our veteran associate W. Bro. A. W. Adams, of Birmingham. Not being himself a Hebraist, Bro. Adams has had to rely on the accuracy of the translation in the English "Revised Version" of 1885; but it is interesting to note that in his relative evaluation of *I. Kings* and *II. Chronicles* he is more iconoclastic than I am, and devotes several pages to a fairly convincing demonstration that the additions in the latter may be a mosaic of literary fragments selected from other Old Testament books already then in existence.

There is, however, nothing new under the sun. It is curious to read in Briscoe's *Observations* on Anderson's Constitutions, 1723, that he charges Dr. Desaguliers with having taken extraordinary pains to prove "that Hiram the Founder in Brass, a Tyrian, was *not* Hiram King of Tyre, when as the Sacred Text is so expressly plain," etc., etc. What was orthodox then is stigmatised as heresy now. What will future writers say?



## REVIEWS.

## ENGLISH FREEMASONRY IN ITS PERIOD OF TRANSITION.

A.D. 1600-1700.

*By W. Bro. the Rev. F. de P. Castells. London, 1931.*

WE are told by the publishers that "This book explains the process by which Freemasonry was evolved from the ancient Brotherhood of the Rosy Cross. The opinions of writers who have attempted to unravel Masonic origins are examined and many points long in dispute are finally settled."

This theory of the origin of Freemasonry is not by any means novel, and it has been discussed thoroughly in all its aspects, but Bro. Castells has expanded it by bringing in the Royal Arch, which he says "was an integral part of the old Freemasonry," while "the old Freemasonry was a philosophical movement." We have therefore to understand that in his view, the words Freemason and Freemasonry were equivalent to Rosicrucian, Kabbalist, Speculative, Royal Arch, and Acception. "The secrets of our Order are identical with the secrets of the Kabbalah." Thus we are introduced to "Brother Sir Francis Bacon"; we are assured that Robert Fludd was a member of the Acception; and told that when Ashmole wrote that he had been "made a Freemason," what he really meant was that he had become a "Brother of the Rosy Cross."

Bro. Castells seems to have adopted the unwise plan of endeavouring to bolster up his theories by casting ridicule upon those brethren whose opinions have differed from his own. I do not suggest that the reputations of these brethren will suffer from this treatment, but it makes very unpleasant reading, and does not help a writer who himself says: "We feel strongly that no Mason is justified in casting aspersions on another Mason merely because he happens to hold different opinions." Bro. Castells seeks further support by means of dogmatic assertion, as when he states that "at one time Anderson had been on terms of intimacy with Sir Christopher and with Sir Christopher's only son"; or "we know positively that the memorandum [Aubrey's] had not been seen by anyone until 1844," the latter statement being contradicted on the very next page by "The silence of those who may have seen the memorandum proves nothing"; or "There existed, as we know, a Masonic Lodge which actually took its name from 'Old St. Paul's.'" This he identifies as the present Lodge of Antiquity, but *we do not know* that the Lodge ever bore that name. A little elementary reading would have prevented such statements as that one of the Four Old Lodges disappeared before 1723, and that of the remainder only one is now in existence.

Bro. Castells claims to have discovered an organization—otherwise unknown—called the "Authentic School," but as he persistently derides this nebulous body, it would seem that he himself has no high opinion of authenticity. This may account for what otherwise might have been attributed merely to a want of care throughout the book. Here are a few out of many mistakes that I have noticed:—

Bro. Rylands is almost always referred to as the writer of a work on *The Origin of the English Rite*, but no such book was written by him. On page 50 we have what is stated to be a *verbatim* quotation from the 1738 *Constitutions*.



I have not been able to find this anywhere in Anderson. On pages 119 and 129 we are given quotations which are said to be taken from the first (1723) *Book of Constitutions*. They are not there. On page 25 we are referred to the mention of the word 'speculatyfe' in the *Regius MS.* The word does not appear in that document. So, too, it is stated on page 164 that 'Windsor' is mentioned in the *Regius MS.* as the place where Edwin was made a Mason. But it is not there. On page 23 we are told that in the year 1725 there is the first recorded reference to the Royal Arch. It is not stated definitely where the reference occurs, but (page 13) it is to be inferred that the letters of *Verus Commodus* published in that year, are intended, yet these letters do not mention the Royal Arch. On page 23 it is also stated that the last mention of the Rosicrucians occurs in 1730, perhaps in the well known newspaper letter signed A.Z., but a little later (page 35) Bro. Castells has translated R.C. (hitherto believed to mean Royal Chapter) into Rosy Cross, and as this is in a document of 1765 it seems to contradict the earlier statement. It is not from the *Harleian MS. No. 1942* that "we learn that a General Assembly was held which promulgated some 'New Articles,'" as stated on page 44. On page 45 we are told that Plot's *Natural History of Staffordshire* appeared in 1886. Elsewhere (pages 90 and 176) the date is given as 1688. On page 43 the date of Ashmole's admission is given as 1645. On page 210 we are told that in 1646 he attended the meeting in London. Not one of these dates is correct. Bro. Castells tells us (page 70) that "since 1841 the Craft Masons have been omitting any historical introduction in their *Book of Constitutions*." Can he produce any such historical introduction later than 1784? When was the Lodge of Hope, Bradford (page 71) "affiliated to the extinct 'Grand Lodge of All England' "? What were "*The Regulations for Charity* issued by 'the York Masons' in 1764" (page 83) to which Dermott put a frontispiece?

Where possible I have checked some of the quotations given by Bro. Castells, and I am sorry to say that I have not found one which is absolutely correct. I do not, of course, suggest that any of these mistakes were made intentionally, but I am sure it will be generally admitted that they tend to invalidate any conclusions based on the extracts in which they occur, by showing a lack of precision which is lamentable in any would-be historian.

The theory of Kabbalistic origin pervades the entire book, and some stress is laid upon the doings of a Spanish Jew who published a book in Frankfort in 1632, and twenty years later "came to England disguised as a Merchant." Bro. Castells does not tell us anything about this gentleman's activities while here. He only says that *presumably* he was engaged in the work of teaching. He will find particulars of his life in any good Biographical Dictionary.

Another matter about which Bro. Castells is greatly concerned is the Masonic membership of Sir Christopher Wren. His statements in favour of such membership depend largely upon two pieces of evidence. The first is the series of notes which purport to describe the proceedings in the present Lodge of antiquity from 1721 and onwards. Bro. Castells has forgotten to state that these contain several obvious mis-statements, that they "could not have been written earlier than the year 1768," and that "historically they are of no value whatever." The second piece of evidence is the oft-quoted memorandum of John Aubrey, who stated that on a certain day in 1691, Wren was to be "adopted a brother" at a "great convention" to be held at St. Paul's. As this clashes with Anderson's statements which apparently Bro. Castells prefers, he asks us to believe that what Aubrey really meant was that at the convention Wren was "proclaimed as its President," and that "divers others" to whom Aubrey refers, were appointed as officers. Clearly this is not one of the points which has been "finally settled."

The *Inigo Jones MS.* is peculiar in several respects, and for this reason it has—despite Bro. Castells' statement to the contrary—received special attention from Masonic students. Bro. Castells is, however, not prepared to accept their conclusions, but takes the document at its face value, thereby insisting not only that its date is 1607, but that it was actually transcribed by Inigo Jones himself.

Moreover, he takes it as evidence of a Lodge formed in that year by Inigo Jones, and states that the Lodge was a Class Lodge with membership limited to Operative Masons, and was the earliest Lodge of that type! As the book proceeds, this imaginary Lodge becomes a reality in the mind of Bro. Castells, who gives further particulars of its work and influence.

In a similar manner Bro. Castells has expanded the letter of A.Z. who spoke of Rosicrucians (or Freemasons) whose Prime Officers wore red crosses at certain times. Bro. Castells claims to have identified A.Z. as "a genuine Freemason," and therefore a Rosicrucian, who was himself a "Prime Officer," and as such wore a Robe worked with a red Cross in the shape of a Tau! By such means is manufactured evidence in support of Kabbalistic theories.

The interesting Minutes of the Swalwell Lodge have not escaped Bro. Castells' notice. They mention Highrodiam, Domaskin, and Forin. In the form of Harodim, Bro. Castells has absorbed the first into his scheme, while the second—and here I seem to detect an unexpected vein of humour—he states was applied to those who "wore robes made of silk Damask." The third word he ignores, but following on his reasoning, I would suggest that he might have referred it to those brethren who wore robes trimmed with Fur! This would bring the Lodge into line with others, whose members, he says, were "real gentlemen."

Bro. Castells says that a certain paper from which he quotes, "obtained the *imprimatur* of the *Quatuor Coronati* Lodge." It is not easy to see how this could be given. Anyway it may be stated as a fact that at no time has the *imprimatur* of the Lodge been given to any Paper, Lecture, or Book, wherever published or by whomsoever written. Bro. Castells might with advantage read the list of objects for which the Lodge was founded.

At one place Bro. Castells says, "of course we cannot accept such things without proof." This is admirable, even though it goes beyond the requirements of students who only ask for *evidence* in support of statements. But Bro. Castells has not adopted the rule he himself has laid down. He has formed theories and has ignored or distorted evidence which does not fit in with them, and he has accepted as fact much that a little elementary study would have shown him to be mere fable. No doubt he—like most other students—is desirous of ascertaining the truth, but his methods lead him astray and divest his work of any value which otherwise it might have possessed.

October, 1931.

W. J. SONGHURST.

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## ANDERSON'S CONSTITUTIONS, 1723, REPRODUCED WITH A TRANSLATION AND COMMENTARY.

*By Mgr. E. Jouin. Paris. 1930.*

Under the auspices of the *Revue Internationale des Sociétés Secrètes*, Mgr. E. Jouin has published a full text of the 1723 *Constitutions*, with a translation and a copious commentary. The Library of the *Revue* is fortunate in possessing a copy of the original that formerly belonged to the second Duke of Richmond, the Grand Master of 1724, and that afterwards came into the possession of the Lodge at the George, Northampton. (Constituted 16th Jan., 1730; erased in 1754.) As the author observes, the translations that were published in the eighteenth century are to-day so rare as to be practically unobtainable, so that the present work was long overdue.

But Mgr. Jouin has far more in view than merely to make the *Constitutions* of 1723 available to French readers. He proposes to demonstrate that Freemasonry, originally a religious and patriotic association of artisans, is to-day a purely speculative body, deistic and cosmopolitan, that is to say, opposed to religion and to the State, and that this change of spirit first manifested itself in

the 1723 *Constitutions*. Accordingly, he does not merely give us the text of that work, but he sets himself to trace the development of the new spirit and to make a detailed comparison between the old Gild Law of the Craft and the Charges and Regulations as formulated after the Revival. His principal authorities are Gould, Hughan and Begemann. Indeed, he speaks of Hughan's *Old Charges* (1899) and Begemann's *Vorgeschichte* (1910) as the most recent works on the subject. (Actually the date of Hughan's second edition is 1895.)

But since 1910 a good deal has been added to our knowledge of Anderson. In particular we have the photographs of his entries in the G.L. records, in the reprint of the Minutes of Grand Lodge to 1739, that is *Q.C.A.* x., published in 1913, and various articles on him in *A.Q.C.*, particularly those in vol. xxxvi. The 1723 *Constitutions* itself was reproduced in absolute facsimile by Messrs. Quaritch in 1923. We do not now attach much weight to his statements; he is recognised as being inaccurate and unreliable, to say no more. Although Mgr. Jouin points out some of Anderson's errors, he does not anywhere suggest what is the fact, that he can never be trusted. He accepts, in their entirety, the statements made by Anderson in 1738 as to the genesis of the 1723 *Constitutions*, as to Wharton, as to his having been Grand Warden, and as to Payne's Regulations. We know now that none of them will stand examination. He expresses surprise that Anderson should have been *selected* for the task of writing the work. He may well do so; the only authority for the allegation is Anderson himself.

Anderson's mis-statements, and tamperings with the evidence, are not very material to the author's main concern, which is with the Charges. But they do make this difference, that we are not justified in taking any one of Anderson's utterances as being an official and carefully weighed statement put out by authority. They are at all times merely his own notions, and it cannot be too often insisted that the 1723 *Constitutions* was not an official publication but a private venture, although it is true that it received an Approbation, perhaps without sufficient enquiry, as, after publication, it was anything but well received in Grand Lodge, and it is the case that Anderson then withdrew from that body and stayed away from it for many years.

Mgr. Jouin gives us first of all a collation of the whole work and a summary of the several sections. He then proceeds to deal with the earlier documents on which Anderson claimed to have based his work. He has spared no pains to make this section of his work complete. We have the York Ordinances, the London Regulations of 1356, the *Regius*, the *Cooke*, the *Watson* and *Tew* MSS. and the *Roberts* print, all described at length with copious quotations, the ground being thus covered from the fourteenth century to 1722. Anderson, as he points out, made out his historical section independently, although he was no doubt familiar with the *Cooke* Text. His Regulations stand, in Mgr. Jouin's opinion, as Payne had drafted them, but this view is one that many will differ from. But it is the Charges on which everything turns, and here Anderson treated his sources in a most drastic manner. Before his day, so Mgr. Jouin tells us, the attitude of the Masons to religion was simple; it was an absolute devotion to Holy Church. This is clearly shown in the Gild Statutes, and in the *Regius*, *Cooke*, *Watson* and *Tew* texts. The Masons were, however, warned against heresy and error, as we see in the *Tew* and *Roberts* MSS.

Anderson struck out a new line. He produced his celebrated First Charge; he repudiated and abandoned the old beliefs. His "Catholic Religion"—the term must not be misunderstood—is the universal religion, that is to say, deism, although Begemann would not admit it and sought to maintain that Anderson meant the Reformed Church. But his words are "all men" "in every country." These do not admit of any limitation. His religion in which all men agree is merely the moral law. That is, in short, deism, and it is the half-way house to atheism, says Mgr. Jouin, although Anderson suggested the contrary.

Mgr. Jouin goes on to explain how Anderson, having substituted a vague deism for religion, proceeds, in his Second Charge, to weaken down the duty of civil obedience. The Old Charges were clear; the Mason was to warn the Government of conspiracies, as we see

from the *Roberts* print. But Anderson merely says he is not to be concerned in plots, etc. The Masons of the Gilds were in close contact with the civil power, and looked to the Sheriff to support them. But Anderson reduces all association with the State to a minimum, and in his Sixth Charge he enjoins that no one is to go to law "without an absolute necessity," which would in practice mean—never. The Lodge has thus become a sovereign power, independent of the State, and the conclusion of the Second Charge brings this out clearly. The Rebel cannot be expelled from the Lodge; "his relation to it remains indefeasible."

So that we have dispensed not merely with religion but also with citizenship. Our Mason belongs to no State, and in the Sixth Charge Anderson says, "We are resolved against all Politicks." The Masons are cosmopolites. We have completely reversed the old state of affairs. How, asks Mgr. Jouin, did this change of attitude arise? and he proceeds to answer his own question.

The original Old Charges were addressed to artisans; the New are written for persons who are no longer working masons but *accepted*. These accepted masons were the nobles and high ecclesiastics. But they were of a different class altogether from the artisan; they were made Masters in the Gild, and they very soon got the Government into their own hands. But not all of them were good citizens. Wharton is a case in point. Many were sceptics or freethinkers, and it was under their guidance that Masonry had its Revival. Gould and Hughan have missed the significance of this Revival of 1717. It was more than that: it was a transformation. Behind the traditional exterior was now introduced deism and cosmopolitanism. The Masonry of the Gilds was replaced by that of the speculatives. The Lodges became more and more the resort of men of dangerous doctrine; the artisan element disappeared.

Freemasonry is always the foe of religion, more particularly of Roman Catholicism, and England was the country best suited for the development of the new Freemason, England, the country of Wycliff, and of Lutheran and Calvinist teachings since the sixteenth century. Anderson himself, the Presbyterian, fully appreciates the position. In his Sixth Charge he says, "This Charge has ever been strictly enjoined and observed, but especially since the Reformation in Britain and the dissent and secession of these Nations from the Communion of Rome." Mgr. Jouin is perfectly entitled to say that Anderson makes this statement, but it should be pointed out that it is historically absurd; it is one of the many assertions that Anderson makes without any sort of foundation. And the Masons cannot fairly be held responsible for a remark that the Presbyterian Anderson drags in for no reason whatever, on his own responsibility, merely to exemplify his personal prejudices. But Mgr. Jouin concludes this section by saying: "We do not contradict this judgment. The speculative Freemasonry of to-day is the daughter of the Reformation."

At the commencement of the work Mgr. Jouin gives us a brief survey of the history of the early years of Grand Lodge, with biographical notices of Payne, Desaguliers, Montagu, Wharton and Anderson himself. These are accurate as far as they go, although to-day they could be supplemented. But he indicates that Desaguliers was essentially a scientist, a student of natural philosophy, that Montagu was interested in out-of-the-way investigations, while Wharton was a man of loose morals and Anderson a controversial theologian. He thus very skilfully suggests the atmosphere he is endeavouring to create.

But I venture to think that his whole view of the Grand Lodge of 1717, and of the developments that led up to the publication of the *Constitutions* of 1723, is misconceived. Begemann was on firmer ground when he stated that the original Revival was not the work of philosophers or intellectuals, and that its authors had no conception that their Society would ever extend beyond London and Westminster. They had in mind nothing more ambitious than an imitation of a City Company, the objects of which were purely social and convivial.

Society in London was rent by political dissensions. The Masons declared that they would permit no political discussions. There is nothing more than this behind the sentence in the Sixth Charge of which Mgr. Jouin makes so much,

and the conditions of the period sufficiently explain Anderson's tenderness in the Second Charge towards Rebels, which to him meant Jacobites. So also the time was one of bitter religious animosities. The Fraternity refused to allow religion to be discussed, and while they would have no dealings with men of no religion at all, they strove to devise a formula which would allow men of all religious schools to be associated with them. They laid down a minimum requirement. But that did not *exclude* persons holding definite religious beliefs, as Mgr. Jouin seeks to contend. The developments by which, at a much later date, and in different surroundings, a section of the Fraternity incurred the hostility of Roman Catholicism, and, in some cases, that of the State as well, have nothing to do with Anderson. The very fact that these developments were not general throughout the Fraternity is sufficient to demonstrate that fact, although Mgr. Jouin adopts the official attitude of his Church, and does not attempt to discriminate between the various governing bodies to-day.

The next section of the work is a bibliography in which we have an account of Pennell (1730), where Mgr. Jouin reprints the Prayer in full, but without comment. It is somewhat fatal to his thesis. He refers to the French translation of 1736, but he has never met with a copy. He then gives details of De la Tierce and the German translations, and the reproductions. But he makes no mention of the Bicentenary Facsimile of 1923, the only complete facsimile ever published. The later editions of the *Constitutions* are listed up to the Union, and he promises in a second work to analyse the 1815 edition issued by United Grand Lodge, and its successors.

To the actual text and translation which follows, a few footnotes are added. So far as I have checked it the transcription is carried out with scrupulous accuracy; I have only detected one quite immaterial misprint. The translation also is most careful and accurate. By a pardonable error Mgr. Jouin has mis-translated the name Old King's Arms. This is not *Les Armes du vieux Roi*. It is the Lodge which used to be called the King's Arms. He has been at the pains to give us a line for line translation of Anderson's feeble verses; here again in the Enter'd Apprentice Song he has misunderstood the original in two places. But these slips are wholly immaterial; all the essential text is faithfully rendered. Mgr. Jouin has, in fact, done a genuine service to French Masons by putting at their disposal this reprint and translation, and if they avail themselves of his text, and of his account of the earlier documents, without paying too much attention to his analysis of the Charges, and the deductions that he draws from them, they will be indebted to a determined opponent for the opportunity to make a genuine advance in Masonic knowledge.

February, 1932.

LIONEL VIBERT.

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## THE FACTS ABOUT GEORGE WASHINGTON AS A FREEMASON.

*By Major J. Hugo Tatsch.*

*Macoy Publishing and Masonic Supply Co. New York.*

There is nothing in any other country that quite corresponds to the place that Washington has been made to occupy in the Masonic history of the United States. The cult of Burns in Scotland is of a different nature, although it also has developed its share of myth. But Burns owes his immortality to his poetry, the heritage of all who speak the English tongue; Washington is primarily the Patriot, the Father of his Country, and First President, and it is emphatically as such that he is commemorated.

It is odd that Nelson, Napoleon and Wellington have all in turn been claimed as Masons, although they have never attracted quite so much enthusiasm on the part of the Craft as Burns or Washington. In the case of Nelson the evidence is of the slightest. The York Lodge, No. 236, possesses a banner, made in his honour after his death, which recites that we mourn with our Brother. At Yarmouth, United Friends Lodge has an Ashlar with an

inscription in honour of Bro. Ld. Vt. Nelson, and there is a firm tradition that he was initiated in that Lodge. But it is wholly unsupported by evidence.

With regard to Napoleon, Bro. Tuckett dealt with the problem in *A.Q.C.* xxvii. Contemporary allusions to him as a Freemason are fairly numerous, but the place of his initiation has never been identified, and in 1805, when for political purposes he interested himself in the reorganisation of the Craft in France, and took it under his protection, he only did so after receiving a memorandum from Cambacérès on the objects and principles of the association, especially as to what is called the secret of the Freemasons.

Wellington was definitely initiated in the Lodge at Trim in December, 1790. (*A.Q.C.* xv., 117.) He took no further degrees, but he kept up his membership for five years at all events. In 1838 he wrote to a Mr. Carleton that he perfectly recollected having been initiated, but had never since attended a Lodge of Freemasons, and knew nothing of the Art. In 1851, when he was in his eighty-second year, he wrote to another correspondent that he had no recollection of having been admitted a Freemason and had no knowledge of that association.

The Masonic career of Washington reminds us of each of these other great men in turn. As to his admission there is no sort of doubt, although his subsequent association with the Craft was but slender. And while he constantly acknowledged his membership in replying to addresses from Lodges, a letter he wrote in 1798 has been interpreted to mean that he had deliberately severed his connection with the Society. He also has his share of Masonic myth. But he has attracted far more attention as a Mason at the hands of his own countrymen than either Napoleon or Wellington have from theirs, and the literature of the subject is already voluminous.

The Bicentenary of his birth, 11th February, 1732 (N.S.), is to be celebrated with much Masonic pomp. The National Masonic Memorial, of which the Corner-stone was laid on 1st November, 1923, is approaching completion. Accordingly, at the request of several Grand Bodies, Bro. Tatsch has published a pamphlet which marshalls all the facts as to his Masonic activities, and discriminates carefully between fact and fiction—a needful task. It serves a useful purpose in putting everything that can be claimed as authentic before us in a handy and compact form.

The facts themselves are simple enough, but each in turn has been criticised or misinterpreted or even denied by opponents of Freemasonry.

Washington was initiated on 4th November, 1752, in the Lodge at Fredericksburg, Virginia. He was born on 11th February, 1731/2, so that he was, in fact, under twenty-one at the time. This circumstance has much disturbed the commentators, but it is really of no serious import. Bro. Tatsch, following Bro. Eggleston, suggests that as in 1752 the New Style had just come into force in Great Britain and its dependencies, they read the date of his birth as 1731 New Style, and believed him to be of age. Bro. Lamberton, in his Address to the Grand Lodge of Pennsylvania, in 1902, took a bolder course. He contended that the initiation of a person under twenty-one was not at the time irregular in Virginia. This contention is strengthened by the fact that when James Monroe was initiated, at Williamsburg in Virginia, in 1778, he also was under the age of twenty-one. In any case Washington was of age when he received his second and third degrees. In passing, I would observe that Bro. Tatsch is in error in saying that 11th February, 1731, Old Style, becomes 22nd February, 1732, New Style. Only the year is altered in this computation; the day of the week and of the month must obviously remain the same.

Bro. Tatsch states that Washington remained an *active* member of his Lodge till his death. But this is to put somewhat of a strain on the word *active* as we understand it in this country. He is actually recorded as having visited the Lodge twice after he was raised in August, 1753, the first time in the following September, and the second in January, 1755. It is the case that the Lodge records subsequent to 1771 are missing, and that names of Brethren present are

not always recorded. At all events, he kept up his membership, but clearly he took no part in the activities of the Lodge in later years.

In 1777, when the Grand Lodge of Virginia was organised, Washington's name was suggested as first Grand Master, but he declined the honour on the ground that he had never been Master or Warden of a Lodge.

Dual membership was permissible at this time, and in 1784 he was made an Honorary Member of the Lodge at Alexandria, then No. 39 under the Provincial G.L. of Pennsylvania, on the occasion of a visit he paid it on 24th June. In 1787 the Lodge transferred its allegiance to Virginia, and applied for a Charter, and in the petition it named Washington—with his consent—as the first Master under the new conditions. At the next date of election in December, no Warrant had been issued. But the Lodge was working, and it proceeded to elect Washington as its next Master. He was only an Honorary Member of the Lodge, and had not served as a Warden, but it is quite probable that at the time these were not irregularities. In fact, he never occupied the Chair as Master, although Bro. Tatsch speaks of him as having served his term. In 1785, the year following his first visit, he was associated with the Lodge at the funeral of a Bro. Ramsay; his diary shows that the weather was particularly bad, with rain and a cold wind. But subsequently he does not appear to have ever visited the Lodge until 1797. On that occasion he received a formal invitation to attend a meeting, on April 1st, at which he received an address to which he replied. Bro. Sachse gives the text of both the address and the reply, in his *Masonic Correspondence of Washington*, and it is noteworthy that neither of them contains the faintest allusion to the fact that Washington was a Past Master of the Lodge. Moreover his name was not shown on the list of Past Masters drawn up in 1798. In the petition for the Charter, Robert McCrea was named as Washington's Deputy, and, as is pointed out by Bro. Lamberton, this seems to show that it was anticipated that Washington would not be able to attend the Lodge to carry out his duties. At the election in December, according to the quotation from the Minutes that Bro. Lamberton gives, McCrea was elected Senior Warden, but when the Charter itself reached the Lodge, in the following February, one gathers that he was designated in it as Deputy, in accordance with the petition. No doubt he actually did the work, and this perhaps accounts for the omission of Washington's name from the list of 1798.

In 1780 the Grand Lodge of Pennsylvania proposed the appointment of a Grand Master of Masons throughout the United States, and on ballot taken, Washington was put in nomination for the office. But the project fell through, although at a later date, we find a general impression that he had held such an appointment. A Masonic medal of 1797, the year when he retired from the Presidentship, describes him as G.W.G.G.M., presumably meant for George Washington, General Grand Master. The place of fabrication is uncertain; the bust is a poor likeness and might do for anybody; the date has no discoverable Masonic association.

Bro. Tatsch details all available evidence as to visits paid to other Lodges, and he has collected definite evidence of five. But there are more or less vague allusions to several others. He also gives us an account of the Masonic correspondence. This consists of four letters, one thanking Messrs. Watson and Cassoul of Nantes for sending Masonic regalia in 1782, one acknowledging the invitation to dine with the Alexandria Lodge in 1784, and two to Mr. Snyder in 1798. Besides this there are twelve replies to addresses from Masonic bodies.

The Laying of the Corner Stone of the Capitol in 1793 was carried out with Masonic ceremonial, and although Washington, on that occasion, was present in his capacity as President, he was supported by the Grand Master, *pro tempore*, of Maryland, and the Master of the Alexandria Lodge, with many other members of the Fraternity. The contemporary account makes no reference to any wearing of Masonic clothing, but it has always been claimed that Washington wore an apron, and the only question is: which was it of the two he is known to have possessed? Bro. Tatsch quotes a statement made in 1851 by a Bro. French, who was one of Washington's executors, that Washington

wore the apron now preserved at Alexandria, one that had been sent him from Nantes. This would seem to be pretty conclusive, but in this same statement, Bro. French is certainly in error, when he declares that Washington officiated on the occasion as Grand Master of Masons. Bros. Lamberton and Sachse claim that the apron he wore was the one presented to him by Lafayette, now in the museum of the Grand Lodge of Pennsylvania, their own Grand Lodge. Bro. Tatsch does not deal with this conflict of statement; indeed, he makes no allusion to it. The grounds on which Bros. Lamberton and Sachse based their claims on behalf of the Lafayette apron are nowhere stated; one would wish to know if they find support to-day.

Washington's funeral is described by Bro. Tatsch as Masonic. But it should rather be described as a national funeral in which Masons took part; a prominent part, no doubt, but so did the military and the civil officials, and the distinction is one that has to be made. It is the case that of the six pall-bearers, all Colonels, five were actually Masons; the coffin bore his sword and his apron.

When in 1782 Messrs. Watson and Cassoul of Nantes sent him the elaborately ornamented apron to which reference has already been made, they also sent him a plain pink sash. Both are extant to-day, but just what this sash can have been intended for it is not easy to determine. There is no satisfactory evidence that Washington ever took any other than the Craft degrees; it is unlikely that he should have done so. A blue sash is worn in Lodges under the Grand Orient of France to-day. The Williams pastel portrait, which was executed in 1794, shows Washington wearing an elaborate apron, which may be intended for that sent from Nantes, a plain blue sash, and, on a collarette, what would seem to be an Antients P.M.'s jewel, but it has a small square attached. The copy of this picture in the museum at Philadelphia shows a different apron—but it is not the Lafayette—and the jewel, while of a similar pattern, a P.M.'s jewel with a small square attached, is different in detail. The artist, having got his likeness, would appear to have invested his sitter with Masonic regalia in accordance with his own judgment of what was appropriate. No jewel was found among Washington's effects after his death, and although Bro. Sachse figures a *replica* of the jewel as being in the museum of the G.L. of Pennsylvania (*Masonic Correspondence*, p. 79), it does not appear what this is a replica of, or where any original is to be found.

In 1798 a certain Mr. Snyder, who was much disturbed by the accounts he had read in Robison of the Illuminati and the Masonic conspiracies of the European Continent, especially as they were being developed in French Lodges, wrote to Washington asking for an assurance that no Lodges in the United States had caught the infection. He went on to ask him "to prevent the horrid plan from corrupting the Brethren of the English Lodges over which you preside." Washington replied at once, and the first of his two letters includes the sentences: " . . . an error you have run into, of my presiding over the English Lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years." The plain meaning of this should not admit of dispute. Snyder was contrasting the Lodges in France with the Lodges in the United States, "the English Lodges over which you preside." Washington in his reply repeated this latter phrase. But the anti-Masonic agitators seized on this sentence as a clear statement in support of their case that Washington had dropped the Craft, and the Masons were driven to make a valiant attempt to argue that he really meant by his English Lodges, Lodges under the Grand Lodge of England—in 1798!—and that the statement had no reference to the Lodges in the U.S.A.

But such explainings away are quite unnecessary. Washington was not concerned to correct his correspondent's use of Masonic phraseology. He was not Grand Master, as Snyder appeared to think, and his visits to Lodges had after all not been particularly numerous, although "once or twice" is understating the case. And at that we can leave it.

In 1899 Congress struck a medal to commemorate the centenary of Washington's death, but by an unfortunate error the inscription read "Master



Alexandria Lodge, No. 22, A.F. & A.M. 1783" (instead of 1788). Bro. Tatsch shares with many other enthusiasts a charming inability to admit that anyone he is supporting can by any possibility make an error. He claims that this is not wrong; the date is the date of the Charter of the Lodge. But this is merely to replace one blunder by another. Alexandria, No. 39, under the G.L. of Pennsylvania, was chartered in 1783, it is true. But Alexandria, No. 22, under the G.L. of Virginia, was chartered in 1788, and it is this Lodge of which the inscription describes Washington as Master.

The attacks on Washington's Masonry are dealt with, really at more length than they would seem to deserve at this time of day. Governor Ritner in 1837 wrote a pamphlet: *Vindication of George Washington from the Stigma of adherence to Secret Societies*. In 1868 Dr. Blanchard wrote one: *Was Washington a Mason?* The case put forward by both was the same; the admission could not be denied, but it was a youthful indiscretion, and in later years Washington wholly severed his connection with the Fraternity.

The facts are quite against any such suggestion. That Washington was an active Freemason no one can claim. But he never failed, when the opportunity offered, to express his high opinion of the Craft and his agreement with its tenets; he was repeatedly associated with Lodges. More than this was not to be expected of him when we reflect that throughout his life he was fully engaged with matters of far greater importance to his country.

