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Quatuor Coronatorum

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



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»‡ Ars ‡« Quatuor Coronatorium

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



EDITED FOR THE COMMITTEE BY THE REV. H. POOLE, P.A.G.Chap.

VOLUME LIX. PART 1.

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1948

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*, 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.

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 been arranged at No. 27, Great Queen Street, Kingsway, 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 2,000 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves; but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather **associates** of the Lodge.

2.—The printed Transactions of the Lodge are posted to them as issued.

3.—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 so far as possible, recorded in the Transactions.

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

A Candidate for Membership of 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.

The joining fee is £1 1s.; and the annual subscription is £1 1s., renewable each November for the following year.

Brethren joining late in the year suffer no disadvantage, as they receive all Transactions previously issued in the same year.

It will thus be seen that the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting on 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 and a subscribing member of a regular Lodge throughout the Universe and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
Quatuor Coronati Lodge of A.F. & A.M., London

No. 2076

VOLUME LIX

FRIDAY, 4th JANUARY, 1946.



THE Lodge met at Freemasons' Hall at 2.30 p.m. Present:—Bros. G. Y. Johnson, P.A.G.D.C., W.M.; F. R. Radice, L.G.R., S.W.; Wallace Heaton, P.G.D., J.W.; *Rev. Canon* W. W. Covey-Crump, M.A., P.A.G.Ch., P.M., Chap.; J. Heron Lepper, B.A., B.L., P.A.G.R., P.M., Treas.; *Col.* F. M. Rickard, P.G.S.B., P.M., Secretary; W. Ivor Grantham, O.B.E., M.A., LL.B., P.Dep.G.S.B., P.M., D.C.; *Commdr.* S. N. Smith, R.N., D.S.C., P.Pr.G.D., Cambs., J.D.; *Lt.-Col.* H. C. Bruce Wilson, O.B.E., P.G.D., I.G.; Lewis Edwards, M.A., P.A.G.R., P.M.; *Rev.* H. Poole, B.A., T.D., P.A.G.Ch., P.M.; C. D. Rotch, P.G.D.; and J. Johnstone, F.R.C.S., P.A.G.D.C.

Also the following members of the Correspondence Circle:—Bros. J. H. Craig; L. E. C. Peckover; F. Coston Taylor, P.G.D.; J. H. Spilman; M. R. Wagner; W. E. Edwards; F. E. Gould; F. V. Hazell; H. P. Bayon; H. Attwooll; C. D. Melbourne, P.A.G.R.; J. D. Daymond; J. H. Oakey; J. W. M. Hawes; L. J. Humphries; Wm. Smalley; J. F. H. Gilbard; B. E. Jones; F. H. H. Thomas, P.A.G.S.B.; S. J. Bradford, P.G.St.B.; B. G. Stewart; A. F. Cross; C. C. Mason, P.G.D.; A. W. Dentith, P.G.D.; M. Goldberg; M. G. Bradley; A. F. Hatten; G. W. Hookham; and J. E. Suter.

Also the following Visitors:—Bros. G. R. Dolby, Jordan Lodge No. 201; and H. W. Beall, Authors Lodge No. 3456.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., P.M.; R. H. Baxter, P.A.G.D.C., P.M.; W. J. Williams, P.M.; D. Flather, J.P., P.G.D., P.M.; D. Knoop, M.A., P.A.G.D.C., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks, P.M.; *Col.* C. C. Adams, M.C., P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derbys; F. L. Pick, F.C.I.S., P.M.; R. E. Parkinson, B.Sc.; G. S. Kocker, M.B.E., P.A.G.Supt.W.; H. H. Hallett, P.G.St.B., S.D.; H. C. Booth, P.A.G.D.C.; J. R. Rylands; and S. Pope.

One Lodge and thirty-nine Brethren were elected to membership of the Correspondence Circle.

The Report of the Audit Committee, as follows, was received, adopted, and entered upon the Minutes:—

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 4th January, 1946.

Present:—Bro. G. Y. Johnson, in the Chair, with Bros. J. H. Lepper, H. Poole, C. C. Adams, L. Edwards, F. M. Rickard, F. R. Radice, and H. C. B. Wilson.

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 1945.**BRETHREN,**

During the year we have had to record with regret the decease of Bro. H. C. Bristowe. Bro. Dr. J. Johnstone was elected a full member of the Lodge, of which the membership is 30.

Though the Correspondence Circle has lost members by erasure, death and resignation, the addition of new members has given a net gain of 109. The number of new members during 1945 was 187. The total membership is now 1977.

A.Q.C. Volume LVI part 2 is well advanced and should be distributed soon.

As shewn in the accounts now presented to the Lodge, approximately £1,000 will be required for each of the Volumes LVII (1944) and LVIII (1945).

Subscriptions amounting to a little over £288 are outstanding, of which a sum of £248 is considered good. This does not include subscriptions from members on the War List, of which the amount cannot be closely estimated.

We desire to convey the thanks of the Lodge to the Brethren who continue to do much good work as Local Secretaries.

It is recommended that the Lodge financial year end on 31st October.

For the Committee,

G. Y. JOHNSON,

In the Chair.

RECEIPTS AND PAYMENTS ACCOUNT

For the Year Ending 30th November, 1945.

RECEIPTS			EXPENDITURE		
	£	s. d.		£	s. d.
Cash in Hand	457	16 0	Lodge	21	8 11
Lodge	76	13 0	Salaries, Rent, Rates and Taxes	984	2 5
Subscriptions	1669	16 11	S.C.S.F.	156	0 0
Cash in Advance, and un-			Lighting, Heating, Cleaning,		
appropriated	211	1 6	Insurance, Telephone, Car-		
Medals	32	18 0	riage and Sundries	93	19 8
Binding	33	16 0	Printing and Stationery	944	19 0
Sundry Publications	134	2 1	Medals	10	0 3
Interest and Discounts	36	4 7	Binding	9	11 6
Publication Fund	8	11 1	Sundry Publications	9	2 2
			Library	4	3 6
			Postages	134	5 6
			Local Expenses	3	3 5
			Cash in Hand	290	2 10
	£2660	19 2		£2660	19 2

The SECRETARY drew attention to the following

EXHIBITS:—

From the Grand Lodge Library and Museum:

Photograph of the only known example of the Frontispiece to Dr. Fifield Dassigny's *Serious and Impartial Enquiry*, Dublin, 1744, from a copy recently presented to the Grand Lodge Library by Bro. Wallace Heaton.

Copy of *Grundliche Nachricht von den Frey-Maurern*, 2nd edition, Frankfurt-on-Main. 1740. This book contains the first reproduction of the Sackville medal, and also an account of the prosecution of Tommaso Crudeli by the Inquisition.

Silver Master's Square with pendent 47th Proposition in blue enamel; made by Jonathan Sisson, instrument maker, S.W. of the Fountain Lodge (now Royal Alpha) in 1723-25.

Manuscript Certificate with seal of the Grand Lodge of Ireland affixed on blue and yellow ribbons and signed by John Calder, Grand Secretary, issued 24th June, 1763, to William Rogers, of Lodge No. 64, Dublin. This is the earliest extant certificate issued by a British Grand Lodge.

From the Lodge collection:

Master Mason's Certificate granted by St. Mungo Lodge, Glasgow, No. 28, on 30th April, 1812, to John Paterson.

Certificate, Demit (clearance), granted by Bandon Lodge, No. 84, to Wm. Bishop on 9th December, 1809.

Original blank Certificate of the Baildon Old Mark Lodge.

MS. Certificate issued on 7th September, 1777, to Madeleine De Gremion, by the Loge Parfaite Egalite, held under a warrant from the Grand Orient of France in the Regiment of Walsh (see *A.Q.C.*, xxxviii, p.189). It appears from the wording of this certificate that the Lodge practised the French Rite de l'Adoption, an androgynous Order popular in France at that period.

Apron—? Hungarian—of kid, edged with narrow blue silk, with design printed and coloured.

Large silk Handkerchief, with Craft emblems printed in black.

The following paper was read:—

UNIVERSITY MASONIC LODGES

BY BRO. DOUGLAS KNOOP, M.A., P.M.



UNIVERSITY LODGES are examples of so-called "class" lodges, which in one form or another are nearly as old as Grand Lodges, or possibly even older.¹ Thus many military lodges existed in the eighteenth century. The first formed under the Grand Lodge of Ireland was warranted in 1732;² the first established under the Grand Lodge of Scotland was constituted in 1743,³ and the first under the premier Grand Lodge of England in 1750.⁴ It has been claimed, though never authenticated, that a certain military lodge, recognized in 1772 by the Grand Lodge of France as the Senior Field Lodge in the French Army, *La Loge Parfaite Egalité dans le Régiment de l'Infanterie Walsh*, was constituted in 1688.⁵ Although there is reason to believe that Walsh's regiment was a legitimate descendant of Colonel Dorrington's Royal Regiment of Irish Guards of 1688,⁶ it does not follow that the lodge was established in that year. Be that as it may, the year 1688 is also the date of the earliest reference to a lodge with university or college associations, namely, a Lodge at Trinity College, Dublin. The reference occurs in a tripos, or satirical speech, delivered at the Commencements of the University of Dublin in July, 1688.⁷ Apart from this mention in the tripos, nothing definite is known about this early lodge.⁸

The first university lodge of which reliable information is available is "University Lodge", constituted in London on 14th December, 1730, as No. 74. It met at the Bear and Harrow Tavern, Butcher Row, Temple Bar. At that period lodges were commonly referred to by the name of the tavern at which they met. There was, however, already a lodge, constituted in February or March, 1730, as No. 63, meeting at the Bear and Harrow,⁹ and it was doubtless

¹ This paper, originally published as a pamphlet for private circulation in June, 1945, is reprinted here in a slightly revised form, as the result of information which came to hand after the pamphlet had gone to press. I am greatly indebted to many brethren for the trouble they have taken to supply information, or for helping me to obtain information. I would thank more particularly Bros. Maurice Beachcroft, O. F. Blakey, Brig. H. E. Cooper, J. L. C. Cecil-Williams, Carl H. Claudy, S. W. Cole, A. E. H. Conolly, Ralph Cooper, W. J. Dunlop, Dr. J. Howell Evans, Walter Forbes, J. Forsyth, P. W. Hall, R. A. Harrison, N. W. J. Haydon, L. F. Hemmans, P. S. Hunter, G. F. Johnson, M. H. Lichliter, G. C. Lowry, Dr. H. MacCormac, Dr. J. Matthews, J. McMullan, A. J. B. Milborne, S. Riddiough, J. Saltmarsh, C. Clive Saxton, C. E. Smalley-Baker, J. Gilbert Smyly, T. C. Thorpe, R. Y. Welch and Sydney A. White. Without their friendly co-operation, this paper could not have been written.

² Chetwode Crawley, *Caem. Hib.*, ii, 3.

³ Gould, *Concise History*, 197.

⁴ *ibid.*, 245.

⁵ Gould, *Military Lodges*, 201; Tuckett, "Early History of Freemasonry in France," *A.Q.C.*, xxxi, 10.

⁶ Crossle, "Freemasonry in Ireland, circa 1725-31," *Trans. Lodge of Research No. CC*, 1924, 100.

⁷ Chetwode Crawley, Introductory Chapter to Sadler's *Masonic Reprints and Revelations*, xix, seq.; Lepper and Crossle, *GL. of Ireland*, 36-7.

⁸ For Bro. Parkinson's endeavour to identify some of the persons named in the tripos in connection with the Lodge, see *A.Q.C.*, liv, 96-107.

⁹ Lane, *Masonic Records*, 54. It still exists, having united in 1843 with a former "Antient" lodge to form St. George's and Cornerstone Lodge, No. 5.

in consequence of this fact that the new lodge at the Bear and Harrow adopted a distinctive name, being, according to Lane,¹ actually the first lodge to do so. From the MS. List of Lodges 1731-2 entered in the first Minute Book of Grand Lodge,² we learn that ten members of University Lodge No. 74 were members of the older Lodge No. 63 meeting at the Bear and Harrow,³ which suggests that No. 63, with some 65 members, had become too large and that, in accordance with Payne's Regulation VIII,⁴ the Grand Master's warrant had been obtained to form a new lodge. Of the 32 members of University Lodge in 1731-2, four, including Dr. J. T. Desaguliers, were described as "Reverend", and 28 as "Esquire", so that all the members were presumably of some social standing, the members of most other lodges in the List of 1731-2 being either described as "Mr.", or given no title at all. As the lodge is represented in Picard's Engraving of 1735 by the combined arms of the Universities of Oxford and Cambridge, it seems not unreasonable to assume that it catered for present or former members of those universities resident in London, though in the absence of lodge records the exact character of University Lodge No. 74 meeting at the Bear and Harrow cannot be determined. It had but a short life, being erased in 1736.

The next oldest university lodge that I have been able to trace was established at Cambridge in March, 1763. It was warranted as No. 293 by the premier or "Modern" Grand Lodge, and met at the Sun Inn, Trinity Street, until its erasure in 1780.⁵ No records of the lodge appear to have survived. A Bro. Duckworth, described as "of the Sun Lodge of the University of Cambridge", joined the Lodge of Alfred in the University of Oxford in July, 1770,⁶ but the Minute Book of the latter, now in the possession of its successor, the Apollo University Lodge, No. 357, Oxford, established in 1818, provides no further details about the Cambridge sister lodge. Nor could the late Bro. E. L. Hawkins, the historian of the old Oxford lodge,⁷ succeed in tracing Bro. Duckworth. I know of no contemporary evidence showing the attitude of the Cambridge University authorities towards the "Sun Lodge", but some twenty years later there is evidence to suggest that senior members of the University did not favour the admission into the Craft of those *in statu pupillari*, for in March, 1795, the Cambridge New Lodge, No. 515, to which members of the University apparently belonged, resolved "that no member of the University of Cambridge under the degree of an M.A. shall become either a member or an honorary member".⁸

Lodge Alfred in the University of Oxford was warranted by the "Moderns" on 2nd December, 1769, as No. 455, the petition being signed by six founders, five of whom were clergymen and five members of Brasenose College.⁹ It was renumbered 391 in 1770, 303 in 1780 and 304 in 1781. The last entry in its Minute Book was on 2nd April, 1783, after which the lodge appears to have become dormant. It was erased on 10th February, 1790. During its active career from 1769 to 1783, 102 candidates, many of them undergraduates and some of them minors, were initiated. As the Masters were usually dons, the presumption is that the University authorities at Oxford raised no objections to the activities of the lodge, an attitude possibly differing from that at Cambridge, and certainly

¹ *Op. cit.*, 56.

² *Q.C.A.*, x, 177-8, 182-3.

³ Firminger, "The Members of the Lodge at the Bear and Harrow," *A.Q.C.*, xlviii, 102-132.

⁴ Anderson's *Constitutions* of 1723, 60.

⁵ Lane, *op. cit.*, 130.

⁶ *A.Q.C.*, xxii, 170.

⁷ "Two Old Oxford Lodges," *A.Q.C.*, xxii, 139-177.

⁸ The Minute Book of the New Lodge is in the possession of the Scientific Lodge, No. 88, Cambridge, and was used by A. R. Hill for his "Cambridge Masonry in the Eighteenth Century", *Cambridge Masonic Year Book for 1903*. In April, 1795, the New Lodge passed a resolution "that the members being of the University of Cambridge, shall not exceed one third of the members of the Lodge".

⁹ Lane, *op. cit.*, 171; Hawkins, *op. cit.*, *passim*.

very different from that adopted at the University of Glasgow, where, by a regulation of 1752, undergraduates were forbidden to become Freemasons under penalty of expulsion.¹ Whether there has ever been a university lodge in Scotland, I am unable to say, but I am informed by the Grand Secretary of the Grand Lodge of Scotland that at the present time there is none on the roll of the Grand Lodge of Scotland.

Before discussing existing university lodges and their problems, it is necessary to consider what is to be understood by a "university lodge" for the purpose of this paper. In America there are so-called university lodges, which are apparently named either after the quarter of the town where they meet or after the local university. Thus University Lodge, No. 610 (Penn.), Philadelphia, is named out of compliment to the University of Pennsylvania. These lodges require no university qualification for membership, though some of the members are doubtless graduates. In other cases, doubt arises either from the wideness or from the narrowness of the qualifications prescribed for membership, in practice, if not in theory. Two cases may best be considered individually, and two collectively.

(i) *Westminster and Keystone Lodge, No. 10, London.*² In origin, and for many years after its establishment, this was an ordinary city lodge. It commenced its career in 1722 at The Crown Inn behind the Royal Exchange, was No. 7 in 1729, No. 6 from 1740 to 1755, and No. 5 from 1755 to 1814, when it became No. 10. It had been known as the Tyrian Lodge from 1768 to 1792, and thereafter as the Westminster and Keystone. In 1855 the Lodge membership had dropped to three, and returns and dues to Grand Lodge were some years in arrears. It so happened that about the same time certain brethren of the Province of Oxfordshire were proposing to form a lodge in London for the benefit of such of their members as had come to reside there. Through the Grand Secretary, they were put in touch with the three surviving members of No. 10, and it was arranged that the Oxfordshire brethren should join this Lodge, instead of establishing a new one. Of the 30 members who joined in 1855, 23 were members of Apollo University Lodge, which has continued to furnish the majority of the joining members ever since. In 1867 the joining fee for them was fixed at five guineas, compared with fifteen payable by other brethren. Commencing in 1873, joining brethren from the University of Cambridge were admitted at a fee of ten guineas. In 1907, Godding, the historian of the Lodge, wrote "if it is no longer an exclusively Oxford lodge, and extends a warm welcome not only to members of the sister University, but even to brethren who hail from neither, the Apollo is nevertheless still its chief recruiting ground, and Apollo men still form a majority of its subscribing members." Bro. J. Howell Evans, the Secretary of No. 10, informs me that the statement is as true to-day as when it was first made in 1907. The Master of No. 10 (like the Master of the Oxford and Cambridge University Lodge, No. 1118, London) is an honorary member of Apollo University Lodge, No. 357, Oxford, and of Isaac Newton University Lodge, No. 859, Cambridge, during his year of office, and the Masters for the time being of Apollo and Isaac Newton are honorary members of No. 10. In view of this mutual recognition, as also on account of the character of the membership, I feel that No. 10, since the Oxford development in 1855, may be regarded as a university lodge.

(ii) *The Oxford and Cambridge University Lodge, No. 1118, London.*³ This lodge was consecrated in 1866 as "The University Lodge, No. 1118", the name being altered to the present title in 1893. Of the fifteen founders, four

¹ W. R. Scott, *Adam Smith as Student and Professor*, 164.

² This paragraph is based mainly on J. W. S. Godding, *A History of the Westminster and Keystone Lodge, No. 10*.

³ I rely on H. Nelson, *Oxford and Cambridge University Lodge*, and a paper by Bro. J. L. C. Cecil-Williams delivered at the 300th Meeting of the Lodge, held 7th May, 1943.

were members of Apollo and four of Isaac Newton. The lodge was intended to serve masons from the universities of Oxford and Cambridge and to give them an opportunity of meeting "masons of mark and influence in London", the proportion of university and non-university members being regulated by by-law. Thus this lodge, like the Westminster and Keystone, did not require all its members to have a university qualification. In 1921, however, the by-laws were amended so that future membership of the lodge was confined to past and present members of the universities of Oxford and Cambridge, other masons being received only into honorary membership. There can therefore, nowadays, be no doubting the university status of No. 1118.

(iii) *College Lodges.* There are four lodges in London associated with particular Oxford or Cambridge Colleges, namely, St. Mary Magdalen, No. 1523, formed in 1874 and linked with Magdalen College, Oxford; Caius Lodge, No. 3355, warranted in 1909; Lady Margaret Lodge, No. 4729, established in 1925; and Trinity Lodge, No. 5179, founded in 1930, connected respectively with three Cambridge Colleges, Caius, St. John's and Trinity. These four lodges are in practice, if not in theory, more restrictive in their conditions of admission than ordinary university lodges, and consequently smaller in numbers. They constitute a group of sister lodges whose Masters and Secretaries for the time being are reciprocally honorary members.

Another college lodge in London is Trinity College, Dublin, Lodge, No. 3153, formed in 1906 to serve present and past members of Trinity College, Dublin. As that College is co-extensive with the University of Dublin, this particular college lodge really corresponds to two other university lodges in London, the University of Edinburgh Lodge, No. 2974, warranted in 1903, and the University of Durham Lodge, No. 3030, established in 1904.

In three university towns there exists a different type of college lodge, working side by side with a university lodge associated with the university of which the college in question forms part. Thus we have Imperial College Lodge, No. 4536, London; Bede College Lodge, No. 4840, Durham; and Trinity College Lodge, No. 357 (I.C.), Dublin, the corresponding university lodges being the University of London Lodge, No. 2033, London; the Universities Lodge, No. 2352, Durham; and University Lodge, No. 33 (I.C.), Dublin. In the last case, Trinity College, Dublin, being co-extensive with the University of Dublin, the qualification for membership of both these Irish lodges would appear to be very similar. According to the respective by-laws, Trinity College Lodge, No. 357, is primarily intended for those whose names have been registered in the books of Trinity College, Dublin, whereas University Lodge, No. 33, is primarily intended for those who had, or have, their names on the rolls of the University of Dublin, or either of the Universities of Oxford or Cambridge. In the other cases, the college lodges obviously draw their members from a more limited field than do the corresponding university lodges, but in big academic institutions there may well be room for college lodges in addition to university lodges. I regard all these college lodges as university lodges for the purpose of this paper. On the other hand, I regard the Joseph Lancaster Lodge, No. 3439, established in 1910, for the past students of the Borough Road Teachers' Training College, a "school" of London University, as a Training College Lodge, and not as a University Lodge.

Reference may be made here to two other cases where there is more than one university lodge in the same university town. At Cambridge, in addition to the Isaac Newton University Lodge, catering more particularly for present students, there is the Alma Mater Lodge, No. 1492, serving senior members of the University. At Boston, Massachusetts, there are three university lodges serving three independent institutions of university rank, namely, the Harvard Lodge, associated with the university of that name, the Richard C. MacLaurin Lodge, connected with the Massachusetts Institute of Technology, and the Boston University Lodge, linked with Boston University. Incidentally, these three lodges

appear to be the only university lodges in the United States of America.¹ In the opinion of Bro. Carl H. Claudy, Executive Secretary of the Masonic Service Association of the United States, the smallness of the number of university lodges in the U.S.A. is due (a) to the home tie, *i.e.*, the desire of a candidate to join the lodge at home to which his father belongs, and (b) to the existence in American universities of the Greek letter fraternities. American students are much more interested in these intimate college societies than in a national organisation such as freemasonry. Two other possible explanations of the smallness of the number of university lodges in the United States are suggested in the comments on this paper, viz. (i) the fact that permission to initiate minors is very rarely granted by American Grand Lodges, and (ii) the rule or practice which appears to prevail in the United States that a mason shall not be a member of more than one craft lodge.

(iv) *Bar, Hospital, and Public School Lodges.* In London and elsewhere, but more especially in London, there are various lodges connected with the Bar, or with hospitals, or with public schools. Many of the members are doubtless graduates, but it is not present or past membership of a university, but association with another type of institution, namely, the Bar, or a particular hospital, or a particular public school, which qualifies candidates for admission. Consequently, I regard this type of lodge as outside the scope of my paper.

My information being very incomplete, I could not give an individual account of each university lodge, even if I wished to do so. Actually, I feel that that task is much better left to the historian of each particular lodge. My object in this paper is to consider certain general problems connected with the university lodges, and to utilise the facts that I have collected to illustrate the various solutions which have been attempted. I arrange my remarks under four main heads: first, the location of university lodges; second, "closed" and "open" university lodges; third, qualifications for membership of university lodges; and fourth, special links between university lodges and the institutions with which they are more especially associated.

LOCATION OF UNIVERSITY LODGES

At the end of this paper there are listed thirty-six university lodges, twenty-four under the English jurisdiction and twelve under other jurisdictions. Of the thirty-six, twenty-seven are located at the seats of the universities or colleges with which they are more particularly associated, and nine (in addition to the University of London Lodge and Imperial College Lodge, which are included among the twenty-seven) meet in London. The nine meeting in London, but associated with academic institutions outside London, serve mainly as rallying centres for old students, resident in London, of the universities or colleges concerned. To judge by the statistical information available, these nine lodges appear to have a substantially larger proportion of joining members than do the remaining fifteen university lodges under the English jurisdiction. Thus the University of Durham Lodge, No. 3030, London, during its career of forty years, has admitted 47 initiates and 28 joining members. In 1940, the University of Edinburgh Lodge, No. 2974, London, had 55 members, including 28 initiates and 20 joining members. In 1944, the Lady Margaret Lodge, No. 4729, London, had 33 members, including 14 initiates and 9 joining members. Thus in these university lodges meeting in London, but not associated with London institutions, roughly two candidates out of five would appear to be joining members. Detailed information for the ten years ending 1938 or 1939 is available about five of the fifteen English university lodges located at the seats of the institutions with which they are more particularly connected:

¹ "Class" Lodges in the United States, Masonic Service Association, 1944, *passim*.

	Members initiated	Members joining
Apollo University, No. 357 ...	196	20
Isaac Newton University, No. 859 ...	281	57
University of London, No. 2033 ...	28	11
University Lodge, Sheffield, No. 3911	33	6
Imperial College, No. 4536	52	10

Thus in this type of university lodge approximately only one candidate out of six would appear to be a joining member.

“CLOSED” AND “OPEN” UNIVERSITY LODGES

University lodges being so-called “class” lodges, it necessarily follows that in all cases they have a more or less restricted field of admission, but whereas some serve only the members of one particular university (in which case they may be described as “closed” or “tied” university lodges), others serve the members of all recognised universities (in which they may be described as “open” or “free” university lodges). Of each of these two types of university lodge modifications exist. A “closed” or “tied” university lodge may serve two, or possibly even three, universities, though not necessarily to an equal extent. An “open” or “free” university lodge may be more intimately associated with one of the universities it serves than with any other.

(i) Though it may not be possible to quote chapter and verse in support of the existence of completely “closed” university lodges, as Grand Lodges do not look with favour upon by-laws of such a character, nevertheless there can be no question that such lodges do exist in practice. Thus, although the by-laws of the University of London Lodge, No. 2033, say nothing about the qualifications of candidates, the preliminary circular issued to London graduates in the autumn of 1883 (and reprinted in the Introduction to the original by-laws) states that, in the opinion of certain London mason-graduates, “it would be a good thing to form a University of London Lodge confined to our own graduates”, and that is what appears to have happened. The by-laws of Imperial College Lodge, No. 4536, do not state who are eligible to be candidates, but in practice admission has been confined to members of the governing body of the College, members of staff, and present and past students of the College. In other cases, the intentions of the founders are summarised in the preambles to the by-laws. Thus the preamble to the by-laws of the University of Birmingham Lodge, No. 5268, states that :—

The Lodge is formed to unite in bonds of masonic brotherhood those who are or have been members of the University of Birmingham, or have, or have had, some interest in, or connection with, the University.

From this it would seem to follow that the lodge is only intended for graduates of one university, and I am informed that in practice it is strictly confined to the University of Birmingham. The preamble to the by-laws of the Queen’s University of Belfast Lodge, No. 533 (I.C.), is very similar :—

This Lodge is founded to bring together in Masonic Fraternity Graduate and Undergraduate members of the Queen’s University, Belfast, and others connected with the University, such as members of Senate, or of the Teaching or Administrative Staff.

In other cases, a by-law, or the preamble to the by-laws, states that the lodge in question is “primarily” or “especially” intended for the members of such and such a university or college, and everything then depends upon the interpretation.

Thus the preamble to the by-laws of the University of Manchester Lodge, No. 5683, states that :—

The Lodge is formed primarily to unite in bonds of masonic brotherhood those who are or have been members of the University of Manchester, or have, or have had, some special interest in, or connection with, the University.

This seems to imply that someone not connected with the University of Manchester might be admitted, which apparently is the case, as one Sheffield graduate, an initiate of University Lodge, Sheffield, who holds an industrial post in the Manchester area, is a joining member of No. 5683. On the other hand, the by-laws of the St. Mary Magdalen Lodge, No. 1523, which state that the lodge is “primarily” intended for present and former members of Magdalen College, Oxford, are interpreted more narrowly, as I gather there is no member of the lodge who is not a past or present member of the College. Original by-law No. 1 of the University of Durham Lodge, No. 3030, London, stated that the lodge was “especially” established for the fraternal association of graduates, licentiates and holders of honorary degrees in the University of Durham. After the lodge had existed some thirty years, the interpretation of this by-law was widened to allow the admission of candidates who had successfully completed a recognised course of study at a college affiliated to Durham University. Thus the association with Durham University still remains an essential qualification of candidates, though it is not quite so strictly interpreted as formerly.

(ii) Reference has already been made (page 6) to two Lodges in London which serve members of the universities of Oxford and Cambridge, namely, the Oxford and Cambridge University Lodge, No. 1118, and the Westminster and Keystone Lodge, No. 10, though the latter caters more for Oxford than for Cambridge men. The Isaac Newton University Lodge, No. 859, Cambridge, in addition to initiating undergraduates, graduates and research students of the University of Cambridge, admits members of the University of Oxford as joining members. The Alma Mater Lodge, No. 1492, Cambridge, requires its candidates to be members of the universities of Oxford or Cambridge of M.A. standing. Thus each of these lodges serves the members of two universities. The University Lodge, No. 33, Dublin, serves members of the Universities of Dublin, Oxford and Cambridge, thus catering in theory, if not in practice, for three universities.

(iii) Of the university lodges which are partly “open”, the University Lodge of Liverpool, No. 4274, Liverpool, may be quoted as an example. In addition to members of the University of Liverpool, it admits graduates or diplomates of other universities, who have been full-time resident or internal students of those universities, provided that the number of such elected shall not exceed one quarter of the total membership of the Lodge.

(iv) Though I have failed to obtain information about any university lodge that is entirely “open”, in the sense of treating the members of all universities alike, there are several which admit graduates of all recognised universities, without restriction of numbers, though, in each case I have traced, there appear to be certain relaxations in the conditions of admittance in favour of the members of the local university. Thus University Lodge, Sheffield, requires candidates to be graduates, associates or members (other than undergraduates) of the University of Sheffield, or graduates of other universities. Other university lodges which appear to have somewhat similar rules or practices are those at Toronto, Kingston (Ontario), and Sydney, though in each of these cases undergraduate members of the local university are also eligible.

The extent to which a university lodge is “closed” or “open” would appear to depend, in part at least, upon the circumstances under which it came into being. Thus the University of London Lodge, No. 2033, was promoted in 1883 by a number of mason-members of the Convocation of the University of

London who wished to provide a recognised centre where mason-graduates attending meetings of Convocation could assemble. It follows automatically that the lodge is a "closed" one. Imperial College Lodge, No. 4536, was formed in 1923 by members of the governing body, old students, and staff of the College, who felt that the formation of such a lodge would be a valuable social asset to the college itself, and a unifying influence in an institution which was made up of three separate parts. Clearly the objects of the founders could only be achieved by a "closed" lodge. The prime mover in the formation of the University of Birmingham Lodge, No. 5628, was Bro. C. E. Smalley-Baker, Dean of the Faculty of Law in the University of Birmingham. It was his deliberate intention to confine the lodge to the University of Birmingham, and the 34 founders consisted of two Hon. LL.Ds. of the University, seven members of the Court of Governors, five members of the Council, nine members of the staff, and eleven former students. The Howe Lodge, No. 587, Birmingham, of which Bro. Smalley-Baker was a joining member, sponsored the lodge, but in this case, as in those of the University of London Lodge and Imperial College Lodge, the lodges which recommended the petitions did so quite formally, and took no active part in the promotion of the new lodges. In the case of University Lodge, Sheffield, the position was quite different, and may best be described by an extract from an entry at the beginning of the first Minute Book of the lodge:—

Formation of the University Lodge, Sheffield, No. 3911.

At a meeting of the Past Masters of the Ivanhoe Lodge, No. 1779, in 1913, it was thought desirable, owing to increased membership, to consider the founding of a new lodge.

On account of the outbreak of war in 1914, the matter was postponed until 1917, when the Past Masters appointed a committee . . . to approach members of the University of Sheffield who were freemasons with respect to the foundation of a University Lodge. Seeing that a large proportion of the younger members of the Ivanhoe Lodge were of University standing, it was thought that a Lodge consisting of such Masons was in harmony with the objects of the University and would have every prospect of success.

Ivanhoe Lodge not only sponsored University Lodge, Sheffield, but mothered it as an ordinary daughter lodge. Twenty-five members of Ivanhoe were among the 64 founders, many of whom were not university men, and the first Master and eight of the first officers were Ivanhoe brethren. Six of these officers in due course passed through the Chair of 3911, thus cementing the connection between mother and daughter lodge, which is still very close. As the lodge was not promoted in the first instance by members of the University of Sheffield, it was established as an "open" university lodge, with some relaxation, according to the by-laws, in the conditions governing the admission of members of the University of Sheffield. In practice, however, with the single exception of one non-graduate member of the teaching staff, admission of candidates has been restricted to graduates of the University of Sheffield, or of other universities.

QUALIFICATIONS FOR MEMBERSHIP

(i) *Present Students.* Though a university could hardly be said to function if it had no students, a university lodge without any present student members, or with only a sprinkling, is not merely conceivable, but probably more usual in this country than a lodge with a large number of such members. Nevertheless, two of the oldest, and by far the most active, English university lodges cater primarily for present students and more particularly for undergraduates. During the ten years 1929-39, Apollo University Lodge, Oxford, initiated 196 candidates ;

during the ten years 1928-38, Isaac Newton University Lodge, Cambridge, initiated 281 candidates. In both cases among the initiates there were some graduates and research students. At Isaac Newton the previously mentioned 281 candidates (average age 21.7 years) consisted of 231 undergraduates (average age 20.3 years) and 50 graduates and research students (average age 28 years). I am informed that at Apollo nearly all the candidates were undergraduates. The age distribution of the previously mentioned 196 candidates was as follows :—

Age	No. of Initiates	Age	No. of Initiates
18	4	24	7
19	32	25	5
20	57	26	2
21	53	28	2
22	21	32	1
23	12		

The average age of the 196 initiates was 20.9 years.¹

The Apollo and Isaac Newton Lodges may best be likened to university departments organised to give those students who desire it (mostly the sons of Freemasons) a good training in the subject of Masonry. The policy of both lodges is to initiate candidates not later than their penultimate year at the university, so that they may have at least one year in the lodge as Master Masons in which to acquire a sound grasp of masonic ceremonies and usages before going down, and before joining other lodges, as is frequently the case. It is this policy which so often necessitates initiating candidates under the age of 21 years. As both lodges meet only six times a year and very seldom hold emergency meetings, numerous dispensations are required, not only to initiate minors,² but to confer a particular degree on more than two candidates on the same day.³ At Isaac Newton during the nineteen years from 1919-20 to 1937-8, all three degrees were worked at 112 out of the 114 meetings, the average number of candidates per meeting being 6.45 for initiation, 6.03 for passing and 5.75 for raising. When three different ceremonies were taken on the same day, one was usually worked early in the afternoon and the other two in the evening, the lodge being called off and on again in between. At Apollo during the ten years from 1929-30 to 1938-9, all three degrees were worked at seven meetings, two degrees at 39 meetings and one degree only at 14 meetings, nine of these 14 being Annual Lodges when the installation ceremony was also worked. During the ten years the lodge met 60 times, the First Degree being worked at 50 meetings, the Second Degree at 30, and the Third Degree at 33. The average number of candidates was 3.9 for the First Degree, 6.0 for the Second Degree, and 5.2 for the Third Degree.⁴

¹ The average ages at Apollo (20.9) and Isaac Newton (21.7) may be compared with those at Sheffield (32), Imperial College (33), University of London (34) and University of Durham (40).

² *B. of C.*, rule 157.

³ *B. of C.*, rule 168.

⁴ To show how the work done by Apollo and Isaac Newton compares with that of other University lodges, I give figures for four of these, based on the assumption that each candidate initiated was passed and raised during the same period.

At Imperial College Lodge, 52 candidates were initiated, passed and raised at the 52 meetings held during 1929-39, which represents approximately 3 ceremonies (for 1 candidate) or 2 ceremonies (1 for 2 candidates and 1 for 1 candidate) per meeting.

At University of London Lodge, 28 candidates were initiated, passed and raised at 43 meetings held during 1929-39, which represents approximately 1 ceremony for 2 candidates, or 2 ceremonies for 1 candidate per meeting.

At University Lodge, Sheffield, 33 candidates were initiated, passed and raised at the 98 meetings held during 1929-39, which represents approximately 1 ceremony for 1 candidate per meeting.

At University of Durham Lodge, 47 candidates were initiated, passed and raised at the 160 meetings held during 1904-44, which represents approximately 1 ceremony for 1 candidate per meeting.

The fact that both at Apollo and at Isaac Newton fewer candidates were passed and raised than were initiated, is largely, if not entirely, explained by the fact that some Entered Apprentices and Fellow Crafts were, at the request of the mother lodges, passed or raised in vacation at other lodges. Occasionally, the W.M. and Officers of Apollo or Isaac Newton Lodge visited a London lodge for the purpose of passing or raising Apollo or Isaac Newton initiates. Thus the Apollo and Isaac Newton Lodges visited the Oxford and Cambridge University Lodge, No. 1118, in alternate years from 1922 till the war, with the sole exception of 1925. "They always worked the ceremonies with great efficiency and dignity, and their appearance in Court dress commanded the most rapt attention".¹

My information about other university lodges is rather sketchy. The University Lodge of Liverpool initiates many present students of not less than one year's standing. The Secretary informs me that the great majority of the members are, or were until recently, students, who have been admitted at a reduced initiation fee. At Imperial College Lodge, 22 out of the 124 candidates initiated from 1923 to 1944 were college students. So far as I can ascertain, the other English and Irish university lodges rarely admit undergraduates. At the University of Birmingham Lodge during its eight years of existence, only one undergraduate, the son of a founder, has been initiated. At Queen's University of Belfast Lodge, notwithstanding the preamble of the by-laws quoted on page 9 above, there is only one undergraduate in the lodge, and he is a joining member. At Montreal it was certain masons among the undergraduates of McGill University who took the first steps which led to the establishment of University Lodge No. 84 (Quebec) in 1911. All the original officers were either practising physicians or undergraduates in medicine at McGill.² This lodge, like University Lodge No. 496 (Canada), Toronto, and Queen's Lodge, No. 578 (Canada), Kingston, Ontario, accepts present students, including undergraduates. Lodge University of Sydney is prepared to admit undergraduates of Sydney University, provided they have completed three academic years in one faculty. Actually, only about three undergraduates have been initiated during the twenty years of the lodge's existence.

(ii) *Former Students.* Whilst apparently every university lodge accepts former students as members, in some cases this class of candidate is much less important than in others. The cases of Apollo and Isaac Newton, where present students predominate, have already been mentioned. On the other hand, in so far as a university lodge serves as a rallying centre for past and present members of a particular university or college, like those lodges meeting in London, but associated with academic institutions outside London, former students are likely to constitute the great majority of the membership. In some cases, however, former students are only eligible provided they are graduates, as is the practice at University Lodge, Sheffield; in other cases, diplomates and licentiates of the university in question are eligible, as in the University of Durham Lodge and in the University Lodge of Liverpool.

(iii) *Members of Governing Bodies, Teaching and Administrative Staffs.* Often these men are qualified as graduates of the local university, but sometimes they may be graduates of other universities and, as such, not qualified for admission to a "closed" university lodge. Thus an Oxford or Cambridge M.A. is not qualified for membership of the University of Birmingham Lodge *qua* graduate, but may obtain a qualification as a member of the Court, Council or staff of Birmingham University. Similarly, a non-graduate on the teaching staff of Sheffield University was accepted for initiation in University Lodge, Sheffield, as a "member" of the University.

¹ Cecil-Williams, *loc. cit.*

² *Twenty-Fifth Anniversary Souvenir of the Founding of the University Lodge, No. 84.*

(iv) *Non-university men.* Men who are neither graduates nor qualified in some other way as "members" of a university might at first sight appear out of place as candidates for admission to a university lodge. Many men, however, have pursued university courses and received a professional training at a university, without becoming "members" of that university. Thus men trained at Sheffield University and qualified as A.R.I.B.A., or L.D.S., or L.R.C.P., M.R.C.S., are not (unless otherwise qualified) "members" of the University of Sheffield as defined by Section 2 of the Charter. Similarly, the University of Birmingham Lodge, which requires candidates to be "members" of the University of Birmingham, limits "members" to those so defined in the Charter, thus excluding persons who have only attended the University for diploma courses, or to prepare for the professional examinations. The lodge, however, does provide a loophole in its by-laws by which a non-university man can be admitted, if he has "some interest in or connection with the University." Under this clause, an officer of several years' standing in the Birmingham University S.T.C. was recently accepted as a candidate for initiation. The by-laws of University Lodge, Sheffield, also provide a loophole by making eligible as candidates not only graduates, but "holders of other comparable educational diplomas", and persons "notably interested in educational or social movements". The lodge, however, has never availed itself of this loophole. On the other hand, at Achilles University Lodge, Newcastle, where the by-laws state that the lodge exists primarily for the benefit of university graduates, in the last few years candidates possessing qualifications akin to those of a degree have been admitted, e.g., dental surgeons, civil engineers, and others.

Finally, in one or two university lodges men who would appear to have no connection with the university are occasionally found. The cases of two London lodges, Westminster and Keystone, and Oxford and Cambridge University Lodge, were mentioned earlier in this paper. At Queen's Lodge, Kingston, Ontario, while no hard and fast rule exists, membership is usually confined to the University staff, undergraduates, and others who have received a university education. Occasionally there is admitted an odd "stranger", to use the expression of Bro. Brig. H. E. Boak, D.S.O., the present I.P.M. of the Lodge, in referring to his own case. Melbourne University Lodge, No. 171 (Victoria), established in 1891, originally restricted membership to university graduates, but many years ago, I am informed by the Secretary, "altered its constitution to admit members from other professions and business executives".

SPECIAL LINKS WITH A PARTICULAR UNIVERSITY.

So far as I am aware, only four university lodges meet on premises belonging to the university with which they are particularly associated. The University Lodge of Liverpool and the Imperial College Lodge meet in the respective Students' Unions; the University (Winthrop Hackett) Lodge, No. 154 (W.A.) meets in the Assembly Hall of the Engineering School of the University of Western Australia at Crawley; ¹ the University of Manchester Lodge, which was consecrated in the Whitworth Hall of the University, holds its meetings in the Council Room of the University. University Lodge, Sheffield, was consecrated in the Firth Hall of the University, but has met ever since at Freemasons' Hall, Sheffield. Public school lodges occasionally hold meetings at the schools with which they are associated; to what extent this is done by university lodges, more particularly by the nine university lodges located in London, but serving institutions outside London, I am unable to say. I do know, however, that on at least one occasion Caius Lodge, No. 3355, London, held a special meeting

¹ During the latter part of the war, when the Assembly Hall was not available, the lodge met at the Nedlands Park Masonic Hall.

at the Masonic Hall, Cambridge, preceded by a service in the College Chapel ; also, that a few years ago the University of Edinburgh Lodge, No. 2974, London, by special permission of the Grand Lodge of England and of the Grand Lodge of Scotland, met in the University of Edinburgh. In this connection, reference may again be made to the official visits to London of the Masters of the university lodges at Oxford and Cambridge, accompanied by their officers, to enable them to pass or raise Apollo or Isaac Newton initiates at the Oxford and Cambridge University Lodge. Such visits undoubtedly serve to strengthen the tie between the university lodge visited and the university with which it is connected.

Another special link between lodge and university is forged when the lodge gives financial assistance to boys from the Masonic School at Bushey who wish to enter the university. Thus the members of University Lodge, Sheffield, finance a scholarship which during the past twenty years has been held by four Old Masonians reading at Sheffield for degrees in chemistry, zoology, engineering and medicine respectively. At one time the University of Durham Lodge maintained a scholarship tenable at Durham. The Achilles University Lodge, Newcastle, and the Queen's University of Belfast Lodge have been accumulating funds for a similar purpose, and are both about to establish schemes. Since 1922 the Oxford and Cambridge University Lodge has supported a "Godfather Fund" to enable the lodge to act as godparent to boys going up to Oxford and Cambridge from the Royal Masonic School, and to assist them in taking a larger share in the life of the university than their means might otherwise allow.

Lastly, in this connection, I would refer to the University Night held annually by the University Lodge, Toronto, when the President of the university attends the after-lodge proceedings and addresses the Brethren. The nearest approach which I have discovered to anything of this kind in this country was in connection with the above-mentioned visit of the University of Edinburgh Lodge to Edinburgh. On that occasion, the Vice-Chancellor, Sir Thomas Holland, attended, and accorded an official welcome to the lodge.

In conclusion, I would refer to one function that university lodges might be expected to discharge, but which, so far as I am aware, they rarely do. I refer to the need for teaching their younger members to distinguish the myths, legends and traditions, both medieval and modern, in which freemasonry abounds, from what may be described as the real or serious history of freemasonry as a social institution. Many initiates of university lodges are, or have been, history students, and have learned to submit themselves to the ordinary canons of historical research by taking no fact for granted until proved. In many cases, however, they approach masonic history in a very different spirit, and make no attempt to apply to their masonic studies the scientific principles which they follow in their ordinary academic studies. I have referred above to the efforts of the Apollo and Isaac Newton Lodges to give their student-members a good training in the subject of Masonry, by enabling them to acquire a sound grasp of masonic ceremonies and usages. I rather feel that these, as well as other university lodges, are inclined to concentrate on the excellence of the working of the ceremonies, somewhat to the neglect of the intellectual side of Freemasonry. To make sure that Masonic ceremonies are well conducted is the main purpose of so-called "Lodges of Instruction". I am of the opinion that a university lodge should be a lodge of instruction in a much wider sense, by teaching its young initiates not only how lodge ceremonies should be conducted, but by giving them some acquaintance with the real history and underlying principles of the Society of which they have so recently become members.

APPENDIX

LIST OF UNIVERSITY LODGES

Under the Grand Lodge of England

- ^a Westminster and Keystone, No. 10, London, 1722.¹
^b Apollo University, No. 357, Oxford, 1818.
^c Isaac Newton University, No. 859, Cambridge, 1861.
^d Oxford and Cambridge University, No. 1118, London, 1866.
 Alma Mater, No. 1492, Cambridge, 1874.
 St. Mary Magdalen, No. 1523, London, 1874.
 University of London, No. 2033, London, 1884.
 Universities, No. 2352, Durham, 1890.
 University of Edinburgh, No. 2974, London, 1903.
 University of Durham, No. 3030, London, 1904.
 Trinity College, Dublin, No. 3153, London, 1906.
 Caius, No. 3355, London, 1909.
^e University Lodge of Hong Kong, No. 3666, Hong Kong, 1913.
^f University Lodge, Sheffield, No. 3911, Sheffield, 1919.
 Achilles University, No. 4078, Newcastle-on-Tyne, 1920.
^g University Lodge of Liverpool, No. 4274, Liverpool, 1921.
^h Imperial College, No. 4536, London, 1923.
 Rangoon University, No. 4603, Rangoon, 1923.
 Lady Margaret, No. 4729, London, 1925.
 Bede College, No. 4840, Durham, 1926.
 Trinity, No. 5179, London, 1930.
 University Lodge, Cardiff, No. 5461, Cardiff, 1934.
 University of Birmingham, No. 5628, Birmingham, 1936.
 University of Manchester, No. 5683, Manchester, 1937.

Under the Grand Lodge of Ireland

- University, No. 33, Dublin, 1871.
 Trinity College, No. 357, Dublin, 1874.
 Queen's University of Belfast, No. 533, Belfast, 1922.

Under the Grand Lodge of Massachusetts

- Harvard.
 Richard C. MacLaurin.
 Boston University.

Under the Grand Lodge of Canada (Ontario)

- University, No. 496, Toronto, 1910.
 Queen's, No. 578, Kingston, 1921.

Under the Grand Lodge of Quebec

- University, No. 84, Montreal, 1911.

Under the Grand Lodge of New South Wales

- University of Sydney, No. 544, Sydney, 1924.

¹ See page 6.

^a	Has	Royal	Arch	Chapter	attached,	constituted	1862.
^b	"	"	"	"	"	"	1869.
^c	"	"	"	"	"	"	1862.
^d	"	"	"	"	"	"	1874.
^e	"	"	"	"	"	"	1921.
^f	"	"	"	"	"	"	1925.
^g	"	"	"	"	"	"	1926.
^h	"	"	"	"	"	"	1927.

Under the Grand Lodge of Victoria

Melbourne University Lodge, No. 171, Melbourne, 1891.

Under the Grand Lodge of Western Australia

University (Winthrop Hackett) Lodge, No. 154, Nedlands, 1932.

A hearty vote of thanks was unanimously passed to Bro. Knoop on the proposition of Bro. G. Y. Johnson, seconded by Bro. W. Heaton; comments being offered by or on behalf of Bros. W. I. Grantham, C. C. Mason, L. Edwards, W. W. Covey-Crump and H. V. B. Voorhis.

Bro. G. Y. JOHNSON said:—

In proposing a vote of thanks to Bro. Douglas Knoop I should like to congratulate him on giving us a most readable paper; it is somewhat surprising to find that there have been so many Lodges connected with Universities. It seems a coincidence that the first Lodge to receive a distinctive name should have been called the University Lodge.

It is interesting to note that the Lodge at Cambridge, No. 293, held at the Sun Inn, and also the Lodge Alfred No. 455 in the University at Oxford were both erased in the eighteenth century, and one can only draw the conclusion that the attitude taken by the authorities at both Universities was somewhat hostile.

Coming to our own times, I am surprised to find that Durham at the present moment supports two Lodges, one connected with a particular College and the other with the University.

As regards Lodges attached to Universities in America, I have always understood that a Mason in the U.S.A. can only belong to one Lodge, and if this is the case it is a definite reason why there are so few class Lodges over there.

Perhaps the two most interesting Lodges in the list are the Apollo No. 357 of Oxford, and the Isaac Newton No. 859 of Cambridge, both of which cater for the undergraduate. The number of candidates each year is very large, and I have no doubt that they do admirable work. Each Lodge in the list appears to have its own particular rules and regulations as well as its own interpretation—in fact each is a law unto itself.

It is gratifying to learn that some of the Lodges give financial assistance to boys from the Masonic School at Bushey who wish to enter a University; this is an admirable form of Masonic Charity.

I feel sure that we shall all agree with Bro. Knoop's last paragraph, where he deplors the lack of time devoted to Masonic History; I suppose it is the old story of so many Candidates that there is little time left available. Few Instruction Lodges appear to cater for the student who is interested in history.

I have much pleasure in proposing a hearty vote of thanks to Bro. Knoop for his excellent paper.

Bro. W. E. HEATON said:—

I would like to associate myself with the remarks of the Worshipful Master and to second the vote of thanks to Bro. Knoop for his paper on "University Masonic Lodges".

Whilst a majority of University Lodges have been formed since 1900, many are older, and I have a personal acquaintance with Apollo, which I visited with our late Grand Secretary, Sir P. Colville Smith. He was immensely enthusiastic about this and similar Lodges, and one comes across initiates from some in many quarters. Unlike some of the Lodges formed later, Apollo obtained its members from among the young undergraduates who obtained an early insight into the Craft and in addition could use Apollo as a Lodge of Instruction in ritual and ceremonial. I think our late Grand Secretary's idea was to "Catch 'em young" and inculcate high Masonic ideals before their entrance into the outer world.

I believe we owe a great debt to Bro. Knoop for this and all the other papers he has given us from time to time, and I hope he will be spared to write us many more.

BRO. IVOR GRANTHAM said:—

As a son of Isaac Newton I have derived very great pleasure from a study of this paper—particularly from those passages which deal with lodges associated with the University of Cambridge.

It does not appear to be generally known that No. 859 at Cambridge is not now—and in fact never has been—called by the precise name conferred upon it by warrant.

I can well remember the expression of pained surprise upon the face of the then Secretary when a youthful but enthusiastic undergraduate on the night of his initiation a quarter of a century ago requested permission to inspect the warrant, and discovered that the name conferred upon the lodge at the time of its constitution was the *Sir Isaac Newton University Lodge*.

This fact has recently been verified by the present Secretary, who has been kind enough to forward for inspection the first two loose Attendance Sheets and other contemporary documents.

These two Attendance Sheets relate to the first two meetings held by dispensation on 6th March and 19th March, 1861, before the warrant of constitution was granted. Each of these two Attendance Sheets is headed in manuscript, "The Sir Isaac Newton University Lodge No. 1161", and in each case the word "Sir" has been struck out in what appears to be contemporary ink. In all the other early documents forwarded for inspection the word "Sir" is omitted from the name of the lodge.

It is therefore clear that the Attendance Sheets in respect of the first two meetings must have been prepared by someone who was well aware of the original intention to call the lodge "The Sir Isaac Newton University Lodge"—an awkward title at which the founders of the lodge appear to have jibbed.

In the course of this paper reference is made to the number of candidates conducted through the three degrees at the same time in both Apollo and Isaac Newton University Lodges. I myself was one of seventeen candidates simultaneously conducted through the second degree at a meeting of Isaac Newton in the autumn of 1920, and if my memory is not at fault there were on the same occasion twelve candidates for the first degree and twelve for the third. In spite of such large numbers of candidates the ceremonies were always performed with dignity and precision, each candidate being entrusted to the care of an assistant Deacon.

The compiler of this paper has mentioned the fact that the Alma Mater Lodge at Cambridge draws its candidates from graduate members of either Oxford or Cambridge. In this connection it is perhaps deserving of record that for the convenience of members from Oxford the Alma Mater Lodge used at one time to hold occasional meetings in a public waiting room at Bletchley Railway Station,

approximately half-way between Oxford and Cambridge—a friendly gesture on the part of Cambridge Brethren towards members of a rival university.

I cordially support the vote of thanks to Bro. Knoop for this interesting and useful compilation.

Bro. W. W. COVEY-CRUMP said:—

With reference to a remark by the W.M. concerning the attitude of University authorities towards the admission of undergraduates into Freemasonry, the late V. W. Bro. Dean Studholme-Brownrigg once told me that when he was an undergraduate at Cambridge he was initiated in the Scientific Lodge (No. 88)—a “town Lodge” of which I am now one of the oldest members.

My impression then was that the University officials objected that both of the then-existing Cambridge Lodges (now 88 and 441) met on licensed premises—as indeed they still do. Bro. Studholme-Brownrigg accordingly became a founder of the Isaac Newton University Lodge (No. 859) in 1861, which in its earliest days met in one of the Colleges until the present Masonic Hall was built.

Bro. LEWIS EDWARDS said:—

May I add my word of thanks for an interesting paper? In a lighter vein, perhaps it may be mentioned that the famous early Victorian burlesque novel of “Mr. Verdant Green” (at Oxford), by Cuthbert Bede (the Rev. Edward Bradley), contains in chapter x of Part III an account of his being made a mason. The ceremony is a sham one, with the usual popular accompaniments of red-hot poker and skull and cross-bones, but not until its end does the hero discover the trick being played on him. The author ends the chapter by stating that “Not many days after this he was really made a Mason, although the Lodge was not that of the Cemented Bucks, or the forms of initiation those invented by his four friends.”

Bro. HAROLD V. B. VOORHIS writes:—

I am again indebted to Bro. Knoop for an advance copy of one of his pamphlets—their number now assuming the status of a “collection”. This one, “University Masonic Lodges”, interests me particularly, as it is a contribution giving details of “class” lodges, which, in America, are really oddities. While Bro. Knoop is particularly fitted for the task of dealing with lodges attached to centres of learning, I hope that he or others will carry this subject further by entering additional “fields”. Except on military lodges, there is little literature on the subject.

Mention is made of the reason why University Lodges are but three in number in the United States. Bro. Claudy’s opinion, as stated, is a good one, so far as it goes. However, had he seen the table listing the ages of the initiates in Apollo University Lodge of Oxford, I am sure another reason would have been suggested. Out of the 196 initiates, 103, or more than half, were under age. In the United States (except Pennsylvania) it is virtually impossible for a man under twenty-one years of age to become a Freemason. It appears that dispensations to that end are very easy to obtain in England. Many of our students are already out of college by the time they reach the “initiatory age”. This reason, added to the two given by Bro. Claudy, would seem to cover the situation.

A marked example of the difference in the meaning of words in England and the United States is to be found in the following sentence, in the paragraph third from the end of the paper, to wit: "The Achilles University Lodge, Newcastle, and the Queen's University of Belfast Lodge have been accumulating funds for a similar purpose, and are both about to establish *schemes*" (*italics mine*). Of course, I am familiar with the meaning attached to the word "schemes" in the present connection, but were this word used in a publication here, it would carry the thought of a plot being "hatched" for some untoward purpose—not a programme worthy of Masonic sponsorship in the least.

Bro. Knoop has the knack of putting the results of much labour in a small space, and the present example is no exception. This paper is a very worthwhile addition to the many others which he has contributed to us and which are giving us all a clearer view of the Fraternity in its intricate parts.

Bro. KNOOP, in reply, writes:—

I have to thank all those Brethren who made comments when the paper was read in Lodge, or who wrote to me direct on the subject. Prior to the paper being re-set for *A.Q.C.*, it has been revised in the light of information received after the original pamphlet version had gone to press. I have availed myself of the revision to incorporate in the paper suggestions of Bro. G. Y. Johnson and Bro. H. V. B. Voorhis regarding possible reasons for the fewness of University lodges in the United States. I have also taken the opportunity, at the suggestion of Bro. G. A. Marriott, to indicate in the Appendix which English University lodges have Royal Arch Chapters attached to them. In seven of the eight cases the names of the chapters correspond to those of the lodges to which they are attached, the one exception being Euclid Chapter No. 859, attached to the Isaac Newton University Lodge. I had hoped that the comments might elucidate the problem as to how certain University lodges acquired their names, more particularly Apollo, Isaac Newton and Achilles. I can only surmise that the Cambridge Lodge was named in honour of a very distinguished mathematician and alumnus of the University, though the same explanation can hardly apply to the naming of the Cambridge University Chapter. Whether it was Eucled's distinction as a geometrician, or his prominence in the legendary "history" of masonry which suggested his name to the founders, I do not profess to know. Bro. Ivor Grantham throws some interesting light on the naming of the lodge, but does not refer to the name of the chapter. I have no suggestions to offer regarding Apollo and Achilles, who, so far as I am aware, were neither geometricians, nor associated with masonic legend.

The lodge connected with the University of Western Australia was, at its establishment in 1932, named the Winthrop Hackett Lodge, after Sir John Winthrop Hackett, for many years Grand Master of Western Australia, who was the first Chancellor and a great benefactor of the University. In masonic circles it was commonly referred to as the University Lodge, and in 1939 the name was officially changed to the University (Winthrop Hackett) Lodge.

Another problem, which I had hoped might be discussed, was the desirability, or otherwise, of young men being made masons whilst still minors or barely of mature age. Bro. Wallace Heaton quotes the late Bro. Sir P. Colville Smith, for many years Grand Secretary, and for even longer a pillar of the Apollo University Lodge, as being in favour of "catching 'em young", in order to inculcate high masonic ideals before their entrance into the outer world. I am sorry that nobody put the case in favour of candidates having attained to somewhat greater maturity before admission. The ideal age for initiation, however, is a large question upon which I do not propose to enter.

FRIDAY, 1st MARCH, 1946



HE Lodge met at Freemasons' Hall at 2.30 p.m. Present:—Bros. G. Y. Johnson, P.A.G.D.C., W.M.; Col. C. C. Adams, *M.C.*, P.G.D., P.M., as S.W.; W. E. Heaton, P.G.D., J.W.; J. Heron Lepper, *B.A.*, *B.L.* P.A.G.R., P.M., Treasurer; Col. F. M. Rickard, P.G.S.B., P.M., Secretary; W. I. Grantham, *M.A.*, *O.B.E.*, *LL.B.*, P.D.G.S.B., P.M., D.C.; Lt.-Col. H. C. Bruce Wilson, *O.B.E.*, P.G.D., I.G.; L. Edwards, *M.A.*, P.A.G.R., P.M.; J. R. Rylands; and J. Johnstone, *F.R.C.S.*, P.A.G.D.C.

Also the following members of the Correspondence Circle:—Bros. T. Thrower; H. Wintersladen, P.A.G.St.B.; A. E. Evans; J. W. M. Howes; T. L. Found, P.A.G.St.B.; H. Smalley; A. J. Freeman; S. J. Bradford, P.A.G.St.B.; F. J. Underwood, P.A.G.D.C.; B. L. May; G. Haines; M. G. Bradley; H. W. Beall; N. Eckhoff; H. C. Pyne; M. R. Wagner; A. F. Hatten; H. Johnson, P.A.G.St.B.; C. M. Rose; J. D. Daymond; J. M. Hughes; J. F. Nichol; J. H. Gilbard; A. Saywell, P.A.G.D.C.; F. Howkins, P.A.G.St.B.; L. J. Humphries; J. E. Suter; H. F. Hann, P.A.G.D.C.; A. F. Cross; B. G. Stewart; J. A. Campbell, P.G.D.; H. Attwell; A. S. Carter; C. W. I. Allen; T. E. Peart; and K. G. Lagerfelt.

Also the following visitors:—Bros. H. F. Chilton, Lodge No. 646, I.C.; W. Fewstead, Lodge No. 898; W. J. Penny, Lodge No. 5859; and H. E. Yerbury, Lodge No. 610.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., Prov. G.M., Bristol, P.M.; R. H. Baxter, P.A.G.D.C., P.M.; Rev. Canon W. W. Covey-Crump, *M.A.*, P.A.G.Ch., P.M.; Rev. H. Poole, *B.A.*, P.A.G.Ch., P.M.; W. J. Williams, P.M.; D. Flather, *J.P.*, P.G.D., P.M.; D. Knoop, *M.A.*, P.A.G.D.C., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks, P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derby; F. L. Pick, *F.C.I.S.*, P.M.; F. R. Radice, S.W.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Sup.W.; H. H. Hallett, P.G.St.B., S.D.; *Commdr.* S. N. Smith, *D.S.C.*, *R.N.*, P.Pr.G.D., Cambs.; H. C. Booth, P.A.G.D.C.; C. D. Rotch, P.G.D.; and S. Pope.

One Masonic Club and forty Brethren were admitted to membership of the Correspondence Circle.

The SECRETARY drew attention to the following

EXHIBITS:—

From the Grand Lodge Library and Museum.

An Anti-Masonic leaflet of 1698. Addressed "To all Godly People in the Citie of London", warning them of the "Mischief and Evils practiced by those called Freed Masons".

China Clock, probably Rockingham; with Masonic emblems, and two figures wearing Masonic Aprons.

Mirror, of c. 1770; Chippendale style; engraved with Masonic emblems, and with marble surround.

Lambeth Delft Bowl, dated 1726, with emblems which may be Masonic.

Past Master's Jewel, made by Jonathan Sisson, S.W. of the Fountain Lodge in the Strand (now Royal Alpha), 1723-25. Consists of a Square, in silver, with a pendant of blue enamel bearing the figure of the 47th Proposition (Pythagoras' Theorem).

From the Heaton-Card Collection, Grand Lodge Library.

Copy of the *Pylgrymage of Perfection*, by W. Bonde, 1526. The earliest known printed book in which the term "Freemason" is used.

An early French MS. Ritual. Titled, "Précis des huit premiers Grades": of c. 1760. Contains the earliest ritual of our Royal Arch yet discovered.

The *Book of Constitutions* of 1738. A very fine, large copy handsomely bound in red leather, with gilt tooling, and inscribed on the front, "ANCIENT LODGE OF ROOKS HILL". This was the Lodge for which, in the Engraved List for 1730, a date of foundation "In the reign of Julius Cæsar" was claimed.

British Melody; Or, the Musical Magazine. By John Frederick Lampe, 1739. Contains "The Free Masons' Health" (Come, let us prepare); "The Fellow Craft's Song" (Hail Masonry! thou Craft divine!); and "The Modern Mason" (Let Ancient Masons boast their Stile).

Calliope or English Harmony, 1739. Two volumes bound together in dark red leather. Contains the item, "On Masonry". A New Song—" 'Tis Masonry unites Mankind". Words by Mr. Digby Cole, music by Mr. Carey.

The Free-Mason. By Tyle Stonehouse of Berkshire. To be Continu'd Weekly. No. 1: Tuesday, November 13th, 1733. A single folio sheet, price twopence.

Les Coutumes des Francs-Maçons dans leurs Assemblies, 1745. An album of French prints, with explanatory text in German. These were later used by Thos. Palser for a similar publication in English, in 1809.

Bro. Wallace E. Heaton read the following paper:—

MASONIC ANTIQUITIES

THEIR IMPORTANCE, VALUE, AND HOW TO COLLECT THEM SYSTEMATICALLY.

BY BRO. WALLACE E. HEATON, P.G.D., J.W.



FOR some years I have been a collector, an enthusiastic collector, devoted to a hobby in which I can find relaxation in those hours, all too few, a man of business can spare for personal recreation; and it suits me, because it does not require that intensive and continuous study to which I cannot give the time.

In promoting the collection of Masonic antiquities, I do claim that I have been, and am, of some considerable help to the student of the Craft by providing him with those all-important and necessary data which are the true facts on which to formulate his theories; for, without such solid bases of evidence, no theory, however plausible and attractive, will stand against the keen wind of criticism. Again, but for the collector the historian would lack material in manuscripts, books, jewels, and other objects which tell the story of the past. I should be happy to think that my Brethren in the Quatuor Coronati Lodge were of that opinion when they elected me a full member some years ago.

Nevertheless, I feel somewhat nervous facing the body of men now assembled, or the wider audience who will read my essay later, in describing and trying to explain my reasons for having become a collector; but I hope they will understand that I am only trying to be helpful in our "daily advancement in Masonic knowledge", and in so doing I hope to claim their patience and sympathy.

In collecting Masonalia, one thing is certain, the result has a direct bearing on the history and symbolism of the Order as a whole.

I have collected many things in my life, from stamps to birds' eggs, and so on to pictures, china and books, and all have in turn been of intense interest and given me an insight into nature and art such as no other hobby could have done.

In books I am more of the bibliophile than the student, and may as well confess that many of my rarer books I have not read,—valuable and unique, so I am informed, as are some of the items of Masonic interest they contain. However, in the case of books, if I have not read them myself, I have seen that people best qualified to find the pearls in them have had the opportunity of doing so; and when a Masonic document had any peculiar local interest, I have on many occasions been fortunate enough to secure its possession for local custodians.

If I need offer any further excuse for reading a paper so very different from the ordinary run of learned theses usual in this Lodge, let it be my hope that what I have to say will appeal to those who are not experts in any particular line of research, but still are generally interested in any Masonic matter, and that they will follow my lead in gathering up, while there are still gleanings to be had, every scrap of Masonic antiquity which may help to further the cause of our great Order by enlightening us about its origin and past history. By so doing they will be giving good service to our Lodge and the objects for which it came into being and for which it continues its labour after more than fifty years of existence, as I can safely assert, with honour and success.

THE BEGINNING

I should like, without further preamble, to give you an idea of how I became interested in collecting items of Masonic interest, and why for many years now it has been my chief ambition to make my personal recreation a benefit to my Brethren in general.

In or about 1922 the late Dr. Rosedale, well known to some of you, and at that time Chairman of the Library and Museum Committee of the Board of General Purposes of Grand Lodge, a position I now have the honour to occupy, visited a Lodge of which I was a member, and talked to us on the importance of Masonic collections. I was much impressed by what he said, and after the lecture took the opportunity of interviewing him in order to find out whether a somewhat inveterate collector like myself could switch over to Masonic items, provide myself with a new interest, and be of some assistance to the Brotherhood. I am sorry to say that Dr. Rosedale, while more than helpful with advice and assistance, was pessimistic about the possibility of my finding much of importance not already known to the learned of the Order. I draw particular attention to this, because when I now express the opinion that the Masonic collector of to-day has a very limited hunting ground to range over, I may be quite as misleading to the beginner as Bro. Rosedale was to me, as I shall proceed to show. His first recommendation was that I should visit the Museum at Freemasons' Hall and make myself known to the Curator. I should like to remind the Brethren that at that time I had just come to London, and was a comparatively young mason, never having held an office in the Craft until 1920. However, I followed his advice, and duly introduced myself to the Curator, none other than our old friend Bro. Wonnacott, a Past Master of this Lodge, where his name will for ever be remembered, and in the annals of the Library of Grand Lodge also. I haunted Bro. Wonnacott for months, and found him nearly as pessimistic as the Chairman. Thrown on my own initiative, I began to explore some avenues unvisited by either of these Brethren, and by judiciously worded advertisements in various newspapers, and similar means of inquiry, soon began to astonish the Museum authorities with what I found and submitted to them. It was a grand feeling to know that I had at last found an opening to give my activities in Masonry free scope, and, of course, it was cheering to know that these activities were appreciated by those best qualified to judge of their value.

As knowledge of the methods I had devised leaked out, of course, other Brethren, who were keen collectors, began to follow my example, and many a fight I have had, even with members of this Lodge, to acquire some particular Masonic specimen coveted by them as well as by myself. These contests have not always been due to rivalry between collectors. I have always held and still hold the opinion that collecting Masonic relics should be governed by one idea and one object, and only one, that no item should be allowed to stray from Masonic guardianship, and my greatest dread is lest any collection of mine should

be dispersed either by private treaty or public auction when I have done with it. So far I have been particularly fortunate in gratifying this desire, inasmuch as by the help of enthusiastic Masons, and particularly of Bro. Robert Card, a member of our Correspondence Circle, who have assisted financially, the rarest of my Masonic treasures have passed into the keeping of Grand Lodge.

Let me say plainly that my great ambition is to be able to state that Grand Lodge Library and Museum, and particularly the Library, is the finest of its kind. For that reason I appeal to all Masons to give the Grand Lodge first claim to any unique specimen of Masonic interest, either by gift, bequest, or an opportunity to purchase at a fair price. Not every Mason is in a position to make a gift of such a thing, if in his possession, and far be it from me to suggest that he should. We are taught to temper our natural generosity by the maxim "without detriment to ourselves or connections", and in such a case it should be strictly observed. It should, however, be widely known that Grand Lodge is always prepared to buy at a fair price such objects as I have mentioned. If Grand Lodge does not require the book or jewel, or whatever it may be, there are still Libraries and Museums in our Provinces to be supplied; while if there be no market in either direction, then at least the owner can be sure of getting a good price by private sale or even by auction.

It is surprising how collections of all kinds usually increase in value. Particularly is this the case with books. I can say without fear of contradiction that books, particularly those of great antiquity, early editions, or rare for any other reason, if bought with discrimination and, where possible, only in the finest condition, will always show a profit when dispersed; and this holds good of Masonic books as much as any. On that point I expect the fullest agreement from various members of this Lodge who have been my competitors aforetime; some I have fought and beaten, and others have beaten me; consequently there are still in private hands certain Masonic Treasures which will, I hope, eventually find their way to headquarters, where they would be heartily welcome and become heirlooms of the whole English Craft, and always be identified with their donors.

COLLECTORS AND COLLECTIONS

One of the most famous students who ever filled the Chair of this Lodge, Bro. Dring, laid Masonry and collectors under a lasting debt by his scholarly study of all the rare books on Freemasonry known in his time. A fine Mason and of rare ability, he collated a list of early printed Masonic literature. How helpful I found this, and how I missed Bro. Dring when he left us. His remarkable paper was in due course published in *A.Q.C.*, and I remember that I retained the particular copy in which it was printed when I sold a complete set of the volumes of the *Transactions*, simply because his list was indispensable to me. What that one volume cost me in consequence I hardly like to recall!

I mention this famous list because it is a good example of how there never is an end to anything. When Bro. Dring drew up his list of the earliest known Masonic books—and he was careful to say it was only a tentative list—he stated that *Dives Pragmaticus* of 1563 contained the earliest printed Masonic allusion. Since Bro. Dring's death two of earlier date have been discovered, one of them by another of our Past Masters, Bro. W. J. Willams, also an earnest student and dear friend of mine. It is contained in *The Pylgrimage of Perfection* of 1526, printed by Pynson, a second edition of which was printed by Wynken de Worde in 1531. The second early reference was found in a book printed in about 1550, *A Spiritual and most precious perle*, being a translation by Bishop Coverdale of a little book by a German author, Wertmullerus. I found and owned copies of all the above three books, and

at present the first two mentioned are unique specimens. All three are the earliest examples of the use of the word "Freemason". They are now in the Library of Grand Lodge.

Before leaving this subject I should like to pay a tribute to yet another of our Past Masters, perhaps the best known of all, who, though not a collector himself, did more than most of our members to further Masonic Research and to increase our knowledge. I refer to our late Bro. W. J. Songhurst, a man of rare ability, a student greatly in advance of us all, ever helpful, often critical, and one of the most learned and resourceful of all our Brethren when any point of Masonic scholarship was involved. His help to the collector was invaluable. No one ever sought for his advice in vain, and most of the older members of this Lodge have been his pupils at one time or another.

These allusions to famous men are not altogether a digression from my main theme, Masonic collecting, because as one's individual knowledge is seldom wide enough to cover the vast field of Masonic rarities, one should never hesitate to ask the advice of a trusty Brother who knows more about some particular branch of the matter than oneself; you will benefit by his experience, he by your interest in things that interest him; and thus the pleasure will be mutual.

BRANCHES OF MASONIC COLLECTING

Coming to Masonic collecting as such, it may be divided into headings in order of importance of the knowledge to be derived from them.

- (a) Manuscripts, Books, Pamphlets and other documents written or printed, and mainly originating before the Union of 1813.
- (b) Warrants and Certificates.
- (c) Jewels and Medals.
- (d) Paintings, Engravings and Drawings.
- (e) Furniture, Glass, China and Pottery.

In the first category Manuscripts stand apart and are here pre-eminent. They cannot be too highly prized. From them we derive the most valuable evidence about the early days of the Order. However, apart from ancient manuscripts which mention Freemasonry in any way, all printed books, newspapers, broadsheets, etc., published before, say, 1730, should be closely scrutinized and submitted, if necessary, to expert opinion to gauge their scarcity and significance; and no better expert opinions can be had than that from the executive of Grand Lodge or from our own Lodge, the Quatuor Coronati.

Slowly but surely, and almost with regularity, new versions of the Old Charges are coming to light and being dealt with scientifically by our Past Masters Poole and Knoop, both of whom I am glad to say are always ready to give their expert opinions. Few collectors have the good fortune to acquire a copy of these Old Charges. I, in my time, have been lucky enough to find two of them, and have been helpful in finding others. If a Mason wishes his name to go down to posterity, let him run to earth a version of the Old Charges, and see that it becomes the property of Grand Lodge on condition that it is known henceforth by his name.

Most of those discovered recently range from the last years of the seventeenth to the mid-eighteenth century; but earlier ones are known to have existed, though now missing, and I still hope that these strayed sheep may turn up from time to time, found in old deed-boxes and similar hiding places.

Printed matter is easier come by; but books, pamphlets, etc., dating from before 1700 and containing references to Freemasonry are rare; yet hitherto unchronicled allusions might well be found going back to the very beginnings

of printing in England over four centuries ago. So any early printed book in English, be it ever so dull a subject, such as theology or polemics, is worth careful reading in the hope of discovering a new reference to Masons or Masonry.

Later in the seventeenth century, in the days of Ashmole and Lilley, both famous antiquaries, we have books such as Plot's *Natural History of Staffordshire* and Randle Holme's *Academy of Armory*. These books have valuable allusions to contemporary Freemasonry; while Ashmole and Lilley have each left a record of their association with the Craft. Though not compiling a list for collectors to use as a *vade-mecum*, I may add that books printed in the seventeenth century should always be acquired when possible. Here I should like to mention in passing a very early anti-Masonic leaflet of 1698, the earliest attack of the kind yet discovered, which was recently presented to Grand Lodge by Bro. Albert Frost, of Sheffield. This document is unique, and is looked upon as one of the great treasures in our Library at Freemasons' Hall. But there may be others of a similar kind. So keep your eyes open, and do not disdain to read any seventeenth century pamphlet that comes your way, no matter how dull it may be.

Moving on to the Grand Lodge era, which begins in 1717, the first and most important publication was an unofficial *Book of Constitutions* printed by Roberts in 1722. This book was published without any authority from the Grand Lodge, and is not even a list of Regulations of Grand Lodge. Only two copies are known to exist. One of these is owned by the Grand Lodge of Iowa; and the other, in peaceful times, can be seen in our own Grand Lodge Library, bound up with other pamphlets in a volume kindly lent for exhibition by Bro. Sir Lacon Threlford. The Iowa copy was, I believe (so says my good friend Bro. W. J. Williams), repaired and restored by Bro. Harris, the artist who designed many of our tracing boards, but I am afraid his restoration was merely guess work. In *Miscellanea Latomorum* is a note stating the fact. The defect was discovered by a member of our Lodge.

The first authorized version of the *Book of Constitutions*, compiled by Doctor James Anderson, was published in 1723. This is not a particularly rare book, but still one which should be in every Masonic library. Two of the choicest examples of it I know, and once possessed, are a presentation copy from Anderson to the Bodleian Library, with an inscription and autograph, and the second a fine uncut copy in a contemporary tooled vellum binding, both now in the Grand Lodge Library.

Of other *Constitutions* and *Ahiman Rezens* there were many published during the eighteenth century; and attention should be particularly paid to four of these; the 1764 *Ahiman Rezon*, with its ornate frontispiece, the rare 1787 edition, and the *Constitutions* of 1738 and 1815.

Many writers denied the existence of a frontispiece to the 1738 edition of *Anderson*, and no copy containing such a plate was known until the sale of books from the library of the late Duke of Richmond and Gordon, and this particular copy, probably the largest known, and complete with frontispiece, belonged to his ancestor who was Grand Master of England in 1724-1725. Inscribed on the cover is "Ancient Lodge of Rook's Hill", which words seem to prove beyond doubt that a Lodge did exist in that place, hitherto a matter in debate.

Probably the rarest and most difficult to find of all the *Constitutions* is the 1815 edition. This edition was recalled, and replaced by another dated 1819, though the title-page of both bears the date 1815; in the later one the date at the end of the preface is 1819. Great care, therefore, should be taken when buying this edition, as only few antiquarian booksellers are aware of the true facts of the case. It is described as Part I, but no Part II has ever been issued.

Every Masonic Library that aims at distinction should contain a complete set of the *Constitutions* and *Ahiman Rezens* up to and including the edition

of 1819. Some of the later editions are also rare, and a complete set to date is desirable, if only for purposes of reference.

Engraved Lists of Lodges enjoy an honoured place in a Masonic library. These exquisite little volumes are rare and consequently difficult to acquire. They give much information about our early Lodges not met with elsewhere. The first List was published in 1722, and from that date there was a continuous yearly issue for more than fifty years. I know of no complete set in any one collection; but our Grand Lodge Library, by massing forces with some of the provincial Masonic Libraries, could probably produce a perfect series. Many of the extant copies are well worn by much handling, but, whatever their condition, they should always be acquired for the valuable information they contain. Some contain manuscript additions which make them even more valuable and interesting.

The *Pocket Companions*, though not altogether official publications, are excellent little books and much sought after for the odds and ends of information to be found in them. The first, Smith's *Pocket Companion*, was published in 1735. I believe that the York Masonic Library, which owes so much to another of our members, Bro. Gilbert Johnson, has at present the best collection of *Pocket Companions* extant; and I would commend it to our members generally as a laudable endeavour that our Grand Lodge Library should be put in the same happy condition. Full information about all the various editions of this book will be found in two papers by another of our Past Masters, Bro. Cecil Adams, which contain the last word yet spoken on this subject. It might be added that, though rare and difficult to find, few of the *Pocket Companions* command a high price in the book market.

I have already referred to early books containing allusions to Freemasonry, and mentioned that the earliest reference yet discovered is in 1526. From that date till 1700 any mention of "Freemason" or "Freemasonry" is rare, and any book containing such a passage is well worth possessing. The very early instances are nearly always valuable, and might go as high in price as £500, the sum for which Pynson's *Pylgrimage of Perfection* was offered in America, though I must confess this price was by reason of the fact that it was printed by Pynson rather than to its allusion to Freemasonry.

Among early works on Freemasonry must be reckoned the so-called "Exposures", both in verse and prose, and others not written with such a malicious motive. I bought at one sale a number of such publications in pamphlet form, and it was probably the rarest little collection I have ever seen outside of a Masonic Library. It so happened that none of the prominent dealers in Masonic literature were present at that auction, and I bought the lot at a tenth of what I was prepared to bid. That was just a lucky chance. The books included: *Bl—k—y's Prologue* (a unique copy); *The Grand Mystery Laid Open*, 1726; *The Whole Institutions of Freemasonry Opened*, 1725; *An Ode to the Grand Khaibar*, 1726; and *The Mystery of the Freemasons*, 1730. All of these are now in Grand Lodge Library, and with the pamphlets already there form a nearly complete collection of this type of pamphlet.