Bro. Tatsch completes his pamphlet by printing poems on Washington as a Mason, and noticing books dedicated to him and Lodges called after him. As an Appendix he prints a useful Bibliography. This itself is sufficient to show what a perennial interest the subject has for our Brethren in the U.S.A. who have now associated their First President with the stupendous Memorial in course of erection close to the Lodge of which he was the Charter Master.

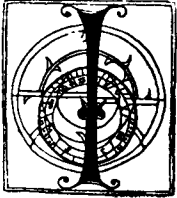
February, 1932.

LIONEL VIBERT.



## OBITUARY.

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T is with much regret we have to record the death of the following Brethren:—

**Wallace Bridge**, of Rochdale, on 24th June, 1930. Our Brother held the rank of P.Pr.G.Treas., and was a P.Z. of Unity Chapter No. 298. He joined our Correspondence Circle in 1929.

**Albert Brown**, of Bristol, on 19th May, 1930. Bro. Brown was a member of Lodge No. 35 (Mexico), and was elected to membership of our Correspondence Circle in November, 1920.

**Harold Bailey Browne**, of London, E.C.4, on 15th May, 1930. Our Brother was J.W. of Playgoers' Lodge No. 2705. He was elected to membership of our Correspondence Circle just a few days before his death.

**Henry Budd**, of London, S.W.18, on 6th June, 1930. Bro. Budd was a P.M. of Wanderers Lodge No. 1604, and devoted himself to the Mark, K.T., and A. & A.R. He had been a member of our Correspondence Circle since January, 1909.

**Conrad C. Casler**, eighty-one years of age, of Port Huron, Mich., U.S.A., on 14th May, 1930. Our Brother was P.M. of Lodge No. 58, and P.H.P. of Chapter No. 27. He joined our Correspondence Circle in May, 1904.

Sir **William Henry Clarke**, of Leeds, in June, 1930. Bro. Clarke held the rank of Past Assistant Grand Registrar, and was P.Z. of Integrity Chapter No. 380. He was elected to membership of our Correspondence Circle in May, 1911.

**Robert Golsell**, of Chingford, on 14th June, 1930. Our Brother held the rank of Past Assistant Grand Director of Ceremonies, and that of Past Grand Standard Bearer (R.A.). He had been a member of our Correspondence Circle since January, 1905.

**Thomas Cox**, of Bristol, on 5th May, 1930. Bro. Cox had attained the rank of P.Pr.G.D.C. (Somerset), and that of P.Pr.G.R. (R.A.). He was elected to membership of our Correspondence Circle in May, 1920.

**W. J. Hill**, of Worcester, on 23rd May, 1930. Bro. Hill held the rank of P.Pr.G.W., and became a member of our Correspondence Circle in 1929.

**W. S. Lincoln**, of London, W., on 24th May, 1930. Our Brother had attained L.R., and was a P.M. of the Anglo-American Lodge No. 2191. He was a member of the Eclectic Chapter No. 1201, and had been attached to our Correspondence Circle since October, 1905.

**William Taylor Postlewaite**, O.B.E., LL.B., of Manchester, on 29th May, 1930. Bro. Postlewaite held the rank of P.Dep.Pr.G.R., and was P.So., of Egerton Chapter No. 2216. He was elected to membership of our Correspondence Circle in May, 1919.

**Augustus William Richards**, of Littlehampton, on 23rd June, 1930. Our Brother was J.W. of Howard Lodge of Brotherly Love No. 58 and Sc.N. of the Chapter attached thereto. He joined our Correspondence Circle in 1929.

**William Watson**, of Leeds, on 12th April, 1930. Bro. Watson held the rank of Past Assistant Grand Director of Ceremonies, and Past Grand Standard Bearer (R.A.). He was one of the first Brothers to join our Correspondence Circle which he did in February, 1887, and he was elected to full membership of the Lodge in March, 1905.

# Quatuor Coronati Lodge, No. 2076, London.

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# Quatuor Coronati Lodge,

NO. 2076, LONDON.



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LIONEL VIBERT, P.A.G.D.C.

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



EDITED FOR THE COMMITTEE BY W. J. SONGHURST, P.G.D.,  
 AND LIONEL VIBERT, P.A.G.D.C.

VOLUME XLIII. PART 3.

## CONTENTS.

	PAGE		PAGE
Proceedings, 3rd October, 1930 ...	193	Proceedings, 7th November, 1930 ...	243
Exhibits ...	194	Exhibits ...	245
The Early Freemasonry of England and Scotland ...	195	Inaugural Address ...	246
The Distribution in the United States of America of Anderson's Constitutions, otherwise of the Grand Lodge of the Moderns ...	227	Notes and Queries ...	255
		Obituary ...	260
		St. John's Card ...	262

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1932.

# 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 therefrom 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 from becoming unwieldy.

No members are admitted without a high literary, artistic, or scientific qualification.

The annual subscription is two guineas, 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 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 meeting are posted to them regularly. They are entitled to attend all the meetings of the Lodge wherever 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.—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.

4.—Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the *Transactions*.

5.—They are accorded free admittance to our Library and Reading Rooms.

A Candidate for Membership in the Correspondence Circle is subject to no literary, artistic, or scientific qualification. 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 a quarter of 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.

FRIDAY, 3rd OCTOBER, 1930.

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THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. H. C. de Lafontaine, P.G.D., W.M.; Gilbert W. Daynes, S.W.; W. J. Williams, J.W.; W. J. Songhurst, P.G.D., Treasurer; Lionel Vibert, P.A.G.D.C., Secretary; Gordon P. G. Hills, P.A.G.Sup.W., P.M., D.C.; Rev. W. K. Firminger, D.D., P.Dis.G.W., Bengal, I.G.; and B. Telepneff, Steward.

Also the following members of the Correspondence Circle:—Bros. D. Pryce Jones, Ed. M. Phillips, A. Saywell, Walter Dewes, Major-Gen. J. D. McLachlan, P.G.S.B., L. G. Wearing, Ed. H. Miller, G. W. South, B. Ivanoff, A. H. Gwinnell, F. J. Asbury, P.A.G.D.C., E. J. Marsh, Jas. T. Moore, A. Z. Alsagoff, Major Cecil Adams, P.Dep.G.S.B., R. W. Strickland, Jas. S. Charters, R. L. Reid, P.G.M., B.C., H. F. Mawbey, H. Thornton Gurner, Geo. A. Hoskins, J. Gaskill, John Lawrance, W. T. J. Gun, H. F. Sample, W. T. Dillon, G. D. Hindley, Hy. Smith, P. A. Bullen, John I. Moar, James Fiddes, N. S. Ellis, C. F. Sykes, F. W. Torrens, E. W. Marson, R. W. Dellar, Col. J. C. Hanna, A.G.St.B., Commdr. S. N. Smith, Capt. J. V. Jacklin, W. T. Sweett, Basil M. Bazley, C. F. Tyson, F. Lace, P.A.G.D.C., Rev. Cyril J. Wyche, P.G.Ch., E. Eyles, G. H. Kitchener, J. Toon, R. J. Sadleir, P.A.G.St.B., F. W. Mead, R. P. Hilton, Fred. J. Mote, Chas. Newman, J. Cursetji, A. E. Gurney, J. W. French, Robt. G. Reid, J. L. E. Hooppell, Geo. P. Simpson, Jas. W. Charlton, Allen Ramsay, W. Emmerson, A. H. Crouch, G. Pear, S. C. Keville, H. O. Ellis, Capt. A. McKenzie-Smith, Lewis Edwards, F. W. Davy, F. Freeman, H. Le Forestier, W. Brinkworth, and J. D. Roberts.

Also the following Visitors:—Bros. F. A. Cooke, Crescent Lodge No. 788; Arthur E. Peacock, P.M., Lambeth Borough Council Lodge No. 2941; John Midgaard, Orion Ne de to Floder, Norway; J. H. Bartlett, W.M., Anthony Sayer Lodge No. 4225; G. M. Browne, Queen Mary's Lodge No. 3327; and R. Oliver, Wayfarers Lodge No. 4600.

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Letters of apology for non-attendance were reported from Bros. Rev. H. Poole, B.A., P.Pr.G.Ch., Westmorland and Cumberland, I.P.M.; Rev. W. W. Covey-Crump, M.A., P.A.G.Ch., P.M.; R. H. Baxter, P.A.G.D.C., P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; J. T. Thorp, P.G.D., P.M.; Geo. Norman, P.A.G.D.C., P.M.; David Flather, P.A.G.D.C., J.D.; Cecil Powell, P.G.D., P.M.; S. T. Klein, L.R., P.M.; J. Heron Lepper, P.G.D., Ireland, P.M.; and Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.

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Bro. Gilbert W. Daynes, S.W., was elected Master of the Lodge for the ensuing year; Bro. W. J. Songhurst, P.G.D., was re-elected Treasurer; and Bro. J. H. McNaughton was re-elected Tyler.

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One Grand Lodge, Three Lodges, Two Libraries, and Twenty-eight Brethren were elected to membership of the Correspondence Circle.

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The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. C. J. AYLWARD, of London.

R.A. Certificate of the G. Chapter of Scotland. Presented to Companion Constantine Theodorides on 3rd January, 1866, in Chapter Thistle of the East, No. 107. *Presented to the Lodge.*

Certificate issued to Bro. Lord Kitchener, as Hon. Member of the Lodge of Edinburgh (Mary's Chapel), No. 1 (S.C.). Lent for exhibition from the Library of Grand Lodge.

By Bro. LEWIS EDWARDS, of London.

An Exposure of 1757: *Le Secret Violé*; a re-issue of the *Sceau Rompu*, the text being practically identical, at Amsterdam.

An Exposure of 1783, no place of publication: *Nouveau Catechisme des Francs-Maçons*; it is a reprint of the Catechisms in the *Nouveau Catechisme* of Gabanon, with a few minor modifications. Hitherto unreported; not in Wolfstieg.

Silver engraved Jewel, inscribed Oliver Ruggles Hiram Mark Lodge. *Vide* Illustration. The Lodge has not been identified.

By Bro. NIELD, of London.

Print from a portrait of Sir Patrick Hume, of Polwarth. He was made a Fellow and Master in the Lodge of Edinburgh in 1667. A conspicuous politician, he was implicated in the Rye House Plot, and escaped the scaffold by flying to Holland. He next joined in Monmouth's insurrection and his estates were confiscated. But the Revolution of 1688 restored his fortunes, and William III. raised him to the peerage as Earl of Marchmont. The engraved portrait was presented to the Lodge of Edinburgh (Mary's Chapel) by Sir Hugh Hume Campbell, a descendant and the representative of the family. *Presented to the Lodge.*

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A cordial vote of thanks was passed to the Brethren who had lent objects for Exhibition and made presentations to the Lodge.

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Bro. LIONEL VIBERT read the following paper:—





Mark Jewel of Oliver Ruggles; 1796.



## THE EARLY FREEMASONRY OF ENGLAND AND SCOTLAND.

BY BRO. LIONEL VIBERT, P.A.G.D.C.



FOR the first time in the history of the Lodge we have held our Summer Outing in the domains of the sister Grand Lodge of Scotland and it is therefore appropriate that the subject of the paper at this meeting, when Mary's Chapel and Canongate Kilwinning are no longer mere names to us, but realities intimately associated with our very delightful experiences of last June, should be one devoted to some aspects of early Scottish Freemasonry.

Gould's wonderful eighth chapter, though it was written hard on fifty years ago, still remains the *locus classicus* on the subject, and later researches have only contributed to add to it, hardly to modify or correct it in any save minor details. The Scottish section of his sixteenth chapter is also invaluable. Murray Lyon's *History of the Lodge of Edinburgh (Mary's Chapel)* was originally published in 1873, but for the Tercentenary Edition of 1900 the veteran Grand Secretary of Scotland re-wrote the work, retaining only about one-third of the original, and in its later form it is really a history of the Scottish Craft in general and has cleared up important misconceptions, as to for instance the St. Clair Charters, and many other matters relating to the early history of the Scottish Lodges.

The subject has not on the whole received very much attention in our *Transactions*, although several of the papers on it have been important contributions to our knowledge. In Vol. i., Bro. Speth gave us a paper: *Scottish Freemasonry before the Era of Grand Lodge*, which was little more than a summary of the facts already brought together by Gould, and Bro. Gould himself had a paper on some old Scottish Masonic Customs, which similarly was made up of extracts from the same source, the eighth chapter of the *History*.

A paper by Bro. Ed. Macbean in Vol. iii. dealt with the formation of the Grand Lodge of Scotland. In Vol. vii. Bro. C. N. Macintyre North reproduced, but without any discussion, a series of extracts from old documents and records relating to the employment of *cementarii*, and *lathomi*, from the thirteenth century onwards, in a paper entitled *Random Courses of Scottish Masonry*. In the same volume Bro. Macbean reviewed at length Scott Mylne's sumptuous work on the Master Masons to the Crown of Scotland. Bain's *Aberdeen Incorporated Trades* was reviewed in Vol. ii. and Colston's *Incorporated Trades of Edinburgh* in Vol. v., the review in each case being written by Bro. Gould. Of individual Lodges we have several notices, chiefly in connection with Lodge histories. Such are Canongate Kilwinning in Vols. i. and xxi.; Dumfries in v. and viii.; Ancient Stirling in vi.; Scoon and Perth in xi., and Mary's Chapel in xiv. The Kirkwall Scroll is described with a full reproduction in x. and again in xxxiii., and the two John Murdos and their celebrated inscription at Melrose are dealt with in v. and ix. Finally we have, in Vol. xxiv., a full account of the Atcheson's Haven Minutes, the oldest Lodge Minutes in the world.

My present intention is to discuss the conditions in Scotland out of which the Lodges developed and to compare them with the contemporary conditions in England, because, as it seems to me, it is a most remarkable circumstance that although the history of the two countries in this respect is so different, yet in essentials their masonry remained to all appearance the same. In England we have a Fraternity, in most cases independent of the towns, providing itself in the *Old Charges* with a history, and with a set of laws comparable to those of a gild, and surviving, in some way that is not yet fully ascertained, after the special craft which was its monopoly is extinct, to reappear in the Four Old Lodges which formed the Grand Lodge of England. In Scotland we have a number of Lodges going back with an unbroken record to the building epoch, and always closely associated with the town life, and the administration of the actual trade; some sort of national organisation is also indicated. They are Lodges of working masons and they have a non-operative membership as well, whereas the Four Old Lodges are bodies with no operative function, although their membership may have included, among others, persons belonging to the building trades. The trade organisation in England is by this time a distinct affair, with which the Lodges have severed their connection. Nevertheless in both groups the esoteric element is sufficiently similar, when they come in contact in 1721, on the celebrated occasion of Desaguliers' visit to Mary's Chapel, for Desaguliers, whose only knowledge of masonry was presumably derived from his membership of his London Lodge, to be accepted as a Freemason by the Brethren of Mary's Chapel and to be allowed to witness their working. It is necessary to begin our survey somewhat far back in the history of the two kingdoms.

In the twelfth century and during the reign of King David (1124-1153) in particular, there was much the same architectural activity displayed in Scotland as there was in England under Henry III. and the Edwards. Fergusson says that at this period "the boundary line between the styles on either side of the border cannot be very clearly defined. In Scotland the forms were ruder and bolder than in the South but were still the same in all essential respects." (*Architecture*, 3rd Edn., II., 418.) But this was only the dawn of Gothic and the Freemasons as a cathedral-building Fraternity can hardly have arrived at any degree of development or organisation at so early a period.

The second half of the twelfth century in England sees the introduction of the Early English, with its lancet windows, but these do not find their way into Scotland till a century later. And the style was continued in Scotland long after it had been discarded in England for the Decorated, so that we find lancets at Elgin in the middle of the fourteenth century, as also at Jedburgh, which was restored at this same time. St. Magnus in the Orkneys, commenced in 1137, is an extreme case of the persistence of an earlier fashion. Here they were still building in the Norman style in the sixteenth century.

It was the constantly increasing intricacy of the styles, and the difficult structural problems that were involved, that enabled the builders of Gothic to keep it as their monopoly, because no one else possessed their technical knowledge and experience. But whereas in England the Early English is followed within about a century by the Decorated, and that again after a like period by the Perpendicular, there is no such development in Scotland. The two countries after the days of Wallace drift apart, and the Scots now copy French or other Continental models.

But it must be remembered that at the time of the rupture the conditions in the two countries were closely similar as regards their degree of culture, the extent to which municipal institutions had developed, and similar matters, provided we limit this statement, as far as Scotland is concerned, to the country east and south of what in later times was known as the Highland Line. G. M. Trevelyan, in his *History of England*, at p. 216, says:—

David and his immediate successor, William the Lion, reproduced many of the features of the English State with remarkable success. The Shire system and the King's justice were brought in gradually,

though much limited by the franchises of the Barons. Scottish 'burghs' received royal charters to elect their own magistrates, even more freely than the wealthier and more populous 'boroughs' of England. . . . The old order gradually shrank into the mountain area of the Northern Highlands, where tribal Scotland survived intact until 1745. South and East of the Highland line men gradually adopted the names, manners and language of the new regime. . . .

The golden age of mediæval Scotland came to an end when Alexander III.'s horse carried him over a sea-cliff. His surviving heir was his grand-daughter Margaret, 'the maid of Norway,' a girl who resided in Scandinavia during her brief reign. By the Treaty of Brigham it was arranged that she should marry the first English 'Prince of Wales' afterwards Edward II. of England. The peaceable union of the whole island was close in sight. . . . That very autumn the Maid of Norway died in the Orkneys on her voyage home.

The chance of a peaceful solution died with the Maid. Edward I. . . . treated Balliol as a puppet and Scotland as a subject land. . . . The governors whom Edward I. left behind him were incapable and cruel. . . . In the following May a guerilla chief of genius [Wallace] . . . lit a fire which nothing since has put out. . . .

When the timely death of Edward I. left the Scots matched with Edward II. the desperate conditions of their struggle for freedom became more equal. The crowning victory of Bannockburn . . . enabled the homely Scottish schiltrons to thrust the English baronage and knighthood at the spear's point into marsh and stream. Never before or after was there such a destruction of English chivalry. After that, the English carried off the main of their archers and men-at-arms oversea to southern lands where the peasantry had no such spirit.

But the victory of Bannockburn had its drawbacks. Trevelyan goes on, in a passage I forbear to transcribe, to point out that the price of independence was that for two centuries and a half Scotland was cut off from the one country in association with which she could have developed both wealth and culture, and was driven into a military alliance with France, which was unnatural culturally and no true substitute.

Accordingly from the commencement of the fourteenth century the Scottish masons and architects were working independently, and almost without cognizance of what was going on in the southern kingdom. But on both sides of the Border I think I shall be able to show that they brought forward some features of their common origin which continued into the days of Freemasonry as we now know it.

The word for the builder in Norman times was *cementarius*, and in 1217 a popular vocabulary equates it with the Norman-French *maszun*, which is our *mason*. (Gould, i., 307.) It is of frequent occurrence, and at *A.Q.U.* vii., 137 we have several instances given of its use in Scotland, at Aberdeen in 1264, at Dumfries in 1265, and so on. *Latomus* comes in in the middle of the thirteenth century in France, and in England in the next century is of constant occurrence. In 1396 we meet with the *lathomos vocatos Freemasons* in a patent issued from Westminster. At York in 1415 we have *Lathomus seu cementarius*. The quotations collected by Bro. North in *A.Q.C.* vii. show *cementarius* as still in use in Scotland during the fourteenth century and *lathomos* is not noticed till 1438, after which it seems to be the usual word.

But the English term *Freemason*, as designating a special class of workman, does not occur.

This is first found in England in 1383 in that sense,<sup>1</sup> although in 1376 it appears (though cancelled) in the list of the Craft Gilds of London. (*Vide* the facsimile reproduction at *A.Q.C.* xli., 136.) But with regard to Edinburgh, *Freemason* is first found (Murray Lyon, pp. 85 and 169) in a Minute of Mary's Chapel of January 29, 1725, where it is used in designating the Lodge as a society of *Freemasons*. The words do occur in the Minutes at an earlier date, on Decr. 27, 1636, and again twice on 14 Feb. 1637. The phrase, in all three places, is the same: "[with the consent of] the heall mesteres frie mesones off Edinbroch." But two other Minutes of 27 Decr., 1636 itself have: "[with the consent of] the heall mesteres friemen off the broth of Edenbroch." It is clear, as Lyon points out, that the phrase is here merely an abbreviation of *friemen masones* and has no other significance.

The version of the *Old Charges* that was written for Kilwinning in 1665 has the word *Freemason*, but this does not in any way involve that it was in use in the Lodge. But at Melrose the position is somewhat different. The Lodge had in its possession, from some undetermined date, the version of the *Old Charges* known as *Melrose No. 1* (now missing). Of this Andrew Mein made a copy for the Lodge in 1674, the document known as *Melrose No. 2*. (*Vide* the transcript at pp. 61-63 of Bro. Fred. Vernon's *History of Freemasonry in Roxburgh, Peebles and Selkirkshire*.) This text contains a long charge, found nowhere else, as to taking apprentices, in which the words *frie mason* occur repeatedly. There is also a certificate attached to the document written by John Wincester *frie mason*. But the original document had been written in England in 1581, and the words are used in the English sense, that is to say they designate the craftsman. Now the earliest Minute of the Lodge, of date 25 Dec., 1674, has that it was agreed that whenever a prentice is *made frie mason* he must pay four pound Scots. And in 1675 the Lodge draws up a Mutual Agreement restoring the old system of a seven years apprenticeship, which had been given up, and here again the phrase appears (*vide* Vernon, *op. cit.*, p. 13) "when any prentice is made frie mason." Elsewhere we have the phrase "passed frie to the trade." And this shows that, in these records, it is not the case that the craftsman is spoken of in the English fashion as a *Freemason*; he is in fact invariably a mason. The apprentice is passed *frie* to the trade, and made a *frie mason*, that is to say a *frie man*, a mason.

And with this we can compare the phraseology of the so-called Charter of Lodge Scoon and Perth, the date of which is 1658. (A full transcript and photograph is given in Crawford Smith's *History of the Lodge*.) We find there "the under subscryvers maisters, ffrimen and fellow crafts measones resident within the burgh off Perth." The phrase "maisters, friemen and fellow crafts" recurs, while later on in the document we read that King James VI. was "entered frieman measone and fellow craft." It is clear that the compilers had no knowledge of any such term as "freemason." But it is interesting to note that they speak of the Lodge of Scoon as "ane ancient frie Lodge ffor entering and passing within ourselves."

In 1725 the brethren of Mary's Chapel were presumably in close touch with the Lodges of London and Westminster, and that would be a sufficient explanation of their use in that year of the phrase "society of *Freemasons*." But the fact that the term, as a description of a special class of craftsman, is unknown to the Scottish records of an earlier date seems to involve that in England it had not yet come into use, in that sense, until the fourteenth century, that is to say not until after Gothic had developed into Decorated, and after the two kingdoms had broken off peaceful intercourse. While Caen stone, which was largely used in England, and known as *Freestone*, is unknown in Scotland, the local sandstone was in use from the earliest times. But whether it was known as *freestone* by the mediæval builders I have not been able to ascertain. If it

<sup>1</sup> In the tract *The Grete Sentence of Curs Expounded*, attributed to Wyclif. *Vide* C. G. Coulton, *Social Life in Britain*, p. 490, and a note by the late Bro. E. H. Dring at *Misc. Lat.* XIII., 30.

was *not*, the circumstance would have a bearing on the vexed question of the precise meaning of the term *Freemason* itself when it was first adopted.

The term *Lodge*, as the name of the workroom, we find at Westminster in 1292, and it is frequent in the fourteenth century. It therefore antedates the era of disunion, and accordingly we shall expect to find it in Scotland. It is true we do not come across it till 1483 at Aberdeen, but the entry shows that the term was already beginning to mean more than the mere workroom. Six "Masons of the luge" are in question, and they agree that each of them, should he infringe the rules they have made, shall for the first two offences be fined, and for the third be excluded out of the Lodge. Then in 1491 the *Statute anent the government of the Master Mason of the College Kirk of St. Giles* speaks of the masons who are to get a recreation in the common luge. (Murray Lyon, p. 37.) We find it again in 1504. "*Domus lathamorum vocatus masonluge*" at the Palace of Falkland. (*A.Q.C.* vii., 140.) The comparative lateness of these dates is probably simply due to the accident that earlier records where we might expect to find the term have not come down to us. At Dundee we have the "ancient consuetude of the Lady luge" in 1536, (Murray Lyon, p. 38), and this demonstrates that there was in Scotland exactly the same process of development that we are familiar with in England, namely, that the name for the workroom becomes transferred to the body of craftsmen using it.

In both countries we have at a comparatively early date elaborate directions as to the hours of labour. These are found at York in 1352 and again in 1370. (Surtees Soc., vol. xxxv.) We get them at Edinburgh in 1491 and at Dundee in 1536. (Murray Lyon, p. 38.) As far as concerns the hours they prescribe for work and refreshment, these two last enactments are identical with but one variation. The mason at Edinburgh breaks off for his midday meal at 11; at Dundee it is 11.30; but the phraseology of the two documents is different. Nevertheless both enactments clearly indicate an established trade custom. The agreements at York are drawn up between the ecclesiastical authorities and the craftsmen, and not by laymen as in Scotland, and the times are described as the first stroke of the Bell of the Virgin, the hour of Nones, the first bell for Vespers. But the actual arrangements with their three intervals for rest in summer and two in winter, are practically the same thing as we get at Edinburgh and Dundee. At Dundee they are spoken of as the old use and consuetude of our Lady Luge of Dundee, and that cathedral was built 1377-1399. At Edinburgh there is no reference to any old custom, but St. Giles, which was built by the City authorities, is of this same period, and there is still extant a contract of 1387 between the Provost and two masons for the building of certain chapels. (Gould i., 285.) At York in 1352 the rules are described as the ancient customs that *cementarii* and others are accustomed to observe, and this suggests an antiquity of certainly more than half-a-century, for Gothic architecture at York Minster goes back to 1240 and earlier.

But the York rules also provide an interesting link, on the one hand with the Craft law in England as we find it in the *Old Charges*, and on the other with the rules in force at Edinburgh, as exhibited in the Seal of Cause which is the document by which the Masons and Wrights were incorporated in 1475.

The English *Book of Charges* did not recognise the travelling mason, but it has a provision that if a mason that be perfect and cunning come to seek work, the master of the place can dispense with an unskilful workman and replace him by the newcomer. (Lines 810-816 of the *Cooke Text*.) The later law, as we see it for instance in the *William Watson MS.*, directs the mason on his travels to pay truly for his meat and drink, the 8th Charge, and also, in the 18th, lays down that every Master shall receive and cherish strange masons when they come out of the country, and shall set them to work a fortnight at least, and if he have not work then he is to refresh them to the next lodge. To the Charges the mason is sworn upon the Book.

At York we find, in 1370, that the mason who is to be received at the work is to be first proved a week or more upon his well working, and after he is found *sufficient*, he is to be received of the common assent of the master and the keepers of the work and of the master masons, and swear upon the book that he shall truly and diligently hold and keep holy all the points of this ordinance. That is to say, we find the principle of the later enactment half-a-century or more before it finds its way into the Charges General and Special.

Now the Seal of Cause at Edinburgh lays down that if any person of the said Crafts come as a stranger to the town and propose to work or to take work upon hand, he shall first come to the "four men" and they shall examine him, if he be *sufficient* or not, and if he be admitted he shall lay down a mark to the maintenance of the altar. (Colston, *Incorporated Trades of Edinburgh*, p. 67.) So that the Craft in Edinburgh has a similar provision to the Craft at York, and in both we have this word "*sufficient*," which would almost appear to be a technical word in the trade, since later on the Seal of Cause again uses it with regard to the apprentice out of his indentures. The general effect of this comparison is surely to suggest that the rules as we see them on both sides of the border derive from a period anterior to the breach between the two Kingdoms.

The earliest reference in England to any organisation of the Craft appears to be that given by Conder at p. 58 of *The Hole Craft*, where we read that in 1272 two Master Masons were chosen from the Gild to serve the office of City Viewers. Previous to this we find that in the Fabric Rolls of Westminster Abbey in 1253 the masons have recognised Feast Days as their holidays, but this does not involve a gild organisation. In 1356 the masons who are hewers and the masons who are setters or layers come before the Mayor of London to have their ordinances settled, because their trade has not been regulated in due manner by the government of folk of their trade in such form as other trades are. The Mayor proceeds to approve a set of rules that has been drawn up by a joint committee of representatives of the two sections of the trade; and it is clearly intended to be only of local application. It is at this very time, as we have seen, that the Dean and Chapter of York are agreeing with the *cementarii* to observe the ancient customs of their trade.

At first sight this would seem to indicate that the craftsmen at York Minster, if they were not actually members of a different trade, were at all events better organized. But Unwin, (*Gilds and Companies of London*), suggests that this was the usual method of getting recognition and it was of course much less costly than a formal charter. The rules agreed on at London may therefore have been in force already unofficially. Conder says that the Company may from this time be said to commence its documentary history. (*Op. cit.*, p. 65.) In 1422, when the Brewers make a list of the 111 crafts exercised in London from of old, although they include carpenters, marblers, carvers, plumbers and joiners, neither masons nor freemasons are mentioned. (Unwin, *op. cit.*, p. 370.) But it is possible that they are included with the marblers. (*Cf.* Conder, p. 70.) In 1469 the Masons furnish twenty men-at-arms to the watch. The London Company take a further step in 1481 when they are enfranchised and authorised to wear a livery; they are now spoken of as the Fellowship of the Freemasons enfranchised within this Honourable City of London. (Conder, p. 97.) But there is no Charter that we know of till 1677.

At Lincoln we get a gild in 1313, which is essentially a religious fraternity among the masons; its certificate has a reference to taking apprentices. (*A.Q.C.* xlii., 64.) Similarly at Norwich we get a gild, or at all events a fraternity, in 1375, a religious body, that is to say, rather than a trade organization. (*E.E.T.S.* xlix., 39.) But here we find evidence of a specific organization of the Craftsmen before 1469 (*A.Q.C.* xv., 198), and that at a later date they found themselves unable, owing to the restrictions imposed by Acts of Parliament, to call meetings to regulate their concerns and so asked the city to do it. But



they take their part in the city pageants and mystery plays as they do in many other places.

The masons of Exeter are incorporated with other trades in 1586 and a further charter of 1684 incorporates Freemasons, Masons and Bricklayers, Glasiers and Painters. (*A.Q.C.* xli., 225.) At Durham the Rough Masons, etc., ask for a charter and they are incorporated by the style of Free masons, Rough masons, wallers, [etc.] in 1638 (*A.Q.C.* xxii., 22), but there is record of a previous charter of 1594. At Oxford the Freemasons, Carpenters and others are incorporated in 1604 (*A.Q.C.* xl., 217), and the document speaks of the free gild, which reminds us of the "frie luge" of Scoon, but precisely what is intended I cannot say. The Charter of the London Company of 1677 calls them Masons.

But in none of these documents does the word Lodge occur, and they are all strictly trade enactments concerned solely with the affairs of the trade. At Edinburgh we get a reference to the Deacons of Gilds in 1425, and the Seal of Cause of the Masons and Wrights of 1475 contains similar provisions to the English enactments as to overseers, and the term of apprenticeship. But there is one striking difference.

None of the English Charters provide for the stranger who comes seeking work. Indeed, at Durham, the craftsman is expressly forbidden to employ any foreigner or stranger if a freeman of the trade resident in the town is available. At Durham and Exeter the rules provide for the admission to the freedom of qualified persons. (The Charter at Oxford does not include the Craft rules.) But this is not the same thing at all. The special arrangements that we meet with at York and again at Edinburgh are also to be found in the *Old Charges*, and they do seem to suggest that in this matter the masons of the Lodges, the builders of Gothic, followed a different custom from the masons in the towns, a custom presumably necessitated by the fact that they were still migratory, whereas the masons in the towns had settled down, and this would be the case whether the two sets of craftsmen were engaged on definitely different classes of work or not. In his paper on *Gild Resemblances in the Old Charges* (*A.Q.C.* xlii., 272) Bro. Knoop quotes similar provisions for travelling carpenters at York, but he suggests that the London rules of 1365 made it possible for a stranger to work in London; it cannot be said that he was in terms provided for. Just why it was thought necessary at Edinburgh to legislate specifically for the stranger does not appear. I can only suggest that there was a definite shortage of skilled labour, and that it was not considered good policy to put obstacles in the way of recruitment to the Craft.

But it is precisely in respect of these builders of Gothic, the migratory section of the Craft, that we find that a distinction now appears in England to which in Scotland there is as yet no parallel. This is their possession of the series of documents which begins with the *Book of Charges* and the *Regius Poem*, and then goes on through the *Cooke MS.*, to the whole body of versions of the *Old Charges*. This seems at all times to have belonged to some body of men distinct from the town gilds and corporations, a body of men that in the seventeenth century the London Company speaks of as the *Acception*. Their distinctive feature is that they contain, not merely a code of Gild Law, but an elaborate legendary history into which it is tempting to try and read veiled allusions to esoteric ceremonies. Such documents are unknown in any other society whether in England or Scotland, and, before the reign of Elizabeth, they are unknown to the Scottish Craft.

Now all these texts lay great stress on the Charters granted to the Craft by Athelstan, at Edwin's request, in England, and by Charles the King in France, while at an earlier date in this country St. Alban gets one. In Palestine David and Solomon give the Craft a Rule. This anxiety to show that the Craft was incorporated from time immemorial strongly suggests that in fact it had no Charters at all, and actually none are known before the series already enumerated that begins in England with Exeter in 1586 and in Scotland with the Seal of Cause in 1475.

Both in England and in Scotland the various Charters embody rules for the appointment of officers, the examining of work, the admission of apprentices and similar matters, and these are rules which have been formally approved by the authority that issued the Charter. But behind these public enactments there lay the private code of the gild, and we have this, as it stood in England in the middle of the fourteenth century, in the *Book of Charges*, and we can trace its development into the Charges General and Special, which were claimed as having been approved by Henry VI. and his Council, and can be dated about 1450. Of corresponding codes in Scotland we have no record, but it is clear that there was something of the sort because of the terms of the Statute of James V. of 1493, which speaks of "masons and other men of craft that convenes together and make rule of their craft" as to claiming wages for holidays, and also as to laying down that if one craftsman begins a work, another may not take it over and complete it. Earlier Statutes also contain indications of some kind of organization among Craftsmen (*cf. A.Q.C. xxxv., 69*).

Not till 1598 do we get anything comparable with the English Charges General and Special; we then have the Schaw Statutes, the first of 1598 of general application, and the second, of 1599, referring specially to Kilwinning. These Statutes are concerned with the Lodges, not the Incorporations, and they indicate, therefore, that, alongside of the chartered bodies, the old associations had continued to maintain their individuality. In England, as already stated, no Charter has any reference to Lodges, but the *Regius Poem* speaks of the "prevytise of the Lodge," and the eighteenth Special Charge directs that the stranger is to be refreshed to the next Lodge, meaning the nearest place at which there is a Freemasons' Lodge at work. But whereas in England to all appearance the Lodge masons and the City Craft Gild masons were distinct bodies, in Scotland, at all events in some cases, the members of the Lodge were also members of the Incorporation, and the Seal of Cause refers to the "common Lodge." Kilwinning is apparently an exception; here there was a Lodge but no chartered body.

The rules as we find them in the Schaw Statutes begin by a reference to the good ordinances set down by our predecessors, and are probably in the main a re-statement of rules already in force. They are issued by the authority of William Schaw, Master of Work to his Majesty, and General Warden of the Masons, with the consent of the Masters. The Lodges are to elect their own Wardens (*i.e.*, Masters) annually, and report the name of the officer to the General Warden. We miss the first Charges of the English code, that he shall be true to God and Holy Church and a true liegeman to the King, although we find: "that they be true one to another, and live charitably together as becomes sworn brethren and companions of craft." And in fact the two codes do not correspond although they have, as is only natural, several items in common. Thus in Scotland definite money penalties are provided, and there is a special rule as to adequate scaffolding which is not found in the English law. All persons of the mason's craft are to attend the meetings convened, when lawfully warned, under a penalty of ten pounds.

A copy of the Statute is to be sent to each Lodge. This at once indicates a different state of affairs from what we have in England, where there is no record of a central authority, and indeed it is not easy to understand just how the Charges General and Special came to be adopted, as to all appearance they were, throughout the English Craft. But it is clearly not the case that the individual copies of the Schaw Statute of 1598 were considered as conferring any particular authority on a Lodge. Apparently what was done was to transcribe the Statute into the Minute Book, as we find done at Edinburgh (Mary's Chapel) and at Acheson Haven (*A.Q.C. xxiv., 33*), and only one original appears to have survived, namely, that issued to the Lodge of Kilwinning, which also includes the Schaw Statute of the following year, directed to Kilwinning in particular. Our Versions of the *Old Charges* seem on the other hand to have been looked on as documents without a copy of which, to be read when Candidates were made masons, a Lodge was not considered regular. (Speth, at *A.Q.C. i., 139*.)

The very existence of this second Statute of 1599 was unknown until 1861, and the question of the relative seniority of Edinburgh (Mary's Chapel) and Mother Kilwinning had been finally settled by the Grand Lodge of Scotland, on the evidence then available, in 1815.

But this document repeatedly lays down that Kilwinning is the second Lodge in Scotland; the phrase occurs eight times. The text of the opening paragraph is:—

First It is ordainit that the warden within the bounds of Kilwinning and uther placeis subject to thair ludge salbe chosin and electit . . . wn the kirk of Kilwynning as the heid and secund ludge of Scotland . . . [etc.].

The third paragraph reads:—

Item it is thoct neidfull & expedient be my lord warden generall, that Edr salbe in all tyme cuming as of befor the first and principall ludge in Scotland, and yt Kilwynning be the secund ludge as of befor is notourlie manifest in our awld antient writts and that Stirueling salbe the third ludge, conforme to the auld privileges thair of.

The sixth begins:—

Item it is ordainit be my lord warden generall that the warden of Kilwynning as secund in Scotland, elect and chuis [etc.].

The twelfth begins:—

Item, it is ordainit be the generall warden, That ye warden of the lug of Kilwynning, being the secund lug in Scotland, tak tryall [etc.].

It is not very clear why this ordinance was promulgated. No corresponding document has come to light in association with either Edinburgh or Stirling. Perhaps the explanation is that these two places were burghs, in which the civic authorities had prescribed, or approved, rules for the craftsmen, whereas, at Kilwinning, there was a Lodge but no civic authority or Incorporation, and therefore no one in a position to enact laws for their guidance.

It gives the Warden and Deacon of Kilwinning authority over the other Lodges in the area, gives them, in fact, the position of a Grand Lodge. These powers are not recognised by the Statute of 1598 which contemplates that the Wardens of Lodges shall be in direct communication with the General Warden. Nor is any such authority traceable at either Edinburgh or Stirling. But in 1590 Patrick Copland of Udaught was appointed Warden under the General Warden for the counties of Aberdeen, Banff and Kincardine. The Patent recites that his predecessors had been ancient possessors of the office, and that Copland had been chosen by the masters themselves. (Murray Lyon, p. 4.) This indicates not only that the office of General Warden was one of long standing, but also that Wardens of Districts were no new thing in 1599, although the Schaw Statute of 1598 has no allusion to them either, and although no other instance of such an appointment appears to be known. But it is not stated that Patrick Copland was a member of any particular Lodge, and his powers were personal.

The Warden and Deacon of Kilwinning have power to convene the officers of all their Lodges to meet either at Kilwinning itself or anywhere else within the jurisdiction. The Statute also provides for officers known as Quartermasters, and we see from the Minutes of 20 Dec., 1643, that these were masters of quarters, *i.e.*, of four districts into which the jurisdiction was divided. But it is not clear what their duties were. The meeting of the Lodge, to which the masons throughout the jurisdiction seem to have been summoned, is spoken of as a "court." It controls all admissions, and the Warden is directed periodically to test all the prentices and fellows in their knowledge of the Craft.

To all this organisation there is no parallel in England at this date; the *New Articles* of the Roberts Family suggest some sort of territorial system, but nothing is known as to when, if ever, they were actually in operation. And there is a further complication introduced by the St. Clair Charters, the first of which can be dated 1601, and the second 1628. By the former, under the authority of William Schaw, the masons within the realm of Scotland consent that William St. Clair of Roslyn purchase of the king for himself and his heirs jurisdiction over the Craft as its patron and judge. This is signed by representatives of Edinburgh, St. Andrew, Haddington, Atcheson Haven and Dunfermline. The latter is a confirmation of the earlier document in favour of Sir William St. Clair, the son of the William St. Clair of the previous instrument, with much historical matter added to the effect that the St. Clair family had been patrons of the Craft for a very long time. This is signed by representatives of the Lodges of Edinburgh, Glasgow, Dundee, Stirling and Dunfermline, and there may originally have been others. But exactly what the precise effect of these documents was, and what authority the St. Clair family in fact exercised, has never been satisfactorily made out.

In England in 1472 we have the grant of Arms. (Conder, p. 84.) This is not in terms made to the London Gild or Company. The phrase used is "The Hole Craft and Fellowship." But on the other hand this phrase must not be taken to imply that the whole body of craftsmen in the country was associated in a Fellowship, as the word "Hole" implies no more than "taken as a whole"; the Craft (Gild) as a body. We see it used in precisely this sense at Kendal; *vide* Ferguson's reprint of the Kendal *Boke off Record*. There we find (p. 95): "wrongs . . . done amongst the hole Company and ffellowship of tayllers"; where the reference is clearly only to the local body, and there is another precisely similar instance on p. 112. So that the actual scope of the grant is uncertain. It is issued by Clarencieux King at Arms whose jurisdiction was England south of Trent, and the fact that the grant is not signed by Norroy, whose jurisdiction was the "North Marches," suggests that the Arms were only granted for some association in the South of England (*cf.* Conder, p. 90) unless there was a separate grant which has not been preserved. But not only are the Arms adopted by the London Company, but we find them in general use all over England. Randle Holme, himself an official of the Herald's College, figures the coat as that of the Society, at Chester in 1688; he adds two columns as supporters. The way in which he speaks of the Society does not suggest that it was confined to any locality and seems to indicate that Freemasons or Masons generally might use these Arms.

Several versions of the Old Charges have them; *William Watson*, *Scarborough*, *Antiquity*, *Clerke*, *Foxcroft*, *Papworth*, *Haddon*, and *Colne* 1 and 2. Two of these texts, *Clerke* and *Antiquity*, may have been associated with the London Acception, but hardly any of the others; in any case, with the exception of *Clerke*, *Antiquity*, and *William Watson*, they are all eighteenth or late seventeenth century.

At p. 75 of the *Incorporated Trades of Edinburgh*, Colston figures these Arms as being borne by the Edinburgh Incorporation, but in the later form, in which the castles have become towers and the chevron, originally engrailed, is plain.

But unfortunately, it is quite uncertain when the Incorporation adopted them. Pennecuik, in his *Historical Account of the Blue Blanket*, 1722, tells us that Mary's Chapel is adorned with the Arms of the good town of Edinburgh, and round this achievement are the Armorial Ensigns of the fourteen Incorporations according to their precedency, and round the Hammermen's Arms, in a second oval, the ensigns of eight lesser Crafts. Mary's Chapel was founded in 1503, but it was subsequently converted to secular uses, and in 1618 was purchased by the Incorporation of Wrights and Masons, who made it their Convening Hall, and thereupon came to be known as the Incorporation of Mary's Chapel. (Murray Lyon, p. 253.) It can hardly have been adorned with the

Arms of the Crafts earlier than this date. Colston, following Pennecuik, figures the Arms of all the fourteen Incorporations, and nine of the coats are identical with those of the corresponding London Companies as we find them given by Stow, among these being the Masons. But the Wrights have a coat to which there is nothing corresponding either in Stow, or in Hazlitt's *Livery Companies of the City of London*,—it consists of the square with the compasses astride the upper limb—and the same is to be said of the Chirurgeons, the senior Incorporation. Accordingly no inference can be drawn from the fact that in 1618 the Masons of Edinburgh were using as their Arms the coat granted to the Hole Craft and Fellowship (but with a variation in the tinctures). I have the authority of Lord Lyon King at Arms, for saying that none of the Edinburgh Trades, except the Surgeons, have ever recorded Arms in his office, and they are all being used without official sanction.

There is a board in the Guildhall at Durham (figured at *A.Q.C.* xxii., 213) which gives the Arms of the Masons, Marblers, Paviours, Plasterers, and Tylers and Bricklayers, all being the coats of the London Companies. So also at Exeter we get a similar display for several Crafts. The position appears to be that these Arms were used generally without any specific authority for the particular locality, and that, in 1618, the Edinburgh Incorporations adopted the English custom. It so happens that James VI. and I. had in the first years of his reign as King of England confirmed the grants of several London Companies, but the Masons do not seem to have been among the number.

In his eighth chapter Unwin suggests that in almost every case the Craft Gild was at the same time a religious fraternity, and that these were distinct bodies with separate sets of rules, but comprising the same individuals. Such fraternities would be swept away by the Acts against superstitious endowments of Henry VIII. and Edward VI. But we seem, in England, to have two organisations in the Craft, both of which survive. The purely trade gild or company is unaffected by the legislation against superstitious endowments, but also it has no esoteric features; it takes no interest in the old documents and legends. Its powers have been conferred, or confirmed, by Charter or other legal process. The Fraternity, which does cherish the old usages and all that they may be taken to imply, is a voluntary association independent of legal sanctions, and somehow is not put an end to in the general destruction of religious associations. It survived in London as the Acception, elsewhere as what we find described by Plot and Randle Holme as a Society, while Aubrey calls it a Fraternity and a Sodality. But the connecting link between the survivals of the seventeenth and the revival of the eighteenth century still eludes us, even in London itself.

In Scotland, to all appearance, there is no such distinction to be drawn; the one body, the authority of which has been ratified by the legal process of Incorporation, fulfils both functions. We see this clearly indicated in the Seal of Cause, one half of which deals at length with the Altar founded in St. Giles' Cathedral, while the rest contains the purely Craft regulations.

These Incorporations, though they have a keen sense of their antiquity in their own country, know nothing at first of the legendary history that the Fraternity in England treasures. They go straight on, in unbroken sequence, and in Grand Lodge days, as Lodges, they in many cases continue for years to be largely occupied with purely trade concerns.

Between the relations of the Craft with the Legislature in the two countries there is a general parallelism, although owing to the different conditions the various enactments are quite distinct in form. In England we have a certain amount of legislation directed to the regulation of Craft Gilds and a number of Statutes dealing with wages of labourers and artificers, in some of which the Freemason is specifically referred to. In Scotland the Crafts and their Deacons are a constant subject of legislation, but whereas Masons and Wrights are specified in several enactments, the word *Freemason* never occurs, thus bearing

out what has already been said as to the term being unknown in Scotland as a trade designation. But Scotland has no enactment precisely corresponding to our Statutes of Labourers of 1350 and 1360, which sought to control their movements and to prevent the rise in wages that the altered conditions consequent on the Black Death had made inevitable.

Gilds, whether Social and Religious, or Craft, had never been brought into existence by Statute; they were a natural development, although many of them had Charters which gave them authority to administer the regulations they had themselves framed. But we find that their proceedings are at times controlled by the Legislature. Thus Richard II. called for returns of all their Charters and Ordinances, and Henry VIII. endeavoured to prevent the Craft Gilds from levying exorbitant entrance fees from apprentices.

But in both countries the Legislature was constantly concerned with rates of wages and prices, with Craft regulations which operated to restrict the supply of labour, and with "covines and conspiracies," as the phrase was, among the gild members, which were calculated to prejudice the employer. Thus in both countries we have an enactment that masons and wrights are not to claim pay for holidays, and the Scottish law declares that those who make gild regulations supporting such claims are to be dealt with as oppressors of the King's lieges; Scotland: 1493, James IV., and 1540, James V.; England: 1402, Henry IV.

In Scotland we have an Act of 1426, James I., which directs that wages are to be fixed for workmen, as wrights, masons, and others, that are employed on another person's property. It goes on to enact that wrights and masons are liable to take more work than they can perform, and that, accordingly, when a workman fails to complete the work contracted for, it shall be lawful to have it done by others, and to recover the cost from him; and that no one is to refuse to take over such work for a reasonable fee. This is repeated by James IV. in 1493 and James V. in 1540. The law is directed against a Craft rule, such as we find in England, for instance, in the *Regius Poem*, that no mason shall supplant another, which would operate to prevent any craftsman from taking over work that another had begun but was not prepared to finish as quickly as the employer would like. Nevertheless, the rule reappears in the Schaw Statute of 1598.

In 1425, Henry VI., in England, the yearly congregations and confederacies made by the masons are forbidden. In Scotland, in 1427, James I., craftsmen are forbidden to hold their accustomed congregations since they are frequently the occasion of hatching conspiracies. This shows that the Assembly of the Old Charges was recognised as a trade custom on both sides of the Border, and had also, on both sides, fallen into disrepute and become merely a pretext for unlawful meetings. Incidentally, therefore, we may date the Assembly back before the period of disunion, that is to say, to the thirteenth century.

Scotland has a series of enactments relating to the Deacons of Crafts, the Masters or Wardens, as they would be called in England, of the Craft Gilds. In England they are not the subject of any special legislation, but in Scotland their powers were conferred by Statute and were the subject of constant changes of policy. (Cf. Murray Lyon, p. 4, and the Introduction to Colston's *Incorporated Trades of Edinburgh*.) James I., in 1424 proposed to suppress all Craft gilds and to have the Crafts controlled by Deacons; but these officials were to be appointed by the Crafts themselves, with the counsel of the borough officials. They were merely to "assay and govern" all work. In 1426 the powers of the Deacons were restricted and the fixing of wages was entrusted to the Town Council. In March, 1427, the masons, wrights, smiths, tailors, websters and all others alike, were directed to appoint Wardens to fix prices and test work, and in July of that year they were forbidden to elect Deacons. But by a Statute of 1483 the office of Deacon was once more restored to the trades, and since the Seal of Cause of 1475 refers expressly to the Deacons of the Craftsmen, and to the Deacon of the Wrights and Masons' Incorporation, it is obvious that the Statute of 1427 had been allowed to fall into abeyance.

But the year 1493 again saw their powers restricted, and in 1555 the office was condemned and abolished, and replaced by a new office, that of Visitor, only to be restored by Queen Mary in the following year by Letters under the Great Seal. The interest that the matter has for us is that, from the reorganisation of the Masons' Incorporation in 1598 up till 1723, the Deacon of the Incorporation was *ex-officio* Warden (corresponding to Master) of the Lodge of Edinburgh (Mary's Chapel). It so happened that in that year the Deacon of the Masons was a Master Glazier, and not therefore a brother in the Masonic sense. The tradition being thus broken, the Lodge adopted the custom of annual election, and this date may be said to mark the definite severance between the Incorporation and the Lodge. (Murray Lyon, p. 163.)

In the final paragraph of the Seal of Cause we have a direction that the craftsmen shall provide for the funeral expenses of any brother who dies without sufficient funds of his own for the purpose. And we find, in the accounts of the Melrose Lodge, that they possessed a mort-cloth for use at funerals. The Minutes refer to the purchase of one in 1699. So also at Atcheson's Haven, in 1636, a mort-cloth is purchased as the want of one of their own has been much felt. (Vernon, *op. cit.*, p. 25.) The London Companies possessed, and some of them still treasure, most ornate specimens of mort-cloths. The attendance at funerals was always a matter to which the Gilds paid special attention (*cf.* Murray Lyon, p. 251), and here we see the Scottish Lodges maintaining the gild custom. Now although the *Constitutions* of 1723 and 1738 have no instructions on the point, yet we know that the Craft in England at this time also preserved the gild tradition, from the account we have of Anderson's funeral in 1739, at which, as we learn from the *London Daily Post*, "His Pall . . . was followed by about a dozen of Freemasons who . . . lifted up their hands, sigh'd, and struck their aprons three times in honour of the deceased."

With regard to the aprons which these brethren were wearing, it is clear that, in England, from the first days of Grand Lodge, they were always worn in Lodge by all the Brethren. The Apprentice Song speaks of the Great Men of the Nation who Aprons put on to make themselves one with a Free and an Accepted Mason, and the Frontispiece to the 1723 *Constitutions* shows a person standing in the background with aprons, long garments intended to reach from the neck to the knees, and with gloves. Gloves are referred to as part of a working mason's equipment, in Fabric Rolls *e.g.*, and Regulation VII. of 1723 directs that the candidate is to decently clothe the Lodge, which may be taken to mean, at this date, that he is to provide the members with aprons and gloves. In Scotland, the Schaw Statute of 1599 directs that, at Kilwinning, the fellow of craft, at his entry, shall give ten shillings worth of gloves besides furnishing a banquet. Accordingly we find in 1658 that John Caldwell, entered fellow of craft, pays three pairs of gloves. (Murray Lyon, p. 437.) Aprons are not referred to in the Minutes till after 1730. But at Aberdeen in 1670 the Laws prescribe that the gentleman mason entered apprentice shall pay four rix dollars composition, a linen apron and a pair of good gloves to every person concerned in the foresaid Lodge. (Miller, *Notes*, p. 61.) He was allowed to compound for a cash payment. The "handie crafts prentisses" pay fifty marks and their dues and do not seem to have been called on for gloves or aprons. In 1730 at Dunblane the Lodge enacts that each member shall, on every St. John's Day, wear a white apron and a pair of white gloves, these being Lodge property, and this is described as the order observed in many rightly constituted Lodges in Scotland and England. (Murray Lyon, p. 204.)

It is not very easy from the very scanty evidence available to say just what the early practice was with regard to aprons in either country. The operative costume in Scotland included an apron as we see from Chalmer's painting of the members of the Incorporation of Trades, which was executed in 1721 but is based on an older work. (Reproduced at *A.Q.C.* vii., 102.) The presentation of gloves at all events was usual, and linen aprons were

probably in use elsewhere besides at Aberdeen. In both countries the non-operative would seem at all times to have worn the operative apron as a symbol of his membership of the Fraternity, and it is this apron, of course much modified, that has come down to us to-day. But it is possible that there was some difference in practice between the two countries and that the Scottish apron had become a purely symbolic garment at an earlier date than was the case in England. Some such distinction would seem to lie behind the position as we have it to-day, which is that, in England, since the Union, a uniform apron is prescribed, and is worn universally, with only two or three exceptions which are covered by special permissions, whereas the Grand Lodge of Scotland has never prescribed any such uniformity, and individual Lodges have always been free to adopt in their aprons any colour scheme that they consider appropriate, the only exception being that no Private Lodge may have green as its colour. On the whole question of aprons in England and Scotland, Rylands' article in *A.Q.C.* v. should be studied.

Reference has already been made to the Legendary History, that in association with the Charges, was originally the peculiar property of the English Craft. How that Craft came to be endowed with this possession, which no other gild can parallel, is not clear. But we may probably attribute it to our early association with the Church, which was anxious that a Fraternity so closely connected with it should be furnished with the same sort of written historical equipment that the orders of monks, for instance, already possessed.

The *Book of Charges* introduced the Articles and Points of the Craft law by a brief history. In the *Cooke Text* we have a very learned and elaborate narrative that apparently originally stood by itself. When we come to the standard form as we get it in the versions of the *Grand Lodge* and other Families, the text consists of the elaborate history, somewhat simplified, but with additions, and the Charges General and Special, as they were framed about 1450, and as already pointed out, there is ground for supposing that by the seventeenth century, the Lodges had come to consider it necessary to possess a copy of this document to regularise their position.

The date of the composition of the *Cooke* narrative can be put at somewhere round about 1400, later rather than earlier. We would therefore not expect to find contemporaneous versions of it in Scotland. The dates of the simpler and earlier legend of the *Book of Charges* which introduces Euclid and Athelstan, and of the adoption by the Craft of the legends alluded to in the *Regius Poem*, connected with the Tower of Babel and the Quatuor Coronati, are not so easy to determine. At all events there is no indication that the Scottish Craft had ever heard of them before the sixteenth and seventeenth century versions of the *Old Charges* found their way across the Border, and this suggests that in England itself they are not of earlier date than the fourteenth century.

It is true that legends of Athelstan might not find favour in Scotland at any time, but we might expect to have something similar in association with King David, for instance, and the memory of Euclid at all events might have been cherished. There is no trace of anything of the sort until we come to the eighteenth century when various Lodges were setting up claims to date back to the foundation of the abbeys, and Kings David and Malcolm came into prominence as patrons of masons. But that is a different story altogether. Prior to the seventeenth century, anything in the nature of a legendary history is unknown in Scotland.

At some date subsequent to 1581 that version of the *Old Charges* to which allusion has already been made found its way to Melrose. The full text of the endorsement on it is:—

Be it knouen to all men to whom these presents shall come that Robert Winsester hath lafully done his dutie to the scienc of Masonrie in witnes whereof I, John Wincester his Master frie mason have subscrib it my name and sett to my mark in the Year of our Lord



1581 and in the reign of our most Sovereign Lady Elizabeth the (22) Year.

This is of course conclusive evidence that it was written somewhere in England. However the Lodge at Melrose does not appear to have done anything more than make a transcript of it in 1674, and the original is now missing. In 1762 either the original or this transcript was again copied, for what purpose does not appear, and the document was then described as the "old Rights of the Lodge." (Hughan, *Old Charges*, 92.)

The earliest dated version we possess to-day is that known as *Grand Lodge No. 1*, which bears the date 1583. In the middle of the seventeenth century the Lodge of Edinburgh (Mary's Chapel) possessed what would appear to have been a transcript of this text, and their clerk made a copy of it for the Lodge of Kilwinning, about 1665, which is still in existence.

In 1666 the clerk of Atcheson's Haven copied a closely similar text into the Lodge Minute Book. At Aberdeen in 1670 they had access to a text which was again closely similar to the 1583 version, and the Mark Book which was written in that year contains a transcript, which is in the handwriting of James Anderson, the father of our Dr. Anderson of the *Constitutions*, while the Laws of the Lodge of that same date direct that the Mason Charter be read at the entering of every entered apprentice. This rather suggests that they had only now come into possession of the text of what they describe as the Mason Charter.

Then at Stirling we find yet one more transcript of a text of this same Family, not dated, but of about the same period as the Aberdeen version. Hughan states that the Brethren at Stirling spoke of it as their Charter within quite recent times, and considered that unless it was exhibited in the Lodge room the meetings would not be legal. (*Old Charges*, p. 57.) These various scribes were in no way concerned to render faithfully the text they had before them, and they introduced minute verbal differences which are a stumbling-block to the textual critic. But none of them make any attempt to improve on the original, by, for instance, introducing allusions to Scottish history. Indeed, the transcriber of the Kilwinning text preserved the injunction to be liegeman to the King of England, and also introduced the term "free mason"—the original being "true mason"—unless, as is possible, he found it in the text he was working on. But the differences between the texts are sufficient to suggest that they derive from three different originals, and these may have found their way to Scotland at any time after the Union of the Crowns, or even earlier.

We next get a group of three texts, all belonging to the second half of the seventeenth century, and all found at Dumfries. They are closely related to the text known as *Harris No. 1*, now in London, and also to that known as *York 6*; these are both late seventeenth century. Why there should be these three texts collected at Dumfries, all associated with the one Lodge, which has records going back to 1687, it is impossible to say. It is quite possible that the *Harris* text is derived from one of the Dumfries versions, and was brought to London by operative masons. (Hughan, *Old Charges*, p. 81.) In that case some text of the type of *York 6* may be the parent of the whole group; the Dumfries masons may well have been in contact with operatives from York during the century.

There still remain two texts to mention; these are the *Dumfries No. 4* and the *Thistle*. Both are mid-eighteenth century, and the *Thistle* can be definitely dated 1756. Bro. Poole has examined them in detail with results of remarkable interest in *A.Q.C.* xxxv. He has shown that in 1703 the borough of Dumfries decided to build a council house, and for the purpose brought in an architect from Liverpool, but the gentleman had a Scottish name, Moffat. Now the *Thistle* text bears unmistakable indications of having been put together by someone who was able to refer to a specific text, the *Hope*, which we know to have originated in Lancashire or Yorkshire. So that we seem to see a body of masons travelling to Scotland from West Lancashire, and taking with them their precious text of the *Old Charges*, and the local brethren take the opportunity

to construct yet one more text for record, and possibly use, in their own Lodge. And with this concrete instance before us of an importation of working craftsmen we can appreciate that at some earlier date exactly the same thing may have happened at Dumfries itself, at Stirling, at Edinburgh, at Atcheson's Haven and at Melrose.

Reference should perhaps be made to the *Thos. Carmick MS.* reproduced at *A.Q.C.* xxii., 100 *et seq.*, with photographs. It was transcribed in 1727 from a version which certainly seems to have come originally from Scotland. But no definite Lodge or locality can be assigned to it, although there is a reference in the text to His Majesty's town of Harwich. It is a peculiar text, and its main interest lies in the diagram with the heading: "This figure represents the Lodge," which has never been fully elucidated. It is known to have been in the possession of a Bro. Persifor Frazer of Philadelphia in 1756.

Murray Lyon states (p. 116) that in the early part of the eighteenth century it was a custom of Kilwinning to sell to Lodges receiving its Charters written copies of its version of the *Old Charges*, which was termed the "old Buik." But none of the versions known to-day in Scotland can be identified as such a copy; possibly there are some transcribed in old Minute Books, or even specially preserved in original, which have been lost sight of, and may yet come to light.

Murray Lyon gives full transcripts of the *Kilwinning* and *Atcheson Haven* texts. The *Melrose* version is given in full by Vernon. Bro. A. L. Miller gives the *Aberdeen* version in full in his *History* of the Lodge. Smith's *History of the Old Lodge of Dumfries* reproduces *Dumfries 1* and *3*; *Dumfries 4* will be found in *A.Q.C.* v., and the *Thistle* in *A.Q.C.* xxxv.

But one Lodge in Scotland was not content to take the English texts with their English legends of Athelstan and Edwin as a Charter. In 1658 the Lodge of Scoon and Perth drew up what may fairly be termed a Scottish version of the *Old Charges*. It commences:—

In the name of GOD Amen To all and sundrie personis whome this prisenttis doe belong Witt ye ws the persones undersubscryvers Maisters, friemen and fellow crafts measones resident within the brugh off Perth. Thatt whair flo sameikle as we and our predecessores have and haid, ffrom the Temple of temples building on this earth (ane uniforme communitie and unione throughout the whole world) ffrom which temple proceeded one in Kilwinning in this our nation of Scotland, And from that of Kilwinning many moe within this Kingdome Off which thir proceeded the Abbacie and Lodge of Scone buill of men of Art and Architectorie. Wher they placed that Lodge as the second Lodge within this nation Which is now past memorie of many generations, And was upheld be the Kings of Scotland for the tyme both at Scone, and the decayed citie of Bertha when it stood And now at Perth heid brugh of the shire dome therof to this verie day. Which is now flourhundred thrie scor and fyve yeares since or therby. And during that ilk space the saide Masters fremen and fellow crafts inhabitants within the said brugh of Perth wer allwayes able within them selves to maintayne ther first Liberties And are yt willing to doe the same. As the masters friemen or follow crafts did formerlye. (Whose names we know not) But to our reason and knowledge of our predecessores their cam one from the North countrie named Johne Mylne ane measone & man weil experted in his calling who entird himself both frieman & burges of this brugh who in proces off tyme (by reasone off his skill and airt) was preferred to be the Kings Maties M<sup>r</sup>. Measone and Master of the said Lodge at Scoone, And his sone Johne Milne being (after his fathers deceis—preferred to the said office and M<sup>r</sup>. off the said Lodge in the reigne off his Majestie King James the sixt of blesed memorie, Who by the said second Johne Mylne was be the Kings

own desire) entered freiman measone and fellow craft And during all his lyftyme he man tayed the same as ane member off the Lodge off Scone So that this Lodge is the most famous Lodge (iff weell ordoerd) within this kingdome

(The punctuation of the original is copied exactly; the transcript given by Crawford Smith adds punctuation marks.)

The text then goes on to recite that the Mylnes were Masters of the Lodge through several generations, and that the last of them left directions that the Lodge should elect his successor. This they have now done and they proceed to recite the "acts made by our predecessors." These are operative rules; among other things they forbid the forming of any other Lodge within the shire. They appoint James Roch Master for life and there are to be annual Wardens. The closing words are:—

And that so long as the sun riseth in the East and setteth in the West, as we would wish the blessing of God to attend us in all our ways and actions.

It is signed by the Master, Warden and thirty-nine brethren of whom two add what appear to be their marks.