Other rare Masonic printed matter of the eighteenth century includes such books as *Multa Paucis*, which Bro. Dring always considered one of the rarest, Meeson's *Introduction to Free Masonry*, 1775; *An Epistle from Dick Poney, Esq.*, 1742; Drake's Speech; and the earliest Masonic journal, *The Freemason* No. 1, 1733. The latter does not seem to be of much value historically.

Then there are collections of poems, some of which have a Masonic interest. Perhaps the earliest poetical allusion is in the *Muses' Threnodie*, published at Perth in 1638, having the famous lines:

"For we be Brethren of the Rosie Crosse,
We have the Mason Word and second sight."

We must not forget, too, *The Freemasons, an Hudibrastic poem*, 1723; Carey's *Poems on several occasions*, 1729; and in plays, *Love in a Forest*, 1723, and *The Generous Freemason*, 1731. I have had all of these.

There are at least three collections of songs with engraved headings to each page, all beautifully produced; John Cole's *Musical Mason, British Melody*, 1739, and *The Musical Entertainer*, by Bickham about 1740. The last is by far the most common, though it fetches a high price from £20 to £60. The best of them, in my opinion, is *British Melody*, a delight to everyone who appreciates fine printing and engraving.

Of course, collections of Masonic poems and songs have continued to be published at intervals down to the present day; but those of the nineteenth century are of little note or interest, such anthologies being largely borrowed from eighteenth century sources. Of all modern work of the kind Rudyard Kipling's Masonic poems are those most popular.

EXPOSURES

The so-called "Exposures" are always interesting for many reasons, and they are not easy to pick up in the old editions, though there have been innumerable reprints of *Jachin and Boaz* from the eighteenth century right down to the present day. Many of these editions are not dated. Not a few of them were pirated issues printed in Ireland, where in the early days a complete disregard of the law of copyright reigned supreme. One of the earliest English examples of such "exposures" is Briscoe's *Secret History of the Freemasons*, 1725, really not an exposure at all, which acquired so much notoriety that it is often reckoned among the genuine Ancient Charges. It includes a copy of one of such Charges.

The subject reminds me of a curious instance such as a collector seldom has the pleasure of recording. One of the earliest "exposures" is *The Freemason's Accusation and Defence*, of which there were four editions, all published by J. Peele in 1726. I always flattered myself on being the only person with a complete set. Then all at once by a lucky chance I came across yet another edition of the same date, but printed by Dodd, which edition had hitherto been completely unknown. Having acquired it, I tasted the full joy known only to collectors.

The early "exposures" in pamphlet form, such as the *Grand Mystery of Free-Masons Discovered* and others already referred to, were followed in 1730 by a very famous book, *Masonry Dissected*, by Prichard. The first edition of this is rare, but subsequent editions continued to be published for many years. One of these editions in my possession has a different title-page, *The Secrets of Masonry made known to all men*, by Samuel Pritchard; the text, however, is practically the same as that of *Masonry Dissected*, though some of the questions are omitted, the chief differences being the title and the spelling of the author's name. It may here be mentioned that the market value of very early pamphlets of four or six pages may be between £100 and £150.

Other famous "exposures" worthy of a place in any collection are: *Hiram or the Grand Master Key*; *Tubal Kain*; *Solomon in All His Glory*; *Shibboleth*; *Mahabone*; *Jachin and Boaz*; and *The Three Distinct Knocks*. There are various editions of many of these books.

BOOKS PUBLISHED ABROAD

Of books on Freemasonry published abroad, the United States, France and Germany have given us most; fewer have appeared in Holland, Spain, Portugal, and other continental countries. South America, Australia, Africa and India have not provided many, at most not more than a dozen in all:

Nova Scotia, New Zealand, and some of the other Dominions have also provided the collector with one or two targets.

From the United States comes one of the rarest of all Masonic books, *The Constitutions of the Freemasons*, printed in Philadelphia by the famous Benjamin Franklin in 1734. I have possessed two copies of this rare book, which is really a reprint of *Anderson's Constitutions* of 1723. Very few copies are in existence in America, and the better copy of the two I owned was originally the property of Henry Price, the first Provincial Grand Master of New England. First of all purchased by Luke Vardy, of Boston, Massachusetts, in 1734, the subsequent history of this remarkable copy of a remarkable book is known down to the time that it passed into my possession from that of Doctor Rosenbach, the famous American antiquarian bookseller. I believe it was offered to him by the former owner for some hundreds of pounds.

Other *Constitutions* and *Ahiman Rezons* and a few more English Masonic books were reprinted in America. One of the rareties is a little *Pocket Companion* printed in Halifax, Nova Scotia, one of the earliest printed books from that part of the world, and therefore scarce and treasured, and which I have not yet been able to secure. This I shall refer to later.

One particular American publication, *The Freemason's Monitor, or Illustrations of Masonry*, a book similar to *Preston's Illustrations*, ran into many editions from 1797 to 1821, and complete sets are rare.

Freemasonry in France followed closely on the English model in the early days after its introduction there; and after 1740 books on Freemasonry became fairly common in French; but anything printed prior to that year is a "find". Most of the early French books are either "exposures", collections of songs, or translations from the English; and occasionally one runs across a manuscript of much interest. My greatest discovery was a manuscript beautifully bound in tooled leather and containing coloured sketches to illustrate various Degrees which are given in cypher, no less than thirty-seven of them. Our Bro. Heron Lepper, the Grand Lodge Librarian, tells me that among these is a ritual of the Royal Arch, the earliest written or printed version known. This invaluable book has now passed into the possession of Grand Lodge.

Masonic literature in Germany does not begin to multiply until after 1740, although books on Rosicrucianism had been appearing there from the early seventeenth century onwards. One outstanding landmark is a Masonic periodical, *Der Freymaurer*, printed at Leipzig in 1738. This may be compared to the English journal, *The Freemason* of 1733, and the pair form two interesting examples of the earliest Masonic journalism.

This short sketch of early Masonic literature and manuscripts, both English and foreign, will be enough for the moment; and I shall now endeavour to help my Brethren to get an idea of the ways and means by which the collector can acquire not only objects such as I have enumerated, but also anything else comprised in the headings fine arts and bric-à-brac that falls within the compass of Freemasonry and can be of value to the student as well as the connoisseur.

METHODS TO ADOPT

Let us now consider the means you should employ to find the things you want.

Many Brethren, I know, make a habit of frequenting shops that deal in books and antiques, but most of us are men pursuing the ordinary avocations of business or professional life and cannot spare time from our offices or desks for such voyages of discovery, pleasant as they may be. I personally am in the latter category, and for well nigh thirty years past my collection of Masonic rareties, which was by far the largest in private ownership, has for the greater part been brought together by means of purchases through the post. This

method has the double advantage of being quite easy, and of offering the collector many a thrill of joy that is quite indescribable on opening a parcel and discovering that it contains a real "find".

One of the first steps to take is to arrange with as many book dealers as possible to have their catalogues sent to you; and it is as well frequently to remind them that you are interested in any rare item of Masonic interest and ask them to advise you at once when any such thing comes into their hands. Most firms will be pleased to oblige you in this way, and consequently you will have the chance of buying before the object is listed in a catalogue. Once it has been included in a catalogue, you will have to get in very early to have a chance of buying it, for collectors are both numerous and keen, and competition between them is increasing from day to day. So you must try to be the first in the field. A telegraphic money order to a well known firm about 8.30 a.m. is often useful.

You should also have catalogues sent to you from the leading firms of London auctioneers, such as Sotheby's, Christie's, and Hodgson's. Have all their catalogues, no matter what is being sold. You never know in what connection a Masonic treasure may make its appearance. A rare handkerchief with emblems of the Craft turned up not so long ago among the contents of a doll's house dating from the early eighteenth century, which was sold for the benefit of the Red Cross.

If you are unable to attend the auctions personally, you can always send the firms commissions to buy for you at the price you are prepared to bid for any object.

Finally, and by far the best method of all, is to advertise for what you want. "Old Masonic Books wanted"—"Collector wants anything Masonic before 1800"—"MSS. mentioning Masonry and Freemasonry wanted"—"Wanted, antique Masonic jewellery, china, and bric-à-brac"—such headings are the type of wording to use as bait. Perhaps an advertisement will appear half a dozen times without obtaining a reply. Then one morning comes a little parcel, you open it, and your eyes glisten when you see an early Masonic book, for which you have been hunting for years, and you find that it is now offered you in exchange for 7/6, plus sixpence for postage. Moments such as these are unforgettable. One bit of advice is not to make your advertisement too limited. What does it matter if you get offers of quite common items! You can always reply courteously, and perhaps the owners will find you something better.

I have spent thousands of pounds in making purchases through the post, and have been "done" not more than half a dozen times in all, the monetary loss sustained being a negligible percentage of the total sum involved in such transactions.

That invaluable little paper, *Exchange and Mart*, has brought me innumerable bargains; by advertising in its columns regularly and persevering in so doing you can acquire practically anything you want. The personal columns of *The Times* and *Daily Telegraph* will put you in touch with an entirely different circle of readers, and are to be commended for that reason, but advertising in such papers is expensive. As regards the general expense of advertising, that is part of the price you have to pay for getting what you want, and at regular intervals you should allocate a portion of what you have spent on advertising, postages, etc., to each article purchased during the period; thus you will arrive at a just idea of what it has cost. Unless you are a skilled mathematician, a rough and ready apportionment of these costs will suffice; for my own experience has been that the prices paid for objects gained by advertising range from many pounds sterling down to merely a few pence.

By all means, if you have the time and opportunity, haunt the second-hand booksellers, curio shops, pawnbrokers, and other dealers in oddments.

Very few of them understand anything about Masonic antiquities, even booksellers sometimes. Those who do will naturally try to make you pay for your fancy; so beware.

Make it a rule on your summer holiday, instead of retiring from your family for an afternoon nap, to spend a happy and profitable hour or two browsing over books, portfolios, and the accumulations of knick-knacks and bric-à-brac always to be found in curio shops. Make friends with all such dealers in your own neighbourhood, both near your home and near your office or place of business. There seems to be something in this class of dealing which makes its professors good-natured folk; to talk with them will be an education, and they will usually help you to set a value on an object, even if it has been acquired elsewhere.

Here let me interject a word about prices. Always try to buy at a sum not in excess of what the article would fetch at auction; but never on the score of expense miss anything you consider unique and a masterpiece, even if you have to pay twice as much as you consider the market price to be. Set such extra expenditure against what you have saved by buying other articles cheaply. You will not be a loser by taking such a long view. Even at the risk of repeating what I have said before, I must emphasize that money put into a work of art or a rare curiosity multiplies itself almost at compound interest. I would sooner pay £50 for a fine piece of, say china, than buy 10 mediocre pieces at £5 each; and always bear this in mind—if you have to sell the fifty-pounds piece, in my opinion it may easily fetch double what you gave; while the 10 lesser lights might fetch no more than £40 for the lot. So let your maxim be, buy the best when chance offers.

To the collector, after books and MSS. next in importance come warrants, certificates, and other Lodge documents. It is a curious fact that you will seldom find anything of the kind in the hands of booksellers or other dealers. They make their appearance as single specimens, like angels' visits, few and far between, and sometimes in the most unexpected places—in an old regalia case, relic of a long-vanished grandfather, among family papers, or in solicitors' deed-boxes. Here I would say that collections of old legal documents are always worth a close scrutiny. By instinct and training lawyers are hoarders of any kind of document that comes into their hands, and even some old Lodge Minute Books have been rescued from such legal custody. In such a case it is easy to reconstruct the course of events. The secretary of a Lodge in the eighteenth century may have taken the minute book home to write up, or for safety, and have died suddenly perhaps, without leaving any instructions about its real ownership or disposal, and so the lodge would write it off as lost or mislaid. Such documents as these are of course invaluable for the records they contain, intrinsically they are worth little. May I here emphasize what a help it would be to the future generations of Masonic students if every secretary of a Lodge would take due precautions to ensure that in case of any accident to himself all Masonic books or documents in his possession should be scrutinized by the officers of his Lodge; the property of the latter would thus return to its rightful ownership, while the personal belongings of the departed Brother would, of course, be at the disposal of his heirs, with sometimes the recommendation that books of ritual, etc., should be destroyed. Owing to the neglect of such a precaution, some of the most important minutes of many of our old Lodges have completely disappeared. The collector, however, is always on tiptoe to find some of these missing records, and when found they should, without exception, be returned to the custody of the Lodge to which they belong, with an earnest recommendation to guard them better for the future.

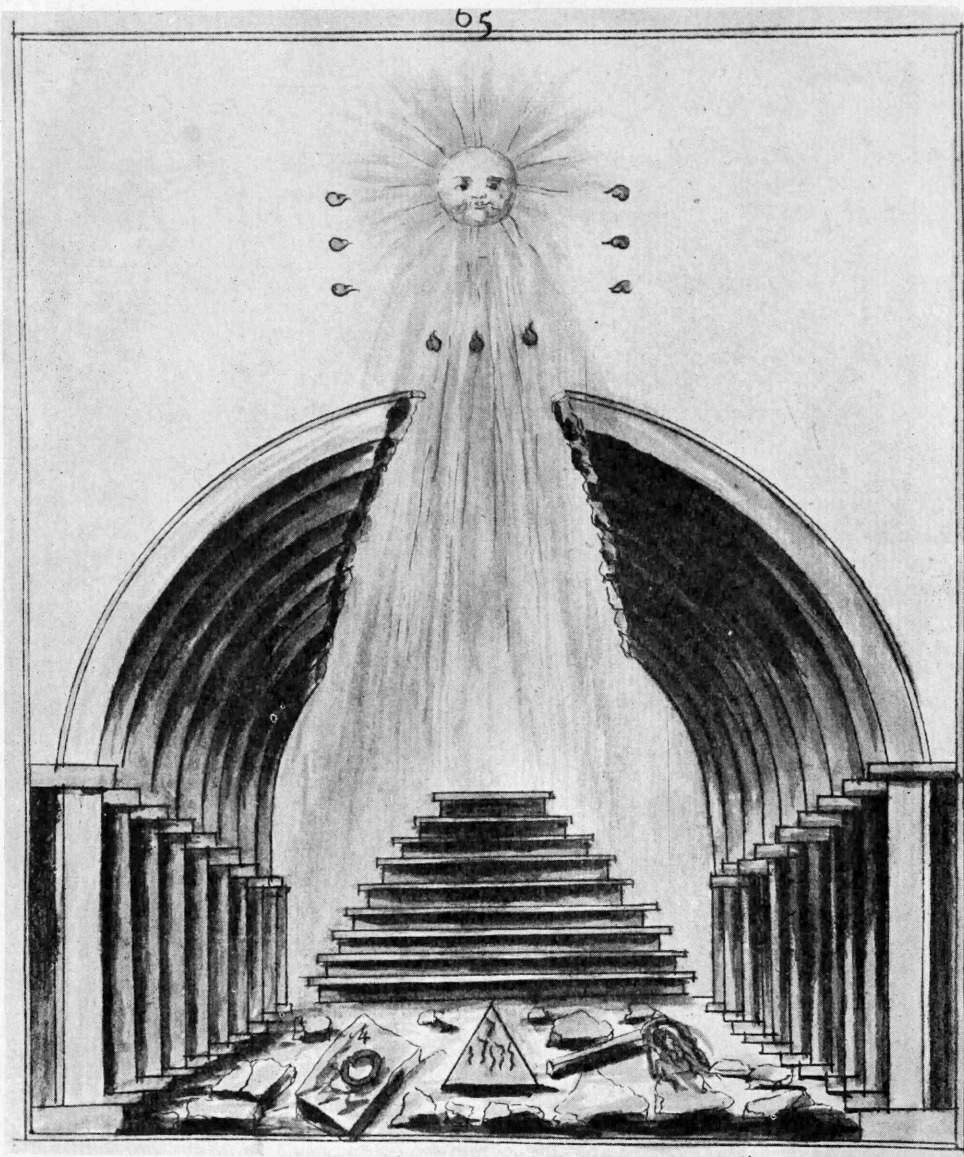
It goes without saying that one should acquire any old warrant or certificate, particularly those that were written by hand before the Union in England; and a collection of the later engraved certificates is also worth making,



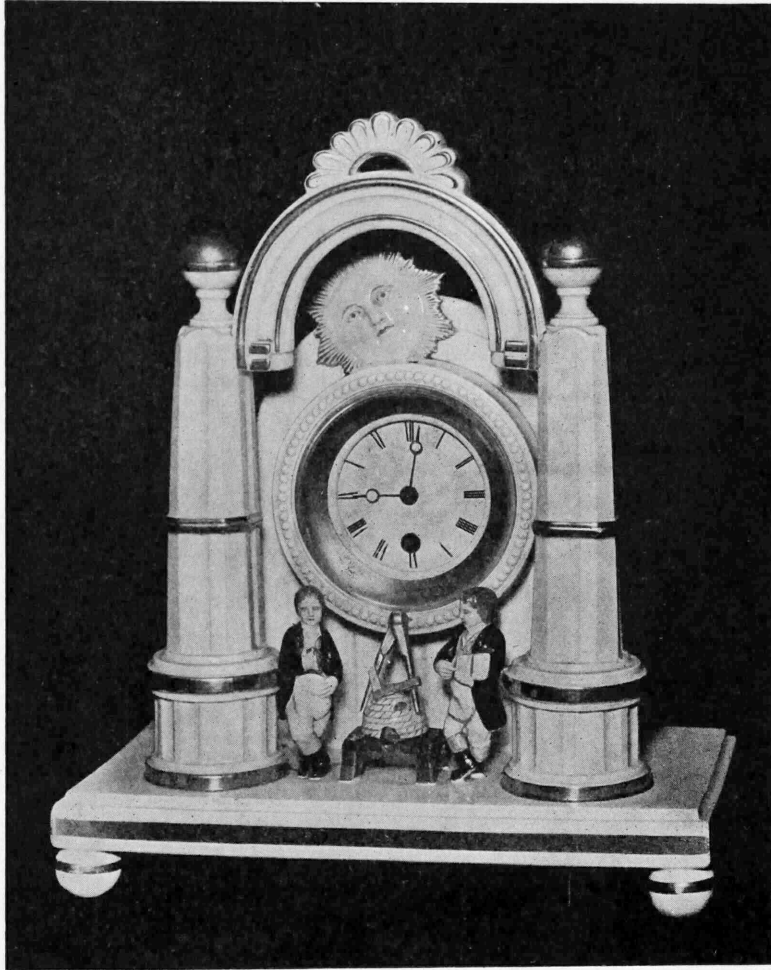
Lambeth Delft Bowl, 1726



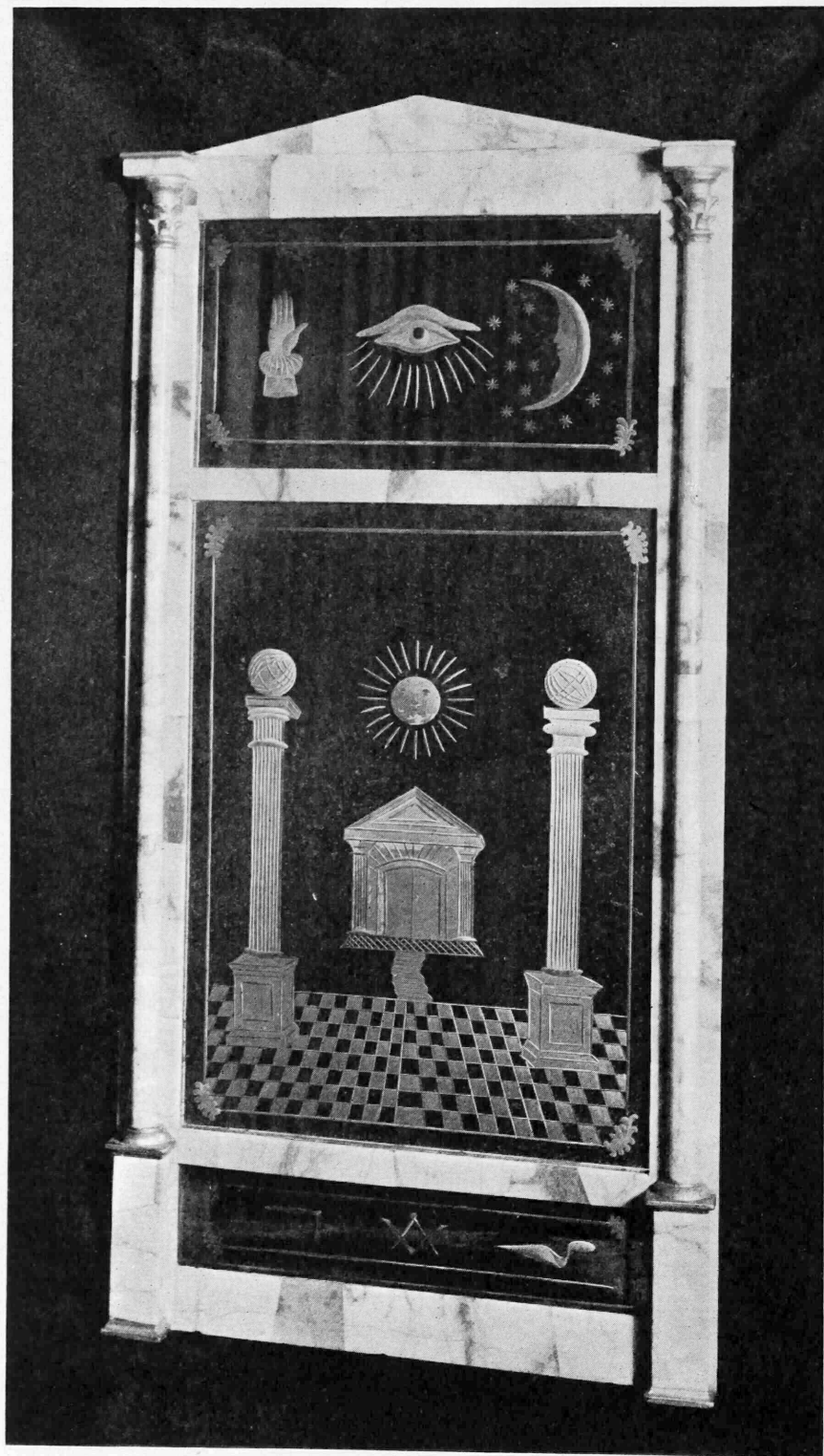
Early French MS. Ritual, c. 1760



Early French MS. Ritual, c. 1760



China Clock, probably Rockingham



Mirror: Probably late Eighteenth Century

The third Muse.

Thus *Gals* sweet words often do me comfort,
 And my good *Genius* truely doth report
 Them unto me, else sure my splene should wholly
 Be overcome with fits of melancholie;
 Therefore I courage take, and hope to see
 A bridge yet built, although I aged be,
 More stately, firme, more sumptuous, and more fair,
 Then any former age could yet compare:
 Thus *Gall* assured me it would be so,
 And my good *Genius* truely doth it know:
 For what we do presage is not in grotte,
 For we be brethren of the *Rosie Crosse*;
 VVe have the *Mason word*, and second sight,
 Things for to come we can foretell aright;
 And shall we shew what myserie we meane,
 In fair acrosticks CAROLUS REX, is seene
 Describ'd upon that bridge, in perfect gold:
 By skilfull art; this cleerlie we behold,
 With all the Scutcheon of great *Britaines* King,
 Which unto *Perth* most joyfull news shall bring,
 Loath would we be this myserie to unfold
 But for King *Charles* his honour we are bold.
 And as our Boat most pleasantly did passe
 Upon the cristall river, clear as glasse,
 My dearest *Gall*, quoth I, long time I spend
 Revolving from beginning to the end
 All our records, yet searching can not finde
 First when this bridge was built; therefore thy minde
 Faine would I know: for I am verie sorie
 Such things should be omitted in our storie.

First building
 of the bridge
 of Tay.

Monj

even if easier to obtain. Some day you might even have the luck to lay hands on the original Warrant of a famous Lodge. With luck anything can happen to a diligent gleaner.

Certificates lend themselves to the formation of many kinds of collection, for example one of famous men who have been members of the Craft ; which of us would not like to own the parchments attesting the Masonic regularity of, say, William Preston, Rudyard Kipling or Robert Burns. Though none of us has any chance of getting those particular documents, the odds are not so ridiculously against the collector in other instances ; for England has produced many famous men, and many of these famous men have been our Brethren.

Here let me revert again to a matter I have very much at heart.

What should the collector do when a warrant, document, jewel, or in fact any Masonic object of interest comes into his hands and can be identified with a Lodge still in existence ?

My own fixed conviction and rule of procedure is that it should be restored to the custody of the Lodge, Province, or Grand Lodge (in the case of a Warrant) from which it has strayed. This I look upon as the bounden duty of a Freemason. If you feel generously disposed, by all means present it to the rightful owner and earn gratitude and thanks ; but in a case, such as of a rare jewel, where a considerable sum of money has been paid, you have both a moral and a legal right to be re-imbursed by the Masonic body interested, and in most cases your outlay will be refunded also with gratitude and thanks, which in my opinion will have been well earned.

On several occasions I have had the happiness of being able to serve my Brethren in this way. Here is an example. One of the first newspapers to be printed in Yorkshire started at the beginning of the 18th century. I found a copy of this newspaper of the year 1721, if my memory is not at fault, and published in Leeds, and as it contained a paragraph of Masonic interest, I sent it to the Library of my own Province of West Yorkshire, where it was received with delight and satisfaction, which were much enhanced on discovering that this was the earliest copy of that particular newspaper known to be in existence.

Two other instances of the same kind have happened to me in connexion with Kentish Freemasonry. On one of our annual Q.C. excursions we visited Canterbury, and there displayed in the local Masonic Museum was a print of a portrait of one of their most famous Provincial Grand Masters, Dr. Perfect. The Canterbury Brethren were proud of the print, which is scarce, and when I introduced the subject of the original painting from which it was taken, they were amazed to hear that it was hanging in my London office, though the subject of it had not hitherto been identified. Needless to say, in less than no time they had that original painting hanging in their museum.

On another occasion I obtained an old Masonic watch which bore on the dial, instead of numerals, the letters of a Brother's name. With some difficulty I ran him to earth (or should I say dust?) in the archives of Grand Lodge, and found him to be a famous old Freemason of Kent. This watch is also in the Canterbury Museum.

Worcester, renowned for its Masonic museum, formed and supported by the enthusiastic Masons of the Province of Worcester, and its famous curator Brother Underwood, heard that I possessed a specially fine Worcester jug bearing Masonic emblems. Such a jug is as a rule not particularly rare. I have inspected and possessed several specimens of this ware, but this one was worthy of notice because instead of being in the usual black transfer it was in dark blue. This made it a unique specimen, probably a trial piece—and was not the Museum glad to get it at the price I had paid for it, for I believe there is not a similar jug or piece of the same colour bearing Masonic emblems in the official museum of the Worcester china factories.

Often items having a connexion with our charitable institutions turn up. I have come across only one in my career, but it happened to be the only print known, and was so far as I can remember a large folio with illustration and verses referring to the Royal Masonic Institution for Girls.

Association items, as they are called, are always popular and in demand. It is a pity that "Spy" did not live long enough to portray in his series of famous cartoons more of our Masonic notabilities. I believe that some of the Inner Circle of Q.C. would have provided him with excellent subjects. He did portray the Earl of Zetland, Sir Edward Letchworth, Lord Amherst of Hackney, and the late Jas. Stevens all in Masonic Clothing; also some other Masonic notabilities including Lord Ampthill in boating costume.

MEDALS, JEWELS, ETC.

Let me now make a very brief reference to a very large subject, that of Masonic medals and similar ornaments.

Many of these objects are comparatively common, even those made in the 18th century. Probably the rarest of them all is the Sackville medal struck by Lorenz Natter, a German engraver, in Florence in 1733 in honour of Lord Charles Sackville, Earl of Middlesex and at that time Master of a Masonic Lodge in that city. Eldest son of the Duke of Dorset, he was a great patron of opera both in Italy and at home, and he and his Lodge have formed the subject of a paper recently read in Q.C. Lodge. We know that Sackville was made a Mason at an early age before his visit to Italy, but have still much to learn about his connexion with the Craft. It took me a long time to find this medal, but eventually an English dealer wrote to me from a Continental address, asking if I would give him £4 for a specimen. I immediately closed with his offer, for I would willingly have given five times as much. Having written him to this effect, to my astonishment he stated in his reply that the medal was in the possession of one of the largest dealers in England, whose address was not a mile from my office, and that he would have it sent to me from there. Here we have a case to show that even the most experienced dealer may be unacquainted with the value of everything that comes into his hands. I understand that he parted with the medal to my correspondent for £2.

Such are the ups and downs and surprises of collecting.

A few other Masonic medals were struck before 1750, but none is of great rarity, interest or beauty. However, many of the pseudo-Masonic societies, such as the Bucks, Gormorgons, etc., had medals struck for themselves. The late Bro. Shackles had a fine collection of medals now in the Worcester Masonic Museum, and Bro. W. Moss has now probably the largest collection in private hands.

In the most artistic period of the mid-eighteenth century lovely Masonic jewels, either pierced or engraved, began to appear; others were made of coloured enamel, sometimes in a fine paste setting. Royal Arch jewels, usually pierced, of which the modern R.A. jewels are but poor copies, were made by famous silversmiths, such as Harper. While on this subject mention must be made of also the Hogarth jewel, designed by that famous artist for the Grand Stewards Lodge, of which he was a member. Also the collector will devote a special section to the French "prisoner of war" jewels, said to be made by captive Frenchmen at the beginning of the 19th century during the Napoleonic wars; these jewels are all composed of "bits and pieces", odds and ends of metal and bone of no intrinsic value, but are really lovely in design and masterpieces of execution. Poor Birmingham copies appear from time to time.

Since the Masonic union of 1813, though the output of Masonic jewels has increased enormously, very few of them are of any interest from a collector's point of view. Looking at the "faultily faultless, icily regular, splendidly null"

productions of modern Masonic jewellers how one yearns for the simplicity and grace of the pierced and engraved jewels of the 18th century where the skilled artist in metals displayed his craft for the glory of ours. In comparison with these real works of art modern jewels strike the eye as too ornate and too patterned. However, medals and jewels, though worth collecting for museums, have little to teach the research student, and can now be dismissed with an honourable mention.

CHINA AND GLASS

Masonic glass, china and pottery are to my mind best included in one category.

Glass is a difficult and dangerous thing to collect, that is, if you aim at having it genuine and of real Masonic interest.

I have come across several extensive collections of Masonic glass, but in the majority of cases the owners had known little about their subject. Personally, I possessed as large a collection as was in existence, but I always considered it the worst section in my treasury of Masonic relics.

The trouble has its origin in the fact that some unscrupulous persons buy up nice pieces of old glass, employ an expert engraver to put a few Masonic emblems on them, and then sell them, for three times the value of the original pieces, to those who have not learnt caution or at any rate do not practise that virtue.

I do not know more than a few dozen really fine pieces of Masonic glass. The best specimen I ever bought was a Masonic mirror set in a marble surround of the Chippendale style and period, about 1760. Its size was approximately 30 inches by 14 inches overall, upright in shape. It was brought into my office on a very busy morning, and I promptly turned it down, why I do not know, but no one can do two things well at once, least of all work and a hobby. The owner asked if he could leave it with me till the afternoon, when he would call to take it away, and my answer was in the affirmative. Before he came back I had an opportunity of examining it, and realised that it was a very fine example of an 18th century mirror with contemporary engraving of Masonic interest. So when the owner returned, I asked his price; it was £5, which I promptly paid. Some time afterwards a small piece of the marble became loose and I sent the mirror away to be repaired. Soon after I had a telephone call to say that a local dealer had seen it, and was prepared to offer £80 for it. The offer was not accepted, and the mirror is now in the Museum of the Grand Lodge.

My final advice to collectors of Masonic glass is never to buy a specimen less than a hundred years old; if it be undoubtedly older than that, so much the better; but in any case never forget to make certain that the engraving is contemporary with the glass. And how should you acquire such certainty? Well, any reputable dealer in old glass will be glad to give you the benefit of his advice, or my own rough and ready method is that if I am not absolutely sure about a piece being genuine, at first sight, to turn it down.

China and pottery form a region of collecting that so far is not quite so extensively strewn with booby-traps; but always take care that the pieces offered have not been repaired, or if they have been repaired that the price has been lowered in consequence. This field will not be found to contain much of interest to research students, that is to say, in so far as a bowl or jug adds to our historical knowledge; but no Mason would be wise to neglect objects of so much beauty and antiquity, for some specimens of pottery date back to the early eighteenth century, and of china to the middle of that century, both early periods in organized Freemasonry such as it exists to-day. There are some fine examples of Lambeth ware not only in the Grand Lodge, but also in the British Museum and other institutions of the kind. One of these is worth a particular mention.

In 1943 we bought for Grand Lodge a Lambeth Delft Bowl marked
 A
 E C and dated 1726. It is decorated with the design of a triangle enclosing the sun in splendour and also with pipes and toddy glasses suggestive of refreshment after labour. After much consultation with our Curator Brother Heron Lepper, he at first inclined to the belief that it might have been made for a Lodge meeting at the Earl of Cadogan Arms, such a Lodge being noted in an early engraved list of Lodges ; but another explanation of the lettering and symbolism subsequently presented itself which should not be ruled out of court without careful consideration. Brother Lepper is of opinion that the earliest symbol used in connection with the Degree of Royal Arch of which we have any definite knowledge was the sun in splendour on a triangle ; and he suggests that the letters E A C may stand for EXCELLENT ARCH CHAPTER, "Excellent" being the particular adjective appropriated to that Degree from at least as early as 1744 to our own knowledge. Chapters are mentioned in Anderson's *Constitutions* of 1723, and Doctor Desaguliers "held chapters" on a Sunday night in 1735, so there is nothing fantastic in the guess that this Lambeth bowl may be our earliest piece of evidence of the Royal Arch Degree in England.

On the whole Masonic pottery does not appear to have been produced in any quantity until near the end of the eighteenth century, odd pieces having been produced by the Staffordshire potteries from time to time. My own personal opinion is that such oddments were made by individual workmen who happened to be Freemasons. No traces can be found of what might be termed "mass production" of Masonic ware at any rate until the Sunderland factories began to turn out jugs, bowls, and similar utensils after the Union of 1814. Then there was a spate of Sunderland ware bearing Masonic emblems, the colours being usually lustre on red, but sometimes designs of various hues on a yellow ground. The latter type is the better of the two. Be it noted that the value of Sunderland jugs, which are far from being scarce, is gradually increasing ; for a specimen for which I used to give some ten shillings, the dealers are now asking ten or twelve times as much.

The Masonic symbolism on Sunderland ware is often combined with pictures of ships, sailors and other maritime associations. I have seen a few instances of these decorations applied to vulgar toilet utensils, which have maintained their colour and glaze splendidly, no doubt because they were hidden from "eyes polite" in bedside tables or the cupboards of old mahogany sideboards.

The potteries at Liverpool and Leeds produced fine ware with Masonic designs, usually in black transfer. Many examples are extant of these dainty and rather fragile pieces, which are usually of cream ware and delightful to the eye.

The examples of Masonic china usually met with come from Derby, Worcester, and some of the smaller factories of Great Britain. Chelsea pieces having interest for us usually bear Masonic symbolism of French origin. As regards the continent of Europe, Dresden and some other factories produced china figures of their Grand Masters and other prominent members of the Craft, and also catered for the ceremonies of other esoteric societies, such as the Mopses whose symbol was a pug-dog. At home Lowestoft also produced some Masonic china.

One notable and important branch of the production of Masonic china in the 18th century should be known to every collector. Quite a number of china bowls, plates, etc., were manufactured in this country and then shipped to China for decoration, after which they were brought back here for disposal. The practice became common for other types of china decoration, including armorial bearings. A favourite design for the Masonic ware treated in this way was a representation of the Three Grand Masters.

We may assume that the Sunderland ware, which is so common, and also a proportion of the output of other factories, was intended to be used by Lodges.

and I have often formed a pleasing mental picture of our early Masonic Brethren after the Lodge had been called off, smoking their long churchwarden pipes, and enjoying their beer from gaily decorated jugs and mugs, sometimes with a frog at the bottom to make matter for a jest that was none the worse for being an old one. Nor would they have any lack of curiously shaped bottles for their wines and spirits, the bottles not engraved as a rule but having gilt transfer labels to indicate their contents; and be sure that plenty of tobacco and snuff passed round the table while the company indulged in patriotic and Masonic songs sung at the top of their voices. It is quite possible that many articles from churchwarden pipes to linen tablecloths, bottles, decanters, mugs, snuff boxes, and tobacco jars were all liberally covered with Masonic emblems.

Such were our customs in the days of, say a century and a half ago, when a Freemason would drop into any tavern where a Lodge was being held, and after proving himself as a brother, would even more than in our present formal times be sure of a very hearty welcome.

ENAMELS

Very closely connected with fine china are our English and continental enamels, which were made at the factories in Battersea, Liverpool, Chelsea, and elsewhere in this country as well as in France and Germany. Beautifully designed and painted in the most lasting colours, artistically conceived and exquisitely finished, these veritable masterpieces were used by the richer class of Freemason as locket, trinket and patch boxes, and sometimes as breast jewels. Some occur plainly in black and white, but equally exquisite in their designs and finish. All such objects are valuable. Though twenty years ago I picked up specimens of this style for as little as 30/-, of late I have paid as much as £30 to £40 for one; though I must confess that the latter examples were perhaps better bargains. Two of the earliest examples which we possess in the Grand Lodge Museum are not actually Masonic, though coming within the ambit of our interests which, as you know, so far as the Museum is concerned are not bounded by the walls of a Lodge. They are two small coloured enamel boxes made by Sadler of Liverpool for the Society of Bucks. Grand Lodge, I may add, has quite a large collection of Masonic enamel work.

PICTURES.

Paintings, drawings and engravings are important for their "associations", and can be useful to students of Masonic research in many ways.

Many portraits of our Grand Masters down to the present day are in existence, as also are portraits of some of the Provincial Grand Masters and high Masonic dignitaries and celebrities, for example, William Preston, Dr. Perfect, and so on. In fact, Masonic pictures consist almost completely of portraits, and very few show any flight of fancy on the artist's part, though one of the most skilfully done pictures I own depicts a Tyler who has surprised a lady in her attempts to discover the secrets of Freemasonry. As the reputed initiation of Elizabeth St. Leger, on which this picture is obviously grounded, took place, if at all, in the early eighteenth century, and my picture displays the lady in a Victorian costume and the tyler in a light blue collar well known to us and comparatively modern, you will understand why I apply the word "fanciful" to such a subject, though as a piece of painting I believe it is valuable.

Another large painting of Masonic interest in my possession is of Robert Burns; but as he died in 1796 and expert opinion places the age of this picture at about 1830-1840—I know its history from 1850 on—it can only be regarded as a posthumous portrait, interesting though it undoubtedly is.

However, there are pictures other than portraits that will provide both the student and the collector with material. Such are the symbolic charts, scenes

showing the Brethren at labour, and the many skits or cartoons that have appeared with Masonry as their target.

Engravings are many and of importance. Just as Freemasonry grew strong and flourished in the 18th century, so did the art of engraving. Some may have had a Masonic interest added, lacking in the original painting. The rarest, perhaps, is a mezzotint of Elizabeth St. Leger, later the Honourable Mrs. Aldworth, reputed to have been the only woman Freemason. Two Irish engravers produced prints from the original picture, and there are differences between the two results. I had both copies and also own an early painting in oils, not very excellent in its craftsmanship, which from various details I consider was copied from one of the prints just mentioned. The original painting from which all these copies were made seems to have gone out of existence, at all events it has vanished. The engravings of this famous lady fetch high prices. Recently one of the famous dealers in the West End was asking £100 for a fine copy; but such a sum I consider far too high.

Apropos of prices, when buying be careful to see that all engravings are complete with title, if any, and full margins. If cut down their value will be diminished, in bad cases by as much as 90 per cent. Also pay attention to the quality of the engravings and make certain, if it is important, to have a first impression. Sometimes later impressions are valueless. Engraving should be left in their natural state, that is, not "laid down" on cardboard, wood or any other backing, and should be free from marks of damp and similar blemishes. Be careful, too, not to buy hand-coloured prints for "colour prints." Fine prints which have become discoloured may sometimes be restored.

Let the prospective purchaser also bear this in mind. If inadvertently you buy stolen property, you will probably be the loser in the end. Such an unpleasant incident does not happen often to a Masonic collector, but it might at any time; and if it does, get in touch with the police the very first moment that you suspect anything wrong. I know that Masonic engravings lend themselves to become stolen property. That is my experience.

After this digression, to return to the subject of engravings, another fine mezzotint portrait is that of Anthony Sayer, the first Grand Master of Masons. This also is rare. Engravings of other eighteenth century Masonic notabilities, such as the Earl of Moira, Lord Blayney of Monaghan, and William Preston, are fairly well known and many others are in existence. Why, then, I wonder, do we not perpetuate the memories of the rulers in the Craft still with us in a similar way? I can find no answer to this riddle. It would be highly desirable that future generations should know what our present Masonic celebrities looked like; I refer of course to all who have done so much for Freemasonry in various ways during the past fifty years.

Sets of prints purporting to portray the Masonic ceremonies are fairly common. The original set of seven was produced in France in the seventeenth century, and was afterwards copied by Palser in this country in 1809. The Palser prints are to be seen in many of our Provincial Masonic Halls, but 18th century French originals are scarce. There is an eighth print which is a skit on the others and often goes with them. I have been fortunate enough to have found a set of both English and French versions bound in their contemporary bindings, in one case with an original description of the ceremonies; and I believe these to be the only two bound sets in existence. They are now in Grand Lodge Library. Sets are to be found both plain and coloured.

One of the most famous of the skits on Freemasonry, though not a very rare one, is an early print of 1742 depicting a Masonic procession and issued by the *Westminster Journal* in the same year.

One or two of Hogarth's pictures have a Masonic interest, the best known to us being possibly the one known as "Night", which has as its subject a London

street in the small hours of the morning with a Tyler escorting home the Master of the Lodge, who has certainly been giving too many Masonic toasts.

Some of the prints produced on the Continent about Masonry are curious as well as entertaining. I own a Dutch peepshow in colours which seems to have been based on Picart's "Ceremonies", which, as you no doubt remember, contains a full-page illustration of the "mystic table", and a catalogue of Lodges similar in type to the *Engraved Lists*.

The more modern Masonic prints are often vulgar, or even dirty, but should be collected even if not for general exhibition. Do not despise the humblest print with a Masonic allusion. My collection includes even pictures from *Ally Sloper's Half Holiday* which are quite amusing, and probably will become rare in time.

THE ETHICS OF COLLECTING.

Now I must say a word about the ethics of collecting. I am only human and love a bargain, but I am always willing to give a fair auction value for anything I want for my collection.

In negotiations with a professional dealer in books or curios, I buy as cheaply as I can. It is his business to know about values as much as or more than I do; but none of us collectors will get many bargains when dealing with that class of expert.

However, I am quite sure no true Freemason would feel happy or comfortable in buying, possibly from a seller in needy circumstances, any Masonic treasure for, say, a few pence when it was really worth as many pounds. Knowledge has its duties as well as its privileges and should not be used to deceive others. Even dealers have consciences in such a matter. One well-known dealer of my acquaintance was offered a number of old prints (they were not Masonic, by the way) by an old lady who readily accepted his offer of £50. This sum was paid to clinch the deal; but after a careful examination of the contents of the lot had been made, his firm sent the seller, or more exactly to a friend of hers on her behalf, a cheque for nearly six times as much as had been originally offered and accepted.

IMPOSTURES.

It is only prudent before spending a large sum in any purchase to make sure of the genuineness of the things you are buying and to gain some idea of their market value. The staff at the Library and Museum in Masonic headquarters will always give what information they can, though of course their main concern is with Masonic rather than monetary values. Although that institution and other official bodies of collectors such as our own Lodge, the Quatuor Coronati, are naturally collectors, together with other Lodges of research, their prime desire is that such treasures should not be unduly scattered among the multitude, for the more of them that come into the keeping of any one individual owner, the better is the hope that either by gift or purchase they may eventually reach their true home, which is a Masonic Museum, wheresoever situated.

Just a word of warning.

Fakes there are in plenty.

I have told you about glass. China is not so dangerous, but is sometimes cleverly repaired and looks undamaged. Paintings and prints, too, are often touched up to conceal blemishes. Well, no matter how skilfully such reparations have been done, they decrease the *apparent* value of the object to an immense extent.

The written or printed word gives opportunity to another kind of deception. I have personally known at least two forgers, men who make a livelihood by

faking signatures of famous men, such as Charles Dickens, Robert Burns, and so on, and who occasionally direct their misguided skill to Masonic matters. I bought a faked certificate dated 1780 from one of these worthies just as a curiosity, and told him it was a fake and he knew that I knew. But I gave no more than a shilling or two for it.

Books when bought should be carefully checked for the pagination, lest some be missing or repaired ; and in case of very valuable books a guarantee should be obtained from the bookseller of their genuineness and perfect condition. Facsimile pages are comparatively easy to fabricate, and sometimes difficult to detect.

I happen to have an extremely valuable Masonic book for which I paid a high price. It was bought from a bookseller of world-wide reputation for probity and knowledge, but its last page is in facsimile or so I am told by the best expert we have in this country. I am convinced that it was sold to me in good faith.

I have referred previously to a little *Pocket Companion* published in the middle of the 18th century in Nova Scotia, for which I was asked a very high price and which I did not think I could afford. A noted bookseller I believe paid £40 for it ; only lately I asked him what had become of it. He told me that later it was discovered to be a fake,—a copy of *The Dumfries Young Freemasons Assistant* with a faked title page printed from type not known till 1892.

MISCELLANEOUS ADVICE

To bind or not to rebind, that is the question?

Common everyday books I do not mind having rebound ; they look the better for it in a bookcase ; but all the same it is a wrong principle because one day they might become valuable if in the original bindings. Early and valuable works should invariably be kept in their original bindings, and if they are of great value, enclosed in loose leather covers as a protection.

Never repair a book more than is absolutely necessary to prevent further deterioration.

Now just one special message to all Freemasons who are collectors.

It is a matter of the utmost importance that your Masonic antiquities should be kept together in their proper categories, and are not eventually dispersed at the whim of somebody who has no interest in seeing that they find a proper home ; so let me earnestly ask you to take steps so that, when you have ceased to have any further use for them, they may be either presented or offered for sale to the Grand Lodge Museum, the Quatuor Coronati Lodge, or some other Masonic museum, wherever it may be. Nothing is more certain than that when your treasures find a resting place in such a depository, there they will remain, possibly as a lasting memorial of your diligence, knowledge and keenness. So have our National Museums been built up, mostly by voluntary effort.

So many museums in the Provinces have lost their prized possessions by enemy action, and so many more are being started, that soon Masonic antiquities of any kind will be extremely rare ; and it is open to any Mason to perpetuate his name by presenting one of these Masonic bodies with something worth preserving. The Freemasons of Worcestershire have set us all an example in this respect. Led by Brother Underwood, the curator of their museum, they have either given personally or subscribed to buy some of the finest Masonic exhibits in the country, including the 'Shackles' collection of medals.

Remember too that we are always in competition with America. Iowa, Massachusetts, and other Masonic jurisdictions in the States buy largely, and pay high prices for objects offered at sales or auctions. We must not let all our Masonic treasures leave this country. Our American Brethren already have many things we lack : but on the whole we still possess a better stored treasure house.

CONCLUSION.

To sum up, therefore, I claim that collecting any vestige of Masonic antiquity that comes in our way will help us not only to identify the Masons who have gone before us, but also may even help in illuminating the dark places which exist in our history. There was plenty of Freemasonry here before 1700. Just think how little we know about it. Where are the *Old Charges* that are still hidden? Where are the missing minute books for which so many Lodges are advertising? Then there are many foreign documents on Masonry still awaiting translation and annotation. Never forget that any old manuscript is valuable, even if written in a tongue you do not know. Even jewels and bric-à-brac may help the historian. I know well that if I had a room full of MSS written in the 18th century, I should be certain to find some Masonic reference among them; but speaking frankly I should prefer someone else to undertake the job of collation. I should be content to glance through them to discover if any began with the words "The Might of the Father of Heaven" and leave the rest of the business of editing to more erudite Brethren.

Remember, every little find may help, and in Quatuor Coronati Lodge we have enough famous Masonic students to make good use of what may be found. Can we positively prove that certain famous men, such as Wren, Bacon, Locke and others were Masons? Evidence to show that they were may still be discoverable. Quite apart from such aspirations, every new fact which helps to throw more light on our forerunners, our ritual and customs, the existence of Lodges, and so forth, is helping us to advance in knowledge, and enlightening a path that is dark and difficult enough.

Our Lodge has done much in this way, and will do more. For example, some of our members who could spare the time have spent days in the British Museum poring over old newspapers and collecting much valuable material from them. That is really hard and trying work, and has been undertaken for the good of the cause, our cause, the advancement of Masonic knowledge.

Do not forget if you are in a difficulty that you have always at hand two experts at least to consult. Brother Heron Lepper, who is probably our greatest all-round authority on Freemasonry and follows closely in the footsteps of our late Brother Songhurst, and is in addition an expert linguist, has the advantage of being the Librarian and Curator of Grand Lodge, and is always eager to help the collector, student, or everyday Mason whenever they appeal to him. Then there is across the way our Brother Colonel Rickard, the honoured secretary of Quatuor Coronati Lodge, who gives so much time and energy to Masonic research, and even more of his time to helping anyone who wishes to make a beginning in that very attractive pursuit. Others of our Brethren are experts in special lines. I need not recite their names, for they are known to scholars all over the world.

One last word of admonition.

Keep your collection properly catalogued; the books protected in cases; the engravings, certificates, and manuscripts in portfolios; china and similar fragile objects in places where they are protected from dust and breakage; and as well as cataloguing have your items photographed, or at any rate fully described; and then have your complete collection insured against "all risks".

On the table we have a few of my "finds" and photographs of others. Collecting Masonic rarities has given me more than 20 years of real joy, because such collecting has brought me in touch with so many Masons of tastes similar to my own.

This Lodge and the Correspondence Circle have produced many keen collectors among whom outstanding figures are those of Brothers Lewis Edwards, Underwood, Gilbert Johnson, Fenton, Nice, Albert Frost of Sheffield, and Spencer of New Zealand. Good luck to them in their hunting, and our gratitude for the work they are doing for Freemasonry.

A hearty vote of thanks was unanimously passed to Bro. W. E. Heaton for his interesting paper, on the proposition of the W.M., seconded by Bro. J. H. Lepper; comments being offered by or on behalf of Bros. R. H. Baxter, S. J. Fenton, D. Knoop, C. C. Adams, L. Edward, F. L. Pick, W. E. Moss, and G. W. Bullamore.

The W.M. said:—

This is the first paper that Bro. Heaton has given before our Lodge. I congratulate him on his efforts and hope that we shall hear more from him.

I count myself fortunate that this paper on collecting Masonic Antiquities should have been read during my year of office. It breaks new ground and to me has proved most interesting and entertaining.

For some years I have been a collector of Masonic books and so have shared some of the joys and sorrows so ably described by Bro. Heaton. After studying many book catalogues and visiting most of the principal Masonic libraries, I was under the impression that I had a nodding acquaintance with most of the Masonic books and pamphlets published before 1800, but I confess that I had never heard of the earliest Masonic journal, *The Freemason No. 1* of 1733, until I read this paper; I need hardly say that I have since seen a copy of this interesting publication in the Grand Lodge Library.

Somewhere amongst my papers I have a note that *A Spiritual and most precious perle* was first published in 1550, with the word "most" spelt with two o's, and a second edition in 1555 with the word "most" spelt correctly, neither edition being dated.

Collectors are not to be pitied, they are rather to be envied, as they experience many thrills in life. There is a great bond of union between them, and I have received many acts of kindness from my fellow collectors; in fact, it is through my mania for collecting that I number Wallace Heaton amongst my personal friends, a friendship that I greatly value.

Students of Masonry owe a debt to the Masonic collector, particularly when the collection finds its way into one of our well-known Masonic libraries.

A copy of every rare Masonic book should be found on the shelves of the Grand Lodge Library, but this is not always the case. However, many of the gaps have been filled by the efforts and generosity of Bro. Heaton.

We have all greatly enjoyed listening to Bro. Heaton's paper, and I have real pleasure in proposing a hearty vote of thanks to him for his paper.

Bro. J. HERON LEPPER said:—

As Librarian and Curator to the United Grand Lodge of England, no one has had better opportunities than myself of learning the debt due by the student to the collector; and no one knows better than myself how much the Museum and Library in Freemasons' Hall owe to the enthusiasm of Bro. Wallace Heaton. This paper, therefore, has been of intense interest to me, and I am glad it has given me the chance of paying honour where honour is due; not only to the personal friend whose knowledge has always been put ungrudgingly at my service, but also to him as Chairman of that committee of the Board of General Purposes with which I am specially concerned, and whose constant kindness and support I cannot too gratefully remember.

Putting personal feelings on one side, I think we are all agreed that we have listened to an excellent paper, from which we have learnt much.

Bro. Heaton is indefatigable in pursuit of rare Masonic books and curios; what is almost better, he has the luck or *flair* or genius, call it what you will, to be phenomenally successful in the chase. You can see the latest trophy of

his bow and spear in a show-case in our Library, a copy of Fifield Dassigny's *Serious and Impartial Enquiry*, a book hitherto known to exist only in imperfect copies. Our copy at Grand Lodge is perfect, and unique in possessing the only example known of the frontispiece, which was designed by Dassigny himself, and bears his portrait. To have found such a treasure for Grand Lodge would have seemed to most of us noteworthy enough; but our Brother has placed us under a heavier obligation by presenting the book to Grand Lodge, thus putting into practice one of the precepts inculcated in the paper we have just heard. This piece of characteristic generosity seems deserving of a wider publicity than is given by a card affixed to the book on exhibition, and for that reason I am making mention of it in this gathering.

All the objects brought here to-day from our Museum and Library were acquired through the good offices of Bro. Heaton; so it might be said of him as of Christopher Wren, *Si monumentum requiris, circumspice*—if you seek his monument, cast your eyes around.

Let me draw your attention in particular to a beautifully illuminated manuscript of 1760, open at the section dealing with the Degree of Holy Royal Arch, and then to a Lambeth blue delft bowl dated 1726, the symbols shown on both of which objects, when being compared, have led even the most hardened old Past Master of the Authentic School to indulge in an amount of speculation that has astonished even myself.

This is an excellent example of how the collector aids the student by presenting ever fresh evidence of the activities of Freemasonry in varied epochs and places. I wish to support the vote of thanks to Bro. Heaton for having brought this fact home to us in such a delightful and enthralling paper.

BRO. RODK. H. BAXTER writes:—

Our Brother Wallace E. Heaton has been an indefatigable collector of Masonic rarities for many years, and now, out of the wealth of his experience, has favoured us with a paper on the subject, which should be of assistance to those of his colleagues who, of necessity, have to confine their activities to more modest endeavours.

I have myself, during nearly half a century of Masonic life, acquired quite a respectable library and museum, which affords me both pleasure and information, which I am always ready to impart to fellow students. I acquired the *Langdale MS.* of the *Old Charges* from Messrs. Hills and Co., of Sunderland, and was the means of rescuing the *Beswicke Royds MS.* It is now one of the treasures of the East Lancashire Masonic Library. I own a fine Liverpool ware jug, which, along with a series of Masonic emblems, bears the words, "Lodge of Amity, No. 488, Rochdale". This Lodge is now No. 283, and meets at Haslingden, where it migrated in 1817. The jug must have been made before the 1814 enumeration and possibly as early as 1791, when the Lodge originated. It does not follow that the jug ever belonged to the Lodge. More probably it was the property of the landlord of the White Swan Hotel, Rochdale, where the Lodge met. Of Engraved Lists I have one little gem which I believe to be unique. It is not, however, my purpose to give a catalogue of my own collection.

Some things of comparatively recent date are rare, *e.g.*, our own Q.C. Lodge first Saint John's Card and the Constitutions of 1865. Such an edition was not known to expert bibliophiles like W. J. Hughan and Henry Sadler until a copy was listed at the Shanklin Exhibition in 1886. A full explanation of its scarceness may be found in *Miscellanea Latomorum* (ix, p. 123). I gladly associate myself with the vote of thanks which will be, I am sure, accorded to the author of the paper now before us.

Bro. S. J. FENTON writes:—

Bro. Heaton's well-known collections have been the envy of every Masonic Museum Curator and student, and it is gratifying to know that they are mostly in safe keeping and are placed where future generations of Masons will be able to appreciate their value.

There is one point which he omits, and that is the things which will become antiques in the future, things which to-day are passed over as more or less useless, but for which, in fifty or a hundred years, masonic students will be searching. The first of these are individual Lodge Histories. Some of these books are even scarce to-day. I know of many instances where the original issue has been just sufficient for a copy to each member, and are unobtainable for Libraries which are anxious to secure copies of the Histories of the Lodges of their own Provinces. Very few Lodges published Histories before 1855. The earliest in Warwickshire was the Howe Lodge, 587, in 1854, and I have seen only one copy of that; it was a publication which caused trouble, because the author criticised other local Lodges. From about 1900 the issue of Lodge Histories became more popular, but many Lodges would like to secure copies of their own History, and they are not easy to obtain. I recently wrote the history of a Chapter; this was to have been printed in 1941 and was actually put into galley proof that year; the cost was to have been 5/6 per copy, but unfortunately the printing works was destroyed by enemy action and the type, plates and everything was lost, except one proof which I kept for corrections. This year another estimate was received for the printing of 100 copies, and the price quoted was 13/0 per copy, plus cost of plates. It is obvious, therefore, that for at least a few years Lodge histories will not be published, and the collection of the old ones is a matter of Masonic importance which should not be overlooked by the collector or Museum Librarian.

Another matter which I think should receive consideration is the collection of Lodge Summonses. Prior to 1930 I had accumulated over 3,500 English Constitution Summonses. (See my paper on *The Lodge Summons, Dorset Masters Lodge*, vol. xix.) These summonses or Circulars, which to-day are mostly very inferior to those of 40 years ago, are closely connected with Lodge Histories and contain much which is valuable to the Lodge Historian.

I presented my collection to the Warwickshire Masonic Library, which unfortunately has been closed for the last six years, but some day they will be useful. Even the youngest initiate in a Lodge can commence his Masonic collection by accumulating summonses of his own Lodge and those he visits. Every one is different and every one is interesting.

I have found only one Brother who collected Lodge Menus, but they certainly put on record the "good old days", and a few specimens, if shown to Masonic caterers of the present period of coupons and canned goods, might give them "food for thought", if not for immediate consumption.

There are other things which will become antique, but these are only side issues to the paper which Bro. Heaton has put before the Lodge in such a pleasing manner that it must raise the enthusiasm of all who desire to make a daily advancement in Masonic knowledge.

Bro. KNOOP writes:—

I desire warmly to support the vote of thanks which I know will be accorded to Bro. Wallace Heaton for his paper on Masonic collecting. Masonic students owe a debt of gratitude to collectors, and to the great masonic libraries, for bringing under a few roofs material which would otherwise be widely scattered or entirely lost sight of, and I cordially endorse Bro. Heaton's hope

that collectors will help to build up Grand Lodge and Provincial Grand Lodge Libraries by the gift, bequest, or sale of the rarities which they have been fortunate enough to secure. Just as the cream of Bro. Heaton's collection now reposes in Grand Lodge Library, so the bulk of the earlier collections of E. T. Carson of Cincinnati (*d.* 1899) and of J. T. Thorp of Leicester (*d.* 1932) have found homes in the Libraries of the Grand Lodge of Massachusetts and of Freemasons' Hall, Leicester, respectively. The danger arising from masonic rarities remaining in private ownership can be illustrated from two recent experiences. At the death of Bro. A. M. Broadley his valuable collection was dispersed and two unique broadsheets, *The Whole Institutions of Free-Masons Opened*, 1725, and *The Grand Mystery Laid Open*, 1726, disappeared. Fortunately, a good many years later they were discovered by Bro. Heaton, as mentioned in his paper, and have now found a home in Grand Lodge Library. The other case has not, up to the present, had such a happy ending. The manuscript catechism, *A Dialogue between Simon and Philip*, of *c.* 1730, which at one time belonged to Bro. Lister Salisbury, vanished after his death in 1936 and has so far not come to light. The first minute book of the Aitchison's Haven Lodge, last traced some thirty years ago, and the *Graham MS.*, among other unique masonic treasures, are still, as far as I am aware, in private ownership. One could wish that their owners would follow the generous example of Bro. Albert Frost, of Sheffield, who, when his attention was drawn to the unique character of the anti-masonic leaflet of 1698, which had come into his possession some ten years previously, forthwith presented it to Grand Lodge Library.

Though every new acquisition by Grand Lodge Library is warmly to be welcomed, yet it must not be overlooked that from the point of view of masonic students no masonic library, however complete, can take the place of the great national collections, such as those in the British Museum, the Bodleian and the Public Record Office. The British Museum contains not only such unique items as the *Regius* and *Cooke MSS.* of *c.* 1400, as well as other versions of the *Old Charges* among its Harleian and Sloane collections, but possesses files of late seventeenth and early eighteenth century newspapers which are of fundamental importance to the masonic historian. The Bodleian is less rich in manuscripts of masonic interest, but possesses early masonic pamphlets and newspaper files which in some respects supplement the collections in the British Museum. Thus, to mention only two items named by Bro. Heaton, *Blackerby's Prologue* and *The Free-Mason No. 1*: neither is in the British Museum, but both are in the Bodleian. Of the *Prologue*, at least one copy of each of two different versions survives, the one in the Wallace Heaton collection in Grand Lodge Library, and the other in the Rawlinson collection in the Bodleian. It is the latter which we reprinted in our *Early Masonic Pamphlets*. Whereas Grand Lodge Library, in the Heaton collection, possesses a copy of *The Free-Mason No. 1*, the Bodleian has in its newspaper files twelve of the fifteen numbers which were issued, viz., Nos. 1—5, 7, 8, 10—12, 14, 15. It was a political weekly, edited by "Orator Henley", of which fifteen numbers were issued under the title *The Free-Mason*, and nearly 1,000 under the title *The Hyp Doctor*. The periodical was written in the interests of Sir Robert Walpole to counteract *The Craftsman* conducted by Walpole's opponents. The Public Record Office is indispensable to students of freemasonry in its operative phases, as it preserves most of the surviving medieval building accounts and most of the surviving impressment orders and commissions.

There are two other points in Bro. Heaton's paper to which I wish to refer. Bro. Heaton draws attention to what he calls "the earliest examples" of the use of the word "freemason" in books published in 1526, 1550 and 1563. It must be stressed that these are the earliest *printed* references so far discovered: the earliest known *manuscript* reference occurs in 1376 in *Letter-Book H* of the City of London. It may be added that from the point of view

of students, early printed references to freemasonry, like those of Ashmole, Plot and Randle Holme, are much more instructive than the mere occurrence of the word "freemason" in contexts which are not masonic in character. If only collectors would discover a few more early references to freemasonry, such as that in the anti-masonic leaflet of 1698, students would be deeply grateful to them.

Bro. Heaton refers to "an unofficial *Book of Constitutions* printed by Roberts in 1722". If the expression *Book of Constitutions* is here used in its modern sense, personally I should not apply it to the *Roberts* pamphlet. I should reserve the description for Smith's *Pocket Companion* of 1735, which contains, *inter alia*, a pirated reprint of Anderson's Regulations. The *Roberts* pamphlet is a version of the MSS. *Constitutions of Masonry, or Old Charges*; the text was first published in August, 1722, in five successive issues of *The Post Man*, and was subsequently printed by J. Roberts as a pamphlet under the title *The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons*. The titles of several versions of the *Old Charges* lay stress on the word "constitution", e.g., the *Alnwick, Harris Nos. 1 and 2, York Nos. 1 and 2*, whilst *Phillipps No. 2* is actually entitled "Booke of Constitutions". The *Roberts* text of the *Old Charges* is, so far as I am aware, the earliest to appear in print, but the newspaper version of *The Post Man* almost certainly appeared before the pamphlet version produced by Roberts. The newspaper version was a reply to an attack on the Craft contained in *The Post Man* of 31st July—2nd August, 1722. Unfortunately, the issue containing that attack, as also two out of the five issues containing the text of the *Old Charges*, are missing from the run of *The Post Man* in the British Museum. Fortunately, the run in the Bodleian contains all the numbers concerned, and provides yet another example of the great value of the Bodleian to masonic students. To judge by the Preface to the *Roberts* pamphlet, that, like the newspaper version, was issued as a defence of masonry against attacks.

Bro. CECIL ADAMS said :—

The paper which has been before us to-day is of great general interest. I venture to suggest that it will be read by a much larger proportion of our subscribers than is the case with many of our contributions, and those who read it will not be disappointed.

Like the writer of the paper, I have in my time collected many things, including stamps and playing cards, and I am not now certain in my mind why there is such a delight in forming a collection which as often as not is disposed of as soon as it becomes of reasonable size. Probably the natural acquisitiveness of the human race is the primary cause, and we all, whatever we are collecting, hope to find or buy something that the other collectors have not got. Surely the basis of most, if not all, hobbies is the desire to beat someone else who is playing the same game; this applies to collecting Masonic rarities just as much as to playing golf, breeding spaniels or growing sweet peas.

Bro. Wallace Heaton has stated that he is a bibliophile rather than a student, and I think that this is usually the case with the collector of books. After all, the student in these days can so easily borrow or have access to all that he needs for his work that there is no need for him to go out of his way to make a collection which will never completely satisfy his needs.

When I first looked at the paper, I regretted that there was no information given either on cash values or the modern trend of prices, but, on second thoughts, I am glad that this was the case, as any such references would have dated a paper which deserves to be free of any such limitation. I hope, however, that in his final reply the writer may be induced to give us a little information on these lines.

The value of an item must depend on two things—its rarity and its popularity. A Masonic book may be exceedingly rare, but it will not be valuable unless it is a book that the collector wishes to buy. For example, there are some extremely rare *Pocket Companions*, but they would never create the same interest and so will not acquire the value of, say, a copy of Roberts' *Constitutions*. The fact that there are comparatively few Masonic collectors has, I imagine, tended to keep the prices low. A rare postage stamp of which 50 copies are known to exist will probably fetch £1,000, but what about a Masonic book of equal rarity? As likely as not, half the known copies will be tied up in Masonic libraries, and when one of the remaining twenty-five comes on the market, it will, I fancy, only fetch a fraction of that figure.

This paper should create more collectors and stimulate those who are already in the field. Bro. Heaton has mentioned some useful methods to be adopted by the prospective purchaser, but I do suggest that each must fight for himself and think out his own way of doing things. One telegraphic money order sent at 8.30 a.m. to a bookseller advertising a rarity may have the desired effect, but it will only profit the postal organisation if fifty prospective buyers send money orders to arrive at the same time.

The paper is most attractively written, and I should like to thank the writer for giving us such a useful essay.

Bro. LEWIS EDWARDS said :—

I have listened to the paper with much enjoyment, and if time and circumstance—and the patience of the brethren—permitted, I would have liked to add a commentary to almost every paragraph.

Like all in similar circumstances, I received much kindness from Bro. Heaton when I was recommended to him in my early days as a collector, although in this particular department I doubt whether I was much more than about three to five years his junior—a kindness which has ever continued.

The paper obviously deals with the practical and personal side of collecting, but it nevertheless suggests certain considerations of a more general character which I can here only just refer to. The interest in antiquities is a fairly recent growth, if we except the respect for religious antiquities, *e.g.*, relics, and the mediæval reverence for them as documents of titles, even to the having recourse to forgery, as in the case of the Donation of Constantine. There is also the point that a collection should not be a heterogeneous one, merely assembled on account of the rarity or beauty of the specimens, but should form an aid to learning and to study by having a definite purpose and a definite organization.

The trend of prices has been sharply upwards within the last, say, twenty-five years, until the present rather amazing figures have been reached. This fact is probably due to Freemasonry being now a collector's subject and to the increased demand. When the Spencer collection was sold just over 70 years ago, the demand was small and the prices very low, and even the figures at the Gough sale, soon after Bro. Heaton and myself had begun to collect, were such as now to make us regret lost opportunities. There are naturally exceptions to this upward trend where a high price paid at auction for a book has resulted in other copies coming into the market, and where these have been in excess of the demand the price has fallen.

Bro. Heaton has referred to the rarity of the 1815 *Constitutions*. It is not generally known, although the fact has been referred to more than once in print, that the edition of the *Constitutions* which bears the sanction of 1865 was placed on sale towards the end of that year, bound in a cover dated 1865, and that the remaining copies next year were bound in an 1866 cover for sale; these two versions are very rare.

A book I have never seen is that containing an article on Freemasonry by the Abbé Prévost, the author of "Manon Lescant", and which has the curious title of "L'Almanac des Cocus".

Bro. FRED L. PICK writes:—

Bro. Wallace Heaton has given interesting and valuable advice to the collector and would-be collector of Masonic antiquities. His warnings, especially on glass, are justified. A great deal of glass bearing Masonic emblems was imported in the nineteen-twenties, and, though this would not impose for a moment on the experienced collector, unscrupulous dealers have been known to dispose of items to the unwary at several times their value.

Our Brother advises the keeping of a sharp look-out on all occasions. Shortly after I joined the Correspondence Circle I asked the custodian of a book barrow whether he ever came across any Masonic items. He led me into a cellar, pointed to a huge pile of *A.Q.C.*, bound and unbound, and said, "You can have the lot for £2 10s. 0d." They were packed in newspaper, sent home by tram, and proved to include all the early volumes and slightly to overlap the short run I already possessed, thus completing the set. Strolling in Torquay on a holiday afternoon, I picked up in a bookshop our late Bro. John Lane's personal copy of his *Centenary Warrants and Jewels*, with the certificates of deposit in the British Museum and Stationers' Hall and the author's MS. notes, evidently for a second edition.

On the other side of the picture, about forty years ago, a Provincial Sub-Prior of Knights Templar died, leaving his personal jewels to his Craft Lodge. A few months ago the present Sub-Prior recognised in the Lodge's showcase the long-lost Sub-Prior's Jewel. Courteous enquiries were made with a request for its return, but, possession being nine points of the law, I regret the application has up to the present been refused.

Bro. Heaton stresses the importance of the excellent Museum and Library at Great Queen Street, as well as the many Provincial collections, more than one of which is indebted to him for help in completing or improving some section. While his hints to the collector are valuable, they should not discourage the student who, lacking easy access to the various Museums and Libraries, may still console himself with the publications of this Lodge, the valuable but tantalising reprints of the Lodge of Research, Leicester, and the admirable works of Bro. Knoop and his colleagues.

Bro. W. E. MOSS writes:—

Bro. Wallace Heaton is a collector after my own heart! He does it for the pure delight of collecting; collecting what we others haven't got and yearn to see, to handle, to read, . . . and, bedad, if you overmuch like it, he'll give it you! How often have he and I enjoyed a talk over latest acquisitions!

If I venture to add a bit more talk, suggested by his breezy paper, and by points he touches, I hope to be forgiven.

I agree that for English Printed Books, Bro. Dring's *Directory* (1563-1751) is invaluable. I secured a well-bound offprint, which, adorned with corrections and additions on inset slips, rarely stays long undisturbed on my shelves.

He is right about the Earliest Printed Reference to "Freemason". But what about a Printed Reference which is itself a copy of a Manuscript? Ashmole's *Theatrum Chemicum* of 1652 includes as first "Poeticall Piece" Thomas Norton's "Ordinall of Alchimy", said to be written "at Bristoll in 1477". Ashmole says he transcribed from a "Velame MS. in an auncient sett

hand" (he means, a book-hand and not a cursive), and compared it with Fourteen others! It was "better than that copy which was King Henry VII's". Moreover it was "exquisitely lymn'd", and Ashmole says that the engravings by "R. Vaughan" which adorn his reprint were taken from the "Figures" it contained, and "in the middle and at the bottom of the Compartiments of Birds, Beasts and Flowers" was the Arms of "Nevell", which he conjectures indicate George Nevill, Archbishop of York.

Anyone can see that these Vaughan engravings are clear copies or adaptations of French or Franco-Flemish late fifteenth century illuminated picture-subjects for Books of Hours, where floating banderoles inscribed with versets define the figures, set in flower-borders of purely Flemish type. I do not know whether Ashmole's original MS. has been identified anywhere. There are certainly two in the Old Royal MS. Library at the British Museum. Others elsewhere are recorded. Don't all of them include the magic word "Freemason"? If Ashmole be accurate, this might be ante 1500, in some cases.

If you want a more modern task in book collecting, assemble a set of the best reprints—facsimiles, where possible—of whole or part, with correct transcripts, of each of the Old Manuscript Charges and Catechisms. You will find it no easy job.

Apropos of your study of them, read attentively what Bro. F. R. Worts has to say about their reliability! In some of the most recent of these I have found the oddest slips. I mention one. The Scribe of "York 4" is always put down as "Kypling". It just isn't! It's in the form we know best, and the proof, several times repeated, is on the process-block page facsimile in Bro. Poole's *Yorkshire Charges*.

When we come to Warrants and Certificates, apart from Ramsden Riley's, on the G.L. types, and the hopelessly-rare Crowe Catalogue of his huge collection of 514, we have an uncharted field. Continental patterns seem unstudied, and early MS. equally so. Yet their consistent phraseology betrays adherence to one or more prescribed formulæ, but whence these originated is still a problem, in "applied masonic jurisprudence".

The Frontispiece to "Anderson" (1738) is an odd detail of book building. My copy, on large paper, in ancient red morocco, once belonged to Bro. W. A. Tindal-Atkinson. He has left a note that "a set-off of Page 130 is to be seen on the blank back of the frontispiece, proving it belonged to this edition". Page 130 is the verso of the originally-misprinted page 129, whereon our Imperial Brother Lorrain was called "Stephen". My copy has the corrected leaf (fully half an inch narrower) inserted in place of the incorrect, naming him "Francis".

Presumably the whole leaf was reprinted. But was it—both pages, that is, still in type, or was it or both wholly re-set? Whether the set-off in my copy be from the verso of an original incorrect 129, or the badly-dried verso of a correct reprint, I do not know. Do these differ at all?

Multa Paucis is assuredly, as Bro. Dring said, one of the rarest of masonic books. I hope to convince Brethren that none other than Thomas Dunckerley was its author, earnest, busy, prosy and "schoolmasterly" fellow that he was.

Henry Adamson's *Muses Threnodie*, Edinburgh, 1638, 1st ed., and Perth, 1774, 2nd ed., are both extreme rarities, though I have known the former come up at Sotheby's inside the last ten years. It has the added merit of making the first printed mention of "Golf" and so is collected for other reasons.

As a pendant to Books, let me allude to Bookbindings, where masonic symbolism is shown either by specially-cut binders' tools, or by arrangements of everyday small tools.

Mr. G. D. Hobson has given a short list of some in his *English Bindings in the Collection of J. R. Abbey*. There are some beautiful French on record. And to this I add, "Masonic Bookplates", on which two books at least exist, neither at all common.

Finally, I urge, Don't throw away catalogues of Sales where important masonic collections occur, nor Booksellers' Catalogues with the same interest. It is often desirable to trace the "life" of an extant book, and here you may run it down.

Jewels and Medals. Bro. Heaton rather overstates my modest show. I think I have barely 120 Medals, but more than three times as many Jewels. He enabled me to acquire Bro. Crowe's collection in 1928, and I have never regretted, as they have given continual pleasure, even when hidden away six years. I might mention that the little Programme of the Q.C. Conversazione of 9th November, 1896, which contains the Catalogue of those Bro. Crowe showed then, is a bit of a rarity. Apart from the Lodge's own museum exhibit, nearly all were Crowe's; but a few of Bro. John Hodgkin's were also shown, and, by the oddest coincidence, I bought these at a country auction sale a few years later.

There is quite a library of literature, none of it common, on Masonic medals. Numismatists are nothing if not industrious.

When you come to Jewels, you will find it scant. The single volume on *Logenzeichen* of the Hamburg Zirkel-Correspondenz, of 1902, is, for some cause, hard to pick up. There is an earlier book, curiously, "not in Wolfstieg"—*Munster'sche Bijoux-Tafeln*, 1894 and 1897 (the latter ed. being just the former, with very considerable additions, and further text of the most laconic compression).

Let me record that Bro. Heaton presented me with a set of full-size photographs of the Medals, Jewels and masonic "Minima" he had. Finding that I could, with a lens, usually make out hall-marks on all silverwork, I catalogued them and made a book. Bro. Heaton liked it so much that he had my typed pages photographed and made, I think, two more copies, one of which is in G.L. Library.

For study purposes, next to the original, nothing supersedes a full-size glossy photo-print.

I agree that the R.A. Jewels are among our nicest English. Any dated prior to 1800 are worth picking up. There were many more makers besides Harper, maybe better ones. Minor varieties of pattern of the double-triangle kind exist, some decidedly rare. The "ark" or "pedestal" type is less common, especially when finely finished. My private preference is for the Plate Jewels with incised decoration. They are tiny Tracing Boards. And the Pierced Plate, usually made by expert watchmakers, are irresistible!

Paintings and Drawings have rarely come before me, but Engravings, especially the Mezzotint Portraits (an art for which England is famed), and more rarely, Line-Engraved, are desiderata. "Chevalier Ruspini" is particularly charming, as he was a handsome old boy. A study of the omniscient "Chaloner Smith", let us say, sub "Jehner, or Jenner", will disclose several collectable things—if you can find 'em! Can anyone point to a portrait of G.M. the Duke of Montagu?

Furniture, alas, is bulky stuff, unless you can use it along with everyday "utilities". I had a pair of Wardens' Chairs which were invariably unpopular. They are now in G.L. Museum.

Masonic Glass is, apart from the occasional "Bristol Milk" goblets and beakers, a snare to most of us. Mine was of little importance. I had a couple of tiny wine-glasses, with square and compasses deeply engraved, and "LA PAIX" just below the lip. I bought them for a trifle years ago at Watlington. Now, I think they might connect with a French P.O.W. Lodge of that name, of 1807, at Thame. Where are they now?

China and Pottery share with Glass the awful risks of the Duster. Real China is usually lovely. The "clou" of mine was a polychrome Bowl, with armorial, dated 1753. It is now in G.L. Museum and is honoured with a Plate in the Catalogue. Pottery, apart from the elegantly-shaped and delicately-thin Wedgwood, and the best of Leeds ware, I don't care for. I agree with Bro.

Heaton that its decoration rarely has more to teach us than that the mysteries of Finch, or more probably, Lambert de Lintot, supplied potters with subjects they thought sales-worthy.

There are, however, two more classes of masonically collectable objects for study, for which we have to rely on photographs. The first includes Tracing-Cloths, Tracing-Boards, and Banners. On the former we have a masterly study by Bro. Dring, worthy of separate publication. Bro. Poole has added more, and Bros. Lepper and Crosslé some remarkable Irish examples. Many of these ante-date Jewels or Jugs. And there are Banners well worth record before devouring Time tears them to tatters. Some Rose X Chapters and Temple Preceptories had the custom, now in desuetude, that their N.W.S. or E.P. should have his banner worked and displayed at meetings. They are not a hundred years old, but they are now ageing. And I think they deserve reprobation artistically less than the modern Lodge-Founders' and Provincial Charity Jewels which Bro. Heaton, as well as I, consider misplaced craftsmanship. I fear that Serving Brethren regard them as a nuisance, unessential to work and calling for needless trouble.

And the second I would plead for, collected photographs of Masonic Lodge Rooms or Temples, outside as well as inside, before change and destruction abolish possibilities. Many buidings so used for long years are of great interest. The only instance I know of actual "collection" was in the War, when the Germans took holus-bolus a Lodge Room from Jersey and exhibited it at Berlin, horrifyingly labelled.

So that's that. "Antiquity's Pride we have on our side." Let us cherish, record and study every scrap which may add to the true History of Masonry, every name, date or artist, every early symbol depicted, every hint of adaptation to our usages. None is too slight to go disregarded. Trowel in hand, we add morsels to the edifice; as for our Swords, we use them to cut away the weeds which encumber the "ruins of Heredom Castle".

BRO. G. W. BULLAMORE writes:—

I am in hearty agreement with Bro. Heaton that scarce items should find their way to such collections as that of Grand Lodge, where all can benefit by them. It was for that reason that about twenty-five years ago a copy of *The Generous Freemason* that came into my possession was passed on to the Grand Lodge Library. But I think that the genuine collector takes a pride in possession, and his joy would be increased by knowing that his treasure was not to be found in some of the larger collections. The most to be hoped for is that his special treasures will eventually reach a national home when they have ceased to interest him. One of the chief merits of the collector is that he causes items to have a monetary value and thus saves them from destruction.

The searching of files of newspapers, etc., for masonic references is certainly deserving of our gratitude and may lead to unexpected information. The Brother who discovered Bro. Manningham's letter to a Hague correspondent which contains the sentence, "Grand Master Payne who succeeded Sir Christopher Wren is a stranger to them", possibly threw more light on the genesis of Grand Lodge than all the writers together who have occupied themselves with Bro. Antony Sayer.

I note a reference to the Antony Sayer engraving. It has been suggested that it is a posthumous portrait and that a copy existed before the apron was added. It would be interesting to know whether this was also a portrait of Antony Sayer.

Errors in masonic identification are sometimes curious. A long, narrow, so-called trowel with parallel sides was sent to Bro. Songhurst from Scotland. It

had been found in the ruins of an abbey. I was able to identify it as a knife for uncapping honeycomb. One of our periodicals described a masonic curio of unknown use and origin. It was a sort of bronze skewer from which hung a mallet and square. A similar object came into my possession and eventually the mystery was solved. It was an ornament worn in the hair by Korean ladies of one of "the most ancient professions in the world". The mallet was a double gourd, the emblem of fertility. The square was an open book that anyone may read.

Bro. HEATON writes in reply:—

In answer to these varied comments by members of the Lodge and Correspondence Circle, I should first of all like to say how much I appreciate the kindly criticisms and suggestions they have offered. Little did I think that my first paper to the Lodge would be so well received, and I am grateful for the many—shall I say?—flattering references to myself and the result of my labours. I can only repeat that the collection of Masonic antiquities has been the greatest joy to me for years past, and if the harvest proves of assistance to the Craft in general, I am more than rewarded.

From our Master, Bro. G. Y. Johnson, comes, as always, an addition of knowledge to supplement my notes. I have long considered our Brother as an outstanding collector who never grudges help to others with a like taste. Masonry, particularly in York, owes him a great deal.

Our Grand Lodge Librarian, Bro. J. Heron Lepper, has been too kindly in his remarks. While I may at times find or buy or borrow for examination unique pieces of Masonic antiquarian interest, it is to Bro. Lepper that I must invariably turn for knowledge about the periods and persons involved; and never before have we had such a mine of information at the service of Grand Lodge as we now have in the person of our present Librarian. His knowledge is stupendous; and what I like best about him is that he is learning more and more every day, and from all kinds of sources. There is no silly nonsense about Bro. Heron Lepper, and I look forward to the time when, under his guidance, we shall possess in Grand Lodge all the requisite literary data and objects of Masonic antiquity for speedy and convenient elucidation of any point of interest to the Fraternity in general.

Bro. Roderick H. Baxter, who also sends a kindly comment, is well known for his enthusiasm in collecting, and, what is more, for his success in collecting. In his writings he is famous for the thorough examination he makes of every channel he investigates. His suggestion that there are many modern items of Masonic interest which have already become rare is confirmed by the opinion of Bro. S. J. Fenton, another of our pundits, who very rightly lays stress on the fact that all our libraries should have a full complement of Lodge Histories. I disagree with only one of his suggestions, which is that the present cost of printing will prohibit the preparation or purchase of Lodge Histories in the future. His idea of collecting Lodge summonses I like immensely. Such documents will be of great interest to Masons in after years. But, menus? I am not so sure about them.

I am glad Bro. Knoop has mentioned the Grand Lodge of Massachusetts. I have been in constant touch with that Grand Lodge and also with Iowa, and know how fine both their Masonic collections are. He also mentions the Broadley collection. The late Bro. Broadley had endless opportunities for finding rare bits. I believe there never was, nor ever will be, such another collection as the Broadley; and I wonder whether Bro. Knoop and others of a like inquiring mind have inspected all the rarities from this famous treasure house now in the Library of Grand Lodge. The "Simon and Philip Dialogue" I

know is the one thing necessary to Bro. Knoop to make him happy. Let me assure him that if I come across it, it shall be offered to him immediately. We are all much indebted to Bro. Knoop. Though, of course, we cannot compete with national or university libraries, the day may yet come when our Library at Masonic headquarters will have practically everything we require. I know it is impossible to obtain such items as the *Regius* and *Cooke* manuscripts, but I do agree that such establishments as the Bodleian Library and British Museum have been of the greatest assistance to the Masonic student, and are always ready to help him. I cherish the hope that in time a team of members of Q.C. will make a thorough search through all the eighteenth century newspapers extant for Masonic allusions, and that some collector will endeavour to find duplicate copies of all of them for Grand Lodge.

I enjoyed Bro. Cecil Adams's comment that my paper lacked any mention of present-day prices, and that my reticence in that respect had his approval. I can only say that in my opinion no price is too much for a unique thing. A rare book in three volumes, not Masonic, with hand-painted illustrations, recently sold for over £4,000. I understand the last time it was in the auction rooms it fetched just £600. The same increase in values applies to stamps; what costs 20/- to-day may be worth £50 ten years hence. All collectors know that unique examples, fine examples, and popular examples not only maintain their value, but increase in it with time.

My belief is that Masonic collectors will grow in numbers, and I hope they will all have but one object in view, to be happy themselves and give happiness to the Masonic Libraries in which they take an interest.

Bro. Lewis Edwards has made the point that a Masonic collection should not be heterogeneous. In that I do not agree with him. My maxim is, let the collector buy everything that is offered him, even if he has duplicate copies, or at the moment does not particularly covet the particular item submitted. Provided he pays a reasonable price, his duplicates will always come in useful. Of course I do not mean he should buy unlimited numbers of modern Masonic books and pamphlets of little interest or importance, concerned with ritual, ceremonial, after-dinner speaking, or the like; but all copies of books by our leading Masonic authorities will, not so many years from now, have become scarce and much in demand. I have always looked upon Bro. Edwards as my greatest rival in collecting, and yet we are still friends. He is a great enthusiast.

Bro. Pick is right in asserting that a man can become a student of Masonry without having easy access to the collections either in the provinces or at headquarters. Thanks to Q.C., Leicester, and other Lodges of Research, the student can go to their proceedings and find practically all he wants. As regards the Sub-Prior's jewel Bro. Pick mentions as having wandered from its rightful home, I wonder if he might not arrange an amicable exchange of it for one of slightly more bullion value.

Bro. W. E. Moss has sent in quite a long comment which is, like all his Masonic writings, a little beyond the ken of an average "collector" like myself; but of one thing I am convinced, which is that Bro. Moss knows what he is talking about. Whether the subject be Incunabula, Bookbinding, early printing, or Masonic medals and jewels, I believe there is no greater authority than Bro. Moss. I hope we shall hear more from him in the future.

The note from Bro. G. W. Bullamore is interesting. *The Generous Freemason*, though not of great Masonic interest, is excessively rare. I know what Bro. Bullamore says is correct. Collectors do like to acquire things and keep them, but that does not matter, if their choice is pictures, varied books, fine china, or even stamps, to say not a word of such collections as things dealing with gardening, shooting, zoology, entomology, and the like, and of course Freemasonry. I say it does not matter, because why should not the collector lend his collection to the society mainly interested in the subject, for the gratifi-

cation and guidance of fellow-students ? That would be preferable to hoarding it, only to have it dispersed after he has gone. Well do I know the pleasant feeling that comes with possession ; but my contention is, that a collection formed for the purpose of acquiring more light in any particular branch of study should, if at all possible, be put at the service of all who are interested in that study. I am sure Bro. Bullamore, as an earnest and enthusiastic student, who has helped others, will agree with me in this.

I have only one other statement to make. While I have written comments from many of our Past Masters, there is none from our Secretary. All he said was: "It is a good paper, and will be popular"; and that coming from Bro. Rickard is praise indeed.



FRIDAY, 3rd MAY, 1946.



THE Lodge met at Freemasons' Hall at 4.15 p.m. Present:—Bros. G. Y. Johnson, P.A.G.D.C., W.M.; F. R. Radice, S.W.; W. E. Heaton, P.G.D., J.W.; J. Heron Lepper, B.A., B.L., P.A.G.R., P.M., Treas.; Col. F. M. Rickard, P.G.S.B., P.M., Sec.; *Wg.-Commdr.* W. I. Grantham, O.B.E., M.A., LL.B., P.D.G.S.B., P.M., D.C.; *Lt. Col.* H. C. Bruce Wilson, O.B.E., P.G.D., I.G.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks, P.M.; and W. J. Williams, P.M.

Also the following members of the Correspondence Circle:—Bros. H. C. Pyne; P. R. James; A. F. Cross; W. D. Hirst; C. R. Walker; H. Attwooll; B. G. Stewart; F. A. Greene, P.A.G.Supt.W.; S. J. Bradford, P.G.S.B.; F. Guest; W. E. Amos; J. C. Vidler; G. H. Townsend; H. Horwood; C. D. Melbourne, P.A.G.R.; J. M. Oakey; H. Johnson, P.A.G.S.B.; C. May; L. J. Humphries; J. D. Harris; A. S. Carter; W. O. Smithson; F. H. Thomas, P.A.G.D.C.; A. E. Evans; B. E. Jones; J. E. King; E. J. Lambert; S. E. Ward; W. M. Day; F. V. Hazell; H. Bladon, P.G.D.; A. M. Cann; A. F. Freeman; E. Alven; H. W. Beall; W. Spalding; and H. R. Smith.

Also the following visitors:—Bros. L. King, Lodge 2022; G. B. Finden, Lodge 2022; E. Borosher, Lodge 19; A. C. Crane, Lodge 2191; L. A. Smith, Lodge 4847; and J. L. Cross, Lodge 5026.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., P.M.; R. H. Baxter, P.A.G.D.C., P.M.; *Rev. Canon* W. W. Covey-Crump, M.A., P.A.G.Chap., P.M., Chap.; *Rev.* H. Poole, F.S.A., P.A.G.Chap., P.M.; D. Flather, J.P., P.G.D., P.M.; D. Knoop, M.A., P.A.G.D.C., P.M.; B. Ivanoff, P.M.; L. Edwards, M.A., P.A.G.R., P.M.; W. Jenkinson, Pr.G.Sec., Armagh; F. L. Pick, F.C.I.S., P.M.; R. E. Parkinson, B.Sc.; G. S. Knocker, M.B.E., P.A.G.Supt.W.; H. H. Hallett, P.G.St.B.; *Commdr.* S. N. Smith, D.S.C., R.N., P.Pr.G.D., Cambs.; H. C. Booth, P.A.G.D.C.; J. R. Rylands; and S. Pope.

Three Lodges and forty-nine Brethren were admitted to membership of the Correspondence Circle.

The congratulations of the Lodge were accorded to the following members of the Correspondence Circle, who had been honoured with appointment and promotion at the recent Festival of the Grand Lodge:—Bro. Sir Ernest Cooper, President of the Board of General Purposes; Bro. Sir Harold Kenyon, Past Grand Deacon; Bros. *Capt.* F. H. Thomas, T. H. Carter, F. P. Reynolds, H. E. Gill, F. Badham, A. E. Biggs, H. Skinner Brown, E. A. Bullmore, F. A. F. Cole, H. Daniel, F. D. Stevenson Drane, W. M. Martin, H. E. Mitchell, Past Assistant Grand Director of Ceremonies; Bros. W. A. Cooke, W. A. Crawford, P. E. Phillips, D. R. Tweedie, Past Grand Standard Bearers; J. W. Lanagan, Past Assistant Grand Pursuivant.

The SECRETARY drew attention to the following

EXHIBITS

From the Grand Lodge Museum—

- A Worcester Mug, of c. 1780: with the Arms of the "Moderns", and Masonic emblems, and three figures in aprons, flanked by two pyramidal columns surmounted by spheres.
- A Snuff Box, once in the possession of Sir Walter Scott: tortoiseshell, with a small silver plate inscribed "Scott" and Masonic emblems.
- Portrait of William White, Grand Secretary from 1780 to 1813. He was the father of W. H. White, who was joint G.Sec. with his father from 1810 and held the office after the Union.

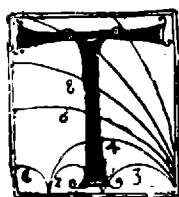
From the Lodge Collection—

- Facsimile of a letter written by Laurence Dermott, dated 11th Jan. 5765, to William Ball, G.M., at Philadelphia, regarding a warrant.
- Certificate, Red Cross and Royal Arch: Chapter at Kingston, Jamaica, issued to Hyman Cohen, "of the Union Lodge No. 257, Grand Junior Warden of the Provincial Grand Lodge of this Town", 18th April, 1796.
- Certificate of Royal Arch Excellent Masons: issued to Thomas Nepean on 23rd Oct., 1789, by Chapter No. 186, St. John's, Newfoundland.
- Certificate, Royal Arch, under sanction of Lodge No. 423, York, issued to Edward Elgin, 12th April, 1824.
- Certificate, Master Mason, issued by Lodge 184, Brest, France, to Col. John Baptist Darville, 21st September, 1808.
- According to Lane, it is doubtful if this Lodge existed for more than a year.
- A copy (pen and ink sketch, coloured) of a Knight Templar apron of 1804. The apron is of leather, with rounded flap sewn on at the top; gilded and painted in oil colours, with pillars, 'G' in a pentagon, and the sun shining on an altar.
- An unidentified apron and sash. The apron, shield-shaped, crimson velvet lined with crimson silk, inch gold brocade along the top edge, round flap. Emblems in heavy gold embroidery. The sash, crimson velvet, embroidered in gold.

Bro. P. R. JAMES read the following paper:—

THE BEAR LODGE AT BATH, 1732-1785, NOW THE ROYAL CUMBERLAND LODGE, No. 41.

BY BRO. P. R. JAMES, M.A., P.M.



THE Royal Cumberland Lodge is justly proud of the fact that it possesses the oldest complete set of Masonic Minutes in England. Its nearest rival is the Grenadier Lodge, No. 66, whose records commence in 1739. But let it not be thought that those Minutes are perfect. During the period under consideration they were very irregularly kept, being written up sometimes long afterward. Hence there are numerous gaps—33 weeks in 1733, 36 in 1736, 24 in 1740—and meetings were held and ceremonies performed of which no record appears. Even in those which do exist there are errors, wrong dates being given and the names of Brethren entered who were not present. At one time the Secretary himself was absent for more than a year. With relatively rare exceptions they afford little information taken separately, as they usually consist merely of a list of those present and the expenses of the evening. There are several instances of just “Lodge met and adjourned to . . .”; one has only “The Bill.” This sketchy nature of the Minutes is particularly true of those at the beginning and end of the period. Only very gradually does any formalism appear. At first the heading is “Lodge met” with the date; then after some years “being Lodge night” were added. In 1777 a series of Minutes has the peculiar heading: “A meeting of the undermentioned members was held at . . .”, but later the normal was resumed. Towards the end of the period the phrase “closed in perfect harmony and friendship and adjourned to . . .” begins to appear.

The Lodge is also the fortunate possessor of a book of by-laws drawn up on 27th December, 1746, with additions to 1769 and signatures to 15th September, 1775. They make a useful complement to the Minutes. The latter have been extensively calendared and the former given in full by W.Bro. G. Norman, P.G.D. in the *Transactions of the Somerset Masters' Lodge*.

At the time when the Grand Lodge of England was being founded and Speculative Freemasonry was taking shape the city of Bath was entering upon the period of its greatest splendour as a social *rendezvous*, the age of Ralph Allen, the Woods and Beau Nash. It is to be expected that the new fashion of Freemasonry would soon be taken up here. The earliest lodge of which any record exists met at the Queen's Head Inn in Cheap Street. It was founded, perhaps by Dr. Desaguliers, in 1723 or 1724, and its membership included several of the “Quality”, with a strong leaven of local residents. Among the latter were six members of the City Council, as was the tenant of the inn, and there were at least two other members indirectly connected with that body. The Lodge appears as No. 28 in Pine's List for 1725, being the first lodge in the provinces. It had, however, but a brief existence, having been erased in 1736 and probably ceased to function somewhat earlier.

Across the narrow Cock Lane from the Queen's Head stood the Bear Inn, one of the most fashionable in Bath and the original home of what has become the Royal Cumberland Lodge, whose first record is dated 28th December,

1732. The Bear Inn stood on what is now the site of Messrs. Boots' premises. First mentioned in the city records in 1585, its site had originally belonged to the Priory of Bath and passed into the hands of the Corporation. At the date in question the tenant was Councillor Thursby Robinson, who obtained a fresh lease—which still exists—on 2nd October, 1733. Much has been written in an attempt to establish a connection between the two Bath Lodges, and this view is not without foundation. They had much in common. Each included several members of the City Council and one member of the lodge at the Queen's Head was an original member of that which met at the Bear. The hostelrys were but a few yards apart, were both corporate property and their stables actually adjoined. The lessee of the Queen's Head was not a Freemason; he of the Bear was. This would, perhaps, provide an adequate reason for a transfer. Further, the first page of the Minutes of the Bear Lodge present us with a "regularly form'd" lodge with a Master, two Wardens, three Master Masons and four Fellowcrafts. Nothing is known of the Masonic history of these Brethren, though most of them were citizens of Bath. They must have had some Masonic experience, for they performed ceremonies at their fourth, fifth and ninth meetings. The names of four new members appear in the earliest Minutes without any explanation—they may have been absent from the previous meetings. The tenth page of Minutes, for 23rd April, 1733, is headed "Subscription Night". As W.Bro. Norman has pointed out, in his Inaugural Address to the Quatuor Coronati Lodge in 1927 and in the *Transactions of the Somerset Masters' Lodge*, volume i, it was observed by W.Bro. Songhurst that the first reference in Grand Lodge Minutes to the Bear Lodge is in those for 29th May, 1733, where it is entered in the position which should have been occupied by the Queen's Head Lodge. "This entry seems to suggest that the two Lodges are really one."

On the other hand it may be suggested that the evidence is far from conclusive, and several points may be adduced in support of the contrary view. The first Minutes are on the first page of a new book and mention is particularly made of the place of meeting, a feature which does not recur for thirty-five years, and then only for a special reason. The phrase "regularly form'd" seems to imply novelty and does not recur. Those present are described as members, but at the second meeting one of them, Charles Gomm, attended as a "Visitant". This cannot be explained, as W.Bro. Norman sought to do, under the by-law excluding members who had not attended for four months, as that by-law had not then been adopted. For not only was Bro. Gomm present at the previous meeting, but another member, St. John Smith, who also had belonged to the Queen's Head Lodge, was present on 15th June, 1733, as a member of this Lodge, on 7th September, 1733, and several subsequent occasions as a visitor, and from 20th December, 1734, as a member again. Gomm was present on 9th February and 23rd March, 1733, as a visitor and then dropped out. Apparently he decided not to join the Lodge. The same appears to be true of Thomas Collins, who attended the first meeting and never again. Five initiates were made on 23rd April, 1733, having been ballotted for at the previous meeting. But the Bro. Robinson at whose inn, the Bear, the meetings were held was not the Johnson Robinson listed among the members, as W.Bro. Norman stated. The still extant lease shows that the landlord was Thursby Robinson, who seems to have been a relative of the other. The name Thursby Robinson appears as that of an initiate on 7th March, 1743; but, as both the Robinsons had sons named Thursby, it is impossible to determine the parentage.

The Minutes recording the "Subscription Night" are peculiar in that the date was a Monday, whereas for the first three years all other meetings, except the first and the two annual festivals, took place on Fridays. The listing of the Bear Lodge in the place occupied hitherto by that which met at

the Queen's Head is corrected in the Engraved List of Regular Lodges, 1734, published by W.Bro. W. J. Hughan, where the latter is shown as No. 28, the former as No. 113.¹ At the back of the first Minute book there is an account of purchases made in 1733 which includes jewels, candlesticks and other furniture. A variety of subscriptions is also entered, and, on 18th May of that year, a balance of accounts was struck which showed a debt of £1. 1s. 1d., thereby indicating that there were no pre-existing funds. This last date is that when the "Lodge met and by Warrant from ye G.M.L.^d Montague were Constituted into a Regular Lodge." The Warrant or Deputation is dated 26th April, 1733, in the Year of Masonry, 5732—which last seems to be a mistake. W.Bro. Norman said that "the payment of the Constitution is entered in the (Grand Lodge) Minutes as follows:—'The Bear at Bath for Constitution, £2. 2s. 0d.' " But the accounts at the back of the Lodge Minute book show: "Our Constitution to Bro. Robinson, £2. 12s. 6d.," and the Librarian of Grand Lodge informs me that there is no record of any payment.² At the meeting on 18th May, 1733, new officers were elected, including Charles Lably as Senior Warden. He first appears as a visitor on 23rd March just previous, and as a member on 20th April. Now, on his election to the second chair, he resigned as he had to leave Bath, and was accorded, in his absence at this same meeting, the Lodge's "Hearty Thanks in Form" for the "many good offices, useful Instructions, and unnumbered Favours" the Lodge had received at his hands. Bro. Lably was closely associated with Dr. Desaguliers and was an active propagator of Freemasonry. The somewhat effusive vote of thanks accorded to him by the Lodge after so short a membership suggests that he was a prime mover in its foundation and that the earlier meetings were of an exploratory nature to see if enough support were forthcoming to justify the foundation of a new lodge. A favourable conclusion having been reached, a petition was presented to Grand Lodge, as a result of which the Bear Lodge was regularly constituted. Hence it would seem that the connection between the two Bath lodges was fortuitous. The Queen's Head Lodge failed because it depended largely for its membership upon visitors to the city. But the existence of Speculative Freemasonry having been brought to the notice of the citizens, certain of them determined to establish a lodge on the more stable foundation of permanent residence, though visitors would not be debarred from membership. Throughout its existence the Bear Lodge depended mainly upon citizens and admitted visitors only upon payment of higher fees.

By the middle of 1733 membership had risen to twenty, though thereafter there was a decline until in January, 1738, only ten paid their subscriptions. The admission of some visiting gentry raised the numbers to seventeen by 1742. The first entry in the extant Subscription book, which opens in January, 1744, shows sixteen members, but again there was a drop to ten by 1745. From that time there was a fairly steady increase to 1769, when fifty names are entered, of whom forty-two paid. Numbers dropped to below thirty by 1772; only twenty-one paid their subscriptions for the first half of 1775, but thirty-one quarterly payments were made to December of that year. Then the Lodge fell on bad times.

Membership could be obtained, as now, by initiation and joining, but initiates did not necessarily become members, and candidates in this Lodge are still asked at the end of their initiation if they wish to become subscribing members, although the *Book of Constitutions*, Rule 166, says that "every candidate becomes a subscribing member of the Lodge upon initiation". It was customary to make the landlord of the inn where the lodge met a member, as well as a cook and one or more waiters. On one occasion a member's

¹ Renumbered: 1743—101; 1755—59; 1770—49; 1780—39; 1792—36; 1814—55, 1832—48; 1863—41.

² See Comments.

servant was initiated at his request. A joining member had, by by-law 14, to be ballotted for in his absence in a "full lodge" and one black ball excluded. There are two references to honorary members, Thomas Dunckerley and John Brooks. The former well-known Mason conducted the ceremony on 28th June, 1768, and the Lodge possessed a portrait of him, obtained in 1785. The latter owed his honour apparently to long membership.

Membership could cease by resignation, absence or expulsion. The 13th by-law made absence for four months without due reason and payment of dues a ground for being struck off, and many members must have fallen under this rule who attended subsequently as visitors. Resignation required proper notice and payment up to date. Instances are not very frequent, but on 19th April, 1776, five members, including the R.W. Master, Senior Warden, Treasurer and Secretary resigned in a body. No reason is given, and the Treasurer rejoined two meetings later and several of the others attended as visitors. There were three cases of expulsion during this half-century. So early as 22nd September, 1736, "it was unanimously agreed, upon the proof of three of our worthy Brothers, that Joseph Woolley (an original member and a Past Master) haveing justly incur'd the Penalties of the Twenty third buy law should be Expell'd this Lodge & never hereafter be suffer'd to Visit the Lodge". In 1769 Woolley received charity from the Brethren and next year he sold them some jewels. By 1746 the twenty-third had become the twenty-fourth by-law, which provided that a Brother who should "behave so when out of the Lodge that he is the Occasion of Scandalous and Unworthy Reflections being Cast on the Society, he shall be Admonish'd thereof in a Brotherly manner. But if thought Absolutely necessary his Immediate expulsion may be moved for, And if he have not at Least two-thirds of the Votes on his side, his Name to be Struck out of the Lodge Book, And he shall not be Admitted afterwards to Visit the Lodge." This rule was brought into operation in 1758 and 1766, when Thomas Rogers, P.M., and Jacob Smith respectively were turned out. The latter was a City Alderman who had been initiated only eight months previously, and not even the personal intervention of the Junior Grand Warden could secure his reinstatement. On 3rd March, 1775, a letter from Grand Lodge was read referring to Brethren expelled from other lodges, one for attempting to commit an unnatural crime and the others for making or being made in an illegal manner—a reference to the "Ancients".

At various times members of the nobility and the "Quality" visiting the city joined the Lodge, but none of them were of national distinction. Nor, although the City Council was frequently represented among the members and although many fine buildings were being erected here at this time and a guild or company of masons was sanctioned by the Corporation in 1752, is there any trace of a connection between the operative and speculative branches of the art. Ralph Allen and the Woods did not join the Lodge. Perhaps the most distinguished local Brethren were Sir Charles Kemeys Tynte, Bart., and John Smith, M.P., of Combe Hay. The former was initiated 28th December, 1767, and paid his subscriptions for ten years without attending. John Smith was initiated 21st October, 1766, and in the following month elected M.P. for Bath in the place of William Pitt, the "Great Commoner" now become Earl of Chatham. Just over a year later John Smith was Right Worshipful Master of this Lodge and Provincial Grand Master of Somerset, though he had not yet been raised to the third degree. Indeed, at this period the Lodge may be deemed to have been almost identical with Provincial Grand Lodge, for, besides the Provincial Grand Master, its officers included the Deputy G.M., the Provincial Senior Grand Warden and his deputy, the Provincial Junior Grand Warden and the Provincial Grand Secretary. Among the curiosities of membership is the case of William Purdie. As a visitor he was made a Fellowcraft on 7th January, 1765, but four days later was rejected as a joining member. Four days later

again he attended as a visitor and eventually succeeded in joining, for, on 7th October, 1766, he signed the by-laws. Ultimately he became a Master Mason and, in 1771, R.W. Master of the Lodge. He was the operator of the ferry across the river from what is now Orange Grove to Spring Gardens.

At first there were only three officers, the Master, Senior and Junior Wardens. A Secretary was soon added and a Treasurer after ten years. The I.P.M., or as he was usually called, the Past Master, first appears in November, 1761, but is not regularly listed till 1764. The office of Deacon was not introduced until after the Union. Owing to the irregularity of the Minutes and the absence of officers, it is not possible to determine the original period of office, but one of six months was gradually evolved. Hugh Kennedy, who presided at the first meeting and was elected Master on 18th May, 1733, was replaced by Stephen Martin on 27th December of the same year and was re-elected on 4th October, 1734. Joseph Woolley appears as Master in May, 1735, and Jacob Skinner held that office in October but not in September of that year. Johnson Robinson was declared Master at an extraordinary meeting on 22nd September, 1736, but from January, 1737, Thomas Bragg was in the chair. He was still there in June, but on 7th September, 1737, John Morris is shown with Bragg as Senior Warden *pro temp.* Three weeks later Dr. Desaguliers "Did us ye Honour to Preside", when John Morris "Officiated as J.W. *p.t.* tho' M^r." He was back again as Master in October, but acted as Secretary *p.t.* to Hugh Kennedy in November. On 21st December, 1737, two Masters head the list, but at the next meeting a fresh set of officers was elected to hold office for six months. But the Master then elected was still in office the following October. Elections were held on the three succeeding St. John's days, but in 1740 the Lodge seems to have been in financial difficulties, for on 21st October eleven Brethren signed a resolution "to Continue & be Members of this Lodge & for that purpose to begin a new Subscription this day fortnight". Then on 4th November fresh elections were held and from that time continued at six-monthly intervals, though not always on the feast days. Originally the by-laws provided only for the election of a Junior Warden, the former Wardens moving up automatically. Thus when on 18th May, 1733, Charles Labeley resigned "ye Badge of his Office . . . by ye byLaws in this Lodge to be observ'd, ye Junior Warden put it on, and notice was then given y^b. the next Lodge Night a Junior Warden was then to be by ye Lodge regularly Chosen". Accordingly Joseph Woolley was elected on 1st June. Six months later John Plimmer took his place "for ye year ensuing", but on 4th October, 1734, a new Master and Junior Warden were chosen to hold office to the next following St. John's Day. These two offices were again the subject of ballots on 22nd September, 1736, while on the 15th December of the same year a new Junior Warden and Secretary were elected. A Master, two Wardens and a Secretary "was Balloted for & elected for the $\frac{1}{2}$ year Ensuing" in December, 1737, but on St. John's Day in Summer of 1739 and 1741 "the Officers succeeded—*i.e.* moved up one place—according to our By laws" and only a Secretary was elected. The second by-law of 1746 directed that a Master, Senior and Junior Wardens, Secretary and Treasurer were to be elected on the festivals of St. John the Baptist and St. John the Evangelist annually. Two-thirds of the votes cast were necessary for election.

The paucity of membership and the bi-annual election led to rapid promotion. For example, William Rogers was initiated on 16th November, 1747, became Secretary in June, 1748, and R.W. Master a year later; that is, from initiation to the chair took rather less than two years. An even shorter period was the case with the "Quality", so that Howell Gwynne and Lord Ann Hamilton, both initiated on 17th May, reached the Master's chair on 24th June and 27th December, 1742, respectively. Towards the end of the period there was considerable slackness, either the officers being formally continued in office

or no elections being held at all. Even before this it is evident that some officers neglected their duties and there are many instances of absence, sometimes of all of them. It is therefore not surprising that in 1769 the 34th by-law imposed a penalty of half-a-crown on any officer absent without reasonable excuse or sending a deputy. The fine was, however, usually remitted. Under by-law 22 the Lodge could remove unsatisfactory officers by requiring a new election, when office-holders had to poll two-thirds of the votes to retain their positions. There is no instance of this by-law being enforced. The duties of the officers, as set out in by-laws 16, 17 and 18, were "to keep a due Correspondance with the Grand Lodge at London and send 'em from Time to Time what Charity Money the Lodge shall Unanimously allow"; to "take Care of Instructing Young Brethren carefully, examine Persons coming as Visitors strictly; Receiving them when acknowledged as Masons kindly". They had to "settle their Accounts with the Lodge and with the Master of the House" before they went out of their offices.

The Right Worshipful Master did not always occupy the chair, especially when a ceremony was to be performed or when distinguished Brethren, such as Dr. Desaguliers, were present. In the former case he often handed over to a Past Master. In his absence his substitute was at first called "Deputy Master", later "Master *pro tempore*". On six successive occasions in 1735 the Junior Warden took his place. One Master died in office (1753), one resigned (1775) and one declined the position (1739). The Secretary is first referred to on 19th November, 1735, and was first elected as an officer on 15th December, 1736. He usually held office for six months, moving up automatically to Junior Warden. The changes are very obvious in the handwriting of the Minutes. A Secretary's jewel was bought for twenty-five shillings in 1765. The Treasurer is first named when his jewel was bought for twenty-one shillings, with ribbon at sixpence, in 1743. He seems to have had an unenviable position, for the Lodge was frequently in his debt, particularly towards the end of this period. Unlike the Secretary he was usually re-elected, and John Burge held the office for twenty-four years from 24th June, 1751. He was presented with a new jewel in 1767 and with a silver cup costing seven pounds in the next year. The next Treasurer, Arthur Jones, remained in office till the junction with the Royal Cumberland Lodge, in spite of the Lodge's heavy debt to him. The Tyler is first recorded on 7th December, 1737, when "was made our Loving Bro^r. Henry Marple . . . Memo: Henry Marple is our Tyler & Pd. him 1s. 6d." The practice of electing him from festival to festival began in 1773. About this time, too, he is frequently entered on the list of those present, apparently to make up the quorum necessary to hold a lodge. For some time there was an Assistant Tyler. Their duties, besides attending lodge meetings, included the delivery of summonses and the collection of arrears of subscriptions. The Tyler received one shilling and sixpence per meeting, with an extra shilling at the festivals, though he might have to wait for his money if funds were low or lose part of it "Because he did not do his duty in dispersing the Summons". From about 1780 his fee seems to have been increased to half-a-crown a meeting, with another half-a-crown from initiates. In 1761 the Lodge paid the funeral expenses of its Tyler, John Norris.

In spite of the gaps in the Minutes already mentioned, twenty-six meetings are recorded for 1733, twenty-three for 1735, twenty-one for 1737, and so on; a total of one hundred and seventy-five meetings in the first ten years. At the other end of the period, although there was little business, this average of about eighteen meetings a year continued (except in 1784), since the Lodge met twice a month, apart from the period between St. John's Day in Summer and Michaelmas. In addition, extraordinary or emergency meetings were held, often at short intervals from the regular Lodge nights. There were no less than eight of these in 1735: in 1742 meetings took place on the 3rd, 4th, 8th, 12th, 17th,

18th and 26th May, at all of which ceremonies were performed. During the 1750's it seems to have been the custom to hold these extra meetings at the Master's private residence and there to spend the fee paid for the ceremony. One very special meeting was dated 11th October, 1738. The Minutes barely record that the "Lodge met at the particular desire of Mr. Ward, Deputy Grand Master; S^r. Edward Mansell Bar^t." But the researches of W.Bro. Hughan have shown the reason.¹ These distinguished members of Grand Lodge summoned a meeting at the Bear Inn to do honour on the King's birthday to H.R.H. the Prince of Wales, then visiting the city. The occasion was also marked by a presentation of the freedom of the city in a gold box and an obelisk was erected in Queen's Square with an inscription by the poet, Alexander Pope. The Prince was ostensibly in Bath for the benefit of his health, but the visit provided an opportunity for intrigues against the government of Sir Robert Walpole. The importance of the special lodge meeting seems to have caused the Secretary to leave blank pages in the Minute book on which to enter his record and then to omit to do so. Two other special meetings were held, one in May, 1770, and the other a year later "on account of Bro. Brookes's Benefit". For the former of these an advertisement appeared in *Boddely's Bath Journal* for 14th May:

"For the benefit of Mr. BROOKES,
On Thursday, May 17, will be perform'd an
Historical Play, call'd The First Part of
KING HENRY the FOURTH.
With the HUMOURS of Sir John Falstaff.
To which will be added a Comic Opera, called
The PADLOCK."

Boddely was a member of the Lodge. On the latter occasion "upwards of Twenty Members met at the White Hart and went from thence to the Theatre on the above occasion. Expenses of the House, Tyler and Servant £3. 9s. 6d." This John Brookes was an honorary member of the Lodge and an actor at the Theatre Royal. Thus a Masonic meeting was held 174 years ago on the premises now used as the Masonic Hall in Bath. In April, 1776, the resignation of four officers led to an emergency meeting summoned by the Junior Warden.

For the first two years meetings were held on the second and fourth Fridays in the month; then for two years on the first and third Wednesdays; for four years on the first and third Tuesdays; for eight years on the first and third Mondays, as stated in by-law 11; then for eighteen years on the first and third Fridays. A proposal, made on 20th December, 1768, to change the nights was deferred by order of the P.G.M., and there is no record of its further consideration other than an undated amendment of the by-law. But a change was made, for, on 19th January, 1773, it was decided to meet again on the first and third Fridays instead of the first and third Tuesdays. During the latter years of the period, however, meetings were either wrongly dated or were held on irregular days. Ordinary Lodge meetings took place in the evenings, from six o'clock to nine in the winter and from seven to ten in the summer (by-law 11). One emergency meeting was called for eleven in the morning; another for noon. Festivals were held on both St. John's Days, unless they fell on a Sunday, and began earlier—at one o'clock in 1746. For the festival of June, 1775, mine host of the White Hart, Bro. Samuel Woodhouse, was to forfeit six bottles of wine if dinner were not on the table by three o'clock. This dinner was the concern of the Wardens, and a previous meeting was held to make the arrangements. Thus on 30th May, 1777, an emergency meeting

¹ See Comments.

decided that the coming festival should be celebrated at King James's Palace, Lyncombe. It was to be advertised in the Bath newspapers and a lodge was to be summoned for the Friday preceding "in Order to Chuse officers for the Ensuing Year, and Other business relative to the Good Government of the Lodge". It was then settled that the R.W. Master and the landlord of King James's Palace were to arrange a dinner for twenty. The *rendezvous* was at that time a pleasure garden situated in Lyncombe Vale at which meals and other refreshments could be obtained. It derived its name from a legend which asserted that James II secreted himself there after his abdication in 1688 before fleeing to France. It is more probably associated with the visit of his Queen, Mary of Modena, in 1687, a visit which had such momentous results for the history of this country. A mineral spring, which had been discovered close by, gave rise to a grandiose scheme to create a Lyncombe Spa. The present name of the place is Lyncombe Hall. The advertisement for the festival appeared in the *Bath Chronicle* for 19th June, 1777, and read:

"By Order of the Right Worshipful the D.P.G.M. for
the County of Somerset.

The Members of the Lodge of free and accepted Masons, No. 49,
that lately was held at the White Hart Tavern, are desired to meet
the 24th of June, at KING JAMES'S PALACE, LYNCOMBE, to
celebrate the festival of St. John the Baptist. Visiting Brethren
who intend to honour us with their company may have Tickets by
applying to

W^m. TUCKER, Secretary, Westgate Buildings."

There were twenty-three present at this meeting, including twelve visitors, and the chair was taken, not by the R.W. Master, but by the D.P.G.M., Bro. Benedict Masters, a Past Master of the Lodge. The expenses came to £14. 10s. 3d., averaging 13s. 10d. a head, of which eleven visitors paid five shillings each. The advertisement cost eight shillings. Festival meetings were more fully attended than others and expenses were correspondingly heavy. From 1754 to 1775 no list is given of those present. The dinner in 1781 cost 3s. 6d. a head.

For thirty-five years the Lodge met at the Bear Inn in Cheap Street, but in 1767 some unexplained dissatisfaction arose. Hence on 7th August of that year an emergency meeting was held, with Bro. John Dungerley in the chair, "on Extraordinary business relative to the Bear Lodge" at the Three Tuns Inn in Stall Street. Fourteen Brethren were present, but no names are given, though a decision seems to have been reached. On 1st December following "the Lodge met at the Bear and about 8 o'clock removed with the Jewels, Tools and other Implements in Masonry to the White Hart", where the meeting was continued. This inn was larger, more ancient and still more famous than the Bear. It stood just across the way on the corner of Stall Street on the site of the present Grand Pump Room Hotel. Two weeks after the move occurred the best-attended meeting recorded in this period. No location is stated, but it was probably at the White Hart. Thirty-two Brethren were present besides the acting Master, R.W. Bro. J. Vining Reed, of Portsmouth, D.P.G.M. of Hampshire. The R.W. Master of the Lodge was absent and is given as John Smith, M.P. There is no record of his election to the chair, and he was but a Fellowcraft at this date, though he was raised to the third degree before the month was out. At the last regular day of election the Master elected was Henry Atwood. Of those present at the meeting twenty-two voted for a removal to the White Hart, while ten were in favour of the Queen's Head, then kept by Bro. Birch, a member of the Lodge. Bro. Birch seems to have taken umbrage at the decision, for, with two others, he did not attend again. The

White Hart remained the headquarters of the Lodge until 15th November, 1776, when the landlord, Bro. Woodhouse, became bankrupt and the furniture was removed to the private house of Bro. Charles Waters. A little earlier in this same year a proposal from the Lodge of Virtue, which met at the Queen's Head, had been received. It suggested that the three Bath lodges—the third was that of Perfect Friendship—should unite to build a common lodge room, each member to subscribe five guineas towards the cost. Meetings were to be held separately except at the festivals. The proposition having been duly weighed and considered was “unanimously thought not expedient to be carried into execution.”

During the succeeding years various meeting places were used; Bro. Water's house, the White Lion in the Market Place, the Christopher Inn in High Street, King James's Palace for the festival, until early in 1778 they returned to the rebuilt White Hart, whose new proprietor, Charles Taylor, was duly initiated. Bro. Taylor, however, soon tired of their presence and, in October of the same year, turned them out. Once more they patronised Bro. Woodhouse, now at the Alfred Hotel. This again proved but a temporary arrangement and in January, 1780, they fixed on the Greyhound and Shakespeare Inn, High Street, and initiated its landlord, John Williams, in the following March. But something went wrong here, too, for on the 24th June, 1784, the papers and furniture of the Lodge were ordered to be removed to Bro. Birchall's residence in Queen Square. No other meetings appear to have been held until 22nd December of that year, when it was arranged to hold the coming festival at the Bear “agreeable to the Order of our P.G.M.” Thereafter the Lodge met at Bro. Birchall's, which became the registered headquarters in 1785, and adjourned thence to the Greyhound and Shakespeare after each meeting, until the union with the Royal Cumberland Lodge, when a return was made to the Bear Inn.

If the membership of the Lodge was small, attendance was still smaller. There was no obligation to attend nor penalty for absence, either at regular or emergency meetings (by-law 12). For the first eleven years the average number present was eight members and one visitor, with the lowest numbers on 3rd January, 1735, and 2nd February, 1742, when only four were present on each occasion. The highest attendance was on 12th May, 1742, with seventeen members and ten visitors. This was when many of the “Quality” were entering the Lodge. Over the whole period the average is twelve members and one visitor; the highest yearly average is twenty for 1768, the lowest five for 1785. But in the last years of the period, when the Lodge met with so many difficulties, attendance was usually so small that although business was sometimes done it was as often deferred “for want of attendance.” Still there were always expenses! It is at this time, too, that the Tyler is named as among those present, apparently to make the number up to seven. By the third by-law a candidate had to be proposed in “a full Lodge”, and this title was given to a meeting held on 23rd December, 1742, when thirteen Brethren were present. On the other hand there were four occasions in 1775 and 1776 when a ballot was postponed, “it not being a full Lodge”, when only seven were present. There is nothing in the *Book of Constitutions* to determine what is a full lodge nor how many form a quorum for a ceremony.

Little information can be extracted from the Minutes as to the actual ritual of the early ceremonies. Those who have witnessed a presentation of an eighteenth century lodge, such as that performed by certain Brethren of this Lodge, will know that it was rather different from the present-day working. That lodges were held and ceremonies performed “in due form” is evident, though that phrase is not used till 1772. The oldest extant book of by-laws was drawn up in 1746, but a by-law book was purchased for two shillings in 1733, and a few by-laws are entered at the back of the second volume of the

Minutes which ends at 1743.¹ Indeed, the Warrant required the Brethren to send a copy of "the Rules agreed on to be by them observed" to the Grand Master "to the end they may be entred in the Grand Lodge Book". At a lodge held on St. John's Day in Winter, 1746, the "Bye-Laws and Charges of the Behaviour of Masons were read". The former were, under the first of them, supposed to be read publicly every fourth lodge night, but the only other records of this having been done occur in December, 1775, when they were read by the Secretary, and in the following month, when the latest initiate had that duty to perform. No person was to be admitted a member until he had read them or heard them read and had signified his assent to them by adding his signature thereto. Many such signatures, though not those of all the candidates, appear in the 1746 volume. The "Charter of Incorporation" was read and approved in 1769. The first reference to reading the Minutes of the previous meeting occurs on 1st January, 1771, on which date Bro. Nicholas Tucker, a former Senior Warden, was instructed to "paint a lodge"—which looks like a reference to a tracing board. By an amendment to the fifth by-law, made in 1755, no resident in the city was to be ballotted for "till after the Lesson is ended."

Proposals for amendment of the by-laws were, by resolution of 20th October, 1761, not to be voted upon till the next meeting. For candidates, proposal, ballot and initiation were supposed to be taken at successive meetings, but it is very common to find all three done on the same evening, usually but not always in the case of non-residents. Sometimes a dispensation was obtained from the Grand or Provincial Grand Master or from a Grand Lodge officer who happened to be present at the meeting. On one occasion a ballot was taken without a formal proposal, contrary to the by-laws and without a dispensation, and, although the candidate had previously been rejected, he was initiated at the next meeting. There are several examples of initiations with no record of proposal or ballot, and of proposals and ballots which seem never to have been followed up. The names of proposers and seconders begin to appear in 1774. The fee for initiation was at first paid after the ballot and presumably by the proposer, but, by by-law 32 of 1764, the proposer had to pay half the fee after the ballot, and this was not returnable. By the fourth by-law at least a fortnight was to elapse between proposal and ballot to give the Brethren an opportunity to enquire into the person's character, but they were not to pursue their enquiries after the ballot had been taken. It is obvious that the enquiries were pretty thorough, for quite a large number of candidates was rejected. One blackball, after a second (occasionally a third) ballot to avoid mistakes, was sufficient to cause rejection, and in 1778 a Brother who did not vote on a proposition was counted as a negative. Upon rejection the candidate was "handsomely postponed for a year and a day" (by-law 5), a period which was reduced in 1755 to three months. Almost every year there are instances of rejection, sometimes by one ball, once by every one. One candidate for initiation, William Collins, who afterwards became ale-taster to the Corporation, was rejected by two balls in October, 1755, and postponed for a year and a day. In March next year he was again rejected, this time by four balls, and postponed for three months, though he attended six subsequent meetings as a visitor, so he must have been successful elsewhere in the interval. On 24th June, 1756, he joined the Lodge and next year became first Secretary and then Senior Warden, though he never became Master. Another rejected candidate was William Glazeby, who seems to have been an altogether dubious character. Having been manager to a merchant-tailor's widow in the city, and discharged when her son completed his apprenticeship, he endeavoured to open a shop on his own account, though he was neither a freeman of the city nor of the tailors'

¹ See Comments.

guild and so disabled under the charter of Elizabeth. He therefore suborned a poor member of the guild to let him use his name for a small fee, but the trick was discovered and Glazeby was prosecuted. Probably as part of his scheme he applied for initiation in this Lodge, but was no more successful there, six black balls being cast against him. One whom the Lodge refused was none other than the Chevalier Bartholomew Ruspini, who afterwards had a distinguished Masonic career and became the founder of the R.M.I.G. By the twenty-eighth by-law, made in 1758, no person who had been rejected by the Lodge was ever afterwards to be admitted as a visitor, although he might have been successful elsewhere. This by-law, to judge from the instances already given, does not seem to have been strictly observed.

The ceremonies of the degrees were relatively rarely performed. In the 175 meetings held in the first ten years there were fifteen initiations for 38 candidates, eleven raisings for 32 candidates and one Scots Master's ceremony for ten candidates. In the years 1734, 1736, 1739, 1740, 1777 and 1783 there were no ceremonies at all. Over the whole period of fifty years the average is one ceremony to four meetings, with five initiations to two raisings. The most active period was between 1766 and 1770, when seventy candidates were initiated at 35 ceremonies, eleven made Fellowcrafts at 4, and thirty Master Masons at 12. The largest number of candidates at one ceremony, apart from the ten Scots Masters just mentioned, were eight initiates on 16th December, 1767, six Fellowcrafts on 28th June, 1768, and seven Master Masons on 28th December, 1767. The intervals between degrees varied considerably. Sometimes it was a matter of a month or so, sometimes it was years, and some Brethren seem never to have got beyond the threshold of the Order. At the other extreme Lord Ann Hamilton became a Master Mason the day after his initiation, while Sir Charles Kemeys Tynte had but an eight day interval.

The earliest Minutes set out the names of those present in order of rank, and from this it is evident that, although the trigradal system was already in existence, the first two degrees were combined, and the members are indicated as Masters or Fellowcrafts. Thus Thomas Bragg, who was initiated on 23rd April, 1733, is entered at the next meeting as a Fellowcraft. Only once, on the 27th December, 1734, does the expression Entered Apprentice appear, when Luke Gervase, who had hitherto been and afterwards was described as a Fellowcraft, was on this occasion called an Entered Apprentice. The by-laws of 1746 make no provision for passing from the first to the second degree, only from Fellowcraft to Master Mason. By 1765, however, a greater differentiation was developing and the words Entered Apprentice come more frequently into use. In that year a by-law (No. 33) was enacted that "every Entered Apprentice not made in this Lodge and afterwards made a Fellowcraft here shall pay down the Sum of One Guinea into the Treasurer's Hands for the Benefit of this Lodge." About this time, too, there are instances of a separate ceremony being performed for the second degree, including that by R.W. Bro. Thomas Dunckerley, then P.G.M. of Hampshire, on 28th June, 1768. Also "Brother Samuel Cam, junior, having been made an Entered Apprentice therefore he is to be made a Fellowcraft next Lodge Night" (6th December, 1768). The Minutes do not record this as having been done, but a subsequent account shows the payment of one guinea, and in May, 1769, he became a Master Mason. The technical phrase for the second degree ceremony was "raised a Fellowcraft." But the combination of the two degrees was still practised for an initiate in April, 1774, was raised a month later to Master Mason, and in 1778, 1779, 1782 and 1785 candidates were clearly initiated and passed at the same time. On 6th March, 1778, it is stated that Bro. Charles Taylor, landlord of the White Hart, "took the degree of Entered Apprentice only and is to be raised to the degree of Fellowcraft at the next opportunity"—which was on 1st May. Next year a new by-law "Declared and resolved that the price of making a

Mason and raising to the Degree of a Fellowcraft be two Guineas, besides the registering Fee to the Grand Lodge."

With regard to the third degree, W.Bro. Hughan, P.G.D., in his *Origin of the English Rite of Freemasonry* (1884), seems to have fallen into error through confusing the terms "pass'd Master" and "Past Master". Referring (p. 24) to the facsimile of the Minutes for 18th May, 1733, in W.Bro. T. P. Ashley's *Abridged History of the Royal Cumberland Lodge*, he says: "There were present (1) the Master (2) Wardens (3) Fellowcrafts (4) six brethren described as 'Masters' and (5) four styled as 'Pass'd Masters'. The first minute is dated 26th April, 1733, of those preserved, when several of the fourth and fifth groups are recorded, but not classified, and the 15th by-law of A.D. 1746 provided that 'every Fellowcraft who is found able and cunning in the judgment of the officers, and desirous to pass Master, shall pay five shillings into the Treasurer's hands for the benefit of the lodge.' It is likely, therefore, that the 'Masters' noted in the minute of 18th May, 1733, were those who had received the Third Degree, the 'Pass'd Masters' being Brethren who had presided in the lodge and thus qualified as *Past Masters*." Then, having referred to the existence of the Queen's Head Lodge in Bath and to the twice-yearly elections of those days, W.Bro. Hughan continues: "So that there may easily have been that number of Past Masters in the city, and even more. Anyway, it is clear that a distinction was drawn between *Master Masons* and *Past Masters* by the Secretary in 1733, and unless we assume that the four Brethren, entitled 'Pass'd Masters', were raised as Masters at the meeting in question, which is not likely, the explanation we offer appears to be a reasonable one." It is difficult to follow W.Bro. Hughan's argument, for, having recited the by-law providing for "passing Master", he refuses to go on to the conclusion that a Brother who took advantage of this arrangement would be stated to have "pass'd Master." And he gives no reason why it is unlikely that four Brethren would have been so "passed" in 1733. It is, moreover, evident that W.Bro. Hughan formulated his explanation without ever having seen the original Minutes, for there are none for 26th April, 1733, nor, if there were, would they be the first of those preserved. Also, in the Minutes for 18th May, 1733, those in W.Bro. Hughan's fifth group are *not* "styled as 'Pass'd Masters'".¹ Following upon the heading, already quoted, and the names of the three officers comes a list of those present classified as Masters (six) and Fellowcraft (three). Then:

"Pass'd Masters were

M ^r . Johnson Robinson	_____	} four
M ^r . Felix Farley	_____	
M ^r . Philip Greenslade	_____	
M ^r . Rutland Gill	_____	

Johnson Robinson was an original member; Farley is first named, without explanation, on 9th March, 1733; while Greenslade and Gill were balloted for on the 20th and initiated on 23rd April. In the Minutes for 4th May all four are included in a list of six Fellowcrafts present and in those for 1st June, 1733, they are among the nine Masters present. At the back of the volume is a list of payments, including:

"B ^r . Farley pass'd M ^r : May y ^e 18 — To Box —	0 — 2 — 6
B ^r . Greenslade y ^e . same night ————	0 — 2 — 6
B ^r . Gill y ^e . same night ————	0 — 2 — 6
Same Night B ^r : Robinson passd' M ^r : (Box)	0 — 2 — 06 "

Other examples of a similar nature, both before and after this date, could be given, and some of the Brethren named *subsequently* occupied the chair of

¹ See Comments.

the Lodge. One further quotation should dispel any lingering doubt: it belongs to 15th June, 1733: "This Night Pass'd Master our Worthy Brother Bragg", who had been initiated in the Lodge on 23rd April and was R.W. Master in 1737. Hence it seems certain that "pass'd Master" referred to the third degree or that of English Master as it was later called, and not to a Past Master nor merely to a further status, as W.Bro. G. Norman has suggested.

The degree was sometimes worked at ordinary meetings, sometimes at extraordinary ones and, in the 1750's, at the house of the Master or one of the Past Masters. Towards the end of the period the ceremony seems generally to have been reserved for the festivals. It was occasionally performed by the Master, but more often by one who had already passed the chair. W.Bro. Hughan also says (*op. cit.* pp. 27-28) that "the *Book of Constitutions*, 1738, does not credit Bath with a Masters' Lodge", that is, one consisting of Master Masons only or one which worked the third degree on certain days each month. That such meetings were held by the Bear Lodge from the first is quite clear. Thus there are two pages of Minutes for 9th February, 1733. The first page has the date, followed by "Lodge met/ Mr. Joseph Woolley pass'd Master" and then the names of the officers and two other Brethren present. All were Master Masons. The accounts at the back of the book show that Bro. Woolley paid half-a-crown. The second page has also the date, followed by "Members in the Lodge", then the names of the Officers and Brethren present. These last are listed, though it is not so stated, in order of rank, viz., three Masters, three Fellowcrafts and one visitor. From this it appears that a Master's lodge was held first, and Bro. Woolley raised, and that this was followed by an ordinary meeting. The next page of Minutes is for 23rd February, 1733,¹ when the three Officers and three Masters, so named, were present. To this is added:

"M^r. St. John Smyth
M^r. Christ: Fleming
were admitted and pass'd Masters."

This, too, was clearly a Master's lodge. The accounts show that these two Brethren also paid half-a-crown each.

An undated page of Minutes belonging to late October or early November, 1735, is headed "Lodge of Masters met Extraordinary & our following worthy Broth^rs. were made & admitted Scots Mast^r. Massons." During the next twenty-three years this degree was conferred at four other meetings,² three of which were "extraordinary", on twenty-one other Brethren. All the candidates, so far as can be ascertained, were Master Masons, some of very recent date. For example, the two visitors made Scots Master Masons on 17th February, 1756, had been initiated on the 3rd and raised on the 13th of the same month. What the degree was remains a mystery. It is generally supposed to have been a preliminary to the Mark or Royal Arch degrees, a constructive Installed Master's degree. W.Bro. Hughan has suggested (*op. cit.*, p. 100) that it might have been the Royal Order of Scotland, while W.Bro. Norman "supposed that it was for the purpose of acquiring further Masonic knowledge and status . . . but there may have been Jacobite sentiment in the case of some members" (*A.Q.C.*, xl, p. 245). Other than this there is no trace of the Royal Arch degree in these Minutes, though there was a Chapter of Harmony working in Bath in 1782.

According to Gould, the Installation ceremony was invented by the "Ancients" as a constructive passing the chair to qualify for the Royal Arch, and was unofficially adopted by the "Moderns" from about 1769. There are, however, several references to installation in our early Minutes. Thus on 1st

¹ See Comments.

² See Comments.

June, 1733, after the resignation of Charles Labely, "Joseph Woolley was by Balloting regularly chosen a Junior Warden of this Lodge, and after y^e Badge of his Office was put on him, was Installed and took his place accordingly." Six months later, on 27th December, were "y^e Officers Installed", and at both of the festivals of 1742 the officers "were all Installed into their Respective Offices." On four of five consecutive St. John's Day festivals, beginning with that on 27th December, 1746, the procedure was that "the following Persons were Elected and Properly Installed Officers", after which they opened the Lodge. The exception occurred on 4th January, 1748, when "the Master and Wardens were properly installed and took their places accordingly it being omitted last St. John's Day on Acc^t. of the Hurry of Business." They were also "properly Installed" on 3rd January, 1752. The festival meetings were looked upon more as occasions for feasting, and, in order not to let the dinner spoil, the installation was postponed. Later the practice grew up of electing the officers at the previous meeting and installing them on the festival—as was done in 1777 and 1785.

All the degrees were conferred upon members and strangers alike, and in each case a qualification, proposal and ballot were necessary. Thus in 1755 James Dory, being under twenty-five, was rejected until he reached that age "agreeable to the Constitution of Masons." (Next year he was blackballed.) Similarly Robert Fisher, china man, was deferred as being under age in 1766, but in 1773 James Sadler was initiated when under twenty-one by dispensation from Grand Lodge. What the "cunning" was that was required before being proposed for the third degree does not appear, but that some qualification was necessary is shown by the fact that two Brethren, proposed on 4th February, 1774, to be raised as soon as they were found properly qualified had not acquired that status sixteen months later.

The fees for the various degrees were at first very moderate. In 1733 initiation cost half a guinea; ten years later it cost one and a half guineas for an inhabitant and three guineas for a stranger. These changes were confirmed by the by-laws of 1746. There are, however, many instances of the fees being waived, always so in the case of servants of the Lodge, sometimes for visitors (by-law 7). By 1777 five shillings had been added for registration by Grand Lodge, and five years later that body enacted that no person was to be initiated for less than two guineas, so the by-laws were amended accordingly. Another and an undated amendment added half-a-crown for the Tyler, making the total cost of initiation for inhabitants £2. 9s. 6d., and for strangers £3. 10s. 6d. If an emergency lodge were required for his initiation the candidate might also be mulcted for the expenses of the evening. Certificates were granted by the Lodge at a charge of three shillings and sixpence each. These fees, in the great majority of cases, included the second degree, but where a separate ceremony was performed five shillings was charged, as in 1765, or one guinea if the candidate were not an initiate of the Lodge. Here, too, the fee might be waived or reduced. For the Master's degree half-a-crown was the first cost, increased by 1746 (by-law 15) to five shillings for inhabitants, half a guinea for strangers, or, at an emergency lodge, one guinea. The Scots Master Mason's degree had a fee of half-a-crown. Joining members paid five shillings till 1779, when the amount was raised to half a guinea.

Some of the equipment used in those days is still in the possession of the Lodge, while some, unfortunately, is now the property of the Loyal Lodge, No. 251, Barnstaple. The former includes, besides the Minute and By-law books, an original copy of Anderson's *Constitutions*, 1738, presented in 1739, and a trowel presented by Bro. Gwynne Howell in 1743. That at Barnstaple may include a Master's chair which, originally proposed in 1742 on the strength of a gift of a guinea, was made by a member of the lodge for six guineas in 1768, and the "lodge" painted by Bro. Nicholas Tucker in 1771. Other

furniture included one pedestal with a case, mallets presented in 1733, a sword, jewels and their "cloathing" for the Officers. The ribbons for these last, forerunners of the present-day collars, had often to be renewed. The Lodge summonses would seem to have been couched in general form, for while a modest hundred for three shillings was ordered in 1736 and again in 1743, much larger quantities were purchased in other years: 1500 at 22s. 6d. in 1752, 700 at 13s. 0d. in 1756 and an unspecified number for 23s. 6d. in 1759. A copper plate was engraved for the summonses by Bro. Hibbart in 1772. Only rarely do the Minutes record that the business is to be entered on the summons, but at the end of the period they are sometimes headed: "Lodge met agreeable to the Summons." An almost yearly item of expenditure was for wax candles—not those for ordinary illumination, for they were usually bought in threes. The cost varied from six shillings in 1733 to 15s. 0d. in 1752, 25s. 6d. in 1759 and back again to 15s. 0d. in 1776. At one time the Lodge owed as much as £10. 7s. 0d. for candles, which debt was paid off only after five years and with the help of a voluntary subscription from the members. Another frequent item is the purchase of aprons, often in large quantities. W. Bro. Rylands says: "It was a common practice for the Lodge to buy aprons to sell to initiates and for the use of members and visitors" (*A.Q.C.*, vol. v). The frontispiece to Anderson's *Constitutions*, 1723, shows a Tyler carrying a bundle of aprons. They cost from a shilling to one and sixpence each, and it does not appear that they were sold in this Lodge. The Brethren seem to have worn them out pretty quickly. Probably they were made of leather, for, on 17th March, 1731, a Grand Lodge Minute ordered the Masters, Wardens and members of private lodges to wear white leather aprons lined (*i.e.*, edged), if they chose, with white silk. They were larger than those now worn, reaching to the knees with a fall or flap which the Fellowcraft fastened to his coat while the Master Mason allowed it to drop. By the end of this period the "Moderns" had reduced its size and had begun to ornament them with Masonic emblems. "From the great diversity of designs it might be almost inferred that each Lodge, town or district, selected its own particular design, had a plate engraved for its own use and supplied aprons printed therefrom to its own members" (W. Bro. J. T. Thorpe: *Trans. Leicester Lo. of Research*, 1903-4, p. 106). Uniformity of apron was enforced only after the Union. The Minutes only once refer to gloves, in 1746. Among the miscellaneous purchases were four dozen ballot balls for five shillings, a sponge for 3d., compasses 1s. 0d., rule and line 1s. 6½d., oranges and lemons 6d. and a dozen drinking glasses for 13s. 2d.

Apart from fees for ceremonies and from visitors, the main source of the Lodge's income was from subscriptions. Subscription nights, first mentioned on 23rd April, 1733, coincided with meetings and were arranged in series of four. Each member paid one shilling each time. No reference is made to subscriptions from 1st February, 1734, to 7th November, 1735, when "the Lodge began their Regular Subscription according to their Buy Laws in that Case made & Provided", and a list of names is given with the sum of five shillings entered against each. The opposite page reads: "Recd. Nov. 7th, 1735 For 12 Brothers Subscriptions 3., 0., 0." The by-law is again mentioned on 22nd September, 1736, and thereafter subscription nights again run in fours until the making of the by-laws of 1746, of which the 25th enacts "That on every Subscription Night (which shall be every Fourth Lodge Night) each Member of the Lodge shall pay into the hands of the Treasurer for the Time being the Sum of Five Shillings to be expended at the Discretion of the Lodge." Early in 1760 a new by-law (No. 29) added sixpence to establish a charity fund. An amendment, agreed on 3rd January, 1769, revised the amount and period to seven shillings and sixpence a quarter: the amount was again increased in 1784 to half a guinea. Thus the Treasurer "Received from Quarterly subscriptions

to Xmas 1775, £11.12s.6d.", which gives a membership of thirty-one. Odd subscriptions were paid at almost every meeting, but the majority paid at the festivals, at which time an extra sum was "collected for the feast". In this way there developed the practice of paying a double subscription on each St. John's Day, as was done for the first half of 1775. A record of subscriptions paid was kept at the back of the first Minute book (1733-38), sometimes among the Minutes, and the latter practice occurs occasionally in the second Minute book. But presumably by that period (1738-43) a separate subscription book was kept, for the oldest, now extant, which covers the years 1744 to 1775, has "No. 2 The Subscription Book 1743" on the cover. It opens on the same date and in the same hand as the third Minute book. Some members got seriously into debt, for, in 1774, Sir Charles Kemeys Tynte paid for thirteen quarters in arrear and John Smith, M.P., for twenty-three. In 1777 Sir Charles paid for a further twelve quarters. At this period, when things were going badly for the Lodge, the Tyler was employed to wait on Brethren for their arrears.

Accounts were also at first entered at the back of the Minute book or among the Minutes. In October, 1736, the nightly "reckoning" was noted at the foot of the page of Minutes, but this did not become a regular feature till 1744. On 18th January, 1737, the retiring Master settled the Lodge accounts and paid the balance to his successor; but from 1744 any sums in hand were in charge of the Treasurer, who rendered a statement on each St. John's Day (by-law 18). This audit was apparently neglected from December, 1767, during the long Treasurership of Councillor John Burge. When he died in June, 1775, a formal balance-sheet was drawn up which included an item of £7.5s.9d., "the Money that was remaining in his Hands at the Time of his Death due to this Lodge." For some time the nightly statement had shown the Lodge to be in debt to the Treasurer, as it continued to show, so that it does not appear whence this sum was derived, nor that of £8 received in October, 1782, from Bro. John Smith, "being the amount of cash in his hands at the time of resigning the office of Secretary." No great reliance, therefore, can be placed on the nightly balances to show the condition of the Lodge's finances. Not only are they often inexact in themselves—an entry in 1757 gave one shilling when it should have been one guinea—but also there were obviously funds which were not entered in the Minutes. So that the entry "Due to the Treasurer", common throughout and usual towards the end of the period, may not indicate that the Lodge was in low water financially. Still, at no time can it be said to have been in a flourishing condition in this respect, and there is no doubt that from 1776 the position steadily became more serious. In that year the Treasurer, with three other principal Officers, resigned from the Lodge and the debit balance was not carried forward. Shortly after, at an emergency meeting, those present paid for its expenses and, a little later still, the candidate paid them. By the end of 1776 the Lodge owed its new Treasurer £16 all but a penny. No wonder a committee, which met to consider the situation and a mode of paying the debts, proposed that no more expenses be paid out of the general fund beyond one shilling per member, the balance to be shared among those present at each meeting and the Master to call for the bill immediately on closing the Lodge. This proposition was, however, carried by only six votes to three after a third ballot, and seems to have been entirely ineffectual. The position continued to deteriorate, and the Secretary was instructed to write to members in arrear so that the Treasurer might receive what was due to him and for which he had asked. The steadily mounting sum continued to remain unpaid—by the beginning of 1781 it was more than £26—and though intentions to consider the state of the Lodge are mentioned, such consideration was always postponed. The accounts ceased to be regularly kept and the Treasurer rarely attended. Then a new creditor appeared in the

person of the landlord of the Greyhound and Shakespeare Inn, Bro. John Williams. The "Night's Bill" is now added to the mounting debit carried forward and the total is given at the foot of each page, since the Minutes were so brief as to enable two or three meetings to be recorded on a page. By January, 1783, Bro. Williams was owed some sixteen guineas. On 24th June, 1784, a great effort was made to get out of debt at what looks like a winding-up account. The nine Brethren present agreed to increase the quarterly subscription to half a guinea, and each paid half a year's amount as well as two special contributions of half a guinea each to defray the Lodge expenses. This enabled them to settle with Bro. Williams and to meet "all other Demands on the Lodge", including a guinea to Grand Lodge for charity. But the Treasurer himself seems to have been neglected, for, in February, 1785, a committee of three was set up "to examine into and settle the Accounts between the Lodge and Brother Arthur Jones". An initiation at three guineas and two more lots of half-yearly subscriptions paid for current expenses and several charitable donations and left the Lodge on 16th December, 1785, with a credit balance of £2. 2s. 5d.

The connection between the two major creditors lay in the amount of liquor that the Brethren consumed, especially at the festivals. When it is remembered that those were the days of the "three-bottle men" and that port wine cost six shillings a gallon and brandy nine shillings, this is not surprising. Thus at the summer festival of 1744 thirteen Brethren spent £5. 6s. 6d.; at the winter one of 1767 the bill came to £31. 3s. 0d.; on 24th June, 1776, nine members' expenses were £9. 15s. 6d. On these festival occasions, too, there are such unexplained items of expenditure as "Bro. Tucker his Bill for necessarys relative to the Lodge, £2. 15s. 0d."; "Bro. Dovers Bill for sundrys, £2. 17s. 2d." At ordinary meetings there are frequent entries of "1 Bottle more after the Account made up, 2s. 0d." For this reason the twentieth and twenty-first by-laws may not have been altogether superfluous. By the former "If any Brother should so far forget his Duty or Promises as to be Guilty of Swearing, Cursing, Calling Names, Talking or Singing obscenely, or Interrupting serious Business in the Lodge he shall be Admonish'd for the first fault; And fined One Shilling for every fault he shall Commit afterwards." The latter arranged that "If a Brother is found Distemper'd with Drink He shall be Admonish'd to go peaceably Home, which if he refuses, he shall be turn'd out and taken Care of with as little Disturbance as possible, and Fined Two Shillings; Except the Lodge vote him excus'd from this Fine." One is reminded of Hogarth's "Night".

Yet for all their bibulousness and their lack of reserve funds the Brethren did not lose sight of the distinguishing characteristic of a Freemason's heart. While acknowledging, somewhat cavalierly, this function of Grand Lodge, they reserved "to themselves the Power of distributing their Charity to what Objects they shall think proper" (by-law 16), and sixpence was added to the subscription in 1760 for this purpose. More or less regularly from 1754 a guinea a year was sent to Grand Lodge, while domestic grants were much more frequent. They were made by consent of the Lodge, at first through the Master or other Officer, and from 1770 through the Charity Committee. That they took their duties in this respect seriously is evident from an emergency meeting called in 1778 "only to consider a mode to relieve a distressed Brother", as a result of which the Lodge was not opened in due form. Seven members attended and spent £1. 3s. 8d., although the Lodge was more than £12 in debt. What they decided upon is not stated. The amount given varied from five guineas, unanimously voted in 1764 to a member who had been R.W. Master two years before, to 3s. 6d. when the Lodge was heavily in debt. Yet Thomas Lawrence, who had already been relieved once, obtained a guinea in 1773 "notwithstanding ye Stock is very low". Next year John Thompson also

received a guinea, "the Lodge being rich" with a balance in hand of about fifty shillings. The recipients were usually named and several were relieved on more than one occasion. Sometimes the money was given in the form of doles, weekly or monthly, during a specified period. Besides former members like Joseph Woolley, the "Objects" of the Lodge's charity included the widow of a sergeant in the 30th Regiment, a Frenchman and a French prisoner-of-war in Knowle prison. But an "Ancient" Brother could not be assisted out of "ye Stock", and so a private contribution of eight shillings was made. For the relief of Bro. Dovers the three Bath lodges joined in a petition to Grand Lodge in 1780.

Visitors were very frequent at lodge meetings, though the mingling of labour with refreshment in the proceedings gave a different connotation to the term from that used to-day. It included all those whose membership had lapsed through absence of more than four months. Visitors were expected to pay for their privilege unless they were invited—which seems to have happened but once. The first recorded payment by a visitor was on 17th January, 1738, when Bro. Edward Pembridge paid one shilling, although some twelve months previously "it was Unanimously Voted and agreed that Every Visiting Brother shall pay two shillings and sixpence for each time of his or their Visiting from this time". This "Fine" was reduced in 1743 to one and sixpence for residents, one shilling for others.¹ These amounts were confirmed in the by-laws of 1746 (No. 8), with five shillings for attendance at festivals (No. 19). Later the ordinary fee was increased to two shillings for both types of visitor, until in 1765 any sum up to a guinea might be charged at the discretion of the Lodge. There are no instances of the maximum being charged, and from 1768 half a crown was imposed on all. When the sister "Modern" lodges were founded in Bath, Perfect Friendship at the Shakespeare's Head in 1765 and Virtue, first at the Sadler's Arms and later at the Queen's Head, in 1769, visits from their members became frequent. Attempts were made to place a lower fee of one shilling and sixpence on these Brethren and for a while had some success, but the opposition finally won, and from 22nd February, 1775, half a crown remained the amount, in spite of further efforts to reduce it.

Except by special permission visitors were admitted only on regular lodge nights and during the official hours to "prevent interruption in the private Business of the Lodge" (by-law 10). They were not only subjected to examination (by-law 17), but also had to take an oath on the V.S.L. that they had been regularly made in a lodge constituted by the Grand Master of England (by-law 9). Other lodges had similar precautions, for in 1776 the I.P.M. of this Lodge, Bro. Walter Chapman, complained that visitors to the Lodge of Perfect Friendship were called upon to take an oath "contrary to the Rules and Principles of Masonry", and he persuaded the Lodge to send a letter of protest threatening to appeal to Grand Lodge for redress. This oath was intended to exclude "Ancients", and a further by-law (No. 31) to this effect was made in 1762. Nor might any member associate with "Ancients" under the penalty of "the Severest Censure of the Lodge" (by-law 27). Candidates who had failed at the ballot were also barred from visiting, even though they were successful elsewhere (by-law 28). Before this by-law was passed it seems to have been quite easy to go to another lodge after rejection here and then to attend as a visitor and eventually to secure election as a joining member (see the case of William Collins above). Even after it had been passed there was at least one instance of this being done, as in the case of William Purdie (above). Visitors sometimes took office for the occasion, particularly if they were Officers of Grand or Provincial Grand Lodge, and there are several instances of ex-members being called upon. Once, a Brother who had been

¹ See Comments.

initiated in the Lodge and afterwards attended as a visitor acted as Treasurer *pro tem*. Many members of the nobility, gentry and Services were entertained in Bath during the period, but there is no record of any of the more famous visitors to the city in its heyday having honoured the Lodge, with the possible exception of H.R.H. the Prince of Wales in October, 1738.

The last years of the Lodge's independent existence were years of considerable difficulty. There was no regular meeting place, membership had declined to ten, attendances were reduced to three or four, there was little business transacted, and candidates were few and far between. Officers were not regularly elected, the Minutes not properly kept and the finances were unsound. The nation itself was passing through a difficult period, and it must have seemed as if this old Lodge would die out. But not while there remained those last few faithful Brethren whose names deserve commemoration: John Smith, R.W. Master, Charles Clinch, S.W., Richard Atwood, I.P.M., Richard Bowsher, Secretary, Arthur Jones, Treasurer, William Birchall, who succeeded as Master on 21st June, 1785, and Charles Waters, once rejected as a candidate and who became a joining member in unorthodox circumstances. With almost unfailing regularity they attended meetings, and it was they who put their hands in their pockets to bring the Lodge out of debt. The Lodge had passed through bad times before and was to experience more in the years to come, but with such loyal members as these it could not fail. Still, they must have welcomed a proposal from Thomas Duncerley, P.G.M., and Thomas West, D.P.G.M. This was that they should amalgamate with the Royal Cumberland Lodge, No. 458, which had been founded in 1784 and of which W.Bro. West was Master. The name "Royal Cumberland" is derived from that of the Grand Master, H.R.H. Henry Frederick, Duke of Cumberland and Strathearn, who had visited Bath in 1775. It has no connection with the "Butcher of Culloden". as some present-day visitors are apt to surmise. The letter of proposal was put before the Lodge on 14th November, 1785, but consideration of it was deferred to the 25th, as there were only four Brethren present. Then R.W. Bro. Birchall read the letter to the assembled seven, and, he and Bro. John Smith having told the Brethren that they had visited the Royal Cumberland Lodge and had heard its by-laws read, it was resolved to unite with that Lodge. At a final meeting of six Brethren and the Tyler on 16th December it was, by dispensation from the D.P.G.M., proposed, balloted and carried unanimously that from 20th December, 1785, the Lodge should be transferred to the Bear Inn, meet in future on the first and third Tuesdays in the month, take the name of the Royal Cumberland Lodge, keep its own number 39 and adopt the Royal Cumberland's mode of working and by-laws. Eleven Brethren of that Lodge were then admitted to membership, viz.: Thomas West, apothecary, D.P.G.M. of Somerset, William Anderdon, apothecary, Charles Phillott, banker, Harry Atwood, surgeon, Philip George, attorney, Town Clerk of Bath and a former member of the original Lodge, Milborne West, Past Provincial Grand Master of Canada, Rev. Edmund Gardner, Daniel Coffey, John Symonds, surgeon, Joseph Spry, apothecary, and William Gibton. At the meeting held at the Bear Inn on 20th December the furniture of the Royal Cumberland Lodge was handed over, Thomas West was elected R.W. Master, Harry Atwood Treasurer, and William Stillman Tyler. A new stage in the history of the Lodge had begun.

A hearty vote of thanks was unanimously passed to Bro. James for his interesting paper, on the proposition of the W.M., seconded by Bro. F. R. Radice; comments being offered by or on behalf of Bros. W. E. Heaton, W. I. Grantham, F. L. Pick, and G. W. Bullamore.

Bro. G. Y. JOHNSON said:—

It is a great pleasure to me to propose a vote of thanks to Bro. James for his interesting paper. Bath is a happy hunting ground for the Masonic student and Bro. James has made good use of his opportunities.

There is no paper that I enjoy more than one devoted to the history of our eighteenth century Lodges.

Naturally all these Lodges have many points in common, but the various differences prove particularly interesting.

The first point that strikes me is that the Lodge under review continued for over 50 years without a name, in fact it was not until the amalgamation in 1785 that it took a name, and then that of its sister lodge.

The place of meeting is recorded on the first page of the Minute Book and is not mentioned again for many years. Other old Lodge Minutes can be quoted where this occurs. The Secretaries of those times assumed that all Members knew where the Lodge was being held and therefore did not think it necessary to re-state the fact, but, unfortunately, there were occasions when a Lodge was moved to new premises and no mention made in the Minutes, giving endless trouble to the Masonic student in later years.

There seems to be some doubt about the amount paid for the Warrant of Constitution. W.Bro. Norman was correct, as the Grand Lodge Minutes of 29th May, 1733, state "The Bear at Bath for Constitution £2 2s. 0d.". The additional half-guinea mentioned in the Lodge Minute Book was most likely the Secretary's fee for writing the Constitution.

It is particularly interesting to learn that at one time the Junior Warden only was elected, the former Wardens moving up automatically. This is the first time that I have heard of such a By-Law. Although this was contrary to the Constitutions, it most likely proved an excellent arrangement.

The special meeting called in October, 1738, by the particular desire of the Deputy Grand Master is described in one of the newspapers of the period, which I quote in full.

The Lancashire Journal. No. XX. November 13, 1738.

Extract of a Letter from Bath, October 30.

"**Y**esterday their Royal Highnesses went to
 "the Abbey-Church for the first Time,
 "the Mayor and Corporation walking before
 "them from their Lodgings, in their Scarlet
 "Gowns, bare-headed: But as their Royal
 "Highnesses desire to avoid Ceremony as much
 "as possible, they have been pleased to excuse
 "that Piece of Formality, for the future:
 "There is a Canopy of State erected in the
 "church, at the Right Hand of the Mayor's
 "Seat, for their Highnesses Use. The Prince
 "begins this Week to drink the Waters regularly
 "at the Pump Room; the Pumper has purchased
 "a fine Gold Bason to present the Glafs in to
 "his Royal Highness. This Morning the Bells
 "began to ring at Break of Day; at 12 at Noon
 "55 Pieces of small Cannon were discharged;
 "and at two the Corporation waited on their
 "Royal Highnesses, when our Town-Clerk made
 "a Congratulatory Speech on Account of the happy

Day which was very obligingly answered by the Prince. Their Royal Highnesses and all their Attendants appeared in the most magnificent Dresses imaginable, his Royal Highnesses Star in his Order, was all Diamonds. The Right Hon. the Earl of Darnley, late Grand-Master, John Ward, Esq; Deputy Grand-Master, Sir Edward Manfel, Bart. Dr. Defaguliers, and several other Brethren of the Society of Free and Accepted Masters, held an extraordinary Lodge at the Bear Tavern, in Honour of the Day, and in Respect to his Royal Highness, who is a Brother Master. &c. &c.

It will be seen that the newspaper account suggests that the Masonic meeting took place on 30th October, whereas the Lodge Minutes state 11th October. Were there two meetings held by desire of the Deputy Grand Master or is there some mistake in the date?

Towards the end of the paper Bro. James adds that H.R.H. the Prince of Wales visited the Lodge in October, 1738, but I can find no evidence of this. The newspaper paragraph states that the Lodge was held "in Honour of the Day and in Respect to his Royal Highness"; there is no suggestion that the Prince was present in person.

In conclusion I wish to congratulate Bro. James on his paper, which I have found most interesting.

Bro. F. R. RADICE said:—

I have much pleasure in seconding this vote of thanks and wish to express my appreciation of the paper. It is one of those useful works which not only brings before us new knowledge, but also forms the basis of useful research by making that knowledge accessible. In this connection may I suggest that the author add to the debt we owe him by compiling an index of his paper, and more especially those portions in which he corrects and brings up to date matters which have been already dealt with by Bros. Songhurst and Hugan. I have always been very conscious of one difficulty when reading papers written some time ago, that of finding out whether the statements made in it still hold good; and I cannot for the moment think of any other certain way of curing this except by means of an index. In conclusion, I notice that the dates at which there seem to have been divisions and disagreements in their lodge are of significance in the contemporary history of England, and further that the visit of Royal Personages usually betokened political activity in Bath. As I have been recently in touch with a Masonic Jurisdiction which has only been able to repel a determined attempt to involve it in present day politics with difficulty, I cannot help wondering whether this Lodge's troubles were not connected with Jacobite and Hanoverian quarrels. Bro. James could perhaps solve this question by tracing what was the political colour of the members who were expelled or resigned, if that is at all possible.

Bro. WALLACE HEATON said:—

In supporting the vote of thanks to Bro. James for his excellent paper, I can only repeat what I have said on many occasions, that one of the great

faults in our organisation is that we do not keep sufficient track of the Lodge Minute Books. One would go so far as to say that they ought to be produced at the Lodge Meetings in the same way as the Lodge Warrant.

Bro. James has helped, by writing this paper on the Royal Cumberland Lodge, to put the history of the Lodge on record for all time, and not only is he to be congratulated, but I am sure that the Craft in general and the Royal Cumberland Lodge in particular owe him their grateful thanks.