The pattern of this document is more or less that of a version of the *Old Charges*, a prayer, a history and a code. But there is no reference to any oath or to future brethren being sworn to these charges, and the text of the English prototype is not followed in any way. It will be seen that the historical section makes only the barest allusion to K.S.T. and then proceeds at once to Kilwinning. Even the phraseology of the Schaw Statutes is not copied and their existence is ignored, but naturally some of the provisions correspond although others are not adopted at all. But the clear statement of the Schaw Statute of 1599 that Edinburgh is the head and principal Lodge in Scotland and Kilwinning the second is wholly disregarded. We get instead that the Abbacie and Lodge of Scone is the second Lodge within the nation, Kilwinning presumably being the first.

The statement that King James VI. was entered freeman, mason and fellow craft is apparently made within sixty years of the event itself. He visited Perth in great state in 1601, and was made Provost in an honorary capacity. This would seem to have been the occasion of his admission to the Lodge, which was probably also looked on as a mere compliment. Bro. Hughan, in his Introduction to Crawford Smith's *History*, written in 1898, is inclined to accept the statement, although he had at first considered it apocryphal.

Anderson was unaware of this record, for his statement is that Grand Master Lord Paisley had made King James a Brother Mason. Neither the assertion nor the Grand Mastership have any foundation in fact.

It will be noticed that this Charter makes no attempt to reproduce or emulate the original history, and this rather suggests that the masons of Perth had not as yet come across any actual text of the *Old Charges* which were then, perhaps, only beginning to find their way into the country. But it does seem as though they had heard of the existence of such documents, and had a general idea of their tenour.

The English Craft rule, as we see it in the Fifth Special Charge, was that no Master or Fellow should take upon himself to make any one a mason without the consent of six or five at the least of his fellows, and he that was to be admitted must be free-born and of good character, etc. This indicates that people could be admitted into the Fraternity away from any actual Lodge. When we read in the *Book of Charges* that one of the things done at the annual assemblies was the obligating of New Men, this may indicate some sort of confirmation of similar admissions, which possibly at an earlier date had been carried out with less formality. We have no actual record of any such admissions, but that is merely because we have no documents for the period, apart from the versions of the *Old Charges*.

The *New Articles* require five to be present, of whom one is to be of the trade, and the new brother is to be given a certificate of his admission, and be enrolled by the Master of his division.

The Scottish rule was obviously closely similar. In the celebrated case of Robert Moray, a certain number of masons, lawfully convened, in camp at Newcastle, admitted him, and the proceedings were reported to the Lodge in Edinburgh which confirmed them. At Haughfoot commissions were issued empowering any five of their number to admit and enter qualified persons, and such admissions were effected at Edinburgh, Galashiels and Selkirk. At Dunblane the brethren making such admissions are to get together as many members of the Lodge as they conveniently can, and borrow from other Lodges if necessary to make a quorum. (Murray Lyon, p. 109.) The Lodge of Lanark authorises its members to make admissions at Lismahago. These instances are all eighteenth century or later with the exception of Robert Moray. But certain brethren of the Canongate in Edinburgh were authorised to enter, receive and pass any qualified persons on behalf of Kilwinning in 1677, and probably the Lodge of Canongate Kilwinning dates its independent existence from this year or very soon after, for that it ever remitted any booking fees to Kilwinning does not appear.

Edinburgh (Mary's Chapel) seems not even to have required the quorum of five, for in 1679 John Fulltoun took upon himself to pass and enter several gentlemen in Ayrshire without license or commission. He was severely dealt with; he paid a heavy fine and promised amendment. But, as Murray Lyon points out, it would apparently have been allowable for him to admit these people on behalf of the Lodge, and take their fees, if he had got previous permission, and a Minute of 27 Decr., 1667, suggests that private brethren did act in this way and their admissions were subsequently confirmed.

These admissions away from the Lodge developed, under Kilwinning and elsewhere, into a system of chartering actual Lodges, which held of the Mother Lodge, paying it a nominal annual fee. Thus in 1729 a petition was given by a company of Masons at Torpichen, and they were granted liberty by Kilwinning to hold a community together, and to pay yearly one shilling Scots if called for. (Wylie, *History of Mother Lodge Kilwinning*, p. 330.)

But the very conception that a Lodge requires a Charter or other authority from another Lodge or a governing body to regularise its existence is quite late, and we do not meet with it at all in England before the days of Grand Lodge, and in Scotland before 1729. The Lodge originally came into existence automatically. The Master collected his workmen, and their workroom was the Lodge. When the building was completed the members dispersed and that Lodge ceased to exist.

At a later date, in England, it does seem as though a Lodge felt that to make its proceedings regular it should have its own copy of the *Old Charges*, but that was all. If we are to accept the evidence of Anderson's *Regulations* of 1723, Payne in 1721 legislated for New Lodges, and recognised that they might be formed either by swarming from an existing Lodge, or else by a simple assembling of a body of masons; Regulation VIII. But in either case they were to be approved and warranted by the Grand Master, and registered in the List of Lodges, and that is the practice to-day under both Grand Lodges.

As we have seen the Lodge at Scone in 1658 spoke of itself as having "proceeded from" Kilwinning, from which many more had similarly proceeded at some undetermined date. The existence of the tradition at this date is of interest even though there is no trace to-day of any of these early Lodges. In 1677 the masons of the Canongate, which was a separate borough, independent of Edinburgh, seem to have thought that some sort of recognition by Kilwinning was necessary to regularise their meeting as an independent Lodge, and in 1736 they spoke of themselves as the eldest daughter of Kilwinning.

In 1737 Kilwinning St. John's Inverness claimed that it had been chartered by Kilwinning in 1678, but there is no record of any such action either in their own contemporary Minutes, as quoted to G.L. in 1737, or at

Kilwinning itself. But in Edinburgh it was clearly understood that a body of masons might meet and erect themselves into a Lodge, and Canongate & Leith, Leith & Canongate split off from Mary's Chapel in 1688 and proceeded to do so. It is true that Mary's Chapel alleged that this was irregular, and that they should have had the Royal or General Warden's authority. (Murray Lyon, p. 135.) But there does not appear to be any ground for this contention, of which the Schaw Statutes contain no indication, and the Lodge continued to work and flourish. The Journeymen Masons were another secession. They broke away in 1707 and by 1712 at all events were working as a Lodge and met in Edinburgh itself, and their right to do so was formally recognised by the *Decreet Arbitral* of 1715. Peebles (1716), Dalkeith (1724), Dumbarton (1726), and Greenock (1728) are all cases of Lodges meeting and constituting themselves originally by inherent right, although at a later date they added Kilwinning to their names, Dumbarton doing so before 1738, Peebles in 1750 and Dalkeith in 1848. (Cf. Begemann, *Freimaurerei in Schottland*, sub. voc.)

Leith Kilwinning, founded in 1736, was a daughter Lodge of Canongate Kilwinning, but there does not seem to have been anything issued in the nature of a Charter. In 1739 she in her turn had a daughter, Canongate from Leith, now No. 36, Edinburgh St. David's.

It is not till 1729 that we find a clear case of a Lodge, Kilwinning, formally constituting another Lodge, that at Torpichen already alluded to, and after that date instances are numerous as Kilwinning stood aside from the Grand Lodge of Scotland for many years and claimed to have concomitant powers. And as late as 1756 the Lodge of Dunblane, although it had joined the Grand Lodge, was authorising certain brethren in Edinburgh to form a Lodge (Murray Lyon, p. 110), and the issuing by Lodges of permissions to individuals to make masons persisted into the nineteenth century.

That William Schaw, Master of the Work to his Majesty and General Warden, is an officer to whom England affords no parallel has already been stated. He clearly had the authority of a Master of a Gild for the whole Fraternity throughout the kingdom, regarded as a body of Lodges, and quite apart from any control exercised in boroughs by the Incorporations. There are in England two sets of Patents to the King's Master Masons, one to Windsor Castle, and the other to the Tower of London and the King's Castles generally. Bro. W. J. Williams has recently collected for us a mass of information about these officers, but nowhere do we find them associated with any Lodge other than that in which they themselves were working, or issuing regulations for the government of the Craft.

In Scotland the corresponding officer is styled Principal Ordinary Master Mason within the Castle of Edinburgh and all other Castles. Here again he does not seem to be vested with any authority over the Craft, but at Scone we find that the Mylne family, in which the office remained for generations, were Masters of the Lodge, and at Edinburgh the King's Master Mason and the Lodge of Mary's Chapel were also closely associated.

The distinction between the two offices appears to be that the Master of the Work is an administrative post, while the King's Master Mason is definitely a technical appointment, to be held by a practical architect, who will therefore naturally have been a member of the local Lodge. But occasionally in early days one individual seems to have held both appointments.

William Wallace in 1617 was warranted Principal Master for life to James VI., and was Deacon of Mary's Chapel in 1628. (Macbean in *A.Q.C.* vii., 105.) He is one of the signatories to the second St. Clair Charter. We see from the Perth Charter that two John Mylnes, father and son, were Masters of that Lodge through a period of nearly fifty years. The third John Mylne was Principal Master Mason to Charles I., and was a Fellow Craft of Mary's Chapel in 1633, to become later on its Deacon ten separate times, and the Incorporation put up a special inscription to his memory. The office of Master Mason to the Crown fell into abeyance in 1710 after the death of Robert Mylne.

But the family connection with the Lodge continued unbroken till well into the nineteenth century. There is nothing to show that the King's Master Mason was at any time associated with a Lodge of his own at Holyroodhouse or elsewhere. Actually, prior to 1677, there does not seem to have been any Lodge in the borough of the Canongate, and Robert Mylne, who was employed to rebuild the palace, had joined Mary's Chapel in 1653. It was his son and grandson, and two great-grandsons who maintained the family connection with the Lodge.

The Craft Gilds in England had from the days of Edward III. a custom of conferring honorary membership on royal personages and great nobles. (Herbert, *Twelve Great Companies*, p. 29; Clode, *Early History of the Merchant Taylor's Company*, I., 293.) That the Masonic Gilds ever did so we have no specific evidence; Conder has not recorded any instances as far as the London Company is concerned. But the *Cooke* text clearly indicates that the custom was familiar to the Craft in the fifteenth century, as it tells us that Edwin joined the Craft to add the practical knowledge of the science to his speculative or theoretical knowledge; the very word "speculative" is used. And the Great Lords of the *Regius Poem*, as we find them referred to at line 262, certainly seem to have been on a similar footing. The custom had a practical side since these Great Lords were no doubt the employers for whom the masons were building castles and abbeys.

The very earliest Minutes of the Edinburgh Lodge show that it is following the Gild practice. John Boswell is a landed proprietor, but he attends the meetings and adds a mark to his signature just like an operative Mason. Robert Moray in 1641 also adds his mark when signing the Minutes. The records contain a number of admissions of these honorary members, who up to 1727 paid no fees. That James VI.'s membership of the Lodge of Scone was of a similar character has already been suggested, and we find the custom is general; instances are to be found at Kilwinning, Kelso, Aberdeen and several other Lodges. Elsewhere than in Edinburgh the non-operatives paid subscriptions on a higher scale, as we see from the By-Laws of Aberdeen of 1670, Kilwinning in 1674, Kelso in 1701 and so on. In many cases they held office and at Dunblane Viscount Strathallan in 1696 actually presides over the meetings. But we find at Kilwinning in 1672 that the Earl of Cassilis, an apprentice, is elected Master, but has a Deputy, an operative member, to do the work, and the same is the case with the gentlemen of title who follow him in the office. And generally speaking the membership does not seem to have entailed any great responsibility. We find at Kelso in 1705 that the Lodge is much concerned because the non-operative members do not attend and fail to pay their subscriptions and fines. (Vernon, p. 90.)

The admission of James Neilson, master Slater to his Majesty, in the Lodge at Linlithgow is probably another instance of honorary membership of this type. In 1654 he was admitted a member of Mary's Chapel. (Murray Lyon, p. 86.) We thus find the custom on both sides of the Border, although it is not possible to assign any date for its first introduction in the Craft. Apparently in each country the masons simply followed the general gild practice, although of its existence in Scotland at an early date I have failed to find specific evidence.

Many prominent men in Scotland were associated not only with Mary's Chapel but with several other Lodges during the seventeenth and eighteenth centuries, and of these quite a number were conspicuous adherents of the Stuarts. Sir Duncan Campbell, whose sister married Cameron of Lochiel, is an instance of one such member of Mary's Chapel (Murray Lyon, p. 164), and at Dunblane we have Cameron of Lochiel himself, Strathallan, Lord John Drummond, and Alexander Drummond of Balhadie, on whom much of the responsibility for the '45 has been laid. (Murray Lyon, p. 442.) Sir Hector Maclean was another mason who was a prominent Jacobite, and Bro. J. E. S. Tuckett has dealt very fully with his career at *A.Q.C.* xxxi., 13 *et seq.* There is a fine field for investigation here for some student, as the suggestion that these brethren, who were

constantly in France on political missions, may have developed in that country some form of Masonic activity at a very early date, is one it is not safe to assume to be untenable without closer investigation.

The speculative Lodges of the eighteenth century at Warrington, York and Chester, and the Acception in London represent a development which we do not meet with till much later in Scotland, and the membership here is not of the same character. The two individuals identified by Conder as admitted to the Acception in 1647, who were not members of the Company, were nevertheless ordinary members of a body which had no concern with trade matters, and met purely for esoteric purposes. And the same is to be said of Elias Ashmole and Col. Henry Mainwaring at Warrington in 1646, of Randle Holme at Chester, and of the brethren who were meeting at Mr. James Boreham's house in York in 1712.

But we get records of admissions of yet another type. Bro. Poole has brought to our notice, in *A.Q.C.* xxxvi., the case of the Company of Wrights at Kendal, which was the Company to which the masons belonged. Here in 1617 there begins a series of entries of non-operative members, persons who were admitted "without any apprenticeship, in an entirely peculiar manner." Possibly their object in joining the Company was merely to get the freedom of the borough, but the facts as assembled by Bro. Poole suggest that this is not a complete explanation of them. At Melrose, in 1675, the Lodge included a maltman, a weaver, a vintner and a hotel-keeper, who are among the eighty odd brethren who sign the Mutual Agreement. Here again, they may possibly have been no more than ordinary members of a trade gild of a somewhat more comprehensive membership than usual. We find that the hotel-keeper in 1680 entered an apprentice. (Vernon, p. 15.) But the Mutual Agreement contains the phrase:—

Lastly, we bind and oblige us conjointly and severally that we shall keep good order and correspondent each one with other in time coming in all points and not to wrong one another no manner or way which charge we bind and oblige us and each one of us to keep and fulfil as if every particular charge were herein inserted belonging to the said art and trade of masonry.

This comes at the end of a series of purely operative rules, which are not spoken of as Charges. Accordingly it is possible that the reference is to their version of the *Old Charges* which was transcribed in this same year. In any case the facts are suggestive, but more than that I would not say.

The actual transition from operative to speculative was no doubt in both countries a gradual process, and at any particular moment would be in different stages in different parts of the country. In England we have little or no record of it. But in Scotland we can follow it in considerable detail, not only at Edinburgh, but in many other Lodges in the seventeenth and eighteenth centuries. But the very fact that the process was gradual makes it very difficult to indicate with any precision when or where, for the first time in Scotland, a Lodge began to meet and make masons as a strictly speculative body.

The practice of keeping regular Minutes may possibly have arisen as a result of the direction in the Schaw Statute of 1598 that the names of all apprentices and of masters and fellows are to be "orderly buikit," and the master's mark is to be inserted in the said "Buik." The 1599 Statute, for Kilwinning, further prescribes that all indentures, etc., are to be drawn up by a specially selected officer as clerk and by no one else. These are purely trade regulations, but it is the fact that the earliest Minutes of which we have any record are those of Acheson's Haven, which begin in January, 1598, and they are followed, at an interval of six months, by the first existing Minute of Mary's Chapel, the date of which is 31 July, 1599. (The year reckons from 25 March.) In each case the Minutes are a strictly business record of admissions of apprentices

and of fellows, of fees paid, fines and other penalties inflicted for breaches of rules, and similar matters of purely trade concern.

There are only five other Lodges which to-day possess Minutes of earlier date than 1700. They are Mother Kilwinning (1642), Aberdeen (1670), Melrose St. John's (1674), Dumfries Kilwinning (1687), and Dunblane (1696). And to these we may add Glasgow, where although the Lodge as such has no Minutes of early date, there is a reference to the Warden of the Lodge, and to the entry of apprentices in 1612 in the Minute Books of the Incorporation. (Begemann, p. 446.)

It will be seen that it is very far from being the case that the oldest surviving Minutes are in the oldest Lodges. Perth and Scone, although it has its so-called Charter of 1658, has no Minutes before 1725. Ancient Stirling, the third of the three Head Lodges of the Schaw Statutes, has nothing before 1741. St. Andrews, representatives of which signed both St. Clair Charters, has nothing before 1790. Representatives of Haddington signed the first of these Charters, but it has no Minutes earlier than 1713, although there is extant a security bond of 1682, and an apprentice indenture of 1697. (Murray Lyon, pp. 24, 441.) And so on with many others. And, as has been pointed out in connection with the Atcheson's Haven and Mary's Chapel records, the Minutes as they stand are the records of a Craft Gild, and are primarily concerned solely with trade affairs. The Lodges generally have a special meeting on St. John's Day in Winter, and this is Gild practice in both countries. But, Lodges though they be, at this stage of their history they are still essentially Trade bodies.

Trade associations of masons in England were active enough at this period although they were in their decline. I have already referred to the Charters of the Masons and other trades which were incorporated at Exeter (1586 and 1684), Oxford (1604), and Durham (1638). Then we have the records of their activities in many places in connection with the Corpus Christi Plays, which, as Professor Pollard says, died with Queen Elizabeth, but, as we see at Kendal, where they were discontinued in 1604, the Gild processions that replaced them continued into the eighteenth century, when they were abandoned on account of the expense. (A.Q.C. xxxvi., 24.)

The Borough of Aberdeen also had plays performed by the associated Crafts on Candlemas and at other festivals, and the Masons in 1505 provided the Three Knights, who appear to have been minor characters associated with a Nativity Play. Later on, in 1531, in conformity with the order observed in Edinburgh, the wrights, masons, slaters and coopers provided the Resurrection. (Bain, p. 58.)

But the records of the English bodies would have no especial interest for us if they were preserved, because they know nothing of any esoteric features. The earliest reference to these in England is the statement by Plot, printed in 1686, that the admission chiefly consists in the communication of certain secret signs. We then have the note by Aubrey, written at some date after 1691: "They are known to one another by certain signs and Markes and Watchwords . . . The Manner of their adoption is very formall with an Oath of secrecy." (A.Q.C. xi., 10; the word "Markes" is scored out.) Harleian MS. 2054 is supposed to be mid-seventeenth century, but in the absence of more definite information nothing can be said about it. (A.Q.C. xxxvii., 5.)

In Scotland the early Minutes also disclose nothing esoteric, but in 1638 in the poem *The Muses' Threnodie*, by a Mr. H. Adamson, we have, in the section devoted to the Third Muse, the lines:—

For what we do presage is not in grosse,  
For we be brethren of the rosie cross;  
We have the mason-word and second sight,  
Things for to come we can foretell aright,

In 1652 the presbytery of Kelso had to deal with an objection to the Rev. James Ainslie being instituted, because he was a Freemason and possessed the Mason Word. Their finding was "that to their judgment there is neither sinne nor



scandale in that word, because in the purest times of this kyrke, maisons having that word have been ministers; that maisons and men haveing that word have been and are daylie in our sessions, and many professors haveing that word are daylie admitted to the ordinances." (Gould i., 444.) The phrase "purest times of this kyrke" takes us back certainly before 1610, and probably to soon after the Reformation of 1560. In 1707 Kilwinning defines a Cowan as a Mason without the Word. The right to impart the Word was the main point in dispute between Mary's Chapel and the seceding Journeymen at this same period.

But the fragmentary reference in the Haughfoot Minute Book of 1702 gives us more information, and that itself can now be taken still further back, as it reproduces almost word for word a sentence in the *Edinburgh Register House MS.*, the date of which is 1696. (*Vide* the reproduction at p. 153, *ante*.) These documents clearly distinguish two degrees with different methods of recognition, the entered Prentis, and the Master and Fellow. But they know nothing of Hiram or of what was at a later date spoken of in England as the Master's Part. With developments of a date later than 1721 I am not now concerned.

In the Schaw Statutes the entered apprentice and the Master and Fellow are distinguished. Their admissions and registrations are separately recorded, and the Master has, in addition, to register his mark. And the Minutes at Edinburgh and elsewhere record the entering of apprentices and the entering, occasionally *passing*, of fellows, separately, but we find that the honorary members receive both their steps at one time. At Edinburgh they are admitted fellow and brother; *vide* Murray Lyon, p. 86, for several instances. At Kilwinning, Joseph Cunninghame of Carling was admitted and received prentise and fellow of craft in 1673. (Murray Lyon, p. 438.) Many more instances might be given, but just what distinction, if any, there was between the ceremonies for the operative members of the Lodge and the honorary members, it is not possible to say. Murray Lyon points out that the use of a grip, word and sign as means of recognition was not peculiar to the masons. The Squaremen Word was given in conclaves of journeymen and apprentice wrights, slaters, etc., in a ceremony in which the candidate was blindfolded and otherwise prepared, and was sworn to secrecy. (Murray Lyon, p. 23.) A Scottish correspondent of Gould mentions a millers' word and grip. (Gould i., 445 note.) But no other gild has built on these slender foundations and it has been left to the Craft, which no doubt at all times had more ample material to work on, to erect these rudiments into the Trigradal System and all the later developments which proceed from it.

When the Grand Lodge of Scotland was inaugurated, the seniority of the thirty-three Lodges composing it was decided by the order in which their representatives entered the hall. This question of seniority was one that had not greatly exercised the Grand Lodge at London. The Four Old Lodges seem from the very commencement to have settled the order in which they were to stand; possibly they had traditions to go by. But every subsequent accession took the date of its constitution and in no single instance did a Lodge come forward and make a claim to a higher place on the roll by reason of its having been in existence before its recognition, although some few no doubt might have done so. But in Scotland the order as originally settled has since been the subject of repeated discussion, and has at various times been modified.

It would serve no useful purpose to attempt an analysis of the present roll. But it will be useful, perhaps, to set out the actual position as regards the evidence for the existence of all Lodges which can claim to have been at work before 1700. The order in which I have placed them is based on the date of the earliest allusion to the Lodge, or other evidence of its existence.

*Edinburgh (Mary's Chapel) No. 1.* The Seal of Cause of 1475 incorporates the Masons and Wrights; the Statute of 1491 refers to the *common luge*. The Schaw Statute of 1599 describes it as the first and principal Lodge in Scotland. The Minutes begin on 31 July,

1599. Representatives sign both the St. Clair Charters. The first meeting recorded at Mary's Chapel is in 1613. It was a founder of Grand Lodge. Murray Lyon has written its history. (1900.)

*Aberdeen.* The masons of the Lodge are spoken of in 1483; the Incorporation is in 1527. Patrick Copland is Warden over the masons of Aberdeen and other counties in 1590 but the Lodge is not associated with either the Schaw Statute or the St. Clair Charters. The Laws and Statutes date from 1670. It was one of the founders of Grand Lodge. Its history has been written by Bro. A. L. Miller. (1919.)

*Dundee.* The old custom of the Lady Lodge of Dundee is mentioned in 1536. A Minute of Mary's Chapel of 1599 records that the Master is to present himself at St. Andrew's to attend a general meeting. Representatives sign the second St. Clair Charter. Murray Lyon (p. 204) has a reference to white aprons and gloves as in use in the Lodge in 1733 but I have not been able to trace his authority. Its present constitution from Grand Lodge was given in 1745, but actually it was one of the founding Lodges; it seems to have then lapsed temporarily.

*Atcheson's Haven.* (Extinct.) The monks of Newbattle were given a Charter authorising them to build a harbour here in 1526. The Minutes begin in 1598. Representatives sign the first St. Clair Charter. The Lodge has its own version of the *Old Charges* in 1666. It was a founding Lodge of G.L., but within a year its name was deleted from the books. (Murray Lyon, p. 192.)

*St. Andrew's.* The Lodge is referred to in the Minutes of Mary's Chapel on 27 Novr., 1599. Representatives sign both St. Clair Charters. A list of members since 1720 is in existence. It was not a founding Lodge in 1736. No Minutes are known prior to 1790. A history was written by G. R. T. Wilson in 1894.

*Scoon and Perth.* The Master of *Perth* is directed to attend a general meeting at St. Andrew's by a Minute recorded at Mary's Chapel on 27 Novr., 1599. If the authenticity of the event is admitted, James VI. was made a member of the Lodge in 1601. The Charter of Scoon and Perth is dated 1658. The Minutes begin in 1725 but the Lodge was not a founding Lodge of G.L. The history was written by Crawford Smith in 1898.

*Kilwinning.* The second head Lodge of the Schaw Statute of 1599. (It is to be observed that this division of Scotland into three jurisdictions must needs date from a time when Kilwinning was a more important city than, for instance, Glasgow, over which it is given control, and this points to a very considerable antiquity for the system.) No representative of the Lodge signs the St. Clair Charters. The first Minutes are dated 1642. In 1658 we find at Perth that there is already a tradition in existence of Lodges proceeding from Kilwinning. It has its own version of the *Old Charges* in 1665. In 1677 certain masons of the Canongate are authorised to admit masons on behalf of the Lodge, but the first Charter definitely recorded as granted by it is in 1729. In Grand Lodge in 1736 the Lodge was placed second of the founding Lodges. Its history was written by Wylie in 1890.

*Ancient Stirling.* This is the third of the three head Lodges of the Schaw Statute of 1599. Representatives sign the second St. Clair Charter. The Lodge was not one of the founders of Grand Lodge, but it joined it in 1739. There are no Minutes prior

to 1741. Its history was written by W. Harvey in 1923. A history was being written by the late Bro. Bain, but only the first vol. up to 1741 was completed.

*Dunfermline.* Representatives sign both St. Clair Charters. The Lodge was one of the founders of G.L., but it then dropped out of the lists till 1804. But in the present list its date of constitution is given as 1736.

*Haddington.* Representatives sign the first St. Clair Charter. Laurie (1859) states that the Lodge has in its possession a record of 1599 stating that a Lodge was opened at Gullane church. Lyon refers to a security bond of 1682 and an indenture of 1697. The Minute Books begin in 1713, but it was not a founding Lodge of Grand Lodge. Its history has yet to be written.

*Glasgow St. John.* The second Schaw Statute states that Glasgow is in the jurisdiction of Kilwinning. The Incorporation of the Wrights and Masons was divided in 1600, and the first clear mention of the Lodge is in the Incorporation Minutes in 1620 when John Stewart signifies to David Slater, Warden of the Lodge of Glasgow, that he had entered his apprentice in that "Lodge" in 1614. It is a party to the second St. Clair Charter, but took no part in the formation of Grand Lodge. It possesses an old oak chest of date 1684 with the inscription "God save the King and Masons' Craft." It appears to possess no Minutes of earlier date than 1824 as prior to that the Minutes were not kept distinct from those of the Incorporation. A history was written by Goudielock in 1905, but a much more satisfactory work was brought out in 1927, compiled by Bro. Ephraim S. Lawrie. The Charter of William the Lion, of *circa* 1190, which is sometimes quoted as evidence for a Lodge, extends the kingly protection to a fraternity founded by Bishop Jocelyn to collect money all over the kingdom for the rebuilding of the cathedral. There is here no question of any Lodge. It was printed by the Maitland Society in 1843.

*Melrose.* The Grand Lodge list gives the date of this Lodge as before 1598. It at one time had a version of the *Old Charges* that had been written in 1581, but there is no evidence when it came into possession of it. The Minutes begin in 1674. It remained independent till 1890. The history of this Lodge has been written by Bro. Vernon, who gives much information about the early architects at Melrose, the Morows and the Meins.

*Haughfoot.* (Extinct.) The Minutes begin in 1702 and show a Lodge already at work, but it never joined Grand Lodge. It moved to Galashiels and then to Selkirk and died out in 1763.

*Kelso.* The Minutes begin in 1701, but the quotation as to the Masons' Word that has been given suggests that it was at work at a much earlier date. Vernon's *History of Freemasonry in Roxburgh, Peebles and Selkirkshires*, 1893, which is the work referred to above under *Melrose*, is very full on Kelso also. Not a founder of Grand Lodge.

*Canongate Kilwinning, No. 2.* It received authority from Kilwinning in 1677 to make masons on behalf of that Lodge. The Lodge was prominent in the founding of Grand Lodge, and it to-day possesses, and still uses, the oldest Lodgeroom in the world. Its Minutes date from 1735. They are of peculiar interest owing to the connection of several of its members with the '45. A history was

written by Allan Mackenzie in 1888, but a fuller treatment of the subject is now, I understand, in process of preparation.

*Old Kilwinning St. John, Inverness.* Minutes of 1678 were known to exist and were quoted to Grand Lodge in 1737, but are now lost, and nothing is known as to the foundation of the Lodge. The existing Minutes begin in 1737. The Lodge seems originally to have been known as Old Inverness Kilwinning, the St. John being an addition of 1837. It was one of the founders of Grand Lodge.

*Dumfries Kilwinning.* The Lodge met by inherent right and constituted itself as the Lodge of the burgh of Dumfries in 1687, and its Minutes from that date are still extant. It was not a founding Lodge of Grand Lodge in 1736, and was only placed on the roll in 1750, with a constitution, and seniority of that date. Originally called The Old Lodge, it took the present title in 1755. Its versions of the *Old Charges* have been referred to. In 1723 it was using the titles Grand Master and Grand Warden for its Master and Warden. Its history was written by James Smith in 1892.

*Canongate & Leith; Leith & Canongate.* Founded as a secession from Mary's Chapel in 1688. Not invited to be a founding Lodge in 1736. Minutes were then stated to be in existence from 1688, but to-day nothing is extant of earlier date than 1830.

*Hamilton Kilwinning.* The actual date of foundation cannot be stated but it was a founder of Grand Lodge, when it was known as *Hamilton* simply. Minutes begin in 1730; originally there were Minutes going back to 1695, but they have gone astray. The name *Kilwinning* was added in 1771.

*Dunblane St. John.* Not a founder of Grand Lodge. The Minutes begin in 1696, and contain a note of admissions in 1695. The membership was largely speculative from the very first. The Lodge records are full of interest but its history has still to be written.

With regard to the eight Lodges in this list which were not Founders of Grand Lodge, it should be explained that invitations were sent to about a hundred Lodges, but only thirty-three responded. The fact that any particular Lodge was not one of the thirty-three is not one on which any conclusions can be based.

If we now turn to England, there are only three Lodges outside London known to us at present that we can claim were almost certainly at work in 1700 and that came forward into Grand Lodge times, York, Alnwick, and Swalwell, while of the Four Old Lodges in London, three at all events may go back so far. But for none of the twenty Scottish Lodges given in this list can it be claimed that at this date they were purely speculative, that is to say wholly dissociated from the trade. Most of them definitely were not. In England, although Alnwick and Swalwell were trade associations, York at all events had no trade interests when we first meet with it in 1704, and that there were purely speculative Lodges in England in the previous century, at Warrington and Chester and in London, has already been pointed out. On the other hand, the Scottish Lodges have their Honorary or non-operative members, and at Dunblane, for instance, they are the large majority of the membership.

But the Lodges that formed the Grand Lodge of England, although including working craftsmen in their membership, were not, so far as we know, trade associations at all. They seem to have passed through the transitional stage in which the contemporary Scottish Lodges were still living, and this may imply that they had arrived at a later stage of development in respect of the ritual. But just what the position was in England with regard to that before 1717 is a difficult problem, especially in connection with the Master's Part.

In any case, Desaguliers in 1721 was able to prove himself a mason to the satisfaction of the brethren of Mary's Chapel. He therefore knew all that they expected him to know. He obviously may also have had further knowledge for which in Edinburgh there was no occasion. But it does seem to be the case that methods of recognition associated with Pillars were the common property of the Fraternity at this date, and obviously they may have been so for a very long time. So that it is possibly not without significance that the fifteenth century *Cooke* text dwells at length on the Pillars erected by the sons of Lamech, and that they were carried forward in the legendary history of the later versions. What may have originally been a simple basis for a means of recognition may have been expanded differently in the two countries in the course of centuries, and had an entirely distinct feature added to it in England in the form of a narrative.

If Desaguliers could show the Scottish Masons that he knew what was meant by the Mason Word, with whatever further secrets that implied, that would probably be enough to satisfy them of the genuineness of his claim to be a member of the Craft, especially since we may take it, I think, that the discovery of the possession by the English Craft of the *Old Charges* had given it a prestige among the Scottish Lodges which, as we have seen, were glad to adopt them and to incorporate them in their Lodge equipment.

Accordingly, I am wondering whether it is impossible that the means of recognition, in their very simplest form, were the common property of the Fraternity in the early days of Gothic, before the very word *Freemason* had come into use, and before the two countries had become politically sundered.

That there was more than this known among the first Lodges it would be rash to assert. But the general result of our survey is to show that the English Lodges, developing perhaps in more genial surroundings, became possessed of a greater wealth of legend, and possibly of ritual as well, but also, as a result of political and social changes, became completely divorced from the trade itself, so much so that they must, just before the revival, have been perilously near extinction. It is possible that in England the freemason builder of Gothic was able to keep himself independent of the towns and their masons' guilds, as he had sufficient employment outside them so long as the style was practised. When it fell into disuse, the non-operative element alone kept the Lodges alive. But in Scotland there was perhaps not so much work for the builder of Gothic to do, after the fourteenth century, and, as we actually see at Dundee, the kirk mason becomes the mason to the borough; the Lodges are in the towns, and in Edinburgh and Glasgow they are intimately associated with the borough Incorporations. So that the Scottish Lodges, with fewer ornamental accessories, and keeping in closer touch with the actual trade, preserved in consequence a vitality that in the southern kingdom was only regained, almost by accident, during the second mastership of Mr. George Payne.

And whereas, in the sixteenth and seventeenth centuries, the Scottish Craft had an organisation of which the English knew nothing, it is to the English that we owe the system of government that is to-day embodied in the Grand Lodges of both countries. Each has learned from the other, and together they will continue to demonstrate the happy and beneficial effects of our ancient institution.

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A hearty vote of thanks was unanimously passed to Bro. Vibert on the proposition of Bro. H. C. de Lafontaine, seconded by Bro. G. W. Daynes; comments being offered by or on behalf of Bros. H. Poole, J. Heron Lepper, F. J. W. Crowe, W. J. Williams, G. W. Bullamore, J. W. Saunders, and J. W. French.

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BRO. GILBERT DAYNES said:—

I have listened with very great pleasure to Bro. Vibert's paper this evening and am exceedingly glad of the opportunity of thanking him, not only for recalling by such means many pleasant memories of our visit to Edinburgh last year, but for the variety of information he has brought together upon this important subject. Much of Bro. Vibert's paper consists of facts concerning which there is little or no dispute, but there are one or two items which to my mind call for some comment.

In the first place, are we really justified in assuming that the Masonic visit by Desaguliers to Mary's Chapel Lodge, Edinburgh, proves that the esoteric element in English and Scottish Freemasonry was the same or similar in 1721. Bro. Vibert says that presumably Desaguliers' knowledge of Freemasonry was solely derived from his membership of a London Lodge. In assuming this, has Bro. Vibert given full weight to the friendship of Desaguliers with James Anderson? Anderson appears upon the scene of the Grand Lodge of England at the Quarterly Communication of 29th September, 1721, but unless he had been well known to the then present and past Grand Officers would hardly have received sanction to proceed with the *Book of Constitutions*. Might not his acquaintance with Desaguliers have been then of several years standing, for he had been in London since 1709? At present there is no definite evidence as to when or where Anderson became a Mason. His father was closely connected with the Lodge of Aberdeen from 1670 to 1720, and Anderson may have been made in that Lodge before coming South in 1709 at the age of thirty. Then, too, Anderson might have been made a Mason at one or other of the towns he must have visited as a licensed preacher between 1702 and 1709, during which period his movements are quite unknown. At all events, he shows knowledge of Scottish Freemasonry in the 1st and 2nd editions of the *Book of Constitutions*. Might it not therefore have been possible that Anderson on hearing of the proposed visit of Desaguliers to Edinburgh, had himself suggested the visit to Mary's Chapel Lodge and explained to Desaguliers such differences as may have existed between the working in English and Scottish Lodges, thus enabling the latter to prove himself to the satisfaction of the Scottish Brethren when he attended the meeting of their Lodge on the 24th August, 1721?

As Bro. Vibert says, after the days of Wallace, England and Scotland drifted apart and in architecture Scotland copied French or other Continental models. Two of these would have been Germany and Flanders, and one might have expected some association between the Builders in these countries and the Scottish Craftsmen. If so, it is a little surprising that the Quatuor Coronati did not reach Scotland during this period. In Germany the Steinmetzen held these saints in veneration as their patron saints from before 1459, for the Constitution of the German Masons of Strassburg commences, "In the name of the Father, and of the Son, and of the Holy Ghost, and of our precious Mother Mary, and also of her blessed servants, the holy four Crowned Martyrs of everlasting memory." Then, too, in Flemish cities we know that the Quatuor Coronati were the Patron Saints of the building gild from 1458 or earlier, and were commemorated on medals struck at Antwerp about that time.

With regard to the deductions drawn by Bro. Vibert as to the meaning of the term "Freemason" it seems quite clear that in Scotland it was not used to denote a special class of workman, but only came in with speculative or symbolical Masonry. I suggest that when the term was used in the Minutes of Mary's Chapel Lodge in 1725 that Lodge was well acquainted with Anderson's *Constitutions* of 1723. They may even have been using it as their own Book of Constitutions, as Ireland did at first. We know that the Grand Lodge of Scotland did not have a Book of Constitutions until 1836, nearly 100 years after their formation. With regard to the many suggested meanings of "Freemason" it is useful to note that the term does not occur in the *Regius MS.*, the *Cooke MS.*, or any of the earlier copies of the Old Charges.

As an instance of the term "Freemason" being used for Freestone mason let me quote from the records of the Church of St. Peter, Mancroft, Norwich:—

1638 P<sup>d</sup>. to Rich. Rocke frestonmason for making the  
pillar in the Chauncell and mending other pillars  
in the Chauncell ... .. 03 09 06

1652 To John Mathewe . . . more for the bond  
from the Freestone mason and his suretyes to  
warrant the great window for 7 yeares ... 00 02 00

*Norfolk Antiquarian Miscellany*, Vol. II., Pt. II.

I may mention that the terms "mason" and "fremason" are also used in these Accounts.

I am glad that Bro. Vibert favours the idea that there may have been a body of Craftsmen distinct from those in the Town Gilds and Corporations. I have always thought there must have been two separate organizations at one time, and that the Gild Ordinances of Towns had no application to those Masons who worked outside such towns upon the vast number of ecclesiastical edifices which arose during the centuries preceding the Reformation. If there were two separate bodies, then the Old Charges would naturally belong to the craftsmen working outside the towns, the Masons in the towns being governed by the Gild Ordinances. I find it difficult to believe that the Town Gilds had two codes of laws—the ordinances approved by the municipal authorities and the private code of the Gild or Old Charges. I venture to suggest that it was not until after the Reformation, when the Gothic builders came into the towns to seek work, that copies of the Old Charges came into the hands of the Town Gilds of Masons.

Once more I would emphasize the value of the paper we have just had read to us, and it gives me the utmost pleasure to second the vote of thanks that has just been proposed.

Bro. J. HERON LEPPER writes:—

I regret my inability to be present at the reading of Bro. Vibert's paper, which seems to me a model of clear exposition based upon carefully assembled materials, to which few of us will be able to add anything of value.

That being so, I should not wish to weary the Lodge with any comments, were it not for one excellent reason: to welcome such a notable contribution to our *Transactions* merely with an approving silence would be a very poor return for the long hours of study and labour that have gone to its making.

I should like therefore to associate myself with the vote of thanks that will be given to the author and has been well earned.

The paper is full of suggestions for lines to be followed by future enquirers. The one that interests me most would be to discover the reasons why the developments in styles of building in England were so long in spreading to the neighbouring countries of Scotland and Ireland. In the latter country one can, in assigning a date for a Gothic building, put the period at roughly one hundred years after the same style was in vogue in this country; and Bro. Vibert has shown us that the same kind of sliding scale must be applied in the case of Scotland. What were the causes? To discover them is not beyond the bounds of possibility, and I commend the quest to any Brother who is in search of useful and interesting employment.

Bro. H. POOLE writes:—

I would like to suggest one small amendment to Bro. Vibert's most interesting paper. In enumerating the various copies of the Old Charges of Scottish provenance, he quite rightly groups certain of them to some extent—*e.g.*,

the *Dumfries* group, and the closely-related *Thistle* and *Dumfries & MSS.* But he has overlooked the connection between the *Stirling* and *Aberdeen MSS.*, which in reality represent only *one* original text. Not only do these two MSS. belong to the same large Family, but together they actually constitute the small *Stirling Branch*. The interest of this very close relationship is enhanced, to my mind, by the possibility—not very remote, in the light of the Schaw Statute of 1598—that the *Aberdeen Lodge* may have been in some way dependent on *Stirling*.

On one other point I think I can add some force to Bro. Vibert's conclusions. The Schaw Statutes, he says, "indicate . . . that, alongside of the chartered bodies, the old associations had continued to maintain their individuality." *Stirling* presents us with a most striking illustration of this duality. The Masons of the Borough had no sort of incorporation until at least as late as 1642. Previous to that date they were grouped with the "Mechanics" in a miscellaneous body of artisans which was designated the "Omnium Gatherum," or "Omnigadrum." It is impossible to determine the relationship between the 'Lodge' and the Mason-members of the *Omnigadrum*; but it was before the latter even secured their incorporation that the Lodge was designated 'thrid ludge' in the Schaw Statute; while some sort of connection between them is indicated by the fact that some, if not all, of the representatives of *Stirling Lodge* who signed the *St. Clair Charters* were members of the *Omnigadrum*.

The conventional 'Masons' Arms' appear in what I gather to be a seventeenth century panel in the Parish Church of *Burntisland (Fife)*. The whole panel seems to belong to the *Hammermen*, and shows Arms of Smiths, Wrights and Masons, and these are in each case identical with the Arms figured by Colston. (See A. Young, *Hist. of Burntisland*, 1924.) It is an interesting comment on the mobility of the Scottish Mason that, though Masons were eligible for membership of the Gild, there are only three Masons mentioned in the *Hammermen's Book*, which covers a period from 1648 to 1739.

Bro. G. W. BULLAMORE writes:—

The Old Charges were, according to their own statement, the result of an amalgamation of various foreign charges by King Athelstan, who thus founded a purely English fraternity. The *Strassburg Brother-book* appears to be a similar redaction producing a German fraternity, while the Schaw Statutes, evidently derived from similar materials, are peculiar to Scotland. The ceremonies of all three fraternities must have much in common. The fraternity, although religious, had come to be utilized in the government of the mystery, and such a use of it was not possible until amalgamation had been brought about. In 1356 the Mason hewers and the Mason layers were forcibly amalgamated as one mystery in the City of London. I regard the hewers as the journeymen of the Society of Italian architects who established themselves in England in the time of Henry III. and from hewing turned to the laying and setting which had been a monopoly of the older English Gild.

According to Aubrey, the Freemasons were church-building architects, and after the Union of Scotland and England the English Freemason was able to undertake the building and restoration of Scottish churches. His first proceeding would be to form a lodge or branch of a religious gild with church-building as its object, and this he could do by virtue of his possession of a copy of the Charges used at the admission of a Mason. This I regard as the explanation of the appearance of the English Charges in Scotland after the Union of the two Kingdoms. Any English Charge of earlier date must have been swallowed up in the Schaw Charges.

The journeymen Lodges of *St. John* would possess the same secrets whether in Scotland or England, but it is possible that the purely Scottish organization also persisted. Above the journeymen, the men of the mystery who were governed, there must have been the Masters Gild, or the men who governed.



In England these were the Freemasons, and the absence of early Lodges of Freemasons in Scotland suggests that the Freemasons in Scotland were solitary individuals from the Southern Kingdom who were Masters of Lodges of Masons.

When the Freemasons governed the mystery in London (from 1537 to 1645) members of the livery called themselves Freemasons. I cannot discover any evidence that the yeomen or journeymen of the Company were other than masons. I also find it easier to believe that journeymen masons were attached to or governed by Freemasons than that they were admitted on terms of equality into a Society of Architects.

BRO. JAMES W. SAUNDERS writes:—

I have read this paper with absorbing interest. It clearly demonstrates how the craft in the one country benefited from the practice in the other. It cannot be gainsaid that the introduction of speculative Masonry into Scotland was a result of the Act of Union of 1707 bringing about a migration of Scottish Nobles and superior craftsmen to London and a consequent freer intercourse between English and Scottish Brethren. I wish particularly to refer to Lodge Ancient Stirling. Bro. Vibert rather emphasizes that there are no Minutes prior to 1741. It is true that the oldest Minute Book now existing commences in December, 1741, but in that volume there are some sheets stitched into the book in 1808 which are quite certainly a roll of members dating back before 1736. The Lodge Accounts for 1738 are also engrossed in the Minute Book, and these prove that 36 names on the roll were members prior to 1738. That there were books of more ancient date belonging to the Lodge existing as late as 1807 is gleaned from the Minutes of that year. It is galling to think that their loss was due to a rift in the lute and a Past Master is accused of deliberate destruction. Whether Lodge Stirling had a continuous existence from 1599 will never be known. It is worthy of notice, however, that William Schaw resided at Schawpark by Alloa, only seven miles from Stirling. The Court of the Stuart Kings was resident in Stirling for long periods, and as Master of Works Schaw was able with his local knowledge quite definitely to fix the order and standing of the Lodge as "the heid and third Lodge of Scotland." The history of the Lodge was commenced by the Rev. James Bain, M.A., Stirling, in 1927, but he died before completing the work. Only a part dealing with the Lodge prior to 1741 has been published.

BRO. VIBERT writes, in reply:—

I am very grateful to the Brethren for the kind way in which this paper has been received, and for the comments that have been made. Further comments on points arising have also been made separately by various correspondents.

Bro. Daynes suggests that Desaguliers may have been coached by Anderson for his Edinburgh visit, and that in that case it is not evidence for the similarities on which I have laid stress. But this involves the assumption that Anderson was made a Mason in Scotland, for which evidence is wanting. The visit of Desaguliers to Edinburgh was dealt with by Bro. Songhurst in the paper he read on the Saturday evening of the Outing. (*Vide ante*, p. 151.) In any case, apart from Desaguliers, it seems to me that when English and Scottish Masonry came in contact in and after 1721, the indications are that the two systems were found to be in agreement in essentials; we hear nothing of any differences. That is sufficient for my purposes, even if we have to discard Desaguliers.

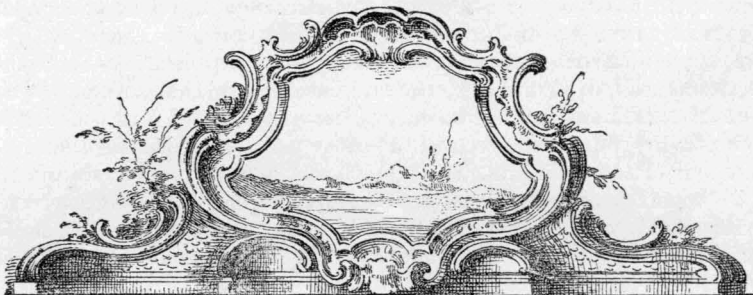
That our Patron Saints, the Quatuor Coronati, never found their way to Scotland—so far as we know—is to be explained, I believe, by the circumstance that, so far as I can gather from the authorities, the Scottish Gilds and Incorporations hardly seem to have had Patron Saints in the Continental fashion. That the Wrights and Masons at Edinburgh were associated with the altar to

the Saints John at St. Giles was really accidental; Murray Lyon tells us that it was merely what the city happened to allot to them.

The quotations from Norwich that refer to freestone masons raise an old problem which requires separate treatment. But I find that the word *freestone* means different things in different places. In Scotland it is applied to sandstone generally. In the North of England it is either a sandstone or, as a corruption of *firestone*, a very hard volcanic rock. In the South it includes Caen stone, and it would seem to be the case that the Freestone of the Freemason was this imported stone.

I am grateful to Bros. Poole and Saunders for additional information about Stirling, and its association with Schaw. It has been suggested to me that the explanation of the term *frie lodge* at Scone was that this Lodge, although it was within the jurisdiction of Stirling, was in fact independent of it, for the very reason that it derived from Kilwinning. In the body of the text I was specially asked to give the actual phraseology of the Schaw Statute of 1599, and this paragraph has accordingly been expanded. And it seems possible, in view of the fact that Kilwinning was already forming Lodges outside its territories in the seventeenth century, that there were in fact two types of Lodge recognised. The first consisted of Lodges such as Edinburgh, Stirling and Dundee, situated in burghs and in close association with the local civic authorities, Lodges for which accordingly the Incorporations provided regulations. But the second was represented by Lodges such as Kilwinning, which were not linked to any civic body, and for them the General Warden prescribed rules, or else they adopted those he gave to Kilwinning. Scone and Perth would be a Lodge of this type, but would call itself Free, as being independent of Stirling, although within its territorial jurisdiction. A correspondent suggests that the former represented the operative and the latter the speculative element, but this does not fit in with the facts. Kilwinning itself was operative until 1735. (Murray Lyon, p. 85.) Canongate Kilwinning when formed was operative.

In a paper such as this it has not been possible to cover the whole ground. I would have liked to devote more space to some of the older Lodges, or to touch on various points to which I have been unable to refer, such as the Falkland Statutes of 1636, which we find both at Atcheson's Haven and at Aberdeen, and yet they seem never to have been in force. But for the present they must stand over. Once more I would like to thank all concerned for the very kind reception the paper has had.



## THE DISTRIBUTION IN THE UNITED STATES OF AMERICA OF ANDERSON'S CONSTITUTIONS, OTHERWISE OF THE GRAND LODGE OF THE MODERNS.

BY BRO. CHARLES S. PLUMB, HISTORIAN, GRAND LODGE OF OHIO  
F. & A.M.



HAT have been universally known as Anderson's Constitutions, as indicated on their title-pages, were published in London in 1723, 1738, 1746, 1756, 1767 and 1784. The first and second editions were personally written by James Anderson, but those following 1746 were revised by other persons, whose names appear on the title-pages beneath that of the original author. James Anderson died in 1739.

The original intention of this paper was to devote this subject entirely to the 1723 edition, but as information came to hand relative to the possession of other editions, it proved of such interest as to justify consideration of all six editions.

The first edition of Anderson's Constitutions was published in London in February, 1723. Just when the first copy of this original found its way to America may never be known. It may be assumed, however, that inasmuch as Benjamin Franklin made a reprint in Philadelphia in 1734, the first book on Freemasonry published on this side of the Atlantic, the copy from which he made this reprint was one of the earliest brought to this country.

Notwithstanding the criticisms that have been made of the 1723 and other editions of Anderson's Constitutions, it must be conceded that these publications have played an important part in creating a standard of Masonic jurisprudence during the past two centuries. The Ancient Charges and General Regulations, though more or less revised or abbreviated, are features of American Grand Lodge Codes or similar official documents of to-day. Much of the historical description of the Craft in these constitutions is legendary and absurd, due, no doubt, to a very extreme imagination. The Entered Apprentice Song, published in the 1723 edition, has been sung in British Lodges for two centuries.

For some years the writer has been especially interested in Anderson's Constitutions, the early editions in particular. This interest has resulted in a special inquiry among Masonic librarians and collectors as to the distribution of such editions in America. A brief questionnaire was sent to such librarians and individuals as might possess these volumes. No reply was received from a number to whom the questionnaire was sent, and it may be assumed that possibly some copies have been overlooked. It is to be hoped that in case of still other ownerships, should this article come to the attention of the possessors, they will advise the writer of them.

### I. THE 1723 EDITION.

The Constitutions of the Freemasons. Containing the History, Charges, Regulations, etc., of that Most Ancient and Right Worshipful Fraternity. For the use of the Lodges, London. Printed by William Hunter, for John Senex at the Globe, and John Hooke at

the Flower-de-luce over against St. Dunstan's Church, in Fleet Street.

In the Year of Masonry ..... 5723

Anno Domini ..... 1723

The above legend of the title-page is preceded by a very fine full page frontispiece engraved by John Pine in Aldersgate Street, London. The page preceding the frontispiece has the word "Constitution" three-eighths of an inch in depth, extending across its width, with a line of wide ornamental ruling above and below the word, forming what is known as a Half-title. This volume contains 92 pages (in addition to a four page dedication to His Grace the Duke of Montagu), which include the Constitution, History, Laws, Charges, Orders, Regulations, and Usages of the Right Worshipful Fraternity of Accepted Free Masons collected from their general Records and their faithful Traditions of Many Ages; the Charges of a Freemason; General Regulations; Postscript; Approbation; Master's Song, or the History of Masonry, by the author; the Warden's Song, or another History of Masonry; the Fellow-Craft's Song; the Enter'd Prentice's Song; six pages of Musical Notation; the approval by Grand Lodge to the publication; with, on the final page, an advertisement of books by J. Senex and J. Hooke.

One may note with propriety here, the line *Anno Domini 5723* on this title-page, apparently the first occasion of its use, the purpose of which was later explained in the 1738 edition, and as here set forth in the consideration of that edition.

In his Introduction to the Facsimile Reproduction issued by Bernard Quaritch in 1923, Bro. Lionel Vibert says:

"It would be difficult to estimate its influence on the history of the Craft. Notwithstanding the way in which Grand Lodge received the work after its publication, it took its place as the official manual, so that the fact that it was not official but essentially a private affair was entirely lost sight of. It was taken by the Grand Lodge of Ireland as the model for their Book of Constitutions in 1730. It was reprinted verbatim for use in America by Franklin in 1734. It was pirated in London and later in Dublin by Smith in 1735, and its author's reputation was great enough to carry off the history he wrote for his second edition in 1738, and lead the Craft for a century and a half to accept it and reprint it as a serious contribution to the subject. To-day we value the Doctor's labours less highly, but the *Constitutions* of 1723 is nevertheless one of the most important records of the Craft."

It has been a matter of some interest to the writer to ascertain how extensively this 1723 edition in original form was possessed in the United States.

One English brother familiar with the history of this first edition, suggested the possibility of 50 copies now extant. On the basis of present information, this seems an under estimate. There are certainly more copies now located in the United States than had been assumed, and no doubt there are others not yet reported.

On account of its rarity, the 1723 edition commands a high price. Early in 1930 the writer received a letter from England stating that a copy had recently been sold at auction in that country for £46, approximately \$225.00. The price largely depends upon condition and association. A well-known London dealer in second-hand books, in a Catalogue published in May, 1930, offers a 1723 "very large copy," a presentation copy from Anderson to the Duke of Richmond, for £170, approximately \$830.00. This high valuation is essentially due to the original autograph page of James Anderson, the author, which is reproduced at *A.Q.C.*, xii., 252.

The following libraries or individuals possess one or more copies of this edition. Many of these have been seen and examined by the writer. When no

comments are made, the books are assumed to be in good, sound condition. The ownership is arranged in alphabetical order in the following lists.

**Cincinnati Masonic Library, Cincinnati, Ohio.**

1. Old calf binding, repaired back, formerly owned by Lord Scarsdale. Frontispiece a reprint. On the front cover is the following in gilt: "Constitutions' Duke of Marlbro's Head in Putty Ct. Lane, Nov. 5, 1734." Brother Vibert states that the real name at this time was Petticoat Lane, and that it was known as such in the time of Strype, long before this 1723 copy was published on which "Putty Ct." is printed. He notes that this incorrect title of a street is "due possibly to some ignorant scribe, or to a Brother who thought Petticoat immodest." Lacks half-title page.

2. Old calf, with beautiful gilt border. Lacks half-title page. Has in very well written manuscript, following the final page, 27 articles, as rules, by-laws or orders, with this statement: "We Whose names are hereunto subscribed, Master Wardens and Members of the 15th Lodge held at Bedford Arms in Covent Garden, have agreed to be conformable to ye rules, by-laws and orders following."

A transcript of these "rules, by-laws and orders" was published in *A.Q.C.*, xii., 23, as a contribution by Past Master Charles Hanck of McMillan Lodge No. 141 and Robert H. Corey of the same lodge in Cincinnati, Ohio. This copy "is page for page, line for line, word for word, and letter for letter. It contains the misspellings and omissions of punctuation as in the original." To this there are no signatures appended. The laws end abruptly at the 27th. They occupy thirteen pages and are written in short lines, notes the editor.

From 1729 Bedford Arms Lodge was No. 16, but in 1740 its number was changed to 15.

**Library Grand Lodge of Iowa A.F. & A.M., Cedar Rapids, Iowa.**

3. In perfect condition, with frontispiece.

**M.W. Bro. Frank H. Marquis, Mansfield, Ohio, P.G.M. Grand Lodge of Ohio F. & A.M.**

4. In original card-board cover, leather back. Condition good, but cover worn.

**Library Grand Lodge of Massachusetts A.F. & A.M., Boston.**

5. Red Morocco binding, gold stamping, gilt edges. Name of John Ellinor on title-page.

6. Full calf binding; pages 89-92 missing. Name of Thomas J. Carson, Trenton, N.J., on fly leaf.

7. Full calf binding. Contains book plate of Sempronious Stretton, Lenton Priory. Other names, Mr. Pickford; Thomas Pickford his book; C. W. Moore.

8. Full calf binding. Contains many blank leaves bound in at back. William Searles book 1776; William Tucker, Goldsmith, 24 Clare St., Bristol, 1871. Bought of William Tucker, Regina, Assa., Canada, by Brother Samuel C. Lawrence, Medford, Mass., Dec. 3, 1902.

9. Three-fourths Morocco, Modern binding, marbled paper, superb copy, uncut. Lengthy notes by Brother E. Terry Carson regarding rarity of such uncut copy. Has an engraving inserted of Desaguliers. This is the finest copy of this edition in the library.

10. Three-fourths sheep and marbled boards, a rebound copy.

11. Rebound as No. 10. Frontispiece missing, but photostat substituted. Half-title trimmed at top and bottom, but printing intact.

12. Bound in half calf and in perfect condition. This copy belonged to Brother Albert G. Mackey, and is autographed by him with a direction that it is not to be loaned to anybody.

13. A Grangerized copy, each page mounted separately on a sheet 17 x 11½, and extra illustrated with fine engravings of various characters mentioned in text, beginning with William the Conqueror and followed by Edward III. and various other rulers of England. This copy does not have the names of Wharton and Desaguliers at end of the Approbation on page 91. The word *Finis* is at the bottom of the page, and no trimming has taken place. The book is beautifully bound in three-fourths Morocco and pebble cloth, the work having been done by Tout and Sons. The covers of the original book are still in the Library and were identified by the reference to page 91. It was once owned by Edward J. Wilson, Lincoln, 1831, and was sent to London to be bound August 10, 1895, according to note inside.

14. An uncut copy of No. 13.

**Library Grand Lodge of New Mexico A.F. & A.M., Albuquerque.**

15. Bound in leather. Contains book plate of the Right Honorable John Lord De La Warr. "First Earl De La Warr born 1693, succeeded May 26, 1723, died 1766, Governor of New York July to September 1737. E.H.D." No doubt a note by W. Brother Dring, P.M. Quator Coronati, Lodge No. 2076, London, and a noted Masonic scholar.

**Library Grand Lodge of New York F. & A.M., Masonic Hall, New York.**

16. Original leather binding, with the book plate of R.W. Brother Michael Furnell on inside front cover. Condition excellent. Title-page has written thereon, "The property of Tipperary No. 296, Wm. Chadwick, Master."

**Library Grand Lodge of Pennsylvania F. & A.M., Philadelphia.**

17. Old leather binding. Frontispiece slightly torn at bottom and repaired, otherwise perfect.

**Chas. S. Plumb, Columbus, Ohio, Historian Grand Lodge of Ohio F. & A.M.**

18. Modern calf binding, with gilt ruling on margins. At top of half title-page is written Lieutenant David Thomas Nightingale, Royal Navy, 1836.

**Harold Reeves, Lancaster, Ohio.**

19. Bound in red Morocco with the sides ornamented with Masonic symbols in gilt to a remarkable extent. Of standard size and in perfect condition, although the cover is slightly worn.

**Library Supreme Council 33° A.A.S.R., S.J., Washington, D.C.**

20. Bound in full Morocco, in perfect condition, with full page frontispiece. Written on title-page: "Free-Wilson's." Two pages of manuscript songs bound in at end, evidently contemporary, with several blank pages, one of which is ruled for music, but left blank.

**Nelson Williams, Hamilton, Ohio, P.G.M. Grand Lodge of Ohio.**

21. Bound in leather, with the following in gilt on front cover: "Constitutions, etc., of Freemasons. For the use of the Swan Lodge in Chichester." This no doubt refers to the Lodge founded in July, 1724, No. 31

of the 1729 record, and that ceased to work about 1749. Original frontispiece missing, this being replaced by a mounted photograph.

## 2. THE 1738 EDITION.

The following is on the title-page of this edition:

“The New Book of Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons, containing their History, Charges, Regulations, etc. Collected and Digested by Order of the Grand Lodge from their old Records, faithful Traditions and Lodge Books for the use of the Lodges. By James Anderson, D.D., London. Printed for Brothers Cæsar Ward and Richard Chandler, Booksellers at the Ship without Temple Bar; and sold at their Shops in Coney Street, York, and at Scarborough-Spaw. MDCCXXXVIII., In the Vulgar Year of Masonry 5738.”

This edition was issued in two sizes, the “large paper edition,” about 7 by 9 inches and a small one about  $5\frac{1}{2}$  by  $7\frac{1}{2}$  inches. The size of each of these copies varies somewhat with the trimming and binding. The large copy contains the same frontispiece as in the 1723 edition. The frontispiece is either found folded in the small copy, or not inserted at all.

The expression *Anno Domini 5723* was used on the title-page of the 1723 edition, and an explanation of its use was submitted in this 1738 edition, which is as follows:

The first Christians computed their times as the Nations did among whom they lived till A.D. 532, when Dionysius Exiguus, a Roman Abbot, taught them first to compute from the birth of Christ: but he lost 4 years, or began the Christian era 4 years later than just. Therefore, though according to the Hebrew Chronology of the old Testament and other good vouchers, Christ was truly born in some month of the year of the World or A.M. 4000, yet these 4 years added make 4004. Not before the Birth of Christ, but before the Christian Era, viz. 1737. For the true Anno Domini, or year after Christ's birth is 1740.

But the Masons being used to compute by the Vulgar Anno Domini or Christian Era—1737 and adding to it not 4004 as it ought, but the strict years before Christ's birth, viz.—4000, they usually call this the year of Masonry—5737 instead of the accurate year—5740 and we must keep to the Vulgar Computation.

Anderson further assumed that Freemasonry began when God said, “Let there be light,” and that therefore the Masonic date represents “the year of light,” which is expressed as *Anno Lucis* in Latin, which explains the use of A.L. following the date.

This 1738 edition consists of xii. and 230 pages, followed by a page of “Corrigenda” and another of book advertisements by the publishers. There are three parts in the book:

Part I. deals with the history of Masonry from the Creation throughout the known earth till good old Architecture, demolished by the Goths, was revived in Italy. This part covers seven chapters from page 1 to 54.

Part II. includes the history of Masonry in Britain from Julius Cæsar's invasion, till the union of the Crowns on the death of Queen Elizabeth, A.D. 1603, covering seven chapters from page 55 to 96.

Part III. discusses the history of Masonry in Britain from the union of the Crowns, A.D. 1603, to our present Grand Master Caernavon, covering seven chapters from page 97 to 142.

Then there follow "The Old Charges," page 143 to 151; "General Regulations," page 152 to 178; the "Constitution of the Committee of Masons Charity first proposed at the Grand Lodge on 21 of Nov. 1724" page 178 to 184; "A list of Lodges in and about London and Westminster" page 184 to 190; "Deputations of Several Grand Masters" page 190 to 198; Approbations of this book of Constitutions, page 199; "Some of the Usual Free Masons' songs" page 200 to 215; A Defence of Masonry, page 216 to 228; finally with two pages of names of supporters of the publication of this book.

**Cincinnati Masonic Library, Cincinnati,, Ohio.**

1. Complete copy of small paper issue, without frontispiece. Old, badly worn calf leather binding, with repaired back. Top of title page slightly defective, a small piece missing.