Several items in the paper were very interesting to me. I had not realised that the Queen's Head Lodge was the first Lodge mentioned as meeting in the Provinces, and, like most Provincial Lodges, meets many times more during the year than London Lodges. This also seems to have obtained in the Royal Cumberland Lodge. I was also not aware that our old friend Ruspini was black-balled in this Lodge.

Just one other point, and that is whether the Loyal Lodge at Barnstaple could not be induced to part with the equipment which formally belonged to the Royal Cumberland Lodge or its predecessor, in exchange for a similar property which would be equally suitable and acceptable to them.

I again thank Bro. James for his paper, which is intensely interesting to the Masonic historian.

Bro. IVOR GRANTHAM said:—

In supporting this vote of thanks, which I do most cordially, I desire, if I may, to offer a mild but friendly protest against the main title of this paper. If this paper had been intended for limited circulation in the neighbourhood of Bath, "The First Fifty Years" might well have proved an attractive title; but this paper will in due course be published in our printed *Transactions*, which circulate throughout the world. I would therefore invite Bro. James to reconsider the main title of this paper to ensure that the title which will eventually appear in *Ars Quatuor Coronatorum*, and in the Index to those *Transactions*, will be one which will convey to the student some indication of the subject-matter of the paper. No doubt the Editor will be glad to advise in this matter. In the meantime may I suggest a simple, alliterative, yet informative title:—"The Bear at Bath"—with such subsidiary title as the author cares to add?

This is a very readable paper, with few footnotes or quotations to interrupt the narrative, but I am not sure that this paper does not suffer somewhat from the very lack of quotations from the original minutes. For instance, certain passages of this paper are clearly designed to provoke discussion upon the meaning to be attributed to the expressions "Pass'd Master" and "Scots Master". A careful quotation of the minutes preserving the actual lay-out of the relevant entries will sometimes suggest to a student an interpretation which is not apparent in a paraphrase.

Bro. James has dealt carefully with those minutes which treat of the so-called "Pass'd Masters", but has left us in a pleasurable state of perplexity in connection with the so-called "Scots Masters".

A clue to the correct meaning to be attributed to the expression "Pass'd Master" as applied to this particular Lodge is, I feel confident, to be found in the by-laws quoted by Bro. James. If one by-law alludes to the ceremony of *raising* to the degree of a fellow-craft, what is more natural than a reference in another by-law to the ceremony of *passing* a master? Many other contemporary examples could be quoted of the interchange of these two words, "passing" and "raising". Accordingly, I agree with the author of this paper

that in the minutes under review the *Pass'd Masters* of the early days of Lodge No. 113 at Bath were the Brethren who had taken what we now call the third degree.

In the absence of fuller information about the Scots Masters I would prefer to suspend judgment, but would urge Bro. James to give us in his reply to our comments such further information as is possible, with *verbatim* extracts from the minutes, in order that we may be in a position to consider whether the Scots Master's ceremony as carried out at Bath conferred some degree or qualification leading to the Royal Arch, or whether the Scots Master's ceremony actually enshrined the essential elements of what we now term the Supreme Degree.

In the course of this paper Bro. James has touched lightly upon the subject of Installation, but all the examples quoted appear to refer to the installation of *officers*. For instance, we are informed that on 27th December, 1746, certain persons "were Elected and Properly Installed Officers", *after which* the Lodge was opened. On such an occasion as this there would, I suggest, have been nothing of an esoteric character in the ceremonies which preceded the opening of the Lodge. In these minutes the word "installed" would appear to connote what we now call "invested".

Bro. James has carefully recorded the many moves of this Lodge at Bath before it united with the Royal Cumberland Lodge in the month of December, 1785. Ten or more of these moves are briefly mentioned in one short paragraph of this paper, but the precise date of each move is not given. As the second edition of Lane's *Masonic Records* mentions only three of the many meeting places of this Lodge, I would urge Bro. James to set out in a brief appendix the precise date of each move for the benefit of those of us who endeavour to revise Lane's monumental list of lodges in the light of more modern research.

We welcome Bro. James as a new recruit to the growing band of lodge historians, and we look forward with keen interest to further papers from his pen, amongst which we shall hope to find a paper covering the second period of fifty years in the life of the Royal Cumberland Lodge at Bath.

Bro. FRED L. PICK writes:—

Bro. James's paper on the Royal Cumberland Lodge is interesting and readable, but inspires a feeling somewhat akin to that which once moved Oliver Twist. Its value would be enhanced by the inclusion of a transcript of the "Warrant to meet and constitute", referred to in Lane's *Masonic Records*, the early By-Laws, and a little more information about the early members.

Although the Lodge does not appear to have had any direct connection with the "guild or company of Masons" sanctioned by the Corporation in 1752, the inclusion of some more information about this body would have helped to fill in the background. The economic power of the guilds was fast disappearing at this date. The case of William Glazeby referred to later in Bro. James's paper may be compared with that of Merchant Baines, prosecuted at Preston in 1772 for trading in the Borough while not free thereof.

The late Bro. S. L. Coulthurst has given examples of the functioning of private Lodges as Provincial Grand Lodges in Lancashire and Cheshire. It is interesting to find the Secretarial office a progressive one, though this is hardly conducive to efficiency, especially with a half-yearly progression.

I look forward to some discussion on the meaning of the terms "Pass'd Masters" and "Scots Masters". On the former, I do not see that Bro. Hughan's opinion, as stated in the later edition of his *Origin of the English Rite*, has been

shaken. (I have not, at the moment, access to the 1884 edition.) As to the latter, similar vague and tantalising records are to be found in our Bro. Goldney's *Freemasonry in Wiltshire* and elsewhere.

BRO. G. W. BULLAMORE writes:—

It is interesting to note that the earliest minute of the Lodge at the Bear shows that it was a third degree lodge. It suggests to me that it represented the mass of Freemasonry outside the "Moderns", but accepted a constitution to render its meetings regular. My own opinion is that much of the third and higher degrees in masonry of this period had a Jacobite bias, and the acceptance of a constitution was useful camouflage. But this acceptance also helps to confuse the meaning of Master. As "Modern" masons, the conferring of the Fellowship conferred the power to act as Masters, so that to be raised to the Fellowship was to be passed Master.

It would be interesting to know what were the alterations made in the working from time to time, and if the union with Royal Cumberland completely wiped out that of the original lodge. If I remember rightly, No. 41 retains traces of its career as a first degree lodge by concluding that degree with "Happy have we met", etc. The architecture of the W.M.'s furniture, too, is, I believe, Corinthian, which suggests that the J.W. was in charge in the first degree.

BRO. P. R. JAMES writes in reply:—

I very much appreciate the generous reception afforded to my paper and the encouraging and informative nature of the comments. As a result of the latter I have made several amendments to what I had written, and I hope that the Brethren concerned will accept this general acknowledgment. W.Bro. Johnson's extract from *The Lancashire Journal* relating to the Prince of Wales's visit was not hitherto known in Bath. The entry in the Lodge Minute Book is definitely dated 11th October and lies between the Minutes for 3rd and 17th October. Pasted into the book is a note from W.Bro. Hughan quoting *The St. James's Evening Post*. (See *Transactions of the Somerset Masters' Lodge*, Vol. i, p. 312.) From this we learn that the day celebrated was the King's birthday. George II was born on 10th November (N.S.), which is 30th October (O.S.), so that W.Bro. Johnson is right and the Minute book is wrong. There was only one special meeting. But I still think that it is *possible* that H.R.H. was present in person. There appears to be no ground for thinking that political causes underlay the expulsions and resignations during this period. The expulsions seem to have been due to purely personal dissensions and the resignations to natural causes. The Loyal Lodge at Barnstaple is justly proud of its "Cumberland" furniture which it acquired in a legitimate manner, and there is little prospect of them restoring it to its original owners. A photograph of the Deputation or Warrant and information about some of the early members of the Bear Lodge will be found in the *Transactions* referred to above. There, too, will be found *verbatim* the Minutes for 20th and 23rd April, 18th May, 1st and 15th June, 1733, as well as the accounts from the back of the first Minute book. The Minutes for 4th May, 1733, read:

Fryday May the 4th:
Lodge Met.

M^r. Hugh Kennedy: Master:
W^m: Howel: } Wardens.
Sⁿ: Martin: }

Members Present.

Masters.

M ^r : Ja ^s : Vaughan	}	Six
M ^r : Geo: Rainsford		
M ^r : Cha ^s : Labelie		
M ^r : Jn ^o : Plimmer		
M ^r : S ^t : John Smith		
M ^r : Jos: Woolley		

Fellow Crafts:

M ^r : Johnson Robinson	}	Six
M ^r : Felix Farley		
M ^r : Jn ^o : Wiltshire		
M ^r : Philip Greenslade		
M ^r : Rutland Gill		
M ^r : Jn ^o : West		

Absent:

Master	}	Two
M ^r : Tho ^s : Collins		
Fellowcraft		
M ^r : Tho ^s : Bragg		

For the 23rd February, 1733, they read:

Fryday Feb^{ry} 23

Lodge met.

M ^r . Hugh Kennedy	Master	}	Wardens
M ^r . W ^m . Howell			
M ^r . Step ⁿ . Martin			

Members psent.

M ^r . Ja ^s . Vaughan	}	Masters
M ^r . George Rainsford		
M ^r . Joseph Woolley		
M ^r . S ^t . John Smyth		
M ^r . Christ: Fleming.		

were admitted, & pass'd Masters.

The record of the "Scots Master Masons" ceremony in October or November, 1735, is also set out in the above *Transactions* (pp. 305-6), where W.Bro. Norman says the date was 28th October—which is quite likely—and the topic is dealt with by the same Brother in *A.Q.C.*, vol. xl, 1927. Two of the three officers and the last four candidates named were not members of the Lodge. David Threipland was a member of the Bear and Harrow Lodge, No. 63, Butcher Row, Temple Bar. The name "Toy" should read "Foy", I think. The Minutes of an Extraordinary Lodge on 8th January, 1746-7, record after the names of those present:

Bro ^r . Thomas Naish and John Burge were this Day	}	0 .. 5 .. 0
made Scotch Masters and paid for making ^s 2 .. ^d 6 each		
Bro ^r . Thomas Rogers was this Day made an English	}	0 .. 5 .. 0
Master and paid for his Making		

Naish and Burge were members of the Lodge.

On 27th November, 1754,

“Lodge Met Extraordinary at / Bro^r Richard Stephens’s House where the following Bro^{rs}. were made Scotch Masons (vizt. Bro^{rs}. / Robert Chambers Thomas Haviland Benedict / Masters Thomas Boddely and Rich^d. Stephens / and each paid the sum of 2^s., 6^d into the Treasurer’s / Hands which Money was there spent.”

All were members of the Lodge except Chambers, who was a local resident.

On 17th February, 1756, at an ordinary Lodge:

“This Night Bro^{rs}. Thomas Powers and Richard Jenkins / Esqrs. were duely raised Scotch Master Masons. / At the same time Thomas Miller the Drawer of the / Bear Inn and John Morris the Tyler both Servants of / this Lodge were for the Conveniency of the Business of this / Lodge also raised Scotch Master Masons / This Night Brother James Crawford was regularly / raised a Scotch Master Mason.”

The accounts at the foot of the page show that Powers, Jenkins and Crawford paid half-a-crown each. Crawford was a member, the other two were visitors.

Finally, on “April 14th. 1758 Lodge Met extra’ to raise Scotch Masons

Bro ^{rs} . Isaac Dobree	} were raised Scotch Masons and paid for their Making 2 ^s ., 6 ^d each in y ^e whole 1 ^s ., 2 ^s ., 6 ^d which money was there spent ”
Charles Waters	
James Tagg	
William Street	
Richard Roberts	
Edw ^d . Thornton	
Peter Temple	
David Russel	
Thomas Barnes	

Dobree was the only non-member.

There was probably nothing esoteric in the Installation ceremony, but it is noticeable that there were usually several more Brethren present at the Installation meeting than at the Lodge which followed immediately afterward.

The By-laws of 1746 are printed in the *Transactions of the Somerset Masters’ Lodge* for 1920. The following are those to be found in the second Minute book:

X^{ber} y^e 23^d 1743

at a full Lodge it was unanimously
agreed that no Person shall be
admitted either as a Visitor, or Member
of this Lodge but what can prove
his being so made in a regular
& well constituted Lodge
Agreed that a Town’s person
shall be made a Member of
this Lodge for 1 Guinea & ½ but
no Stranger under 3 Guineas
Agreed that every Towns person
coming as a Visitor shall
pay 1 Shilling & 6 pence
& every stranger 1 Shilling

X^{ber}

That the Present members of this Lodge
Who have Paid three Guineas for being made Masons shall
be allow'd each a Guinea and a
half in their Subscriptions till
the money is out

B^r: Bragg 1 : 11 : 6

Paid

B^r: Chilcot 1 : 11 : 6

B^r: Bennet 1 : 11 : 6

at an Extraordinary Lodge held Dec^r: 23^d: 1743 the above articles
were voted for and agreed to

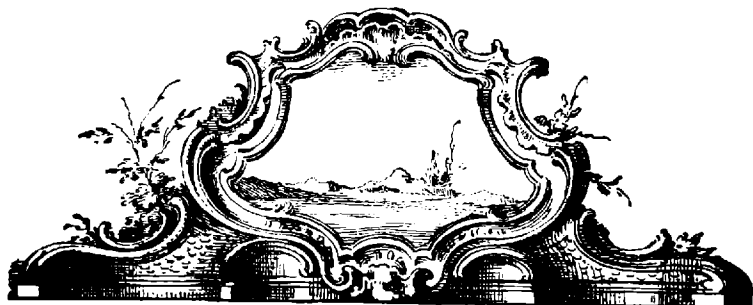
(Then follows a list of those present—13 in all.)

To give any account of the guild of operative masons in Bath at this time would extend the paper to unreasonable limits. Many such companies were being created or revived then in an attempt to maintain the exclusive privileges of the freemen of the city. Glazeby's case is an example from the Merchant Tailors' Guild.

The Lodge retains many traces of its old working besides the closing of the first degree mentioned by Bro. Bullamore, such as the use of the trowel as a Working Tool in the third degree and the circle of swords at the restoration to light in initiations. But this is another subject.

The following is a list of the meeting places of the Lodge:

28. xij. 1732 Bear Inn, Cheap Street. (Not as in Lane.)
7. viij. 1767 Three Tuns Inn, Stall Street. (Special meeting.)
1. xij. 1767 From Bear to White Hart Inn, Stall Street.
15. xj. 1776 From White Hart to Charles Waters's house.
27. xij. 1776 White Lion Inn, Market Place—to 20. vj. 1777.
24. vj. 1777 King James's Palace, Lyncombe. (For Festival.)
17. x. 1777 Christopher, High Street.
7. xj. 1777 Resolution to return to White Hart—but
3. j. 1778 White Lion.
6. ij. 1778 White Hart—to 16. x. 1778.
6. xj. 1778 Alfred Hotel. (Location unknown)—to 7. j. 1780.
21. j. 1780 Greyhound and Shakespeare Inn, High Street—to 24. vj. 1784.
22. xij. 1784 Bear Inn. (For Festival.)
7. j. 1785 Wm. Birchall's house, Queen Square—proceeding after to Greyhound and Shakespeare Inn.
20. xij. 1785 Return to Bear Inn at the union.

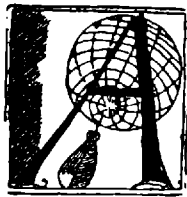


REVIEW

"A COMMENTARY ON THE FREEMASONIC RITUAL, TOGETHER WITH NOTES ON THE CEREMONIAL WORK OF THE OFFICERS."

By W. Bro. E. H. Cartwright

(Printed and published by Hepworth & Co., Ltd., Tunbridge Wells, 1947).



"COMMENTARY" may have widely different meanings; and Bro. Cartwright, though he expressly states that he is "not concerned with the history and antiquarianism of the Craft or with the interpretation to be attached to its symbols", gives us no short summary of his purpose. But if, after reading this book, an Officer of a Lodge finds himself taking a deeper interest in the precise significance of the words he uses, enunciating them more intelligently, suiting them with appropriate gestures, and even departing occasionally from the "printed book"; pleading that this or that item of the equipment of the Lodge be more wisely placed or handled; above all, doing his work less mechanically and, as a result, vastly more effectively—then the writer's object will have been achieved. And it is difficult to believe that all these will not be among the reactions of most readers.

The book opens with a chapter which deals with the work—and its aftermath—of the Lodge of Reconciliation, formed at the Union in 1813. Here Bro. Cartwright has done a most useful service, more especially in his detailed and documented account of the status of "Emulation"; and one likes to hope that the extravagant claims of some of the devotees of that ritual have at last been decisively disposed of. The growing use—though by no means growing popularity—of that ritual has of late years been a real meance to the cause of intelligent Freemasonry; and there are many of us who feel that it would be no bad thing if the Grand Lodge, which has wisely refrained from prescribing any ritual as "authorised", and even from interposing in any but fundamental matters, would insist that the same policy should govern the Craft throughout the country. For we hear disquieting rumours from the Provinces from time to time of worthy Brethren denied Masonic honours on the grounds that they will not conform to this or that ritual, and of would-be Lodges which have only obtained their Warrants by promising compliance.

The writer then proceeds to a series of chapters devoted to the work of each Officer of the Lodge in turn, giving gentle hints—all excellent—as to how this may be best and most impressively done. The chapter on the work of the Master goes a great deal further, and covers the whole of each degree, with a running commentary on the phraseology in general, but more especially on the faulty and exceptionable phrases, with suggestions, culled from a wide variety of rituals, for their improvement.

A note on the Lectures follows; and the last chapter, "Information for Candidates", contains an admirable "statement of principles" for putting before the enquirer, which might well be generally adopted. Finally, a few of the longer passages, as given in *The English Ritual*, are printed in full; and, once one has become attuned to the elimination of certain customary harshnesses, one has to admit that they not only "read well" but cover the whole ground.

It is unlikely that any reader, admirable though he feels both the purpose and the execution of the commentary to be, will fail to find matters on which he would fain join issue with the writer. Should he find such, by the way, Bro. Cartwright's answer would certainly be, "Please yourself": for, so one gathers, it is of the very essence of his ideal that no Lodge is tied to the letter of any one ritual.

Some readers, however, may be inclined to feel that Bro. Cartwright rather "lays down the law" at times. So far as his contention for good and intelligent English is concerned, early in the book he lays down the general principles on which his decisions are based, and no one can find fault with these.

There are, however, other matters than correct English, concerning which one perhaps wonders whether his task can be quite adequately done without a measure of "antiquarianism". On what grounds, for example, is the term "Freemason" to be preferred to "Mason"? Or on what grounds can we say that such and such procedure is "correct"? These are related questions. Much that is done in the name of Freemasonry has for its only justification the fact that, as a body, we are lineally descended from the medieval Operative Masons, and, so far as we are able, we conduct our ceremonies as they did. Consequently, apart from the mere words used, the test of antiquity must be the supreme one. Now, when a man was admitted as an operative, he became, in England, a "mason", and, in Scotland, an "Entered Apprentice"; and there is no reason whatever for supposing that any man became a "Freemason" until a later stage, unless it was through the "telescoping" of the first two steps as practised in the case of non-operatives, and even then, the usual term was either "Free Mason" or "Free-Mason" (neither of which forms, by the way, justifies the ugly adjective "freemasonic", which is used, often with a capital F, many times in the book, as well as in the title). Thus, for the E.A. to "advance to the J.W. as a Freemason" is as much a contradiction in terms as the description of his O.B. as that of an "Entered Apprentice Freemason".

Bro. Cartwright rightly checks the "correctness" of certain points by reference to antiquity, though he does not always go as far back as he might. Thus, for the last of the f. p. o. f., he refers to "early post-Union practice": he might with greater effect have quoted the *Trinity College, Dublin*, MS. (1711)—"squeeze the master in back-bone". For the sign of an Entered Apprentice we can go back further still, and Bro. Cartwright is quite possibly wrong in insisting that the hand should be horizontal; for a reference to the *Edinburgh Register House* MS. (1696) makes it clear that the two-fold penalty to which the sign alludes was actually a single process.

These are not trifles: and even the insertion of a simple "the" can have weighty consequences. We are taught of "the Porch, Dormer and Square Pavement": to say "the Porch, the Dormer and the Square Pavement" severs the last link between these ornaments and their operative origin; for there can be little doubt that the first two are lineally descended from the "Broached Ornal"—a primitive term for what we now call the "Perfect Ashlar".

It is not fair to treat these as faults in a book of this kind. Bro. Cartwright is looking at the ritual from an altogether different angle, and there is hardly a word in the book with which we cannot heartily agree. One word there is, however, which will jar on many readers, and which is possibly used too freely—the word "slovenly". No one will deny that slovenly Lodge working is too often seen; but it will grieve many a keen Lodge Officer to be told that his work is slovenly because he follows meticulously the ritual adopted by the Lodge, where this offends against common-sense or grammar.

But the work has been capably and exhaustively done, and should do much to improve the general standard of Lodge work. It is well and handsomely got up and well printed (there is a misprint on p. 106), and deserves a very wide circulation.

H.P.

OBITUARY



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

John Archibald, *L.R.I.B.A.*, of Esher, Surrey, on 23rd December, 1945. Bro. Archibald was a member of Duke of Cornwall Lodge No. 1839. He was elected to membership of our Correspondence Circle in November, 1934.

Herman Bauling, of Los Angeles, California, on 17th December, 1945. Bro. Bauling was a member of Lodge No. 392. He was elected to membership of our Correspondence Circle in May, 1928.

Frederick William Billson, *LL.B.*, of Swanage, Dorset, on 6th March, 1946. Bro. Billson held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.), and had been a member of our Correspondence Circle since January, 1902.

William Casasola, of Finsbury Park, London, N., on 18th January, 1946. Bro. Casasola held 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 June, 1928.

D. Rufus Cheney, of Portland, Oregon, on 1st January, 1945. Bro. Cheney held the office of Grand Secretary (Craft and R.A.). He was elected to membership of our Correspondence Circle in October, 1933.

Donald Craig, of Sheffield, on 18th March, 1946. Bro. Craig was elected to membership of our Correspondence Circle in January, 1926.

Charlie D. Eaton, of King's Norton, Birmingham, on 7th April, 1946. Bro. Eaton held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He had been a member of our Correspondence Circle since May, 1906.

Robert Percy Edwards, of Whitchurch, Salop., in May, 1945. Bro. Edwards was a member of St. Alkmund Lodge No. 2311. He was elected to membership of our Correspondence Circle in January, 1944.

Gordon Richard Eland, of Eltham, London, S.E., on 11th March, 1946. Bro. Eland was a member of Addey and Stanhope Lodge No. 5501 and of Saye and Sele Chapter No. 1973. He was elected to membership of our Correspondence Circle in May, 1943.

John Evans, of Dore, Sheffield, on 1st July, 1945. Bro. Evans was a member of Britannia Lodge No. 139 and of Paradise Chapter No. 139. He was a Life Member of our Correspondence Circle, to which he was elected in May, 1913.

Edward Henry Ezard, *M.D.*, of Farnham, Surrey, on 25th March, 1946. Bro. Ezard held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was one of the senior members of our Correspondence Circle, to which he was elected in January, 1891.

Herbert Firth, of Shrewsbury, on 26th December, 1945. Bro. Firth was a member of St. Edmund Lodge No. 4714. He was elected to membership of our Correspondence Circle in March, 1937.

Arthur Walter Godfray, of St. Heliers, Jersey, C.I., during the German Occupation. Bro. Godfray held the rank of P.Pr.G.D.C. He had been a member of our Correspondence Circle since March, 1897.

William Tounsand Jackson Gun, of London, S.W., in February, 1946. Bro. Gun was P.M. of Lodge of Erin No. 2895. He was elected to membership of our Correspondence Circle in November, 1923, and became a Life Member in 1928.

Malcolm A. Hendry, J.P., of Glasgow, on 26th December, 1945. Bro. Hendry was a member of Lodge No. 1241 and Chapter No. 189. He was a Life Member of our Correspondence Circle, to which he was elected in May, 1930.

John Edward Hodgson, of Darlington, on 30th October, 1945. Bro. Hodgson held the rank of P.Pr.G.D. and P.Pr.G.So. (R.A.). He was elected to membership of our Correspondence Circle in November, 1934.

William Cranswick Laidler, of Worthing, on 18th November, 1945. Bro. Laidler was a Life Member of our Correspondence Circle, to which he was elected in October, 1926.

Major Thomas McCarroll, of Thames, Auckland, N.Z., on 21st September, 1945. Bro. McCarroll held the rank of P.Dis.G.W. He was elected to membership of our Correspondence Circle in May, 1914, and became a Life Member in 1930.

Percy Amos Mills, of Wagga Wagga, N.S.W., on 28th July, 1939. Bro. Mills was P.M. of Lodge No. 22 and P.Z. of Chapter No. 19. He was a Life Member of our Correspondence Circle, to which he was elected in October, 1922.

Joseph Newman, J.P., of Sheffield, on 15th March, 1946. Bro. Newman was P.M. of Hadassah Lodge No. 4871. He was elected to membership of our Correspondence Circle in March, 1928.

John J. Pickett, of Hastings, N.Z., on 13th November, 1945, aged 92 years. Bro. Pickett held the rank of Grand Superintendent of Works. He was one of the senior members of our Correspondence Circle, to which he was elected in May, 1893.

Frederick Charles Purvis, of Titoki, Auckland, N.Z. Bro. Purvis was a member of Lodge No. 102 and of Chapter No. 27. He was admitted to membership of our Correspondence Circle in March, 1931.

James Randall, of Ulverston, Lancs., on 22nd January, 1946. Bro. Randall was a member of Corium Lodge No. 4041. He was elected to membership of our Correspondence Circle in May, 1934.

John English Robson, of West Hartlepool, on 11th June, 1945. Bro. Robson was P.M. of Haven of Rest Lodge No. 4350 and a member of Fawcett Chapter No. 764. He was elected to membership of our Correspondence Circle in May, 1943.

John Roper, of Kirkby Lonsdale, in 1944. Bro. Roper held the rank of P.Pr.G.W. and was P.Z. of Bective Chapter No. 1074. He was a Life Member of our Correspondence Circle, to which he was elected in March, 1893.

Dr. George Ferguson Shepherd, *F.R.C.S.*, of South Shields, in September, 1945. Bro. Shepherd held the rank of P.A.G.Sw.B. He was admitted to membership of our Correspondence Circle in March, 1923.

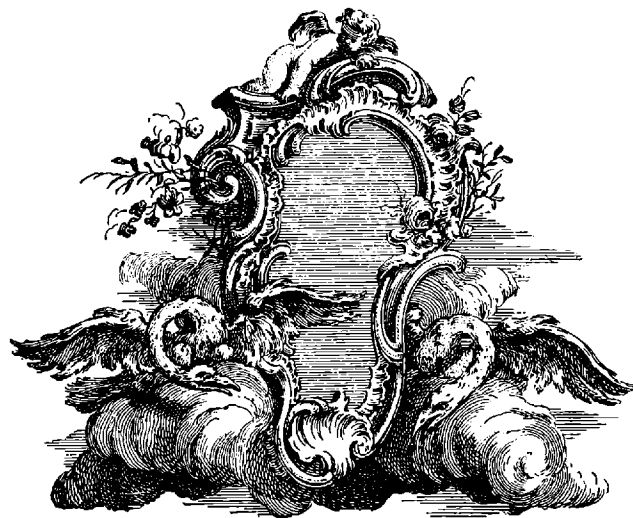
Godfrey Smyth, of Durban, Natal, on 16th May, 1945. Bro. Smyth was a member of Denver Lodge No. 3167 and of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in November, 1910, and for some years acted as Local Secretary.

Charles Riddiford Thomas, of Swindon, Wilts., on 23rd February, 1946. Bro. Thomas held the rank of P.Pr.G.W. and P.Pr.G.So. He was elected to membership of our Correspondence Circle in June, 1923.

Laurence Henry Tufnell, of London, E.C., on 26th November, 1945. Bro. Tufnell held the rank of Past Grand Treasurer (Craft and R.A.). He was elected to membership of our Correspondence Circle in June, 1945.

Alexander Walker, *C.B.E., D.L.*, of Glasgow, on 20th November, 1945. Bro. Walker was P.M. of Lodge No. 873 and P.Z. of Chapter No. 122. He was a Life Member of our Correspondence Circle, to which he was elected in October, 1901.

Henry Westron, of Canterbury, Kent, on 28th January, 1946. Bro. Westron held 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 May, 1929.



Quatuor Coronati Lodge, No. 2076, London

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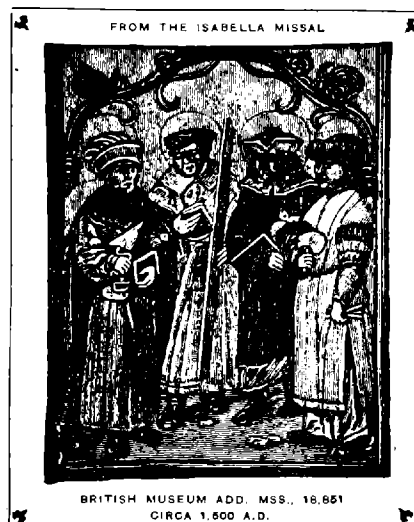
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Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY THE REV. H. POOLE, P.A.G.Chap.

VOLUME LIX.

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1948

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»* Ars *« Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE
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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.

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

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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.

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At every meeting an original paper is read, which is followed by a discussion.

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To the Lodge is attached an outer or

CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 2,000 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

The members of our Correspondence Circle are placed on the following footing:—

1.—The summonses convoking the meetings are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves; but, unlike the members of the Inner Circle, their attendance is not even morally obligatory. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather *associates* of the Lodge.

2.—The printed *Transactions* of the Lodge are posted to them as issued.

3.—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 so far as possible, recorded in the *Transactions*.

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

A Candidate for Membership of 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.

The joining fee is £1 1s.: and the annual subscription is £1 1s., renewable each November for the following year.

Brethren joining late in the year suffer no disadvantage, as they receive all *Transactions* previously issued in the same year.

It will thus be seen that the members of the Correspondence Circle enjoy all the advantages of the full members, except the right of voting on Lodge matters and holding office.

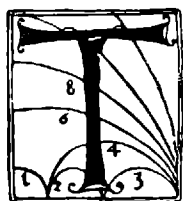
Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further 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 and a subscribing member of a regular Lodge throughout the Universe and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.

St. John's Day in Harvest

MONDAY, 24th JUNE, 1946



THE Lodge met at Freemasons' Hall at 4.15 p.m. Present:—Bros. G. Y. Johnson, P.A.G.D.C., W.M.; L. Edwards, *M.A.*, P.A.G.R., P.M., as S.W.; Wallace E. Heaton, P.G.D., J.W.; *Col.* F. M. Rickard, P.G.S.B., P.M., Sec.; *Wg.-Commr.* I. Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.D.G.S.B., P.M., D.C.; W. J. Williams, P.M.; F. L. Pick, *F.C.I.S.*, P.M.; S. Pope; and J. Johnstone, P.A.G.D.C.

Also the following members of the Correspondence Circle:—

Bros. A. C. Martin; S. H. Love; B. G. Stewart; J. Pugsley; W. E. Ames; A. H. R. Cann; W. Patrick; J. M. A. Rowe; A. E. Cole; C. W. Cowell; C. M. Rose; H. Johnson, P.A.G.St.B.; A. F. Hatten; G. H. H. Townsend; H. Bladon, P.G.D.; J. D. Daymond; H. R. Smith; J. M. Oakey; E. Alven, L.G.R.; T. Jaeger; J. H. Gilbard; and B. E. Jones.

Also the following visitors:—Bros. W. Frost, Lodge 5911; T. G. Marshall, Lodge 5929; E. A. Clutton, Lodge 3402; and F. J. Cook, Lodge 4722.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., P.M.; R. H. Baxter, P.A.G.D.C., P.M.; J. H. Lepper, *B.A.*, *B.L.*, P.A.G.R., P.M., Treas.; *Rev. Canon* W. W. Covey-Crump, *M.A.*, P.A.G.Chap., P.M., Chap.; *Rev.* H. Poole, *F.S.A.*, P.A.G.Chap., P.M.; D. Flather, *J.P.*, P.G.D., P.M.; D. Knoop, *M.A.*, P.A.G.D.C., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; *Col.* C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derbys.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; H. H. Hallett, P.G.St.B., S.D.; *Commr.* S. N. Smith, *R.N.*, *D.S.C.*, P.Pr.G.D., Cambs., J.D.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., I.G.; H. C. Booth, P.A.G.D.C.; and J. R. Rylands.

Three Lodges and eighteen Brethren were admitted to membership of the Correspondence Circle.

The SECRETARY drew attention to the following

EXHIBITS:—

By Bro. F. L. PICK—

Illustrations of processions in the Preston Guilds of 1762 and 1822.

By Bro. S. POPE—

A marble obelisk enclosing what appears to be the work of French Prisoners of War.

By Bro. E. HAWKESWORTH—

An apron, many years ago in the possession of a Freemason in Philadelphia, Pa. Hand worked and painted: the All-seeing Eye, in gold, on the flap; below, the emblems of mortality and the Square and Compasses between Two Pillars worked in small sequins.

By Bro. E. SMITH—

A collection of aprons and collars, thirteen in all, found at Bottoms, Lancs.: presumably worn in connection with degrees and Orders practised there at some time—none identified.

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

Bro. F. L. PICK read the following paper:—

PRESTON—THE GILD AND THE CRAFT

BY BRO. FRED L. PICK, P.M., 2076

SYNOPSIS:

Origin of the Gild — early celebrations and regulations — operative masons and other builders — Richard Sankey and Randle Holme among the burgesses — the fraternal-cum-ceremonial tradition — Dr. Kuedren — description of seventeenth century celebration — trading Companies — some fraternal Societies — eighteenth century and the appearance of Lodges of Freemasons — prominent part played by Freemasons throughout the nineteenth century — conclusion.



OUR late Bro. W. H. Rylands said in 1892, "A careful examination of the Guild records at Preston, if made for the purpose, would probably bring to light some interesting points in Masonic history".¹ The name "Preston Gild" (generally spelt "Guild") has been for more than a century applied to a periodical festival arranged and conducted by the municipality of Preston, also to a unit of time, as a Lancashire colloquialism for an event of infrequent occurrence is "once in every Preston Gild".

Preston is situated on the north bank of the Ribble, at the highest point at which the river is navigable and the lowest at which it is bridged and was fordable. A few miles to the East, hills form a natural barrier, hence the stream of North-South traffic along the western side of England passes through Preston and renders it a place of great strategic as well as industrial importance and it is the administrative capital of the county of Lancaster.

It is mentioned in Domesday Book as the chief town in the Hundred of Amounderness. After the Conquest a great part of what is now known as Lancashire passed into the possession of Roger de Poitou, who probably agreed to the early Customale, a code of local laws based on the customs of Breteuil, which also served as a model to the English boroughs of Hereford, Shrewsbury, Lichfield and Rhuddlan. The importance of this to both parties was that the overlord's rights were fixed and the townsmen were free to manage their own municipal affairs.

In 1102 Roger was expelled from the country and the overlordship appears to have passed to the Crown, and there is a tradition that the first Charter was granted by Henry I. It is certain, however, that a charter was granted by Henry II, about 1179, conferring on the burgesses of Preston the same privileges as he had previously conferred on Newcastle-under-Lyme. Unfortunately the original charter of this town has been lost and the one occasionally cited is a charter granted to Newcastle-under-Lyme by Henry III.

The Customale is in the municipal archives. Several translations have been published, of which the most reliable is that in *A History of Preston in Amounderness*, by H. W. Climesha, a translation of a copy prepared by Mary Bateson, collated by her with a copy prepared by Randle Holme III. It is

¹ *A.Q.C.*, v, p. 177.

ascribed to the early fourteenth century, though it is probably a copy of an earlier document and includes the following clauses:

1. That they may have a Gild Merchant with hanse and other customs and liberties belonging to that gild.
2. That no one who does not belong to that Gild shall do any trade in the aforesaid town except with the consent of the Burgesses.
3. Provides that a villein who has remained in town a year and a day and is in scot and lot cannot be reclaimed by his lord.
5. If any-one shall be desirous of becoming a Burgess let him come into the Court and give twelve pence to the Reeve and take his Burgage from the bailiffs; afterwards he shall give to the bailiff's servant a penny so that the latter may give evidence that he has become a Burgess in Court.

In other boroughs which obtained their customs from the law of Breteuil a 12d burgage rent is generally met with. In Preston there is only mention of the 12d payment on entry into possession. Among the deHoghton papers are many references to the transfer of burgages in Preston and in an example of *ca* 1280:—

“Robert S. Steven de Penwortham grants to Ad. the goldsmith his br. half a burgage and an ac(re) meadow in P. Rndr. a pair of white gloves to grantor and 12d to the King according to the custom of the Vill. of P.”¹

Evidently the right to receive payment for a burgage had passed to the town by the time the existing Customale was written.

10. Also a Burgess need not come to more than three portmoots a year unless he is engaged in a plea but if he does not come to every great portmoot he shall be amerced 12d.

Other provisions governed honourable trading, forbade the sharing of a bargain with an outsider and ensured a measure of respect for married women and widows.

The gild merchant must not be confused with the governing body of the borough. The latter was the portmoot, presided over by the reeve, and it was necessary to possess a burgage in order to be a burgess, whereas strangers might be members of the gild merchant and burgesses not members. Still, the tendency was for the two bodies to coalesce and as in other places the chief officers of the municipality were also the chief officers of the gild.

We will now consider the periodical celebrations of Preston Gild. The town was burnt by Bruce in 1322 and it is believed that the earliest charter and other records perished at that time.

It is often stated that the earliest gild of which we have any information was held on the Monday after the Feast of St. John the Baptist, 1328. The original records have perished, but we have a seventeenth century copy or translation prepared by Dr. Kuerden. These refer to a Mayor Court and the existence of a Gild Merchant, but do not conclusively state that the Rules were prepared at one of the periodical celebrations which afterwards became customary. One of these rules provided for the maintenance of dignity on the part of past Mayors and bailiffs.

9. Also the same mayor, bailiffs and burgesses by a whole assent and consent (have ordained) that all manner of burgesses that have been mayors and bailiffs before time shall not intermingle themselves or mix themselves among the xxiiij in the time of our election, but sit

¹ *Record Society of Lancs. and Ches.*, vol. 88, 1936,

upon the bench with our mayor as aldermen and if one of them do mix himself among the xxiiij (he shall forfeit) his liberty to the commons or else pay the fine xxs.

A gild was held on the Monday after Ascension Day, 1397, and the Gild Roll contains 358 names, of whom 220 were In-Burgesses, 33 foreign Burgesses and 105 now admitted as free Burgesses for the first time. On the back of the roll are thirty-nine names without descriptions, 16 of them being women, including 11 widows, 1 wife, 1 daughter and 3 without qualification.

Among the statutes of this Gild we have:

2. Also, that no one shall be made mayor of the aforesaid town of Preston, until he shall have first been bailiff of the same town.
3. Also, if any burgess of the town of Preston shall have been elected by the commonalty of the aforesaid town, to serve in any office fitting to his position, and he shall refuse to serve he shall lose his freedom, at the will of the Commonalty of the aforesaid town.¹

A gild was held on Whit Monday, 1415. It is sometimes stated, but without foundation, that a gild was held in 1429 or 1439. The next celebration took place on Monday next after the Feast of the Invention of the Holy Cross, 1459. The number of burgesses had now diminished, though more than 90 were admitted.

The next was held on the Monday next after the Feast of the Decollation of St. John the Baptist, 1500, *i.e.*, after 29th August. No roll of burgesses or book of orders has been preserved. There is, however, an interesting prescription which was used as a precedent at the next gild:

These being the articles and poynts that appertayneth to the Guild Marchaunt at Preston that all burgesses dwellyng wythin the towne of Preston shall be raydy at the Gyld Marchaunt, for to go with procession from the Maudlands throughout the towne as the procession is wont to be of old tyme, that is to say, the first daye of the foresayd Gyld. And after ye foresaid Procession a Masse with Solempnytie of the Holy Goyste, solempnly to be held with the Mayor and Aldermen, forasmuch as it was advised by the Mayor of the Gyld Marchaunt and burgesses of the same Gyld, before this tyme. Holdyng that Gyld Marchaunt, oppon ye Mondaye in the fest of the decolason of Saynte John Baptist ye sixteenth year of Kyng Henry VIIth that the poynts and the rights of the Gyld Marchaunt might be knowne to all burgesses, therefore was made three Proclamacions in ye open Market three days, that all manner of men clayming franchises of fredome within our burgh of Preston, whether they it claym by descent or parchase, that they shall apper at ye tyme that Gyld Marchaunt is holden before the Mayor and the Burgesses of the same Gyld, for to here and know the franchise, freedoms and liberties, and all other poynts appertaynyng to ye said Gyld Marchaunt, the wyche we have by letters patent, be ye said lege lord the Kyng and of his most noble progenitors to us graunted before this time.²

Many of the above provisions are repeated in the twentieth century Gild Proclamations.

The next gild was held on the Monday after the Feast of the Ascension (May 24), 1542, but after this the Monday following the Decollation of St. John the Baptist saw the opening of every celebration. It was in 1542 that the

¹ Abram, *Memorials of the Preston Guilds*, 11.

² Abram, 18.

Stanley family were first associated with the gild, a connection never broken, the father of the present Earl of Derby being the Gild Mayor in 1902. Notwithstanding the spoliation of the gilds carried out under the Act of 1 Edw. VI, the first break in the celebrations occurred in the twentieth century, the gild being postponed from 1942 to the first complete year after the termination of the second world war.

A few operative masons and other members of the building trades are included in the Gild Rolls from the fourteenth to the seventeenth centuries, but it must be remembered that in the majority of cases the occupation of the burgess is not given. At Leicester, though many masons were employed, few were admitted to the roll of burgesses, and Speth and Conder agreed that foreign masons were no doubt employed on the many building works in the town. There was comparatively little stone building in and around Preston. Little of the old town stands to-day, but timber and clay and brickwork appear to have been the principal building materials and walls of timber and clay have been discovered in the centre of the town in recent years, an example being preserved in the Harris Museum.

The following names are taken from W. A. Abram's *The Roll of Burgesses at the Guilds Merchant of the Borough of Preston, 1397-1682* (Record Society—1884):—

1397. The list of new Burgesses includes:

Hug de Oudley maſon p pl Symon de Preston et Joñ de Alston
dj m̄c.

1415. Hugo de Awdeleye

1562. Joñes Graddell mason Jur'
Willms Graddell frater eius Jur'
Riçus Graddell filius eius

and among the Stallengers:

Willms Harryson brekemaker Jur' xxs.
Xpofer Harryson filius eius.

1582. William Graddell has died in the meantime and the roll includes, but without mention of trades; Riçus Graddell and Thomas, his brother. The two Harrysons also appear and we have another family of Masons as well as brickmen and carpenters.

Henricus Blakecowe Mason Jur'
Riçus Blakecowe filius eius Jur'
Joñes Blakecowe frater eius Jur'

Willms Blakecow frater eius
Evanus Blakecowe frater eius
Thomas Blakecowe ffrater eius

Willms Harryson Breckman Jur'
Xpoferus Harryson filius eius Jur'
Joñes Sudell Breckman Jur'
Rogerus Sudell filius eius

Willms Sudell frater eius
Thomas Sudell frater eius

Willms Shep'de Carpenter Jur'
Thomas Shep'de Carpenter Jur'
and three sons.

Thomas Silcocke Carpenter Jur'
and two sons.

Among the Stallengers Hughe Hackyng Carpent' Jur' xs.

1602. Christoferus Harrison Brickman
Wills Harrison frater eius

Among the Foreign Burgesses

Ric'us Singleton de Stayninge Brickman Jur'
Wills Singleton filius eius

William Harrison and Christopher, his son, also the two Singletons, are found in the roll of 1622.

Among the Stallengers.

Joh'es Dum' Carpinter Jur' xs.
Rad'us Dum' filius eius
Wills Dum' frater eius.

1622. Rad'us Radcliffe Slaiter admitted a Burgesse for and upon condiçon that hee shall at all tymes needfull mosse and dresse the Rooffe of the hall duringe his lyffe haveinge Slaite mosse Lyme and heare (hair) found hyme upon the costs and charges of hym selfe Ric'us Radcliffe filius eius et Radcliffe Radcliffe frater eius xxjd.

The foreign builder was discouraged by a Gild rule of 1622 which prohibited the making of bricks and getting of sods by persons other than burgesses under a penalty of ten shillings. William Chernock was fined seven shillings in 1653 for delving and getting clay "on this side of the Eaves brook".¹ The Court Leet dealt with several similar cases and in 1685 we find the Act of 17 Edw. IV c. 4 (1477-8) enforced when three people were each fined 15/- for "not making their brick sizable according to the statute, viz. 10 inch longe, 5 inch broad, 2 and a half in thicknesse."²

Among the proceedings of the Court Leet are also examples of the punishment of eavesdroppers, i.e. persons who stood close to the eavesdrop of a house, or the ground between the wall and the part on which fell rainwater from the edge of the overhanging roof, for the purpose of listening to the conversation of people within.

Thomas Silcocke is an Eve dropp, commonly called Eseing dropps, and stands under mens windows lisoning and carrieing stories betwixt neighbour and neighbour, to the great disquietnes of neighbours and to the evell example of others therefore to pay xiijs. iiijd. (10th April, 1661)³

There are a few more seventeenth century builders:.

1642. Jacobus Burton thatcher Jur'
Joh'es Burton filius eius Jur'
Thomas Burton frater eius Jur'
Chr'oferus Burton filius p'd'c'i' Joh'is.
Nicholaus Bullen plaisterer (Jur' 23d die Decembris 1644)
Lawrencius Bullen filius eius
Thomas Bullen frater eius

Among the Foreign Burgesses:

Chr'oferus Harrison de comb'rall Brickman Jur'
Per Rotul' Cur'

Item Will'us Blacowe plaisterer xxs.
Item Walter Myers brickman ij li.

¹ A. Hewitson, *Preston Court Leet Records*, p. 6.

² *ibid.*, p. 139.

³ *ibid.*, 92.

1662. Hyndley Georgius Plasterer Jur'
 Worden, Thomas plasterer Jur'
 Woodruffe Rogerus Brickma' Jur'
 Woodruffe Thomas filius eius
1682. Bayley Ric'us plasterer (Jur' March 13^o 1682-3)
 and seven members of his family.
 Bayley Joh'es Bricklayer frater Wille husb'm' Jur'
 and his sons.
 Myers Henricus Bricklayer Jur'

A By-Law was adopted at the Gild of 1662.

"After the shutting up of the present gyld no Apprentice for the seven years next ensuing shall be manmitted to trade within this Burrough, nor any other tradesman shall be admitted as Free, de novo, except he bring a new Trade into the town, or great necessity to introduce the same."¹

However, in 1666, the Council had before them the King's plea on behalf of the tradesmen of London and agreed to allow William Cadman, who had served his apprenticeship in London but lost his business through the great fire, to trade as a stationer in Preston for two years if his growing family were not "burdensome to this Incorporation".²

But as we are not Operative but Free and Accepted or Speculative Masons the seventeenth century is of greater interest. The descriptions of ceremonial now available coupled with many references of a fraternal character and the inclusion in the Gild Rolls of one or more speculative Freemasons justify the words of Bro. Rylands quoted at the beginning of this paper.

Among the Foreign Burgesses of 1582 are:

Thomas Sonckie de Sonckie geños Jur'
 Edward Sonckie filius eius et heres appař.

Edward Sankey died on 1st December, 1602, leaving his son and heir Thomas, a boy aged under 16. Another member of the family appears in the Roll of 1622.

Ric'us Sankey gen' Jur'

This is almost certainly the Richard Sankey who was present at the initiation of Elias Ashmole in 1646. His son, Edward, was baptised on 3rd February 1621-2 and Bro. Rylands was of the opinion that it was this Edward who copied the Sloane Ms No. 3848, completed on the day of Ashmole's initiation.

There is, of course, no evidence to show that Richard Sankey was a free-mason at the time of the Preston Gild of 1622—but later in the century we have among the Foreign Burgesses of 1662:

Hulme Randulphus de Civitat' Cestr' Jur'
 Hulme Randulphus filius eius

and in 1682:

Hulme Ran'us de Chester Herald paint'r Jur'
 Hulme Ran'us filius eius
 Hulme Georgius Frater primi Ran'i.

An event such as the celebration of Preston Gild would attract the heraldic painter of Chester, who took an active part in the gild life of his own City, in which his professional services were frequently in demand.

¹ Hardwick, *History of Preston*, p. 284.

² Abram, p. 57.

The fraternal spirit was much in evidence during the Gild celebrations and this coloured civic life of Preston which was largely controlled by "Mr. Mayor and his brethren", as the Council are often referred to in the Court Leet records. Such terms of reference were of course not peculiar to Preston.

About 1630 the town was visited by Richard Braithwait, who published in 1638 his *Barnabae Itinerarum or Barnabee's Journal* under the pseudonym Corymbaeus. This is described in the Dictionary of National Biography as "a sprightly record of English travel in Latin and English doggerel verse; it was neglected in its own age, but being reprinted under the title of "Drunken Barnaby's Four Journeys" achieved a considerable success during the eighteenth century, and is still in some vogue. The eleventh edition appeared in 1876. The authorship was not ascertained until the publication of the seventh edition by Joseph Hazlewood in 1818. Southey pronounced the original the best piece of rhymed Latin in modern literature. The English part is best remembered by the oft-quoted lines—

"To Bambury came I, O profane one
Where I saw a puritan one
Hanging of his cat on Monday
For killing of a mouse on Sunday."

The verse relating to Preston is as follows (taken from the second edition of 1716)

<i>Veni Preston, ductus eram</i>	Thence to <i>Preston</i> I was led-a,
<i>Ad bacchantem Banisterum</i>	To Brave Banisters to bed-a ;
<i>Ac si una stirpe nati</i>	As two born and bred together,
<i>Fratres fuimus jurati</i>	We were presently sworn Brether ;
<i>Septem dies ibi mansi</i>	Seven days were there assigned,
<i>Multum bibi, nunquam pransi</i>	Oft I supt, but never dined.

Again this is inconclusive as Bro. Lepper reminds me that swearing brotherhood was an ordinary drinking custom at this time. Dr. Kuerden, of whom more anon, was a correspondent of Randle Holme, whom he addressed on several occasions as "Brother Hulme" or "Dear Brother". Other letters, quoted in J. P. Earwalker's *Local Gleanings*, addressed to Elias Ashmole and Randle Holme in similar terms prove to emanate from relatives by marriage, but no family relationship can be found between the antiquaries of Preston and Chester. The brotherhood may have been that of students, or possibly, of the Gild.

In the course of two printed Sermons of 1682, we have allusions to fraternity.

Richard Wroe, B.D., Chaplain to the Bishop of Chester, said in the preface to the printed version of his Sermon:

The Solemnity of a Guild Merchant is peculiar to your Town and (I think) nowhere else observed in England, at least not with that Formality and Grandeur, and with that respect and free entertainment given to those Persons of quality and gentry that from all parts flock to see it, and are welcomed with the honorary freedom of your Corporation. It seems strange that so ancient and laudable a custom should be singular ; and if an account of your decent and regular management of it were made public, I doubt not but it would invite other places to follow your example. But as this is your peculiar privilege, so I reckon it your great happiness that you live like a Fraternity and are not more careful of your own Franchise, than conformable to the laws, such especially as are made to preserve society by preventing dissension and division ; and you may justly glory in this, that for sundry years last past, no separate Meeting or seditious Conventicle has disturbed the peace of your Corporation or divided you

into parties and factions, but you have lived as brethren in peace and unity, and worshipped God with order and uniformity.¹

And in the body of his Sermon he said :

“When our divisions are so many, and our distractions so great ; when the peace of the Church is rent by Schism, and that of the State endangered by Faction and Discontent ; what remedy can be effectual to heal our Distempers and close up our Wounds, but Agreement and Unity ? And where shall we hope to behold that pleasant prospect sooner than among them who are already embodied into an united Society, by mutual Interests, and particular Obligations ? And when can we more properly discourse of it than before a *Fraternity* whose very essence consists in Unity ?—their Privileges being the result of mutual Society, and the very Title of *Corporation* implying that correspondence and relation which the members of the *Body* have both to the whole and to one another”. A reference to the Guild occurs in the closing passage of the discourse :— “It has been a scandal thrown upon several Corporations that they have been nurseries of schism and faction. May it never be the complaint of yours ; but rather may your Amity and Friendship be as peculiar and remarkable as your *Guild* ; and your Unity be published wherever that is proclaimed ; and may it not only like your *Franchises* be renewed once in *twenty years*, but continued all that time and maintain’d inviolable, that successive generations may still behold amongst you the same grateful prospects of Brotherly Love and Kindness, and twenty years hence rejoice to behold in your Example how good and pleasant it is for Brethren to dwell together in unity !”²

The Rev. Thomas Gipps, Rector of Bury and Chaplain to the Earl of Derby said :

“So I may say that the Publick Societies of Men, and Bodies Corporate, are not Meat and Drink, but Righteousness and Peace, that Feastings are but the accidental, the circumstantial parts of Unity, the outward expressions of it, not the effectual means of producing and continuing it. If there be not an inward foundation of Peace laid in the soul, our good fellowship will end in Variance, and Strife, and Riot ; and our love dissolve as soon as our Feasting is over ; and all the substantial good designed by these Festival endearments will be utterly disappointed. In these unhappy days of ours, there is one mischievous disorder crept in among us, whilst most of us are ready enough to joyn in the outward Pageantry of Peace and good-will ; in the ceremonious practice of love and good-fellowship ; — I mean Eating and Drinking, and plentifully entertaining one another, yet our hearts are divided, neither are we agreed in that one necessary and fundamental principle of Peace, viz., Obedience and Subjection to the Civil Magistrate ; without which it is utterly impossible to maintain a good and lasting correspondence among ourselves, in the mutual assistance and defence of one another. Whilst therefore you are Managing the external Pomp of your Love-Feasts, ’tis the Preachers business and duty too (I conceive) to lay the lasting Foundation thereof upon your hearts ; whilst you are Drinking the King’s Health, and continuance of the Publick Happiness under him ; it will not be thought impertinent that we, who are invited to carry on the Religious part of these Solemnities, should endeavour to commend to your conscience that evangelical doctrine of being subject to Principalities, &c., without which all the shews of Friendship among yourselves, of

¹ Abram, p. 67.

² Abram, p. 67.

loyalty to your Prince, and of faithfulness to the Established Government, is but mere pretence, and the vilest hypocrisie, and will at last discover itself in Treason to the Prince, and Faction to the State, and in Treachery one towards another."¹

Mention has been made of Dr. Kuerden. Richard Jackson, or Kuerden, was born at Cuerden, near Preston, in 1623, and educated at Leyland and St. Mary Hall, Oxford, where he became a doctor of medicine. He was a Royalist and, after the Battle of Worcester, settled in Preston, where he practised as a physician and amassed notes on antiquities, dying about 1701. He examined the local records and made several volumes of notes, of which eight are preserved by the College of Heralds, two in the library of the Cheetham Hospital, Manchester, and one in the British Museum.

He was an in-Burgess at the Gilds of 1662 and 1682, at both of which his friend and correspondent Randle Holme III, of Chester, was registered as a foreign burgess.

The following section is greatly abridged from Dr. Kuerden's *Brief Description of the Burrough and Town of Preston, and its Government and Guild*, apparently compiled between 1682 and 1686, separated from the doctor's other MSS. and published in Preston by Mr. John Taylor in 1818.

In the course of his description the doctor comes to the town hall:

"The publiq hall hath a decent cheq, and above it an elevated bench, whereat the three portmotes or the two leet days and the grand leet or court of election for new magistrates, sits the mayor, aldermen and such gentry as attends those meetings, and likewise at their court of common pleas, held each 3 weeks, for deciding suites and controversies. . . . And lastly, this likewise is the place where the gyld mayor, stewards, aldermen, and clerk of the gyld, with much state and grandure, each 20 yeares, hold their gyld merchant, receive the claims of antient burgesses, concerning their franchises and their seven pences *pro feodis* suits, for penning of their priveledges, as well as the admission and establishing of new burgesses, who, in great numbers, at each gyld, are admitted into this gyld merchant or fraternity. Many persons of honor and great quality are entertained nobly and *honorandi causa*, admitted gratis into the society, as well as many other for traffick sake, by composition, are made and incorporated free merchants of the gyld and members of the aforesaid Burrough of Preston, which, though they served apprenticeship in this place, their freedom otherwise could not be compleated."

As to the local government:

"Preston att present is governed by a Mayor, instead of its antient Prefect, Portgrave, or Prepositus; and by two Bayliffs instead of its former pretors; and by two Serjeants instead of their () or Sub-ministeriall Officers; and likewise by twenty-four Brethren cal'd capitall Burgesses, the one part hereof cal'd and esteemed Aldermen or Benchers; out of which number, annually, the Mayor, or supreme officer, is ever elected and chosen; and by a Steward or Recorder, though chosen by the fraternity, yet ever approved of by his sacred Majesty the King."

(Although a Charter had been granted to the town by Charles II as recently as 1662-3, this, in common with those of other towns, was withdrawn in 1684, and a new one issued confirming and even extending existing rights, but reserving to the King the right to order the removal of any officers of whom he did not approve.)

¹ Abram, p. 68.

Dr. Kuerden goes on to outline the procedure for the election of Officers, the presentation of accounts, with the Privy Accounts Dinner, the Election Court, absence from which rendered a burgess liable to a fine of 3/4 or 6/8. The oaths to be taken by Jurors and Officers are set forth, after which we come to

The Method of holding or Solemnization of a Guild Merchant.

“After the Great Court of Election, next preceding the *Guild* that is to bee held, a speciall care is to bee taken that Burgesses of good presence and complacency bee elected for Bailiffs, for the ensuing yeare, who, with greater credit and reputation, may attend the Gyld Mayor, in all his publicke Assemblys, and especially in the time of the Gyld, when many persons of Honour and Gentry, are to bee treated in an extraordinary manner, for the greater Applause and Glory to the Burrough of Preston.”

Notice was to be given to the heads of families of foreign burgesses, three high Stewards appointed, who were responsible for liberal provision, and a “sumptuous, spacious Mansion” ready with well-stocked cellar.

A month before the Gild, the “Gyld Mayor, together with his Brethren, the Gentry resident, and the Inhabitant Burgesses, were to cause the following Proclamation to be read at the High Cross, (The form is with trifling alterations used to-day, the present form summoning the Master *and* Wardens of Companies, instead of the Master *or* Wardens).

“A.B. Gentleman, now Mayor of this Burrough of Preston in Amoundernes, in the county of Lancaster, giveth open knowledge, monition, and warning, to all and every the Free Burgesses, as wel Inhabitants as Forreiners, that they and every of them do make their repaire, by themselves or their friends as proxies, to this *Town*, upon Monday the 3d day of September next coming being the Munday next after the Feast of the Decolation of St. John Baptist, at which Feast heretofore a Gyld Merchant, within this Town, hath useally, for divers ages last past, been solemnly kept, every twenty years. And now likewise, upon the day aforementioned, in this present year, a New Gyld Merchant, within this Burrough of Preston afores^d is appointed to be holden and kept, according to the Tenor of divers Charters and Grants, heretofore given, granted and confirmed, by the King’s most excellent Majesty, and his Royal Progenitors, Kings and Queens of this Realme of England, to the Mayor, Bailiffs, and Burgesses of this Burrough. For the solemnizing of which Guild Merchant, here to be holden as aforesaid, the said A.B. now Mayor of this Burrough, doth give further Notice and Warning, that all Free Burgesses, Inhabiting within this Burrough of Preston aforesaid, be ready upon the said 3d. day of September next, being the first day of the ensuing Gyld Merchant, by eight of Clock in ye Afforenoone, at the Town’s Hall, from thence to attend upon the Mayor, Stewards, and Aldermen of the said Gyld Merchant, in their distinct Companyes of Trade, with their Master or Wardens, well ordered and disposed, for that purpose ; and all those that cannot well be reduced into such Companys or Fraternitys, there to attend, in such Order as at that time shall be assigned them; and from the Town’s Hall to attend Mr. Mayor, in solemn procession, to the Parish Church of Preston, from whence, after divine service and Sermon preached upon that occasion, by the Gyld Mayor’s Chaplin, they do likewise attend upon the aforesaid Mayor, in Publiq Procession as af’s^d, from Street to Street into the Gyld Hall.”

The Proclamation then calls upon all Burgesses to submit any claims and perform any obligations, and to be acquainted with any Orders, Acts and Statutes, “not being repugnant to the known Lawes of this Realm”.

The Proclamation was repeated on the three succeeding Market Days, and, the Officers having been duly elected, the Burgesses attended the Gild Court and each, having paid his fees, and being of age, took the appropriate Oath, separate forms being provided for a Free Burgess, being a Nobleman, Knight or Gentleman, not Inhabiting within the Town; a Free Burgesse not Inhabiting within the Burrough, and a Free Burgesse Inhabiting within the Burrough. The last, which was the most comprehensive form, is here reproduced:

The Oath of a Free Burgesse Inhabiting within the Burrough.

"You shall sweare, that you shall be good and true to our Sovereigne Lord K.J. and to the heirs and lawfull successors of our said Lord the King.

"The Gild Merchant now holden and which in time to come shall be holden, if you live thereunto, you shall maintaine and uphold; and all and every ordinances and orders, made and confirmed at this present Guild Merchant, which are not contradictory to the lawes of this Kingdom, you shall, as far as in you lyeth, observe and keepe.

"Obeisant and obedient you shall bee to the Mayor of this Town, concerning the franchises and customes thereof, and the same you shall maintain and keep to your best endeavour, and this Town keep harmles in that in you is.

"And whilst you do or shall inhabit within this Town, you shall be contributory to all manner of charges within this town, or Sumons, Watchs, Contributions, Taskes, Tallags, Scott and Lott, and all other charges, bearing your part as a freeman ought to doe.

"You shall color noe foreigners goods under or in your own name, whereby the King or this Town might or may loose their customes or advantages.

"You shall know noe foreiner to buy or sell any Merchandise, with any other foreiner within this Town, or the franchise thereof, except at Faire Time, but you shall warn the Mayor or Bailiffs thereof.

"You shall also, within this Town, keep the K's peace in your own person, according to law.

"You shall know noe gathering conventicles, conspiracys made within this Town, against the K's peace, but you shall warn the Mayor or other Officer thereof, and let" (hinder) "it to your power.

"All these points and articles you shall well and truly keep, according to the laws of the Realm, and of this Town to your power. So help you God and by the contents of this Book."

Dr. Kuerden's description of a Seventeenth Century Celebration is here given in full:—

The Solemnization of the Guild.

Upon Munday next after the Decolation of St. John Baptist, about 8 in the morning, all the Companys of Trades, with the Wardens of each Company in their Gowns and long white Rods, each Company ranged into 2 fyles, the flags of each Company displayed, and variety of musick attending each Company, march regularly up and down the streets, wayteing for the Gild Mayor's attendance.

And the young men within the Town, not being as yet free to Trade of themselves, have a Captain and Leftenant of their own, their ensign being the Towns Arms, a Flagg with the Holy Lamb; and they march and attend in the like order, as aforesaid, with their drums and musiq.

After which marches, a proper man, bearing the great Baner, with the King's Arms ; and after that, following in ranks, the Mayor's pensioners or guard before the Baner, with Partezans, and those after with halberts, after which followeth singly the Black Sarjeant with his halberd, and then the two Sarjeants with their Maces, then the 2 Balives with their white Rods, and the Aldermen in their Robes, and after them the GUILD MAYOR with his great Staff of Authority, and attended on each side with the Nobility and Gentry of the country, as wel as with the Gentry of the Town.

The Procession.

The Mayor first proceeding from his own House, with his more privat attendance, to the Town Hall, where the 12 Aldermen attend his coming in their brown fur'd Robes, with the rest of his Councill in their Gownes appropriat : from whence, with sound of trumpet, they march to the High Crosse in Market place, where, after proclamation there made that the Guild is now to be opened and solemnized, in the interim the Bells ringing, all the Companys of Trade, souldery, and guards, are ranged in order for their more solemn attendance, (viz.) the Company of Smiths, then that of the Cutlers and Sadlers Company, having in the midst of their trayn, a man on horse back armed Cap-a-pe, brandishing a naked sword ; they marching in order from the Market crosse towards the Church, their drums beating, musick of al sorts playing, they from the Church style divid to the right hand, and left Mr. Mayor, the Nobility and Gentry, passing through them, and so into the Church, where, after prayers performed by the Vicar of the Parish, and a learn'd Sermon preacht by the Gild Mayor's Chaplin, comonly a man of noted knowledge and eloquence, chosen upon that occasion, where, after Sermon ended, the Mayor with his great attendance is received in the streets by his guards of Souldiers and Companys of Trade, he maks his procession to the Church gate barrs, where he and his attendance are entertained with a speech made by one of the chief Schollers of the School, a Barrel or Hogshead of nappy Ale standing close by the Barrs is broached, and a glass offered to Mr. Mayor, who begins a good prosperous health to the King, afterwards to the Queen, the Nobility and Gentry having pledged the same ; at each health begun by Mr. Mayor, it is attended with a volley of shot from the musketiers attending ; the contry people there present drinking of the remander, after which the Companys of Trade and others, facing about, march in the same order toward the Fishergate Barrs, where they are entertained with another speech in Latin by a Scholler appointed for the same, where another Hogshead is set a broch with the ceremony of healths and volleys of shott, the people shouting and seizing of the residue left. Then, in the same order, they march in great equipage to the Friergate Barrs, where entertained in the same manner by a 3d. speech and another Hogshead of ale as aforesaid, then the Guild Mayor and all his noble retinue, returning back towards the Market place, to the High Crosse, where the Scholl master himselfe entertains tham with a learned speech, and verses concerning the prossperous Government of his Majestie, and his gracious confirmation of their unparaled franchises of a Guild Merchant, in such grandure to be solemnized each 20 years ; after which a Hogshead of Wine standing at the Crosse, is broached, the King's and Queen's health drunk, with joyful acclamations of the people and volleys of shot as aforesaid, all the Companys of Trades, Soldiers, Mayor's guards in good order surrounding the High Crosse, Mr. Mayor and his honourable retinue, whilst these things were in performing, afterwards reducing themselves in their methods, march before Mr. Mayor towards the Gild Hall appointed for entertainment, where coming they

lodg, and hang out at some of the higher windowes, the King's Flag and the Burrough Flag with the Holy Lamb, at which Mr. Mayor being present, with great acclamations of the people and a volley of shott, each Company of Tradsmen draw off in order to their respective Halls, appointed for their societys, their Flag of Trade hung out in like manner before their Halls, and their entertein nobly each their own society, the Forren Burgesses at that solemnity in order marching with their respective fraternities particepatry in their splendid entertainment, feastings, and what additional treats are sent unto them by the Guild Mayor at the time.

The references to volleys of musketry after the drinking of toasts are interesting. A discussion on Firing after Toasts will be found in vols. xv to xx of *Miscellanea Latomorum*.

It is impossible here to detail the work of the Officers of the Gild. Dr. Kuerden lays down the duties of the First, Second and Third Stewards. "Cheif Clerke or Senescal", "Controler of the Household" (generally an Alderman), Clerke of the Kitchen, Chief Cook, Under Cooks, Chief Butler, Under Butlers, Yeomen of the Wine Cellar &c. &c., not forgetting

The Marshall of the Procession or Master of the Ceremonys, in procession time to rang in decent order of the Company of Trads, Soldiers and the Mayor's guards -or halberts; and when procession is ended, to attend, conduct, and see placed, the Gentry according to their due procedency at Table, and after to comit the method thereof in writing for future Guilds remembrance.

The procedure at the Banquet is given in full, the various courses being played in by six or eight "able Musitians", concluding with "the memory of Absent Frends" in the best Wine or Sack the Cellar will afford. The description of this part ends:

"Towards 2 or 3 o'Clock notice is given to the Guards and Companys of Trads to attend again in their Equipage, as before is said, they haveing sufficiently feasted themselves at their severall Halls, with Flags hung out; each Company having, besides their own splendid provisions, a present at Diner sent them from the Guild Hall, each Company a Venison pasty, piping hott, and a great store of Wine and Sack presented from Mr. Mayor."

In the afternoon the Gild Court assembles, at the Moot Hall, where a Proclamation reciting in abstract the Charters of the Town with the record of preceding Gilds is followed by the renewal of freedom of the Noblemen and gentry. This is followed by a grand entertainment of the Ladies. The next day the Mayor and his train again proceed to church, and again the noblemen, &c., who have not renewed their freedom dine with him, and a procedure similar to that of the first day is followed, this extending to the third and fourth days.

"Upon Sunday following after divine service and Sermon, the Inhabitant Burgesses, the better and greater sort of which that are Wardens of Companys or Housekeepers, Mr. Mayor publiqly entertains at diner the young men of an inferior rank are treated occasionally in the Mayors Cellars and Butteryas, when vacant from Forrein Burgesses.

"Each Company of Trads keep the Flags dayly hanging at their Wardens Hall or Lodging, all the time of the Gyld; and when the Wardens are treated abroad in the Burrough; they attend in order with their Flags displayed; and upon return lodge them at their Wardens lodging, each M^r. of any trade treating his Warden and Brethren, severally, att his own apartment; thus continuing, for most part of the Gyld, which generally continues about 6 weeks."

The population of Preston at this time is believed to have been about 6,000. At the Gild of 1662 the Orders of all preceding Gilds were examined and revised, this action being no doubt partly political and arising out of the Restoration.

The following translations of extracts from the Charters of Elizabeth, 1566, are taken from Dr. Lingard's *The Charters granted to the Burgesses of Preston* (1821):

Citing the Charter of Henry II:—

Know ye, that I have granted, and by this my present charter have confirmed to my burgesses of Preston all the same liberties and free customs, which I have given and granted to my burgesses of Newcastle-under-Lyme.

From the Additional Grant of Elizabeth:—

Moreover we have granted, and by these presents, for ourselves, our heirs and successors, we have confirmed to the aforesaid Mayor, bailiffs, and burgesses of the said borough of Preston, and their successors, that the said Mayor, bailiffs, and burgesses, and their successors, shall have a gild-merchant in the aforesaid borough with all the liberties and free-customs appertaining to such a gild, as they have heretofore enjoyed.

This provision is repeated in almost identical terms in each of the two Charters of Charles II.

These references to fraternity, the swearing of brotherhood and civic ceremonial are inconclusive but interesting. There can be no suggestion that any of the customs and ceremonial of Preston were inspired by Freemasonry, but it must be remembered that our speculative Freemasonry was evolving during this century, and that, though the first Grand Lodge was formed in London, there is evidence of the prior existence of Lodges elsewhere; in fact, we find connection between two of these Lodges and Preston Gild through Richard Sankey and Randle Holme, and it may be that Preston played its part in furnishing inspiration for the ceremonial of the Craft. It is known that Miracle Plays were performed in the town down to the reign of James I, but what plays and by whom we know not.

It will have been observed that the bulk of the records quoted are municipal in origin and it is to be regretted that reliable information on the establishment of craft gilds or companies is very meagre. Some records of the "Companye or fraternitie" of Drapers, Mercers, Grocers, Salters, Ironmongers and Haberdashers were discovered in 1849. This Company was constituted by an Order of the Council of 14th October, 1628, and was evidently formed for the purpose of enforcing the Statute of Apprentices. Two Wardens were to be appointed annually and the Mayor, Bailiffs and Burgesses further directed a term of apprenticeship of seven years, and that no child of a free Burgess was to use any trade without having first served this apprenticeship or obtaining the consent of the Mayor and Council for the time being. Strangers were excluded from trading within the town except at fair time. In 1635 a Certificate was given by the Company of Salters in London to the Wardens of the Preston Company that the traffic in flax and hemp properly pertains to the trade of a Salter.¹

¹ Abram, pp. 41-42.

There is another reference to the Companies of Trade in the fourth Order of the Gild of 1682.

Whereas, the Wardens of some of the Companies or Fraternities of Trade within this Corporation have since the last Guild Merchant received and admitted into their said Companies and Fraternities severall persons upon fine or composition not being free of this Incorporation before such persons have compounded and paid for their freedome within this Burrough, against the tenor of the Eleventh Order in Mr. Werdens Guild (1642 F.L.P.) in that behalf provided, It is therefore now ordered at this present Guild Merchant, by and with the assent, consent, and agreement of the Maior, Stewards and Aldermen of the same Guild, that the severall Wardens of the respective Companies within this Burrough shall not at any time or times hereafter admitt or take into their said Companies or Fraternities upon composition or otherwise any person or persons whatsoever not being free of this Corporation (whether such person or persons have served an Apprenticeship in this Towne or not) until such said person or persons have compounded and paid to the Bayliffs of this Town for the time being for the use of this Incorporation such summe and summes of money as by the Maior and Councill of this Towne or the greater part of them shall be rated and sett upon them upon paine of every Warden offending, and being thereof duely convicted by the testimony of any one Witness, to forfeite and loose to the use of this Incorporation the summe of five pounds, any thing in the said former Order made in Mr. Werden's Guild to the contrary notwithstanding.¹

There must have been other companies, for Dr. Kuerden, writing about 1686, mentions "all the Companyes of Trade, souldery, and guards," referring to the Company of Smiths, then that of the Cutlers and Sadlers Company.

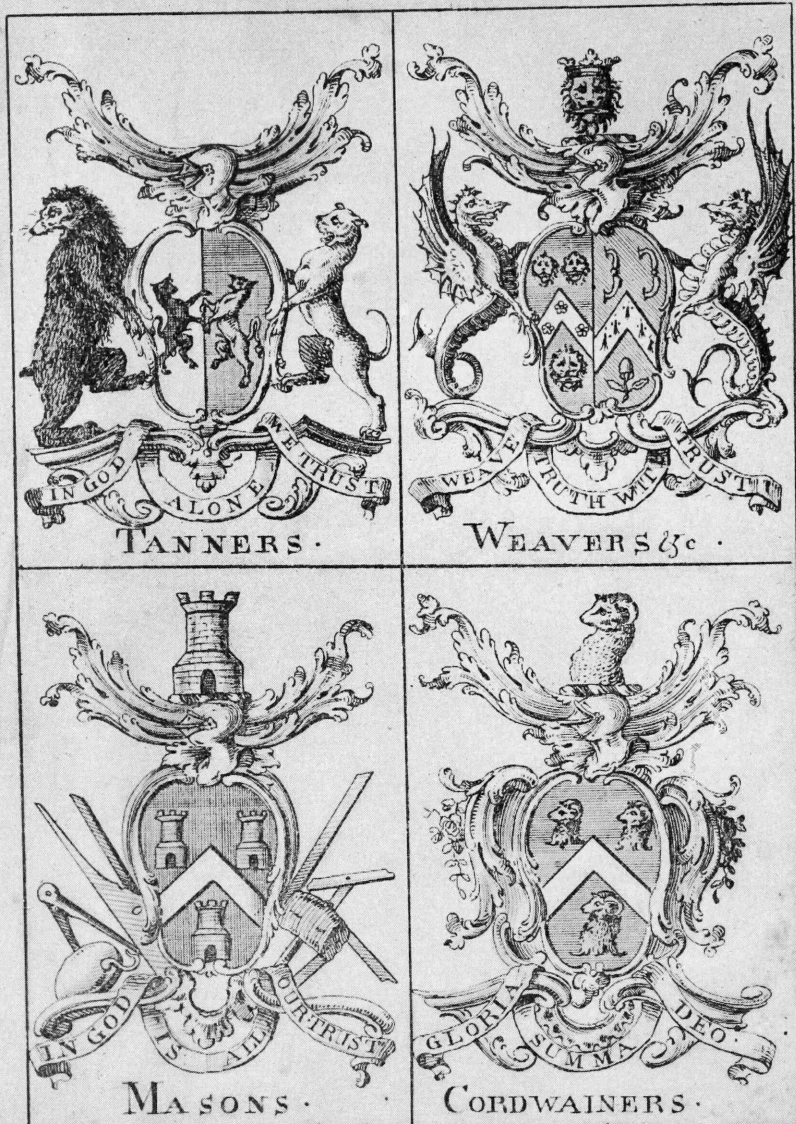
At this time there were eight Companies of Trades at Carlisle in Cumberland and twelve at Kendal, Westmorland.

A series of plates published by T. Anderton in 1762 illustrates Woolcombers, Tanners, Weavers, Masons, Cordwainers, Carpenters, Butchers, Vintners, Tailors, Skinners and Glovers, Smiths and Mercers, and the *History of Preston in Lancashire* prepared in connection with the Gild of 1822 gives the following impressive list of Companies without, alas, any authority:

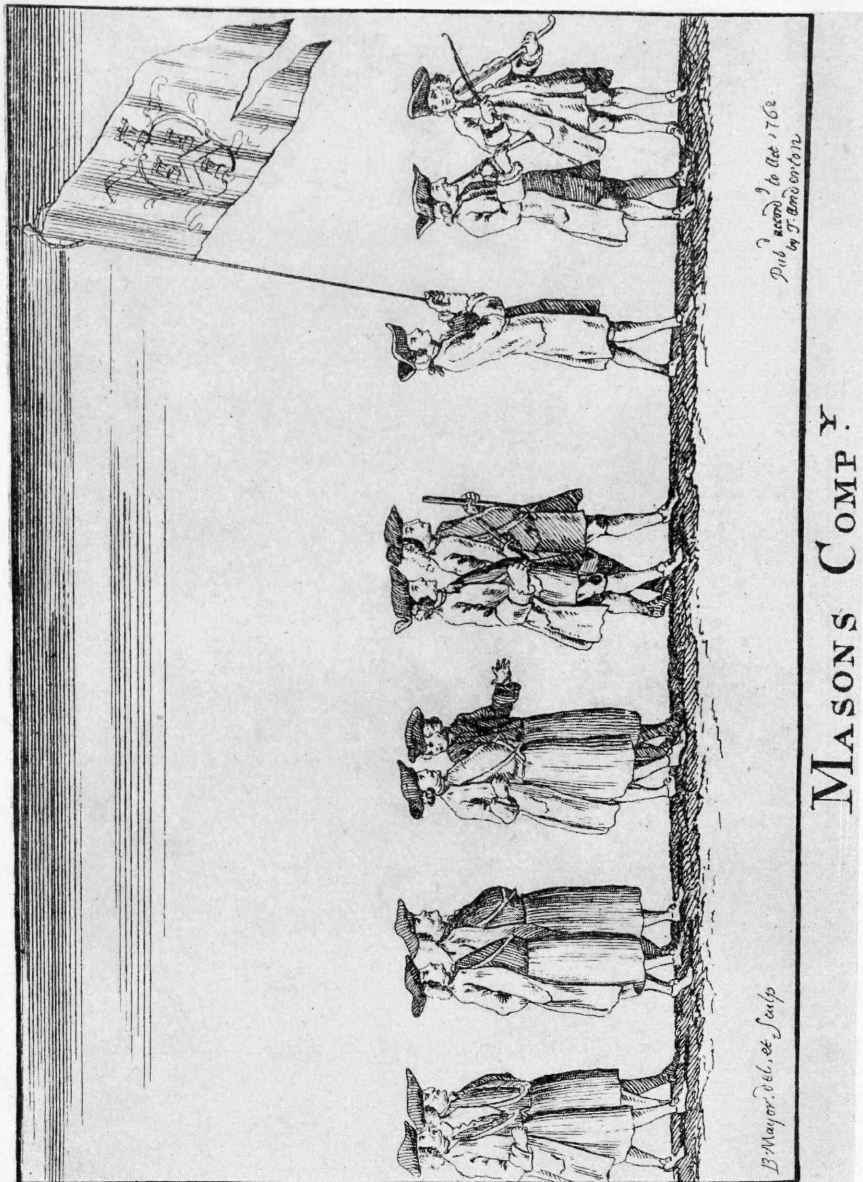
Blacksmiths	20th Elizabeth, 1578.
Braziers.	Henry VIth reign.
Butchers.	3rd. James I. 1605.
Carpenters.	Edward IV. 1477.
Clock-makers.	7th Charles I. 1632.
Coach-makers.	29 Charles II. 1677.
Coopers.	16 Henry VII. 1501.
Cordwainers.	3rd. James I. 1605.
Curriers.	do.
Drapers.	17th Henry VI.
Farriers.	25th Charles II. 1670.
Feltmakers or Hatters.	2nd James I. 1604.
Glaziers.	Charles I. 1637.
Goldsmiths.	1327, by letters patent.
Grocers.	20th Edward III. 1346.
Haberdashers.	26th Henry VI.
Inn-holders.	6th Henry VIII. 1514.
Joiners.	11th Elizabeth, 1569.
Mercers.	17th Richard II.

¹ Abram, p. 60.

EN SIGNS ARMORIAL.



PRESTON GILD, 1762
(from Anderton's plate as re-issued in 1822)



PRESTON GILD, 1762
(from Anderton's plate as re-issued in 1822)

Merchant-Tailors.	Edward IV.
Painters.	Charles I. 1637.
Sadlers.	1st. Edward I. 1272.
Skinners.	Edward III, 1327.
Vintners.	Henry III.
Weavers.	

By this time the companies had given place to temporary societies of persons belonging to the different branches of industry, whether burgesses or not, so formed for mere purposes of parade. In the twentieth century the Trades Procession comprises the various Employers' Associations and Trades Unions.

We now come to the eighteenth century and the appearance in Preston of Freemasonry. It may be well first to mention briefly two convivial-cum-political ritual-working Societies which existed in and adjacent to Preston but which had nothing to do with Freemasonry, though they provide further evidence of the fondness for fraternal ceremonial which was a characteristic of the town.

The Mayor and Corporation of the Borough of Walton-le-Dale was formed about 1702, and was one of several Mock Corporations which existed in Lancashire during this century. Others were at Sefton, Rochdale and Farnworth. They are sometimes dismissed as convivial Jacobite Societies, often without satisfactory evidence, but the Mock Corporation of Walton-le-Dale, in its early years at least, was a Jacobite body. James Radcliffe, third Earl of Derwentwater, was Mayor in 1711. He was executed after the rebellion of 1715. Their proceedings were conducted with ludicrous formality and they had a register, from 1703, and regalia, including a mace and three large staves, on which are inscribed the names of the successive officers from 1702. The officers included the Mayor, deputy-mayor, recorder, two bailiffs, two sergeants, physicians, jester, mace-bearer, poet laureate, town clerk, house-groper, slut-kisser and custard-eater. "Under this semblance however, of sport and jollity, there seems to have been concealed a political purpose. The members who appear till about the year 1740 were the Catholic and Jacobite nobility and gentry, and here seem to have concerted their plans for the restoration of the exiled family."¹

About 1745 the Jacobite character appears to have been abandoned and Whigs are found in the Corporation. After 1766 the Corporation declined in influence and passed into the hands of local tradesmen and the villagers who carried it on into the nineteenth century. I am informed by Mr. Fletcher, landlord of the Unicorn, at which the Corporation met, that the regalia, which had been lost sight of, has been recovered and is to be preserved in the Council Offices at Bamber Bridge.

In the course of the discussion on W. B. Hextall's *Some Old Time Clubs and Societies*,² Bro. F. W. Levander described the Oyster and Parched Pea Club, another convivial-cum-political Preston association, which lasted from 1773 to 1841 and is described by Sir Charles Petrie in *The Four Georges* as a late Jacobite organisation. Certainly it was strongly and exclusively Tory, especially in the early years and was restricted to leading local families. Among the Officers were the Speaker, or President, the first to hold this office being Mr. John Nabb, the Town Clerk; Oystericus; Secretary; Auditor and his Deputy; Rhymesmith; Cellarius; Chaplain; Surgeon-General; Master of the Rolls, responsible for the bread and butter; Clerk of the Peas, responsible for the vegetables—an office generally held by one of the Gorst family; &c., &c. Membership was at first limited to one dozen and until 1784 no strangers or visitors were allowed. The Club met at the houses of members or friends and a barrel of oysters was sent from London by wagon or (from 1803) coach, to be

¹ Hardwick, *Illustrated History of Preston and its Environs*, 1857.

² *A.Q.C.*, xxvii.

on the table every Monday evening during the season. There is a single reference to the Toughy (toffy) Club, probably consisting of the wives of the members. The rules and penalties are amusing, the latter being doubled in the event of an offence by the Speaker.

Resuming the story of the gild, celebrations were held in 1702, 1722 and 1742. The conditions of the town's freedom are set forth in two MSS. of 1741 believed to be in the handwriting of Mr. Henry Smith, Town Clerk. The first reads as follows:—

The Burrough of Preston is a Burrough by prescription, and is incorporated by the name of the Mayor, Bayliffs, and Burgesses of the Burrough of Preston in the County of Lancaster. The Executive part of the Body Corporate consists of a Mayor, Seven Aldermen, and seventeen Common Council-Men, which make in all Twenty-five, and are called the Capital Burgesses or common Council of the Burrough. There is and time out of mind hath been a Guild Merchant held every Twenty Years, in and for this Burrough. The Freemen or Burgesses are two sorts, viz., the Foreign Burgesses and the Inn-Burgesses. The Foreign Burgesses are admitted at the Guild Merchant and at no other time; and they are exempt from payment of Toll for Goods that they buy in the Burrough for the use of themselves and their family. And this is all the priviledge they have; for altho' they should be Inhabitants of the Burrough they have no right to vote in the Election of Members of Parliament, or to serve upon Juries for electing of the Mayor and Town's Bailiffe, or to be elected into any Office in the Corporation; nor was there ever an instance of any of them being admitted on any such occasion; nor have they (altho' Inhabitants) right of Common upon the Marsh or Moor.

The Inn-Burgesses are such as have a right by Birth, or are made at the Guild Merchant, or by order of the Common Council, or by the Mayor for the time being. Those that have a right by birth must be born the sons of Freemen, that is, their fathers must be Freemen at the time of their birth, and in that case they are entitled wherever born.

Those admitted at the Guild Merchant are either admitted upon Fines or Gratis, of which there always were many of both kinds. Those admitted by order of Council are also admitted upon Fines or Gratis, of which there are many of both kinds as far back as there are Books and Records. The Mayor for the time being has a right to make three, and cannot by the ancient and constant usage of the Burrough make any more, unless they be some of the Nobility or other Persons of honour and distinction. These are the very words of the restriction. And Mr. Lawrence Wall being Mayor in 1723, and having made considerably more than he had a right to do, and persons that were not within the exception or restriction, an Order of Council was made on the 18th of December, 1724, declaring and asserting the ancient usage, and that the Mayor can make no more than three, unless Persons Noble or of Honour and Distinction, and it has been since adhered to.

It is to be observed that every Burgess, be he Foreign or Inn-Burgess, and in whatever manner admitted, must at every Guild pay a Fine or Fee of Seven-pence, or he forfeits and loses the benefit of his Freedom. And an exact Book is made at each Guild of the persons that pay their Fee or Fine, and the names of those admitted at the Guild either on Fines or Gratis are entered along with the old ones in alphabetical order. And those admitted betwixt the Guilds, either by the Council or by the Mayor, come in at the Guild and pay the usual Fine or Fee of Seven-pence, and are entered with the others, and from that time they all become Guild Burgesses. But untill the Guild those admitted

by the Council or by the Mayor are called Inn-Burgesses by Copy of Court Roll. It is also to be observed that whenever any man is admitted by the Council upon a Fine paid down, he must by the Custom pay to the Corporation the same Fine over again at the next Guild.¹

In the second the usages of the town are described in greater detail. It is reprinted in Abram's *Memorials*.

The gild of 1762 was dealt with in three tracts published shortly after the event by John Moon, E. Sergeant and William Stuart. Another memorial took the form of a series of nineteen copper plate engravings published by Mr. T. Anderton, the whole representing the grand civic procession. Of these, Nos. 3, 9 and 11 are of especial interest: Plates 3, 4 and 5 illustrate the ensigns armorial of the companies, the Masons appearing in the third place on the first named plate.

The device is the familiar one of three castles, the compasses being omitted from the chevron. As supporters are various operative working tools and the Motto is "In God is all our trust".

In Plate No. 9 we have the Masons Compy. led by two musicians playing a fiddle and a clarinet followed by a standard bearer with a flag displaying the Masons' Arms, and eight brethren, two by two. All wear collars or ribbons supporting squares, each of the two leaders carries a short baton and the other six wear long plain aprons.

The carpenters in Plate 11 are led by two clarinet players, followed by a standard bearer, a man wearing a short apron and carrying a square on a rod, followed by six small boys bearing garlands on rods and eight brethren with short aprons, the two leaders carrying staves.

According to these plates the companies one would expect to encounter at Preston Gild in 1762 were the Tanners, Weavers, Woolcombers, Masons, Cordwainers, Carpenters, &c., Butchers, Vintners, &c., Tailors, Skinners and Glovers, Smiths and Mercers.

What was this Masons' Company? The earliest speculative Preston Lodge of which we have any record was warranted by the "Moderns" in 1775. The subject of the engraving may have been an operative organisation, a craft Lodge never attached to any of the Grand Lodges, or a figment of the artist's imagination. Perhaps we shall never know.

Among the persons present at the Gild of 1762 were Sir Peter Leicester, Bart., and young Mr. (later Sir Frank) Standish, both of whom became members of the Lodge of Friendship, London, and were referred to in Bro. C. D. Rotch's paper on that Lodge. In 1768 they contested the seat of Preston, being supported by the Mayor and Corporation against Lord Derby's choice, Col. Burgoyne and Sir Henry Hoghton. The election campaign was fierce and bloody, gangs of bludgeon-men being imported into the town by both sides. Windows were broken, Catholic chapels plundered and the Mayor put under the pump, while at least one man died.

The two baronets were declared elected, but as the Mayor had disallowed over 300 votes given to each of their opponents, a petition was lodged and they were unseated. Col. Burgoyne was fined £1,000 and four other defendants £100 each for their share in the riots.

In 1772 the Corporation of Preston attempted for the last time to exercise their restrictive rights. "Merchant Baines", father of the Lancashire historian, was prosecuted for trading whilst not free of the town. He withdrew immediately outside the borough's jurisdiction and thereafter non-freemen were encouraged to ply their trades within the precincts of the borough, the population of which doubled in the ensuing twenty years.

¹ Abram, 83.

The Lodge of Justice, No. 484, was warranted by the "Moderns" on 28th December, 1775, when it met at the Turk's Head and the Kings Arms, Church Street, in 1779. It was erased and reinstated in 1780 and finally erased in 1784.

The Lodge of Amity, No. 341, had a more successful career. Warranted by the "Moderns" in 1779, it met at Coopers Inn and in 1783 the White Horse, Friargate. It is not heard of in Preston after 1794 and the Warrant was issued to a Lodge at Steeton-in-Craven, Yorkshire, in 1810, which was erased in 1828.

During the period of its life in Preston, two well-known men were members of this Lodge. Thomas Bradshaw, Counsel, was initiated on 17th February, 1792. He joined the Lodge of Antiquity, London in 1795, was Secretary in 1796 and J.W. in 1798. He was a regular contributor to the *Freemasons' Magazine*, under the *nom-de-plume* of "Masonicus".

The Rev. Henry Foster also was a member of the Lodge. He was at one time principal assistant master of Macclesfield Grammar School and subsequently Vicar of Woodplumpton near Preston and the father of Commander Henry Foster, the Navigator, who after a brief but distinguished naval career was drowned in the River Chacré. There is an engraved silver medal in the Harris Museum referring to Bro. Foster's membership of Amity.

This Lodge would be in existence at the time of the 1782 Gild, but though its first Minute Book is preserved by Royal Preston Lodge 333, neither from this source nor any other can any information be obtained as to the part played by Freemasonry in this connection.

By 1802 the Industrial Revolution was at its height and the exclusive privileges of the burgesses were rapidly disappearing. The population had increased from about 6,000 at the close of the seventeenth century to 12,000.

The Lodge of Peace and Unity, now 314, was warranted by the "Moderns" on 12th September, 1797. The Trades Procession of 1802 was "formed of all the different companies or incorporated bodies headed by their wardens with staves of office in their state dresses and with the usual insignia, also one of the Lodges of Freemasons in their appropriate decoration." *Harrop's Manchester Mercury* states: "A Lodge of Freemasons in the town called 'Peace and Unity' followed in full dress. The Bible was carried before them on a velvet cushion. This part of the procession finished with an officer called the Tyler. He was dressed in scarlet, with a hairy cap, and carried a drawn sword. There were fifty of them." Unanimity Lodge, No. 89, Dukinfield, Cheshire, still possesses a Tyler's hairy cap, a mitre of pigskin ornamented by crossed swords.

The "Antients" now secured representation in the town by warranting the Lodge of Perseverance, now 155, on 19th October, 1803. The Lodge met in various houses in Preston until 1851. In 1852 it removed to Liverpool, where it still flourishes.

Royal Preston Lodge, now 333, was warranted by the "Moderns" on 15th June, 1811.

The Lodge of Unanimity, now 113, received from the "Antients" a Warrant which had originally been issued to a Lodge at Bridgnorth in 1767. It was re-issued to Brethren in the 3rd Royal Lancs. Militia at Dover on 13th March, 1812, and, after removing with the Regiment to Canterbury and Chatham, the Lodge settled in Preston in 1814 and chose its present name in 1823.

The Lodge of Concord, now 343, was warranted by United Grand Lodge on 30th December, 1814. Of the Lodges just referred to, Peace and Unity, Royal Preston, Unanimity and Concord played an active part in the remaining nineteenth century celebrations of Preston Gild.

Shortly before the Gild of 1822, Preston became very conscious of its history, several books and pamphlets being produced. One of the most valuable and now a scarce little work is *A Brief Description of the Burrough and Town*

of *Preston and its Government and Guild*, printed and sold by I. Wilcockson, Market Place, in 1818. This is based mainly upon the *Kuerden MSS.* and has been drawn upon extensively in an earlier part of this paper. Peter Whittle, a Roman Catholic, published a History and Directory of Preston in 1821 under the *nom-de-plume* of Marmaduke Tulket, O.S.B., a second edition in 1837 bearing his own name, while a second volume gave additional information.

The History of Preston in Lancashire, together with the Guild Merchant, &c., was printed in London for Edward Jeffrey and Son, Pall Mall, and sold also by I. Wilcockson, Preston. It is not a brilliant work and its main attraction consists of a re-issue of T. Anderton's copper plates of 1762.

After the Gild, Mr. Wilcockson published *Authentic Records of the Guild Merchant of Preston . . . in the year 1822*, a very useful little work. By this time the rights of the burgesses had diminished to the following privileges:

1. Exemption from toll.
2. Benefit of turning cattle upon the moor and marsh.
3. Exclusive privilege of serving in the corporate offices of the borough.

Even these were lost after 1835. The population had doubled since 1802, being in 1822 in the neighbourhood of 24,000. The Gild was undergoing a "sea-change". The companies had given place to temporary societies of persons belonging to the different branches of industry, whether burgesses or not. Walford says in his *History of Gilds* (1888) "We may assume that the Odd Fellows and Freemasons, who have figured in later processions, have taken the places of some minor Companies; or perhaps have been added to give importance to the procession; as also to include those engaged in trades not specially represented". J. B. Wolstenholme tells us in his *History of Royal Preston Lodge, 333*, that on February 6th, 1822, a meeting of the Officers of the various Lodges was held to consider the propriety of having a procession at the Gild. Invitations to join in the procession were sent to Lodges outside Preston, and I am indebted to the late Bro. S. L. Coulthurst for the following extract from a circular in the possession of the Lodge of Lights, 148, Warrington:

That no brother be permitted to join in the procession unless he conforms to the following regulations; all brethren to appear in a full suit of Black, all craft Masons to wear their respective Badges only, no collars or sashes allowed to be worn except by officers of Lodges. Holy Royal Arch Masons to appear with their respective Badges only. Knight Templars to appear with plain black velvet apron bound with white ribbon, the bib to be of black silk and the skull and cross bones painted thereon and without sash or sword.

The following is a copy of the order of the Trades Procession, taken from a programme, "Printed during the Procession of Preston Guild, September 2nd, 1822," by the Society of Printers and Bookbinders:

1. Tanners, Skinners, Curriers & Glovers.
2. Woolcombers, Spinners and Weavers.
3. Cordwainers.
4. Carpenters.
5. Butchers.
6. Vintners.
7. Tailors.
8. Smiths.
9. Odd Fellows.
10. Bricklayers.
11. Plasterers.
12. Gardeners.
13. Printers and Bookbinders.
14. Freemasons.

Tyler
Steward with Rods
Music
Brethren out of Office
Secretaries
Treasurers
Deacons
Junior Wardens
Senior Wardens
Past Masters
Masters
Royal Arch Masons with the warrant
Knight Templars with the warrant
Secretary & Treasurer of Peace and Unity
The Book of Constitutions
Senior and Junior Wardens of the Lodge with rod
The Craft Warrant
The Past Master of the Lodge with a Rod
The Three Lights carried by:—
The Senior and Junior Deacons and Inner Guard
A Steward The Bible A Steward
with a Rod with a Rod
The Master
Two Stewards with Rods
Tyler

Wilcockson tells us:

The following day the Ladies went in procession to Church, and Wilcockson says :—

The Free Masons, as on Monday, opened a passage from the Church to the Guild Hall, through which the Lady Mayoress' representative, supported by the Mayor and Mayor's Chaplain, and attended by the Countess of Derby, the Countess of Wilton, and other Ladies whose names are given at the end of this account, began to move about half past eleven. Whilst the Ladies were at Church, the Companies and Free

Masons were marshaled outside, forming a complete open passage from the Church door, up Church-street, down the Old Shambles, round the Market-place, up Cheapside, and terminating at the Guild Hall

G. Corry gives us a note of yet another function in his *History of Lancashire* (vol. ii, p. 209):—

The tenth day, Thursday, September the 12th, was rendered memorable by a Grand Procession of the Corporation, the Clergy, and Freemasons of the town, from the Town Hall, at ten o'clock to a plot of ground between the Lancaster and Kirkham roads, for the purpose of laying the first stone of a Church to be dedicated to St. Peter. When the procession arrived at the site of the intended edifice, the 100th psalm was sung by the Choristers of St. John's, and after a prayer and suitable address by the Vicar, the stone was laid.

Wilcockson's report of this function does not mention the presence of Freemasons and it would appear that the laying of this foundation stone was a civic affair.

Concord was stimulated by the events of 1822. Bro. J. F. Burnett tells us several brethren were honoured with the rank of Past Master to qualify them for admission to the Royal Arch. A fund was raised for the provision of new candlesticks, and there is mention in the accounts of subscriptions for Guild Expenses. The population in 1841 was 24,627, and Whittle remarked in his *Commercial Directory of Preston*:—

There are in Preston, Beneficent societies ; Burial societies ; Holy Guilds for the catholics ; Charitable and Clothing societies ; Savings bank, and others of a similar nature for the use of the poor, and a very numerous body of Free-masons ; Royal Foresters ; Oddfellows ; Mechanics ; Druids ; Benevolent Societies &c ; which walk in procession once per year, at Whitsuntide, which is considered a gala day by the inhabitants and neighbourhood.

Between 1822 and 1842 the Municipal Corporations Act, 1835, altered the face of municipal life. The Mayor, Bailiffs and Burgesses gave place to the Mayor, Aldermen and Burgesses, and the Borough was divided into six wards, with one Mayor, twelve Aldermen and thirty-six Councillors, elected for the first time by the Burgesses on 26th December, 1835.

As 1842 drew near there was some discussion whether any useful object would be served by the continued celebration of the Gild. The times were unhappy, industrial troubles were in full blast and strikers were being shot dead in the streets, but on 23rd June, 1842, at a Special Meeting of the Council, it was resolved:—

That the Guild Merchant of this Borough be held according to ancient custom on Monday, the 5th day of September next, being the first Monday after the Decollation of St. John the Baptist &c. &c.

Slightly under 2,200 In-Burgesses took up their Freedom at this Gild with 288 Foreign Burgesses. No new Freemen were made.

About this time Freemasonry was not flourishing. One finds in many Lancashire towns the same story of the activities of the Lodges being affected by industrial depression. Lodge Concord was in this position, but a minute of 21st October, 1845, indicates that about the time of the 1842 Gild it began to revive:

This day being the anniversary of the re-establishment under favourable auspices of the Lodge of Concord in 1842 . . . the members and visiting brethren to the number of 25 sat down to an excellent supper

in the Lodge Room . . . in commemoration thereof and spent a most delightful evening.¹

The Minutes do not refer to this Gild, but a panoramic drawing in a contemporary magazine gives the following order of procession:

Two Marshalls, mounted
Two standard bearers
Band
Joiners
Plasterers, preceded by two mounted trumpeters
Painters
Blacksmiths
Coach Builders
Letter Press Printers
Engravers
Glass Cutters
Butchers
Freemasons
Rifle Band
Regalia
Town Clerk
Clergy
Mayor
Aldermen

The Weavers did not take part in this procession, but held one of their own on the following Friday. According to the *Full and Detailed Account of the Guild Merchant of Preston* 1842, the Masonic part of the principal procession consisted of

The Freemasons

A Flag with a blue and white border: in the centre the arms of the fraternity

A Band

A Banner with blue and pink border—in the centre a representation of the regalia and insignia of the order.

This appears to indicate the presence of Royal Arch Masons in the procession, and the band may have been that of Prince George Lodge, 386 (now 308), which had a band of music in demand between 1823 and 1846. Its services were sought at Preston Guild.²

It has been mentioned that, in addition to escorting the Mayor to Church, the Freemasons also preceded the Ladies to church in 1822. In 1842 this place was taken by the Friendly Societies.

Free and Ancient Gardeners.	300.
Guild of St. Wilfred.	500.
Ancient Order of Druids.	100.
Independent Order of Mechanics.	200—300.
Ancient Order of Foresters.	400.
Independent Order of Oddfellows.	24 each of 25 Lodges.

2,000 Friendly Society members must have greatly outnumbered the Masonic brethren, and as all wore "full craft costume" and were equipped with banners, emblems, allegorical displays etc., Preston's love of pageantry must have been amply gratified.

¹ J. F. Burnett, *History of the Lodge of Concord*, p. 7.

² J. E. Craven, *Freemasonry at Bottoms*, p. 50.

1842 -- 1862.

During this period the Lodge of Perseverance, 181, removed from Preston to Liverpool. The Lodge of Integrity, No. 528, which was attached to the 14th Regiment of Foot, met at Fulwood Barracks during 1850, but removed to Athlone the same year.

Seventeen members of Peace and Unity, 11 of Concord, 10 of Royal Preston and 8 of Unanimity attended the laying of the foundation stone of the Literary and Philosophical Institution in Winckley Square on 7th August, 1844. Unanimity and Concord also took part in the laying of the foundation stone of All Saints Church in October, 1846.

1862.

This Gild also fell at a time of industrial depression, the Cotton Famine of 1862—4 having already set in, resulting in the closing of many factories and much unemployment. According to Bro. A. J. Berry, there were at this time 94 members of the four Lodges.

Unanimity	12.
Peace & Unity	35.
Royal Preston	20.
Concord	27.

The principal function at this Gild was the laying of the foundation stone of the Town Hall, now recognised as Sir Gilbert Scott's masterpiece.

The Gild Mayor, Bro. Robert Townley Parker, of Cuerden Hall, near Preston, was a grandson of the Gild Mayor of 1762. He was a Master Mason and became a joining member of Unanimity Lodge on 2nd April, 1862. He was also a member of Royal Preston Lodge, being installed W.M. on 14th January, 1864. A man of strong, if not domineering character, and former Member of Parliament for the Borough, he met with opposition both political and religious, about one-third of the town's population being Roman Catholic. It is recorded in Bro. Burnett's History of Concord that on June 19th, 1862, "a deputation from the Corporation, consisting of His Worship the Guild Mayor, Bro. R. T. Parker, Esq., J. J. Myres, Esq., Capt. J. Eastham, Esq., entered the Lodge, when the letter was read by Bro. Beazley, which was received by Bro. Sir T. G. Hesketh, D.Pr.G.M., from Bro. the Right Honorable the Earl of Zetland, G.M. of the Order, declining the invitation to attend the laying of the foundation stone of the new Town Hall in the Guild Week on account of previous engagement".

The following Committee was then selected to carry out the desire of the deputation: Bro. R. Summersgill, W.M. 429; Bro. N. H. Beazley, W.M. 130; Bro. N. McGlinchy, W.M. 418; and Bro. G. Eastham, W.M. 393; Bro. H. Armstrong was appointed Secretary and Bro. Tully, Assistant Secretary, and after an exchange of compliments, the deputation withdrew.

Bro. Beazley, the representative of Unanimity, appears to have made great efforts to uphold the dignity of the Craft, and a further resolution of thanks was recorded in the minutes of his Lodge and a copy thereof sent to Provincial Grand Lodge.

It appears from the Mayor's speech at the laying of the foundation stone, as reported by Mr. William Dobson, that it was originally hoped that the ceremony would be carried out by "an illustrious prince". The Queen's sanction to the presence of the Prince of Wales was no doubt withheld owing to the recent death of the Prince Consort.

Preston takes its religious and political differences seriously, so, when the programme of the Gild proceedings was issued, a certain amount of dissatisfaction was expressed. The erection of a grand stand close to the site of the

foundation stone obstructed not only the view of property owners in the vicinity but of the general public. The Mayor was accused of "manifesting his dislike of the Press by declaring that the common custom of depositing copies of the local journals in the cavity of the stone should not be adhered to". The Committee is said to have evaded this objection by "profusely gilding the bottle so that the Mayor could not see the contents".

"A Councillor" wrote to the *Preston Chronicle* enquiring whether the new building was to be a *Town Hall* or the private property of some society, as he found that the Corporation, with the exception of the Mayor and one Alderman, were to be excluded from the Platform. "A School Boy" twitted the Craft on their spelling of the word "bretheren", ending, "At our school I should get whipped if I spelled it in that way; but our master, I believe, is not a mason". "A Burgess" was most indignant, accusing the Corporation of submitting to gross indignities at the instance of the Freemasons; he added a postscript, "It is rumoured, but I can scarcely credit it, that the Mayor, to please the Masonic body, has submitted to walk with only one of the mace bearers before him. I wonder what any other Mayor, but the present, would have said to such a proposal". Another correspondent moaned, "Yea, this is what the mayor and the freemasons have arranged. Old townsmen are shoved aside for strangers; what ratepayer is prepared to approve of such an indignity".

The implements used at the laying of the Corner Stone were exhibited in the window of Mr. Brown, Jeweller, Fishergate, Preston, for a few days, after which they were fixed in the grand staircase at Cuerden Hall.

The ceremony of laying the foundation stone took place on Tuesday, September 2nd. Although the total strength of the four Preston Lodges was but 94, some 800 brethren assembled in the Bairstow Street Congregational School, where Provincial Grand Lodge was opened at 10 a.m. by Sir T. G. Hesketh, D.P.G.M., as Prov. G. M., supported by Lord Skelmersdale, acting as D.P.G.M., and many other distinguished brethren. The business of Provincial Grand Lodge being disposed of, a procession was formed and left the School at 12-15 in the following order:—

Tyler S. Ashton.		Tyler James Standen.	
Band, 11th Lancashire Rifle Volunteer Corps.			
Brethren, not members of any lodge, two and two.			
Lodges, according to their numbers,			
juniors going first.			
(The above forming lines on the right and left, and allowing the			
remainder to pass through).			
The Banner of Lodge 130.			
Members of Grand Steward's Lodge.			
Officers of Grand Steward's Lodge.			
Builder with the Plans, George Thompson.			
Cornucopia, with Corn.			
Bro. J. McGlinchy.			
	Ewer with	Ewer with	
	Wine.	Oil.	
Grand	G. Eastham,	W. Blackhurst,	Grand
Steward,	W.M.	P.M.	Steward
Wm. Catterall			G. Worthington
Salt, borne by J. J. Myres,			
P.M.			
Grand Pursuivant.			
Grand Organist.			
Assistant Grand Director of Ceremonies.			
Grand Director of Ceremonies.			
Grand Superintendent of Works with the Plate			
bearing the Inscription.			

Past Grand Sword Bearers.
 Past Grand Deacons.
 Grand Secretary.
 Book of Constitution on a Cushion.
 Past Grand Registrar.
 Grand Registrar, with his bag.
 Grand Treasurer,
 Bearing a Phial containing the Coin to be deposited
 in the stone.
 Past Grand Wardens.
 Past Provincial Grand Masters.
 Provincial Grand Masters.
 Past Deputy Grand Masters.
 Visitors of Distinction.
 The Corinthian Light, borne by William Brown, P.M.
 The Column of J.G.W., borne by Walter Birket, P.M.
 The J.G.W., with the Plumb-rule.
 Banner of the Grand Lodge.
 The Doric Light, borne by Stephen Parkinson, W.M.
 The Column of S.G.W., borne by D. Graham.
 The S.G.W. with the Level.
 The Grand Chaplain,
 Bearing the Sacred Law on a Cushion.
 Deputy Grand Master
 With Square.
 The Ionic Light, borne by the Master of a Lodge.
 The Pro. Grand Master.
 The Mallet, on Cushion.
 The Standard
 Of the Grand Master
 Grand Sword Bearer.
 The Most Worshipful Deputy Provincial Grand Master,
 Sir T. G. Hesketh, Bart., M.P.
 The S.G. Deacon.
 Two Grand Stewards.
 Grand Tyler.
 Trowel, by J. Byrne.
 Stirzaker, Mace Bearer, in Masonic Clothing.
 The Mayor.
 Two Mace Bearers.
 Town Clerk.
 Recorder.
 Clergy in their robes, three and three.
 Aldermen, three and three.
 Councillors, three and three.
 Other Gentlemen, three and three.

were placed at the Cheapside end of the stand; the centre was reserved for the Corporation and the side adjoining the Old Shambles for gentlemen who had joined in the procession. In the rear—next the Market Place—was the stand so objectionable to neighbouring property-owners, and on this were placed ladies and gentlemen not taking part in the proceedings.

The Mayor declared the object of the assembly, after which prayers were offered by the Rev. John Dunkley, Prov. G. Chap. Bro. Hamer, Prov. G. Treasurer, handed to the Mayor the bottle containing the usual Masonic Deed. Mr. Garlick, Borough Treasurer, handed him a bottle containing current coins of the realm, documents relating to the laying of the stone, etc., and these bottles were deposited in the cavity of the stone. The Prov. Grand Secretary read the inscription on the plate, which was to cover the stone, and the assembly was addressed by Alderman E. Birley. The mortar was spread and the stone duly lowered during the singing of the *Ode To Heavn's High Architect all praise*. The usual rites of corn, wine, oil and salt followed, the vessels being presented by Bros. N. McGlinchy, G. Eastham, Wm. Blackhurst and J. J. Myres, after which the Mayor delivered an eloquent address, which was received with cheers. The *Hallelujah Chorus* was then sung by the choir, accompanied by Bro. Norwood's band, and, after a final prayer by the Chaplain and the depositing on the stone of a purse containing money for the workmen, the proceedings were brought to a close. The return procession was greatly depleted owing to the onset of rain. Provincial Grand Lodge was duly closed and the brethren repaired to the Corn Exchange, where the Mayor presided over a sumptuous banquet. He was supported by Sir T. G. Hesketh, Lord Skelmersdale, and other brethren of distinction.

The following evening a Masonic Ball was held at the Corn Exchange, there being upwards of eight hundred persons present, including the Earl of Derby, the Earl of Sefton, Lord Stanley, Lord Skelmersdale and other notabilities. All the Freemasons were in full clothing and the sight, when dancing commenced, was described as "beautiful as varied". The music was supplied by Bro. Norwood and his orchestra and dancing lasted from ten o'clock till four, the programme comprising the Quadrille, Polka, Waltz, Galop, Schottische and Lancers.

Much information relating to this Gild as well as those of 1822 and 1842 has been extracted from a thick quarto scrapbook crammed with newspaper cuttings, tickets, programmes, pamphlets, etc., relating to Preston Gild. The compiler, who is unknown, evidently had access to official publications of all kinds and the discovery of this book in a Manchester bookshop aided materially in the preparation of this paper. The scrapbook is now in the Preston Reference Library. I conclude the description of the Masonic part of the Gild of 1862 by quoting a manuscript poem or fragment pasted in the book:—

I knew by the Sword which so gracefully twirled
In the hand of the Tyler the Lodge would be near
And I said if a Mason is found in the World
A man with an Apron may look for him here

All the Craft were at work & I heard the
Sweet sound of Tappy-Tappy, Tappy Tap
Tap-Tap-Tap.

In the Lodge with the Bretheren accepted and free
What pleasure in Meeting & greeting them thus
And to know that the Secrets entrusted to me
Have ne'er been entrusted to any but us

All the Craft &c.

In an Union like ours when sincere I declare
When we are in the heart what we seem to the eye
When we meet on the Level & part on the Square
How blest could I live & how calm co^d I die

All the Craft &c.

1882

No new Lodges were formed in Preston during the period 1862-1882. The principal function in connection with the celebration of the Gild in the latter year was the laying of the foundation stone of the Harris Free Library and Museum.

It was originally intended that the stone should be laid by H.R.H. the Duke of Albany, but, at the last moment, a change of plan was necessitated by the sudden indisposition of the Duke. Fortunately, by desire of H.M. Queen Victoria, his place was taken by H.R.H. the Duke of Cambridge, and the Gild programme was carried out as arranged, with the exception of the laying of the foundation stone, which was undertaken by the Rt. Hon. the Earl of Lathom, Prov. Grand Master, and the planting of a tree in Avenham Park, by the Duke of Cambridge instead of the Duchess of Albany. It will be remembered that this change was made at short notice, and the published programmes and many of the commemorative medals issued bear the name and image of the Duke of Albany.

On the morning of Tuesday, September 5th. the Duke of Cambridge, accompanied by the Earl of Lathom, arrived by railway from Ormskirk. After an enthusiastic reception and an inspection of the troops, H.R.H. left the station with an escort of Dragoon Guards. The 5th Lancashire Artillery Volunteers formed the Guard of Honour at the Town Hall.

It will be remembered that eight hundred brethren had been present at the laying of the foundation stone of the Town Hall twenty years previously. The number present on this occasion has been computed at not less than two thousand.

An especial Provincial Grand Lodge was opened in the large ground floor room at the Town Hall, with the R.W. Prov. Grand Master in the Chair, there being also present Bro. Col. Stanley, D.P.G.M. The brethren of the Craft Lodges assembled in Christ Church School Rooms, about half a mile away, leaving the School about noon, attired in full Craft Clothing and jewels. The procession was headed by the headquarters band of the 5th Lancashire Artillery Volunteers and, though the brethren walked four abreast, the procession extended the whole length of Fishergate (about half a mile). The route lay along Fishergate, doubling at the corner of Lancaster Road. back along Fishergate, Lune Street, Friargate and to the Market Place, the Especial Provincial Grand Lodge bringing up the rear. The order was as follows:—

Band of Music.

Two Tylers with Drawn Swords.

Visiting Brethren.

The Lodges of the Province, according to their numbers,

Juniors walking first, with their banners:—

Banner.

Brethren, two and two.

Inner Guard, with a Sword.

Senior and Junior Deacons.

Treasurer and Secretary.

Senior and Junior Wardens.

Past Masters.

Worshipful Master.

- Provincial Grand Officers of other Provinces, according to their rank.
 Architect, with the Plans.
 Bro. James Hibbert.
 Assistant Provincial Grand Tyler, with Drawn Sword.
 Bro. W. H. Ball.
- | | | |
|------------|-------------------------------|------------|
| Provincial | A Cornucopia with Corn, | Provincial |
| Grand | borne by a Master of a Lodge. | Grand |
| Steward. | Two Ewers, with Wine and Oil, | Steward. |
| | borne by Masters of Lodges. | |
- Bro. Rev. A. B. Beavan, M.A., Bro. W. Harrison.
 Past Provincial Grand Pursuivants.
 Provincial Grand Pursuivant.
 Bro. H. Crosby.
 Provincial Grand Organist.
 Bro. Scaife.
 Trowel borne by a Past Master.
 Bro. T. Nevett.
 Mallet, borne by a Past Master.
 Past Provincial Grand Sword Bearers.
 Past Provincial Grand Assistant Director of Ceremonies.
 Past Provincial Grand Director of Ceremonies.
 Provincial Grand Assistant Director of Ceremonies.
 Bro. W. Brackenbury.
 Provincial Grand Director of Ceremonies.
 Bro. J. Duncan.
 Past Provincial Grand Superintendent of Works.
 Provincial Grand Superintendent of Works, bearing a Plate with the Inscription for the Foundation Stone.
 Bro. H. A. Tobias.
 Past Provincial Grand Deacons.
 Provincial Grand Secretary, with the Book of Constitutions.
 Bro. H. S. Alpass, G. St. B.
 Past Provincial Grand Registrars.
 Provincial Grand Registrar, with bag.
 Bro. Thomas Burton.
 Past Provincial Grand Treasurers.
 Provincial Grand Treasurer, bearing a Phial containing the Coins to be deposited in the stone.
 Bro. R. Brown.
 Past Provincial Grand Chaplains.
 Past Provincial Grand Wardens.
 The Corinthian Light, borne by the Master of a Lodge.
 Column of the Provincial G.J.W., borne by the Master of a Lodge.
 Provincial Junior Grand Warden, with the Plumb Rule.
 Bro. W. A. Clayton.
 The Doric Light, borne by the Master of a Lodge.
 Bro. H. G. Bell.
 Column of the Provincial G.S.W., borne by the Master of a Lodge.
 The Provincial Senior Grand Warden, with the Level.
 Bro. C. R. N. Beswicke-Royds, G.J.D.
 Provincial Junior Grand Deacons.
 Bros. T. Salter and J. Forrester.

	The Sacred Laws,	
Provincial	opened at the 10th Chapter of	Provincial
Grand	Numbers, borne by four Master	Grand
Steward.	Masons' Sons.	Steward.
	Henry Cottam.	Edward Barber.
	John Johnston.	Henry Robinson.
	Provincial Grand Chaplain.	
	Bro. Rev. T. B. Spencer, M.A.	
	Grand Officers of England, according to their rank.	
	Juniors first.	
	Provincial Grand Masters of other Provinces.	
	The Ionic Light, borne by the Master of No. 32 Lodge.	
	Bro. T. L. Ferguson.	
	The Deputy Provincial Grand Master, with the Square.	
	Bro. Right Hon. Col. F. A. Stanley.	
	Standard of the Provincial Grand Master.	
	Provincial Grand Sword Bearer.	
	Bro. W. Bath.	
Provincial	The Right Worshipful the	Provincial
G. Steward.	Provincial Grand Master.	G. Steward.
Bro. W. W. Cottam.	Bro. the Earl of Lathom.	Bro. Mattinson.
	Provincial Grand Senior Deacons.	
	Bros. Reginald Young and R. Washington.	
	Provincial Grand Tyler, with Drawn Sword.	
	Bro. P. Ball.	
	Two Heralds.	

As the procession arrived at the site, the approach of the Provincial Grand Master was heralded by a flourish of trumpets. The Gild Mayor, Edmund Birley, Esq., now made his appearance with the Duke of Cambridge and several noblemen and ladies. On the South side of the stone sat the Earl of Lathom, supported on his right by Bro. the Rt. Hon. Col. F. A. Stanley, M.P., D.P.G.M., and on his left Col. le Gendre Starkie, Prov.G.M. (East Lancs.). Bro. Alpass, Prov.G.Sec., and other eminent brethren occupied seats on the throne. The Gild Mayor sat near the Earl of Lathom, with the Duke of Cambridge opposite him, on a platform draped with crimson cloth and surrounded by a brilliant assemblage of the nobility and gentry. The members of the Corporation occupied a portion of the opposite grand stand.

Bro. Alderman James Hibbert, the architect, in Masonic clothing and bearing the plans of the intended structure, took up his position on the West side of the stone. The ceremony commenced with the singing of the hymn, "The Spacious Firmament on High," led by the choir of St. James's Church, under the leadership of their organist, Bro. C. J. Yates, accompanied by the band of the Royal Marines. Mr. C. R. Jacson, Chairman of the Harris Trustees, presented a silver trowel to the Provincial Grand Master and requested him to lay the stone, outlining, at the same time, the life and benefactions of the donor. The Provincial Grand Master, having declared the objects of the assembly, prayer was offered by Bro. the Rev. T. B. Spencer, Prov. Grand Chaplain, and the anthem "Except the Lord build the house their labour is but lost that build it" was sung by the choir and brethren. The Prov. Grand Secretary read the inscription on the copper plate to be placed under the stone and the Prov. Grand Treasurer deposited a phial containing coins of the realm, etc.

The Stone was then laid by the R.W. Prov. Grand Master, the plans were presented by Bro. Ald. Hibbert and the Prov. Grand Master handed them to the architect, together with the working tools.

The Ode "Prosper the Art" was rendered by the choir and band, and, after prayer by the Prov. Grand Chaplain, the ceremony concluded with the singing of the National Anthem. At the close of the ceremony the Prov. Grand Master said:

My Lords, Ladies and Gentlemen, I have just now performed a ceremony which I little thought would have fallen to my lot. I had hoped that it would have fallen to a Mason of much higher rank than myself, and it was with very great regret that I heard that the Duke of Albany could not come amongst us. But as I understand that the whole ceremony was arranged masonically, and that all the brethren of the province had been asked to assemble here today, I could not do otherwise than accede to the request of the Harris Trustees and the committee. I assure you it has given me very great pleasure to lay the stone of a building which will be of such use to this town. I only hope it may be finished as rapidly and successfully as the building, the foundation stone of which we laid, I may almost say, this day twenty years ago. I have used today some of the same corn that was used at the ceremony on that occasion. That corn is but a perishable thing, yet it has lasted twenty years. May this building last twenty thousand. I shall not detain you longer, but ask my noble relative to say a few words to you.

After an address by the Earl of Derby, cheers were given for the Duke of Cambridge, the Earl of Derby and the Earl of Lathom and the proceedings at the stone terminated.

The *Preston Chronicle*, which had printed many of the adverse criticisms of the laying of the foundation stone of the Town Hall twenty years previously, damned the function with faint praise, and the following extract from its number of 9th September, 1882, forms an amusing contrast to the more staid official accounts. The orthography is that of the newspaper:—

This was perhaps the most imposing spectacle of the spectacular festival, but its effect was greatly marred by the oppressive dulness of the morning and the persistent fall of fine penetrating rain. Before the time appointed the choristers had taken their places near the west end of the vast marquee covering the site of the new library, and just behind the foundation stone which was fully prepared for the occasion. To the varied strains of music, and at the occasional call of fussy officials of the Freemasons in full regalia and wearing their jewels filed into the canvas covered space and took their places, the privileged members of town and country fashion having previously taken theirs. Then came the high officers of the Masonic Order, followed by the Duke of Cambridge, the Earl of Derby and other notables and the ceremony was ready to begin. The representative of the Harris Trustees (C. R. Jacson, Esq.,) then in a wearisome monotone detailed the origin of the Harris Library, and at a halting but welcome close of his speech requested Lord Lathom to lay the foundation stone with all due care and ceremony. At the same time Mr. Jacson handed his lordship a handsome silver trowel for the purpose. Lord Lathom's response delivered in a full and manly tone seemed to rouse up the vast concourse of spectators as from a dream, and the choir following with a delightful rendering of the psalm "Except the Lord build the house", put a life and spirit into the ceremony of which it had until then been sadly deficient.

The Duke of Cambridge who had hitherto seemed rather bored, now brightened up, and though only playing second fiddle in the ceremony, he played that part to perfection to the end of it. After the stone had been raised for the purpose of depositing the usual coins, &c., it was

slowly lowered and carefully laid, Lord Lathom testing it by level, plumb, and square, and then declaring the work properly done, emphasizing the declaration by three taps of the mallet. At this point the ceremony was most imposing, the vast assembly standing with bared heads and eyes turned to one centre of attraction, and it needed nothing more than a gleam of sunshine to make it unsurpassable. It would have delighted the hearts of Sir Walter Scott and of John Gibbert to witness the display, and to do justice to the scene it would require the pen of one and the pencil of the other. The singing of the choir was good throughout, and the response of the assembled masons, "so mote it be", deep and impressive. There was only one attempt at a speech, and that was by the Earl of Derby, at the conclusion of the ceremony. It was well received, out of respect to the honoured name of Derby, but as oratory was not much. The thoughts were commonplace, and the speaker seemed to be suffering from some temporary ailment. After the speech the concourse of spectators rapidly dispersed in search of other amusements.

The Duke of Cambridge was the guest of the Earl of Lathom at Lathom House, Ormskirk and among the decorations at the latter town were the banners of the Lodge of Harmony, 580, hung outside the Lodge's home, the Wheatsheaf Inn, and those of the Oddfellows and Foresters. It is interesting to know that the remains of the consecrating elements used at the ceremonies of 1862 and 1882 were preserved and are today to be seen in a small bottle in the Harris Museum. After the laying of the foundation stone, the Duke of Cambridge was escorted to the Public Hall by an escort of the 5th Dragoon Guards and seven hundred guests partook there of the Gild Mayor's luncheon.

The Gild was celebrated in 1902, when the Earl of Derby was Mayor and in 1922, when Bro. H. Astley-Bell, was the civic head. It is strange that, after taking an active part in the gilds of 1802, 1822 and 1842 and, one might claim, the principal part in those of 1862 and 1882, Freemasonry appears to have relinquished official interest in the ancient festival. Freemasons played a prominent part in the gilds of 1902 and 1922 but the Lodges, though their numbers had multiplied, took no part as such in the town's celebrations. The laying of the foundation stone of the Nurses' Home at Preston Royal Infirmary, by the Gild Mayor in 1922, was a purely civic function and though Preston Guild Lodge, No. 4408, was warranted this year its name appears to have been inspired by the events of the year of consecration. The Gild of 1942 has been postponed until the expiry of one complete year after the restoration of peace, this break in continuity being the first since 1542.

In conclusion, the study of Preston Gild falls roughly into four parts:

1. The period prior to and running into the seventeenth century when operative masons and other members of the building trades are found in the rolls of Freemen in modest numbers.
 2. The seventeenth century when we find direct connection between the Gild and members of the Lodges of Elias Ashmole and Randle Holme and other interesting, but inconclusive, evidence. Our knowledge of the development of Freemasonry prior to the formation of the first Grand Lodge is lamentably scanty but the fraternal and ceremonial background of Preston may have been among the influences that helped to shape north-western Freemasonry in the period of its development.
 3. The eighteenth century, with the warranting of speculative Lodges and the mystery of the body depicted in the engraving of 1762.
 4. The nineteenth century, in which Freemasonry played a part developing in prominence.
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ACKNOWLEDGMENT

The background of this paper has been furnished by the Histories of Lancashire by E. Baines, G. Corry and H. Fishwick, and of Preston by P. Whittle, C. Hardwick, A. Hewitson, H. W. Clemesha and A. J. Berry. Dr. Kuerden's "Brief Description" and the more recent works on the Gild by I. Wikcockson, Clarkson and Dearden, Dobson and Harland, W. A. Abram, W. Pollard, A. J. Berry and others have provided detail. Masonic material has been supplied by the four Masonic historians of Preston, Bros. J. E. Adkins (113), A. J. Berry (314), J. B. Wolstenholme (333) and J. F. Burnett (343). The late W.Bro. Joseph Pomfret, Chief Librarian of the Harris Public Library and his staff spared no pains and similar valuable assistance was forthcoming at the Chetham Hospital, Manchester, where two volumes of the Kuerden MSS. are housed, and the Rylands and Central Libraries, Manchester. I am particularly grateful to the compiler of the scrapbook of 1862, to which reference has been made and the late Mr. A. Wade, to our Brother Douglas Knoop, our late Brothers John Lane and W. H. Rylands and many others.

A cordial vote of thanks was unanimously passed to Bro. Pick, on the proposition of Bro. G. Y. Johnson, seconded by Bro. L. Edwards; comments being offered by or on behalf of Bros. R. H. Baxter, W. E. Heaton, S. Pope, G. W. Bullamore and P. R. James.

Bro. G. Y. JOHNSON said:—

It is with pleasure that I propose a hearty vote of thanks to Bro. Pick for his excellent paper. I am sure that we all appreciate the manner in which Bro. Pick has treated his subject.

The Preston Gild is a well-known Festival and every twenty years receives considerable publicity in the newspapers, but since reading Bro. Pick's account I know a good deal more about the subject.

It is of particular interest to find that Preston has maintained its Gild Merchant; as far as I know, only one other Gild at present in existence can make a similar claim and that is the Merchant Adventurers of Newcastle-upon-Tyne, but it must be pointed out that the two Gilds have little in common, inasmuch as the character of the latter has altered far more than that of Preston. It is probable that other Gilds elsewhere had direct descent from the local Gilds Merchant, but, if this is so, unfortunately the proofs are lacking.

Gild history has always been of particular interest to me; in York at one time there were from 70 to 80 Confraternities, Gilds and Mysteries, but to-day there are only three in existence—The Merchant Adventurers, The Merchant Taylors and The Butchers. A few years ago the membership of the last Gild dwindled to one, but, fortunately, it has since been resuscitated.

The word "Gild" in Preston is given three distinct meanings, (1) a body or society bound together by rules and regulations having common interests, (2) a unit of time, (3) a meeting of the Gild.

As one would expect, much of the early evidence is lacking and it is difficult to determine when the Trade Gilds in Preston first made their appearance. That they were subservient to the Preston Gild is obvious, but it would prove most interesting to know whether the Trade Gilds were welcomed by the Preston Gild or whether they were opposed. One thing seems clear, and that is that no one could join a Trade Gild unless he was free of the Preston Gild. It would be interesting to know when the Preston Gild ceased its economic functions of the direct government of trade and commerce.

As the Preston Gild only met every twenty years, I take it that the work of the Gild was carried on in the meantime by the Court of Assistants, which numbered twenty-four. This is the same number as the Court of Assistants of

the Merchant Adventurers of York, and, at one time, the York Corporation had a body called "The Gentlemen of the Twenty-four", composed of ex-sheriffs who were not Aldermen. This body, by the way, did not consist of the exact number of twenty-four.

It is somewhat disappointing to note that in the early days no member of the Preston Gild was described as a Freemason; in the York Roll of Freemen there are eighteen men listed with this description, the first being in 1591 and the last in 1744.

The masonic portion of the paper is a tale well told and requires little comment from me; I wish, however, to draw attention to the following paragraph from the *Leeds Intelligencer* of Tuesday, 8th May, 1781:—

Monday the 23d ult. died, universally regretted,
Mr. Richard Addison, Upholsterer, at Preston, in
Lancashire. In compliance with his request, he was
interred with the usual forms and solemnities of mason-
ry, of which venerable institution he had been a
member upwards of 40 years. An excellent discourse
was delivered on the occasion by the Rev. Mr.
Nicholson.

Mr. Richard Addison died in 1781 and had been a mason 40 years, so he must have been initiated in 1741. It is probable that he had been made a mason in some other town, but there is the possibility that the ceremony took place at a Lodge in Preston. In the latter case there must have been a speculative Lodge of which we have no record.

I have listened to Bro. Pick's paper with the greatest interest.

Bro. L. EDWARDS said:—

I have little to say except to second the vote of thanks for this interesting paper.

With regard to the use of the term "gild" as a measure of time, Bro. Pick might care to be reminded of the Greek custom of dating their periods by the series of Olympic Games, an Olympiad—*pace* the English sporting journalists—being the interval between the holding of the contests and not the contests themselves.

I can support Bro. Lepper in his view that swearing brotherhood was not necessarily a very exalted ceremony by the mention in, I think, Shakespeare's *Henry V*, of some of Pistol's friends going as sworn brothers to France.

Bro. Pick has not unearthed much purely Masonic material—a difficult task nowadays—but he has discharged for us the valuable function of setting known Masonic facts against a historical background of time and place. The modern tendency is to realise that you can only see things as they are by attempting to see things as they were. Freemasonry is but one of many phenomena of civilisation, and the more we know of these accompanying phenomena, the more we know of Freemasonry.

Bro. RODK. H. BAXTER writes:—

I do not like to criticise my friend, Bro. Fred Lomax Pick, but I do not like his spelling of "Gild", firstly because I have never, during my fifty-three years' residence in Lancashire, heard of any other spelling than "guild" in connection with the Preston celebration; and secondly because I recently read a letter in the Press by a philologist who said it was pure affectation to spell the word without a "u". True, there is such a word as "gild", but it has an

entirely different meaning. And the Preston Guild does not seem, in its inception, to have had anything to do with Freemasons, although it may possibly have formed some sort of background. In recent years Freemasons have taken part in the festivities, but they have not formed an integral part of the Guild. Bro. Pick can be heartily congratulated on the amount of research he has put in to his subject and on his manner of presenting it to us. I am sure we shall all thank him sincerely for his efforts.

Bro. WALLACE E. HEATON said:—

I associate myself with the W.M. and Bro. Lewis Edwards in their vote of thanks to Bro. Pick for his wonderful paper, and congratulate him on condensing such a long treatise into so short and attractive a lecture, which he has given us in a little over half an hour.

I hope that the engravings exhibited of the Preston Gild may be reproduced in the *Transactions*.

Bro. S. POPE said:—

I have very much enjoyed Bro. Pick's paper, giving us as it does so complete a picture of Guild life in Preston; although the evidence of connection with Freemasonry is inconclusive, we find many customs which have been used—and in some cases still are in use—more especially with regard to our Provincial Grand Lodge Festivals.

The history of the guilds is the history of each individual guild, as customs varied from place to place, and we cannot know too much about them.

Casual readers of the doings of our ancestors are apt to get the impression that public life consisted of nothing but eating and drinking; Bro. J. T. Thorp used to remind us that we must never judge our ancestors by present day standards, and it is interesting to note that in the seventeenth century the Rev. Thomas Gipps, Rector of Bury and Chaplain to the Duke of Derby, considered it to be "the preacher's business and duty"—in the midst of their feasting—to keep in the minds of the members the aims and objects of their Guild.

Bro. G. W. BULLAMORE writes:—

The impressive list of Companies "without authority" suggests by the date of establishment that they are the London Trade guilds. The trades themselves were no doubt represented in Preston and the real question is the relationship between London and the provincial trades.

The omission of the compasses from the chevron of the masons' arms in 1762 may have been accidental, but it is quite likely that it was meant as a repudiation of Freemasonry. The eight representatives wore the square of the fellow and to pass from the square to the compasses was to become a freemason. The ceremony itself is an initiation. The London Company of Freemasons dropped their title and presumably their ceremony in the time of Cromwell and called themselves the Company of Masons. Henceforth when the Society of Freemasons crops up it may be regarded as a cover for the adherents of Stuart. It was the bond of brotherhood between Dr. Kuerden and Elias Ashmole. It would be unpopular after 1745, and was only taken up by the "Moderns" after its political significance had died out. I suggest that the Masons, like the Carpenters, represented the London Company.

The preparation of monumental effigies was sometimes carried out by the use of imported stone. The early mention of masons at Preston may therefore have been a correct use of the term to signify cutters of stone.

Bro. P. R. JAMES writes:—

The paper on Preston by Bro. F. L. Pick is so full of informative detail that one has not yet had time to absorb it in detail and can only deal with one or two points.

Freedom of sale was a cardinal feature of burgage tenure everywhere in England, but payment of the 12d. landgabel to the King only upon entry into possession is peculiar. If the right to receive the payments, after the initial one, had passed to the town by the early fourteenth century there should be evidence of this in a fee-farm charter from the Crown. If such is the case it would place Preston very early on the road towards incorporation. A simpler interpretation would be to insert "annually" after the word "Render".

The Rule 9 quoted as providing for the maintenance of dignity among past Mayors and bailiffs also indicates the undemocratic origin of our civic bodies in contradistinction to the views of Madox, Brady and others.

Reference to fraternity and Brethren in Gild records is certainly not peculiar to Preston. Caution should be used in this connection, as the official synonym for a gild, or any other corporate body, was "fraternity". Instances of such "Brethren" indulging in violent action against one another are common.

The intrusion of "speculative" members into gilds of masons can, I think, be traced back to monastic times. The speculation was mutual—the gild hoping for the non-operatives' influence and the latter drawing an annuity for his patronage. Thus, in 1536, the Prior of Bath granted to one John Multon the office of Master of the Works "commonly called Freemasonry" with a fee of 80/- a year and a coat of the monastic livery. This was in reversion to the tenure of Edward Leycestre, who also enjoyed a corrody in the monastery. As the position could be served by deputy and the fees, in both cases, continued to be paid after the Dissolution, it seems that the duties were purely honorary.

In the eighteenth century the old operative gilds sang their swan-song just as their successors, the trade unions, were coming into existence. Many such companies were resuscitated in Bath at that time, including a company of masons. It was a final effort to preserve the exclusive privileges of burgesses as against "foreigners". Merchant Baines of Preston has his counterparts in Bath. It seems that the Company of Masons which took part in the Preston Gild of 1762 was of this type.

I should like to add my meed of praise for Bro. Pick's paper, which I shall find most valuable.

Bro. FRED L. PICK writes in reply:—

The reception given to my paper is gratifying and I thank the proposer and seconder of the vote of thanks and the Brethren who contributed to the discussion. Preston was one of the towns in which the Gild was almost indistinguishable from the municipality, and as nearly all the existing records are municipal the glimpses of the activities of the trades are tantalising.

The Worshipful Master's contribution of a reference to Richard Addison is interesting. This name has been prominent in Preston for centuries, and Mr. W. E. E. Lockley, M.A., Town Clerk of Preston, has kindly given me the following information from the Gild Rolls:—

1742

Addison, Richard of Preston—Alderman
Henry his son
Thomas his Brother
Richard his Brother (*i.e.* Brother of Thomas)
&c &c

1762

Addison, Thomas of Preston Draper son of Richard late Alderman
 Thomas his son
 Richard Upholsterer Brother of Thomas the Draper
 Edmund his Son (*i.e.* Richard's)
 &c

1782

Seven members of the family including
 Edmund now at Bengal son of Richard late
 of Preston Upholsterer, deceased.

Richard Addison of the 1742 Roll was Mayor in 1727. It would appear that Richard the Upholsterer was a lifelong Prestonian. In 1779 he was Treasurer of the Lodge of Amity No. 341 (now extinct), and it is recorded that a Special Lodge was held on 23rd April, 1781, to make arrangements for his interment with "all the solemnity of our Order" following the dying request of the late Treasurer. Permission was granted by the Vicar of Preston for the conducting of the Service, including the sermon by Bro. Nicholson, and twelve members of the Lodge and six visitors were present on 26th April.

A full account of the event will be found in Bro. J. B. Wolstenholme's *History of the Royal Preston Lodge*, 333, which contains an abstract of a Minute Book of Amity Lodge. As the latter Lodge only came into being, so far as Preston is concerned, in 1779, the statement that Bro. Addison had been a member of the Craft "upwards of 40 years", coupled with the engraving of 1762, supports the theory that there was an earlier speculative Lodge of which we have no record.

Our beloved Bro. Baxter, in what unfortunately proved to be his last communication to *A.Q.C.*, disapproved of the spelling of "Gild". In this he is supported by the majority of Prestonians as well as the editors of the New English Dictionary. Dr. Kuerden, the premier local historian, describes the festival impartially as Gylde, Guild, Gild, etc., and the most eminent of his successors, H. W. Clemesha and A. J. Berry, late Director of Education, omit the "u", in which course agree such authorities as Toulmin Smith, L. Brentano, Dr. C. Gross, J. M. Lambert, George Unwin and our own Bros. Knoop and Poole.

Bro. Lewis Edwards endorses the caution against attaching too much signification to certain words and phrases, but Bro. Bullamore, I fear, goes too far in the opposite direction in his reference to the Stuarts and the bond of brotherhood between Dr. Kuerden and Randle Holme. The former was so bigoted a Royalist that he declined to take up his M.D. degree before the Restoration rather than swear allegiance to the Parliament, while the Holme family leaned, if anything, to the side of the Parliament. I agree with Bro. Bullamore that the impressive list of Companies published in 1822 was probably taken from London, but suggest the omission of the compasses from the chevron in 1762 was accidental.

Bro. James raises a number of interesting points to which I regret I am unable adequately to reply, especially as certain historians have confused the issue by quoting as the Charter granted to Newcastle-under-Lyme by Henry II a Charter of Henry III. It will be observed that the existing copy of the Customale is probably a copy of an earlier document; payment on entry into possession only is confirmed by the extract from the de Hoghton papers.

I am indebted to Miss Jane Downton, M.A., Librarian of the Harris Free Library, for further information on the Oyster and Parched Pea Club, which has enabled me to amplify this paragraph.

FRIDAY, 4th OCTOBER, 1946



THE Lodge met at Freemasons' Hall at 2.30 p.m. Present:—Bros. G. Y. Johnson, P.A.G.D.C., W.M.; Rev. H. Poole, *B.A., F.S.A.*, P.A.G.Chap., P.M., as S.W.; Wallace E. Heaton, P.G.D., J.W.; Rev. Canon W. W. Covey-Crump, *M.A.*, P.A.G.Chap., P.M., Chap.; J. H. Lepper, *B.A., B.L.*, P.A.G.R., P.M., Treas.; Col. F. M. Rickard, P.G.S.B., P.M., Sec.; H. H. Hallett, P.G.St.B., S.D.; Lt.-Col. H. C. Bruce Wilson, *O.B.E.*, P.G.D., I.G.; Col. C. C. Adams, *M.C.*, P.G.D., P.M.; L. Edwards, *M.A.*, P.A.G.R., P.M.; and J. Johnstone, *F.R.C.S.*, P.A.G.D.C.

Also the following members of the Correspondence Circle:—Bros. R. C. Scott, Dist. G.M., Ceylon; A. G. Harper, P.G.St.B.; J. S. M. Dashwood; E. A. Bullmore; W. H. Dann; G. R. Reynolds; H. Attwooll, P.G.St.B.; F. C. Ruddle; J. M. Oakey; R. C. Lowndes; H. Bladon, P.G.D.; A. F. Hatten; G. H. H. Thomas, P.A.G.D.C.; H. J. Harvey; J. B. Brown; L. Gibson; E. Eyles; W. H. Luke; C. H. Lovell; T. H. W. Robinson; J. L. Bullock; A. F. Cross; C. M. Rose; G. Bradley; C. D. Melbourne, P.A.G.Reg.; A. C. Martin; A. M. R. Cann; C. C. Morgan, P.G.D.; P. W. Clapp; and A. May.

Also the following Visitors:—Bros. E. Newton, Lodge No. 2153; W. J. Cawley, Lodge No. 107, I.C.; and R. A. Fox, Lodge No. 1114.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., P.M.; W. J. Williams, P.M.; D. Flather, *J.P.*, P.G.D., P.M.; D. Knoop, *M.A.*, P.A.G.D.C., P.M.; J. A. Grantham, P.Pr.G.W., Derbyshire; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; F. L. Pick, *F.C.I.S.*, P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; *Commdr.* S. N. Smith, *R.N., D.S.C.*, P.Pr.G.D., Cambs., J.D.; J. R. Rylands; and S. Pope.

Two Lodges, two Lodges of Instruction, one Study Circle, and forty-eight Brethren were admitted to membership of the Correspondence Circle.

The WORSHIPFUL MASTER read the following:—

IN MEMORIAM

RODERICK HILDEGAR BAXTER

We have to mourn the loss of our second senior member, Roderick Hildegard Baxter. He was taken ill suddenly quite recently, when it was found that he was suffering from a very serious affliction which has quickly carried him off; he passed away on Thursday, 26th September.

Bro. Baxter was born at Broxburn, near Edinburgh, 75 years ago; he was educated at Bathgate Academy and Heriot-Watt College, Edinburgh, where he distinguished himself as a scholar. He chose the profession of architect, and

in 1893 settled in Rochdale. As an architect Bro. Baxter designed many useful and important buildings, not least of which were the Auxiliary Military Hospitals which he designed and erected during the War 1914-1918.

In Freemasonry Bro. Baxter was initiated in St. Martin's Lodge No. 2320, Castleton, Lancashire, in 1897; and became Master of that Lodge in 1902. In 1915 he joined the East Lancashire Provincial Grand Officers' Lodge, and at its first meeting he read a paper on *A course of Masonic work*. He was a Founding member of the Manchester Association for Masonic Research, and was its President in 1911 and again in 1925; and for many years edited the *Transactions*. He was the first President of the Rochdale Installed Masters' Association. In 1905 he became Provincial Grand Superintendent of Works, and in 1925 Past Assistant Grand Director of Ceremonies.

Bro. Baxter's interest in Masonic Benevolence was prominent. He served continuously on the Committee of the East Lancashire Masonic Benevolent Institution; and he was Life Governor of each of the Masonic Institutions.

In connection with Quatuor Coronati Lodge Bro. Baxter joined the Correspondence Circle in 1907, was elected to full membership in 1917, and was Master in 1922.

In the Royal Arch he was exalted in 1903, and was Scribe of his Mother Chapter for many years. He was a Mark Mason, and became Past Grand Junior Deacon in 1926 and Past Grand Junior Overseer in 1943. Within a few days of the last Bro. Baxter attended a Masonic meeting; and he was Senior Warden designate of a Royal Ark Mariner Lodge consecrated only a few days before his death.

Bro. Baxter will be more particularly remembered on account of his kind willingness to put his knowledge of the Craft and its literature at the disposal of Brethren by means of lectures and papers; and his pamphlet on *Suggestions for a Course of Masonic Reading* specially has had extensive application. Among the papers that have reached a wide public may be mentioned—

General and Historic Notes on Freemasonry
The Old Charges
The Chetwode Crawley MS.
Notes on the History of Masonic Ritual

Articles and papers by his hand were very numerous; his contributions to the *Transactions* of the Manchester Association for Masonic Research and Leicester Lodge of Research, as well as other Associations, were frequent; while to *Miscellanea Latomorum* he was a very helpful source of information.

In our *Transactions* we have many essays, notably—

Beswicke-Royds MS.
Old Charges and Ritual
Peculiarities of the B. of C.
Architectural Style of K.S.T.,

in addition to numerous Notes and Comments, and also a very important Index of the first 30 volumes.

Bro. Baxter was for many years so prominent a figure in Masonry in Lancashire and in Quatuor Coronati circles that it will be difficult for some time to realise that he is no longer with us, a loss we deeply mourn.

The following paper by Bro. J. R. DASHWOOD was read:—

NOTES ON FREEMASONRY IN CEYLON

BY BRO. J. R. DASHWOOD, P.G.D.

INTRODUCTION



THE Masonic history of Ceylon, compared with that of other countries, is of late growth; but in spite of that the early years are very sparsely documented. The earliest Minutes now extant are those of Sphinx Lodge, beginning with the preliminary meeting in November, 1860, and though for the earlier years we have documents at intervals which help to bridge the gaps, considerable periods must be filled in by inference or even supposition.

When we get to the "historic" period, there are still distressing lacunæ; the records of Serendib Lodge, with the exception of an imperfect membership list, are missing; the second Minute-book of Leinster Lodge, covering the very interesting years from 1877 to 1887, has been lost. Sphinx ceased to meet from March, 1886, with a few intervals of sporadic work, to May, 1892. St. George was in abeyance for shorter or longer stretches between 1887 and 1893. Up-country, St. John's ceased to work from 1871 to 1879, and Dimbula from 1886 to 1895. Kandy Newera R.A. Minutes are all missing until the end of 1893. Henry Byrde Mark Lodge books, up to quite a recent date, were all destroyed by fire. And the first Minute-book of the Adam's Peak Rose Croix Chapter, covering the 15 years up to 1910, is missing.

If the old books of St. John's Lodge of Colombo from 1838 to 1864 should ever be discovered they might throw an invaluable light on the history of those early days; and, since St. John's was the heir of Union Lodge of Colombo, the books of that Lodge might be among them; and, if so, would probably confirm or refute my theory that French Union Lodge of Colombo was in its turn the direct heir of Dutch Lodge Union or Virtue our Guide, dating from 1794.

The absence of Leinster second Minute-book is particularly unfortunate, as it was the only Lodge which continued to work throughout the dark period of Ceylon's Masonic history, which it seems to have done by carrying out an "isolationist" policy, by having its own separate meeting place and refusing to be drawn into the quarrels which broke up the other Lodges.

1. THE DUTCH ERA

Freemasonry in Ceylon owed its inception to the Dutch, who, in the last 26 years of their occupation of the coastal districts, founded three Lodges—two in Colombo and one in Galle. Our information about the two Lodges in Colombo is very meagre, but we have a few more particulars about the one

at Galle. Maarschalk, the Dutch Masonic Historian, says that "obviously with the cession of the Island to England, it (Dutch Masonry) automatically came to an end". This however is not the case, for he himself goes on to speak of two of the Lodges as having ceased to function in 1806, *i.e.*, ten years after the British occupation. Our own Historian, R. F. Gould, on the contrary, says "The Dutch Lodges, though now extinct (1887), evinced great tenacity of existence. The two named above survived until within recent memory". Unfortunately we do not know whence he derived his information, but certainly 1806 can hardly be called "within recent memory" in 1887, nor can a Lodge founded in 1794 be said to evince "great tenacity of existence" if it died in 1806. If, therefore, Gould was correct in his statements (and he was not a man to make them without strong grounds), it seems tolerably certain that the two Lodges, Sincerity and Union, continued to work much later than 1806, but it is easy to see that they might have had great difficulty in communicating with the Dutch Grand Lodge, and may have gone on quietly working by inherent right without making any returns. In the case of at least one of them, I suggest that it may later have changed its Constitution. Gould, in writing about the Dutch Grand Lodge, points out that about 1810 the Netherlands were incorporated in the French Empire, and that the French Grand Orient claimed authority over the Dutch Lodges. Now, supposing that a Dutch colonial Lodge had continued working, perhaps intermittently, until about 1810 and had then made another attempt to get in touch with its Grand Lodge, it might well have received a "Warrant of Confirmation" from the Grand Orient of France, which in those days was a perfectly legitimate and recognized Masonic Jurisdiction; and this is what I suggest may have happened in the case of Union Lodge.

LODGE FIDELITY. This Lodge, located at Colombo, is believed to have been the first Masonic body to exist in Ceylon. Gould gives its date as 1771, but according to Maarschalk that does it an injustice by a few months. The following are the particulars he gives:—Date of Warrant, 20th November, 1770; distinguishing colour, dark blue; dormant in 1790. I think it unlikely that it ever revived, for another Lodge was founded in Colombo four years later, and it seems improbable that there would have been room for two Lodges in the Colombo of those days.¹ Maarschalk says that two letters relating to this Lodge were in existence in the Dutch archives, but it has not yet been possible to procure copies of them, and I fear there is little chance that any Masonic archives have survived the German occupation.

LODGE SINCERITY. This Lodge, at Galle, is shown by Gould under the date 1773. Maarschalk's particulars are as follows:—Date of Warrant, 29th November, 1772; colour, orange; dormant in 1790; re-opened in 1794; dormant in 1806. But we have lately come into possession of a letter, translation of which follows, showing that the Lodge had started work very nearly two years before the date of its Warrant, the first meeting having been held on 12th February, 1771. Possibly the other Dutch Lodges also antedate their Warrants. This letter is, to all intents and purposes, the Petition in compliance with which the Warrant was issued.

Free rendering of a letter, written in Dutch, in the archives of the Grand Orient of the Netherlands; four photographs of the letter were kindly taken and sent to me by the Asst. Grand Librarian at the Hague, Bro. W. H. Steul, only a short time before Holland was overrun. Through the good offices of our own Grand Librarian, Bro. J. Heron Lepper, these photographs were deciphered and translated by Bro. J. J. Van der Laan, who was working for the Dutch Government in London.

¹ There was a second Lodge, for Maarschalk records the Ambulatory Military Lodge "Reunion Neuchatelloise", founded in the Swiss Regiment de Neuron in 1790.

ROTTERDAM

The Honble Mr. Van Tijlingen,

Right Honourable Sir,

For some time there have been Masons here who made every effort to found a Lodge, but were too few to effect their purpose. Last year they had the good fortune to find some brethren on ships and were thus able to hold a Lodge and initiate the Candidates who were awaiting admission. The meeting was held on February 12th, 1771, and the Officers appointed were the Honble Mr. Johannes Harmanus Francken, Captain, (who was initiated 21 or 2 years ago in the Grand Lodge of the Hague, and later raised to the degree of Master at Antwerp) as Grand Master, Jan Jacob Coquart, Major, as S.W., Pieter Kalff, Fiscal, as J.W., and Adrianus van der Bergh, Customs Officer, as Frère Terrible. The Lodge was given the name "Sincerity". The following Candidates received the first two degrees; Pierre le Blanq, Captain, Jan Lodewijk Scheede, Lieutenant, Etienne Ginnat, Ensign, and Eylert Busing, Paymaster; the last-named being provisionally elected Secretary and Treasurer.

On June 21st we had the honour of conferring the first two degrees on our well-beloved Lieut.-Governor, the Rt. Honble Mr. Arnoldus de Ly; and on the day of our Patron Saint, St. John (i.e. June 24th) we raised him to the degree of Master, together with the afore-mentioned Bros. le Blanq, Scheede, Ginnat and Busing, the last being confirmed in his provisional appointment. His Excellency the Lieut.-Governor was elected our Patron, an appointment which he accepted.

Since then, many worthy Candidates have been initiated, too many to record here; among them, the Senior Surgeon of the Public Hospital, Paulus Kern, the Junior Merchant, Gerrit Joan de Moor, and the Merchant, Pieter Sluysken, who were all raised to the degree of Master.

As the Lodge is making good progress, we take the liberty of addressing you, Rt. Honble Sir, humbly soliciting you to have the kindness to provide us with a complete Constitution, together with all necessary books and papers. Bro. Van Sureveld, Captain of the "Borselen", will take charge of same and will pay any expenses.

Rt. Honble Sir, Your obedient Servants

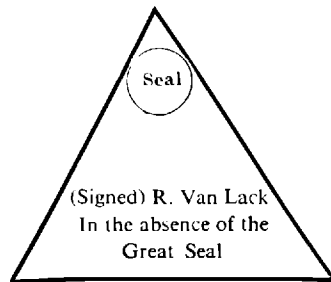
	J. H. Francken	Grand Master
	P. Kalff	Senior Warden
Gale	A. v.d. Bergh	Junior Warden
Febr. 1772	J. L. Scheede	Frère Terrible
	E. Busing	Secretary & Treasurer

An interesting point is the mention of the Office of Frère Terrible, and the fact that the letter is signed by this Officer as well as by the Master, Wardens and Secretary. Frère Terrible is said to have performed that part of the Tyler's duty connected with the preparation of the Candidate, and also the work of a Deacon; the fact that he is associated with the principal Officers in signing this letter seems to indicate a degree of importance in his office. It seems probable that his duties included a certain amount of horseplay and "frightfulness". This Officer does not sign either of the other Certificates of which we possess copies.

The late Bro. C. E. de Vos also translated this letter for me, but as the photographs were very small, he found some parts of the letter illegible, hence our having to trouble Bro. Van der Laan. Bro. de Vos also gave me some interesting information about some of the Brethren mentioned in the letter:

Arnoldus de Ly was Lieut.-Governor of Galle 1768 to 1787, and after one year, during which the office was held by another man, he was followed in that Office by Pieter Sluysken, 1788 to 1792. Jan Jacob Coquart was also an important person; he was present at Governor Falck's Audience given to the Kandyan Embassy, and appears in "the famous picture of that Embassy"; he was also present at the Governor's funeral in 1785.

The next Certificate of which we have a transcription is a very elaborate one issued to a Master Mason, Bro. J. H. Pfyll, by the same Lodge on 24th January, 1775, the Master being the same as the one who signs the 1772 letter, and the J.W. being one of the 1771 Initiates. This and the Certificate which follows were both translated by Bro. F. H. de Vos a good many years ago.



The darkness encircles him not, he has turned towards the East, whence he is happy and become clothed with the purple heavens where Warmth, Peace, Unity, and Love have established their habitation. In the year of Light 5775 and according to the ordinary reckoning 1775. To each and every our worthy & well-beloved Brethren among Masons, wherever they may be, on the surface of the land or sea

GREETING

(Signed) J. H. Pfyll

We, the Master, Wardens and Deacons of this most eminent John of Jerusalem Lodge, at Galle, in the Island of Ceylon, and under the title "Sincerity", the lawfully appointed and chosen Worshipful Master Johannes Hermanus Francken, hereby witness and make known the worthy Brother Justus Hendrick Pfyll, who has signed this Patent in the margin, as the one and lawful holder of the same and in such wise that the said signature is not altered, that we have Initiated him with due solemnity into our secrets, & have admitted him into the third degree as Master. We recognise him as one of the truly ornamental stones with which our Temple has heretofore been built and is still every day being extended with diligence and in a most prosperous manner.

Wherefore we fervently beseech all Brethren, spread over the surface of the earth, whether they form a lawfully constituted Lodge or are admitted into one as lawfully constituted, to receive with both arms the aforesaid Justus Hendrick Pfyll, our most beloved Brother, and deign to honour him with their regard. Ready as we are with joyful hearts to give proof of the same unto others and therefore to all Brethren whenever they may be admitted amongst us in the selfsame manner as has solemnly been established in our Brotherhood, and so far as is consistent with our duty, to admit them to our labours. For the rest, cautioning our aforesaid Brother that he should, on our behalf, give the strongest assurances to all such lawful Brethren as he may meet of the sincere feelings with which we wish them Strength, Enlightenment, Prosperity, Wisdom, Firmness and Pleasure, by means of the secret number.

In proof whereof, We, together with our Wardens, attesting these presents with our own signature, gladly ratify the same with the seal of our sacred Institution by the hand of our Secretary.

Executed at Galle, in the Island of Ceylon, in an enlightened place where Peace & Silence reign, far from the

gaze of the uninitiated, this 24th day of the first month of the year of Light 5775 and according to the ordinary reckoning 1775.

(signed) J. H. Francken

By order of the Lodge of Sincerity

(signed) J. H. Francken Junior¹ Secretary

(signed) J. H. Francken G.M.

J. A. U. Hormoet Senior Warden

G. Jn. de Moor Junior Warden

And yet another Certificate of the same Lodge, a much simpler document, dated 1790, issued to a Fellow-Craft, Bro. Ernst Willem Fuchs. The Master who signs it is one of the first Candidates of the Lodge in 1771, but by this time he holds the 24th degree of the French Rite of Perfection, the highest degree but one of the Rite and the equivalent of our modern 30th degree; the S.W. is a member of the 17th degree; it is not clear what the J.W.'s rank of "Pet. Archit." is, though probably it is the alternative name of one of the degrees of the same Rite. The Secretary is of the 12th degree. The existence of this Certificate of 1790 suggests that Maarschalk made a mistake in thinking that Sincerity was in abeyance in 1790.

L.S.

Likewise in the
absence of the
National Great
Lodge Seal

(signed)

J. L. Scheede
xxx Estanden

SINCERELY AND STEADFASTLY

To all Worthy Masters, Wardens, Officers,
and Members of all properly constituted Lodges
spread over the surface of the earth,

GREETING.

We, the Master and Officers of the Lodge of St. John, under the title "Sincerity", a daughter of the most enlightened and worthy National Lodge of Holland, declare by these presents that our worthy and beloved Brother, Ernst Willem Fuchs, of Hesse Darmstad, aged 23 years, has been admitted into the degrees of Apprentice and Fellow Craft in our aforesaid Lodge, & that he has participated in our working as Brother Deacon with zeal & diligence.

(signed) Ernst Willem Fuchs Wherefore we commend him to the good friendship of all worthy Brethren, beseeching them to admit him to all their workings and, being a true and qualified Mason, to be pleased to treat him as such.

In testimony of the truth we have gladly granted him this certificate under the ordinary seal of the Lodge, signed by him at the same time, and further ratified by our signatures.

Executed at Galle, in the Island of Ceylon, in an enlightened place wherein we labour with zeal, diligent attention and steadfastness, far from the gaze of the uninitiated.

Dated xxx the 11 xxx in the year of Light 5790.

(signed) xxx Zehn Gd. Archit.

Secretary

(signed) J. L. Scheede C.K.S.

A. Magist.

xxx Estanden Chev. d'Occident

Senior Warden

(xxx = illegible.)

xxx Croyshalow Pet. Archit.

Junior Warden

¹ The Ceylon Government Gazette for 1811 records the death of Johan Harmen Francken, late Junior Merchant under the Honble. Dutch East India Co., aged 61. This must have been J. H. Francken Junior, born 1750, the year in which his father was initiated at the Hague.

Yet one more bit of evidence about Sincerity Lodge is contained in a petition for charity at a much later date; the English of the petition is very muddled and difficult, but its general intention is clear; the petitioner, P. J. Smith, a non-Mason, says that his father, F. W. Smith, a Dutch European, was a member of Sincerity Lodge, and that when he lay dying in 1817 he gave his son a certificate dated "Galle, 5802" and told him to keep it carefully, for if he was ever in want he might take it to the Lodge who would help him. This sounds as though the father in 1817 either knew or at least thought that Sincerity was still in existence. P. J. Smith goes on to describe the document, which he says was written in Dutch, as follows:—

"The upper head begins with a flying trumpet. And under that as follows:—

SINCER CONSTANTOR

Actum Galle 5802 undersigned by eight Brothers as Masters, Officers, Overseers and Members Brothers of the Lodge and long wax cealed with stamp fixed in yellow tape hanging as well as some drawing books of Masonry shield."

This heading, given as "Sincer Constantor", was presumably the same as the heading of the 1790 certificate—"Sincerely and Steadfastly". Note also the "yellow tape"; Sincerity's distinguishing colour was Orange. Were these Dutch "Colours" for use only on the seal ribbons of their documents? Or were they used also on their Aprons and/or Collars?

In the list of Lodges in the *Freemasons' Quarterly Review* for 1846 we find this Lodge listed (as in abeyance) under the location "Puntogale" (*i.e.*, Point de Galle), but the name is given as "Conqueror"; I can suggest no explanation.