**Library Grand Lodge of Colorado A.F. & A.M., Denver.**

2. Small paper issue,  $5\frac{1}{2}$  by  $7\frac{1}{2}$  inches, in leather binding. No frontispiece. Condition good.

**Library Grand Lodge of Iowa A.F. & A.M., Cedar Rapids.**

3. Large paper issue,  $7\frac{3}{4}$  by  $9\frac{1}{8}$  inches, with frontispiece. In good condition.

4. Small paper issue,  $5\frac{3}{4}$  by  $7\frac{1}{2}$  inches, containing a reprint of the original title-page.

**Library Grand Lodge of Kansas A.F. & A.M., Topeka.**

5. Bound in leather. "In splendid condition." Size not mentioned.

**Frank H. Marquis, Mansfield, Ohio.**

6. Large paper issue, 8 by 10 inches, leather binding, badly broken. Has original frontispiece. Condition good.

**Library Grand Lodge of Massachusetts A.F. & A.M., Boston.**

7. Large paper issue, rebound three-fourths sheep and cardboard. Frontispiece lacking.

8. Small paper issue,  $5\frac{1}{8}$  by 7 inches, in original calf binding, the front cover broken. Frontispiece lacking.

9. Small paper issue,  $5\frac{5}{8}$  by  $7\frac{1}{4}$  inches, three-fourths calf and cardboard. Contains frontispiece. Formerly in library of the United Lodges under Grand Lodge of Hamburg.

10. Large paper issue,  $7\frac{1}{4}$  by 9 inches, sheep binding, and with frontispiece.

**Library Grand Lodge of New Mexico A.F. & A.M., Albuquerque.**

11. Small paper issue,  $5\frac{3}{4}$  by  $7\frac{1}{2}$  inches, bound in leather. Contains book plate of E. M. Cox.

**New York Public Library, New York City.**

12 and 13. Small paper issues,  $5\frac{5}{8}$  by  $7\frac{1}{2}$  inches, rebound in the library binding. One copy lacks the title-page which has been filled in in handwriting. In the front of this book is written, "Eben H. Phillip's property, 1805," and beneath that, "Henry Dana Ward, 1830." There are no annotations, but



some of the pages have been missing and these have been replaced in handwriting, pages 147-150 having been copied in this way. The following note appears at the end of these handwritten pages:—"Copied by me, Henry Dana Ward, New York, 12th April, 1830, from that volume which furnished this with a title-page." Following page 208 there are several handwritten pages entitled, "Entered Apprentices! New Song by Brother E. Phinney."

**Library Grand Lodge of Pennsylvania F. & A.M., Philadelphia.**

14. Large paper issue,  $7\frac{3}{4}$  by  $9\frac{1}{2}$  inches, leather binding, with frontispiece, in perfect condition. On the title-page is written:—"Presented to His Excellency Charles Enderby, Esquire, Governor of the Aukland Islands, South Seas, by Brother John Masson, P.G.S.B., London, 13, July 1849."

15. Also a small paper issue,  $5\frac{3}{4}$  by  $7\frac{1}{8}$  inches, without frontispiece.

**Chas. S. Plumb, Columbus, Ohio.**

16. Small paper issue,  $5\frac{3}{4}$  x  $7\frac{1}{2}$  inches, bound in Morocco. Lacks frontispiece, otherwise perfect. This bears no evidence in the binding of ever containing a frontispiece. At the top of title-page is written, "James Davis, Savien Lodge." On the fly leaf facing title-page is the following in beautiful handwriting:—"Presented to Brother Crawshay Bailey, Esq. by Edward Wells, P.P.G. Senior Warden of the Province of Monmouthshire, Dec. 3, 1881."

**Harold Reeves, Lancaster, Ohio.**

17. The small paper issue, bound in leather, lacking frontispiece. Otherwise a perfect copy.

**Library Supreme Council 33° A.A.S.R., S.J., Washington, D.C.**

18. Large paper issue,  $7\frac{1}{2}$  by  $9\frac{1}{2}$  inches. Bound in original calf. In perfect condition. One cover loose. Has full page frontispiece. On title-page, "By Giles F. Yates, Presented to his friend and brother Robert Macoy, D.G.M., &c. 1858."

**3. THE SO-CALLED EDITION OF 1746.**

In 1744 the publishers of the 1738 Edition came to grief, and the unsold copies of the book (both large and small paper) were acquired by J. Robinson, of the Golden Lion in Ludgate Street. In 1746 he printed a new Title-page with his own name at foot, and proceeded to issue these remainder copies as though they were a new Edition. In some cases he seems to have torn off the last leaf which, on the back, advertized some of his predecessors' publications. But this also destroyed the list of *Corrigenda* which had been printed on the front side of that leaf.

**D. D. Berolzheimer, Secretary Past Masters' Association, 50 East 41st St., New York City.**

1. "Has a copy in excellent condition."

**Library Grand Lodge of Iowa A.F. & A.M., Cedar Rapids.**

2. Small paper issue,  $5\frac{3}{8}$  by  $7\frac{3}{8}$  inches, containing original folded frontispiece.

3. The same as 2,  $5\frac{3}{8}$  by  $7\frac{1}{4}$  inches, except that the frontispiece is a photographic reproduction.

**Macoy Publishing and Masonic Supply Co., 35 W. 32nd St., New York City.**

4 and 5. Has two copies. Condition not stated.

**Library Grand Lodge of Maine F. & A.M., Portland.**

6. This small paper issue,  $5\frac{3}{4}$  by  $7\frac{1}{2}$  inches in size, is in excellent condition. On the inner side of front cover it states that "This book was purchased by our late Past Grand Master Marquis F. King in 1865, and presented by him to the late M.W. Josiah H. Drummond on Feb. 22, 1873."

**Frank H. Marquis, Mansfield, Ohio.**

7. Small paper issue, about 6 by  $7\frac{1}{2}$  inches, bound in leather, containing original folded frontispiece. Condition good.

**Library Grand Lodge of Massachusetts A.F. & A.M., Boston.**

8. Large paper issue,  $7\frac{1}{2}$  by  $9\frac{1}{2}$  inches, with frontispiece; original full calf binding.

9. Large paper copy, 7 by  $8\frac{3}{4}$  inches, "a bit smaller" than No. 8, with no frontispiece. Rebound in three-fourths sheep and cardboard.

10. Small paper issue,  $5\frac{3}{8}$  by  $7\frac{3}{8}$  inches, rebound in three-fourths sheep and cardboard, and lacks frontispiece. Has on fly leaf the following:—"Charles Turner, 1795, Wrote at sea on board the ship Superb, Capt'n Latham Gardner in the Latitude of 3:6 North and Longitude 22:15 West. Bound to India."

**Library Grand Lodge of New Mexico A.F. & A.M., Albuquerque.**

11. Small paper issue,  $5\frac{3}{4}$  by  $7\frac{1}{4}$  inches, bound in leather.

**Library Grand Lodge of New York F. & A.M., Masonic Hall, New York.**

12. Small paper issue,  $5\frac{1}{2}$  by  $7\frac{1}{2}$  inches, copy rebound with binder's title "History and Constitution of Free and Accepted Masons." Grand Lodge book plate inside cover. The full page frontispiece trimmed, with legend lacking.

**Library Grand Lodge of Pennsylvania F. & A.M., Philadelphia.**

13. Small paper issue,  $5\frac{3}{4}$  by  $7\frac{3}{4}$  inches, old calf binding, frontispiece folded in. Trimmed rather closely, especially frontispiece, which is without legend. Condition good.

14. Small paper edition,  $5\frac{3}{4}$  by  $7\frac{1}{2}$  inches, old calf binding, with repaired back. Both frontispiece and title-page missing.

15. Large paper issue 8 by  $9\frac{1}{8}$  inches, old calf binding, back repaired. Frontispiece pasted on. Margins worn, otherwise in perfect condition. Notes in pencil on first 29 pages.

**Library Supreme Council 33° A.A.S.R.-S.J., Washington, D.C.**

16. Large paper issue,  $7\frac{1}{2}$  by  $9\frac{1}{2}$  inches, bound in original calf, and in perfect condition, with full frontispiece. Written on back of frontispiece, "The Constitution bel'g [belonging] to the University Lodge, Cambridge."

#### 4. THE REVISED CONSTITUTIONS OF 1756.

The following is printed on the title-page of this, which in reality is the third edition:—"Carefully Revised, continued and enlarged, with many additions, by John Entick, M.A., London. Printed for Brother J. Scott, at the Black Swan in Paternoster Row, MDCCLVI. In the Vulgar year of Masonry 5756."

Part one of this edition discusses the same history subject as in the previous volumes, covering pages 1 to 69. Part two covers History of Masonry in Britain from Julius Cæsar to the accession of King James the First to the Crown of England, from page 71 to 123. Part three considers the History of Masonry in Britain from the Union of the Two Crowns to the year 1756, covering pages 125 to 268. In this part the records of Grand Lodge appear as briefly recorded from date of its origin to 1756 inclusive. These are followed by The Old Charges as "ordered to be printed in the first edition of the Book of Constitutions, on March 25, 1722," "The General Regulations of the Free and Accepted Masons, Revised, Approved of and ordered to be published by the Grand Lodge, June 27, 1754, Carnarvan, Grand Master." The Regulations are from pages 277 to 320. These are followed by "Some of the usual Free Mason Songs," "A List of the Grand Masters or Patrons of the Free Masons in England, mentioned in this Book," "A List of Provincial Grand Masters," "A List of Regular Lodges, according to their Seniority and Constitution," these all covering pages 321 to 339. The final page contains advertisements of the publisher, Jonathan Scott.

According to Brother Levander,<sup>1</sup> the new 1756 edition consisted of 250 copies on large paper and 500 on small. But the large and small issues were both larger than those of the 1738 Edition, measuring respectively about 8 x 10 inches, and 7 x 9 inches.

The following copies are reported:—

##### **N. L. Finch, Broadalbin, New York.**

1. Bound in sheep. In good condition.

##### **Library Grand Lodge of Iowa A.F. & A.M., Cedar Rapids.**

2. Large paper issue, and very fine copy, containing frontispiece. The following is inserted:—"The laws relating to the General charity and disposal thereof; printed in pursuance of an order made the seventh day of March, 1747."

Brother Hunt makes the following statement regarding these Laws:—They are no doubt English as they bear the names of the following early English Grand Masters:—

- 1724, November 21, Richmond, G.M. (First entry.)
- 1725, February 28, Paisly, G.M.
- 1729, December 27, Kingston, G.M.
- 1741, December 3, Morton, G.M. (Last entry.)

There is a reference on p. 16 of *Rare Books on Freemasonry* by Brother Vibert in which, referring to the 1784 edition, he says: "Although some omit the laws relating to the charity." The "Laws" that he refers to thus are evidently a later compilation of the "Laws" referred to as appended to this 1756 edition, as there is a striking similarity, and in some parts the wording is identical. These "Laws" are not a part of this 1756 edition, but have been inserted at the end.

3. Small paper issue and a poor copy. Lacks frontispiece and third page of appendix. The Dedication and Sanction are supplied.

<sup>1</sup> A comparison of the Regulations laid down in the Book of Constitutions from 1723 to 1819. By Brother F. W. Levander, A.Q.C., xxx.

**Library Grand Lodge of Kansas A.F. & A.M., Topeka.**

4. Bound in full leather, and though somewhat damaged at the back, is in comparatively good condition. Large paper issue,  $8\frac{1}{2}$  by  $10\frac{1}{4}$  inches. Has frontispiece, mounted on a page facing title-page.

**Macoy Publishing and Masonic Supply Co., 35 W. 32nd St., New York City.**

5. Has copy of 1756 edition.

**Frank H. Marquis, Mansfield, Ohio.**

6. Leather binding. Book in excellent condition.

**Library Grand Lodge of Massachusetts A.F. & A.M., Boston.**

7. Small paper issue, 7 by 9 inches; original calf binding. This was No. 4011 of Mrs. M. Stevens' circulating library, which existed from about 1843 to 1860. No. 13, Salem Turnpike, Charlestown, Massachusetts. An interesting label. Has frontispiece.

8. Original calf binding. From the C. W. Moore collection.

9. Small paper issue, 7 by 9 inches; original vellum binding. Contains the following notes:—"Jno. C. Wykoop. A present of my honoured Grandfather, Mr. George Petterson in 1770." Also the names of David Van Schaack and Henry C. Van Schaack.

10. Copy in modern roan and cardboard binding.

11. Small paper issue, 7 by 9 inches; original calf binding. Front cover broken. Has book plate of William Sutton, also following:—"Wm. S. Gardner, Dec. 1866 From Gen. Sutton." Also: "Thomas Trask, Present from Rev. J. McAustin." No frontispiece.

12. Small paper issue,  $6\frac{3}{4}$  by  $8\frac{1}{2}$  inches; original calf; front cover broken. Frontispiece lacking. Contains following notes:—"Lemuel Gardner, 1791, N. Hampshire. Joseph Kingsbury's property presented to him by Capt. Lemuel Gardner in Boston, June 14, 1803. T. G. Dearborn's presented to him by Capt. Joseph Kingsbury Nov. 10, 1808. Wisdom, Strength, Beauty."

13. Large paper issue,  $7\frac{3}{4}$  by 10 inches; rebound in three-fourths calf and cardboard. Has frontispiece. Fine copy.

14. Rebound in three-fourths sheep and cardboard. A sound copy, half-inch shorter than No. 12.

**Library Grand Lodge of New Mexico A.F. & A.M., Albuquerque.**

15. Small paper issue, about 7 by 9 inches in size; bound in leather.

16. Large paper issue, about  $8\frac{1}{4}$  by  $10\frac{1}{4}$  inches in size; bound in leather.

**Library Grand Lodge of New York F. & A.M., Masonic Temple, New York City.**

17. Small paper issue, 7 by 9 inches. Original leather binding with a modern back. No frontispiece. Has a complete title-page without the dedication, which is deleted.

**New York Public Library, New York City.**

18. Small paper issue,  $7\frac{3}{4}$  by 9 inches; rebound and in good condition, except that one corner of binding is broken.

**Library Grand Lodge of Pennsylvania F. & A.M., Philadelphia.**

19. Large paper issue, 8 by 10 $\frac{1}{4}$  inches, original leather binding. No frontispiece, otherwise condition excellent. Centre of front cover has in gilt: "King's Head Lodge in High Holborne A.L. 5758," (at present known as Old Union Lodge No. 46. It was founded in 1755 and met at the King's Head from 1752 to 1769). The edges of covers are lined in gilt.

20. Small paper issue, 7 by 9 inches, bound in original plain leather. Has frontispiece. Title-page slightly torn; edges somewhat worn and discoloured. Back repaired.

**Chas. S. Plumb, Columbus, Ohio.**

21. Bound in original calf with the legend in gilt on red background in centre of cover: "Pewter Platter Lodge, Cross Street, Hatton Garden." This Lodge was founded in 1723 and after many migrations became No. 18 in 1755. In 1761 it was at the Pewter Platter, remaining there until 1781. Was erased in 1800. Frontispiece trimmed, thereby removing legend at bottom; size 7 by 9 $\frac{1}{4}$  inches. On fly-leaf is: "Thomas Haines, Aug. 30, 1776." A very fine copy.

**Library Supreme Council 33° A.A.S.R., S.J., Washington, D.C.**

22. Large paper issue, 8 $\frac{1}{2}$  by 10 $\frac{1}{2}$  inches. Bound in old sheep with full-page frontispiece and in perfect condition.

**5. REVISED CONSTITUTIONS OF 1767.**

The 1767 or fourth edition was authorised at a meeting of the Grand Lodge in April, 1766. Though the 1767 edition has the name of Rev. John Entick as editor on the title-page, according to Bro. F. W. Levander, Quatuor Coronati Lodge No. 2076,<sup>1</sup> he had nothing to do with its publication.

The Grand Lodge authorised the printing of 500 copies. The following is the title-page:—

The Constitutions of the Antient and Honourable Fraternity of Free and Accepted Masons, containing their History, Charges, Regulations, &c. . . . By James Anderson, D.D. And Carefully Revised, Continued, and Enlarged by John Entick. A new addition with Alterations and Additions by a Committee appointed by the Grand Lodge. London: Printed for Brother W. Johnston in Ludgate Street, MDCCLXVII. In the Vulgar Year of Masonry 5767.

In 1775 the Grand Secretary reported that a considerable number of copies were unsold, so Grand Lodge authorised William Preston to prepare a brief history of the Craft covering the years 1756 to 1775, and this he did. This was appended to the unsold 1767 copies and is found in those published after 1776. In 1782 it was reported to Grand Lodge that "the Books of Constitutions were all sold." This edition with Preston's appendix is regarded as the rarest of the English Constitutions.

**Cincinnati Masonic Library, Cincinnati, Ohio.**

1. Original calf leather binding that has been rebacked. In perfect condition, excepting that the title-page is stained and edges rather worn.

**Nelson H. Finch, Broadalbin, New York.**

2. In good condition.

<sup>1</sup> A.Q.C., xxix., 378.

**Library Grand Lodge of Iowa A.F. & A.M., Cedar Rapids.**

3. A fine copy.
4. A fine copy, containing the appendix by William Preston.

**Library Grand Lodge of Kansas A.F. & A.M., Topeka.**

5. Copy bound in full leather, has a frontispiece, and in good condition.

**Frank H. Marquis, Mansfield, Ohio.**

6. Old calf binding. Back slightly broken. Has frontispiece. A fine copy.
7. Black leather binding with red stamp on cover, "Union Lodge, Gateshead." Has the appendix of 1776.

**Library Grand Lodge of Massachusetts A.F. & A.M., Boston.**

8. Binding full red Morocco. Formerly owned by Kingshead Lodge, Poultry, A.L. 5768. With names of six officers stamped on cover, R. Poole, R.W.M.; W. King, P.M.; A. Hensley, S.W.; W. Gwyn, J.W.; A. Avery, Treasurer; W. Jones, Secretary.
9. Binding red Morocco. Contains appendix by William Preston. Formerly owned by Lodge of Alfred University, Oxford.
10. Full tree calf binding.
11. Original binding of three-fourths calf and gray cardboard. References to William Dodd as Grand Chaplain have been crossed out on pages lx., lxii., lxiv., lxvi., lxix., lxx., and lxxi. of these Massachusetts copies. Brother Vibert writes that Dodd was hanged in 1777, and the indications are that following this event, the publishers blacked out his name in all the copies in their possession. His name appears only in the Preston appendix. Copies without the allusion to him scored out are really rarer than those that have it, and are accordingly more valuable.

**Library Grand Lodge of New Mexico A.F. & A.M., Albuquerque.**

12. Leather binding, size about  $8\frac{1}{4}$  by  $10\frac{1}{2}$  inches. Contains book plate Henry Harford, Esq.

**Library Grand Lodge of New York, Masonic Hall, New York City.**

13. Tooled red Morocco binding, very beautifully decorated in gilt with Masonic emblems, and the front cover having stamped thereon, "Stewart's Lodge." This probably was the property of the Steward's Lodge, then meeting at Southampton Street, Covent Garden, London. In the list of regular Lodges given in the 1756 edition, this is one of a very few to which the date of receiving its Constitution is not given. However, Brother J. C. Hartman of the New York Grand Lodge writes as follows on April 18, 1931:—

"On pages 219 and 220 of the 1767 edition I find the following items concerning Stewart's Lodge: 'Grand Lodge in due form at Devil Tavern on Thursday 11 Dec. 1735, with Grand Officers, and those of fifty-seven Lodges. Sir Robert Lawley, Master of the Steward's Lodge, with his Wardens and nine more, with their new badges, appeared full twelve the first time.' " This was known as the Stewards' Lodge up to 1797, when it became the Grand Stewards' Lodge.

Has no book plate, but full page frontispiece. On the title-page is the following, written in ink:—"Presented to the Grand Lodge of the State of New York, December 1. 1841, by Brother William C. Shaw of St. Johns Lodge No. 1." Condition excellent.

**Library Grand Lodge of Pennsylvania F. & A.M., Philadelphia.**

14. Original binding good, excepting repaired back. In perfect condition, excepting for reprint of frontispiece.

15. Old leather binding, somewhat broken. Frontispiece in fine condition. Some pages discoloured, the Preston appendix badly.

16. A very beautiful piece of old binding, with lovely marginal work and scrolls of leaves and flowers. A large collection of symbols within the borders, including the square and compasses, the Holy Bible, 24-inch gauge, beehive, moon, plumb line, level, square, stars, etc., all in gilt. At each corner a Tyler's sword. The centre, gilt with blue background surrounded by red, with a central G. The back illuminated with squares and compasses. Has frontispiece. A very beautiful and perfect copy.

**Library Supreme Council 33° A.A.S.R., S.J., Washington, D.C.**

17. Bound in original red Morocco, with tooled Masonic emblems in centre and along the edges. Full page frontispiece. No Preston appendix. In perfect condition. On the fly-leaf is written: "Lewis Seymour to Seton Gardiner, 10 June, 1853." "Thos. Oliphant." "Wm. Warner." On the back of frontispiece: "The property of John Dawson, June 24, 1781, Pt. Master of the R.W. Mother Lodge, Kingston, Jamaica, and S.G. Warden, and given by him to Bro. Richard Cochran, P.J.W. of the R.W. Mother Lodge."

**6. REVISION OF CONSTITUTIONS FOR 1784.**

The lower part of the title-page specifies:—

A New Edition revised, enlarged, and brought down to the year 1784, under the direction of the Hall Committee, by John Noorthouck. London: Printed by J. Rozea, Printer to the Society, No. 91, Wardour Street, Soho, MDCCLXXXIV.

This is a large book 8½ by 10½ inches in size, containing a frontispiece by Bartolozzi, published in 1786, and 460 pages, of which the first 204 deal with the history of the Craft. Part IV. gives the "Succession of Grand Masters and the Proceedings of the Society, from the Revival of the Grand Lodge, to the Close of the Year 1783," these covering pages 205 to 350. Part V. contains "The Ancient Charges, General Regulations, Tables of Grand Officers and Subscribers from page 351 to 414. An interesting collection of Masonic songs covers pages from 415 to 444, the volume closing with an index of 15 pages.

In this edition a change took place in the paging of leaf 67 and 68. As first published, these pages had the headings, "In Italy." In the substitution, in which a half leaf was inserted, the heading is "Gothic Architecture" page 67 and "History of Masonry" page 68, with a repetition of the same at pages [67] and [68].

At the bottom of page 459 is printed the following:—

**TO THE BINDER**

Cancel the single leaf, page 67, 68; and supply the place with the half sheet, page 67, 68 [67,] [68.].

It is interesting to note that this is the only one of the six editions to contain an index. This was the final book of the kind in the eighteenth century, and the last of the Constitutions to present the history of the Fraternity.

**Cincinnati Masonic Library, Cincinnati, Ohio.**

1. An original hard vellum cover, with a gilt border one half-inch in width. Square and compasses and stars occupy the centre of front cover, in a small horizontal ellipse. In fair condition.

**Nelson L. Finch, Broadalbin, New York.**

2. Calf binding in good condition. Book without imperfections.

**Library Grand Lodge of Iowa A.F. & A.M., Cedar Rapids.**

3 and 4. One copy contains the frontispiece, the other does not. Each contains the substituted pages 67, 68, with headings, "Gothic Architecture" and "History of Masonry,"

**Library Grand Lodge of Kansas A.F. & A.M., Topeka.**

5. Bound in full leather and in first class condition. Contains the substituted pages 67, 68.

**Frank H. Marquis, Mansfield, Ohio.**

6. Very beautiful leather binding, decorated with gilt back and edges of cover. A perfect copy, with frontispiece. Contains the substituted pages 67 and 68.

**Library Grand Lodge of Massachusetts A.F. & A.M., Boston.**

7 and 8. Both of original tree calf binding. With substituted pages 67, 68.

9. Red Morocco binding, tooled, with "Lodge of Cordiality No. 20" on the cover. There were two Lodges known as Cordiality. One took the name in 1796 and was erased in 1830. The other had the name from 1793 to 1797, and made no returns after 1814. The title on this cover applies to the former. Has substituted pages 67, 68.

10. Original tree calf binding. Lacks frontispiece. Has the substituted pages 67, 68.

**Library Grand Lodge of New Mexico A.F. & A.M., Albuquerque.**

11. Bound in leather. Size about  $8\frac{1}{2}$  by  $10\frac{3}{4}$  inches.

**Library Grand Lodge of New York, Masonic Hall, New York City.**

12. A very interesting calf skin cover, with Masonic border and centre with emblems in gilt. The frontispiece with 1786 on it and out of place. Lacks title-page, and has the substituted pages 67 and 68.

**Library Grand Lodge of Pennsylvania F. & A.M., Philadelphia.**

13. Leather cover, red seal in centre, also seal of Grand Lodge of Pennsylvania. Back of cover beautifully illuminated with leaves, two squares and compasses, group wheat heads, etc. No frontispiece, otherwise fine copy.

14. Old leather binding, back repaired. Fine frontispiece. In perfect condition.



**Chas. S. Plumb, Columbus, Ohio.**

15. Original calf binding, and in good condition. Contains frontispiece, but not the explanation of the Frontispiece, and no substituted leaves on pages 67, 68. There is no indication that the explanation was ever part of this copy.

**Library Grand Lodge of Texas A.F. & A.M., Waco.**

16. The first five pages are blank, the sixth, an unnumbered page, being "Explanation of the Frontispiece," which it precedes. Pages 1 to 12 begin with the "Abstract of the laws, etc.," and not with the dedication. Pages 415 to 444 are devoted to poetry, and 445 to 459 to the index. Pages 67 and 68 have "Gothic Architecture" for headings. Page 419 is numbered 319.

The first fly-leaf has on it this inscription:—"Lodge of Hope No. 112539,<sup>1</sup> Bowling Green, Bradford, Yorkshire." The volume to all appearance is in its original binding.

17. The Texas Grand Lodge Library at Waco has another copy, a rebound one, which seems to be a duplicate, although the original fly-leaves are not included, and the "Explanation" is bound just in front of the Abstract.

**Library Supreme Council 33° A.A.S.R.-S.J., Washington, D.C.**

18. Bound in old Morocco, with tooled Masonic emblems thereon. Both covers loose, otherwise perfect. Contains the substituted pages 67 and 68.

The following tabular statement shows in interesting form the alphabetical list of ownership. By this arrangement sixty-eight are shown to be located in the New England, New York and Pennsylvania States, nineteen in Ohio, and twenty-three west of the Mississippi River in Colorado, Iowa, Zansis and New Mexico. It is rather remarkable that no copies, excepting two from Texas, are reported from the Southern States, more especially Virginia and the Carolinas. Emphasis, however, should be placed on the fact that many letters were sent out in search of locations of copies, up to January 1st, 1931:—

<sup>1</sup> This number is peculiar. The Lodge of Hope at Bradford, now No. 302, was placed on the list of the Grand Lodge of England (Moderns) in 1794, with the No. 539. What, then, is the meaning of 112? I suggest the following as a possible explanation. The Grand Lodge of all England at York was revived in 1761 after a long period of dormancy, and in the following year it commenced to authorize the formation of new Lodges, all of which had very short lives. The first of these was a French Lodge at York; the ninth was the Druidical Lodge at Rotherham, and for some unknown reason this was called No. 109; the tenth was the Grand Lodge South of the River Trent; and the eleventh was at Hollinwood, Lancashire, in 1790. We have no record of any further Lodges having been created, but it is at least possible that a twelfth Lodge was formed, at Bradford, and that it bore the No. 112. The final collapse of the Grand Lodge of York about 1792 may have caused the members of this Bradford Lodge to apply for constitution under the Grand Lodge in London. No warrant was ever issued, and the Lodge was permitted to work under a Provincial Dispensation, in company with several other Lodges at that period. It may, however, be noted that the Lodge possesses a copy of the Old Charges, known as the *Hope MS.*, though it is not known how or when this was acquired.—W.J.S.

Owners of original Anderson's Constitutions in the United States.

Name and Address.	1723	1738	1746	1756	1767	1784	Total
Berolzheimer, D.D. 50 E. 41st St., New York City	2	1	1		1	1	1
Cincinnati Masonic Library, Cincinnati, Ohio		1					5
Colorado A.F. & A.M., Library Grand Lodge, Denver				1	1	1	3
Finch, N. L., Broadalbin, New York	1	2	2	2	2	2	11
Iowa A.F. & A.M., Library Grand Lodge, Cedar Rapids		1		1	1	1	4
Kansas A.F. & A.M., Library Grand Lodge, Topeka			2	1			3
McCoy Publishing & Masonic Supply Co., New York City			2	1			1
Maine F. & A.M., Library Grand Lodge, Portland			1				1
Marquis, Frank H., Mansfield, Ohio	1	1	1	1	2	1	7
Massachusetts A.F. & A.M., Library Grand Lodge, Boston	10	4	3	8	4	4	33
New Mexico A.F. & A.M., Library Grand Lodge, Albuquerque	1	1	1	2	1	1	7
New York F. & A.M., Library Grand Lodge, N.Y.	1		1	1	1	1	5
New York Public Library, New York City		2		1			3
Pennsylvania F. & A.M., Library Grand Lodge, Philadelphia	1	2	3	2	3	2	13
Plumb, Charles S., Columbus, Ohio	1	1		1		1	4
Reeves, Harold, Lancaster, Ohio	1	1					2
Supreme Council 33° A.A.S.R., S.J. Library, Washington, D.C.	1	1	1	1	1	1	6
Texas A.F. & A.M., Library Grand Lodge, Waco						2	2
Williams, Nelson, Hamilton, Ohio	1						1
	21	18	16	22	17	18	112

June 1, 1931.

## Festival of the Four Crowned Martyrs.

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FRIDAY, 7th NOVEMBER, 1930.

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HE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. H. C. de Lafontaine, P.G.D., W.M.; Gilbert W. Daynes, S.W.; W. J. William, J.W.; W. J. Songhurst, P.G.D., Treasurer; Lionel Vibert, P.A.G.D.C., Secretary; G. P. G. Hills, P.A.G. Sup.W., P.M., D.C.; David Flather, P.A.G.D.C., J.D.; Rev. W. K. Firminger, D.D., P.Dis.G.W., Bengal, I.G.; B. Telepneff, Steward; Rev. W. W. Covey-Crump, M.A., P.A.G.Ch., P.M.; John Stokes, P.G.D., Pr.A.G.M., West Yorks., P.M.; and A. Cecil Powell, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. J. E. A. Sorrell, W. R. Gregory, Major-Gen. J. D. McLachlan, P.G.S.B., W. B. Brook, G. Y. Johnson, E. E. Hines, P.G.D., Dep.Pr.G.M., Norfolk, C. McA. Burles, G. D. Hindley, E. M. Sinauer, Edw. Eyles, J. S. Bridges, A. G. Harper, George Russell, P.G.M. (N.Z.), C. E. L. Livesey, Wallace E. Heaton, P.G.St.B., H. le Forestier, P.G.St.B., W. T. Dillon, P.A.G.Pt., A. E. Gurney, L. G. Wearing, R. W. Strickland, F. W. Rowe, Fred. J. Underwood, W. Emmerson, Hy. Smith, W. W. Woodman, J. W. Mason, J. P. Hunter, R. S. Clegg, H. W. F. Hooker, Fredk. Spooner, P.A.G.Pt., R. W. Dellar, F. Lace, P.A.G.D.C., J. J. Nolan, P.G.St.B., B. R. James, E. Oetzmann, Lambert Peterson, G. W. Richmond, Herbert Warren, J. W. Charlton, Henry G. Gold, John I. Moar, A. H. Edwards, J. F. H. Gilbard, Col. Fred. S. Terry, F. J. Corbett, Geo. D. Pooley, Chas. S. Cole, Jas. S. Charters, Jno. H. Oldroyd, James Fiddes, F. W. Mead, W. T. Osborne, G. C. Parkhurst Baxter, Geo. P. Simpson, P.G.St.B., Dr. S. H. Perry, David Rice, S. W. Rodgers, P.A.G.Reg., Wm Smalley, Robt. G. Reid, J. A. Parkyn, Ismay Drage, Harry Bladon, P.G.St.B., A. R. Boulton, H. C. B. Wilson, and A. Z. Alsagoff.

Also the following Visitors:—Bros. Edward D. R. Busby, L.R., Shadwell Clerke Lodge No. 1910; Hubert Holton, United Industrious Lodge No. 31; W. J. Woodward, L.R., and W. E. Gentry, Panmure Lodge No. 720; Chas. Fairbrother, P.M., St. Richard's Lodge No. 4469; F. A. Cooke, Crescent Lodge No. 788; and W. O. Bridge, W.M., Norfolk Lodge No. 2852.