Reverting to the 1772 letter, it would appear that in those days it was customary to confer the first two degrees at the same time; and, judging from the penultimate paragraph, that it was not by any means a matter of course to proceed to the Third degree. In this connection it may be noted that the F.C. of the 1790 certificate had held office as Deacon in the Lodge.

LODGE UNION. Maarschalk records:—"In 1794 Bro. Johan Gerard van Angelbeek, then Governor-General of the island, founded at Colombo the Lodge 'Union' or 'Virtus nostra Ductrix' (the word in Maarschalk is 'Dutrix', but no doubt this is a misprint), with the distinguishing colour light-green, while in 1790 an Ambulatory Military Lodge was opened under the name 'Réunion Neuchatelloise' in the Swiss Regiment stationed in Ceylon on garrison duty in the service of the Republic."

The Swiss Regiment de Meuron, after a brief earlier visit, came to Ceylon in 1786 or 1787, and remained here until they transferred to the English service in 1795, being released from their Dutch allegiance on October 13th, and embarking for India before the end of October.

The Regiment was known as the "Regiment Suisse Neuchatellois"; according to Gould, Neuchatel was at that time under the suzerainty of Prussia, and though it may have had a single Lodge in working certainly had no Grand Lodge; hence, no doubt, the Dutch Warrant.

Presumably if the Lodge was still in existence in 1795, it must have gone to India with the Regiment.

Bro. van Angelbeek remained on in Ceylon after its capture by the English until his death in September, 1799.

And that appears to be all the hard facts that are known about Union Lodge; but if we accept Gould's statement that this Lodge "evinced great tenacity of existence" and "survived until within recent memory", we must certainly suppose that it continued long after 1806. Cordiner, in his *History of Ceylon*, written in 1807, mentions two villas on Slave Island,

“One of these is built on a spit of land projecting at right angles from the body of the peninsular, and fronting the fort. It is a neat house of two storeys, which was erected by the Dutch as a Freemasons’ Lodge, but has now become the property of a private person.”¹

I thought at first that this might be corroborative evidence in support of the Lodge having ceased in 1806, but I have recently found in the *Government Gazette* the advertisement of the sale of this building; it was sold “by public outcry on the premises” on 23rd October, 1802, and since even Maarschalk says that the Lodge continued till 1806, the Hall was clearly sold in consequence of the Lodge moving to new quarters, and not of its ceasing to exist. Let us consider the supposition that it did in fact continue longer, and that either about 1810 or later it communicated with its Grand Lodge and got a reply from the Grand Orient of France, and that either then or subsequently Dutch Lodge Union became French Union Lodge of Colombo. The French Lodge, writing in 1838, says that “The letters Patent under which the existing Union Lodge of Colombo is at present working, are dated Grand Orient of France, 21st November, 1827, No. 8413”. But Gould says that the Lodge dates from 1822, and the *Freemasons’ Quarterly Review* for March, 1846, in the list of French Lodges, gives the same date, “Colombo, Ceylon. Union. 1822”. Therefore the Letters Patent of 1827 under which the Lodge “is at present working” may have been a confirmation or a replacement of a Warrant which had been in existence from 1822, and the Dutch Lodge may have had a more or less continuous existence from 1794 until it became French Union Lodge of Colombo. William Granville, Colonial Treasurer, when leaving Ceylon in 1838, said that he had been initiated in 1818; now, we know that at that time he was definitely in Ceylon and not on furlough; but, so far as all our evidence goes, there was at that time only one Lodge at work on the Island, the Military Lodge St. Andrew’s Union, whose membership was drawn mainly from the N.C.Os. of the Regiment and their friends; not at all a likely *venue* for a senior Civil Servant; whereas if Dutch Union Lodge was still working in 1818, it was probably largely recruited from the Dutch Civil Servants who had remained on after the British occupation in anticipation of the Colony being returned to Holland in the final Peace settlement; among these people Granville would be on familiar ground and with his everyday associates. If, then, it was in the Dutch Lodge that he was initiated, it would very nearly bridge the gap to Gould’s date for French Union Lodge, 1822. In the petition of 1838, Granville describes himself as “of Union Lodge of Colombo”, and while it would be natural to mention the Lodge of which he was then a member, it would also surely be even more natural to mention his Mother Lodge, if it were not the Lodge with the same name, though under a slightly different Constitution. And why should an English Civil Servant, not so very long after Waterloo, be a member and Past Master of a French Lodge, unless he had, so to speak, inherited his membership from his Mother Lodge? And how otherwise can we account for the sudden appearance of a French Lodge in an English Colony? I therefore include the French Lodge in this section on the Dutch Era. At the same time I realise that the timing is a difficulty, and I would emphasise that the suggestion of a transition of Dutch Union into French Union is a pure supposition, with, so far as I know, not one atom of proof to support it, so I hope it will never be quoted as fact unless some confirmation later comes to light.

UNION LODGE OF COLOMBO. We have not very much more information about the French Lodge than about the Dutch one, but it emerges

¹ Percival also, in 1803, mentions this building:—“slave island . . . there is also an excellent house built by the Dutch, which they employed as a Mason’s lodge, with a very pretty garden attached to it”.

from obscurity momentarily in the pages of the *Freemasons' Quarterly Review* to lay the Foundation stone of the Ceylon Rifle Regiment's Mess in the Marandahn Cinnamon Gardens on 24th August, 1835. Captain G. Schneider, Surveyor General, was Master of the Lodge, and Captain William Gregory, R.E., the Secretary. Gould says that that Lodge was revived or a new Lodge with the same name founded in 1832, but once again we do not know the source of his information. Again, in the same *Review* for three years later we have the account of William Granville about to sail for England, vacating the Chair and installing as his successor J. J. Staples, while he takes with him to England a petition from the Lodge as a whole to come under the English Constitution as "St. John's Lodge of Colombo"; and, lest it be suggested that the petition for St. John's was for a new body and not for a continuation of the old one under a new Warrant, the wording is "Mr. Granville takes with him an application from the Union Lodge of Colombo to the National Grand Lodge for an English Warrant, its present warrant having been obtained from the Grand Lodge of France". Also, the newly installed Master of Union Lodge of Colombo, J. J. Staples, is named as Master designate of St. John's. One presumes that, pending receipt of the new Warrant, the Lodge continued to meet under the French Warrant; and, as it is unlikely that the new Warrant can have reached Ceylon before about the end of November, 1838, they would probably carry on with the French Lodge until St. John's Day, 27th December.

2. THE MILITARY LODGES

Military Lodges played an important part in the early development of Freemasonry, for the Regiments carried their Lodges with them to the four corners of the globe, and wherever they went they initiated members of the civilian community, who remained behind when the Regiment moved on, and who then founded stationary Lodges.

Unless the old Dutch Lodges continued to exist, as suggested earlier, there were no stationary Lodges in Ceylon between 1806 (?) and 1817, and even then Lodge Harmony was warranted for Trincomalie on the far side of the Island; and, moreover, it seems quite doubtful whether the Lodge ever functioned; if it did, it can have had only a very brief life, so that, in effect, we may say that there was no stationary Lodge here until 1821. During these fifteen years Freemasonry on the Island must have been represented solely by such visiting Military Lodges as chanced to come along.

A Provincial Grand Master for Ceylon was appointed in 1810 in the person of Sir Alexander Johnston, who was in England at the time laying his proposals for a new Charter of Justice before the Prince Regent. He received his Charter, and the appointment of Chief Justice of Ceylon, a knighthood, and the Provincial Grand Mastership, from the Regent, who was also Grand Master. He did not return to Ceylon until the beginning of November, 1811, and he finally retired to England in 1818, and during the seven years of his Provincial Grand Mastership, he cannot have had a single Lodge under him, much less a Provincial Grand Lodge; the only English Lodge in Ceylon during the seven years, apart from the Military Lodges which happened to sojourn here for shorter or longer periods, was the aforesaid Harmony Lodge at Trincomalie, and that, even if it functioned, was under the authority of the Provincial Grand Lodge of the Coast of Coromandel, and had the local number XII on their register, having been warranted by them with the consent of Sir Alexander Johnston, to whom it never owed fealty. There is no evidence that Johnston ever took the slightest interest in Masonry in Ceylon; I do not know if I am misjudging him, but I am inclined to look upon him as an opportunist, who managed to get on the right side of the Regent and so to "wangle" a Masonic honour which (so far as one can see) he had done nothing to deserve and did nothing to justify.

Reverting to the Military Lodges, it is worth noting that by far the greater number were warranted by the Grand Lodge of Ireland and the Grand Lodge of the "Antients". Gould gives us a list of 352 Military Lodges, of which

	178	were warranted by Ireland
	94	" " " the "Antients"
and only	46	" " " England
and	34	" " " Scotland

Of the nine Military Lodges which we know worked in Ceylon between 1800 and 1863,

4	were Irish
3	were "Antient"
1	was English
1	was Scottish

Of these nine, only three seem to have had any lasting effect on Ceylon Masonry, the English one and two of the Irish; the other six seem to have passed on without leaving any traces beyond a few letters of complaint to the Provincial Grand Lodge against each other.

The first in point of date was St. Andrew's Union, warranted by the Provincial Grand Lodge of the Coast of Coromandel in 1799 in the 19th Foot, the First Yorkshire (North Riding) Regiment, commonly known as the Green Howards; the Regiment had left England in April, 1796, and arrived in Colombo in December of the same year. In February, 1799, five Companies went to India to help the Madras Government against Tippoo Sahib, and it must have been in these five Companies that the Lodge was formed at Madras; they rejoined Headquarters in Colombo early in 1800, presumably bringing the Lodge with them. The Lodge had the number X on the local register, and, with the exception of a short interlude at Quilon in 1809, it remained in Ceylon for 20 years, during which time it worked in widely separated parts of the Island—Galle, Trincomalie, Colombo, and perhaps Kandy. All that we know about this Lodge comes from Malden's *Freemasonry on the Coast of Coromandel*, and all particulars quoted here are taken from that book; the purely military information is from Major Farrar's *Officers of the Green Howards*.

In 1786 the Provincial Grand Lodge had succeeded in uniting all Lodges on the Coast under its banner, thus anticipating the union of the two Grand Lodges by a quarter of a century; but one point about the Madras union was that the Lodges all took warrants from the "Modern" Grand Lodge, but worked according to the "Antient" method,¹ and this had repercussions when "Antient" Military Lodges, fresh out from Home, visited Ceylon and found St. Andrew's Union Lodge apparently working quite correctly, but under a warrant which they could not recognise.

In 1801 the headquarters of the Green Howards were in Galle, and from there on 10th March the Secretary wrote to Provincial Grand Lodge apologising for neglect to make returns, advising the death of the Master, James Ballentyne, and sending a list of 6 acting Officers and 11 other members and a payment of 40 Star Pagodas, equivalent to about £16. This return was forwarded by Madras to England, and the Lodge was registered in the books of the Grand Lodge of England as No. 590. So far as is known, this is the only Military Lodge under the registry of the Grand Lodge of England ("Moderns") that ever worked in Ceylon, but an unfortunate error has been made and is still being perpetuated; Lane's *Masonic Records* shows a confusion between St. Andrew's Union No. X, English No. 590, and another Lodge of the same name, local No. II, and English No. 601. Any evidence about a St.

¹ Cf. Bro. Heron Lepper's *The Traditioners* (A.Q.C. lvi).

Andrew's Union Lodge should be carefully scrutinised with the possibility of this confusion in mind. So far as is known, our St. Andrews' Union ceased to work when the Regiment left Ceylon in 1820 and returned to Ireland. The late Grand Librarian, Bro. Gordon P. G. Hills, in 1932 informed me that the archives contain a set of Bylaws of this Lodge at Madras in 1817, but the Lodge was at Trincomalie at that time, so the Bylaws must belong to No. 601. He also mentioned letters dated 1823 and 1825, but these again must be from No. 601, which worked only in Madras and never had anything to do with Ceylon. In a later section I shall refer to yet another confusion about a different Lodge, which still persists and is quoted even on the Island. The 19th Regiment suffered heavily in the fighting with the Kandyans and in the Massacre at Watapuluwa in 1803; among others killed at this time was Quarter Master John Browne, killed in Kandy on 24th June, just before the evacuation began. He was Master of the Lodge at the time; but whether the Lodge was actually working in Kandy is not known; it seems rather unlikely.

Most of the names given by Malden as being members of the Lodge are clearly those of N.C.Os. and Men, though we find a few Officers; besides Qr. Mr. Browne (who incidently was *not* from the ranks) we have Lieut. John Kerr, P.M. in 1801, and Ensign James Meares, Treasurer in the same year; but in general the correspondence between the Lodge and Madras is ill-educated and suggests that the Lodge was mainly supported by the subordinate ranks; I mention this point only in support of the argument about the possible membership of William Granville, mentioned earlier.

In 1808 "Antient" Lodge No. 329 in the Royal Artillery was in Colombo and wrote to Provincial Grand Lodge complaining that St. Andrew's Union Lodge appeared to them to be a clandestine body, for, though they practised "Antient" working, their warrant was "Modern". In June, 1809, a similar *contretemps* occurred between No. 863 I.C. in the 89th Regt. and No. X, and the same letter reports further that they had also had trouble with No. 94 in the 51st Regiment. Of course after the union of the two Grand Lodges in 1813, this source of trouble must have ceased.

The Green Howards were relieved in 1819 by the 45th, but they did not embark for Home until 7th January, 1820; after their departure from Ceylon nothing more is known of the Lodge; the Regiment was stationed for some time in Ireland.

Little is known about the six Military Lodges next to be mentioned, they are

The Orange Lodges, $\left\{ \begin{array}{l} \text{No. 94 I.C.} \\ \text{No. 94 "Antients"} \\ \text{No. 274 S.C.} \end{array} \right\}$ all in the 51st Regiment
about 1801.

"Antient" Lodge No. 329 in the 6th Batt. R.A. in 1802.

"Antient" Lodge No. 340 in the 34th Foot about 1807.

And No. 863 I.C. warranted in the 89th Regt. about 1802, but not in Ceylon until 1808.

The Lodge of Social and Military Virtues, local No. VII and English No. 634, in the 46th Regiment, also is said to have worked for a time in Ceylon, but we have no particulars.

In connection with the Scottish Lodge it may be of interest to note that many years later, in 1865, when it was proposed to set up a Scottish Lodge in Kandy, the petitioners asked for the number 274 as being that of the only Scottish Lodge known to have previously worked in Ceylon. The Grand Secretary in his reply ignored the request; probably the number was not vacant, for the number allotted to St. Andrew's Lodge was 446.

The next Military Lodge was No. 83 I.C. in the 83rd Regt. (they usually tried to give the Lodge the same number as the Regiment, and when that was not possible they assimilated the numbers, e.g., 863 in the 89th, 340 in the

34th). This Lodge was warranted in 1820, and is important in our history, not so much for its own sake, as because it was the parent of the first stationary Irish Lodge No. 62 I.C. in the following year.

Then comes an interval of 37 years before we come to the ninth and last Military Lodge to visit Ceylon, the Queen's Own Lodge, No. 58 I.C., in the 50th (Queen's Own) Regiment, warranted on 3rd April, 1857, while the Regiment was stationed in Dublin. This Lodge is doubly important, both because its arrival in Ceylon coincided with, if it did not cause, a revival of Masonic interest on the Island, and also because it was the immediate parent of Sphinx Lodge, and so the forebear of all the Irish Lodges, and perhaps indirectly also of the English Lodges which followed.

The petitioners for the Queen's Own Lodge were Philip S. Warren, M.D., of Celtic Lodge, No. (291 ?) S.C., as W.M. designate, Bt. Major Andrew K. Lock and Bt. Major Daniel William Tupper, both of Lodge 437 E.C. as S.W. and J.W. respectively. It seems curious that one Scottish and two English Masons should apply to Ireland for a warrant, but no doubt it is explained by the facts that they were stationed in Dublin at the time, and that Ambulatory warrants were more easily obtained from the Grand Lodge of Ireland. The Regiment embarked for foreign service about four months after the Lodge received its warrant, and reached Ceylon in October of the same year, where Headquarters (and with it the Lodge) were located in Colombo. I imagine that Dr. Warren did not accompany the Regiment, for his name does not appear in the lists of the Officers given in the Ceylon Almanac. The Lodge continued to work in Colombo for just over three years, and moved to Kandy when the Headquarters of the Regiment moved there in February, 1861. W.Bro. J. Heron Lepper informed me that between its foundation in April, 1857, and the end of 1859 the Lodge registered 53 members, and the Grand Lodge of Ireland has very kindly supplied us with this list. It shows that the Lodge was predominantly recruited from among the Officers; of the 53 names all but 18 have been identified. I imagine most if not all these 18 were N.C.Os.; I have so far not discovered any source from which N.C.Os. and Men of Regiments can be identified, since the Ceylon Almanacs give only the Officers. Of the 35, 13 prove to be Civilians and 22 Officers, either of the 50th Regiment or of the Ceylon Rifle Regiment. From the records of Sphinx Lodge we can add to this list of 53 names a further 15 persons initiated in Ceylon between 1860 and the time when the Regiment left, but presumably no returns were made to Ireland during these last years. The Regiment was in Ceylon for just six years, leaving soon after the beginning of October, 1863, for New Zealand. Sphinx Lodge gave a farewell party for No. 58 on 22nd September, 1863, and Bro. Buck, the Tyler of No. 58, tyled Sphinx for the last time on 3rd October.

3. SUNDRY LODGES.

In 1817 St. Andrew's Union Lodge No. X was at Trincomalie, and on the 27th December the Provincial Grand Lodge granted a Warrant to three members of No. X, George Thompson as W.M., Thomas Dawson as S.W., and William Granidge as J.W., for a stationary Lodge, Harmony No. XII, at Trincomalie, but there is no evidence that the Lodge in fact ever started to work; if it did, it can have been only for a very short time, for it never got an English warrant, and even its local number XII was given to another Lodge in June, 1822. Thomas Dawson was Ordnance Storekeeper at Trincomalie, and his transfer to Galle about this time may have been the reason for the Lodge ceasing (or failing) to work; he was later transferred again to Colombo, where he became a prominent member and several times Master of St. John's Lodge of Colombo.

Lodge Taprobane also is said to have worked in Ceylon (as should be the case with that name); it was founded in June, 1822, and received the local

number XII, and worked for a time at Trincomalie, but later appears to have moved to India and is said to have been at Chingleput in 1836, when it received an English Warrant, No. 638. Many warrants were sent out in that year for Lodges which had long been defunct.

I have found a rather amusing reference to the Taprobane Lodge in Kandy—

CEYLON GOVERNMENT GAZETTE

March 22nd, 1823.

We comply with pleasure with the request of a correspondent at Kandy in inserting the following account of the Festivities at that Station on St. Patrick's Day.

Monday, the 17th March, the Anniversary of Erin's Tutelar Saint was observed at Kandy by the sons of the Emerald Isle, in the true spirit of Irish hospitality. Long before the "Harbinger's Note", the approach of day was proclaimed by the Band of the 16th Regt., and the National Air of "St. Patrick's Day in the morning" was heard in every street and lane of the "City of Kings".

The Brethren of the Lodge of Taprobane, having decided on laying the first stone of their Masonic Hall on this Festival aroused to work, by the musical summons, were shortly after gunfire perceived moving in Procession, headed by the Band playing the march "Come let us prepare". And on reaching the site, whereon they purposed to build, having thrice viewed it Masonically, the Prayer and Benediction were solemnly and impressively pronounced over the Stone, and the Ceremony of scattering and pouring out the Corn, Wine and Oil, performed by three Brethren of the Order of Knights Templar in due costume and armed; sacred hymns being played at intervals, and God save the King at the conclusion.

The Brethren having returned in Order and closed their Lodge, a very neat dejeuner attracted the attention of the early risers and the party joyously partook thereof.

I confess I have always been a bit sceptical about Taprobane Lodge having anything but a very ephemeral existence in Ceylon, and that, I imagined, in Trincomalie. Here I find that in 1823 it was working in Kandy and sufficiently firmly established there to build a Hall! K.T. regalia as a costume in which to lay foundation stones seems rather novel. Does this extract imply that Taprobane actually worked the K.T. degree? I take it that Taprobane Warrant must have belonged to the 16th Regiment. I cannot find in either Malden or Gould that the regiment holding the Warrant is given. And why St. Patrick's Day? And why all the emphasis on Ireland? I am told that the 16th was an English Shire Regiment, and the Lodge was an English, or rather a Madras, Lodge.

I believe the transcription to be accurate; such words as "Tutelar", "Summon" and "Dejeuner" are as in the original.

And now we come to another of those annoying confusions which so tend to mask the truth of Masonic history, and which unfortunately become perpetuated by repeated subsequent quotations, until they are difficult to disprove. The present one comes from an application, recommended by St. Andrew's Union No. X, from three Privates of the 73rd Regiment at Colombo, Samuel Hemming, John Salmons and Hugh Roam, for a Warrant for a Lodge "under the distinctive denomination of St. John's Lodge". Malden wrote "This petition was not granted at once", and goes on to suggest that this may have been the "commencement of St. John's Lodge No. 454, which dates its warrant only from 1838." The words "at once" have been taken as proof that the petition was subsequently granted, which Malden nowhere states, and which

in fact it was not. But a totally different petition dated four years later by quite different petitioners (though some of them came from the same regiment) and from a totally different place, was granted and eventually received the number 434. Malden's unfortunate remark, together with the similarity of Name and the partial similarity of number, has misled even the Grand Secretary's Office into muddling the two Lodges up together. Lane's *Masonic Records* show

- 434 St. John's Lodge, No. 13 Coast of Coromandel, Colombo, Ceylon. East Indies 1822. Provisional Warrant 16th Aug., 1822, Cons. 30th Aug., 1822, Warrant of Confirmation May 19th, 1868. Formed by members of St. Andrew's Union Lodge, No. 10 local, at Colombo, who on August 19th, 1818, petitioned the Prov. G. Lodge for a warrant which was granted on 23rd September, 1818. Warrant dated 16th August, 1822. Not on Register until 1836.

Now, *no* warrant was granted on 23rd September, 1818; this is the date on which the petition was *refused*; then St. Andrew's Union did not "form" the Lodge; they merely recommended the petition which was refused. The Warrant which was granted had nothing whatever to do with the petition of 1818 and still less to do with St. Andrew's Union No. X, which had left the East in January, 1820, and was stationed in Ireland. Again, the Petitioners of 1818 were Hemming, Salmons and Roam of the 73rd Regt. The petition of 1822 was from 15 Masons said to have been from the 30th and 73rd Regts., but *none* of the three names of the first petition appears among them. This second petition was signed *at* Secunderabad, the Warrant was issued *to* Secunderabad, the Lodge was consecrated *at* Secunderabad on 30th August, 1822, and the Lodge has never worked anywhere except in Secunderabad. Moreover the 1818 Petition was for an ambulatory Military Lodge in the 73rd Regiment, whereas that of 1822 was for a stationary Lodge in Secunderabad Cantonments.

The following extracts from the *Centenary History of St. John's Lodge, No. 434*, by Bros. Smith and Frankel, leave no doubt—

Pages 19 and 20.

The Local Warrant, No. 13. "We, George Lys Esquire, Acting Provincial Grand Master of and for the Coast of Coromandel . . . (here follow 15 names) well beloved Brethren, now residing at Secunderabad, we do hereby constitute these said Brethren into a regular Lodge . . . in Secunderabad aforesaid under the Title or denomination of the Lodge of St. John, No. 13. . . .
(dated August 16th, 1822)

Pages 21—24.

Warrant of Confirmation. "Whereas it appears by the records of our Grand Lodge that in the year 1836, a warrant was issued . . . to . . . Masons at Secunderabad, . . . which Lodge was then numbered 628 . . . meeting at Secunderabad aforesaid, under the Title or denomination of the No. 434 St. John's Lodge . . .

(dated May 19th, 1868)

Pages 1, 2 and 3.

Petition for a Centenary Warrant, dated October 30th, 1935. ". . . does appear to us that St. John's Lodge, No. 434 E.C. was duly constituted under a dispensation granted by our late Right Worshipful Brother, George Lys Esquire, on the 16th day of August, 1822, A.D. . . . that the aforesaid dispensation was subsequently confirmed by a 'Warrant of Confirmation' granted . . . 19th day of May, 1868 . . . that St. John's Lodge No. 434 E.C. has an origin dated from the 16th day of August, 1822."

Nowhere is there the faintest suggestion that the Lodge had ever worked anywhere else except at Secunderabad, and yet the Centenary Warrant, as quoted on pages 25 and 6 of the same work, reads:—

“Whereas it appears by the records of the Grand Lodge that on the 16th day of August, 1822, a provisional Warrant . . . to hold a Lodge . . . in Colombo, Ceylon, . . . named the St. John’s Lodge and then numbered 628” . . .
(dated 2nd December, 1936)

Why the Grand Secretary should have gratuitously inserted this misstatement it is hard to see. Another misstatement is that it was “then (*i.e.* in 1822) numbered 628.” In 1822 it was numbered only local 13; it did not receive the number 628 until 1836. Then, the people who wish to muddle this Lodge up with present St. John’s Lodge of Colombo, No. 454, seem to think that No. 454 worked in Colombo; it never did; in those days it was No. 665, and it did not become 454 for at least six years after it moved to Kandy. On the other hand we do know that St. John’s Lodge of Colombo was in existence before the date of its warrant, 1838, but that in those days its name was not St. John’s at all, but was Union Lodge of Colombo holding under the Grand Orient of France.

The other Lodge to be mentioned in this section is No. 62 I.C. W.Bro. J. Heron Lepper, the historian of Irish Masonry, says that it was founded by 14 Masons from Military Lodge No. 83 I.C. in the 83rd Regiment, and that the Lodge worked in Colombo until 1834, after which nothing more was heard of it. A list of 69 members up to 1834 has now been received from Ireland, showing only the first three, the Master and Wardens, as Founders, and I presume that the next 11 mentioned by Bro. Heron Lepper must have been members of No. 83, who recommended the Petition but did not actually become members of the new Lodge, for the first three appear under date 4th October, 1821, and the next group contains 13 names and is dated 18 months later, 14th March, 1823. The working would appear to have been somewhat spasmodic, for, following these two groups, we find three names in 1824, 2 in 1826, 27 in 1827, 16 in 1828, and then none until the final group of 5 in 1834.

The most striking thing about this list is that out of the whole 69 names there are only three typical Ceylon names, the first Master, the first S.W., and the first name in the 1823 list. They are respectively Nicholas Bergman, who was Head Printer to the Ceylon Government from 1815 to 1830, Joshua Christoffelz Weinman, Asst. Storekeeper of the Colonial Store Department of the Commissariat, Colombo, and John William de Waas, a Clerk in the Chief Secretary’s Office in 1821. The last died 27th July, 1828, and Weinman died 16th July, 1824. Of the other 66 names I have been able to identify only two. The first J.W. is almost certainly “Gunner John Todd, late of the Royal Artillery; died at Colombo 19th May, 1822, aged 33 years” (J. P. Lewis, *Ceylon Tombstones and Monuments*). And one of the 1834 members, Alexander Fisher, I find in a list of marriages in January, 1835, as “Sergt. Alexander Fisher, 97th Regiment”. These two names, I think, give us the clue to whence the members were drawn and the reason for the difficulty in identifying them—that they were all N.C.Os. of the various Regiments who passed through Colombo; not a single name on the list appears in the lists of Officers of the 83rd Regiment or of the Ceylon Rifles.

And a final interesting find gives us the name of Lodge No. 62 I.C., and forms a link with Sphinx Lodge. In the Sphinx Lodge Minutes of 27th December, 1866, we find that the Lodge voted an allowance of £1 per month to “W.Bro. Bergman, Master of Lodge St. Thomas and St. James, 62 I.C.” No other Bergman appears in the list of members of No. 62 I.C. except the

first Master. He retired from Government Service in 1830 and would almost certainly have made his permanent home in Ceylon. As he was *Head Printer* in 1815, he can hardly have been less than 30 years old, which would make him over 80 in 1866. The inference is that he died soon after (I have not been able to verify this), and that the Lodge continued the allowance to his Widow, for there is no further allusion to the allowance until 6th December, 1872, when we find the bare statement that "Mrs. Bergman's Pension was discontinued"; she later appealed to the Lodge for a reversal of that decision, but there is no record of the reply; as the Lodge was in low water financially, one fears the worst.¹

4. EARLY DAYS OF ST. JOHN'S LODGE OF COLOMBO.

There are no Minutes of St. John's Lodge of Colombo now in existence earlier than 24th June, 1864, and everything before this date therefore falls properly into the "prehistoric" era; but 1871, when the Lodge went into abeyance, forms so definite an end to a period that it will be convenient to carry this section up to that date. Fortunately we are able to catch glimpses of the Lodge from its earliest days from contemporary publications. As already mentioned, the Lodge is the direct descendant of the "Union Lodge of Colombo" under the French constitution, which on 21st February, 1838, signed a petition to the United Grand Lodge of England praying for a new Warrant as St. John's Lodge of Colombo. The account of the meeting of the Union Lodge at which this petition was signed is contained in the *Freemasons' Quarterly Review*, vol. v for 1838, page 540; but by a clerical error the date is there given as July in mistake for "February"; the outgoing Master, William Granville, was retiring from the Ceylon Civil Service, and sailed in the "Tigris" on 8th March, taking the petition home to England with him; meanwhile Bro. John James Staples, Master designate of the new Lodge, presided over the old Lodge in his stead.

The warrant for St. John's Lodge of Colombo was issued on 27th August under the number 665, and it is unlikely that it could have reached Ceylon before the end of November at the earliest. One therefore guesses that the inauguration of the new Lodge would take place on St. John Evangelist's day, 27th December, 1838, and Bro. Staples' year of office would in effect be the Calendar year 1839. We have no record of who occupied the Chair during 1840, probably Pieter Gratian, the first S.W.; but for 1841 we have a full list of Officers, with John Armitage in the Chair; this comes from an account in the *Colombo Observer* for 4th March of the laying, on 26th February, 1841, of the foundation stone of the Scotch Presbyterian Church at Prince Street Fort by H.E. the Governor, the Rt. Honble. J. A. Stewart Mackenzie, assisted by St. John's Lodge of Colombo and other Masons totalling 19 in all. Both the Governor and the Chief Justice, Sir Anthony Oliphant, who also was present, were Masons.

Next we come to the lists of Officers of the Lodge found in the *Ceylon Almanac*; the first is in the *Almanac* for 1843 and one would expect it to be the list for 1842, but it is in fact almost identical with the list for 1841, so is probably a mistake; it is, however, useful because it gives the meeting-place of the Lodge, which is shown to have been at the Grand Pass. Then there is a gap of four years and again we find the Officers for 1847, 1848 and 1849. The Master is the same in all three lists, Thomas Dawson, who 30 years earlier had been S.W. designate of the Harmony Lodge, Trincomalie. He had not been a founder of St. John's, for in 1838 he had not yet been transferred from

¹ I have since discovered that Bro. Bergman died on March 14th, 1849, at the age of 65. The Secretary of Sphinx must therefore, in entering the above minute, have omitted the words "the widow of", and the pension was no doubt continuous to the widow from 1866 until discontinued in 1872.

Galle to Colombo. The fact that the same Master is given for three consecutive years would make the lists suspect, were it not that the other Officers all show a steady annual progression, so I think we may take them as correct.

H. C. Sirr, of whom an account appears in *A.Q.C.*, vol. xix, page 36, was in Ceylon for a short time about the years 1845/6 as Deputy Queen's Advocate, Southern Circuit, and after his return to England published in 1850 a very superficial book entitled *Ceylon and the Cingalese*, largely pirated from the many writers who had written on the same subject before him. In view of his very distinguished Masonic career in England, I endeavoured to trace him in connection with Ceylon Masonry, but without any success; this is perhaps hardly surprising, as his headquarters would have been at Galle, over 70 miles away from Colombo. But what is surprising is the very unexpected reputation which he seems to have had in Ceylon. Binning, in his *Two years travel in Persia, Ceylon, &c.*, writes on pages 27 and 28, "A book has lately appeared by one Mr. Sirr, who was, I believe, a barrister here, which has given great offence. . . . Of the Society of Colombo I am unable to speak, having seen so very little of it, for I was but three days in the town. Mr. Sirr, in his work before-mentioned, gives a bad account of it, but I believe his assertions are not to be relied on; as, for certain reasons, he was not received in good Society, and consequently the grapes are sour." His non-reception in Colombo society can have had nothing to do with the offence given by his book, which was not published till several years after he had left Ceylon.

Then we come to a great find which has recently been made by Bro. A. J. H. Martin, a descendant of one of the early members of St. John's; it is a printed copy of the Lodge Bylaws for 1850, containing not only a full list of Officers for that year, with J. E. Middleton as Master, but also a complete list of members, showing 49 Resident and 38 Non-resident members. The Bylaws in themselves have a number of points of interest; Bylaw 1 calls for 14 meetings in the year, twelve on the first Monday of every month and the other two on the Festivals of the two SS. John; the time of the ordinary monthly meetings was to be at the discretion of the Master, but on the Festivals they were to meet "at the hour of High Twelve according to pristine usage". Fines are imposed on any Officer failing to arrive for meetings within a quarter of an hour of the time set out in the Summons, amounting in the case of the Tyler and Secretary to a guinea each! Other Officers were on a graduated scale from half a guinea for the S.W. to 4 shillings for the I.G., while the W.M. was not subject to fine at all. Banquets were to cost up to 2 guineas a head on the festivals, but the Master and Secretary were exempted from paying for their banquets, and the Master was also allowed free guests, apparently unlimited. Ballots were to take place in the Third degree, and the Installation was to be on St. John Evangelist's day, 27th December. Bylaw 25 differentiates between "twenty shillings" and "one pound", the latter being the Tyler's fee on Installation nights and the former on all others.

Once more we come back to the *Ceylon Almanac* and find the list of Officers for 1851, with Thomas Dawson again in the Chair; the following edition gives the same list again, after which all mention of the Lodge in the *Almanac* ceases. Now the fact that the Lodge had to call upon one Brother to occupy the Chair for 4 years out of 5 suggests that all was not well with the Lodge. This was a time of financial crisis; from 1845 onwards there had been a slump in the Coffee trade and this was accentuated by the panic at Home about 1847/8, and my theory, almost unsupported by evidence, is that after carrying on with difficulty for two or three years, the Lodge went into abeyance in 1851; this would also account for the same list of Officers appearing in two consecutive editions of the *Almanac* and the fact that no subsequent lists appear at all. There is also the slight confirmatory evidence that in the membership list of 1850 there are at least two names which we know were still

Entered Apprentices many years later, until they were able to complete their qualification either in St. John's in Kandy or in some other Lodge.

Be that as it may, the next thing we know after 1851 is from the Signature-book, which shows the Lodge already at work in Kandy on 29th March, 1858. It seems likely that there were one or more meetings in Kandy before this book opens, for Dr. W. P. Charsley, who was stationed in Kandy, is shown in the first membership list of 1864 as initiated on 24th February, 1858, and two other Brethren are shown as having become members (probably by joining) respectively on 31st December, 1857 (a curious date for a meeting, which makes it suspect) and 27th January, 1858; but if the move to Kandy did take place before 29th March, it cannot have been very long before, for in the *Grand Lodge Year Book* for 1858 we find the Lodge shown as meeting at Colombo, altered in ink to "Kandy", indicating that they had heard of the move only after the *Year Book* had gone to press.

If the move to Kandy was, as I suggest, a resuscitation, was its revival just at that moment purely fortuitous, or had it any connection with the arrival of the Queens' Own Lodge in October, 1857? We shall probably never know unless the old books come to light; and the chances are that white ants have long ago done away with any hope there may have been, unless an airtight tin box conceals them.

In the St. John's Minutes for 7th September, 1865, there is a curious entry, when, out of the blue, 7½ years after the first recorded meeting in Kandy, "The W.M. then proposed that the names of the following Brethren who had been the means of keeping Freemasonry alive in the Island and of transplanting this Lodge from Colombo to Kandy, be placed on the books of the Lodge for ballot as Honorary Members for the usual space of time, viz.

Bro. Charles Shand
Bro. G. W. Stork
Bro. G. Mackenzie
Bro. P. L. S. Vanderstraaten."

No ballots were taken at the next meeting, nor are the names ever mentioned in the Minutes again, nor had they appeared during the preceding 7½ years in either the Signature-book or the Membership list. Shand and Stork are both in the 1850 list of members, but none of the others; Stork married a Miss Vanderstraaten in 1834, so possibly this was his brother-in-law. Exactly why these four Brethren, three of whom certainly and the fourth probably, lived in Colombo, should have been interested in transplanting the Lodge to Kandy, it is not easy to understand; we have no reason to suppose that they were members of it after arrival there. Again, if it be true that they were "the means of keeping Freemasonry alive in the Island", it seems as if their exertions must have taken place before the arrival of the Queen's Own Lodge in Colombo.

The Signature-book for the first 6½ years after the Lodge's removal to Kandy, and the Minute-book for the next 6½ years, down to the time when the Lodge faded out, afford a picture of alternate ebb and flow in the Lodge as exhibited in the number of meetings held in each year. Starting with a wave of keenness, 20 meetings were held in the nine months from 29th March to the end of 1858, followed by a steady ebb, 10 meetings in 1859, 8 in 1860, 6 in 1861, and 4 in 1862; then another cycle, 9 in 1863, 15 in 1864, 28 in 1865, 24 in 1866, 16 in 1867, 14 in 1868, 13 in 1869, 7 in 1870 and 1 in 1871, after which the Lodge passed out for 8 years. Now I think that this rhythm of ebb and flow in the activity of the Lodge can (so to speak) be plotted in a graph, first against the fortunes of the Colombo to Kandy Railway, and then against the extension of the Coffee-planting enterprise.

In 1857 Capt. Moorsom estimated the cost of approximately 75 miles of Railway to Kandy at under £900,000, and a Company was formed and construction began in 1858. I suggest that as soon as it seemed fairly certain

that the Railway would be built, a migration began to Kandy of people anxious to "get in on the ground floor" in any new enterprise that might follow the Railway, particularly of course the Planting enterprise; and consequently that when the proposal came up to resuscitate (?) St. John's Lodge of Colombo, this migration of population suggested Kandy as the most suitable location for the Lodge. In July Doyne, the Railway Company's Engineer, on a re-survey, produced his pessimistic estimate of nearly 2½ million pounds. Mills, in his *Ceylon under British Rule*, page 243, says "The publication of Doyne's estimate caused widespread despondency in Ceylon. . . . There was 'universal opposition' to the contract and a general desire to cancel it." This period of despondency coincides with the Lodge's decline to low-water-mark; then in 1863 Government determined to proceed with the Railway by means of a Contractor, and the contract was awarded to Mr. Favielle, and work was recommenced in March, 1863, and went ahead rapidly, the first 35 miles being opened for traffic in 1865 and a further 11 miles in 1866. Once more the progress of the Railway is echoed by a wave of enthusiasm in the Lodge, but now the second factor to which I alluded begins to operate. As communication with Kandy became more closely established, the Planters were pushing on further and further into the jungle in search of suitable land for opening in Coffee, and the wave of population swept through Kandy and on beyond, leaving the Lodge high and dry; and we find that, not long after St. John's closed down in 1871, a new Lodge was opened 50 miles further up-country at Lindula in 1874, namely the Dimbula Lodge. Still later, when the Coffee disease was gaining ground and Estates were being either abandoned or sold for a song, population began drifting back from the Planting Districts into the Towns, St. John's Lodge re-opened in Kandy in 1879, while Dimbula became steadily weaker until eventually it went into abeyance about 1886.

During the early years in Kandy the Lodge seems to have continued to hold its Installation meetings on or near to 27th December, but I question very much whether any actual Installation ever took place, for on no occasion do there appear to have been any Past Masters present to form a Board, and one wonders whether they even knew the necessity for Installation, since it was quite normal for the S.W. to preside in the absence of the Master and carry out ceremonies, and on one occasion the Master, having worked a Passing, deliberately vacated the Chair in favour of the S.W., who then Initiated a candidate.

When the Signature-book opens Bro. Cohen is occupying the Chair; he first appears as Secretary of the Lodge in 1847, but is not in any of the subsequent lists of Officers, and had ceased to be a member before 1850, for he is not in that membership list; probably he was out of Ceylon, for in 1852 he was getting married in Mauritius, but he was certainly back in Ceylon in 1853, when he seems to have taken to Planting, having originally been in the Bank of Ceylon. At the time of his Mastership he seems to have owned a small Estate near Kadugannawa, the summit point of the Colombo/Kandy Railway; he continued in the Chair until the end of 1858, but attended only once after handing over to his successor, and died 18 months later in June, 1860.

J. W. Venn was Master for 1859; he had been I.G. 10 years before, and was a non-resident member in the 1850 list. Next comes W. B. R. Wyllie for 1860, and at the end of his year of office we get another curious incident. In January, 1861, George Lloyd Williams signs as Master; this Brother's name had never before appeared in the Signature-book, and does not appear under 26th December, 1860, when presumably the Installation, if any, took place; he may of course have been present and have forgotten to sign the book. He presides only four times during 1861 (there were only six meetings in all) and never appears in the records again; nor is his name included in the first membership list of 1864. The next Master certainly was not installed, for he

presided as acting Master at the meeting on 26th December, 1861, at which he should have been installed, and no P.M. was present.

It is during 1862 that we first find recorded in the Signature-book that the meetings were being held in the Kandy Library, but it seems probable that they had been held there from the time when the Lodge first opened in Kandy, for one of the first things the Lodge did there was to initiate on 29th March, 1858, the Librarian, Thomas Vansanden, as Tyler of the Lodge. The Lodge continued to meet at the Library until early in 1865 and the new Minute-book was opened in June, 1864; so the chances are that the former books may have been left behind at the Library. This probability is enhanced by the fact that the Lodge Secretary, T. C. Hutton, got into trouble at this time for slackness and neglecting his duties, and also the Tyler, Thomas Vansanden the Librarian, was behaving queerly. As the Librarian later had to be put into an asylum, it is likely that even at this time he was mentally unbalanced; so that between the two of them the books could easily have been mislaid and forgotten when the Lodge moved its quarters in February, 1865, to Messrs. Miller and Co.'s premises.

The Queen's Own Lodge moved to Kandy in February, 1861, and probably also held its meetings at the Library, for it was certainly there that Sphinx Lodge was consecrated at a special meeting of the Queen's Own Lodge held for the purpose on 22nd April, 1861. No. 58 I.C. remained in Kandy rather more than two years, and it is said that during this time they held meetings also in Trincomalie. Summonses issued by them from Trincomalie are said to have been extant some 20 years ago, but unfortunately have since disappeared. The Regiment left Ceylon early in October, 1863, and nothing more is known of the Lodge.

W. B. R. Wyllie returned to the Chair in 1863, and now signed himself as "P.M. S.C. 44"; unless the Scottish Lodges were later renumbered, this was an Edinburgh Lodge; he continued to preside throughout 1864, but from the commencement of the Minutes on St. John's day, 24th June, he was entered as "Past Master, acting W.M." Nine meetings were held during 1863, but these were all held between March and August, and for the first two and the last four months no meetings were held, consequently the news of the 1863 renumbering reached Ceylon while the Lodge was inactive; and it went to sleep in August as No. 665 and woke up in January as No. 454.

By now the members seemed to have learned that their Master ought to be installed, and, being unable to raise a Board, they asked Sphinx Lodge to do it for them, and voted to hold a special emergency meeting of St. John's Lodge of Colombo *in* Colombo for the purpose. It was duly held on 21st December, 1864, the only members of St. John's present being the Master Elect and one Brother of Sphinx Lodge, who had become a joining member of St. John's. Following the Installation, a very dubious piece of business took place; the newly installed Master proceeded to initiate (into St. John's Lodge) a Colombo man who had never been elected or even proposed in St. John's, but who had been proposed and twice blackballed in Sphinx Lodge. Now, the members of Sphinx present at the meeting outnumbered the members of St. John's by 15 to 2, so it is obvious that the initiation took place not only with the concurrence of the Sphinx, but at their request. The Brother continued to be in the St. John's membership list until the Lodge went into abeyance, but never attended the Lodge or took any further degrees therein. The whole transaction looks unpleasantly like an attempt on the part of the Sphinx men present to "pull a fast one" on their fellow-members who had blackballed the candidate. If so, they gained little by it, for when the Brother was proposed for joining the Sphinx Lodge, he was again promptly blackballed, and a further four years had to pass before he was at last admitted and given his further degrees.

At the first meeting in 1865 new Bylaws were adopted, and (apparently without any discussion or comment) the Lodge suddenly changed its Patron Saint, and instead of holding its annual Installation on 27th December, as hitherto, changed to St. John Baptist's day, 24th June, and it has so remained ever since. Probably the proximity of the old day to Christmas had been found inconvenient, but it is odd that so radical a change should take place without even being referred to in Lodge, apart from the passing of the Bylaws *en bloc*.

It was customary at this time for St. John's Lodge of Colombo to hold a Masonic Service at St. Pauls' Church on St. John's day in June, going in procession from the Lodge room to the Church; it is not mentioned whether they wore regalia, but I should imagine so; this practice continued until the reduced membership rendered it impossible shortly before the Lodge closed down.

There is a distinctly "Irish" flavour about the St. John's minutes of this time; such phrases as "opened in form on the . . . degree", "called up to the . . . degree", and candidates being "saluted according to ancient custom"; this probably arose from mutual visits between No. 665 and No. 58 I.C. from 1861 to 1863.

And now we come to one of the principal figures in up-country Masonry over a large number of years, Bro. Henry Byrde. He had been with his Regiment, the 57th, in the Crimean War, and had been promoted Captain at the early age of 19 after the fall of Sevastopol; had then accompanied the Regiment to Aden, where he acquired a Bride, and also was initiated in Lodge "Felix" No. 355 S.C. on 11th September, 1858, three months before his 21st birthday. He sold out of the Army about 1860 in order to join his father in the firm of H. C. Bird and Son in Kandy (the spelling was changed to Byrde about 1866), but does not appear to have come immediately to Ceylon, for he spent long enough in Bermuda to become a member of the Prince Alfred Lodge No. 233 E.C. I have been unable to discover the date of his arrival in Ceylon, but he joined St. John's on 5th April, 1865, and immediately became one of its leaders. No doubt, having been initiated under the Scottish Constitution, it was natural that his thoughts should turn to the establishment in Kandy of a Lodge under his mother-Constitution; and accordingly on 26th July, 1865, a petition was sent to the Grand Lodge of Scotland for a Warrant under the title of St. Andrew's Lodge, and asking that the number 274, previously held in Ceylon by the Scottish Military Lodge, might be granted. But at this time the Office of Grand Secretary of the Scottish Grand Lodge seems to have been held by a Brother who took little interest in his duties; no acknowledgment of the petition or of the demand draft sent with it had been received in January, and a reminder was then sent, which extracted a letter dated 23rd March purporting to send "herewith" the Charter numbered 446 and dated 6th November, 1865, which, however, never came to hand. On the strength of the letter, the Lodge was inaugurated and a few meetings were held in anticipation that the Warrant would arrive at any moment; but it never did, and the Lodge in consequence ceased to meet. Finally, after numerous letters, the Grand Secretary said that he had sent a duplicate Charter, and ultimately this was received in Lodge in January, 1869, about three and a half years after the date of its original issue. The Lodge passed out at the end of 1870, but, unlike its English sister, it never revived. There is little doubt that the failure of St. Andrew's Lodge must lie mainly at the door of the Grand Secretary. The Scottish Lodges in India fared no better at the Grand Secretary's hands than did St. Andrew's; for at least a decade there were continual complaints of his neglect, and in 1876 we find the Grand Master of all Scottish Freemasonry in India stating that remittances aggregating £205 had remained unacknowledged over many years, and the subordinate Lodges now declined to remit any money home to Scotland. I do not think there was room in

Kandy for two Lodges, and probably either St. John's or St. Andrew's was bound to fail. Even had the Charter for No. 446 arrived early in 1866, both Lodges would almost certainly have gone into abeyance in 1871, but in view of Henry Byrde's natural Scottish leanings, it might easily have been the Scottish Lodge that revived and not the English one.

Henry Byrde, however, was not bigoted in his affection for the Scottish Constitution, for after being initiated in a Scottish Lodge, he joined two English Lodges, and was Exalted in an Irish Chapter, Lanka No. 107 I.C., in Colombo on 2nd May, 1866. Almost immediately there was a petition for an English Chapter to be attached to St. John's Lodge of Colombo. The original Warrant of this Chapter is no longer in existence, but it was issued on 7th November, 1866, and the inaugural meeting probably took place on 1st March, 1867, on which date the Bylaws were passed in open Chapter. Bro. C. S. Hay, the first Z., who seems to have prepared the petition, unfortunately spelled the intended name of the Chapter "Kandy Newera"; the intention must surely have been to use the Sinhalese words "Kanda Nuwara", meaning Hill Town or Hill Capital, but naturally Grand Chapter followed the spelling given in the petition, with the result that the name of the Chapter still bears this ugly mixture of languages. The Chapter did not last long in its first incarnation. The first Principals were C. S. Hay Z., J. W. Venn H., and E. Jeffries J., and they probably held Office till August, 1867. They were followed by Hay again as Z., with Jeffries as H., and no occupant of the J. Chair is shown in the Grand Chapter records, though probably Byrde held the Office. For the third year Byrde is shown as Z., without any other Principals. The Chapter must have closed down by the end of 1868 or early 1869, and it did not revive again until 1883.

The amazing mobility of our ancient Brethren is a thing to marvel at. In times when the only method of travelling was on horseback, we find men coming from Badulla to attend Lodge in Kandy, which must have been at least 35 miles by the shortest route; and at least one Brother came from Haputale, which would be considerably further. But even nowadays it is often the man who comes furthest who is most regular in attendance, while the man who has only to cross the road hardly ever attends.

The Summons at this time commonly read:

"Initiations Passings Raisings	}	if Candidates attend".
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suggesting that in those days Officers had to be ready for all eventualities; a most salutary practice if it could be carried out efficiently.

In 1866 the Lodge received an appeal from Mrs. Glasgow, and voted her £10; while Sphinx and Serendib Lodges also contributed to her assistance. She had a double claim on St. John's, for she was the wife of H. E. A. Glasgow, one of the petitioners for the St. John's Warrant, who unfortunately afterwards went to the bad and was deported from Ceylon; she was also one of the daughters of Thomas Dawson, four times Master of the Lodge.

In the same year the Lodge made the first contribution of which we have record to the R.M.I. for Boys, to which it voted ten guineas, followed two years later by a second similar vote. I do not find that at this time the claims of the Girls were brought to the notice of the Lodge. There was of course no central co-ordinating power to organise the Charitable efforts of the Brethren, and when an appeal was received it was usually circulated to all Lodges by the body which first received it, and all such appeals were honoured without jealousy between the two Constitutions.

5. THE IRISH ERA (1860—1890).

The Irish era was ushered in by the arrival of the 50th (Queen's Own) Regiment in October, 1857, bringing with it the Queen's Own Lodge No. 58 I.C. St. John's Lodge of Colombo, No. 665 E.C., either had just moved or was about to move to Kandy, leaving Colombo without any working Lodge. No. 58 I.C. remained in Colombo for just over three years, and had a civilian membership of about 17 among its 50 or so members, when on 30th November, 1860, the Master, Col. Waddy, who was also the C.O. of the Regiment, announced in Lodge that the Headquarters of the Regiment would be moving to Kandy probably in February, and that "the Lodge would of course go with the Headquarters". This meant that the Civilian members in Colombo would be left with no Lodge nearer than 72 miles away, and they therefore took prompt action to establish a stationary Lodge of their own. Arthur Hansbrow, Chief Clerk of the Railway Company, was S.W. of No. 58 at the time and was the moving spirit in the proposal. He summoned Henry Thompson, a Colombo Merchant and J.W. of No. 58, and C. H. Newton, Railway Engineer, to meet him at "The Banian Tree," Colpetty, which was, I imagine, a private Bungalow, possibly that in which Hansbrow himself lived. Christopher Tatham, a F.C. only recently passed in the Queen's Own Lodge, attended also, but was not qualified to take an active part in the proceedings. They decided to petition the Grand Lodge of Ireland at once for a Warrant, and clearly Hansbrow had it all cut and dried, for the petition was signed that same day by the three M.Ms., and subsequently signed, in order to complete the necessary seven, by C. H. Stewart, a lawyer, Dr. W. P. Charsley, Principal Civil Medical Officer, J. J. Marcel, Merchant, and W. Horn, another Railway Engineer. The intention was to obtain the Warrant in time, if possible, for the new Lodge to be consecrated before No. 58 left Colombo; the Lodge was to be called "Sphinx" in compliment to the Queen's Own Regiment, which had distinguished itself in Egypt and bore the Sphinx as the leading badge on its Colours. The petition arrived in Ireland just too late for a Grand Lodge meeting, and consequently the Warrant, No. 107, was not signed until 16th February, 1861, and did not reach Ceylon until 10th March, after No. 58 had left Colombo, and the consecration therefore had to take place in Kandy. A special meeting of the Queen's Own Lodge was held in the Kandy Library on Monday, 22nd April, 1861, but the attendance was poor; there were present 6 members of No. 58 (inclusive of the Tyler), 2 visitors from St. John's (one of whom was a Past Master) and three only of the Founders of the new Lodge. However, the Lodge was duly constituted and Hansbrow regularly installed; and the "proceedings of the day terminated with a banquet".

Reverting to the departure of St. John's Lodge of Colombo to Kandy, it was mentioned in the last section that four names were given (albeit not until 7½ years after the event) as the Brethren who were responsible for "keeping Freemasonry alive in the Island and transplanting this Lodge from Colombo to Kandy". Since these four Brethren were keen enough members of the Craft to work for the preservation of St. John's in the year 1857, we should have expected them to be visitors to Lodge 58 as soon as it arrived, and Founders of 107 as soon as it was mooted; but whether they ever visited No. 58 we cannot expect to discover; certainly none of them was among the petitioners for the new Lodge, and only one of them, G. W. Stork, ever joined Sphinx Lodge, and he not until July, 1863, 2½ years after its establishment. The fact that it was necessary for these four Brethren to keep "Freemasonry alive in the Island" suggests that the resuscitation (?) of St. John's and its removal to Kandy took place before the arrival of the Queen's Own Regiment.

The Sphinx Lodge was very slow in making headway, and once again the Railway troubles were the cause of the difficulty. Three of the Founders, the first Joining Member, and the first Initiate were all employed by the Railway

Company, and on the cancellation of the Company's contract most of them left Ceylon. Henry Thompson, the second Master of the Lodge, writing to the Grand Secretary, mentions "the sudden loss of the Railway Staff" as one of the main reasons for the Lodge's difficulties during the year. In the first 8 months of 1862 attendance at the meetings was extremely bad, often barely a quorum, and although 11 were initiated the attendance did not improve. After the middle of August the Lodge, without comment, failed to meet for three months. Towards the end of the year, Government decided once more to start work on the Railway, but this time by means of a Contractor, and Ceylon's "despondency" swiftly came to an end. The Lodge re-opened on 13th November and at once began to leap ahead without restraint. Nine candidates were initiated in the last two months of the year, and during 1863 the truly appalling total of 57 Initiates were admitted.

The question of the eligibility of Hindus for Initiation had been broached by Bro. Thompson, W.M., in a letter to the Grand Secretary as early as June, 1862, but it was not until three years later that the subject really came up for consideration in Lodge, after which it was in intermittent agitation during the next 23 years without reaching any conclusion. The first Ceylonese member to be initiated in the Lodge was admitted in December of the same year, but clearly he, and all those subsequently initiated, must have professed the Christian faith, and up to Provincial Grand Lodge times no members of other faiths had been admitted.

Although in no subsequent year were such enormous numbers of candidates initiated, the number accepted continued to be great, and in the four years, 1862 to 1865, a total of 128 Initiates were admitted. Early in 1863 began the blackballing which also reached such huge dimensions—some 80 being blackballed in the 13 years from 1863 to 1875, and I think that there must have been a direct connection between these blackballings and the inception of other Lodges in Colombo. Possibly members first attempted by the use of the black ball to restrict the Lodge to their own *stratum* of society; but, finding that the general wish of the Lodge was for a more universal membership, decided to start Lodges more in accordance with their own tastes. The first was Serendib Lodge, which seems to have been intended to be restricted to the members of Colombo "Society". The petition came before Sphinx Lodge on 14th November, 1863, and the Lodge decided to recommend the petition. The Warrant for the Serendib Lodge No. 112 I.C. was dated 19th January, 1864, and must have reached Ceylon about 20th February, when arrangements were hurried on and the first meeting called for a week later. When the day of the meeting arrived, two of the petitioners protested on the ground of the shortness of the notice, and Sphinx Lodge appointed a Board of Past Masters to retire and consider the protest. All the other six Brethren who had signed the petition wished the Consecration to proceed, and the Board of Past Masters decided in favour of the majority. The Consecrating Officer was Col. Charles Sim, Surveyor General, Master of Sphinx Lodge.

There are extant no Minutes of the Serendib Lodge, and we have to deduce what we can from a list of members (incomplete towards the end) and references found in the Minutes of other Lodges and of the Provincial Grand Lodge. This Lodge was never profuse in its admissions; the membership to the end of 1887 shows a total of only about 155 in all, of whom 88 were the Founders and Joining Members, and only about 67 were Initiates spread over the whole 23 years.

The suggestion to form a Royal Arch Chapter in connection with Sphinx Lodge was made in December, 1862, but it was not until February, 1865, that the Lanka Chapter No. 107 was at last consecrated. The circumstances connected with the establishment of this Chapter are of considerable interest, but will be reserved for a later section dealing with the Royal Arch as a whole.

Serendib was not to be long left behind in establishing its own Chapter, which came into being on 12th June, 1866, but its existence was brief and spasmodic.

Next came the Ceylon Encampment of Knights Templar and the Provincial Grand Conclave, but these were under the English Constitution and will also be dealt with in detail in a later section.

Next the Leinster Lodge No. 115 I.C. in 1868. Sphinx Lodge had by this time, having been in existence less than 7 years, accepted some 200 members, of whom 150 were Initiates, and one cannot escape the conviction that the membership must have been altogether too promiscuous. It seems clear that the formation of the third Irish Lodge in Colombo was not effected without opposition; there is no record that the Petition ever came before Sphinx Lodge for recommendation. Of course Serendib Lodge may have recommended it, but this seems unlikely in view of the fact that the constitution took place under Sphinx' banner. I think it probable that the recommendation came from individual Past Masters of Sphinx Lodge and not from the Lodge as a whole, which seems to have been divided on the subject. It is curious that while Sphinx Minutes record that Leinster came into being at a special meeting of 107 held for the purpose on 22nd June, 1868, the Minutes of Leinster Lodge itself ignore that fact and merely record "The members of Leinster Lodge met at the Freemasons' Hall on 22nd June, and being duly constituted, opened in due form". Reading between the lines of Sphinx Minutes, it seems clear that the Lodge was not unanimous as to the establishment of this third Lodge, and that the Master, against whose election to the Chair the Master-designate of Leinster had lodged a protest, was definitely in opposition. He ultimately absented himself from his own Lodge at the meeting before Leinster Lodge was Constituted, and before the end of his half-year of office, and never attended the Lodge again. This behaviour unfortunately seems to be typical of the Colombo Masonry of that time, and of the relations between these two Lodges in particular. Leinster Lodge almost immediately initiated five candidates who had been blackballed by Sphinx Lodge, and indeed actually proposed three of them at the Constitution meeting, held, so to speak, in the bosom of Sphinx Lodge.

When Sphinx Lodge was first founded and in low water financially, it was considered inexpedient to hire a room for meeting. At first the Chamber of Commerce allowed the Lodge the use of a room gratuitously, and later the Brothers Ledward lent a room also free of charge. Meanwhile the Lodge began to collect some furniture of its own. At the beginning of 1864 it was decided to rent a room in the Fort; and, as by this time Serendib was in process of formation, a joint Committee was formed who established a combined "Freemasons' Hall and Masonic Club". The two Lodges, Sphinx and Serendib, were later joined there by the two R.A. Chapters, the K.T. Encampment, and finally Leinster Lodge, so that the rent was now shared between a number of Masonic bodies. In 1872 gas-lighting was first introduced into Colombo, and a year later the proprietor installed it in the Masonic premises; but not long after he went bankrupt, and the Lodges had to look about for other quarters, and sojourned for short periods in several different locations, but the longest tenure in one place did not exceed about 7 years.

Meanwhile the Railway had been completed as far as Kandy, and extended a further 21 miles to Nawalapitiya, and the rush to acquire land and open it in Coffee had carried the Planters on far in advance of the Railway, so that not long after the failure of St. John's in Kandy, the time was ripe for the formation of a Lodge further afield in the Planting Districts. Again application was made to Ireland, and in 1874 the Dimbula Lodge No. 298 I.C. was opened at Lindula; and now, there being four Lodges at work in Ceylon under the Irish Constitution, the proposal came up that Grand Lodge should be asked to form Ceylon into a Province. The first suggestion was made in 1875, but at that time apparently sufficient support was not forthcoming and

the proposal was shelved. Two years later another Lodge and another Constitution appeared in Colombo, when the Bonnie Doon Lodge under the Scottish Grand Lodge was warranted under the immediate supervision of the Grand Lodge of All Scottish Free-Masonry in India.

Between the indiscriminate admissions and the almost equally indiscriminate blackballings in Sphinx Lodge, together with an unhealthy rivalry between the Irish Lodges, the tone of Colombo Masonry seems to have deteriorated rapidly, and it is impossible for a student of Ceylon Masonic history to look upon these times with any satisfaction. Jealousy and rivalry were rife, and we learn that the reputation of Freemasonry in the outer world was anything but good. Probably the introduction of another Constitution tended only to increase the difficulties. But soon after the formation of Bonnie Doon Lodge the question of the formation of the Provincial Grand Lodge came up again, and this time was carried to a successful conclusion, though not without some difficulty and delay. Apparently in the late eighteen-seventies the Grand Secretary's Office in Dublin was not too efficiently administered; the petition about the Provincial Grand Lodge was dated 5th October, 1877, but no reply had been received in the following May, when Sphinx, "as the Mother-Lodge of Ceylon", ordered Guthrie, as Provincial G. Secretary-designate, to write again and stir them up; but, if he did so, it seems to have had no effect. However, towards the end of 1878 the printed report of Grand Lodge arrived and was found to show Ceylon as a Province, with Gorman, the Brother recommended in the petition, as Provincial Grand Master and Guthrie as Prov. G. Secretary. On the strength of this, steps were at once taken and the Provincial Grand Lodge formally inaugurated on 9th October; and it would appear that it was the report of this meeting, sent Home by Guthrie, that at last goaded the Grand Secretary into action, for the Provincial Grand Master's Patent was signed on 20th December. This was not the only instance of neglect by the Grand Secretary, for we learn from the Minutes of Provincial Grand Lodge seven years later (8th July, 1885) that Serendib Lodge had written in to say that she had "passed a resolution in open Lodge to resign their Warrant and apply for one under another Constitution, in consequence of the neglect by Grand Lodge of Masonry in this Province". The timing of this naturally suggests that this was the origin of St. George Lodge, warranted on 1st August, 1886, but in point of fact this is not the case, and Serendib must have been persuaded to rescind their resolution, since we find that the Lodge continued under the Irish banner, while the Founders of St. George, with one exception, were drawn from Leinster Lodge and not from Serendib.

One would naturally expect that the formation of this Provincial Grand Lodge would mark the beginning of a new era, and that discipline and order would have been introduced into the Craft in Ceylon; but, alas, that is far from being the case; dissensions increased and jealousy became more rampant. John Maitland was the moving spirit behind the establishment of the Provincial Grand Lodge, and Serendib Lodge seems to have been afraid that his name would be put forward for the Prov. Grand Mastership, and they wished to make their approval of the establishment of Prov. G. Lodge contingent upon an unanimous approval by all four Lodges of the suggested Prov. G. Master; in fact they wished to have a power of veto. The other Colombo Lodges seem to have made no protest against this, but Dimbula Lodge added a rider of protest to their approbation of the petition for Prov. G. Lodge. Ultimately the matter was accorded by the selection of W. J. Gorman, whose Mother-Lodge was Sphinx, but who had since transferred his affections to Serendib, and by his nominating John Maitland as his Deputy; but the compromise was not a happy one. I think that Maitland would have been hardly human if he had not felt sore at a resolution so plainly pointed at him, and I think there was friction between the Prov. G. M. and his Deputy almost from the start. Gorman

was hot-tempered and something of a martinet, and, one would judge, somewhat tactless—not the type to make the best of a difficult situation; while Maitland appears to have felt little loyalty towards his principal, or even towards his Grand Lodge, if we may judge from his support of the foundation of a Lodge under the English Constitution. The Provincial Grand Lodge also gave occasion for further rivalries and jealousies as to the distribution of Provincial Offices. Quarrels continued, and at least one was made public by being taken into the Police Magistrate's Court, while drunkenness and uproarious conduct seem to have been common.

As stated earlier, Gorman's temper was not equable, and one does not wish to attach too much weight to his complaints, but one feels that he must have had good reason when in 1885 he told his Provincial Grand Officers to their faces that "the proceedings of the Provincial Grand Lodge indicate a very low tone of Masonry in Ceylon, discreditable to all concerned". And again one feels that he would not, without strong grounds, have stated in 1887, "Masonry has fallen into grave disrepute in Colombo . . . we are surrounded by detractors . . . there is a Dignitary in Ceylon who has said he does not know how any honest man can be a Mason". And again, at the time of his final break with Masonry, "At sixty two years of age the atmosphere of strife is repulsive, more especially when it arises out of an unwholesome condition of Masonry, and I had no alternative but to resign membership". This last letter contained a virulent attack upon his Deputy for disloyalty, and while it seems certain that Gorman was jumping precipitately to conclusions on false premises in this particular case, one feels that it was because Maitland's loyalty in other directions was suspect, and that perhaps Gorman can hardly be blamed for accepting this story also. When it was first proposed to set up an English Lodge in Colombo, hitherto an Irish stronghold, Gorman, as in duty bound as the head of Irish Masonry in Ceylon, opposed it and states that he gave his reasons in writing, one of them being that it would split still further the already enfeebled loyalty to the Grand Lodge. Maitland owed a double loyalty, first to the Grand Lodge of Ireland as its Second-in-command in Ceylon, and secondly to the known opinions of his principal; yet he indicated his approval of the foundation of an English Lodge from the first, and the only deference he paid to his loyalties was to refrain from actually casting a vote either for or against it, although he countenanced the proceedings by his presence, and accepted Honorary Membership as soon as the Lodge was formed.

The advocates of the foundation of an English Lodge stated that when Irish P.Ms. went home to England on furlough, they found that they were not recognised as P.Ms. in the English Lodges and they therefore wished to form an English Lodge in which they could qualify as P.Ms. They said that they did not wish to draw away initiates from the Irish Lodges, and this they would prove by fixing a very high fee for initiation; and in practice they did place the fee at the equivalent of £10, or nearly double that of the other Lodges. St. George Lodge was warranted on 1st August, 1886, and the Lodge was consecrated at a special meeting of St. John's Lodge called in Colombo for the purpose, Henry Byrde, the Master of St. John's, being the Consecrating Officer; only 8 of the founders were present.

As early as January, 1887, there was trouble in the Lodge; proposals were put forward for the foundation of two more Lodges on the English Register, to be called the "Victoria Jubilee" and "Colombo" Lodges, and certain members of St. George stated that their former support of the St. George petition had been given on the understanding that St. George would then recommend the petition for the "Victoria Jubilee" Lodge, for the benefit of certain members of Leinster Lodge, who desired the English qualification but were not considered suitable for membership of St. George. Whether there had really been any such understanding it is impossible now to ascertain, but

St. George repudiated the allegation and refused to recommend either petition, and the disgruntled members thereupon retaliated by blackballing all candidates proposed in the Lodge. Naturally a Lodge thus formed and carried on in an atmosphere of dissension and intrigue had little hope of a successful career.

One very strange idea, which I think had a good deal to do with some of the quarrels of these times, was that there was something sacrosanct about a Past Master; he was not amenable to the ordinary discipline of the Lodge, and could be tried, and indeed could be criticised, only by his peers. We find this strange superstition quite general and accepted without question. When Leinster had the temerity to express its opinion upon a quarrel between two of its Past Masters, the one criticised appealed to Provincial Grand Lodge, who ordered the Leinster Minute-book to be produced and solemnly expunged the Minute "because a difference arising between Past Masters can be inquired into only by their peers". In this case the Lodge did appeal to Grand Lodge, who rapped Provincial Grand Lodge over the knuckles and ordered them to reinstate the Minute. But, in spite of this ruling, the belief still persisted, and some years later, when St. George had occasion to reprimand its Treasurer, he denied their right to do so because he was a Past Master. The Lodge in their reply virtually admitted the sacrosanctity of Past Masters by saying that they were not criticising him as a P.M. but as a Treasurer.

After the inauguration of Provincial Grand Lodge, Sphinx Lodge had repeatedly come in for strictures and reprimands from the Provincial Grand Master. Gorman stated that he had no animosity against the Lodge, but I think that Sphinx Lodge can hardly be blamed for believing that he had, and his interference in the Lodge's affairs on some occasions seems distinctly arbitrary. He fell foul also of the Master of the Scottish Lodge, Bonnie Doon; this latter does not seem to have been at all an admirable character, and it is very probable that Gorman's attitude was entirely justified, but the incident is mentioned to illustrate that the bickering was not confined to any one section of the Masonic community, and quarrels starting from the most trivial incidents were carried on with the utmost rancour and spite. Finally the Provincial Grand Master felt, as he wrote in the letter I quoted before, that he was too old to put up with this ceaseless strife, and he summoned the Provincial Grand Lodge on 13th October, 1887, solely in order to inform them that he would no longer preside over them. He then *adjourned* the meeting until that day week, or such other day as his Deputy should appoint, and apparently went straight home and resigned from every Masonic body to which he belonged. Only four Brethren are shown as having been present at this meeting. Maitland held the next meeting 11 days later, when 8 attended and routine business was transacted, including the election and investiture of Officers for the new year; and, at the end of the meeting, Maitland announced the resignation of the Provincial Grand Master, but it was not until August, 1888, that Grand Lodge confirmed the resignation. Provincial Grand Lodge then recommended that Bro. G. S. Williams be appointed to succeed Gorman. There is no hint as to whether Maitland had refused to allow his name to go forward for promotion to the substantive Office or if there were still opposition to such an appointment. It has been stated that "the appointment (of Williams) was never made at Home", but this is not the case; Grand Lodge did accede to the recommendation and sent out a Patent for Williams. Its arrival was announced in Provincial Grand Lodge and all that remained was to arrange the date of Installation; but meanwhile the Provincial Grand Lodge had become the battleground of the rival factions, and no doubt Williams had found out what he would have to contend with, and in consequence in April, 1889, he declined to take up the appointment. During this time the Provincial Grand Lodge had made some fantastically unjust and illegal decisions, which Grand Lodge naturally ordered them to rescind, at the same time administering a mild rebuke.

Provincial Grand Lodge replied with a long justification of their actions, but Grand Lodge once again re-affirmed its former decision, and the Provincial Grand Lodge thereupon met on 15th January, 1890, to hear the Grand Lodge finding and to decide to go into abeyance. It has never been resuscitated. It may be of interest to quote the final paragraphs of the Grand Secretary's letter: —

“In going through the long and inharmonious correspondence, the Board could not but be struck by the amount of *animus* imported into the controversies; much of this seems to have arisen from the fact that most of the Masons under the I.C. in Ceylon . . . are also members of the Lodge under the E.C. The Board considers this system of divided allegiance one which cannot be too highly deprecated, as it is almost certain to work badly. The Brethren ought to elect under which Constitution they prefer (*sic*), and remain loyal to it, which seems impossible in the present condition of Masonry in Ceylon. I sincerely hope that this may finally terminate the unfortunate incident and restore harmony amongst the Masons on the Island.”

In this connection it is interesting to note that the Grand Lodge of Ireland, after the extinction of the Provincial Grand Lodge, entrusted John Maitland with certain delegated powers comparable to those of a present-day Grand Inspector; and parallel with that, that Maitland was the resuscitating Master of the English Lodge, St. George, in 1892. And there is still extant a photograph of the St. George Officers for 1893, showing Maitland as I.P.M. wearing the regalia of Prov. Dep. Grand Master I.C.

The Minutes of all Lodges during this time are very depressing reading, and exhibit a tragic condition of Masonry in Ceylon, but it has to be remembered that this decade from 1880 to 1890 was the time of the Coffee smash. The finances of the Island were chaotic, the Oriental Bank had closed its doors on 3rd May, 1884, and a very large proportion of the people of Colombo and the Planting Districts were faced with ruin, so that it is hardly surprising that tempers should be short and actions often unreasonable.

It was not only in Colombo that a regrettably un-Masonic spirit was in evidence. In St. John's Lodge in Kandy, when it was known that a petition for an English Lodge in Colombo was about to be signed, an attempt was made to steal a march on the prospective Lodge by a notice of motion on 19th June, 1886, “That the Grand Secretary be addressed requesting that the Master of St. John's Lodge be appointed *Ex-Officio* Provincial or District Grand Master in Ceylon of the English Constitution.” In July a protest was read from the Secretary-designate of the proposed Lodge, Bro. W. Maitland (son of John Maitland), but in spite of that the motion was carried. It looks, however, as if the Secretary failed to carry out his orders, for in August another notice of motion was given “That Grand Lodge be petitioned to appoint W.Bro. Byrde District Grand Master of Provincial Grand Lodge E.C.” In September the motion, after much discussion, was withdrawn.

As mentioned before, Colombo Masonry split into two hostile camps, with St. George and Sphinx on one side, and Leinster and Bonnie Doon on the other, but the two latter were comparatively strong, while the two former were tottering to collapse. Sphinx, after meeting only intermittently in 1886, held one final meeting in March, 1887, and then on 19th July returned their Warrant to Provincial Grand Lodge and ceased to exist. Some 19 months later a number of Brethren, some of whom were former members of Sphinx, petitioned to be allowed to have the old Sphinx Warrant and open a more or less new Lodge. This was granted, but it was not a success. After holding 5 meetings it faded out for 5 months, held one meeting in November, 1889, and again passed out for nearly 2½ years. In August, 1890, the lease of the Masonic

Hall expired, and Sphinx being already out of existence and St. George unable to afford the rent, the lease could not be renewed. Leinster and Bonnie Doon therefore took cheaper quarters for themselves in Slave Island ; but, when St. George sought permission to join them there, they both refused to permit it, and St. George also went into abeyance.

Serendib Lodge Officers for 1890 had been elected and were approved by Provincial Grand Lodge before it closed down, but it is very doubtful if those Officers were ever installed and invested. If they were the Lodge must have passed out very soon after, for W.Bro. Heron Lepper informs me that the Serendib Warrant was returned to Grand Lodge in 1891.

And so ends this darkest era in all Ceylon's Masonic history.

6. THE REVIVAL.

In view of the depths to which Ceylon Masonry had sunk, it seems amazing that the recovery should have been so rapid. In August, 1890, every Masonic body in Colombo, with the exception of the Lodges Leinster and Bonnie Doon, had gone into abeyance, and those two Lodges seem to have survived only because they had their own separate meeting-place in Slave Island. One effort had been made towards the end of 1891 to resuscitate St. George ; but only two meetings were held in odd places, and then the attempt came to an end probably for lack of a suitable place to meet. And yet within two years a wave of Masonic enthusiasm was sweeping not only over Colombo, but throughout the Island. In Kandy, St. John's Lodge of Colombo had begun to work again as long ago as 1879, followed by the Kandy Newera R.A. Chapter in 1883, and these two bodies do not seem to have been affected by the decay which attacked the Colombo Lodges.

A curious incident in Kandy was a motion printed on the St. John's Lodge Summons for December, 1883, "That all Ceylon Lodges be brought under one Constitution, similar to Lodges in Australia." The motion was withdrawn, and consequently was never debated in Lodge, so we do not know how it was proposed to effect the union, or whether the idea was to form a Sovereign Grand Lodge for Ceylon!

Although in 1892 we have one Irish and one Scottish Lodge working in Colombo and an English Lodge and R.A. Chapter working in Kandy, the initiative in the revival did not come from any of these, but from a number of individual Masons who arrived in Ceylon with various Military units. They seem to have been mainly with the Royal Artillery and the Royal West Kent Regiment, but the moving spirit was Captain George Hearn, of the South Staffordshire Regiment. Bro. Hearn must have arrived in Ceylon about the end of 1891, for he visited Leinster in February, 1892, at which meeting he was proposed for affiliation. Leinster appears to have had some feeling against the admission of Military members, for at the following meeting Bro. Hearn's name was withdrawn and at the same time a proposal was made, "That for the interest of the Lodge, the unwritten law regarding the admission of the Military be rescinded."

Bro. Hearn is shown in the Leinster Minute-book as a Past Senior Warden of Ordnance Lodge No. 2399 E.C., Woolwich, and I think that he was very keen to make further progress in Masonry. Members of the Services, owing to their frequent transfers from place to place, find it very difficult to make their way up the Masonic ladder, and I think that Bro. Hearn, having attained to a Wardenship in England and having then been moved before he could reach the Chair, was anxious to complete his qualification while stationed in Ceylon. Having failed to gain admission to Leinster, he seems to have determined to have a number of alternatives to choose from. He and a Lieut. Sidney T. Smith of the Artillery got into touch with John Maitland and induced him to make a move for the resuscitation of Sphinx Lodge ; at the same time they

also contacted Brethren who were interested in petitioning for Lodges to be formed under the English Constitution, and we find the extraordinary situation of two simultaneous petitions being drawn up by almost the same petitioners for presentation to the same Grand Lodge, namely that of England. One was for a Lodge to be called the "Colombo" Lodge, and the principal Officers designate were Dr. T. H. F. Tothill (who, it will be remembered, had failed to be J.W.-designate of St. George 6 years earlier) as W.M., Capt. George Hearn as S.W., and Lieut. Sidney T. Smith as J.W. The other was to be called the "United" Lodge, with Hearn as W.M., Smith as S.W., and a Capt. D. Granville as J.W. These Brethren, besides galvanising Sphinx Lodge into life again, also apparently induced the former members of St. George to call a meeting in order to recommend the petitions for these two English Lodges. Sphinx got off from the mark first and, meeting on 24th May, elected Hearn, Smith, Granville and seven others (mostly N.C.Os. of the West Kent Regiment) as Joining members of the Lodge, and forthwith went on to elect Hearn W.M., Smith S.W., and the other Military Brethren to other Offices for the ensuing year. St. George met three days later, and having already missed their opportunity, proceeded (very short-sightedly, one would think) to refuse to recommend the petition for either of the proposed new Lodges, and instead invited the petitioners to become members of St. George Lodge. Bros. Hearn and Smith, having in the meantime become in a fair way to achieve their ambition in Sphinx Lodge, were able to dispense with the help of St. George, which was accordingly allowed to drop back into oblivion and did not succeed in resuscitating until 10 months later.

Capt. Hearn was duly installed in Sphinx on 27th June, 1892, and we have an account of the celebrations which took place on the occasion, including a Banquet at the Galle Face Hotel, at which "R.W. Bro. Maitland contributed some interesting reminiscences of the Installation meeting and banquet thirty years ago, when Lodge Sphinx was inaugurated." Reminiscences which would, one imagines, have been even more piquant if his audience had realised that he was not initiated until two years after the events he was recalling.

Following the resuscitation of Sphinx, the same Brethren directed their energy towards the Lanka R.A. Chapter which, after five years in abeyance, was reopened in September, 1892, with Hearn as Third Principal.

After the meetings in May, both Sphinx and St. George (before it relapsed into coma again) wrote to Leinster asking on what terms they would be allowed to use the Masonic Hall; and in June Capt. Hearn attended Leinster (apparently in the name of both Lodges) to hear the reply; but, on hearing the terms which Leinster proposed, he refused them "because better terms had been offered, which they had accepted". It seems likely that Leinster's terms were not conciliatory and that his refusal was really dictated by temper, for Sphinx met thereafter for nine months at the Public Hall, Cinnamon Gardens, while St. George failed to meet at all. Meanwhile attempts were being made to find a more suitable meeting-place, and in January, 1893, Bro. Hearn offered to take a lease of some premises in Slave Island and re-lease them to any Lodges who cared to take them. This was approved, and on 20th March Sphinx met for the first time in the new Freemasons' Hall, Slave Island, which proved to be Nos. 4 and 5, de Soysa Buildings—Leinster's "Masonic Hall" being No. 1 of the same buildings. Three days later a meeting of St. George was called under the chairmanship of John Maitland, at which Capt. Hearn, Lieut. Sidney Smith and five others were elected Joining members, Maitland was elected to the Chair, and the Lodge was at last successfully resuscitated.

Proposals were now made to both Leinster and Bonnie Doon to relinquish their own Masonic Hall and join the other Lodges at the new "Freemasons' Hall", which presumably must have been in a more commodious building. Bonnie Doon decided to accept the offer, but Leinster preferred to continue in isolation, and hereafter we have the "Freemasons' Hall" and the "Masonic

Hall" within a few doors of each other for the next seven years. The Masonic Club was restarted, and was located at the "Freemasons' Hall", but apparently Leinster was willing to share in this, for in August the Club Committee asked Leinster to appoint a member to represent them on the Committee. Towards the end of 1896 a motion was proposed in Leinster Lodge "that the time has come when this Lodge, without loss of self-respect, should join the other Lodges in the Freemasons' Hall", but it was defeated by 6 votes to 2, 5 declining to vote.

Although Sphinx Lodge had been firmly re-established, its nature had been radically changed, and for many years it was essentially a stationary Military Lodge; the result was that every time a Regiment was relieved, Sphinx would lose half of its membership at one blow, to be partially replaced by new Joining members from the relieving Regiment, followed by a gradual accretion of Initiates, until the same cycle occurred again. This resulted in constantly changing membership, overquick promotion of Officers, and lack of continuity in such offices as Treasurer and Secretary.

Having successfully revived Sphinx Lodge, Lanka R.A. Chapter, and St. George Lodge, Bro. Hearn soon began to look about for other fields to conquer. A Warrant for a Mark Lodge was obtained from England under date 13th June, 1893, and St. George of Colombo Mark Lodge No. 464 was duly consecrated on 20th July, with George Hearn as its first Master. He next discovered a coadjutor in Lt.-Col. C. J. Blake, R.A., a Past District Grand Warden of Malta, and between them they founded the Lanka Council No. 23 of the Allied Masonic Degrees on 8th August, 1894, and the Ceylon Council No. 21 of the Cryptic Degrees ten days later, Bro. Hearn being the first presiding Officer in each case.

Bro. Hearn's mother-Constitution was shown earlier to have been the English, and though he had now passed the Chair in the Irish Constitution, he was evidently also anxious to hold the Chair in the English Lodge, and apparently towards the end of 1894 he had reason to expect election to the St. George Chair; but when the votes came to be counted it was found that 14 had been cast for another Brother and only 10 for Bro. Hearn, who seems to have taken his defeat badly, resigned his membership of the Lodge, and left the meeting. About the same time a proposal was being canvassed for the establishment of a R.A. Chapter in connection with St. George, and the "Hercules" Chapter was eventually consecrated on 20th June, 1895, but Hearn's name does not appear among the list of Founders.

Meanwhile, the enthusiasm had been spreading beyond Colombo and taking with it the desire for further degrees outside the Craft. In Kandy the Henry Byrde Mark Lodge No. 475 E.C. was warranted on 27th August 1894, with Henry Byrde as its first Master. Further up-country the Dimbula Lodge No. 298 I.C., which had previously met at Lindula, was resuscitated in 1895 at Hatton. Sanction for the resuscitation was received from the Grand Lodge of Ireland in December, 1894, but the Adam's Peak Hotel, in which it was intended to meet, was not yet completed, and the first meeting of the resuscitated Lodge could not be held until 6th April, 1895. The revival of this Lodge brought into Masonic prominence one of the most notable characters of his time, J. N. Campbell. Campbell had come to Ceylon first in December, 1870, as a Coffee Planter in the Dikoya District, but he was evidently suffering from, or threatened with, tuberculosis, and he left for South Africa early in 1872; there he was initiated in St. John's Lodge No. 828 E.C., Grahamstown, on 11th May, 1874. Seven months later he received the eighteenth degree in St. John's Chapter, No. 59, on 18th December. This Chapter was warranted only under date 14th October, and it seems almost certain that Campbell was Perfected at its first meeting. Soon after this he moved to Bloemfontein in the Orange Free State, where he became a Joining Member of Rising Star Lodge No. 1022 E.C.

on 2nd June, 1875, and was invested J.W. 22 days later. He was a Founder and first M.W.S. of Rising Star Rose Croix Chapter, No. 66, in July, 1875 (about 15 months after reception), and he became Master of Rising Star Lodge in June, 1876. He returned to Ceylon at the end of 1880 and resumed Planting life, but, though the Dimbula Lodge was then working within 20 miles of him, he never visited it, and indeed was apparently completely dead to Masonry for the next 15 years. But when the resuscitation of the Dimbula Lodge was arranged in 1895, he became a Joining Member, and quickly became the leading figure of Masonry in those parts. Naturally, one of his first thoughts was to open a Chapter of the 18th degree, in which he had passed the Chair just 20 years earlier. The petition was signed on 6th November, 1895, and the Chapter was opened, with Campbell as first M.W.S., on 16th May, 1896. His next foundation was the Adam's Peak Lodge No. 2656 E.C., warranted on 9th March, 1897, and consecrated on 31st July. This was followed by the Campbell R.A. Chapter, attached to the Adam's Peak Lodge, consecrated on 15th April, 1899. During the seven years from 1896 to 1902 inclusive, J. N. Campbell occupied no less than fifteen Masonic Chairs—Craft Lodges 3, R.A. Chapters 4, Mark Lodge 1, K.T. Preceptories 2, Rose Croix Chapters 2, and Allied Degrees, Cryptic Degrees and Red Cross of Constantine one each; then the year 1903 was a blank, after which in 1904 he was again in a R.A. Chair. And all this Masonic activity was concurrent with an even greater energy in his civil life, for he was a member of the Legislative Council of Ceylon, Chairman of the Planters' Association, Manager of a Tea-Planting Company, Visiting Agent of Tea Estates, President of the Nuwara Eliya Golf Club, an Officer in the Volunteers, and probably a number of other things which I have not discovered. It seems hard to reconcile such incredible Masonic and Public energy in the years 1874 to 1876 and 1895 onwards with the completely negative years from 1880 to 1895.

In connection with these up-country Masonic bodies, especially those which met at Hatton, it has to be remembered that they served a very large area of the surrounding Planting Districts and that most of their members probably had to travel anything from ten to fifteen miles to the meetings, and as there were of course no cars in those days, most of them came on horseback (though Brethren have been known to cover as much as 18 miles on foot), and frequently returned the same night, so as to be at 6 o'clock muster next morning. It was therefore necessary to co-ordinate the meetings with the Full Moon; thus the Adam's Peak Lodge always met on the Saturday nearest to the Full Moon, while the Dimbula Lodge met on the Wednesday nearest the Full Moon; of course both later altered their dates when the day of the motor car arrived.

Reverting to Colombo, the Ceylon Preceptory of Knights Templar was resuscitated under Henry Byrde in 1895, and the same year saw a new Preceptory, called "Colombo", founded with Capt. Hearn as its first Preceptor; but he cannot have presided over it for long, for he left Ceylon about the beginning of April, and this, no doubt, prevented him from adding membership of the Rose Croix Chapter to all his other acquisitions.¹ In 1897 the Provincial Priory was revived under Henry Byrde as Prov. Prior; and in 1898 an enterprising Brother, in England on furlough, brought back with him a warrant for a "Lanka" Conclave, No. 156, of Knights of Rome and Red Cross of Constantine, together with a Patent for himself as Inspector-General of Ceylon. This Council however did not last long, and was defunct before the end of 1905, while the Councils of Allied and Cryptic Degrees also faded out two years later; none of these has ever been revived.

In 1897, then, there were three Lodges, Sphinx, St. George, and Bonnie Doon, the first two with a R.A. Chapter attached, a Prov. Priory with two

¹ He was honoured by appointment to Grand Rank as Grand Sword Bearer in 1898.

Preceptories, St. George of Colombo Mark Lodge, and the Allied and Cryptic Councils, and the Masonic Club, all meeting at the Freemasons' Hall, Nos. 4 and 5, de Soysa Buildings, Slave Island, while Leinster Lodge met in solitary state three doors off. Then came the Diamond Jubilee, and various proposals were put forward as to how it should be fittingly celebrated. The proposal that finally met with acceptance was to build a permanent home for Colombo Masonry, and for this purpose donations were solicited and debentures issued, and the Governor's assistance was invoked to obtain a suitable piece of land for the erection of the proposed Temple. Fortunately he favoured the scheme, and by the end of the century Government had agreed to lease at a peppercorn rent a site on the Galle Face, barely a couple of hundred yards away from the existing Freemasons' Hall.

Meanwhile the Masonic Club came to an end, probably, I think, for financial reasons, for there were many complaints that the Brethren neglected to settle their accounts. But possibly the deciding factor is revealed in the somewhat grim entry in the Minute-book towards the end, that Juanis, the Club servant, being a leper, should not be permitted to handle the Club crockery and glasses!

Since the end of 1878, although there have been resuscitations under the Irish Constitution, all new foundations, with the one exception of the Dalhousie R.A. Chapter under the Scottish Constitution, have been under the English banner.

7. DISTRICT GRAND LODGE ERA.

The first matter of importance in the twentieth century was the opening of the Victoria Masonic Temple in September, 1901. As shown in the last section, this building was planned in 1897 in commemoration of Queen Victoria's Diamond Jubilee, but various delays took place. First it was necessary to acquire the site, and as the desired piece of land was under Military control, the petition had to go through the Governor and the G.O.C. to the War Office. The transfer was sanctioned at the end of 1898, but after that there was further delay in the preparation of plans and the collections of funds, so that it was not until June, 1900, that the Colombo Commercial Co.'s tender was finally accepted. When the Colombo Brethren had moved to fresh premises in 1878 and 1893, they had been most punctilious in consecrating the new Halls with full ceremony, so it comes as a surprise to find that when they erected a permanent home for Colombo Masonry, there was no ceremonial laying of the foundation stone, and no consecration of the finished building. From the minute-book of the building Committee we learn that the foundation stone was laid without formal ceremony at 7.15 a.m. on 27th November, 1900, by Bro. J. N. Campbell, while the first Masonic meeting in the finished Temple seems to have been that of St. George Lodge on 5th September, 1901. The building cost in the neighbourhood of Rs. 35,000, which was raised partly by donations and debentures, and partly by a lottery, which however was poorly patronised. The feud between Leinster Lodge and the other Colombo Masonic bodies was now healed, and Leinster held its first meeting in the Victoria Masonic Temple on 9th September.

Rather a surprising ruling by the Grand Secretary of Ireland is to be found in the Minutes of the Dimbula Lodge. The Lodge had applied for a perennial dispensation to change the date of the regular meetings when circumstances rendered it expedient; to which the Grand Secretary replied that this was quite unnecessary, since it would be much simpler merely to omit the regular meeting altogether and call an Emergency meeting instead on the desired day!

During the early years of the 20th century a favourite form of social relaxation among the members of the Craft was the holding of Masonic Balls, many of which took place both in Colombo and up-country; on one occasion a dispensation was obtained to wear R.A. regalia.

Another matter that interested our Brethren about the turn of the century was the charitable proposal for the endowment of an Hospital bed, under the title of "Our Brothers' Bed Fund". The first heard of this in Ceylon was in a letter of appeal about 1897/8 from the Grand Secretary-General of the 33rd degree, who wrote to the Recorder of the Adam's Peak Rose Croix Chapter, by whom the appeal was passed on to all Masonic bodies in Ceylon. The minutes of practically all of them show that they voted regular contributions from their Benevolent Funds and also made collections among their members; and these sums were remitted home for some years, but about the end of 1905, the question seems to have arisen whether it would not be possible for Ceylon to have its own endowed bed, in view of the fact that so many appeals were received from Masons in transit who were taken ill on their way through Colombo. In February, 1906, W.Bro. E. C. Davies brought forward a concrete proposal in St. George Lodge for the endowment of a Masonic Bed at the General Hospital, Colombo, and funds were promptly opened in all Lodges, the title of the Fund being the same as that of the English organisation. After a good deal of money had been collected, the authorities were approached, when it was found that the Principal Civil Medical Officer was inimical to the scheme, and propounded an exorbitant sum as being necessary to endow a bed—I believe Rs. 33,000 was the sum mentioned—and it was therefore determined to keep the capital sum and utilise the interest for the payment of the Hospital expenses of indigent brethren. The fund is still in existence, and is administered by the Committee of the Victoria Masonic Temple. It would be interesting to know whether the original English Brothers' Bed Fund had any connection with the subsequent foundation of the Freemasons' (War) Hospital and Nursing Home, now the Royal Masonic Hospital.

The next event was the foundation in Galle of a new Lodge under the name "Grant Lodge", No. 2862 E.C., called after Bro. J. N. Grant, one of the well-known Masons of the day. The Warrant was dated 1st July, 1901, and the Lodge was consecrated by J. N. Campbell on 12th April, 1902.

This was soon followed by the formation of a second English Lodge in Colombo. Bro. J. N. Grant, who seems to have been one of the moving spirits in the foundation of this Lodge also, said at the preliminary meeting that St. George Lodge had by this time too large a membership, and there was little chance for new entrants to attain Office within a reasonable time, and it was therefore desired to start a new Lodge in which Brethren might reach Office more rapidly. The Lodge was at first called the "Connaught" Lodge, No. 2940 E.C. and was also consecrated by J. N. Campbell on 9th December, 1902. In 1911 the name of the Lodge was amplified to "Duke of Connaught" Lodge.

A year later the Adam's Peak Lodge produced a daughter Lodge at Nuwara Eliya, called the Nuwara Eliya Lodge, No. 2991 E.C. An interesting statement was made at a later date by one of the Founders of this Lodge, Bro. C. J. Bayley, still later to be our greatly beloved District Grand Master; speaking on the occasion of the Nuwara Eliya Lodge's 21st birthday, he said that a number of men, of whom he was one and N. W. Davies, first Master of the Lodge, was another, had sought Initiation into Freemasonry in the Adam's Peak Lodge "in order to found the Nuwara Eliya Lodge". Surely this must be almost unique in the annals of Masonry, that a number of men should unite to seek initiation with the avowed object of founding a new Lodge?

There were now six Lodges in Ceylon, St. John's Lodge of Colombo in Kandy, St. George and Connaught Lodges in Colombo, Grant Lodge in Galle, Adam's Peak Lodge in Hatton and Nuwara Eliya Lodge in that Town, and thoughts once more began to turn to the question of a District Grand Lodge. We have already seen that the idea of asking Grand Lodge to appoint a District Grand Master had first originated in St. John's Lodge of Colombo in 1886. It was raised a second time by St. George Lodge in January, 1889, and by them referred to St. John's who embraced the proposal with enthusiasm and at once recommended that Henry

Byrde's name should be submitted for the Office. Whereupon St. George Lodge appears to have lost interest in the matter, and there is no record that anything was done. Now for the third time the question was brought up in March, 1904, once more by St. John's, but this time no name was coupled with the suggestion, which was referred to and approved by all six Lodges. Presumably some action was taken and some recommendation must have been sent to Grand Lodge, for in July, 1906, it was proposed and carried in St. John's that Grand Lodge should be reminded of the petition for a District Grand Lodge, and that the resolution should be forwarded to St. George for joint action. But once again we do not know whether any concrete action was taken, and there is no further reference in any Lodge's Minutes until in March, 1907, the Duke of Connaught, M.W. Grand Master, arrived in Ceylon, and a reception was arranged on the 18th of that month at which H.R.H. the Grand Master and H.E. the Governor received, at the King's Pavilion in Kandy, such of the Masters, Wardens and Past Masters of the six Lodges as were able to attend. All six Masters were present and eight Past Masters, but only two Wardens. The loyal address, read of course by Henry Byrde as the senior Mason in Ceylon, was presented in a silver casket of typical Kandyan work. In his reply, the Grand Master announced that he had appointed the Governor, H.E. Sir Henry Blake, who had already held a similar office in Jamaica from 1897 to 1901, to be the first District Grand Master for Ceylon. The District Grand Lodge was inaugurated on 1st May, when Henry Byrde officiated as Installing Master and carried out the installation of Sir Henry Blake in a Board of Installed Masters. One presumes that the post of Deputy must have been offered to Henry Byrde and declined by him, probably on account of his advanced age, for the first person appointed to that Office was J. N. Campbell, while Henry Byrde was invested as District Senior Grand Warden, a position which, alas, he filled for but a very brief time, for on 10th July he died of heart failure following pleurisy. His illness must have been very short, for he attended St. John's Lodge and acted as Installing Master on 24th June, little more than a fortnight before his death. He had been a member of the Craft for 49 years and of St. John's Lodge of Colombo for 42, during which time he had been Master eight times.

Sir Henry Blake was a mere figure-head as District Grand Master; he never again presided in District Grand Lodge, and I cannot find that he ever visited any Ceylon Lodge, with the one exception of St. John's Installation on 24th June—Henry Byrde's last meeting. He left Ceylon about July, but retained the title of District Grand Master until his death in 1918, the District being ruled throughout by the Deputy. J. N. Campbell was in charge for three years until he retired to England in 1910, making at his departure, the magnificent donations of £10,000 each to the Tuberculosis Fund and to the fund for building a Cathedral in Colombo, which has yet to be built. After he retired, five names were submitted to Sir Henry Blake in England as suitable nominees for the vacant Deputyship, and from these he selected W.Bro. G. P. Greene, General Manager of the Ceylon Government Railway, and brother, I believe, of H. Plunket Greene, the famous Bass Singer. Certainly Sir Henry Blake deserved well of the District for having given us so excellent a Mason as W.Bro. Greene to preside over us. I believe that Lady Blake wrote a book against Masonry, but presumably that must have been *apropos* Jamaica, since his active term of office in Ceylon was so brief.

After Henry Byrde's death, St. John's Lodge of Colombo at once decided to open a fund for a memorial to him, and after discussion it was determined that it should take the form of a permanent meeting-place for the Craft in Kandy. As Henry Byrde had for many years, and until but a short time before his death, been Secretary to the Municipality of Kandy, it was decided to approach the Municipal Council with the suggestion that they should give the site for the proposed building; this was agreed to and a piece of ground was leased at a rent of Re. 1/- per annum. Plans for the building were approved in May, 1909, and the work was completed before the end of 1910, and the Dedication took place

on the 20th December. I believe it was not known at the time that the site chosen had been a hollow which had been filled up with loose earth, and presumably the foundations were inadequate, with the result that within two years cracks had appeared in the building which became progressively worse as the foundations sank. It has been reinforced with tie-rods, but is still far from satisfactory, while its situation so close to the Market renders it extremely noisy on occasion, and for many years now it has been desirable that the Memorial should be moved elsewhere, but a new Municipal Council has arisen, which knew not Henry Byrde and which views with no friendly eye the suggestion for an exchange of site, so that nothing can be done.

W.Bro. Greene served the District magnificently, first as Deputy for nine years, during which he received in 1914 the well-deserved honour of appointment to the rank of Past Grand Deacon, and later after the death of Sir Henry Blake in 1918, he was promoted to the District Grand Mastership, being installed on 18th December, 1919, when he appointed John Walker as his Deputy. He retired from Ceylon in 1923. During his tenure of office as Deputy, two more Lodges and one R.A. Chapter were added to the Register, Uva Lodge No. 3429 E.C. in 1910, Kurunegala Lodge No. 3629 E.C. in 1912, and Duke of Connaught R.A. Chapter No. 2940 E.C. in 1913.

In 1908 the American Fleet was expected in Colombo, and at a meeting of District Grand Lodge on 11th December it was determined to send an open invitation to any Masonic Brethren who might be with the Fleet to attend a meeting of Colombo Brethren. Accordingly the Connaught Lodge, which was due to hold its meeting on the 17th, invited all Colombo Masons to attend to help in entertaining the expected American Brethren. Forty four Colombo Brethren turned up, but not a single American Brother arrived; whether they were unable to obtain leave or whether the other amusements of Colombo offered superior attractions, one does not know.

On 29th November, 1913, the first District Grand Lodge to be held outside Colombo was called at the Henry Byrde Memorial Hall in Kandy, but the attendance was very poor, and the experiment was not repeated until May 16th, 1931, when again the *venue* was Kandy, and this time with much greater success; yet a third meeting has been held in Kandy, on 19th November, 1938. Accommodation, however, is difficult to find at any other centres than Colombo and Kandy, and consequently it has not hitherto been possible to hold District Grand Lodge under the banner of any of the other out-station Lodges.

In 1918 the *Ceylon Masonic Handbook* was published for the first time; it has been published annually ever since and is now in its 27th edition. As long ago as 1880 R.Wor. Bro. John Maitland, Dep. Prov. G. Master I.C., edited the *Ceylon Freemasons' Annual*, a most valuable book to students, but unfortunately it never went beyond the first edition.

The war of 1914/18 naturally brought big changes to the Craft in Ceylon; all the younger men went off to join the forces and most Lodges were left with only the old Past Masters to keep the Lodge working, and the meetings of some Lodges became very intermittent. The year 1915 in particular was a very difficult time, for rioting broke out between the Sinhalese and the Mohammedan tradesmen, and most of the Masons who still remained in Ceylon were called out for Town Guard or Special Constable duty.

In 1919 a proposal was made to found a new Lodge at Ratnapura, but the Uva Lodge had been recently in abeyance, while both Grant Lodge, Galle, and Kurunegala Lodge were by no means flourishing, and it was therefore considered by the District Board of General Purposes to be inadvisable to recommend the granting of a new out-station Warrant until there should be more assurance that it had a reasonably stable future before it. The proposition has never been renewed.

In 1921 great excitement was caused by the visit of the Prince of Wales to Ceylon ; but to the disappointment of the Masonic community it was learned that he would not attend any Masonic gatherings.

The District has been singularly fortunate in the excellence of the men who have presided over it, but also very unfortunate in that so many of them have held their offices for so short a time. W.Bro. Greene's tenure of the two principal offices, covering in all some 12 years, was the longest continuity we have enjoyed, and was of great benefit to Ceylon Masonry. Since that time, whenever a vacancy has occurred in the principal Office, the M.W. the Grand Master has been graciously pleased to accede to the recommendations made to him by petition of the District, and in consequence each District Grand Master has been able to feel that he had the whole-hearted support of the Brethren by whose suffrages he was recommended to the Grand Master's patronage.

After Bro. Greene's retirement to England, Walter Sutherland Ross was appointed, and was installed on 5th October, 1923, by R.W. Bro. A. Y. G. Campbell, District Grand Master for Madras, who had himself been installed about a year earlier by our Dist. G.M., Bro. Greene. W.Bro. John Walker was re-appointed Deputy, but resigned that Office about a month later, when he also decided to retire from Ceylon. W.Bro. Charles James Bayley was then appointed in his stead.

The War Memorial to the Ceylon Masons who gave their lives in the Great War was unveiled at the Victoria Masonic Temple by John Walker on 17th October, 1923, at a special meeting of the District Grand Lodge.

I mentioned earlier that when J. N. Campbell retired from Ceylon, five names were submitted to the Dist. G.M. in England as suitable for the Deputyship. One of those Brethren was W.Bro. N. W. Davies, the first Master of Nuwara Eliya Lodge and one of the outstanding Masons up-country ; he was particularly identified with the Adam's Peak Rose Croix Chapter, in which he was for many years Recorder ; he had also received promotion to the 31st degree. At the Grand Lodge Festival of 1923 he was appointed to Grand Rank as P.A.G.D.C., but to the great loss of up-country Masonry he died two years later, in June, 1925.

Not very long after his installation as District Grand Master, R.W. Bro. Sutherland Ross was stricken with the obscure throat disease which, after only two years, deprived the District of another splendid leader ; he died in England in April, 1926, and his Deputy, W.Bro. Bayley, ruled the District as Deputy-in-Charge. Again the M.W. Grand Master acceded to the petition of the District and appointed Bro. Bayley to the vacant Chair ; but, as it was hoped that a Deputation from Grand Lodge might be visiting Ceylon in the near future, Bro. Bayley wished to postpone his installation to take place during their visit.

In 1927 Lord Donoughmore came to Ceylon as Chairman of the Constitutional Reforms Commission. As M.W. Grand Master of Ireland and Grand Commander of the English Supreme Council, 33°, his visit was naturally of great interest to the Irish Lodges and to the Rose Croix Chapter. His official duties did not permit him to spare much time for Masonry, but he honoured Leinster Lodge and the Adam's Peak Chapter with visits, dining with members of the Chapter at the Hill Club in Nuwara Eliya and kindly presiding at the meeting afterwards, to the great pleasure of the Brethren.

In March, 1928, the expected Grand Lodge Deputation arrived in Ceylon after a very strenuous tour in India and Burmah. Nevertheless they generously undertook an extensive tour of Ceylon in order to visit all the Lodges. The Deputation was led by the Deputy Grand Master, Lord Cornwallis, accompanied by Lt.-Col. the Hon. G. Monckton-Arundell, P.G.W., Sir John Ferguson, P.G.Treas., Sir Kynaston Studd, P.G.D., and Lt.-Col. the Hon. S. Pleydell-Bouverie, Dep.G.D.C. Col. Monckton-Arundell's military duties necessitated his

return to England after the Indian part of the tour and he was unable to come to Ceylon. Bro. C. J. Bayley was installed as our District Grand Master by the Deputy Grand Master at a special meeting of the District Grand Lodge, and the Deputation also visited combined meetings of all the Ceylon R.A. Chapters, and of St. George and Duke of Connaught Lodges in Colombo, of St. John's and Kurunegala Lodges in Kandy, of Adam's Peak and Nuwara Eliya Lodges in Nuwara Eliya, besides single meetings of the less centralised Lodges, Uva Lodge at Badulla and Grant Lodge at Galle. The diary of the Deputation gives an excellent account of the tour and also pays a very well-deserved tribute to our well-loved District Grand Master.

R.W. Bro. Bayley appointed Austin Woodeson as his Deputy; indeed he had been acting as Deputy previous to Bro. Bayley's installation, when the latter had been Deputy-in-Charge.

This same year a new Mark Lodge was founded in Colombo in association with Duke of Connaught Lodge, to be known as the Duke of Connaught Mark Lodge No. 865 E.C., while a year later a new Craft Lodge was founded in Colombo under the title of the Orion Lodge No. 5130 E.C. The consecration was carried out by R.W. Bro. Bayley in person on 19th June, 1929. About the same time Bro. Bayley suggested that the Ceylon Craft should, as a fitting memorial to R.W. Bro. Sutherland Ross, endow a single-bedded Ward in the Freemasons' Hospital, to be called the Sutherland Ross Ward. Before any headway could be made with the scheme, Bro. Bayley himself fell ill and his life was in great danger with acute appendicitis. He made a marvellous recovery from that, only to be stricken down again with phlebitis. Again he seemed to be making a good recovery, and left for England for a health trip, but he died at sea on 29th October, to the great loss of the District. It was at once decided to duplicate the Hospital scheme and raise a sum sufficient to endow two single-bedded Wards in memory of our two District Grand Masters. This was a time of financial stringency, the rubber industry had been in eclipse for some years, and the price of tea now fell to a level at which production could be carried on only at a loss; and yet the whole sum of £3,000 was collected from only 9 Lodges in less than three years.

Almost at the same time as the news came of R.W. Bro. Bayley's death, the Irish Lodges also lost the most eminent of their members, W.Bro. Sir Edwin Hayward, P.G.D. (Ireland), while a few months later in 1930 came the sad news of the death of our former District Grand Master, G. P. Greene.

Following the death of Bro. Bayley, the Grand Master once again graciously acceded to our wishes and appointed Bro. Austin Woodeson, Deputy District Grand Master, to the chief office, and he was installed on 11th September, 1930. He appointed as his Deputy another fine Mason to whom the District owes much, W.Bro. E. B. Creasy. It is pleasant to record that Bro. Creasy has held no less than three ranks in Grand Lodge, being appointed Past Standard Bearer in 1925, promoted to P.A.G.D.C. in 1929, and again to P.G.D. in 1934. It was later greatly the wish of the District to petition for his appointment to succeed Bro. Woodeson as District Grand Master, but he was unwilling to allow his name to go forward, and the District, after owing him so much for his great services first as Deputy and then as Deputy-in-Charge, was disappointed of the pleasure of seeing him in the principal Chair.

R.W. Bro. Woodeson retired to England after two years in the Chair, leaving Bro. Creasy in charge, but he continued to write extremely interesting and informative letters on Masonic subjects; and I am glad to say that these are still available in the printed records of the District Grand Lodge.

On 6th February, 1933, the Adam's Peak Lodge and the Campbell R.A. Chapter had the great misfortune to lose all their possessions by fire when the Adam's Peak Hotel was burned to the ground. The Dimbula Lodge most kindly afforded both bodies their hospitality and the loan of all their furniture and

regalia until replacements could be obtained from England, and the unusual condition was experienced of an English Lodge meeting under a Cablegram as Warrant and wearing Irish Aprons. Both Warrants were lost in the fire, and it is sad that a Warrant of Confirmation has to be issued in the names of the new petitioners, so that the sentimental as well as the historic value of the original document is lost for ever. It is a pity that a record of the first petitioners cannot be included, if necessary in addition to the new names, in such a Warrant of Confirmation. Luckily the books of both the Lodge and the Chapter were in the private residences of their Treasurers and Secretaries, so that these were not destroyed, but all the irreplaceable things presented to the Lodge by old members, and all the picture gallery, were of course lost. It will be remembered that the Masonic Hall at the Adam's Peak Hotel had been specially built for the Masons in 1897, but now the Directors of the Hotel determined to rebuild on a much smaller scale and were not prepared to build a room which could be used for Masonic purposes, and it became necessary for the Lodge and the Chapter to find new homes. The R.A. Chapter decided to accept the permanent hospitality of the Dimbula Lodge and remained at Talawakelle; but it seemed inadvisable for the two Craft Lodges to attempt to meet together in so small a village, and the Adam's Peak Lodge therefore found a home at the Darrawella Club, where the available room was far from suitable, but it was hoped that the Club might soon be in a position to build a new room to our specification. Unfortunately circumstances prevented its early erection, and later, of course, the War rendered it quite impossible.

For some years it had been the wish of the Kurunegala Brethren to build their own Lodge-room. A site had been presented by a member of the Lodge and a fund started which it was hoped would not only cover the cost of the original building, but also form a sinking fund for future upkeep. By 1935 sufficient was in hand to justify the commencement of the work, and on 11th May the foundation stone was laid with full Masonic ceremonial by W.Bro. E. B. Creasy, Dep.D.G.M., who also dedicated the completed building on 14th March of the following year.

In November, 1935, the sad news was received of the death of R.W. Bro. Woodeson in England, and W.Bro. Creasy not only expressed his unwillingness to allow his name to be recommended to the Grand Master for promotion, but also signified his wish to be relieved of the Deputyship, to the great sorrow of the District. W.Bro. G. S. Wodeman received the suffrages of the District and was accordingly appointed by the M.W. Grand Master and duly installed on 20th May, 1936, when he appointed as his Deputy W.Bro. R. C. Scott. They continued to rule over us until R.W. Bro. Wodeman retired from the Ceylon Civil Service in 1942, when W.Bro. Scott was promoted District Grand Master, and appointed as his Deputy W.Bro. J. W. Thompson, the installation taking place before a record gathering of 117 Brethren on 26th February, 1943.

The District has for many years been a staunch supporter of the Charities and may fairly claim a high place among the Districts in this respect; but the finest effort yet made was when W.Bro. J. W. Thompson, D.Dist.G.M., represented Ceylon at the 1945 Festival of the R.M.I. for Boys, when he and 24 Stewards from the nine Lodges took up a total of £1,125.

On 28th September a special meeting of District Grand Lodge was held to celebrate the termination of the second world war, and as it was clear that the Victoria Masonic Temple would be inadequate to contain the numbers likely to attend, the meeting was held at the Town Hall. The number present, which included a large number from the Services, was over 270, and the special collection, which was devoted equally to the Red Cross Fund for Prisoners of War and Dr. Barnardo's Homes, amounted to over Rs. 1,250.

Two Ceylon Lodges, St. George and Orion, possess the distinction of the Hall Stone medal.

8. ROYAL ARCH MASONRY.

One imagines that the French Union Lodge of Colombo must have been accustomed to work the Royal Arch, for in their petition to the Grand Lodge of England in February, 1838, for a warrant as St. John's Lodge of Colombo, they asked permission "to discharge the duties of Masonry . . . from the degree of an Entered Apprentice to that of a Royal Arch (both inclusive)"; this suggests that they considered as normal practice that the R.A. should come under the ordinary Craft Warrant. Naturally the English Warrant issued makes no allusion to the Royal Arch, but the signatures on the petition show that there were no less than seven Brethren among them who were members of that Order, and one wonders whether perhaps the Grand Secretary would have passed the petition on to himself as Grand Scribe E., and whether a separate R.A. Warrant may not have issued also. If so, it has disappeared without trace; but the hypothesis is an attractive and, I think, not an impossible one.

From that time until the beginning of the Irish Era we have no evidence of any Royal Arch working in Ceylon, and the few R.A. Masons that come to light doubtless obtained admission to the Order either in England when on furlough, or in an Indian Chapter. The first record we have of any actual proposal to found a Chapter occurs in the Minutes of Sphinx Lodge for 27th December, 1862, when Major J. T. N. O'Brien, who had joined the Lodge only three weeks before, "requested the W. Masters present to use their influence with the Brethren to promote the establishment of a Royal Arch Chapter." But the spirit of procrastination, which was so typical of the times, very nearly wrecked the project. The Minute-book of the Lanka Chapter contains full transcripts of the two petitions which preceded the foundation of the Chapter, but the dates have not been transcribed and the timing is difficult to follow. The next step was not taken until April, 1863, when Bro. J. W. Venn, being about to go on leave to England, "offered his services to establish an R.A. Chapter in Ceylon." The Lodge thereupon voted £10 for the purpose. The petition for the Chapter, however, does not appear to have been forwarded until 10th July; it was signed by 9 Companions and recommended Col. H. L. Maydwell, Dep. Adjt. Gen., for First Principal, Major J. T. N. O'Brien for Second Principal, and S. W. Rains, Deputy Purveyor, for Third Principal. The Chapters from which the nine petitioners came are unfortunately not given. The Irish Grand Chapter seems to have acted very promptly, for the warrant was dated 17th October, 1863, and the Sphinx Minutes show that it was received in Ceylon before 5th December, when it was reported that a Dispensation also had been received for the Principals to be installed by a single Past Principal. But none of the petitioners had passed the Chairs, and apparently there was no one in Ceylon (I doubt if beyond the petitioners there were three more R.A. Masons in the Island) who had reached the Chair, so more time was lost while they considered whether a Principal could be imported from India. Meanwhile two of the petitioners had left Ceylon with the 50th Regiment in October, and while they were wondering what to do, the First and Second Principals designate also left in the Spring of 1864. J. W. Venn was away in England, leaving only Rains, Third Principal designate, and three other petitioners on the Island. They decided to try to get Rains qualified as a First Principal in India, and accordingly the three juniors signed a second petition (transcription not dated), this time to the Grand Superintendent of Bengal (English Constitution), asking him to instal Comp. Rains as a First Principal in some Calcutta Chapter. The Grand Superintendent consented and Rains was duly installed First Principal of Lanka Chapter in Chapter "Hope" No. 109 E.C. on 3rd November, 1864. The certificate of his Installation is dated by the Scribe E. of Hope Chapter 2nd February, 1865, and how it got to Colombo in time is not revealed, for the Lanka Chapter was inaugurated on the 7th. By this time the other three Companions who signed the second petition had also become dispersed, and

Rains was the sole survivor of the original petitioners. He, however, was not to be deterred. He had several candidates awaiting Exaltation, and he managed to find three Companions who were prepared to visit once in order to help him inaugurate the Chapter; two of them he installed in the Second and Third Chairs, although one was almost certainly not an Installed Master. W.Bro. J. Heron Lepper tells me that under the Irish Constitution it is not necessary for Second and Third Principals to be Installed Masters, and also that at this period there were no secrets attached to those Chairs. E. Comp. Rains, however, had recently been installed First Principal in an *English* Chapter and had presumably first been installed in the Third and Second Chairs with the English forms, and could have known no other; and the Minutes certainly state specifically that he obligated and "imparted the secret instructions" first to both as Third Principals, and afterwards one was asked to retire while Rains "obligated and imparted the secret instructions" to the other as Second Principal. These two Companions were at a subsequent meeting elected Honorary Members but they never attended the Chapter again. Three P.Ms. and a Serving Brother were then exalted, and the Chapter was fairly launched. The second meeting was held on the following day, when five more were exalted, and during the rest of the year meetings and exaltations came thick and fast, fifteen meetings being held in the 11 months and 38 Companions exalted.

One of the first things to be done was to create a sort of sinking fund of Principals; this was done by each First Principal resigning after a few months and installing the Second Principal in his place, while the Third Principal was promoted to Second and the Chapter elected a new Third. In this way five installations took place in the first two years, after which things settled down into a more normal routine. During these early years it is clear that the Chapter was organised on English lines and the Principals were known as Z, H., and J. The change of nomenclature seems to have taken place in the early seventies.

SERENDIB CHAPTER. Serendib Lodge very soon followed the example set by Sphinx and set up its own Serendib Chapter, which was constituted on 12th June, 1866, at a meeting of the Lanka Chapter. I am not quite clear whether under the Irish Constitution the Mark is a pre-requisite of the R.A.; it certainly seems to have been so in the later days of the Lanka Chapter, but it was not so at first, for at a meeting in November, 1865, it was stated that out of 15 present at the meeting only two had taken the Mark degree. Soon after the Mark Lodge was formed under the same Warrant, but having different Officers and keeping a separate Minute-book; but from 1897 onwards the Mark Minutes were kept in the Chapter Minute-book, and after 1902 the Officers of the Chapter held parallel Offices in the Mark Lodge. In Serendib Chapter the Mark was certainly not a necessary qualification for the R.A., for the Bylaws provided "the ballot for admission to this Chapter shall include admission to the Mark Masters' Lodge, *should the Candidate elect to join that Lodge*" (italics mine). Serendib Chapter never prospered; after working spasmodically till 1871, it closed down until 1884, worked again for three years and finally ceased to exist in January, 1887. There was one attempt to re-open it, but it came to nothing.

Lanka Chapter had a great notion of her own importance and authority. In January, 1871, she wrote round to all the Lodges and advised them that certain Brethren had been excluded from the Chapter (merely for non-payment of dues), "and in consequence they are excluded from all Lodges of an inferior degree". What the Lodges thought of this superb piece of impertinence is not recorded.

RITUAL. The Chapter seems to have been either "declared open" or "opened in due form" at the will of the First Principal. Later, when the Mark

was worked as part of the Chapter, the usual formula was to open "by virtue", then "the Lodge was lowered to the Mark Degree", and when the Mark work was over, the Chapter was "opened in due form". On one occasion "the Chapter was opened in solemn form (short)".

KANDY NEWERA CHAPTER. Meanwhile a number of Kandy Masons had been exalted in Lanka Chapter, including Henry Byrde, and on 6th September, 1866, a proposal was brought up in St. John's Lodge of Colombo "That the sum of £50 be set aside out of the Lodge funds for the purpose of purchasing clothing and other things necessary to open a Royal Arch Chapter in connection with this Lodge". W.Bro. Heron Lepper has kindly supplied me with a copy of the original petition for this Chapter. It is not dated, but an accompanying extract from the Lodge Minutes is dated 15th September, so that was probably also the date of the Petition. It was signed by 15 Companions, and Bro. Lepper adds the note, "The original petition for the Charter, which had to be amended as in the foregoing copy, had the following names in addition", and gives six more names. It is not clear to me why the Petition had to be amended by the omission of these six names. The Principals designate were Charles S. Hay Z., J. W. Venn H., and Edmund Jeffries J. The salient facts about the formation of this Chapter have already been given in Section 3. The original warrant, which is no longer in existence, was dated 7th November, 1866. Chapter Bylaw 1 says "It shall not be competent for the Chapter to be opened unless *nine* Companions be present". If this Bylaw was observed it probably accounts for the early failure of the Chapter; it certainly was not observed after the beginning of the now-existing Minute-book of 1893. It would appear that at the end of last century even the English Grand Chapter were not very strict about Principals having passed the Craft Chair, for we find the Grand Scribe E. administering a mild, fatherly rebuke when the Chapter had an unqualified Brother first as J. and then as H., and condoning it "because he was a W.M. before he was installed Z." This Chapter was never very successful until within quite modern times; it limped along spasmodically, always half moribund, until galvanised into new life by the arrival of the Grand Lodge Deputation in 1928.

A quaint example of Lanka Chapter's ideas of equity occurred in 1873, when a certain Companion having left the Island under a cloud, "resolved that 14 days' notice be given calling upon Comp. X to show cause against his being expelled from the Chapter." Since he had left the Island, one is rather puzzled to know how they proposed to serve the notice, but the Chapter was quite equal to that; at the next meeting we learn that they had served it on his son! And, no answer being forthcoming, his exclusion was duly carried.

In 1883 Lanka became doubtful of its working; and, as John Guthrie was about to go on furlough to England, the Chapter agreed to pay his expenses over to Dublin to find out if their working was correct. He returned in 1884 and reported that the working was "pretty nearly all English" and proceeded to hold a Chapter of Instruction. However, some 18 months later *his* working in its turn was queried;—there is no record if they ever managed to decide on a standard working.

In 1885 it was decided to nominate John Maitland for appointment as Grand Superintendent, but whether any such suggestion was ever forwarded to Ireland is not known; nothing further eventuated.

I referred earlier to the troublous times in Provincial Grand Lodge and R.Wor. Bro. Gorman's resignation from all Masonic bodies. In Lanka Chapter, the Minutes for 20th July, 1887, record "unsettled feelings existing among the Brethren", and three weeks later a special meeting was called to consider Gorman's resignation of his Honorary Membership of the Chapter. It was finally decided to accept it and the Chapter thereupon went into abeyance for five years.

It was resuscitated in September, 1892, and in October Comp. George Hearn was installed as Third Principal, and the Officers then elected served for 16 months. At the next installation in January, 1894, Hearn became Second Principal, and being away in Ireland was installed in Dublin! In January, 1895, he was installed First Principal although he was known to be leaving Ceylon almost at once.

Other Chapters. Dalhousie Chapter No. 182 S.C. was warranted in 1880 in connection with Bonnie Doon Lodge, but had only a very ephemeral existence. It worked on and off for about five years and was then in abeyance until 1912; what occurred then is not quite clear, for the old Warrant had disappeared, but the present warrant dates only from 1915.

Hercules Chapter (called after Hercules J. Scott) in connection with St. George Lodge was consecrated on 20th June, 1895, followed by Campbell Chapter No. 2656 in connection with Adam's Peak Lodge and consecrated on 15th April, 1899, at Hatton, under the auspices of the Rose Croix Chapter. Campbell Chapter transferred to Nuwara Eliya in 1904 and worked regularly until the end of 1912, held one meeting in 1913, one in 1914, but none in 1915. It resuscitated in April, 1916, and for a time held meetings alternately in Nuwara Eliya and Hatton until 1919, when it returned permanently to Hatton until the Hotel fire in 1933, when it moved to Talawakelle and has remained there ever since.

The Duke of Connaught Chapter came into being in connection with the Duke of Connaught Lodge in 1913.

Probably the difficulty of carrying on under War conditions was the reason for Lanka Chapter closing down at the end of 1915. The election of Officers was held in October, but no installation meeting was held. The Chapter closed down with 10 elected candidates awaiting exaltation. An attempt to resuscitate it seems to have been made in July, 1919, but it came to nothing, and since 1915 there has been no Irish Chapter in Ceylon.

The arrival of the Grand Lodge Deputation in 1928 not only instilled new life into Kandy Newera Chapter but also stimulated interest in the Royal Arch generally in Ceylon. Not long afterwards Uva Lodge decided to petition for a Royal Arch Warrant, and the Uva Chapter No. 3429 E.C. was consecrated by E. Comp. Austin Woodeson on 25th October, 1930. This Chapter has been adversely affected by the second World War, but has managed to continue meeting, and it is to be hoped will take a new lease of life when the younger members return from Service.

Early in 1935 E. Comp. J. S. Collett, P.G.Std.Br., was appointed Grand Inspector in and over the Ceylon Group of R.A. Chapters; and, after his retirement from Ceylon, R.W. Bro. Wodeman, Dist. G.M., was appointed to that Office, in which he was succeeded, on his retirement by E. Comp. R. C. Scott.

The want of a District Grand Chapter had been felt for some time, and in 1944 a petition was transmitted to the M.E. First Grand Principal that he would be pleased to appoint E. Comp. Scott, our Grand Inspector, to be Grand Superintendent. The petition was granted and M.E. Comp. Scott held his first District Grand Chapter on 14th November, 1944, when he was duly installed by E. Comp. A. B. S. Dixie, P.A.G.S., and appointed E. Comp. J. W. Thompson, his Deputy in the Craft, to be Second District Grand Principal. The number of Companions present at this historic meeting was seventy-five.

9. OTHER DEGREES.

MARK. The first Lodge of Mark Master Masons known in Ceylon was that held under the Warrant of the Lanka R.A. Chapter No. 107 I.C., and the degree seems to have been first worked sometime between November, 1865, and February, 1866. Serendib Chapter No. 112 I.C., no doubt also worked the Mark not long afterwards, and these two were, I imagine, for a good many years the only bodies in Ceylon working the degree.

An old photograph of the Officers of St. John's Lodge of Colombo for 1880 shows every single person in the group apparently wearing a Mark Jewel ; but only one or two at most were members of either Lanka or Serendib Mark Lodges, and the question arises (if the jewels are Mark jewels, as they appear to be), where did the Brethren qualify? Did the Kandy Newera Chapter, taking its cue from the Irish Chapters, work the Mark degree? We cannot tell, as the early books are missing ; but the hypothesis is made less probable by the fact that Kandy Newera Chapter was almost certainly in abeyance from about 1869 to 1883. Another possibility suggested by Bro. Heron Lepper, is that St. Andrew's Lodge No. 446 S.C. might have been conferring the degree ; but the Minutes of this Lodge are extant and there is no suggestion that the working of the Mark degree was ever even contemplated, and that Lodge also was defunct before 1870 and never revived.

The first English Mark Lodge was St. George of Colombo Lodge No. 464, warranted on 13th June, 1893, with George Hearn as first Master, and consecrated on 20th July by John Maitland, P.K. of Lanka Chapter. This has had a continuous existence down to the present day. It has the distinction of possessing the Hall Stone medal.

The Henry Byrde Mark Lodge No. 475 followed it very closely, being warranted on 27th August, 1894, with Henry Byrde as first Master. The records of the District Grand Lodge show that the Consecrating Officer was " Bro. Capt. G. Hearn, D.S.G.W.", so his promotion in District Grand Lodge had been rapid. All the books of this Lodge up to within the last few years were destroyed by fire when the Secretary's bungalow was burned down. We have, however, a full Roll of Masters, showing that the Lodge was in abeyance from some time in 1912 for about two years, and again from 1920 to 1925. This Lodge has had a number of moves during its life, having worked in Kandy, Hatton, Nuwara Eliya, and is now back in Kandy again.

I have found no evidence that Bonnie Doon Lodge No. 611 S.C., has ever worked the Mark. The Dalhousie R.A. Chapter No. 182 S.C. worked only for a few years from 1880, and was then in abeyance until 1912, since when it has been regularly working the Mark.

The only other Mark Lodge in Ceylon is the Duke of Connaught Lodge No. 865 E.C., founded in 1928.

It is curious that the English Mark Lodges in Ceylon belong to the District Grand Mark Lodge of Bombay, and not, as one would expect, to that of Madras. The District Grand Mark Secretary has kindly supplied me with an extract from the records dated 12th October, 1893, showing that this arrangement dates from the foundation of St. George of Colombo Mark Lodge—" that Lodge has by the express wish of its members and the order of the Grand Master been included in this District"

Although a good many Mark Masons in Ceylon have been honoured with rank in the District Grand Lodge of Bombay, I do not suppose that one per cent. of them has ever been present at a meeting of the District Grand Lodge.

KNIGHTS TEMPLAR. Here also it is much to be regretted that the early records are missing. The Ceylon Encampment was warranted on the 29th July, 1867, and the first meeting was held on 23rd January, 1868. From an extant list of members (though compiled at a comparatively late date) it would appear that there were nine Founders, and that four Knights were installed at the first meeting, and eight others during 1868.

In 1869, Ceylon was constituted into a Province with Bro. A. Crowder Crookshank as Provincial Grand Commander. But the Provincial Grand Encampment had but a skeleton existence in its early days ; probably no minutes were kept at first, for the earliest entries in the existing Minute-book seem to have been made about the end of 1877, and are composed of extracts from the minutes

of the Ceylon Encampment and from sundry letters. The first is an extract from the Minutes for 12th October, 1869, recording the Warrant from the Grand Conclave of England constituting Ceylon a Province and appointing Bro Crookshank Commander.

Petersen's Directory for 1869 and 1870, while giving the Officers of the Ceylon Encampment and of all the Lodges and Chapters then working, makes no mention of the Provincial Grand Encampment, so probably no Officers were appointed for those years. The *Directory* for 1871 gives a full list of Provincial Officers, but succeeding *Directories* omit both the Prov.G. Encampment and the Ceylon Encampment.

The *Ceylon Freemasons' Annual* for 1880 says that Bro. Crookshank died in 1874, and the Minute-book next records the appointment of John Lambert Sim as Provincial Prior on 14th May, 1875; and this is followed by a letter from Bro. Sim, dated 15th November of the same year, saying that he was just off to England and appointing the Registrar, W. J. Gorman, to act as Prov. Prior in his absence, and also appointing five only other Provincial Officers.

Then comes the first real Minute of Provincial Priory, dated 3rd August, 1877, stating that no meeting had been held since the departure of the Provincial Prior. From this time onwards meetings are recorded, though they still took place very irregularly. W. J. Gorman was appointed Provincial Prior in 1880 and retained that office until the Provincial Priory went into abeyance at the end of 1886. It was resuscitated in 1897 with Henry Byrde as Provincial Prior. After his death in 1907, the Province remained under T. C. Huxley, Sub-Prior, until 1911; and on his retirement G. P. Greene was described first as "Officer in charge" and later as "acting Sub-Prior", but only one meeting per year was held (none at all in 1910 and 1912). In 1915 G. P. Greene received a Patent as Provincial Prior and from then onwards the Provincial Priory began at last to have a real existence and to meet regularly. On his retirement in 1923, Bro. A. S. Collett became Provincial Prior, and he was succeeded in 1935 by Bro. A. B. S. Dixie, our present Provincial Prior.

The Roll of Commanders of the Ceylon Encampment is continuous until 1873, but the register of members shows no additions between October, 1871, and July, 1877. This, coupled with the absence of lists of Officers in the *Directory*, suggests that the Encampment was not carrying on very successfully. From the *Ceylon Freemasons' Annual* we learn that the designation was changed from Encampment to Preceptory in 1873, but the Roll shows no presiding officer for 1874, so the first Preceptor appears under the date 1875.

The first meeting of the Malta degree was held on 13th January, 1869, when no less than ten Knights are shown to have received this degree.

The Preceptory went into abeyance from 1889 to 1895, when it was resuscitated with Henry Byrde in the Chair.

Capt. George Hearn and his friends obtained a warrant for a second Preceptory, named "Colombo" No. 164, in 1895, Hearn being the first Preceptor. But, as he left Ceylon about March or April of that year, he cannot have been of much use to his Preceptory. It is very questionable whether the Masonic community of Colombo was ever really large enough to support two Preceptories; the Colombo Preceptory was more or less in abeyance from 1906 to 1913, since which time it has a full list of Preceptors.

Suggestions have been made more than once that a Preceptory should be founded up-country, preferably in Nuwara Eliya, since it is so difficult for up-country Brethren to get down to Colombo; but the feeling has always been that while such a Preceptory would probably work well for a time, it would not be possible to ensure continuity.

SUNDRY RITES. Capt. George Hearn seems to have had an insatiable appetite for degrees. Before coming to Ceylon he had acquired the Allied

Masonic Degrees, while Lt.-Col. C. J. Blake seems to have been a Past T.I.M. in the Cryptic Degrees, and these two joined forces and obtained warrants to open Councils of these two Rites, Lanka Council No. 23 of the Allied Degrees, and Ceylon Council No. 21 of the Cryptic, together with dispensations to communicate the secrets of the respective Rites to each other; which done, Hearn become first Ruler of both Councils, and they at once proceeded to admit sufficient Companions to start work. The first meetings took place respectively for the Allied Degrees on 8th August, 1894, and for the Cryptic on 18th August. During the first three years the two Councils worked separately and with more or less different Officers; but from 1897 they became more or less closely identified; the presiding Officer was always the same and the Officers held parallel positions in both Councils. The meetings were held on the same day and the two Councils shared a single Summons, which sometimes had separate Agenda, but often was so vaguely worded as to do duty for both. The two Councils continued to work for 14 years, but during the last three were moribund and finally ceased to meet in October, 1907; they have never been revived.

Another even more ephemeral body came into being in 1898. Bro. G. F. Traill, returning from furlough in England towards the end of that year, brought with him a Warrant for a "Lanka" Conclave No. 156 of Knights of Rome and Red Cross of Constantine, together with a Patent for himself as Grand Inspector of Ceylon. Hercules John Scott, who in the Craft was a P.D.G.D. of Malta, either already possessed these degrees or was personally admitted to them by Traill, and the two of them on 8th November opened the Conclave "in Imperial form"! They then admitted five of the principal Ceylon Masons. Henry Byrde, J. N. Campbell, J. N. Grant, T. C. Huxley and W. H. Figg, and the Conclave was kept running just long enough for these seven all to pass the Chair, and was then allowed to fade out in November, 1905.

ANCIENT AND ACCEPTED RITE. On a certificate of Dutch Lodge "Sincerity" at Galle in 1790, the Master Wardens and Secretary signing the document give their ranks as respectively "C.K.S., Chev. d'Occident, Gd. Archit., and Pet. Archit." W.Bro. Heron Lepper informs me that the first three of these are the 24th, 17th, and 12th degrees of the old Rite of Perfection, the first-named being the equivalent of our present 30th; but so far he has not been able to identify "Pet. Archit." I imagine these degrees would not have been acquired in Sincerity Lodge, but had either been conferred by patent, or else obtained elsewhere when the recipients were in Europe on furlough; but by patent is the more probable, since I do not think that regular furlough was a habit of the Dutch Colonist of that period.

Next, in 1838, we find that members of French Union Lodge of Colombo, in signing the petition for the St. John's Warrant, showed, in addition to R.A. and Knight Templar, the ranks of Chev. d'Orient (15°), P. of J. (16°), and Knight Rose Croix (18°).

During the Irish Era we find a few Brethren who had received the 18th and 30th degrees, and I think that in most cases they had received them in Indian Chapters, usually Scottish, who were more profuse in the distribution of the 30th. John Green, a Journalist from Bombay, who sojourned in Colombo for a time, possessed the 30th degree; he was P.M. of a Scottish Lodge in Bombay and was the Consecrating Officer of Bonnie Doon Lodge in 1878. John Maitland is known to have already possessed the 30th degree in October, 1877, but we do not know how long previously he had received it. It was clearly a Scottish degree, for in the group photograph of 1893 he is wearing the ribbon on his sleeve; it seems very unlikely that he can ever have passed the Chair of a Rose Croix Chapter.

I have already mentioned J. N. Campbell's Perfection in South Africa in 1874 and his reaching the Chair some six months later, and also his foundation of the Adam's Peak Rose Croix Chapter in Hatton on 16th May, 1896. Other Ceylon signatories to the Petition were Hercules J. Scott, V. A. Julius, and Lt.-Col. C. J. Blake, R.A.; and, in order to make up the required six signatures, it was signed also by Maj.-Gen. J. C. Hay, Grand Secretary-General, 33°, and his Assistant, E. Prosper Pullen.

M. Ill. Bro. E. G. Dunn, the present Grand Secretary-General, has very kindly supplied a copy of the original petition; it is dated "Hatton, 6th November, 1895", and after recommending Campbell for first M.W.S., it goes on, "our Brother Hercules John Scott to be the Most Equitable Sovereign Prince Master of the Council of Princes of Jerusalem, and our Brother Villiers Alexander Julius to be the Thrice Potent Master of the Lodge of Perfection." M. Ill. Bro. Dunn comments, "Whether they ever functioned as such is, I should think, very doubtful." In the case of Julius he certainly did not, for he never attended the Chapter.

The Chapter was warranted on 3rd December, 1895, and the reason for the delay in holding the first meeting was that special rooms were being built by the Adam's Peak Hotel and were not yet finished. I imagine that the name of the Chapter, as also later that of the Lodge No. 2656, was suggested by the name of the Hotel rather than derived direct from the Mountain.

Col. Blake left Ceylon before the Chapter was inaugurated, and Julius although appointed 2nd General, never attended the Chapter, and the Recorder later wrote of him that he "only joined in order to assist us to found the Chapter"; his assistance was confined to signing the Petition and paying his joining fee.

This left only Campbell and Scott to represent the Founders at the Consecration meeting, but two Visitors, Edmund Jeffries, 18°, and H. C. Wallace, 30° S.C., attended to help in holding the meeting, and the four of them Perfected eight candidates, while Wallace was elected a Joining member and appointed Marshal; the eight new members were also all appointed to Office.

Once more we have to regret that the Minute-book covering the first 15 years is no longer to be found, and our knowledge of these years is only such as can be deduced from the Treasurer's books, the Attendance Register and a rather incomplete Letter-book. No actual Founder's fee was levied; Campbell, Scott, and Julius paid Joining fees of Rs. 30 each, Wallace paid a foreigner's Joining fee of Rs. 50, and the eight new members paid the ordinary Perfection fee of Rs. 100, while all twelve paid the Rs. 20 annual subscription. Thus the Chapter had a starting fund of Rs. 1180, and during the remainder of the year a further Rs. 290 came in as new fees and subscriptions, and in each of the next three years there were five Perfections, so that finance must soon have been on a sound basis. Indeed they were clearly more than adequate, for before the end of 1902 the subscription was reduced to Rs. 10 per annum, at which figure it has remained ever since. A Benevolent Fund was established from the outset, the collection at the first meeting amounting to Rs. 40/50. Most of the furniture and regalia came from Bangalore, but the heavy items were made locally, J. N. Grant undertaking the work.

J. N. Campbell received the 30° in August, 1896, and was promoted to the 31° eighteen months later, and to the 32° in October, 1900. He was re-elected to the Chair for a second year, after which Hercules Scott, the only other real Founder and the first Prelate, succeeded him, and was in turn followed by Henry Byrde, that "Grand Old Man" of Ceylon Masonry, who had already been the mainstay of St. John's Lodge of Colombo for over 30 years.

Mention has already been made of the intimate concern evinced by the Rose Croix Chapter in the foundation of the Campbell R.A. Chapter; the Recorder wrote to the Grand Secretary-General "Our next meeting is to be

held on April 15th, on which day we Consecrate the new Campbell R.A. Chapter at Hatton." And on that day Henry Byrde was installed in the Chair of the Rose Croix Chapter in the afternoon, and in the evening was the Consecrating Officer of the R.A. Chapter.

In the middle of 1904 Supreme Council wrote advising the Chapter of the appointment of Ill. Bro. Sir William R. Burkett, 33°, to the post of Grand Inspector for British India, and intimating that our Chapter would be under his superintendence. This letter came before a meeting of only three members, but luckily they empowered the Recorder to write and protest, pointing out that Ceylon has no connection, political or otherwise, with India, and supplicating the continuance of the privilege hitherto enjoyed of being governed directly by the Supreme Council; this was accorded, and we still enjoy direct relations with the Supreme Council without any local Grand Inspector.

The Rose Croix Chapter continued to meet in Hatton until 1908, but the Hotel had been steadily deteriorating; eventually its Directors decided to close down almost at a moment's notice. The Summons for the July meeting of the Chapter was already out when the news of the closure was received, and correcting slips were hurriedly sent round transferring the meeting to Nuwara Eliya, where it has met ever since. The first meetings there were held at the Town Hall, but the following year the Hill Club put up a special building, afterwards known as the "Chalet", and the Chapter moved there in January, 1910. Explaining the sudden move to Nuwara Eliya, the Recorder wrote to Supreme Council "For some time the true interests of the Chapter have suffered owing to the venue being the Hatton Hotel, which Hotel latterly has deteriorated very much indeed, owing to want of patronage. And members of the Chapter have suffered great inconvenience from damp beds, untidy rooms, and badly cooked food."

But there were other reasons for the Chapter not thriving during the early years of the twentieth century; in January, 1901, was admitted a Brother who was almost responsible for wrecking the Chapter. Two years later the members made a second mistake in appointing him to the combined offices of Treasurer and Recorder. From the moment he took over there is not a single letter in the Letter-book, while the Accounts were allowed to get into complete confusion. When a year later J. N. Campbell took over and attempted to put matters in order, he found the box full of stale cheques which had never been paid in to the Bank, and a sum of Rs. 300 unaccounted for, which was later found to have been misappropriated. The Brother was excluded from the Chapter and Supreme Council confirmed the exclusion.

That seems to have started a run of bad luck, when everything went wrong with the Chapter. The next M.W.S. held no meeting for 9 months, his successor went to England on furlough immediately after installation (where incidentally he was advanced to the 30°), and no meetings were held for 18 months, after which the M.W.S. nonchalantly returned and, without any election formality, finished out a second year. The following M.W.S. (a Civil Servant) was transferred to Galle immediately after his installation and was able to preside at only one meeting. The move to the Chalet did not materially improve matters; the Chapter continued to keep its head just above water with a minimum of attendance. Of course the distances which many of our members have to travel make it almost unavoidable that attendance should be poor when no ceremony is to be worked, but the main responsibility for these bad years lies on the extraordinary series of presiding Officers with which the Chapter was afflicted. One called no meeting at all until a month after the due date for electing his successor, and then at the emergency meeting held for the purpose he allowed another Brother to preside, while he himself occupied the 2nd General's Chair and there signed the minutes of his own installation; needless to say he also allowed someone else to instal his successor; he was rewarded

for his hard work with advancement to the 30°. Another M.W.S., if he succeeded in closing his Chapter after installation, certainly never attempted to open it again, but allowed his I.P.M.W.S. to act for him throughout. Another, through no fault of his own, was transferred to Jaffna and held no meetings. Then came the War of 1914-18, with its attendant difficulties, and in December, 1915, the Recorder wrote "We have not had a meeting of the Chapter since April, as we were in the middle of Riots when the next meeting fell due."

But coming to pleasanter topics, in October, 1916, Bro. S. I. D. Jansen became our Outer Guard, in which position he has done such splendid service to the Chapter. Ten years ago the members presented him with a silver Salver, engraved with the signatures of all the donors, to mark his 20th year of office; and now, while the Chapter celebrates its 50th anniversary, Bro. Jansen is approaching the completion of his 30th year, and during those 30 years I think that the meetings he has missed could be counted on the fingers of one hand, while his truly Masonic spirit is shown in the fact that, as soon as War started, he asked that the remuneration for his services as Outer Guard should be sent to the funds of the Royal Masonic Hospital.

In 1918 the Chapter was agitated by a succession of blackballs, and the Committee had some anxious sessions before the matter could be straightened out. In the following year misfortune once more fell upon the Chapter, when the M.W.S. elect, Bro. R. I. Hughes, fell seriously ill just before the date fixed for his installation, and after spending many weeks in hospital, had to be sent to England, and no meetings were held for a year. Fortunately he made a good recovery and returned to take up the Recordership until he was again elected to the Chair in 1923. To the great regret of the members, he retired from Ceylon in 1928, when he was presented with a silver Tray engraved with the signatures of the subscribers; as he had already left Ceylon before the tray could be completed, Lord Donoughmore honoured the Chapter by making the presentation at a meeting of the Supreme Council, and by allowing his signature to be added.

The Chapter has now enjoyed some 20 years of happy, peaceful and successful working, and is pervaded by a most admirable spirit of fraternal unity.

In 1927 the M.P. Sovereign Grand Commander honoured the Chapter not only by visiting, but also by presiding during the second and third points, on which occasion he gave the accolade to Bro. C. T. Nettelton, afterwards one of our staunchest supporters, M.W.S. in 1937, and the Brother to whom the Chapter was so much indebted for the beauty added to our ceremonies by the masses of roses which he always provided for our meetings until his lamented death in 1944.

Mention has already been made of Ill. Bro. N. W. Davies, 31°, for so many years our Recorder. Other notable members of the Chapter are Ill. Bro. H. M. Gordon, 31°, one of the most truly Masonic characters in the Island, whose cheerful patience under the terrible scourge of arthritis is an inspiration to all who know him; Ill. Bro. C. J. Bayley, 32°, our former beloved District Grand Master, and his brother, Ill. Bro. R. G. Bayley, 32°, both of whom were such admirable members of the Chapter; and our present District Grand Master, Ill. Bro. R. C. Scott, 32°, whom may the G.A.O.T.U. long preserve.

APP

CHRONOLOGICAL SUMM

Date	Name	No.	Const'n
1770-1790	Fidelity	—	Dutch
1771-1806 (?)	Sincerity	—	Dutch
1794-1806 (?)	Union (of Virtue our Guide)	—	Dutch
1799-1820	St. Andrew's Union	590	E.C.
1801	Orange Lodge	94	I.C.
"	" "	94	Antient
"	" "	274	S.C.
1802— <i>circa</i> 1810	" "	329	Antient
1807	—	340	Antient
1808	—	863	I.C.
1817	Harmony	XII	Madras
1820	—	83	I.C.
1821-1834	St. Thomas & St. James	62	I.C.
1822-1836	Taprobane	638	E.C.
1822 (?)—1838	Union Lodge of Colombo	8413	French
1838—present day	St. John's Lodge of Colombo	665	E.C.
	(number changed 1863)	454	E.C.
1857-1863	Queen's Own	58	I.C.
1861—present day	Sphinx	107	I.C.
1863-1890	Serendib	112	I.C.
1865-1915	Lanka R.A. Chapter	107	I.C.
1866-1887	Serendib R.A. Chapter	112	I.C.
1866-1870	St. Andrew's	446	S.C.
1866—present day	Kandy Newera R.A. Chapter	454	E.C.
1868—present day	Leinster	115	I.C.
1868—present day	Ceylon Encampment K.T.	99	E.C.
1869—present day	Prov.G. Encampment K.T.	—	E.C.
1874—present day	Dimbula	298	I.C.
1878—present day	Bonnie Doon	611	S.C.
1878-1890	Provincial Grand Lodge	—	I.C.
1880—present day	Dalhousie R.A. Chapter	182	S.C.
1886—present day	St. George	2170	E.C.
1893—present day	St. George of Colombo Mark	464	E.C.
1894—present day	Henry Byrde Mark	475	E.C.
1894-1907	Lanka Council, Allied Degrees	23	E.C.
1894-1907	Ceylon Council, Cryptic Degrees	21	E.C.
1895—present day	Colombo Preceptory, K.T.	164	E.C.
1895—present day	Hercules R.A. Chapter	2170	E.C.
1896—present day	Adam's Peak Rose Croix	133	E.C.
1897—present day	Adam's Peak	2656	E.C.
1898-1905	Lanka Conclave, Kts. Rome, &c.	156	E.C.
1899—present day	Campbell R.A. Chapter	2656	E.C.
1901—present day	Grant	2862	E.C.
1902—present day	Duke of Connaught	2940	E.C.
1903—present day	Nuwara Eliya	2991	E.C.
1907—present day	District Grand Lodge	—	E.C.
1910—present day	Uva	3429	E.C.
1912—present day	Kurunegala	3629	E.C.
1913—present day	Duke of Connaught R.A. Chap.	2940	E.C.
1928—present day	Duke of Connaught Mark	865	E.C.
1929—present day	Orion	5130	E.C.
1930—present day	Uva R.A. Chapter	3429	E.C.
1944	District Grand R.A. Chapter	—	E.C.

I

OF CEYLON LODGES

Place	Remarks
Colombo	
Galle	
Colombo	No. X on the Coast of Coromandel: in the 19th Foot
Ambulatory	{ in the 51st Regiment.
Ambulatory	{
Ambulatory	in the 6th Batt. Royal Artillery
Ambulatory	in the 34th Foot.
Ambulatory	in the 89th Regiment.
Ambulatory	never on G.L. Register. Doubtful if it ever worked, though
Trincomalee	warranted.
Ambulatory	in the 83rd Regt. in Ceylon till 1827. Parent of Lodge No. 62 I.C.
Colombo	first stationary Irish Lodge. Probably mainly for N.C.Os.
Ambulatory	No. XII Madras, said to have worked for a time at Trinco.
Colombo	in 1838 it became St. John's Lodge of Colombo.
Colombo & Kandy	possibly in abeyance 1852-7: moved to Kandy 1857/8.
Kandy	abeyance 1871-9.
Ambulatory	in 50th Regt. Colombo 1857-61, Kandy 1861-3. Parent of Sphinx
	Lodge.
Colombo	in abeyance off and on between 1886 and 1892.
Colombo	
Colombo	in abeyance 1876 and 1887-92.
Colombo	in abeyance 1871-1884.
Kandy	
Kandy	in abeyance 1869-1883, 1902-7, 1911-5, 1925-7.
Colombo	
Colombo	became Ceylon Preceptory in 1875.
Colombo	became Provincial Priory in 1875.
Lindula, Hatton, Talawakelle	in abeyance 1886-95, 1904-7.
Colombo	
Colombo	
Colombo	also works Ark Mariner and Red Cross of Babylon.
Colombo	in abeyance off and on between 1887 and 1893.
Colombo	
{ Kanda, Hatton,	in abeyance 1913, 1920-5.
{ Nuwara Eliya, Kandy	
Colombo	
Colombo	
Colombo	
Colombo	
Hatton, Nuwara Eliya	
Hatton, Darrawella	
Colombo	
{ Hatton, Nuwara Eliya.	
{ Hatton, Talawakelle	in abeyance 1912-6.
Galle	
Colombo	
Nuwara Eliya	
Colombo	
Badulla	
Kurunegala	
Colombo	
Colombo	
Colombo	
Badulla	
Colombo	

APPENDIX II

MEETING PLACES OF LODGES IN COLOMBO

1. *18th century.* A villa on a spit of land at right angles from the north side of the Slave Island, erected by the Dutch as a Freemasons' Lodge.
Sold "by public outcry on the premises" on 23rd October, 1802, and bought by a private person.
2. *1843.* St. John's Lodge of Colombo; Lodge-room at Grand Pass.
3. *April, 1861.* Sphinx alone in a room lent by the Chamber of Commerce.
4. *January, 1863.* Sphinx, still alone, moves to a room "at Bro. Ledward's".
5. *March, 1864.* Sphinx and Serendib start a Freemasons' Hall and Club in Canal Row, Fort. The premises were bought at the beginning of 1872 by George Nicholls and Co. Gas installed in 1873. Lanka R.A. Chapter founded in 1865, Serendib R.A. Chapter in 1866, and Ceylon Encampment K.T. in 1868, and Leinster Lodge in the same year. Nicholls and Co. go bankrupt in 1875, and the Lodges have to move to
6. *July, 1875.* New Hall in Chatham Street, apparently owned by J. J. Grinlinton.
7. *July, 1876.* The Lodges return to the former Freemasons' Hall, Canal Row, Fort. Bonnie Doon Lodge founded January, 1878.
8. *October, 1878.* Sailors' Home, at the corner of Norris Road with Front Street, Pettah; also called the "Racquet Court" site. Provincial Grand Lodge, I.C., formed here on 9th October, and Hall dedicated the following day.
9. *September, 1890.* Leinster and Bonnie Doon only (all other Lodges in abeyance). Masonic Hall, Slave Island, at No. 1 de Soysa Buildings, later Cave's Printing Works.
10. *June, 1892.* Sphinx, Lanka R.A., at the Public Hall, Cinnamon Gardens. Dias says Braybrooke Place, present Empire Theatre, near Rowlands' Garage.
11. *March, 1893.* Bonnie Doon deserts Leinster and joins Sphinx and St. George at Freemasons' Hall, Slave Island, at 4/5 de Soysa Buildings. Leinster stays on alone at the Masonic Hall, see No. 9.
12. *September, 1901.* All Masonic bodies, including Leinster, move into the Victoria Masonic Temple.

A hearty vote of thanks was unanimously passed to Bro. J. R. Dashwood for his interesting paper, on the proposition of the W.M., seconded by Bro. W. E. Heaton; comments being offered by or on behalf of Bros. R. O. Scott, J. Heron Lepper, F. R. Radice and T. M. Jaeger.

Bro. G. Y. JOHNSON said:—

I have been greatly impressed by the amount of research work that must have been necessary to write this paper.

The History of Freemasonry in Ceylon is particularly complicated; so many Grand Lodges are represented that at times I have found the history somewhat difficult to follow. I think that an Appendix giving a list of all the Lodges that worked in Ceylon would help the Student.

The vicissitudes of some of the Lodges make sad reading, and it is difficult for many of us to realise the problems that face the country Lodges in Ceylon.

Bro. Dashwood is to be congratulated; he has gone to infinite pains to gather together this tangled tale, and I have much pleasure in moving a hearty vote of thanks to him for his efforts, and in doing so I should like to express my appreciation of the paper.

Bro. W. E. HEATON said:—

I should like to add my testimony to the great work on Freemasonry in Ceylon by W.Bro. Dashwood, and to second the vote of thanks to him proposed by the Worshipful Master.

I cannot imagine a more monumental work in connection with Freemasonry in any country, than this. We have known so little about Freemasonry in Ceylon, and this history takes us back approximately 150 years and will remain for all time a reference book for all Ceylon Freemasons.

I am quite sure Freemasonry owes a great debt to W.Bro. Dashwood, and I would like to ask the District Grand Master of Ceylon, who is with us to-day, to say a few words to us on the subject.

R.W.Bro. R. O. SCOTT, Dist.G.M. of Ceylon, said:—

I am very honoured that I have been invited to say a few words on this occasion, and am most appreciative of the welcome that has been extended to me this evening.

Not long before I came home from Ceylon on holiday, Bro. Dashwood informed me of the fact that his paper, *Notes on Freemasonry in Ceylon*, was to be read at a meeting of the Quatuor Coronati Lodge to-day. He was most appreciative and honoured by that fact, and particularly asked me to be present.

As District Grand Master of Ceylon, I, too, am most conscious of the honour that has been conferred upon my District by the reading of considerable extracts from Bro. Dashwood's paper to Brethren of this revered and critical Lodge. I claim Bro. Dashwood as an intimate friend, both socially and masonically, and am particularly pleased to see his son sitting in the Lodge, which fact may, perhaps, not be known by some of you Brethren present.

It will be apparent to you that Bro. Dashwood has expended a considerable amount of time and thought in the compilation of his paper. By personal knowledge I can affirm that he has made the history of Freemasonry in Ceylon his peculiar study during the many years he has been in the Island. Nobody realises better than Bro. Dashwood that there are considerable gaps in the record. Human nature being what it is, he has not succeeded in obtaining old minutes and records which are essential for an unbroken history, in spite of the fact that he has exerted efforts out of the usual to trace such minutes and records. I regret to say Bro. Dashwood retires from Ceylon very shortly, and I am more concerned than he is as to who will succeed him as our historian in Ceylon. A Brother who is really conscientious in continuing the historical record assiduously is not selected readily, but my intention is to make every effort to perfect and continue the historical record.

I have nothing to add to the history, which I can assure you is as nearly accurate in record as it is ever likely to be. It shows that Freemasonry in Ceylon can claim considerable antiquity, dating, authoritatively, as says the history, from about the year 1770, during the occupation of Ceylon by the Dutch.

I trust that the history will effect yet another interesting item amid the many chronicles of research and interest that are to be found in the Library of this Quatuor Coronati Lodge.

BRO. J. HERON LEPPER said:—

I look upon this as a most valuable paper. It has increased our knowledge and in some respects has corrected our ideas. I am sorry that Bro. Dashwood has not provided us with more sub-headings, because he has grouped together such an amount of varied information that, for purposes of quick reference, appropriate captions would be of great help.

There are one or two passages on which I should like to offer some remarks. The suggestion that the Dutch Lodge changed its constitution from Dutch to French is plausible, but I doubt if the writ of the French Grand Orient would have run in Ceylon at that period. It is worth bearing in mind, however, that French Freemasonry was carried by the armies of Napoleon all over Europe and impressed its peculiar forms on the subjugated countries even when their Grand Lodges were independent, or nominally so.

The Frère Terrible was a recognised officer in the French rite. From such rituals as have come into my hands I am left in no doubt that his main function was to inspire awe in the candidates; but his means of doing so was by exhortation rather than “frightfulness”. The Certificate of the St. John of Jerusalem Lodge, of which a translation is given, contains in the last paragraph an excellent example of French influence. I refer to the words “in an enlightened place where peace and silence reign far from the gaze of the uninitiated”. This was a stock phrase.

Bro. Dashwood has raised an interesting question about the colours used by the Dutch Lodges. In that Constitution, as in Scotland, a lodge may have its own particular colours. A classic example was the Dutch Lodge, for which a Warrant was granted to English internees during the first World War. Its distinctive colour was orange, and you can see one of its aprons displaying this hue in our Grand Lodge Museum.

May I offer a bouquet to Bro. Dashwood for the way in which he has treated the subject of the house used by Freemasons on Slave Island? I would commend to your attention the whole of this passage as an example of how research should be pursued and how presented with absolute fairness and avoiding any special pleading.

I am able in one instance to supplement Bro. Dashwood's text by a personal recollection. In the spring of 1914 I lived for several weeks in the same boarding house with Dr. Maitland, sometime Deputy Provincial Grand Master of Ceylon under the Irish Constitution. We became on friendly terms and had many discussions on Craft matters. In those days I fancied myself as an exponent of the Irish ritual, but when I introduced the subject I at once found that Maitland was completely ignorant of its very ABC. He told me that his Lodges in Ceylon had worked the English ritual, and the only difference they made was to place the altar in the centre of the Lodge Room. Of Irish peculiarities in phrasing and procedure they had no notion whatever. This statement of his was confirmed to me later by another Brother who had attended Irish Lodges in Ceylon.

I think we are all under a great obligation to Bro. Dashwood for having provided us with what might be called the “secret history” of Freemasonry in Ceylon during the closing years of the last century. We shall all agree that the period we know least of all is the one that immediately precedes our own. Our Brother's labours have certainly dispelled the darkness that would have enwrapped the labours of the Craft in that Island but for his energy in unravelling and recording them. And the next generation of Masonic students will be even more grateful than we are. That is no mean feather for him to wear in his cap.

The information which Bro. Dashwood has collected about Military Lodges is of extreme interest to me personally. I am attaching a few notes at the end of these comments further to illustrate the matter.

The regrettable fact to which Bro. Dashwood has drawn attention, that in the 1880's the Grand Lodge of Ireland was neglecting its correspondence with the Daughter Lodges in Ceylon, is, unhappily, not an isolated instance. As a matter of fact it was a fault common to all Grand Lodges during the last century. One might truly say that only in comparatively modern times have the British Grand Lodges attained that efficiency in caring for their Daughter Lodges overseas which is now characteristic of our Freemasonry.

Coming to the subject of the Royal Arch Degree, the petition of the French Union Lodge to the Grand Lodge of England in February, 1838, shows that they considered such a Warrant would give them a right to confer every degree from the Entered Apprentice to the Royal Arch. This, of course, is at variance with all our ideas of to-day, but in 1838 it was still a common practice in many Military Lodges, and such lodges set the fashion in their foreign stations. I may add that in one remote part of the British Isles well known to me the custom was maintained as late as the year 1885. It was illegal, but persisted.

Bro. Dashwood has raised the question of the Mark degree in Irish Freemasonry. In a nutshell, the facts are as follows:

In 1845 the Supreme Chapter of Ireland took the Mark degree "under its protection". This meant that anyone exalted in an Irish Chapter might ask for and obtain advancement as a Mark Master Mason. It was not until about 1870, however, that the degree became commonly conferred in the Chapter, in the country Chapters anyway, and later still before it became a preliminary step to exaltation, as it now is.

Then we have the interesting episode in January, 1871, when Lanka Chapter wrote to all the local Lodges and advised them that certain Brethren had been excluded for non-payment of dues and consequently were ineligible for admission to any other Masonic body. This was not really a piece of impertinence on the part of Lanka Chapter, which was merely acting according to the laws of the Irish Constitution. It seems needless to quote at length the rule bearing on the subject, but the general principle is that a Brother excluded in any branch of the Order *ipso facto* becomes ineligible to remain a member of any other branch; we cannot justly blame Lanka Chapter for their ignorance that the laws of the Irish Constitution could not be applied internationally.

In conclusion, I offer Bro. Dashwood my personal thanks for having brought together such a fund of information about Freemasonry in Ceylon. My gratitude is the greater, because when any question is raised about this Island in the future I shall know where to go to get the fullest and best information.

NOTES ON SOME LODGES MENTIONED IN THE ESSAY

Lodge 94 I.C. in the 51st Regiment of Foot

This was a second issue of the Irish number. The first had been granted for Newcastle, Co. Limerick, in 1738, but this body had become extinct by 1749. Then on 1st December, 1763, the number, which I suppose we should call 94B on the analogy of Lane, was granted to the 51st Regiment, with this entry in the Grand Lodge Roll:

"Granted 21st October, 1761, in London, and enter'd in our books the 1st Decr, 1763."

This undoubtedly refers to Orange Lodge No. 94 of the "Antients", warranted in 1761. As I read it, the evidence is that the Antient Lodge came with its Regiment to Ireland, wished to identify itself with the native Constitution, and was granted an Irish number to correspond with its English one. The Lodge continued to register members with the Grand Lodge of Ireland until 1775. The rest is silence, and it was struck off the roll on 1st July, 1815.