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Letters of Apology for non-attendance were reported from:—Bros. Rev. H. Poole, P.Pr.G.Ch., Cumberland & Westmorland, I.P.M.; F. J. W. Crowe, P.A.G.D.C., P.M.; S. T. Klein, L.R., P.M.; Geo. Norman, P.G.D., P.M.; R. H. Baxter,

P.A.G.D.C., P.M.; J. T. Thorp, P.G.D., P.M.; Rev. A. W. Oxford, M.A., M.D., P.G.Ch., Almoner; A. Heiron, Steward; J. Heron Lepper, P.G.D., Ireland, P.M.; and Sir Alfred Robbins, P.G.W., Pres.B.G.P., P.M.

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One Lodge and Twenty-five Brethren were admitted to membership of the Correspondence Circle..

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W.Bro. Gilbert W. Daynes, P.Pr.G.W., Norfolk, the Master-Elect, was presented for Installation, and regularly installed in the Chair of the Lodge by Bro. H. C. de Lafontaine, assisted by Bros. George Russell, E. E. Hines, H. Bladon, and Gordon P. G. Hills.

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The following Brethren were appointed Officers of the Lodge for the ensuing year:—

Bro. W. J. Williams	S.W.
David Flather	J.W.
W. W. Covey-Crump	Chaplain.
W. J. Songhurst	Treasurer.
Lionel Vibert	Secretary
Gordon P. G. Hills	D.C.
A. W. Oxford	S.D.
W. K. Firminger	J.D.
A. Heiron	Almoner.
B. Telepneff	I.G.
J. H. MacNaughton	Tyler.

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The W.M. proposed, and it was duly seconded and carried:—"That W.Bro. H. C. de Lafontaine, P.G.D., 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 his efficient management of the affairs of the Lodge, and that this Resolution be suitably engrossed and presented to him."

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The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. A. CECIL POWELL.

Apron, Collar and Jewel of the Dy.Prov.G.M. of Bristol.

Apron combining K.T. and R.C. degrees.

Sash with emblems of the Chivalric Orders according to the Baldwin Rite.

Star, with design of Cross and Serpent.

Small dagger.

All formerly the property of Henry Smith, 1780-1840; Dy.Prov.G.M. 1815-1822; and bequeathed, together with an oil portrait and cup (as to which *vide* Powell & Littleton, *Freemasonry in Bristol*, p. 186) to the Royal Sussex Lodge of Hospitality, No. 187, by his grandson, Mr. Justice Rooth of Western Australia.

Templar Apron and Collar, from the Bristol Provincial collection.

By Bro. Major N. S. H. SITWELL.

G.L. Certificate, St. Pauls type, issued to Bernard Ferrière on 24 March 5810, with the calendar year erroneously given as 1809.

A second St. Pauls Certificate; Christian Frantzen, 20 April 1811.

R.A. Certificate, Grand Chapter of the Antients, 7 June 1814, to Christian Frantzen. *The Dermott certificate.*

R.A. Certificate, Caledonian Chapter, No. 2, to Bernard Ferrière, 3rd April 1814.

Lodge Certificate of Bernard Ferrière, issued by the Royal Jubilee Lodge, No. 185, 16 March 1809.

G.L. Certificate, Three Graces type. Issued to Jean Gimel, 8 December 1787.

Certificate, G.L. of Ireland, issued to John Thompson of Lodge No. 914, 7 October 1813.

R.A. Certificate, issued to John Thompson by the Chapter at Newry, No. 914, 8 October 1813. Red wax seal.

K.T. Certificate, issued to John Thompson by the Newry Encampment, 8 October 1813. Triangular black wax seal.

Lodge Certificates of the Loge Anglaise at Bordeaux, issued to Joseph Gondal on 27 August 1765; one copy in French, the other in English; Lodge seal on light blue ribbon.

Photograph of a R.A. Certificate issued from Chapter No. 2 at Paris to Charles Louis Nicolas Bernard Le Vavasseur Précourt, the first of the second month of the year of our Lord (!) 5807. Signatures of Thory and many other officers of the Grand Orient. Reference in text to the Red Cross.

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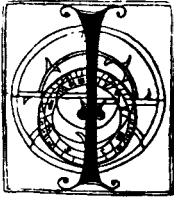
A hearty vote of thanks was passed to the Brethren who had kindly lent these objects for exhibition.

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The WORSHIPFUL MASTER then delivered the following

## INAUGURAL ADDRESS.

BRETHREN,



It is now, in accordance with established custom, my privilege to deliver to you an Inaugural Address. Before, however, proceeding with my task let me try and indicate something of my sentiments upon being installed as the forty-fifth Master of the Quatuor Coronati Lodge.

A few months ago, when reading some back Volumes of our *Transactions*, I came across the record of the Installation of Bro. Hamon le Strange, which took place on the 8th November, 1906. Upon that occasion Bro. le Strange, then a Freemason of just forty-five years' standing and also the revered Provincial Grand Master of Norfolk—my mother Province and native County—expressed his profound satisfaction at what he considered a most gratifying climax to his Masonic career. Judge, therefore, my present feelings of justifiable pride at this self-same honour being accorded to me at the age of forty-five, and a comparatively young Mason. Such facts as these may, I think, help you to realise how impossible it is for me adequately to express to you my sincere gratitude at the very high distinction you have just bestowed upon me. I only trust that in my case this evening will prove no climax to my Masonic career: may it be but a prelude to many further years of usefulness to the Craft, and particularly to the Quatuor Coronati Lodge.

And now I come to my address. In the past Brethren have from this Chair expressed a difficulty in finding suitable subjects for their Addresses, especially when the actual affairs of the Lodge do not call for comment. As the years go by, the range of subjects lessens as phase after phase in Masonry is brought into focus and discussed. To-night I do not propose to attempt the elucidation of any particular problem in Masonry, but to give you, shortly and concisely, my thoughts upon a voluminous collection of material to which Masonic Students must turn when investigating the history of the Grand Lodge era—I refer to the Minute Books and other Memoranda of Masonic Lodges of the eighteenth and early years of the nineteenth centuries.

Many Lodge histories have been written during the past half-century in which the early Minute Books of Lodges have been utilized, some more successfully than others; but in nearly every case bringing out something of general Masonic interest. In our own *Transactions* there have been a number of Papers upon the Eighteenth Century Minute Books of Lodges, all favourably received and commented upon. Also, as recently as 1927, Bro. George Norman, in his Inaugural Address, quoted extensively from the early Minute Books of Lodges in the West of England.

Although the historical importance of these Lodge records has been emphasized from time to time, there is, I regret to say, a class of Brethren who try to minimise their value. I well remember it being said to me some five years ago by a Freemason of standing:—

After the experiences of 1914-1918 some of us feel that Masonic Research means or should mean something more than devoting a large amount of valuable time to finding out whether a particular individual happened to have been initiated into the Craft, or whether a particular Lodge ever met at a particular public tavern, or how much happened to have been spent on bowls of punch, as shown by the Minute books of old Lodges.

I know, too, of others who express contempt for old Minute Books and treat the information to be obtained from them as of little practical importance. But I am glad to say these Brethren are in the minority, and as an off-set to these

ideas, let me quote the opinions of one or two eminent Brethren from among the many staunch upholders of the value of Lodge records.

In 1905, Bro. W. J. Hughan said:—

I have been a writer of Histories of Masonic Lodges for some forty years, believing that one of the most needed works to accomplish in relation to Freemasonry during the eighteenth century is to obtain reliable particulars of such early transactions of the Craft. It has also been a great pleasure for me to induce and assist other Brethren to discharge a similar duty; while several competent Craftsmen have likewise done good service in the same direction. The result is that we have obtained a fair insight into the actual experiences of the old Lodges during the first hundred years of the Grand Lodge era, and have been in touch with the leading brethren of that eventful period through reproduction of invaluable Records; thus furnishing our General Masonic Historians with facts and data as accurate material on which to base their accounts of the character and progress of the Brotherhood under the wholly speculative regime. (*A.Q.C.*, xviii., 110.)

Coming to more recent years, Bro. John Stokes, in January, 1926, summed up the position when he said:—

It is becoming more and more recognized that the solution and explanation of many obscure Masonic problems is to be found in the records of the eighteenth century Lodges. . . . A careful and systematic study of these old Minute Books is not only interesting in itself but always reveals the manner and methods of the time: indeed, the side-light thrown on contemporary customs is invaluable as well from the historical as from the Masonic point of view." (*A.Q.C.*, xxxix., 47.)

Agreeing as I do so completely with this latter view I would broadcast as widely as possible the general importance of these eighteenth century Lodge Records, so as to enlist the willing co-operation of all those in whose custody these mirrors of the past are; not only to ensure their careful preservation, but in order that such records may be published for the benefit of the Craft in all cases in which this has not already been completely done.

Whatever may be the opinion of Brethren as to the true inwardness of the facts surrounding the formation of the Grand Lodge of England in 1717, it cannot be denied that the Freemasonry of the eighteenth century was one of continuous growth. It was during this century that the ancient Constitution was extended, and fresh Regulations enacted from time to time to meet new circumstances. It was also during this period that many Masonic customs became stabilized. Then, too, in the early years of the nineteenth century, we have the Union of the two rival Grand Lodges in England, and the gradual crystallization of the ritual of the several Degrees consequent upon that Union. It is, I maintain, the inner history of English Lodges that constitutes the profitable quarry from which we can win the bulk of material necessary to enable us to build up the history of Freemasonry during this period of transition and expansion which culminated in the Union of 1813.

Before proceeding to enlarge upon the work still to be done by the aid of the records of our early Lodges, let me indicate a few interesting discoveries that have been made, and one or two problems that have already been solved by means of such eighteenth century Records. Bro. Henry Sadler, when investigating the archives in the Grand Lodge Library, discovered a hitherto unsuspected Scottish Grand Lodge, known as the Supreme Grand Lodge, which operated in London between 1770 and 1775. The first allusion, at present known, to the Mark Degree in England was revealed by means of the cypher Minute Book of the R.A. Chapter of Friendship, No. 257, meeting at Portsmouth. The early existence of other side degrees has similarly been disclosed from Lodge Records.

Then, too, much information has been obtained as to the methods of the formation and constitution of Lodges and the dedication of Lodge rooms; and from the Order of Processions, details of Masonic Funerals, and other like matters, recorded in Lodge Minute Books, it has been possible to resuscitate from the obscurity of bygone days some of the eighteenth century Masonic ceremonies.

Again, we have learnt much from the early By-Laws set out in Lodge Minute Books. Take, for example, the old By-Laws of the Lodges at the Saracen's Head, Lincoln; the Bedford Arms, Covent Garden, London; the Gun Tavern, Jermyn Street, London (now Lodge of Felicity, No. 58), and the Old Cock, Halifax (now Lodge of Probity, No. 61), to mention but four from a list too numerous to detail. Each one of them has given us important information which, although applicable only to the particular Lodge, supplies such a volume of data when collected and compared with other By-Laws that we are able to define with certitude many an old Lodge custom. It has also been from such old By-Laws that we have obtained our knowledge concerning the various Lodge Officers and their Duties, as well as many of the variations which distinguished the Lodges under the Grand Lodge of the Antients from those owing allegiance to the premier Grand Lodge.

Although there is still much to be ascertained with regard to Masters' Lodges, much has already been discovered from the perusal of Lodge Records, and it may confidently be asserted that the source from whence the still needed information will, if ever, be forthcoming, must be the Minute Books of yet other early Lodges wherein Masters' Lodges were held and the Degree conferred.

I would now ask you to bear with me for a short time while I glance at one or two of the many obscure phases of eighteenth century Freemasonry that either still await solution, or in respect of which it is necessary to secure further data. We still require facts as to the first appointment of Provincial Grand Masters for London, and the attempt on the part of certain officers of Grand Lodge to force that Office upon the Metropolitan Brethren. Although Preston in his *Illustrations of Masonry* refers to it, the records of Grand Lodge are strangely silent. We must therefore turn to the Lodge Records for such details as we may expect to retrieve from the limbo of the past. Some of these details we already have, but there is probably much additional information still to be unearthed as to the official visitations of the Provincial Grand Masters and of resolutions passed declaring the Office unnecessary, for we know that the opposition was sufficiently powerful to secure its discontinuance.

Next, consider for one moment the proposed Incorporation of the Fraternity. This was pressed forward from 1769 until the proposal was dropped in 1772, and many Lodge Minute Books must have had recorded in them the attitude of the Lodge upon this important matter. Did London and the Provinces think alike, or did opposition come mainly or exclusively from London? If so, why? Minutes have already been published throwing very interesting sidelights upon this contentious question, and there should be many more items in Minutes as yet unpublished. Indeed, the whole subject has still to be fully investigated.

In 1778 we know that the Grand Lodge of All England South of the Trent was formed in consequence of the position taken up by some of the Members of the Lodge of Antiquity. What was the attitude of the other Lodges in London and the Provinces to this excrescence? Was the edict of expulsion universally obeyed, or did any of the Lodges under the premier Grand Lodge receive Members of this upstart Grand Lodge as Visitors? Was there any liason between it and any of the Lodges under the Grand Lodge of the Antients, or were any of its Members members of other Lodges, whether Antients or Moderns, during the years of separation? All these and many more such questions can only be answered by searching all available Minute Books of the period for items or chance indications bearing upon this subject.

It is hardly necessary to emphasize the value of records for the purpose of ascertaining the names of Brethren from abroad who visited English Lodges from time to time. Masons from Scotland, Ireland, Europe and America are all to be found attending English Lodges as Visitors. This international aspect of Free-



masonry is surely of considerable significance, but how can it be developed except by means of the Minute Books of Lodges?

Was William, Duke of Cumberland, known as "bloody Cumberland," a member of the Fraternity? That rare Book, *The Complete Freemason, or Multa Paucis for Lovers of Secrets*, published in 1763 or 1764, names him as a Brother; and in the Records of the Maid's Head Lodge, at Norwich, and the Old King's Arms Lodge, No. 28, there are casual references to him with the prefix "Brother." If any other helpful entries in Lodge Minutes could be found, this problem might be cleared up.

Again, it is important to know the names of those Freemasons who were influential in the social or political world during the eighteenth century. It is to Lodge Records that we must turn for assistance, and it is only by the attendance rolls of Lodges that we can estimate whether such and such a Brother of eminence was taking Freemasonry seriously or had dropped it after his initiation. It is clearly of real moment to the Craft to know who entered our Brotherhood during this period, for such knowledge would assist us materially in appraising the effect that the Craft made through Brethren upon the outside world.

In the eighteenth century there were undoubtedly many outstanding Masons who exercised considerable influence upon the Craft. There were, for example, Desaguliers and Anderson during the early years of the Grand Lodge. Then there was Francis Drake, at York. At a later period there were Laurence Dermott, William Preston, Wellins Calcott, George Smith, William Hutchinson, and others, who left material additions to the Masonic Literature of the period. There still remains much to be gathered from a careful scrutiny of Lodge Minutes concerning such individual Masons. For instance, we can trace Wellins Calcott visiting Lodges in many parts of England and lecturing to the Brethren in those Lodges. To know of the different activities of Brethren such as I have indicated and the work they achieved for the Craft would enable us better to appreciate the effect of their teachings.

Then there is that wide subject—the formation and working of Provincial Grand Lodges—which has created many a problem for the student of Masonry. At one end of the scale we even find Provincial Grand Masters without Lodges to govern, and at the other end Provincial Grand Lodges fully organized under their regular Officers and in active existence. How can the annals of any Province be ascertained in detail, and their effect upon the Lodges under their particular jurisdiction considered, save by the Records of the Lodges themselves? Occasional items in the contemporary Press may give us inklings as to the annual proceedings of Provincial Grand Lodges, but we must search all available Minute Books to enable us to fill in the blank pages. By such records it might be possible to trace back peculiar usages in a Lodge, and by the collation of Minutes of different Lodges in a neighbourhood, or in a Town, or even in a Province, discover how various customs arose and spread.

And, lastly, when dealing with early Masonic customs generally, where can we turn except to the Lodges and their Records for hints as to the work they did, the degrees they conferred, the Masters' Lodges they held, the Lectures that were delivered, and the hundred and one other matters that came before the Members from time to time for decision. Of course, many Minutes in these Lodge Records are sadly lacking in detail, but even now Minutes may be forthcoming where the Lodge Secretary has not been so reticent: and by piecing two or three Minutes together we may secure a picture of some old Lodge practice. It is by Lodge Minutes that the information to be gathered from many of the so-called Exposures can be tested and often amplified, especially by the Student who knows exactly what to look for and how to put each little piece together so as to form a logical and intelligible whole.

Here, then, are a few of the many unsolved questions possible of elucidation by means of the Minute Books of Lodges, and the very existence of such problems demonstrates to my mind the practical value of all such Minute Books as still exist up and down England. It also shows how essential it is that as many of such Records as possible should be published for the assistance of Masonic

Students, so that the process of comparison can be as effective as possible. Thus may we perfect our knowledge in the details of Craft Organization and work subsequent to the formation of the Grand Lodge in 1717. Many Lodges, realizing their trusteeship to the Craft, have already printed their Records; but, alas, while some have done this very completely, and reliable productions have been the result, others have made a more or less unsatisfactory job of the venture, and the result is useless, or nearly so, for Students. These latter histories, and, unfortunately, they are not a few, do little more than indicate the possession by the Lodge, of Minutes, which may or may not disclose items of importance.

It must not be assumed that, because someone has given to the Craft a history of a Lodge which possesses eighteenth century Records, nothing remains in the Minutes, of interest, that has not been duly extracted and fully recorded. It is undoubtedly a truism to say that many old Minute Books contain allusions to subjects of importance to Students which compilers of Lodge histories have either overlooked or not considered of sufficient interest to warrant remark or quotation. As an example of this I would draw your attention to the History of the Old King's Arms Lodge, No. 28. Bro. Lane in reviewing this Book stated that he felt sure that "much more of great value" remained undisclosed. The subsequent reproduction of many of the early Minutes of this Lodge as an Appendix to the Paper by Bro. Heiron on Masters' Lodges, which appeared in *A.Q.C.*, vol. xxxix., fully confirmed this surmise.

Unfortunately, from the point of view of research, many of our Lodge Histories are the 'prentice work of Masonic Students. No one, of course, would wish for one moment to prevent any Mason from thus making a start in Masonic study. It has often been from such a beginning that Brethren have continued their studies and eventually contributed largely to the general knowledge of Masonry. What one would like, however, is that there should be in Lodge Histories as high a standard as possible observed, with certain definite features always present, so that the result may be, not merely an interesting souvenir for the actual Members of the Lodge upon its centenary or other anniversary, but something of lasting utility to the Craft at large, forming a substantial contribution to the sum total of our History.

It is not my intention in this Address to particularize between the different types of Lodge Histories that have already been published—whether good, incomplete, or definitely bad. The past has gone, and little benefit would result; but it is important for all future Lodge Historians to realize that it is well within possibility to prepare a history of a Lodge which will be interesting to the Lodge Members, and at the same time interest and be really helpful to Masons generally. Notable examples exist showing that it is perfectly feasible for a scholarly history to be written which may, at the same time, be of the greatest interest to the Members for whom it is primarily written and also have a permanent value for Masonic Students. The truth of this cannot better be demonstrated than by turning to one or two admirable Histories, particularly those of the Lodge of Antiquity, No. 2, by Bro. W. H. Rylands, and the Neptune Lodge, No. 22, by Bro. F. W. Golby. If all Lodge Histories came up to the standard set by these two Authors, Students would have nothing to complain of, but much to be thankful for.

Let us, therefore, in the hope of securing some general improvement for the future—for there are many Lodge Histories still to be written and many also that should be re-written—take warning from the mistakes of the past. There certainly should be much to be learnt from those Histories that have failed to be of use to Students, for we have it on the authority of Bro. Songhurst that it is "only in rare instances that we find that the printed records, in addition to being of interest to the present day members, are also of value to the Student of Masonry generally." (*A.Q.C.*, xxviii., 24.) To this end I will outline some of the characteristics which I conceive should be present in a good Lodge History.

In the first place, it is dangerous to attempt a general history of the Craft prior to the Grand Lodge era, or the Constitution of the Lodge being dealt with, unless this is written with considerable care and skill. Elementary mistakes in

any such commencement, showing lack of knowledge, will, besides putting forth erroneous information, certainly destroy confidence in what follows and detract from otherwise good work. The time has long since passed for the uncorroborated statements of Anderson, Oliver, or the like, to be accepted at their face value. There are few Brethren of to-day who are so gullible as to believe, for instance, that Masonry actually began before man existed on this planet, or even the lesser claim of Anderson that Adam was the first Mason. If it be thought necessary, on account of the antiquity of the particular Lodge, or of any special part it played in Freemasonry, that the Lodge History should be prefaced by a short sketch of Freemasonry, it would be prudent to have this preliminary matter checked by someone who had made a special study of the period required. But, preferably, get that Brother himself to write the general historical portion by way of an introduction.

And now for the Lodge Records themselves. There have been historians who have adopted subject-matters as the basis upon which to write an epitome of the Lodge's past. In some cases this method has succeeded, yet upon the whole the chronological basis is easier to follow and generally more interesting to the average reader. When entries are grouped under different headings it is difficult at times to follow the true sequence of events. But whichever method is adopted, the main object of the author should be accuracy, coupled with completeness and clearness. The utmost care should be taken not to omit anything that might possibly be of importance to the Craft, ever remembering that it is often quite important to record what the Minutes do not contain, a matter requiring considerable knowledge and skill on the part of the historian. This negative evidence must not be disregarded, for at times it may be very useful. But even completeness, such as I have indicated, is of little value unless the student is left in no doubt as to what exactly the records do or do not say. Therefore, let all the quotations be verbatim, especially when dealing with early entries, or even later ones, when a particular reference occurs for the first time. From the student's aspect this is perhaps the most essential point, and a much better method to adopt than the general descriptive method, which is nearly always of little or no worth. Be content to let the Minutes tell their own tale. But explanatory notes may often usefully be given to elucidate otherwise dubious extracts. A Minute Book is like a Diary: what would Pepys be if his daily jottings were but summarized, and where would be the charm of Parson Woodforde's Diary if we had not his own words, but merely those of his Editor? There is an incomparable delight in the old phraseology for a general reader; for the student, the alteration of a single word may sometimes entirely destroy the usefulness of a quotation. Make, therefore, copious and accurate extracts, and so let both the general reader and the student have their full meed of enjoyment. As Bro. Lane has well said with regard to the records of old Lodges:—

We want to know, in their own words, what our ancient Brethren did and said, and how they conducted Masonic affairs.

There is little doubt that the Minute Books remain the best evidence we can produce of the working of eighteenth century Lodges, and we want all the evidence that we can get.

Again, it never does to paraphrase or epitomize early By-Laws, Inventories, Orders of Processions, Resolutions, and so forth. To get their utmost value they should be given verbatim.

It is quite impossible for me in this Address to set out in detail everything that should be mentioned when dealing with Lodge Minutes; but clearly all references to Lodge Furniture, Jewels and Regalia, Masters' Lodges, Degrees conferred, whether separately or together, matters relating to the Antients and Moderns, especially when occurring in Lodges of the rival body, Lectures delivered, presentations and purchases made, and special charity dispensed, should one and all be included. So also should all communications to and from Grand Lodge or Provincial Grand Lodge, and any other letters of interest that may have been copied into the Minute Book. Then, too, no interesting items which occur in the

Lodge Accounts should be passed over. In fact, anything which the Lodge Secretary thought of sufficient importance to record, unless it be of a routine character, should be weighed up carefully before being disregarded. If there is doubt about any item, give that item the benefit of the doubt and put it in. It can do no harm, and it may perchance have its place in the jigsaw puzzle of Masonic History.

Again, it is absolutely necessary for students to have a List of the Members, with such biographical details as can be gleaned concerning them. Early Masonic biography is still a section of Masonic study that has been mainly overlooked; but its importance in relation to the social conditions of England in the eighteenth century must not be under-estimated. Further, all Visitors should be mentioned, with the dates of their visits, and, if possible, the names of their Lodges. By this means it may be possible to connect up Lodge with Lodge and gain interesting information. So, too, all Lodge inter-visitation should be noted. These acts form a useful help when considering Lodge or Provincial customs. As Bro. Songhurst rightly says: with regard to Lodge customs:—

There was too, in many Lodges, a constant interchange of visitors which no doubt tended in the same direction [uniformity of practice], and it seems to me, therefore, that it is advisable for every Lodge Historian to examine the records of other contemporary Lodges, and so, perhaps, be able to show how practices which at first seemed peculiar to his own Lodge were in reality those adopted by certain sections at the particular time. (*A.Q.C.*, xxviii., 24.)

It must not be thought that I have been in any way exhaustive in my suggestions. I have merely given a few indications to show how valuable many of the eighteenth century records may be. The earlier in date the Minutes, the fuller the survey and transcript should be.

Lastly, do not omit an Index. It contributes immensely to the value of any work. A History without an index is like a blind man without his leader. You may, in course of time, like the blind man finding his way, learn your own way about an indexless book, but it is weary work. I can assure you from bitter experience that the waste of time is great.

And now, before closing my remarks, may I say a few words concerning the preservation of these invaluable records. They should be considered as precious heirlooms by the Lodges possessing them, and every care should be taken to protect them from fire and the ravages of time. It is, therefore, a solemn trust to the Craft to preserve all such records for the use of posterity. Where no safe, or strong room, exists might not the early records of Lodges be placed in a Bank, or Safe Deposit, for safe keeping: or, better still, why not hand them over to the Grand Lodge, or the Provincial Grand Lodge, if within a Province, for the like purpose? Every endeavour should be made to increase in each Brother a pride in the possession of these old Masonic treasures, not only for their own intrinsic worth to the Lodge, but also for the assistance they may afford to those who, by patient enquiry and analysis, are endeavouring to unearth all pertinent facts concerning the past history of the Craft, and piece them together into a connected and coherent story. Each Secretary, or other Brother, who may have the charge of these precious records, should remember that it is by the entries contained within their covers that many an unknown piece of Masonic History has been, and yet may be, brought to light.

Fifteen years ago Bro. Wonnacott, from this chair, told the Lodge:—

The study of Lodge records and minutes is a most fascinating pursuit for the keen Mason and is perhaps the most valuable line of research left open to future students. (*A.Q.C.*, xxviii., 206.)

These words have not yet lost their force, for, as I have already indicated, there is much to be done in the realm of Lodge Histories, whether in writing those wherein the records have at present been untouched, or in re-writing those where

such histories as exist are meagre and of little value. We ought not to rest content until we have complete histories of all Lodges which possess records of an earlier date than, say, 1820.

There is also much to be done in the examination of old records, whether in their original state or in accurate published histories, for the purpose of collecting and collating all items bearing upon the many phases of Masonic history still requiring elucidation. It is thus and thus only that we may increase our knowledge, not merely of eighteenth century Lodge customs and practices, but also of various other matters concerning the Craft as a whole.

It was indeed wisely said by Bro. Whytehead, as far back as 1887, and it is just as correct to-day:—

It cannot be denied that there is much to be learnt regarding the details of the Masonic life of our Brethren of the era of knee breeches and buckled shoes, and if this knowledge is ever to be acquired it can only be achieved by careful researches into the only too meagre records which the jealousy, indifference, and carelessness of our forefathers have left remaining to us. Moreover, as it often happens in social and political history, the letters and diaries of private persons are found to throw new lights upon the main stream of a country's career, so in Freemasonry the minute books and official documents and archives of private Lodges are frequently of service in exhibiting the progress of the parent body, explaining otherwise unaccountable episodes and actions and bridging over apparently inexplicable gaps. (*A.Q.C.*, ii., 176.)

May these random thoughts, spoken this evening to, comparatively speaking, a few, but which will in due course reach and I trust be read by each member of our Correspondence Circle—which has still to reach the 4,000 level—be the means of stimulating much further interest in Lodge Records of by-gone days, and so attract into one or other of those productive fields of labour some of our Brethren, who are, at present, Masonically unemployed.

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At the subsequent banquet, W.Bro. H. C. DE LAFONTAINE, I.P.M., proposed “The Toast of the Worshipful Master” in the following terms:—

Our new Master was born at Norwich on March 14th, 1885. He is a member of an old Norfolk family. He was educated at King Edward VI. School, Norwich. On leaving school he was articled to his father, and upon passing his Final Examination with Second Class Honours he was enrolled as a Solicitor. In January, 1913, he was admitted to partnership in the firm of J. W. C. Daynes, Son and Keefe, and on his father's retirement in 1929 became the senior partner.

He served the office of Under-Sheriff for the City of Norwich in 1925-26, and again in 1929-30. It will be fitting here to mention that one of Bro. Daynes' ancestors was Sheriff of Norwich in 1705 and Mayor in 1714. He is a member of the Council of the Norfolk and Norwich Incorporated Law Society, and the Solicitors' Benevolent Society for Norfolk.

At the age of seventeen he joined the Norfolk Royal Garrison Artillery Volunteers as a Second Lieutenant and was promoted to the rank of Captain in 1905. He was transferred to the 1st East Anglian Brigade, R.F.A., when the Territorial Force was brought into existence. He was promoted to the rank of Major in 1909, and was transferred to the Territorial Force Reserve in December, 1912. During this period he devoted all his spare time to gunnery. In 1905, at the age of twenty, he commanded the 4th Battery of the Norfolk R.G.A., and in 1906 he took the Battery to Sandringham House, where King Edward presented him on behalf of the Battery with the King's Cup, this being given to the best Volunteer Heavy Battery in Great Britain. In 1907 he was selected to command a composite Battery of Volunteer R.F.A. which was sent to Canada to compete against the Canadian Artillery, and won two Challenge Cups in open competitions.

Upon the outbreak of the Great War he returned to the East Anglian Brigade, R.F.A., and was employed for some time in training recruits. In 1916 he took a Battery of 4.5 Howitzers to France, where he served until he was invalided home in 1918, being mentioned in Sir Douglas Haig's despatches of 7th November, 1917, for gallant and distinguished services in the field. He was promoted to the rank of Lieut.-Colonel in 1918, and in 1920 he was awarded the Territorial decoration.

On April 6th, 1920, Bro. Daynes transferred his attentions from the Brotherhood of Arms to the Brotherhood of Peace. He was initiated in the premier Lodge of Norfolk, Union No. 52, and is now S.D. of that Lodge. He joined the Norfolk Lodge, No. 2852, which meets in London, in 1923, becoming its Master in 1927. He was a Founder of St. Giles Lodge, No. 4569, and its Master in 1925. In 1926 he joined the Norfolk Installed Masters' Lodge, No. 3905, and was appointed Secretary on the night of his election. He was also a Founder of Bowers Lodge, No. 4865, in 1926. He joined the Authors' Lodge, No. 3456, and in March, 1922, he became a member of our Correspondence Circle, being elected to full membership of the Lodge in 1925. He is our present Local Secretary for Norfolk. In 1928 he received the collar of Provincial S.G. Warden of Norfolk.

He was exalted in the Royal George Chapter, No. 52, in 1921, and was a Founder of Sincerity Chapter, No. 943, in which he is now Principal H. The other degrees of Masonry to which he belongs, in all of which he has done good work, are the Mark, Rose Croix, K.T., Royal and Select Masters, Allied Degrees and Royal Order of Scotland. He has served five stewardships for the R.M.I.G. and R.M.I.B. and one for the Mark Benevolent Fund, and was a Festival Steward for the M.M.M. Fund.

In 1922 he won the first prize in the *Masonic Record* Competition with an Essay on the Growth of Speculative Masonry. Since then he has written the following books:—*The Untrodden Paths of Masonic Research* (1924); *200 Years of Freemasonry in Norfolk* (1924); *The Birth and Growth of the Grand Lodge of England* (1926); besides frequent contributions to the *Masonic Record*, and various Masonic journals published in the U.S.A. From 1924 he was Associate Editor of the *Builder* (U.S.A.), for which in 1925 he edited a special English number.

He has read papers on various Masonic subjects before many Masonic Lodges and other bodies, including the Leicester Lodge of Research, the Manchester Association for M.R., the Merseyside Association, the Bristol Masonic Society, and the Jersey Masonic Literary Circle.

To our own *Transactions* he has contributed papers as follows:—*A Masonic Contract of A.D. 1432*; *Some Notes on the Reports of the Historical Manuscripts Commission*; *The Duke of Lorraine and English Freemasonry in 1731*; *Some Records of the Lodge Constituted at the Maid's Head, Norwich, in 1724*; *A Masonic Foundation Stone at the Bank of England*, besides several Notes and Comments contributed from time to time on papers read in the Lodge.

Brethren, we have in Bro. Daynes a man who is quite worthy of upholding the traditions of the Lodge in his position as our new Master. If there is any one trait that stands out in his career, it is that of patriotism. A man who is a consistent and true patriot must be a good Mason.

I think I am correct in stating that his interest in Masonic research was awakened at the time that he won the prize offered by the *Masonic Record*, and since then he has given ample proof of his ability and forcefulness as a student and writer, especially in the direction of Masonic history.

Brethren, I give you the Toast of the Master.

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## NOTES AND QUERIES.



**LETTERS OF THE DUKE OF RICHMOND.**—In his biography of the second Duke of Richmond, Grand Master, 1724-25, published under the title *A Duke and his Friends*, the Earl of March printed various letters that had reference to Freemasonry and in particular some of the correspondence that passed between the Duke and Martin Folkes—or folkes, as he himself wrote his name—who was the Duke's Deputy Grand Master.

But at Sotheby's on 27th June, 1932, a collection of autograph letters from the Duke to Martin Folkes came up for sale, and was acquired by Bro. Lewis Edwards. Of these one is printed in *A Duke and his Friends*, but with the omission of a passage that is of special significance masonically. Another is not alluded to in that work. Bro. Edwards has been kind enough to put them both at the disposal of the Lodge, and the full text reads as follows:—

Goodwood: June 27th 1725.

Dear Sir,

I am very much ashamed when I thinke how long I have defer'd answering your two obliging letters, espetically when I consider that I ought to have writ first to thanke you, as I do now, for the goodnefs you have had, in letting us have your company here at Goodwood; but staying so little a while, is but Tantalissing us; for as soon as one had the pleasure of your acquaintance, your affairs oblig'd you to go But next summer, if I return to Sufsex, you will I hope remember your promise of staying some time with me, that we may enjoy more of your agreeable company; You must also give me leave to thanke you for the honor you have done me, in being my 'Squire. I fear the fatigue you underwent, might hinder the pleasure of the entertainment. I wish it lay in my power to shew you in a more essential way, how great a value & freindship I have for you. I have been guilty of such an omission that nobody lefs than the Deputy Grand Master of Masonry can make up for me. St. John's Day, being the *great & important day*, was entirely out of my head, so much that I have never once cast an eye upon the report of the Comitte upon Charity; which I ought to have return'd a week ago; therefore I beg you would make my excuses to Brother Sorel to whom I will return it in a post or two, with a few remarks of my own. I thanke you for the Old Record you sent me, it is really very curious, & a certain proof at least, of our antiquity, to the unbelievers. I desire you would present my humble service to Mrs Folkes, I hope she was entertain'd at the Instalment. I am Dear Sir, with the utmost truth & sincerity, Your most faithfull,

humble servant,

Richmond.

Dear Folkes,

Goodwood: Tuesday.

As You say, our brethren will never be satisfy'd. How can fellows be such fools? Yett a ppositive negative I need not give, butt I have to great a regard, you may say, to the Dukes of Montagu & Bucclugh, & ~~to~~ those who were my Predecesor, to

The D: of Whartons, have my print done first, butt after they have gott theirs, ^ & the three that go before them viz: Ant: Sawyer, Geo: Payne, & D<sup>r</sup>. Dessys, for I insist upon theirs being done first; then I will consent to your lending my picture, butt ppositively not before those six are finish'd. My Lady Hervey gives her service to you, & has gott the

Pamphlett at last, butt a great search was made for it, Whaccum, having given it the Coachman at Godalming, & the Coachman to a footman, & that footman to an other, & so on, till it went round the whole house. Adieu dear Folkes I hope Martin & the rest of your family are well. I am most truly, & most sincerely

Your's,

Richmond.

There are several points of interest in these letters. The second refers to some proposal to have the portraits of all Grand Masters engraved, which does not seem to have ever been carried out, as the only Masonic portraits that appear to have come down to us are those of Sayer and Desaguliers, the former of which at all events is definitely of a later date.

The reference in the first letter to the Communication which the Duke failed to attend is delightful. The official Minutes give no hint of the true reason for his absence. The meeting was presided over by Martin Folkes, but no business was transacted further than that, by his Grace's pleasure, the officers were continued for another six months.

With regard to the "Old Record," there can be little doubt that the document referred to was a copy of the MS. Constitutions, or Old Charges. It may of course have been one which is now known; but in the absence of any further information on the subject, it must be regarded as a "Missing MS." Bro. Poole informs me that, as such, it will take the number X.13. It is proposed to give it the name of the Folkes MS. L.V.

**The Oldest known occurrence of the term "Freemason" in print (1526).**—It has been stated more than once in recent years that the book entitled "A most spiritual and precious pearl," published in 1550, is the earliest known case of the use of the term "freemason" in print. I took occasion some years ago to correct this allegation, but my correction does not seem to have been heeded, as the allegation has quite recently been repeated in the list of acquisitions by the Grand Lodge Library for 3rd June, 1931 (p. 106).

The New English Dictionary was the warrant for my intervention, because it contains under the word "Freemason" the following entry:—

1526. Pilg. Perf (W. de W. 1531)

142. The free mason setteth his prentyse first longe tyme to lerne to hewe stones.

Being desirous of verifying the quotation, I traced the book entitled *The Pilgrimage of Perfection* in the British Museum Catalogue. It is treated there as "anonymous," and occurs under the title "Pilgrimage." The press-mark of the 1526 copy is G. 11740. "G" indicates the Grenville Library.

The book is a splendidly preserved example, and a MS. note therein ascribes the Authorship to William Boude, a bachelor of divinity.

It is quarto in size and is printed in black letter. It turned out, however, that the quotation from page 142 had not been made from the 1526 edition, because that book is not paged in the usual way. Probably the 1531 Edition, printed by Wynkyn de Worde, was resorted to. This necessitated the perusal of very many pages before I lighted on the passage under the heading:—

The thyrd boke  
The fyfthe day  
The first chapiter  
fo. xv.

(signature CCC3)

The passage we are immediately concerned with begins on the fifth line of the first page: "Than after we have ben . . ." and continues to the end of the paragraph at the bottom of the second page: ". . . maister of the worke." *Vide* the accompanying photographic reproduction which can be read without difficulty.



## The firste chapiter.

Jo. xv.

che Rachell (as Hugo sayth) signifyeth the contem-  
platiue lyfe/ of the whiche we shall entreate hereafter/  
whan we haue ones optayned & wonne perfectly/ these  
firste fyue dayes/ than our apple that was grene and  
bytter/ shall be swete and mello. Than after we haue  
ben in the foynace of temptacions and tribulacions/  
keppng our soules bnbroken/ we shall be as pure as  
the golde. Than if we be touched w<sup>t</sup> a sharpe worde  
we shall yelde a benigne & gentyll answer/ & gyue a  
swete syluer sound as the tryed syluer. Than we shall  
be delpyered out of our pzentyshe/ and be made free  
men. For/ as for the. iiii. dayes past/ we were but as  
pzentyses/ & nowe in this daye we be made fre men.  
Befoze in the foure dayes past/ we were but as schu-  
tes/ bounde to lerne the craft of the exercise of vertues:  
and nowe this day we shall be as maysters of y<sup>e</sup> craft.  
Example. The free mason setteth his pzentysle firste  
long tyme to lerne to hewe stones/ and whan he can  
do that perfectly/ he admytteth hym to be a free mason  
and choseth hym as a conyng man to be a maister of  
the craft/ & maketh hym a letter or orderat of the same  
stones/ whiche setting of stones/ though it be ferre  
greater conyng than is the hewyng of stones/ yet it  
is lesse labour and moze quyetnes. So/ in these. iiii.  
dayes past/ we muste as pzentyses labour continually/  
and lerne to hewe/ polyshe/ and square the precious  
stones of vertues/ whiche be to be put in the temple of  
god/ buylded in our soules/ of the whiche temple saic  
Houle speketh in this wyse. The temple of god is  
holp/ whiche temple ye be. And also saynt Bernarde  
maketh an hole treatyse of the buyldyng of this tem-  
ple/ and calleth it the house of clere conscience. And that  
all our labour in these firste fyue dayes/ may well be

Example.

Pri. cor. 3.  
De interi-  
ori domo  
consci. edi-  
fican.


The pil. of per.

CCC. 3. cōpa

## The thyrde boke.

## The fyfthe day.

In li. de si-  
militudi.  
ca. 130. et  
131.

cōpared to a buyldyng/the holy doctoꝝ saint Anselme  
wytnesseth/whiche wytyng of the same gostly exer-  
cise / sayth / that the degrees of ascension to the per-  
fection of these holy gyftes/may be assembled oꝝ lyke-  
ned to a buyldyng/and that cōueniently. Of the whi-  
che buyldyng ( as concernyng this our purpose ) the  
foure walles be the.iiii. cardinall vertues / the stones  
of the sayd walles ben the other particuler virtues / an-  
nexed to the sayd cardinall vertues/whiche we called  
the moꝛall vertues. The rose that couereth al/is the  
theologicall vertue/hope. The fōudacion/seyth. The  
wyndowes gyueng lyght/love & charite / whiche we  
call the sterre of grace/whose.iiii. beames ben the.iiii.  
gyftes of the holy goste. Of the whiche / the gyft of  
gostly counsell/of the whiche we entreate this day / is  
the fyfthe in oꝛder. To the perfection of the whiche  
gyft/if we desyre to attayne/ we muste / as pꝛentysse/  
laboure surely in the.iiii. dayes past / & lerne diligēty  
to hewe/square/and polyshe the pꝛecious perles and  
dymondes of the holy vertues reherced in the.iiii.  
dayes past. And that so done by the lyght of this holy  
gyft of gostly counsell/ we shal be able as maisters in  
that science to oꝛder the sayd vertues/and sette them/  
eche in his pꝛoper place and oꝛder/foꝛ that is the pꝛo-  
perty of the gyft of gostly counsell. And so to buylde  
to almyghty god a gloꝛious and pleasaunt temple in  
our soules/we as the woꝛkmen/and he as the pꝛinci-  
pall authour and maister of the woꝛke. 

**H**owe in diuerse degrees/accoꝛdyng to their exer-  
cise in grace/euery person buyldeth in his soule a tem-  
ple to god / some moꝛe some lesse/ as the clerenesse of  
their consciences requirerh : And of the difference /  
betwene

The next section of the book draws lessons from the Tabernacle and Temple. The colophon reads: "Thus endeth the seventh and last day of the pylgrimage of perfection. Imprinted at London in Fletestrete beside saynt Dunstans' church by Richard Pynson printer to the kynges noble grace. Cum privilegio Anno domini 1526."

If the author was William Bond, he is perhaps the same person as William Bond, clerk, St. Mighell, Coventry, whose Will was proved in the Prerogative Court of Canterbury in 1519 (Regr. 20 Ayloffe).

The quotation is of much greater interest than the mere occurrence of the term free mason. It contains other allusions to progress in the Craft, and concludes by the striking phrase as applied to T.G.A.O.T.U., "the principall authour and maister of the worke."

It also spiritualises some of the main parts of a building in a manner which should especially appeal to speculative Freemasons.

The author of the book was a Roman Catholic, and it would seem that some member of the reformed church has gone through the copy at the B.M. at a later date and put a pen through certain passages relating to Purgatory; although other expressions, quite as distinctively Romish, have been passed undeleted.

W. J. WILLIAMS.

**The King's Master Masons.**—In my final note to the paper entitled as above, *A.Q.C.* xliii., at pages 132-3, certain particulars were given of Patents granted to Nicholas Dubois in 1719, William Kent in 1735, and Henry Flitcroft in 1748.

In March, 1758, Flitcroft was appointed Comptroller of H.M. works in England on the death of Thomas Ripley.

Thereupon Stephen Wright, Esquire, was appointed master mason of all His Majesty's works in his room.

His Patent is enrolled 10th March in the 31st year of King George II.

On 10th December, 1761, that Patent was revoked and a new Patent granted to him by George III. at a salary of £200 *per annum*. (See Patent Roll Calendar 1st part of 2nd year of George III.)

Stephen Wright continued in office until his death, which occurred shortly before 6th October, 1780. In his Will, dated 17th November, 1778, he described himself as of His Majesty's Board of Works at Whitehall. The Will was proved in the Prerog. Court of Canterbury on 6th October, 1780, by his daughter Mary Pratt, widow. The Probate Act describes him as late of the Parish of St. Martin in the Fields, Middlesex.

#### *Robert Taylor.*

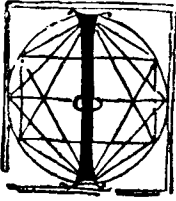
On 28th November, 1780, Robert Taylor was appointed Master Mason of H.M. Works. The Patent is enrolled 21st year of King George III., part 2, number 12.

This Master Mason is the subject of a note in the D.N.B. under the name Sir Robert Taylor (1714-1788). He is there described as an Architect. He sculptured the monuments to Cornwall and Guest at Westminster Abbey, 1743-6; built many country houses; Stone Buildings, Lincoln's Inn, (1756), and additions to the Bank of England. He was Sheriff of London 1782-3, being knighted in 1783, and left the bulk of his property for the teaching of modern languages at Oxford. There is a Monument to him in Westminster Abbey, South Transept.

The appointment of Robert Taylor as King's Master Mason in 1780 brought to a close the long series of such appointments by Royal Letters Patent.

## OBITUARY.

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

Major Sir **Richard Whieldon Barnett**, of London, N.N., on 17th October, 1930. Our Brother held the rank of Past Deputy Grand Sword Bearer. He was a Life Member of our Correspondence Circle, which he joined in January, 1911.

**John Byatt**, Th.L., of Melbourne, on 4th September, 1930. Bro. Byatt held the rank of Past Grand Warden, and Past Grand Joshua, in Victoria. He had been a member of our Correspondence Circle since November, 1907.

**Thomas Skelton Cole**, of Sheffield, on 18th September, 1930. Our Brother was a P.M. of the White Rose of York Lodge No. 2491, and J. of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in January, 1914.

**Sam. T. Crush**, of Glasgow, on 28th July, 1930. Bro. Crush was P.M. of Lodge No. 3 bis, and a member of Chapter No. 79. He also held the rank of Subst.P.G.M. He had been a member of our Correspondence Circle since November, 1908.

**Frank Dicks**, of Manchester, in 1930. Our Brother held the rank of P.Pr.G.W., and P.Pr.A.G.So. He was elected to membership of our Correspondence Circle in October, 1913.

Rev. **Peter Hampson Ditchfield**, M.A., F.S.A., of Wokingham, on 24th September, 1930. Bro. Ditchfield held the rank of Past Grand Chaplain. He joined our Correspondence Circle in 1929.

**Thomas Francis**, of Binstead, I.W., in 1930. Our Brother held the rank of P.Pr.G.D. in Sussex. He was one of the senior members of our Correspondence Circle, which he joined in May, 1887.

**William Stafford Furby**, of Auckland, N.Z., on 29th November, 1930. Bro. Furby held the rank of P.Dep.Dis.G.M., and had been appointed Past Grand Deacon and Past Assistant Grand Sojourner. He was elected to membership of our Correspondence Circle in November, 1893.

**Charles Laurence Graham**, of Faversham, on 22nd August, 1930. Our Brother held the rank of Past Assistant Grand Director of Ceremonies, and Past Grand Standard Bearer (R.A.). He joined our Correspondence Circle in May of this year.

**William John Greenstreet**, M.A., F.R.A.S., of Mortimer, Berks., in 1930. Bro. Greenstreet held the rank of P.Pr.G.W., and P.Pr.G.Treas. (R.A.), Gloucester. He was elected to membership of our Correspondence Circle in January, 1897.

**Frederick W. Hancock**, of London, S.E., on 8th August, 1930. Our Brother held the rank of Past Assistant Grand Director of Ceremonies, and Past Grand Standard Bearer (R.A.). He had been a member of our Correspondence Circle since March, 1898.

**Frederick Inskipp**, of London, E.C., in 1930. Bro. Inskipp had attained L.R., and was P.M. of John Carpenter Lodge No. 1997, and P.Z. of Faith Chapter No. 141. He was elected to membership of our Correspondence Circle in October, 1904.

Dr. **William Philip Johnston**, of Hastings, N.Z., on 15th August, 1930. Our Brother was J.D. of Lodge No. 272, and a member of Chapter No. 38. He was admitted to membership of our Correspondence Circle in 1929.

**R. E. F. Lander**, of London, E.C., on 18th July, 1930. Bro. Lander held the rank of Past Grand Assistant Director of Ceremonies, and Past Assistant Grand Standard Bearer (R.A.). He had been a member of our Correspondence Circle since November, 1905.

**Hugh McQuat**, of Glasgow, on 29th November, 1930. Our Brother joined the Correspondence Circle in 1926.

**Albert Edward William May**, of Nottingham, on 4th July, 1930. Bro. May was a member of Old Priory Lodge No. 2594, and was elected to membership of the Correspondence Circle in June, 1911.

**Dr. W. Hariot Mayne**, M.B., of Warrenpoint, Co. Down, in 1930. Our Brother held the rank of P.Pr.G.Ins., was a P.M. of Lodge No. 697, and P.K. of the Chapter attached thereto. He joined our Correspondence Circle in November, 1913.

**Reuben Robert Moor**, of London, N., on 1st November, 1930. Bro. Moor was a P.M. of Broxborne Lodge No. 2353. He was admitted to membership of our Correspondence Circle in 1925.

**Frederick James Parrett**, J.P., of Sittingbourne, on 31st July, 1930. Our Brother held the rank of P.Pr.Dep.G.Reg., and was P.Z. of St. Michael's Chapter No. 1273. He had been a member of our Correspondence Circle since May, 1909.

**Frank Howard Pochin**, of Leicester, on 5th September, 1930. Bro. Pochin held the rank of P.Pr.G.S.B., and P.Pr.G.St.B. (R.A.). He was elected to membership of our Correspondence Circle in October, 1916.

**W. H. Pocklington**, of London, N., on 12th November, 1930. Bro. Pocklington held the rank of Past Assistant Grand Pursuivant, and Past Assistant Grand Director of Ceremonies (R.A.). He had been a member of our Correspondence Circle since May, 1898.

**James Rowland Potts**, of London, S.E., in 1930. Our Brother was a member of Henley Lodge No. 1472, and of the Chapter attached thereto. He had been a member of our Correspondence Circle since November, 1906.

The Hon. Dato **Abdul Rahman**, Sri Amar d'Raja of Johore, C.M.G., of London, N.W., in September, 1930, aged 71 years. Our Brother was P.M. of the Empire Lodge No. 2108, and one of our senior members, having joined the Correspondence Circle in November, 1893.

**John Roberts**, of Cape Town, S. Africa, on 6th September, 1930, aged 78 years. Bro. Roberts held the rank of P.Dis.G.W., and P.Dis.G.H. He had been a member of our Correspondence Circle since June, 1890.

**William Leonard Staines**, of London, W., on 13th November, 1930. Our Brother was a P.M. of the Greenwood Lodge No. 1982, and was elected to membership of our Correspondence Circle in May, 1911.

**Edwin Page Vince**, of Minehead, on 18th August, 1930. Bro. Vince was a P.M. of Exmoor Lodge No. 2390, and P.So. of the Chapter attached thereto. He joined our Correspondence Circle in 1928.

**Dr. Charles Wells**, M.D., of Maidenhead, Berks., on 25th July, 1930. Our Brother held the rank of Past Grand Deacon, and Past Assistant Grand Sojourner. He had been a member of our Correspondence Circle since November, 1895.

**Ernest Winpenny**, of Stockton-on-Tees, in August, 1930. Bro. Winpenny had attained the rank of P.Pr.G.O., Durham, and was P.Z. of Tees Chapter No. 509. He joined our Correspondence Circle in 1923.

**William Yates**, of Evesham, on 6th July, 1930. Our Brother was a member of Abbot Lichfield Lodge No. 3308. He joined our Correspondence Circle in March, 1920.

## ST. JOHN'S CARD.



THE following were elected to the Correspondence Circle during the year 1930:—

*LODGES, CHAPTERS, etc.*:—Grand Lodge Lessing Zu Den Drei Ringen, at Prague, Czechoslovakia; Doric Lodge No. 81, Woodbridge; Lodge of Hope No. 302, Bradford; Lodge of the Three Graces No. 408, Haworth; Ferrers and Ivanhoe Lodge No. 779, Ashby-de-la-Zouch; Victoria Lodge No. 2329, Buenos Aires; Lord Bolton Lodge No. 3263, Hull; Keighley Lodge No. 3463, Keighley; Cauvery Lodge No. 3848, Tanjore; St. Andrew Lodge No. 3963, San Fernando, Trinidad; St. Levan Lodge No. 5134, Penzance; Jasper Lodge No. 14, Edmonton, Alberta; Composite Lodge No. 76, Vancouver, B.C.; Wyalkatchem Lodge No. 114, Wyalkatchem, W. Australia; Peterborough Museum & Library, Peterborough; Colorado Consistory No. 1 Library, Denver, Colo.; Greenville Library, Greenville, Texas; Arcadian Lodge No. 2696 Study Circle, London, W.; Lewisham & District Study Circle, London, S.E.; Society of Freemasons "Eos," Lund, Sweden; Installed Masters' Association of Alberta, Edmonton, Alberta; Cape Study Circle, Cape Town.

*BRETHREN*:—Bernard Ackerman, of London, W. 1608; John Mason Allan, of Edinburgh. W.M. 788, Pr.G.So.; Samuel James Allen, of Great Yarmouth. P.Pr.G.W.; John Buxton Amarteifo, of Mpraeso, W. Africa. 4190; Barry Salmon Anderson, of London, S.W. 4911, 2432; Edward Thomas Abbott Andrews, Olton, Warwickshire. 251, 943; Henry Allan Fairfax Best Archer, O.B.E., Weihaiwei. 3551, 570; Thomas Frederick Aveling-Ginever, of London, S.W. S.D. 1158; Reinhart Theodor Baelz, of London, E.C. S.W. 3315; Albert E. Barlow, of Harrow. I.G. 2127, 2127; Judge Henry Hume Barne, of Alexandria. W.M. 934 (S.C.), P.H. 436 (S.C.); Percival Walter Batson, Magill, S. Australia. 107, 1; Milton E. Baughman, of Somerset, Pa. 358; Basil Mercer Bazley, London, S.W. 2241; Capt. Philip Ernest Beavis, O.B.E., of Chislehurst. I.G. 2150, 753; George Seatter Begg, of Edinburgh. P.M. 597, 415; Cecil Frederick John Bell, Karori, N.Z. P.M., 155, P.Z. 28; George Berlyn, of Westcliff-on-Sea. P.Pr.A.G.D.C. Perks.; Robert Yates Bickerstaff, of Aberystwyth. W.M. 1072, 1072; Capt. J. F. Bidwell Watson, of Burnham Market, Norfolk, 996, 996; William Bishop, of Edinburgh. Dep.M. 788, P.Z. 520; Arthur Blackhurst, of Grange-over-Sands. P.M. 4765; Gavin Blackie, of Bellshill. P.M. 305, 143; Abraham Lewis Blank, of Calcutta. 3321; Leslie Jestus Bowles, of Yarrowonga, Vic. P.M. 103, Z. 69; Frederick William Box, of Otaki, N.Z. P.M. 72, 63; William David Bradley, of Epsom. A.D.C. 4845, 2422; William Arthur Bramwell, of Durham, 3568, 3568; Robert S. Breese, F.A.I., of London. 3112, 3112; Robert R. Brewis, of Cairo. S.W. 1080 (S.C.); Dr. Joseph Samuel Bridges, of London, N.W. P.Pr.G.R. Essex, 2256; George Lawrence Brighton, of Surbiton. S.W. 2416, Sc.N. 2416; Arthur Stuart Brown, of Grimsby. 3828, 3828; David Morton Brown, L.R.I.B.A., of Kilmarnock. 11, 35; Rev. James Walker Brown, of East Grinstead. Ch. 1636, 1636; John Brown, of Berwick-upon-Tweed. W.M. 393, 393; Harold Bailey Browne, of London, E.C. J.W. 2705; Robert Buchanan, of Glasgow. P.M.

571, 69; Winthrop Buck, of Hartford, Conn. P.G.M., G.Sec., 29; Percy Alfred Bullen, of London, N. 179, 179; Percy Dale Bussell, of Bromley, Kent. P.M. 1593, J. 1593; Charles McArthur Butler, of London, W.C. L.R. 195, L.C.R. 2416; Godfrey Caldecott, of Vancouver, B.C. 2489, 118; Duncan Campbell, of Forres, Morayshire. W.M. 37, 382; James Campbell, of Edinburgh, 1241; James Miller Carruthers, of Edinburgh. P.M. 788, P.Z. 520; Walter Henry Carter, of London, E. J.W. 4299, 141; Augustus Eckersley Cawthorne, of Adelaide, S. Australia. 107; Charles Challen, of London, N.W. 3; Robert Reginald Chamberlain, of Epsom. 2422, 2422; Maurice George Chant, of Stanmore, Mdx. L.R., P.Pr.G.W., Herts.; James William Charlton, of London, E.C. I.G. 2823; Beaumont Clark, of Dewsbury. 971; George Byers Clark, of Denver, Colo. P.M. 17, Past Grand Lecturer (R.A.); Joseph Alexander Clark, of Lautoka, Fiji. 3354; William George Clarke, of Wallington. 410; Ralph Tweed Close, of London, S.W. 3095; Francis Charles James Cockburn, of Nelson, N.Z. P.M. 266, G. Lecturer; Robert Cohen, of Edinburgh. P.M. 392; Charles Stuart Dudley Cole, Hounslow, Mdx. P.M. 2489, A.So. 3534; Albert Enoch Robertson Copeland, C.A.I.P., of Glasgow. 3 bis, 50; John Mackinnon Couch, of Edinburgh. W.M. 1291; Albert George Coulson, of Marquard, O.F.S. 144 (D.C.); Alfred Sidney Cross, of Paris. 10; Bernard James Cullen, of Malvern, S. Australia. 73, 12; Donald Davidson, of Glasgow. P.M. 1223; Harry James Davis, of Somerset, Pa. 358; George W. Davison, of Cairns, N. Queensland. 50, 50; John Deeley Dudley. 498, 252; Ralph Byron Defenbach, Lewiston, Idaho. Dis.Dep.G.M.; Gilbert Dekenah, of Frankfort, O.F.S. 110 (D.C.); Richard William Dellar, of Surbiton. S.W. 458 (I.C.); Robert Donaldson, of London, W. I.G. 227, A.So. 201; Rev. J. Torrens Dougherty, of Glasgow. P.M. 236; Ismay Drage, of London, S.W. 759; Robert George Dubery, of Beckenham. 1706, 1158; Alfred Ernest Duesbury, of Dudley. P.M. 498, H. 252; Karl Durston, of Bude. J.W. 3405, 3483; Charles Edwin Dyer, of London, E. S.D. 2951; Edmund Robert Dymond, O.B.E., of Hereford. P.A.G.D.C., Dy.Pr.G.M., P.R.G.So.; Percy Edgelow, of London, W. P.M. 2410, P.Z. 2410; Harold Oswald Ellis, of London, S.W. P.M. 162, P.Z. 162; Sidney Ewins, of Banbury. P.M. 1036, P.Z. 1036; William P. Falconer, Glasgow. I.G. 556, So. 69; Edwin Fowkes Fardon, of Birmingham. Pr.G.D., Warwicks., Z. 1031; William Roland Farmer, of Canton. P.Dis.G.St.B. (Craft & R.A.); Aubrey Rowland Grove Fearby, of Malvern, S. Australia. 363 (I.C.), 363 (I.C.); Ernest Benjamin Fisher, Unley Park, S. Australia. P.M. 74, H. 12; Peter Fisher, of Edinburgh. 97, 83; Wilfred George Fisher, of Weston-super-Mare. 3158; John Albert Floyd, of London, S.E. L.R., P.M. 3540, P.Pr.A.G.So., Bucks; Major A. N. Foster, of Jinja, Uganda. 850; William Thomas Benjamin Foster, of Uckfield, Sussex. P.M. 2907, P.Z. 311; Robert Edmund France Foulger, of Epsom. P.M. 1124, P.Z. 4155; James Richard Fox, of Woking. 3112; Einar Frame, of London, N.W. 2509, 2509; Samuel Trude Fripp, of London, W. W.M. 2834, P.So. 3574; Hubert Thomas Frohock, of Willingham, Cambs. J.W. 441, Sc.N. 441; Thomas Dobbie Galloway, of London, S.E. L.R., P.M. 162, 162; William G. Garrood, of Lowestoft. P.Pr.G.Sup.W., Suffolk, 71; Alexander Andrew Gibson, F.C.R.A., 4, 69; José González Ginorio, of San Juan, Porto Rico. Past Grand Master, Grand Secretary; Dr. Adolf Girschick, of Saaz, Czechoslovakia. W.M. Kette Zur Freiheit; Herman Gustav Goers, of Hawthorn, S. Australia. P.M. 39, 4; Alfred Thomas Gordon, of London, E. P.M. 3537, P.Z. 2319; Dr. Jacob Arthur Gorsky, of London, S.W. 1608, 4258; Charles Laurence Graham, of Faversham. P.A.G.D.C., P.G.St.B. (R.A.); William Jack Gray, of Glasgow. P.M. 1329, 189; Frank Arnold Greene, of London, N.W. 2737; Ernest Edward Greenwood, of Vancouver, B.C. 76; Frank Greenwood, Mus.Bac., F.R.C.O., of Rochdale. W.M. 298, O. 298; Reginald Milton Greer, of Bremerton, Wash. P.M. 206; Sherman Gregg, of Kalamazoo, Mich. P.M. 22, 13; William Richard Gregory, of Ilford. P.M. 2846, Sc.N. 3765; Frederick Griffith, F.S.A.A., of Kendal. Sec. 129, 3984; Tom Grime, of Buenos Aires. P.M. 1025, J. 1025; Albert Norman Gutteridge, of Dunstable, Beds.

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Upton, M.B., B.Sc., of York. 236; William Thomas Frank Usher, of Ivanhoe, Vic. W.M. 139; Th. G. G. Valette, of The Hague. P.Dep.G.M., Dutch Indies; Huyshe Bleddyn Vaughan-Evans, of Ore, Sussex. P.Pr.G.Stew., P.Pr.G.A.So.; Richard Edward Wedgwood Wadeson, of London, S.W. I.G. 1297, 1297; Frank George Griffin Walker, of Dudley. 5028, 252; John Wallace, of Glasgow. P.M. 772; Walter Hunn Ward, of Albert Park, Vic. P.M. and Sec. 74; Victor Dunn Warren, of Glasgow. 1241; James Sime Waterston, J.P., of Edinburgh. P.G.D., G.Bard; Russell Arthur Watts, of Adelaide, S. Australia. 131; Herbert Edwin White, of Lewes. P.Pr.G.Sd.B.; Percival Waller White, of Camberley. P.M. 1714, P.Z. 2475; George Williams, of Edinburgh. 108, 432; James Williams, of Cairo. S.D. 707 (S.C.); John Williams, of Stranraer. 208; Charles Gurley Williamson, of Trenton, Mich. W.M. 8, P.H.P. 173; Andrew Wilson, O.B.E., M.I.C.E., of Edinburgh. G.D.C., P.G.Bard; Alan Ray Wilson, of Fiji. 4883; William Proctor Wilson, of Chelmsford. 4141; Trevor Maitland Wilton, of Melbourne. 315, 41; Percy Thomas Wingham, of Chichester. Pr.G.St.B., 38; George Carlos Winslow, of Somerset, Pa. J.W. 358; Eugen Winterberg, of Prague. W.M. Adonhram zur Weltkugel; George Basil Wood, of Westcliff-on-Sea. 3540, 141; Walter Wood, of Macclesfield. L.R., P.Pr.G.W., L.C.R., P.Pr.G.Sc.N.; Samuel Richmond Woodger, of Great Yarmouth. J.W. 4320; William Wheeler Woodman, of London, N.W. P.M. 2157, 2157; Edward Milton Woodward, jun., of Worcester, Mass. P.M. Montacute, P.H.P. *Eureka*; Charles Bertram Woollons, Hatch End, Mdx. P.M. 167, J. 167; Joseph George Worth, of Birmingham. Sec. 5035, 887; Alexander Murray Young, of Chakrata, India. W.M. 2440; Arthur W. Youngman, of Lowestoft. P.Pr.G.W., P.Pr.G.H.

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