I would suggest that on leaving Ireland for America, as it did, work was resumed under the Antient Warrant, and the Lodge pursued its hybrid existence for some years afterwards.

Its story is an excellent example of the way in which the Military Lodges attempted to fit themselves into the Constitution having jurisdiction over the particular place they happened to be stationed.

Lodge 863 I.C. in the 89th Regiment

This Warrant was issued in either March or April, 1798, to Michael Corrigan, David Dowdall and James Boyd. A duplicate of the Warrant was issued in 1806, the original having been lost in some military operation. The Lodge continued to register members up till 1808, after which the Grand Lodge of Ireland heard nothing from it, and struck it off the roll in 1818.

The failure to communicate may have been due to the fact that in 1810 two battalions of the Regiment were captured at Malaga with their Colonel, Major-General Lord Blayney, and remained prisoners till 1814.

However, the Lodge was not defunct, far from it. In June, 1819, it applied to the Provincial G.L. of Coromandel for a Warrant, and was constituted "Lodge of Hibernia and Union" No. XI local. In 1836 it became No. 633 of the English Constitution, and was erased in 1844.

*Lodge of the Civil and Military Virtues 227 I.C.
in the 46th Regiment*

This is one of the most famous of all the Irish Military Lodges, and has the distinction of being still in existence as Lodge of Antiquity No. 1 G.L. Quebec.

It was warranted on the 4th March, 1752, and its history during the eighteenth century is full of the romance of war. It was the first regular Lodge ever to meet in Australia, where the Regiment was stationed 1813-17, after which it went to Madras and remained in India until 1832. Whether it visited Ceylon *en route* I cannot say; but if it landed, we may be certain that the Lodge made its presence felt in Masonic circles. In 1847 it was established as a civilian Lodge in Montreal, where it still holds pride of place as No. 1 of the Grand Lodge of Quebec.

As regards its stay in the East, the only light I can find is the following entry in the Minutes of Grand Lodge of Ireland, dated 3rd June, 1819:

"Read a communication from Lodge 227 held in the 46th Regiment with the Lodge returns from East Indies. Order'd to be answered by Secy."

And, of course, the East Indies is a term of ample denotation.

Vide A.Q.C., xxiii, p. 336, for illustration of a trowel presented to this Lodge just at the time above minute was written.

Lodge No. 293, I.C., in the 16th Regiment.

This Lodge may still have been at work at the period mentioned by Bro. Dashwood. It was warranted on 1st June, 1758, to Sergeant William Moore, Lieutenant Richard Vincent and Lieutenant Charles Pennefather. The Lodge corresponded with Grand Lodge up till 1802, and registered 92 members during that period. It was cancelled in August, 1817.

Bro. F. R. RADICE writes:—

I should like to congratulate Bro. Dashwood most heartily on having brought his laborious and often thankless task to a successful conclusion. The evolution of Freemasonry in countries far away under conditions so different to ours always presents a special interest and helps to fill in the whole picture.

Bro. Dashwood refers to the Frère Terrible of the early Lodge, Sincerity, and says he "is said to have performed that part of the Tyler's duty connected with the preparation of the candidate and also the work of a Deacon, etc." This designation "Terrible Brother" cannot have been very unusual in continental Freemasonry at the end of the eighteenth and the beginning of the nineteenth century. At the trial of the Carbonari of the Papal States one of the accused, Delfini (*A.Q.C.*, vol. liii, p. 51) said that there was in Italian Freemasons' Lodges an officer called the Terrible Master. In the Carboneria, whose ceremonial was largely based on the Masonic rituals, there was also a Maestro Terrible or Temibile (fearful) who was more usually called an expert. In the F.O. document which describes the Adelfia, one of the officers in the ceremony of the Sublime Elect's degree is called "Column", and the transcriber of the document has added an explanatory note saying: "This is the Terrible Brother." All this seems to point out that the Terrible Brother was fairly well known in continental Freemasonry. His duties are those Bro. Dashwood describes, and he ranks usually fairly high in a Lodge. In the societies to which I have referred there is no suggestion of horseplay.

The fact that the same W.M. remained in the Chair for several years need not be in itself a sign that a Lodge is in low water, as such a practice was by no means unusual in England in the eighteenth century. I don't know how far it was carried out in the nineteenth century—other more learned Brethren may be able to throw light on this point—but in the special difficulties which surrounded Lodges working in distant countries such an expedient might be very useful. In Switzerland, at the present time, the W.M. usually occupies the Chair for 3 years.

I have not yet been able to obtain any additional information about the "Régiment Suisse Neuchatellois" and Meuron. The Meuron family is still well known in the Neuchatel district, and I hope to be able to find out something further about their connection with Freemasonry in the eighteenth century and the Regimental Lodge.

Bro. T. M. JAEGER writes:--

I have read this account of Masonry in Ceylon with great interest, particularly as one of my countrymen, the famous Danish philolog Rasmus Christian Rask, was initiated in the Union Lodge of Colombo some time prior to the 23rd March, 1822, that being the date on his certificate.

In a Danish book by Edgar Collin, *Illustrious Danish Freemasons* (Copenhagen, 1871), occurs the following statement:—"We do not know when Rask was initiated, but it is certain that he was initiated in the Dutch Lodge 'Die Vereeniging', which was started in 1794 but has later ceased working. As a proof is attached a copy of his certificate in the original language."

The certificate is in English and has no reference to the Lodge Vereeniging. It is preceded by a seal, and continues:

To the Glory of the Great Architect of the Universe
Chapter the Union
East of Colombo in the Island of Ceylon
And the light shined in Darkness and the Darkness
comprehendeth it not.
To all whom it concerns.
We Gualterus Schneider Grand Knight, Grand
Inspector, Elu Kadosh and Souv.: Prince of the

Royal Secret 32. degree, & venerab^e. Master of the R^e.
Lodge Union East of Colombo, do hereby certify,
that our well beloved Brother Erasmus Christian
Rask Professor and under Librarian aged 34 years,
native of Copenhagen in Denmark, who has signed in the
margin his name hereof, is in consideration of
the great zeal and assiduity, which he manifested
during our work by virtue of the power invested
in us and by virtue of our high degrees have been
raised and confirmed as we do by these present raise
and confirm on him the said worthy Brother under
the usual Solemnities, the most venerable & most sub-
lime degree of Grand Pontiff and Sublime Ecossois
of the Heav:^{ly} Jerusalem, and he has complied with
all the duties connected therewith. We do herefore
not only recommend our said Brother Erasmus Chri-
stian Rask but also in consequence of his constant
zeal, fidelity & assiduity, in the strongest manner to
the Brotherly Love of all true & worthy Brethren
Free Masons to whom this Certificate may be exhi-
bited requesting them to admit this our worthy &
learned Brother into their works, under solemn pro-
mise doing so reciprocally.

In testimony thereof I have hereunto subscribed
my name and affixed the seal of our Chapter.

East of Colombo in the Island of Ceylon the
23. day of March in the year of our Lord 1822 and
of Masonry 5822.

G. Schneider,

G^d:. I_r:. Gr:.. E:.. C:.. R:.. S:..
& S:.. P:.. R:.. S:.. 32°

The seal at the top of the certificate shows two Angels with an oval
containing an eight-pointed star between them. Above the oval is a crown with
a star above each of its seven points. The seal carries the inscription above

and underneath “Lodge the Union”
 “Soli Deo Gloria”.

The seal at the bottom of the certificate next to Bro. Schneider's name
shows a triangle on a background of stars and carries the inscription

“Grand Conseil Des Princes Du R^{al} Secret”.

There is no mention of the Dutch Lodge in the certificate, and I have
asked the Librarian in my Grand Lodge in Copenhagen if he can verify Bro.
Collin's statement or if he can find the source of information which led Bro.
Collin to write that Rask was initiated in the Dutch Lodge. I have also asked
for a photostatic copy of the certificate, as this is proof that the French Lodge
Union was working in 1822 and that G. Schneider was the Master already at
that time. I am not familiar with the A. and A. Scottish Rite, but I suppose
that Grand Pontiff and Sublime Ecossois of the Heavenly Jerusalem is one of
the degrees, and the certificate would then prove that this degree was actually
worked in Ceylon at that time. In any case it is interesting to note that Bro.
Schneider had advanced to 32°. It would be interesting to know where he
received it.

I will write again when I have heard from Copenhagen, and am in the meantime preparing a short biography of Rask which I will send with the other information.

In the reference to the St. John's Lodge of Colombo Bro. Dashwood mentions membership lists in the bye-laws of 1850, and I would like to know if there is any mention of Rask's name in these. He left Ceylon on the 19th August, 1822, and died on the 14th November, 1832, in Copenhagen, but his name may have been retained among the non-resident members if the Lodge was not informed of his death.

Bro. J. R. DASHWOOD writes in reply:—

I am extremely grateful for the very kind reception accorded to my paper. Had it not been for Bro. Heron Lepper's kindness and encouragement, I should never have dreamed that the paper could be suitable to be placed before so august a tribunal as the Quatuor Coronati Lodge. It appeared to me to be of parochial interest only, and quite unlikely to have any appeal to the masonic world in general.

The Wor. Master's suggestion that a list of all Lodges known to have worked in Ceylon should be included, had been anticipated, and the list is in the hands of Bro. Rickard. The comments of most of the other Brethren are of too kind and flattering a nature to require any reply except my warmest thanks: such additional information as they have given is gratefully acknowledged and will add materially to any value the paper may have had.

My most grateful thanks go to Bro. Heron Lepper, "the only begetter" of the paper, who moreover supplied me unstintingly, and at great expenditure of his valuable time, with all the more interesting bits of information it contained. His subsequent comments and additions add still further to my debt.

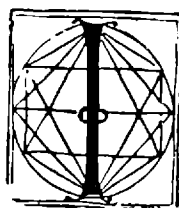
I should also like to thank Bro. Rickard, who, I understand, made the selection of the portions to be read in Lodge, and also undertook the reading.

Bro. T. M. Jaeger's information is of the utmost importance, and seems to me to go a long way towards proving the continuity of the Dutch and French Union Lodges. It certainly confirms the fact that French Union Lodge was in existence by 1822 and that the Letters Patent of 1827 did *not* mark the beginning of the Lodge; and since Bro. Schneider had been initiated in Dutch Union Lodge and had, by 1822, risen to such high rank, Gould's statement as to the longevity of the Lodge would appear to be confirmed, and Schneider was probably continuously a member of the Dutch Lodge until it became the French one. One would also expect Bro. Rask's certificate to contain some allusion to the Grand body under which "Lodge Union East of Colombo" was working; the fact that it does not seems to suggest that the Lodge was actually (in March, 1822) in the course of transition, and that Bro. Schneider himself was not prepared to be dogmatic as to what Constitution he was working under at the moment. I anxiously await any further information that Bro. Jaeger may be able to obtain from Denmark, and hope to follow up the new avenue he has opened up in connection with Bro. Rask.

RASMUS RASK

A FAMOUS DANISH MASON

BY BRO. T. M. JAEGER



IN the correspondence regarding the paper by Bro. J. R. Dashwood on *Masonry in Ceylon* there is a reference to a biography of a famous Danish scientist, Rasmus Christian Rask, who was initiated in Ceylon. The following notes on Rasmus Rask's life are mainly based on his biography by Edgar Collin. (*Fremragende Danske Frimurere*, Copenhagen, 1872.)

Four miles from Odense in Denmark is a small village called Brøndekilde. Here lived in the latter part of the eighteenth century a cottager called Niels Hansen Rasch. He was a tailor by trade, but was supposed to have had supernatural knowledge. His neighbours asked his advice when they were ill and he is said to have been an expert bone setter. He married three times, and by his second marriage he had four children, two boys and two girls. The first son was a strong, well-built boy, but both he and the two girls died very young. The second son, who was born on the 22nd November, 1787, was called Rasmus Christian. He was so small and weak that his father is said to have lamented the death of the other three children with the words:—"God has taken the useful from me and let me keep what is useless!" However, the small boy was not so useless. He was destined to do more than his father could have imagined in his dreams, and it did not take many years before his father realized that his son would do very well in spite of his physical handicap.

In 1801 Rasmus Christian Rasch was sent to the Cathedral school at Odense. At that time the school was very old-fashioned, and the lessons consisted merely of parrot-like repetitions. The intelligent boy was soon far ahead of the other boys and became known in the town as "the little professor". During his first year at the school the head master called on a sick boy who was lodging with the same family as Rasch. The master noticed that Rasch was studying a book and asked: "What are you reading?" The boy, afraid of being blamed for not concentrating on his lessons, replied blushing: "Oh, I'm only trying to pick up a little Icelandic". The head master encouraged the boy to carry on his studies, which had to be done without dictionary and grammar, as none were yet available. This did not deter the young scholar, who prepared both a dictionary and a grammar liberally illustrated with examples from other Germanic languages, such as English, Anglo-Saxon, Dutch, German and Swedish. During his school days he also studied the Greenlandic and the Creole languages. The head master of the school was keenly interested in spelling reform, and it is a tribute to the intelligence of the boy and perhaps also to that of the master that arguments between the two as to which of two forms of spelling would be the better led the master not only to accept the argument of the boy, but also to comment in the school report on his extraordinary ability to find the essential facts in any question and his ability to express them clearly. The studies of spelling reform led the boy to change his name from Rasch to Rask. However, the study of Icelandic was his main interest, and he and another school friend planned

to go to New Zealand and found a new community with Icelandic as the national language!

After his matriculation Rask went to the University at Copenhagen in order to study theology. He never finished his studies—his interest in languages absorbed him more and more, and in 1812 he accompanied Professor Rasmus Nyerup on a journey to Sweden and Norway. On this journey Rask learned Finnish, started to study Lappish and became acquainted with the Norwegian country dialects. At the same time he was engaged in preparing a Latin and a Greek philology in accordance with his own new system. He studied all the languages which are derived from Latin and also Nordic philology.

As early as 1809 his attention had been directed towards the Hindu languages. He studied English and Hebrew, obtained a Malayan translation of the New Testament, and learned to read Malayan, at the same time preparing a Malayan philology and studying Tagalish and Tahitish.

In 1813 the Danish Royal Society arranged a prize competition in which the contestants were asked: "To investigate and to show by suitable examples the sources of the old Scandinavian language; to show the character of the language and its relationship, in ancient times as well as through the Middle Ages, to the Nordic and the Germanic dialects, at the same time deciding the fundamental principles on which comparisons and derivations should be carried out." This was a competition after Rask's own heart and he proceeded with the work immediately.

What were his living conditions at this time? One would think that he was well supported in order to study to this extent; but he received nothing from his home, though he had a few very small scholarships and received a little private support. His Biographers inform us that his requirements were very few, and almost every penny he had went to the purchase of books. During the first year in Copenhagen he lived on dry bread and water, and very rarely did he get hot food. On these few occasions he dressed up in an old, very large coat to cover his shyness over his predicament, and went to a shop where he could get a hot meal for twopence. When a friend visited him in the evening, he would go out in his old coat and return with a few boiled potatoes in a handkerchief. He frequently worked till 3 o'clock in the morning and lectured as much as 12 hours a day.

Rask went to Iceland in 1813. During this visit he finished his thesis for the competition mentioned above. He won the prize and was able to extend his stay in Iceland until 1815, thoroughly studying the customs and dialects of the people.

In the autumn of 1815 he returned to Copenhagen, where he studied Anglo-Saxon and wrote a treatise on the Danish Grammar explained by the Icelandic. He turned down the system that all etymologists had used hitherto because he realized that the only way of proving the relationship of the Nordic languages with the other European languages of Aryan origin would be through the grammatical similarities. This increased his desire to undertake a journey, this time eastwards, but travelling was expensive and he only had his annual salary of £20. Eventually he received a scholarship of £200 to spend on a journey to Asia, and he left on the 25th October, 1816.

The first sixteen months were spent in Sweden, where Rask was received with great enthusiasm. He found a publisher in Stockholm who was willing to print some of his works for which he had not been able to find a publisher in Copenhagen. This caused resentment in Copenhagen, and a rumour reached him that he would receive no further support from home. The rumour proved untrue, and the King appointed him Professor with an annual salary of £40. Rask's first action was to arrange for £10 to be paid to his half-brother (from his father's third marriage), who was without support since the death of their father in 1810.

At the beginning of 1818 Rask proceeded to Finland and from there to Russia, where he spent some time in St. Petersburg learning Russian and Aleutish. He prepared a draft for a Slavonic philology, at the same time studying Arabic and Persian. In addition he found time to finish his Sanskrit grammar and to work on his Greek grammar. His desire to visit India increased daily, and as soon as he received the news that the King would continue to support him, he started on the journey, although it was not possible to make arrangements for the money to reach him during the journey.

He left Moscow on the 13th June, 1819, and went straight to Astrakhan. This journey was very fatiguing, and he had no hot food for 22 days. It was not possible to sleep on the ground because of the many insects and other pests, and the "kibitke" in which he was travelling was most uncomfortable.

Rask proceeded on his journey undaunted and arrived in Tiflis on the 8th November, 1819. Here he was taken for a spy, but was able to clear himself, and went on to Tauris, Teheran and Isphahan, where he studied Modern Persian, Tartaric, Mongolic and Manchuric. He went on to Persepolis and Schiraz, where he became dangerously ill, but fortunately recovered. He met here the unavoidable situation, that he had no money left and was unable to get any from home. He was helped everywhere, his knowledge of languages acting as his recommendation, and wherever he met Englishmen he was liberally helped with money for his scientific journey.

When he finally arrived at Bombay he found a great and helpful host in Lord Elphinstone. He was introduced to the Brahmins, who wondered at his knowledge of their language and helped him to collect a rare and priceless collection of Hindu manuscripts. He studied Hindustani, Sanskrit, Zend, Pehlevi, Gujerati and Maharadji. He travelled on the Ganges and came to Benares, which he soon left to reach the Danish Colony, Serampore. The journey on the river was very uncomfortable, and he thought the crew and the soldiers who were sent as his bodyguard tried to poison him and steal from him. He reached his goal and his suspicions were investigated, but without result. However, his suspicion was not allayed and his health deteriorated, possibly because he had been kicked in the chest by a horse on the journey to Teheran. His countrymen nursed him and shortly afterwards he went to Calcutta and from there to Madras, where he spent three months studying Cingalesi and Sanskrit under the guidance of a learned Brahmin. He wrote a thesis on the age of the Zend language and the genuineness of the Zend-avesta.

Rask arrived on the 28th October, 1821, at Trankebar, where he spent a month on Danish territory. Although he was tired and overworked, he refused to rest. Every hour he spent in these parts of the world seemed to him to be too precious. When his Danish friends could not prevent him from studying right through the night they had to resort to stealing the oil for his lamp in order to force him to take the necessary rest. He left Trankebar on the 22nd November, 1821, and arrived 8 days later at Colombo.

It was in Ceylon that Rask was initiated. It must have been obvious to him during his travels through so many countries that a mason is always certain of a welcome in any part of the globe. He will always find Brethren who, with readiness and love, will open their arms to the newly arrived and help him with advice and in deeds. No wonder therefore that when he settled in Colombo for some time he took steps to become a member of our brotherhood.

As mentioned on page 185, we do not know the exact date of Rask's initiation, but the transcribed certificate proves that he was a mason.

Rask made use of his stay in Ceylon to study the Pali language and the old Cingalese language, or Elu. He started a Danish work on the expression of the Hindu languages in Latin characters, and the first sheets were even printed in Colombo. Unfortunately his health was failing, and he realized that he would have to return to Denmark, although he very much wanted to go to Malaya in

order to study Pali properly. A few days after his certificate was issued he left the island, but on the 5th April the ship foundered on the rocks at Galle. Fortunately the ship was so close to the shore that help could be sent out. Rask saved his invaluable manuscripts, but lost a lot of books and money. He returned to Colombo and did not leave again until the 19th August, 1822.

On his return to Colombo Rask found himself without any money, but he was again helped by his English friends, and it is not unlikely that the Brethren from Ceylon played their part in helping their distressed Brother to return to his native land. He was later supported by the Danish Government in Trankebar. On the 1st of December, 1822, he re-embarked with his priceless treasures in the Danish ship "Juliane Marie".

On the 5th May, 1823, he arrived at Copenhagen. For 6½ years he had been away, but it was no prodigal son that returned. He handed over his unique Collection of Hindu manuscripts to the King and asked that they should be considered as a compensation for the expenses he had caused the privy purse during his return journey. His health had improved during the voyage and he was greatly honoured on his return. He stayed with his old friend, Professor Nyerup and started working again at the University, but he did not become a Professor at the University until two years later. This was after he had refused a very tempting offer from Edinburgh University, using the words: "I owe my country all my efforts".

Rask was thus in 1825 a Professor—not of the Asiatic languages, but of the History of Literature. He started shortly after his return to work on the spelling reform. He fought with great zeal for his own system right up to his death. For years this question took up his time, and it is suggested that it might have been better spent in examining the invaluable material he had brought home from his journey. He refused to have anything printed unless the spelling was in accordance with the system he had developed, and his energy was spent in arguments with publishers and printers. The result was that he fell ill and again became bitter, suspicious and reserved. However, he did not drop his studies of languages completely. An Acrean who arrived in Denmark from Guinea taught him the Akra language, and he prepared a Mœsogothic dictionary and finished a survey of the Malabaric languages.

Rask was made Librarian at the University Library after the death of Nyerup, and his economic conditions had improved, but his mind still retained the old bitterness, which was increased when his engagement to Nyerup's daughter was broken off three days after it had been arranged. In 1831 he was at last appointed Professor of the Asiatic languages, but when his friends congratulated him he exclaimed: "I fear it is too late". He was right; it was too late. His chest was attacked and the Doctors predicted his early death unless he rested from work. To Rask this was impossible, and he continued to work right up to the time of his death. Finally he fell ill, and died two days later on the 14th November, 1832.

Rask described the structure of no fewer than 55 different languages. He showed their proper places in the different groups of languages with scientific accuracy. He described in his work on languages how the Scythians had penetrated from India right up to Greenland and how they had been suppressed by the Aryan race.

Rask was first and foremost a scientist. He was helped by a most remarkable memory, but also by a logical mind. This is best shown in his extraordinary ability to make deductions from the most difficult combinations and express these with a singular clearness. When he died, Denmark lost one who was probably the greatest student of languages that has ever lived.

A SHORT NOTE ON POLISH FREEMASONRY

BY BRO. B. TELEPNEFF

[The following lines are based mainly on the able and authoritative paper: "Polish Masonry", by I. S. Riabinin, published in the Russian edition: "Masonry in its Past and Present", Moscow, 1915. I. S. Riabinin recommends for a more detailed study of the subject: "O Masonii w Polsce", Krak, 1908, by the Rev. S. Zalensky; "Lukacinski", Warsz, 1908, by Prof. Askenazy; "Wolnomularstwo", Litov, 1912, by K. Janovsky; "Rudimente einer Geschichte der Freimauerei in Polen", 1897, by Goldbaum. Zalensky's book presents the Roman-Catholic point of view. I. S. Riabinin differs from Gould's account of Polish Freemasonry, abridged from Lemming's Cyclopædia, in several datas; he presents, however, a survey of Masonry in Poland, which is not only more comprehensive but evidently founded on authentic and newer sources.]



THE first masonic circles in Poland appeared at the beginning of the reign of Augustus II (1735-63) and were but branches of the Saxon Lodge of Three White Eagles, founded in Dresden, about 1738, by Count Rutovsky, the King's natural brother. The movement did not spread at first. The Roman-Catholic Clergy and especially the Jesuits opposed Freemasonry bitterly, and obtained in 1738 a temporary closing of all Polish lodges.

This was not a particularly difficult task; their members, recruited from the gay and ambitious Polish aristocracy, considering Masonry as a pleasant pastime of good social aspect and nothing else. Still, although feeble in its outward and inner significance, Polish Masonry survived the trial, and continued an existence. Foreigners of high standing and young Poles of the best families in the country, such as Mnishek, Potocky, Vielgorsky, etc., founded several lodges at Vishnevz, Dukla and other places. These early Polish lodges were widely divergent in their working, following different patterns of English, German and French lodges; they professed to acknowledge the authority of the Grand Lodge in London, but in fact were autonomous and adhered somewhat loosely to the rules contained in the book, *Histoire obligations et statuts de la très vénérable confraternité de franc-maçons (par de la Thière)*.

Polish Freemasonry acquired a greater significance under the King Stanislaus Augustus Poniatovsky.¹ Not only did he protect Freemasonry, but himself joined, in 1777, the Warsaw Lodge Under Three Helmets. This lodge worked according to German customs and the King was "knighted", assuming the name of Eques Salsinatus. Nearly all his courtiers and prominent statesmen were Masons; among them were: Prince Kasimir Sapieha, Prince Adam Chartorysky, Ignatius Potocky, the Rev. A. Piatoly and others of equal standing. Masonic ideas of tolerance and peace influenced considerably the policy of the Polish Government. Many charitable institutions were organised by Polish Masons; hostels for old people, refuges for the destitute, places for gratuitous treatment of the poor, etc.

The first Polish Grand Lodge, at least in name, albeit doubtful in authority, was proclaimed in Warsaw in 1767. The Grand Master elect, Augustus Moszinsky,² recognised by the Grand Lodge of England as Provincial Grand

¹ Born, 1732; died, 1798.

² Related to the reigning house of Saxony.

Master for the Polish Kingdom and the Duchy of Lithuania, did not however acknowledge the dependency of his lodges upon London. On the 24th June, 1770, he organised a festival to celebrate the establishment of the first Grand Lodge of Poland.¹ The King was present; the Primate and Archbishop of Gnezno, Podosky, supplied his own table-silver for the magnificent banquet.

Polish Masonry of this period comprised seven degrees. Brethren of three first or "symbolical" degrees formed "St. John's Lodges"; Brethren of the fourth degree, Knights Elect; and of the fifth, Scottish Knights, forming "Scottish Chapters"; Brethren of the sixth degree, Knights of the East; and of the seventh, Knights of the Rosy Cross, forming "the Supreme Capitular Scottish Lodge".

The Grand Lodge of Poland prospered; in 1770 it counted seven dependent lodges. Its increasing activities attracted the attention of the Empress of Russia, Catherine II, and the Russian Embassy in Warsaw was instructed to secure the direction of Polish Freemasonry. In 1779 Count Ian Poninsky, on the authority of some dubious warrant, founded in Warsaw a Scottish Lodge—Catherine under the Northern Star. This name was explained as a token of "worship of the enlightened Sovereign—Protectress of Freemasonry in Her Realm", *i.e.*, Catherine II. In February, 1780, the new lodge was recognised by the Grand Lodge of England. Two sons of the all-powerful Russian ambassador at the Polish Court, Count Stackelberg, joined Catherine under the Northern Star, which had already assumed the title of a Mother-Lodge. Its Daughter Lodge, The Northern Shield, also reckoned among its members agents of the Russian Government. In 1781 Count Ignatius Potocky united the Polish Lodges and obtained their recognition from several foreign Grand Lodges and Orients. The first Grand Master Elect of the united Polish and Lithuanian lodges, Count Potocky, gave a definite and well-ordered organisation to Polish Freemasonry, till then rather chaotic. In March, 1784, the Grand Orient of Poland was opened officially. It united thirteen lodges: four belonging to the Orient of Warsaw (Catherine under the Northern Star, Sanctuary of Isis, Northern Shield, Goddess of Eleusis); four under the Orient of Vilna (Perfect Union, Zealous Lithuanian, Good Shepherd, Temple of Wisdom); three under the Orient of Poznan (Crowned Constancy, White Eagle, School of Wisdom); one under the Orient of Dubno (Perfect Mystery); and one under the Orient of Grodno (Happy Deliverance). It is interesting to note that the Constitution of the Polish Grand Orient, not recognising the first political partition of Poland, considered its masonic powers to be spread over all former Polish dominions. The Constitution left a great deal of liberty to St. John's lodges in their inner work, but the real power behind individual lodges and the Grand Orient was the Grand Chapter, which was composed of 27 members of the seventh degree.

Count Potocky's successor was for a short time General Andrew Mokronovsky; after him, in 1785, Schensny Potocky became Grand Master; he resigned in January, 1789. Kasimir-Nestor Sapieha, General of Artillery and Marshal of the Polish Diet ("Seym"), widely known for his patriotism, was elected in Schensny's place. The anti-Russian movement, then spreading in Poland, penetrated also into Polish Masonry, and the Lodge of Catherine under the Northern Star was re-named as the Lodge of Stanislaus-Augustus under the Northern Star.

Internal troubles of Poland, its second partition and the ultimate fall of the Polish Kingdom could have but detrimental effect on Polish lodges and led to the closing of the Grand Orient in 1794. All masonic archives perished; a number of Polish Masons emigrated to France. In Polish districts, apportioned to Austria and Russia, all masonic organisations were forbidden—by the Austrian

¹ In the meantime the Strict Observance System made also considerable headway in Poland under Count Frederick Aloys Bruehl.

Government in 1795 and by the Russian Government in 1797. In the districts obtained by Russia, Masonry was allowed to develop, but under the guidance of three Grand Lodges of Prussia, faithful to the views and designs of the Prussian Government.

The change came in 1807, when Napoleon I formed out of Polish lands conquered from Prussia a new Polish entity, the Grand Duchy of Warsaw. Polish Masonry received a fresh stimulus, yet quite different from previous tendencies of Polish lodges—it now followed implicitly the policy and work of French Masonry. A French lodge, Of United Polish and French Brethren, was established at Warsaw. Some old Polish lodges resumed their work: Sanctum of Isis, Goddess of Eleusis and Northern Shield, in Warsaw; Prejudice Conquered, in Cracow. Prussian lodges in Polish districts became dependent upon Paris, and the whole of Polish Masonry was looking up for guidance and inspiration to Napoleon I and French lodges.

On the 22nd March, 1810, the Grand Orient of Poland was re-established under Ludovic Gutakovsky, President of the State-Council of the Duchy. Six lodges joined this new Grand Orient: Eastern Star,¹ Goddess of Eleusis, Sanctuary of Isis, Northern Shield, United Brethren and Prejudice Conquered. Some of the best-known Polish statesmen were among their members: such as, Prince Joseph Poniatovsky, Alexander Potocky, Ignatius Sobolevsky; also some celebrated writers of that time—Oginsky, Brodsky and others. Gradually the Grand Orient, penetrated by Polish patriotism, assumed that nationalistic colour which Masonry usually develops in its autonomous bodies; French and Prussian lodges became equally its dependents, the work was done in Polish language, national emblems were introduced into its ritual.

Political events of 1812-1813 again interrupted masonic activities in Poland. On the 30th January, 1813, the Grand Orient decreed the closing of lodges; yet, secretly, masonic work, even the Grand Chapter itself, continued, and masonic charitable institutions were active in assisting those who had suffered during Napoleonic wars.

A new period of Polish Masonry began in 1815, when a great part of the Duchy was joined to the Russian Empire as a semi-independent Polish Kingdom. The hopes of Polish Masons were now turned to the liberal-minded Russian Emperor, Alexander I. A special banquet in his honour was arranged by Polish Masons during his sojourn at Warsaw in November, 1815. Alexander I, himself a member of the Polish Grand Orient, accepted with pleasure the patriotic-minded orations of his Polish Brethren and left generous gifts for the needs of the Grand Orient. In this marked benevolence to Polish Masons, Alexander I was guided by two aims: to unite by means of lodges Poles and Lithuanians and, at the same time, to utilise the Grand Orient, with its increased influence, as a support for the Russian Government.

General Alexander Rojnecky was chosen in 1816 to be Deputy Grand Master of the Polish Grand Orient. An intimate friend of the Russian High-Commissioner in Poland, N. N. Novosilzov, the new leader of the Grand Orient became the executor of the Emperor's projects.

First of all, Rojnecky strengthened Polish Freemasonry numerically. In 1815 only 13 lodges were known in the Polish Kingdom; in 1817 there were already 20 lodges; and in 1821, 32! Polish Masonry spread also in Lithuania; for 1818-1819 the list of the Polish Grand Orient counted 12 lodges in Lithuanian districts. The much-desired union between Polish and Lithuanian Masons took place in 1819. This was, however, too late. Alexander I, already swayed by his reactionary advisers to the opposite side, looked askance at any further territorial or moral gains of Poland. Even Russian Masons considered the establishment of a Polish-Lithuanian Masonic Union to be against their interest.

¹ As a "Mother-Lodge".

To carry out the other aim of the Imperial Government, Rojnezky proposed in 1816 the adoption of a new Masonic Constitution, to replace the Rules of 1784, deemed by him too democratic. This Constitution would have given, in practice, an absolute power to the Grand Master and his Supreme Council of seven members, acting under a secret governmental control. The proposal, worked out by Rojnezky, supported by Novosilzov and the Chief of the Polish Army, Grand-Duke Constantine, did not find any objection on the side of the Polish Grand Master, Stanislaus Potocky. It provoked, nevertheless, disagreements and a division in the ranks of Polish Masonry and led to the formation of "National Polish Masonry", which united those who looked with alarm at the subservience of the Grand Orient to the Russian Government.

Polish National Masonry was formed in 1819 by Valery Lukacinsky, Major of Polish infantry. It was "national", in the narrowest sense of the word; only Poles were admitted, and the main object was to help in the work of a full restoration of the Polish Kingdom. Extremists soon penetrated into its ranks, and Lukacinsky himself, in 1820, declared the lodges of National Masonry closed.

Alexander I's changed attitude towards the aims of the earlier period of his reign, and the dangerous political elements which had succeeded in penetrating into Polish Masonry, were the chief reasons for the Imperial Edict of November, 1822, closing all secret societies in Poland, from the application of which masonic lodges were not excluded. Novosilzov proceeded to liquidate Masonic archives and funds destined for charity; the latter were used by him mainly for the benefit of the Police.

The closing of legitimate masonic lodges did not stop, rather strengthened by driving underground, the undesirable activities of their ill-disposed members; whereas the law-abiding majority, who had pursued the philanthropic work of regular Masonry, dispersed and foregathered but seldom, concealed from curious eyes, continued in friendly circles masonic studies. A number of political societies with subversive aims, sometimes under the guise of masonic lodges, made their appearance in Poland during the nineteenth century.

Thus even a cursory glance at the history of Polish Freemasonry leads to some useful deductions:—

1. Masonry, whereas having all over the world the same fundamental principle and object—Charity—always preserves a national character, is loyal to every patriotic government of that country where its lodges may be situated; and suffers from revolutionary or forceful changes of government;
 2. Apart from this national spirit, the introduction of any politics, of whatever nature, is a direct menace to the very existence of masonic lodges;
 3. Dissolution of masonic lodges results, however, in the stoppage of their beneficial work while strengthening subversive elements of the country.
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NOTE



PRE-1717 REFERENCE TO "FREE MASONS".— In the year 1935 Bro. W. J. Williams contributed to these *Transactions* a valuable paper in two parts, entitled *The use of the word "Freemason" before 1717*, in the course of which he marshalled in chronological order all the pre-Grand Lodge written and printed uses of the word "Freemason" then known to him. This paper is printed in *A.Q.C.*, xlviii, at pp. 140 and 253. From time to time other instances have come to light and

have been duly recorded in these *Transactions*.

Recently, in the course of the transfer to the Grand Lodge Library of many treasures which for the duration of the war had been stored for safe custody in the vaults at Freemasons' Hall, there came to light another pre-1717 reference to "Free Masons" which appears not to have been previously noted in *A.Q.C.* This reference, printed in London in 1710, is contained in an anonymous pamphlet of 44 pages, entitled *The Objections of the Non-Subscribing London Clergy against the Address from the Bishop of London . . . Humbly offer'd in a Letter from a Clergy-Man in London, to a Member of Parliament in the Country*. On page 3 of this pamphlet appears this passage:

"And therefore, these Gentlemen reflect farther, and are apt, when out of Humour, to call it at best, but a kind of *Cant*; which is a Language understood by one sort of People, but by none else; and some of them compare it to the *Word, Mark, or Token* of a certain Company call'd the *Free Masons*, which is well known to every Member of that Sage Society, but kept a mighty Secret from all the World besides; . . ."

The gentlemen to whom allusion is made in the opening words of this passage were those clergy in London who absented themselves when an Address to the King by the Bishop of London was signed in 1710.

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IVOR GRANTHAM.

(3)

as might have easily obviated any such Misconstruction? It cannot be attributed to the Barrenness of our Language; and some of these Gentlemen are well known to be such perfect Masters of Style, that the whole World will do them the Justice to own, they might have spoke plainer, if they pleas'd. It is shrewdly to be suspected therefore, that it was drawn up with a *direct View* to this double Meaning, and worded as it is, purely, that if one Sense was liable to be struck at, another might be trumped up to ward off the Blow.

And therefore, these Gentlemen reflect farther, and are apt, when out of Humour, to call it at best, but a kind of *Canst*; which is a Language understood by one sort of People, but by none else; and some of them compare it to the *Word, Mark, or Token* of a certain Company call'd the *Free Masons*, which is well known to every Member of that Sage Society, but kept a mighty Secret from all the World besides; to be plain with you, if it be not to be interpreted in the former Sense, it talks to them in an *unknown Tongue*, which they have adventur'd to call by the Name of the *Language of the Modern Adresses*; that is, a Language in which the Sense of Words is perverted, and old Terms indistinctly kept up, which are understood by one Side, in their old, true and proper Meaning; but can, upon Occasion, be made to speak another Sense, and to signify the direct contrary. In short, *unprecedented Attempts,*

B 2

THE
OBJECTIONS
OF THE
Non-subscribing London Clergy,
AGAINST THE

ADDRESS
FROM THE
BISHOP of LONDON,
AND THE
Clergy of London and Westminster;
Printed in the *Gazette of Thursday, Aug 22.*
1710.

Humbly offer'd in a

LETTER

FROM A

Clergy-Man in London,

TO A

Member of Parliament in the Country.

By the Author of the Reasons of the
Absenting Clergy.

L O N D O N:

Printed and Sold by A. Baldetn, in Warwick-
Lane, 1710.

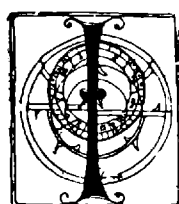
REVIEW

THE GENESIS OF FREEMASONRY:

Douglas Knoop and G. P. Jones:

*An Account of the Rise and Development of Freemasonry
in its Operative, Accepted, and Early Speculative Phases.*

(Manchester University Press, 1947. 18/-.)



It was in October, 1929, that the name of Bro. Douglas Knoop was first introduced to the general body of Masonic readers by his *Gild Resemblances in the Old Manuscript Charges*. Within three years the combination of D. Knoop and G. P. Jones was fully established and four more papers had been presented to the Lodge. Apart from the pages of many volumes of *Ars Quatuor Coronatorum*, the Transactions of several of the provincial Research Lodges and other publications, they are represented together or with Douglas Hamer by a series of works, from *The Medieval Mason* published in 1933 to the latest, *The Genesis of Freemasonry* in 1948.

There are many schools of Masonic thought and our authors give an adequate idea of the methods adopted by them with some indication of the proper use of imagination: "... it is not sufficient to show that freemasons had an organization in the Middle Ages and that they enjoy an organization to-day; it is essential to be able to show that such medieval institutions and the modern are indissolubly connected in historical development of their various organizations, it is only the early Scottish and English ones which can be shown to have a definite connection with modern freemasonry, and much of this book is devoted to tracing that connection". Little trace of organization can be found among the Masons before the later Middle Ages and for reasons into which the authors enter fully this was a trade that did not blend with such municipal organizations as, say, the smiths and coopers. It is admitted that a regional organization, such as is indicated in the *Regius MS.* and such as was almost certainly found among that other migratory occupation, the minstrels, may have existed. The evidence of the Miracle Plays has been examined more than once since our Bro. Conder's paper in *A.Q.C.* XIV, but it still remains inconclusive.

The links between the old and the new, by way of the *MS. Constitutions*, or, to use the more homely term to which we have become accustomed during the past sixty years, the *Old Charges*, and the *Mason Word* are carefully examined. While the Constitutions were in existence by the end of the XIVth century and were definitely of English origin, the *Mason Word* is not encountered before the XVI century and is almost certainly of Scottish origin.

The discrepancies between the Noah story in the *Graham MS.* and the Hiram Legend, which was certainly established within a few years of the formation of the Grand Lodge are described, but not accounted for. The former, with its distinctly necromantic flavour may have been formulated first with the Hiram Legend, less closely connected with witchcraft, later and—it may be—a third story, relating to the Tower of Babel is yet to be discovered, for Bro.

Knoop and his colleague, like many another student, hesitate to evaluate Slade's *Free Mason Examined*. On the other hand the *Mason Word* was never devised as a practical test—that could quickly be provided on the spot—it was not to prove a man's ability but his membership of an organization of which he had accepted the rules and was entitled to the privileges.

"Between the operative masonry of *circa* 1600 and the speculative masonry of *circa* 1800, there is a gap of some 200 years, and the problem of how it was filled remains". The latter date may startle the younger reader of to-day who does not realise how much of the history, even of the first century of Grand Lodge Freemasonry, is yet unwritten. Bro. Knoop and Mr. Jones do not accept the theory held by Murray Lyon and others that, about 1717, a revolutionary change was introduced by Anderson, Desaguliers and others—some of the more important changes had already occurred thirty or more years before the formation of Grand Lodge. We are now upon debatable ground; our authors give the evidence on which every statement is based, they have already indicated what in their opinion is the function of the imagination so we can follow with some confidence the lines of their thought. They go fully into the difference of conditions between England and Scotland and its probable effect on the development of the speculative brotherhood.

Another revolution that is now discounted is the Reformation. Gould's simple formula, "no more churches built; the builders die out" is shown to be as misguiding as the popular story of the Industrial Revolution. Changes of employers and conditions of employment are described with the resultant changes in organization among the masons.

"The formation and early activities of Grand Lodge are, unfortunately, shrouded in almost as much obscurity as the rites and ceremonies practised by English lodges in the first three decades of the eighteenth century". The part played by various early brethren is discussed and, while Dr. Anderson's capabilities as a copyist are animadverted upon, that ingenious brother receives more credit than other authors have accorded him, while it is recognised that erasure in a minute book of 1723 was not necessarily as heinous a crime as it would be to-day. It is suggested that the formation of Grand Lodge was the result of a revival rather than a decline in Freemasonry, a theory probably upheld by its rapid spread.

The difficult questions of the origin and development of masonic ceremonial are tackled with skill and ability. The reading over of the Old Charges in England is believed to have preceded by at least a century the earliest ceremony in Scotland in connection with the *Mason Word*, which was not established before *circa* 1550; but, like other apparently revolutionary changes, the process of adoption was gradual, possibly by the general consolidation of many earlier local customs, comparable with the reduction to writing and unification in England some two centuries previously of local customs and traditions relating to tools and holidays. The reconciliation of the two sets of pillars has not been accomplished. Early ceremonial involved in some places a degree of horse-play eliminated at quite an early date, but which has left a tradition that still lingers in some non-masonic minds. As I have already said, the evidence on which our authors base their conclusions is clearly set out, but the conclusions to be drawn therefrom will not be unanimously adopted as may well be realised after a perusal of previous papers and the discussions thereon.

It is refreshing to be brought back with a jerk to reconsider certain words which we of the XXth century are tempted to use loosely. *Speculative Mason* is believed to have been used for the first time in correspondence in 1757 and, in print, in the second edition of Preston's *Illustrations* (1775). By this time a development not yet fully appraised was in progress—we forget that the *elaborate* symbolism now part and parcel of the masonic structure can be traced back no further than the days of Wellins Calcott and William Hutchinson—a

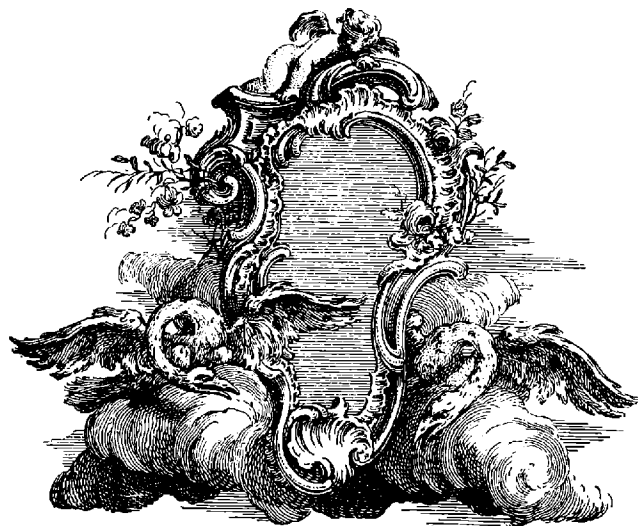
further transition to the study of which will no doubt be guided by the present authors or some of their successors, but which finds no place in this discussion of the *Genesis of Freemasonry*.

What influenced the action of our early Brethren in identifying themselves with Freemasonry? The religious historian has a simpler task than his masonic colleague and, while we can draw inferences from the known outside activities of such men as Elias Ashmole and Randle Holme, these inferences cannot be checked.

After dealing with the development of Craft working and the evolution of the tri-gradal system, the authors turn to the Royal Arch. They are not prepared to accept the present day thought that the declaration in the Articles of Union is a "mythical claim not to be taken seriously." True, as with the other parts of pure Antient Masonry, the searcher for established degrees as we have them to-day cannot go back to a remote antiquity, but if we think instead of the esoteric knowledge and legends out of which the three ceremonies were built up, and if we can ascertain whether "the principal esoteric knowledge now associated with the Supreme Order existed in Masonry at the time of the foundation of Grand Lodge . . . the Royal Arch can claim to be part of pure Antient Masonry with as much justification as the degrees of entered apprentice, fellow craft and master mason". Substituted secrets are involved in both the Noah and Hiramic Legends; there must therefore have been genuine ones behind them and the possibilities are discussed in some detail before the final chapter on early eighteenth century trends brings to a close one of the most provocative and interesting masonic studies since the "battle of the giants" of the nineteenth century.

3rd September, 1948.

FRED L. PICK.



Festival of the Four Crowned Martyrs

FRIDAY, 8th NOVEMBER, 1946.



THE Lodge met at Freemasons' Hall at 12 o'clock, noon. Present:—Bros. G. Y. Johnson, P.A.G.D.C., W.M.; F. R. Radice, L.G.R., S.W.; W. E. Heaton, P.G.D., J.W.; J. H. Lepper, B.A., B.L., P.A.G.R., P.M., Treas.; Col. F. M. Rickard, P.G.S.B., P.M., Sec.; Wg.-Commr. W. I. Grantham, O.B.E., M.A., LL.B., P.D.G.S.B., P.M., D.C.; H. H. Hallett, P.G.St.B., S.D.; Lt-Col. H. C. Bruce Wilson, O.B.E., P.G.D., I.G.; Rev. H. Poole, F.S.A., P.A.G.Chap., P.M.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; L. Edwards, M.A., P.A.G.R., P.M.; H. C. Booth, P.A.G.D.C.; C. D. Rotch, P.G.D.; and S. Pope.

Also the following members of the Correspondence Circle:—Bros. C. R. Walker; A. May; A. E. Evans; E. H. Cartwright, P.G.D.; F. Mercer; F. H. Thomas, P.A.G.D.C.; B. May; E. S. Webb; S. J. Bradford, P.G.St.B.; W. A. Carr; F. C. Taylor, P.G.D.; F. A. Greene, P.A.G.Supt.Wks.; C. D. Melbourne, P.A.G.R.; W. H. Sparling, P.A.G.S.B.; H. A. Attwooll; G. W. Bullamore; D. Milligan; F. P. Reynolds, P.A.G.D.C.; W. S. Ellis; L. Margetts; H. Bladon, P.G.D.; E. H. Bourne; A. J. Freeman; B. E. Jones; L. J. Humphries; J. E. Suter; E. W. Clapperton; and H. J. Harvey.

Also the following visitors:—Bros. G. D. Hutchins, Lodge 3898; and H. Strong, Lodge 176.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., P.M.; Rev. Canon W. W. Covey-Crump, M.A., P.A.G.Chap., P.M.; W. J. Williams, P.M.; D. Flather, P.G.D., P.M.; D. Knoop, M.A., P.A.G.D.C., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derbys.; F. L. Pick, F.C.I.S., P.M.; R. E. Parkinson, B.Sc.; G. S. Knocker, M.B.E., P.A.G.Supt.Wks.; Commr. S. N. Smith, R.N., D.S.C., P.Pr.G.D., Cambs.; and J. R. Rylands.

Three Lodges and twenty-one Brethren were admitted to membership of the Correspondence Circle.

W.Bro. Fulke Rosavo Radice, the Master-Elect, was presented for Installation, and was regularly installed in the Chair of the Lodge.

The following Brethren were appointed Officers of the Lodge for the ensuing year:—

Bro. W. E. Heaton	S.W.
.. H. H. Hallett	J.W.
.. W. W. Covey-Crump	Chap.
.. J. H. Lepper	Treas.
.. F. M. Rickard	Sec.
.. W. I. Grantham	D.C.
.. H. C. Bruce Wilson	S.D.
.. H. C. Booth	J.D.
.. J. R. Rylands	I.G.
.. G. H. Ruddle	Tyler

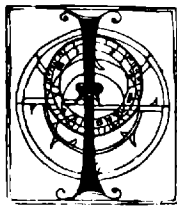
The W.M. proposed and it was duly seconded and carried:—

"That W.Bro. Gilbert Yorke Johnson, Past Assistant Grand Director of Ceremonies, 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 this Lodge; and that this resolution be suitably engrossed and presented to him".

The Worshipful Master delivered the following:—

INAUGURAL ADDRESS

BY BRO. F. R. RADICE



CANNOT begin my Inaugural Address as Master of the Quatuor Coronati Lodge without acknowledging in all cordiality and with all sincerity the pleasure and pride that have been given me by your choice of me to fill this position. To be chosen as chief officer for the year of a Lodge which has contained some of the most eminent students of the immediate past, and has produced fruits of research of the highest importance to Freemasonry, is an honour to which an ordinary Mason hardly dares to aspire and an honour for which, when conferred on him, he cannot be anything but deeply grateful.

These were the words, slightly varied, of one of my predecessors, Bro. Sir A. Robbins, and as they express my feelings better than I could myself, I have no hesitation in quoting them now.

When I look at the list of illustrious names which precedes mine, of men among whom are numbered so many of the greatest thinkers that Freemasonry has produced during the last 60 years, I cannot help yielding to a feeling of dismay, especially when I ponder over the heavy charge now laid on me, a charge they bore so well, with such credit to themselves and profit for the Lodge and for Freemasonry in general. I feel, therefore, that for the first task, which custom imposes on me, that of addressing you, my Brethren, I cannot do better than pass in review what those Brethren have said in similar circumstances. The subject of my address is, therefore,

INAUGURAL ADDRESSES

Let me dispel at the very beginning a misapprehension. I have heard it stated that this custom was started by Bro. Gould in 1887. It is with some surprise, therefore, that, when I looked up the First Volume of our *Transactions*, both our first Master, Sir Charles Warren, and our first Immediate Past Master, Bro. Woodford, gave addresses to the Lodge when it was consecrated, before Bro. Gould had had any opportunity of doing so. Actually, at the consecration of the Lodge on the 12th January, 1886, the Lodge was opened by the Grand Secretary, W.Bro. Col. Shadwell H. Clarke, and our first I.P.M., who was Grand Chaplain, addressed the Lodge, which was then duly consecrated. On the conclusion of the ceremony our first Master, in proposing a vote of thanks to the consecrating officers, took the opportunity to deliver a further address. We have therefore two addresses before Bro. Gould was installed in the Chair.

The following year Sir Charles Warren was again installed in the Chair, but did not give an address, possibly because, owing to adventitious circumstances, a full year had not elapsed since the Lodge's Consecration and there was therefore not one whole year's work to review.

On the 8th November, 1887, Bro. Gould became our second Master. On this occasion he said: "In placing before the Lodge an address from the Chair I am animated by the desire of inaugurating what I hope may become an annual

feature of our proceedings, as it seems to me the very best way in which can be periodically brought home to us the benefit of now and then touching Mother Earth, or, in other words, subjecting the position and prospects of the Lodge to an analysis, whereby we may estimate how far it fulfils, or falls short of fulfilling, all the purpose for which it was called into being."

Gould, therefore, may claim with justice to have been the first to suggest that a practice initiated by our first Master and our first Past Master should become a custom of the Lodge.

The address of our first Master, though brief, was so cogent and appropriate and that of our first Past Master, though longer, so worthy in every way of the occasion, that several of their successors have found it useful to quote them. Both Brethren traced out the path which, since then, we have endeavoured to follow; and I cannot do better than quote once more their weighty words.

W.Bro. Sir Charles Warren said:

"I think this Lodge will supply a want which has been much felt. . . . Every Mason has a craving to know something definite about the Craft. . . . This Lodge will be the platform where literary Masons can meet together to assist each other in developing the history of the Craft; much has been done already by the Brethren in this way individually, but we can confidently expect more when they can work together. I am only a novice in such matters, but I can believe that, when the Brethren here present have rolled away the mist that now surrounds the subject, we shall be astonished at the result obtained. I do not believe much in the originality of the views of men, and I can scarcely think that the present forms and ceremonies were devised in the eighteenth century or even in the Middle Ages. . . . (Some illustrations of what he means.) . . . I think at present we shall have plenty of work in assisting to elaborate the history of modern Masonry, but what I wish at the outset to show is that we have no desire to upset ancient traditions. I am a firm believer in them: What we want is to clear them up, to confirm them."

W.Bro. the Rev. A. F. A. Woodford said, after some remarks on the Craft in general, its character and ideas:

"I propose in the next place to call attention, as it seems both reasonable and useful, to the idea and aim which have led to the formation of the Quatuor Coronati Lodge. . . . The Quatuor Coronati Lodge . . . has, besides its peculiar name, a special end in view.

On that revival of the literature and study, the archæology and æsthetics of Freemasonry, which we have happily witnessed and welcomed in these our days, the legends of the past, in connection with our wonderful brotherhood, full of interest as they are to any thoughtful mind, have demanded, as in truth they deserved, the close investigation and consideration of Masonic students. But when we talk of the legends of the Craft it may perhaps not inaptly be asked, 'What are they?' And whenever launching our Student-boat on the vast seas of Masonic history and archæology we seek to realise what are its legends, its actualities, and its illustrative evidences, the expanse is immense and the horizon far off. For in truth we may find ourselves, in our needful researches, among primeval mysteries, we may have to go to far Aryan sources, we may navigate the mystic symbolism of the Egyptian Book of the Dead, we lose ourselves amid hieratic papyri, or we may sound as far as we can the remains of

the aporrheta of Greece and Rome. Some of us have made our incursions into Scandinavian Sagas, others have explored Teutonic Mythology, and others have lingered among the communities of Greece and the collegia opificum of Rome. Masonic students have to consider in their survey of the Masonic records of the past the accretions of early ages, and the peculiar aspect and colouring of the medieval tendencies. Hermeticism has an attraction for some, the usages and organisation of Craft Guilds affect others. In fact, no one can successfully treat the diversified outcome of all these various lines of thought and study, of traditional witness, of Masonic history, without paying attention to many apparently conflicting and yet probably coherent testimonies, all converging to one point, all witnessing to one true source of origin and development ; if often contrasted, still ever parallel, coexistent, and synchronous.

The legends of the Craft, properly so called, are those which bear on the esoteric teaching and exoteric organisation of Craft Masonry, whether or no affected by contemporary influences, or dominated either by monastic, mystic or hermetic symbolism. We believe that in some form or other, some way or other, perhaps as yet hardly clear to the student, perhaps yet to be traced, through various channels and many lines of progress, thought and symbols, the old Craft Masons were our forebears in many special forms of craft gradation and inner mystic teachings, alike in their usages, regulations and archaisms ; their legends take the shape of the 'Legends of the Gilds' or may be found in rhythmic forms, in archaic remains, in MS. collections, in black-letter chronicles."

Then follows an account of the Quatuor Coronati, after whom our Lodge is named.

Bro. Woodford goes on :

"In this our new Lodge it is proposed, from time to time, to have papers read on subjects far off or near, recondite or commonplace, to invite discussion on the successive subjects brought before us by 'Expert workmen' and to issue *Transactions*. We trust that by this means we may help forward the important cause of Masonic study and investigation, may induce a more scholarly and critical consideration of our evidences, a greater relish for historical facts, and subserve at the same time the increasing and healthy movement for the extension of libraries and museums in all Lodges. If the intellectual and cultured study of what Freemasonry is, has been, and may yet be, to ourselves and to the world is in any way promoted by our efforts, believing as we do that such a study, thoughtful and prudent, zealous yet discriminating, is essential to a proper understanding of masonic archæology and masonic formulæ, we shall indeed rejoice. For thus it may chance that we shall be enabled to rescue contemporary Freemasonry from the charge freely brought against it, that it sacrifices an intellectual study of Freemasonry proper to the more pervading requirements of the social circle, and that it is too easily contented with a routine of ritual on the one hand, and the pleasing exercise of hospitality on the other. Whether these ideas and aims of ours are destined to be successful time alone can show ; but sure I am of this, that this new venture has been essayed in an honest attachment to the Craft and in a sincere desire usefully to extend the many claims masonic history and archæology have on our time, our intellects and our sympathy, as Freemasons who take a pride in their order, and who feel, and feel strongly, that knowledge

and light, the opposites to ignorance and darkness, are, ever have been, and, we trust, ever will be characteristic features and the abiding distinction of Freemasonry."

May I recommend a perusal of these words and a study of these enlightened views to those who wish, no doubt from the best motives, to restrict unduly the subjects of research of the Lodge?

The next address, Bro. Gould's, at once "put the cat among the pigeons". He said:—

"My ideal of such a Lodge as ours is that it should represent an educational ladder in Freemasonry, reaching from the abyss of Masonic ignorance to the zenith to which we all aspire. That it should supply elementary teaching for those on the nethermost rung, and also be ready to discuss purely academical questions of the most abstruse character (if in the remotest manner calculated to enlarge our Masonic knowledge) for the mutual improvement of those on the highest.

The papers which have been read before the Lodge . . . have been of an exceptionally high standard, and, as special studies or academical discussions, their value can hardly be overrated, but it has occurred to me that for the purposes of a body teaching or endeavouring to teach the elementary principles of Masonic Science and History, in which capacity—as it seems to me—this Lodge should also aspire to make its influence felt, they somehow fail quite to hit the mark, or, to use a figure of speech, the lecturers have shot over it, or beyond it.

This demands our attention. . . .

The suggestion I have now to make is, that without superseding the style of papers hitherto read before the Lodge, a course of action I should myself very greatly deplore, we might occasionally vary them by reading others of an elementary and purely Masonic character, and that in this way the wishes and tastes of all members might be consulted, without detriment to the special functions of the Lodge. . . .

Lodges of instruction (so-called) exist, it is true, but these oracles are dumb when a question is asked which soars beyond the mere routine duty of the various officers of Lodges in and during the ceremonies of the Craft. . . .

One, and perhaps the most urgently needed, requisite to a true study of Freemasonry is a series of papers or lectures of an elementary character, each one dealing on broad historical lines with a particular epoch, carefully avoiding technicalities, moot or disputed points, and, above all, steering clear of theories."

The question raised is alive at the present moment, and I shall, therefore, give it separate consideration later on. In the meantime let me consider further Gould's address as a whole.

Having one year's experience behind him and true to the precept he had himself laid down, he passed in review the work of that year and proceeded to make some suggestions as to the Lodge's future activities, and, to illustrate his proposals, he read an elementary paper on *English Freemasonry before the era of the Grand Lodges (1717)*. In this way Bro. Gould adumbrated the form which an inaugural address should take; and in the course of years the outline traced by him has been filled in by his successors. The Correspondence Circle was created in 1887, and it became rightly the custom to make some reference to it.

A perfect inaugural address, therefore, in its complete form, should contain the following elements: An expression of thanks for the honour conferred and gratification at its attainment, a review of the Lodge's work, a reference to the Correspondence Circle, with perhaps a few useful suggestions to new research workers, a forecast of future activities, with suggestions as to subjects of future study, and a brief talk on some theme.

Perfection, however, is likely to degenerate into dullness and arouse irritation in listeners. It was also inevitable that the succession of active and able men who have graced this Chair should refuse to be bound by a precedent, however illustrious, and it was not long before some of my predecessors found that the customary expression of thanks was but a vain repetition of what had already been said from the Senior Warden's Chair when their election had been announced, and so was omitted from the inaugural address. I will therefore refer to only one more of these, which has a somewhat poignant interest, that of one of our most promising members, Bro. Daynes. He said:

"Bro. Le Strange, then a Freemason of just 45 years' standing, expressed his profound satisfaction at what he considered a most gratifying climax to his masonic career. Judge, therefore, my present feeling of justifiable pride at this selfsame honour being accorded to me at the age of 45, 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."

But Higher Power had already decreed that he had accomplished his work here on earth; within three months he had passed to the Grand Lodge above, and the distinction conferred so early in his life had come only just in time.

The review of the Lodge's activities was faithfully given by Gould's immediate successors; but, inevitably, as time went on, Masters found more difficulty in presenting an account of the Lodge's doings in attractive form: our 5th Master, Bro. Bywater, was the first to express this feeling. After all, a summary of events still fresh in everybody's mind becomes but a dull thing in the case of an institution such as ours, which has already flourished for a considerable number of years. Dipping into the more remote past can be done only occasionally with effect, and the mass of material accumulated with the passage of years makes the task of selection invidious. The review of the Lodge's work accordingly became a periodical instead of an annual event, to be made only when some special circumstance required it. At one time for a period of 8 consecutive years no such summary was given, and during the last years there have been only 11 summaries, but among them, very significantly, two of the most interesting. Those chiefly worth mentioning are that of 1895, by Bro. Macbean, who reviewed the Lodge's work for the first ten years of its existence; that of Bro. Admiral Sir A. Markham, who was the first to quote the words of our illustrious founders and point out to what extent their hopes had been fulfilled; and that of Bro. Le Strange, which gave a very full account of the Lodge's history during the crucial first five years of its existence. Perhaps the most conspicuous address of this description was that of 1934, when one of our most notable Brethren, Bro. Songhurst, who had already devoted many years of effort to the objects of the Lodge, was in the Chair during the Jubilee year of the Lodge. He gave us the best and most complete summary of the Lodge's past and character-sketches of our nine founders. There is only one more address of this type to which I wish to refer, and it gives me particular pleasure

to do so, as Bro. Ivanoff is still among us. In giving us a talk on the subject he had made particularly his own, Masonic Associations formed for the pursuit of Masonic learning, he gave us an admirable, though succinct account, of the foundation of our Lodge, an account all the more valuable in view of the growing difficulty which many Brethren must find in gaining access to the earliest volumes of our Transactions.

As years passed the references to the Lodge's activities grew briefer and briefer, until Brethren who filled the Chair turned their attention to what I feel must have been regarded originally as the less important though ultimately more valuable portion of Gould's address, the part he devoted to a special subject. In 1892 Bro. Hayton Lewis delivered the first address devoted wholly to a special subject. It is worthy of note that being an architect the title of his subject was: "Architectural development from old times to the 15th Century". The treatment of the special subject chosen for such an occasion has come to be subjected to unwritten laws of its own. In 1899 Bro. Whytehead enunciated what no doubt had already become customary in his day, that the subject should deal with a topic which did not invite discussion as, of course, on such an occasion a discussion was out of place. It is, of course, unthinkable that Brethren who have attained to such a high position should take the opportunity presented by their installation, when no one could answer them, to promulgate their particular nostrums which, owing to the lack of adequate criticism by others, might be regarded by the unwary as official flats; but, after all, even Masters of the Q.C. are but human and there can be no harm in the removal of all temptation even from those who are above such mundane weaknesses. In 1906 Bro. Hamon Le Strange laid down the additional condition, which no doubt had also become customary by then, that the Master should deal from the Chair with "a field of enquiry he had made particularly his own". As a result we have a number of technical papers which Brethren will find in many ways most useful.

A number of addresses have dealt solely with a special subject, while others have included remarks on a special subject with other matter. In view of the large number of such addresses, I will refer here to one only, to Bro. Knoop's address in 1935. It constitutes a summary of the results of research on a particular aspect of our Fraternity; and, as a work of this type, it very nearly approaches the ideal. In 1894 Bro. Ball, inspired by the Muses, gave, in verse of his own composition, an exhortation on Freemasonry in general, coupled with a warning against practitioners of the esoterical philosophies, but even then he felt compelled to return to earth by reading a paper, this time not of his own composition. Fired by the example of his fellow churchman, Bro. Horsley also ventured to direct his steps up the steep of Parnassus by giving the Lodge a new Prayer in verse, but, unlike Bro. Ball's, this excursion into rhyme was preceded, not followed, by a sober consideration of various forms of government as exemplified by Craft custom; and we may perhaps conclude that my worthy predecessor regarded his prayer not only as a thank-offering to the G.A.O.T.U., for the successful accomplishment of his first task as Master of the Lodge, but also as a welcome exordium to refreshment after the preceding labours.

A retrospect naturally leads the mind to contemplate the future; and many Masters have added to their surveys of the past suggestions as to subjects of research or changes in the Lodge's administration or an extension of our aims and objects.

As early as 1888 our fourth Master, Bro. W. M. Simpson, suggested the following subjects for study: The old mysteries of the Greeks, The ascetic orders of the Mohammedans, The Assassins, The Egyptian Book of the Dead, Cuneiform writings and the Initiatory rites of the African tribes. What is remarkable about this list is that none of the subjects is concerned with the Craft pure and simple. Other subjects suggested by other Masters on this occasion are: The connection of Freemasonry with the cults and rites of earlier societies, General research into

Art, Literature and Science, The manners and customs of past ages, The historical treatment of mystic legends, Masonic customs abroad, Secret societies generally, The Comacines, Histories of individual Lodges, Lodge Minute Books, Provincial Grand Lodges, Masonic customs. It will be seen that the list is as varied as it well can be. The fact is that a Society so widespread as ours is bound to touch upon every branch of human activity; and, while of course we must keep our imagination within due bounds, to restrict our researches to subjects dealing with English Freemasonry only is likely to render the result jejune and barren, and likely to lead within a comparatively short space of time to atrophy and dessiccation. My predecessors evidently thought that the bounds of enquiry should be set very wide, and, so long as the terms of our constitution are observed, I must express my emphatic agreement.

I now come to what I call without hesitation the most important part of my address. As long ago as December, 1886, our early Brethren, on the initiative of our first Secretary, Bro. G. W. Speth, took the momentous resolution of forming the Correspondence Circle, and in January, 1887, the decision was carried into effect. Since then at least 30 Masters have referred to it in their inaugural addresses, and some have devoted the whole of their address to it. Indeed, I can say, without fear of contradiction, that the Correspondence Circle plays a most important part in our organisation. Bro. Hextall said in his address as long ago as 1914: "It is the lifeblood of our organism, for without the substantial strength it affords to our labours, we should indeed be a feeble body." The whole of Bro. Hextall's address should be read by every member of the Circle, and, in the hope that this will be done, I will not take up your time by further quoting from it. Indeed, the Correspondence Circle is the subject of our most anxious thought.

Let us consider the matter first on its lowest level. "It is your money we want." In the past, Secretaries and Committees, with plans for future activities in their minds, have scanned anxiously the barometer indicating the rise and fall in membership. Bro. Speth, our original Secretary, stated that to place the Lodge as a whole on a sound financial footing a total of 4,000 Members is required, and one of his successors mentioned to me the figure 5,000. To justify this estimate, let me consider for a moment how the contributions are applied. (*Here followed some extracts from the current Balance Sheet of the Lodge.*)

Our obligations are fixed for us in the introduction to our Bye-Laws; and, as these points are of value, I will quote them in full:—

- 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 of Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the *Transactions* of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed *Transactions* of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library and Museum.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

It will be evident to everyone that, to carry out No. 4 properly, considerable expenditure is necessary. The *Transactions* should be issued as soon as possible if they are to fulfil their purpose to the utmost extent: without sufficient funds they fall into arrears. One of the points frequently raised is, Can anything be done to publish them more punctually? Some Brethren have even suggested that this object might be attained by circulating immediately summaries of the papers read. Bro. I. Grantham dealt with this suggestion faithfully in one pithy sentence in his Inaugural Address, which, I should think, decently buried the proposal for our generation.

There are other objects, besides that stated in No. 4, on which the funds in the hands of our predecessors have been expended, as Bro. Grantham has recently reminded us. Ten volumes of the *Quatuor Coronatorum Antigrapha* have been printed. As most of you know, these volumes contain exact reproductions of some of the most important Masonic documents still in existence, and are designed to enable students, who cannot gain access to the originals, to study these documents in facsimile. In view of the casualties to which such old papers are subject, I need hardly stress the importance of this work. One copy of the Old Charges has been destroyed by enemy action. Every day old writing is growing dimmer, the material on which that writing has been traced perishes, and, unless steps be taken, these records in the course of time will be no longer available. The early Minutes of Grand Lodge are fading, and under the auspices of this Lodge the earliest of them have been reproduced and edited by one of our greatest members, Bro. Songhurst, in Vol. X of the *Antigrapha*. The Second Volume of these Minutes, also edited by Bro. Songhurst, has been ready for publication for some time, but the funds at our disposal have not been sufficient to enable us to do so. For other objects still unfulfilled I would again refer you to Bro. Grantham's address. I may state that one of his suggestions has been carried out. Bro. Baxter's index of papers published in *A.Q.C.* has been revised, expanded to contain also all the notes, and is now in the Secretary's office, available for consultation by anyone.

Leaving aside the question of filthy lucre and the uses to which it is to be put, it is literally true that the Correspondence Circle is our life-blood. The majority of our members have been elected from those who have served a strenuous apprenticeship in the Outer Ring. It is thus that we can secure this privilege of joining our Lodge to Worthy Masons, and it is in the effort to acquire this privilege that some most valuable research has been carried out. No less than 40 per cent. of our most important papers have been written by Brethren who had not yet been elected to the Inner Circle, and in 1922 *all* the papers read in the Lodge were contributed by members of the Correspondence Circle. We must all of us do what we can to encourage others to follow this good example.

From time to time the suggestion is made that all that now is worth knowing about Freemasonry has already been discovered. This suggestion is by no means new; and let me quote the answer Bro. Conder gave to it, again in an Inaugural Address, in 1908:—

“To the question which may be put to us as to whether we have not already exhausted *all* the interesting points and drained *all* the founts from which we may expect to find fresh facts and new interests. I reply most emphatically, No!”

This answer is nearly as true to-day as 46 years ago. Let there be no mistake about it, in spite of the efforts of the last 55 years, the harvest to be gathered is still enormous. For instance, it is only within the last three years that a paper of first-class importance has placed before us a totally new view of the momentous events of the eighteenth century which have vitally affected

Masonic development for all subsequent ages. Again I would refer you to Bro. Grantham's Address as to what activities we might embark on. We need more students and workers; and in this connection I should like to inform you that the question is being considered how best to co-ordinate and organise research to prevent waste of time and effort on the part of many who investigate a certain subject, only to find, after two years' hard work, that others have also been gleaning the same field unbeknownst to each other, and to ensure that sources as yet untapped should receive their due share of attention.

This point, which I consider of great importance, has been mentioned by our first Master, General Sir Charles Warren, and it formed the subject of some brief and very inadequate discussion in connection with Bro. Knoop's paper in *A.Q.C.*, lv, on *Masonic History Old and New*. In connection with that discussion, I wish to repudiate most emphatically the opinion with which Bro. Knoop saddled me, of wishing to set up water-tight divisions, each under the direction of one pundit, from which all trespassers were to be warned off. For the misunderstanding I take full blame—it is impossible sometimes to be as clear as one would like in about 13 lines of print—but I do wish to emphasise that I never intended to suggest such a dog-in-the-manger policy.

Lastly, I wish to say a few words on a question which is one of the oldest that has been before the Lodge and is still fresh in these days, and refer back to Bro. Gould's Address, particularly to the words already quoted: "Without superseding the style of paper hitherto read before the Lodge . . . we might occasionally vary them by reading others of an elementary . . . character". Progress has been made since Bro. Gould's day, and thanks to such publications as *Miscellanea Latomorum* and similar periodicals the need is not so pressing as it was then.

Bro. Flather, in his Inaugural Address, took up this very point, but he suggested a different line of action, namely, lectures and instruction outside the meetings of the Lodge itself. "In the earlier years of this Lodge", he said, "it was considered that, although our inclination might tend in the direction of placing before our colleagues difficult points for discussion, a new thesis, or the results of minute investigation of specialised questions—all conducive to the intense enjoyment of the more learned among us, yet our duty requires us to instruct also the less advanced, or at least afford them the means of laying a foundation on which to raise a superstructure of self-teaching. Many papers broadly historical in treatment, which for want of a better name were styled elementary, were read before the Lodge in pursuance of this policy, but in late years we seem only dimly to have recognised our duty to co-members in this respect".

With the desire that Freemasons should be taught the elements of the Craft to the fullest extent, I am in complete sympathy. Whether our Lodge is the proper body to undertake this task is more doubtful. Our objects have been very definitely laid down in our By-Laws, which I have quoted. Nothing is said in them about teaching as such. Our Lodge in fact is not a Lodge of Instruction in any sense of the word, and under our present constitution it cannot be such; it can only spread Masonic knowledge in the way our Founders laid down, by diligent research into the records of the past, by collation of the facts ascertained, and by making the result of the researches known to the Brethren at large through our Transactions. To this course we are limited so long as our present dispensation obtains. Our teaching must perforce be restricted to such lectures as our members are invited to give by local Masonic bodies.

On the other hand, it is within our power to decide whether some of our papers should be of a more elementary type. This question bristles with difficulties. For instance, one must decide whether an elementary paper, once

written, should be repeated at intervals for the instruction of successive waves of new students. Bro. Gould's paper on *Masonry before the Formation of Grand Lodge* in Vol I of *A.Q.C.*, is a case in point. As Vol. I is now out of reach of the great majority of students, Bro. Gould's paper, re-edited and brought up to date, might well be reproduced. But how far is this process to be repeated? The number of such elementary subjects is exhausted in a comparatively short time, and then we are faced with the same difficulty which we encounter in the case of Bro. Gould's paper, inaccessibility. Frequent repetition is bound to prove tedious, and, after all, the interest of the more advanced student is also worthy of consideration.

Personally, I should deplore any measure which may have a tendency to lower the standard, which I may claim is as high as that maintained in most universities of the world, to the level of that of a secondary school. Perhaps the object of Bro. Gould could be achieved in the ways which I venture to suggest now. Much material has been collected and brought to light and many debatable points have been discussed. The time has now come when the result of past research might be summarised in simple form, the conclusions collected, and the information brought up to date and given out in simple narrative form. Even if finality has not been reached on many questions, it would be useful to review the conclusions reached so far. There are also subjects which have been treated at considerable length elsewhere, which for that reason are hardly mentioned in *A.Q.C.*, but are not readily available to many Brethren. A simple essay on the subjects dealt with in those works would be of the greatest utility. The kind of subject I have in mind is Freemasonry in Ireland, France and Germany in the second half of the eighteenth century. Similarly essays of the past might be brought up to date, re-edited and re-published. On this point may I invite the views of those who support us with their subscriptions and their sympathy and their appreciation—the “hungry sheep” who “look up”—and perhaps some means may be set up which will prevent their being “not fed”.

I hope to have convinced you by now, if you needed convincing, that the Addresses of my predecessors are well worth perusing. Though ail of them do not reach the high standard set by some, I think that we shall find in every one of them at least one point over which we can ponder within ourselves. They one and all had the good of our Lodge at heart and few men have done more to observe faithfully, and to help others to observe, the injunction given to us on our entry into Freemasonry “to endeavour to make a daily advance in Masonic knowledge”.

At the subsequent luncheon, Bro. G. Y. Johnson, I.P.M., proposed the “Health of the Worshipful Master” in the following terms:—

It is the privilege of the I.P.M. to propose the toast of the Master. In our Lodge, this generally takes the form of biographical notes so that the many members of our Correspondence Circle may have some idea of the qualifications of the new Master.

Fulke R. Radice was born at Naples in 1888. His grandfather, Colonel of Artillery of the Kingdom of Piedmont, and secretary to Prince Charles Albert, heir to the Throne, was one of the Carbonari of 1821 and was exiled after the failure of the revolution of that year. He became Professor of languages at Trinity College, Dublin, and married an Irish lady in 1841. Later he was made a Freeman of the City of Dublin. He was reinstated and became a Member of Parliament of his native country, but his descendants remained British.

THE MASTER'S TOAST, 1946.

Bro. Radice received his early education at the International School, where he was taught languages. In 1900 he was sent to England and for the next seven years attended Bedford School, having received a scholarship. In 1907 he entered Brasenose College, Oxford, having won a scholarship in History. During his University career he obtained a Second Class in Classical Mods. in 1909, and a First Class in History Finals in 1911.

He entered the Civil Service in 1911, being placed thirteenth in the list of that year, and was posted to the Headquarters of the Post Office. Bro. Radice's knowledge of languages soon brought him to the favourable notice of his superiors. In 1929 he was appointed head of the British Secretariat at the Universal Postal Union Congress in London, and has held a similar position at other International Conferences. In 1945 he became Vice-Director of the International Bureau of the Universal Postal Union, which necessitates residence in Switzerland; this being the first British appointment in this direction.

In the world of sport, F. R. Radice has particularly distinguished himself at shooting; he was in his school VIII, and at Oxford was in the VIII, the long range IV and the revolver team. In 1910 he won the King's Prize, while still at Oxford, and also the gold and silver medals, both scores being a record under the conditions then in force.

Bro. Radice was initiated into Freemasonry in the Old Bedfordian Lodge, No. 4732, on 12th October, 1925, becoming the Master in 1936, and ten years later, in 1946, he received London Rank.

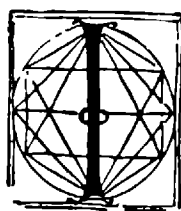
But his Masonic activities have by no means been confined to the Craft Lodges. He was exalted in Stuart Chapter No. 540 in 1926, became First Principal in 1939, and received Provincial Rank in 1941. In the Mark Degree he was advanced in the Public Schools Lodge in 1927, and was Master in 1941. In the A. & A. Rite he was perfected in Studholme Chapter in 1929, became M.W.S. in 1942, and received the 30° in 1943. He was installed a Knight Templar in 1934, became Preceptor in 1939, and was appointed Great Standard Bearer in 1943.

Bro. Radice is also a member of the Cryptic Degrees, the Red Cross of Constantine, the Rosicrucian Society (where he has been advanced to the 9th Grade) and the Royal Order of Scotland.

On Joining the Craft, Bro. Radice soon took an interest in Masonic research. He joined our Correspondence Circle in 1934, and was elected a full member in 1939. He has contributed two papers to our *Transactions* — *An Introduction to the History of the Carbonari* and *Les Philadelphes et les Adelphees*. The former, a monumental work running into five parts, won universal approval.

With such qualifications we welcome Bro. Radice as the Master of the Quatuor Coronati Lodge. We wish him a very happy year of office and extend to him our good wishes.

OBITUARY



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

Roderick Hildegard Baxter, of Rochdale, Lancs., on 26th September, 1946. Bro. Baxter held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He was admitted to the Correspondence Circle in October, 1907, and elected in January, 1917, to full membership of the Lodge, of which he was Master in 1922-23. For many years he acted as Local Secretary for East Lancashire.

George Sherington Collins, of London, W., on the 22nd October, 1946. Bro. Collins held the rank of Past Grand Deacon and Past Assistant Grand Sojourner. He was one of the senior members of the Correspondence Circle, to which he was elected in January, 1897.

Sidney Herbert Collins, of Thornton Heath, Surrey, on 2nd November, 1946. Bro. Collins held L.G.R. He was elected to membership of our Correspondence Circle in January, 1946.

William Richard Harriss, of London, W., in August, 1946. Bro. Harriss was a member of the Earl of Carnarvon Lodge No. 1642. He was elected to membership of our Correspondence Circle in October, 1911.

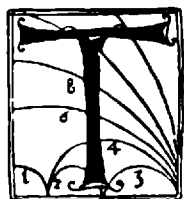
James Odo Manton, of Buckingham, on 9th July, 1946, aged 96 years. Bro. Manton was appointed to the rank of Past Assistant Grand Standard Bearer. He had been a member of our Correspondence Circle for more than fifty years, having joined in March, 1892.

John Moffat, of Beverley, E. Yorks, on 30th August, 1946. Bro. Moffat was P.M. of Constitutional Lodge No. 294, and H. of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in March, 1928.

Myer Moses, of London, W., on 17th June, 1946. Bro. Moses was a member of Lodge of Tranquillity No. 185 and of the Jerusalem Chapter No. 185. He was elected to membership of our Correspondence Circle in May, 1907.

Jabez Ernest Albert Sorrell, of Eye, Suffolk, on 2nd July, 1946. Bro. Sorrell held 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 March, 1918.

ST. JOHN'S CARD



THE following were elected to the Correspondence Circle during the year 1946:—

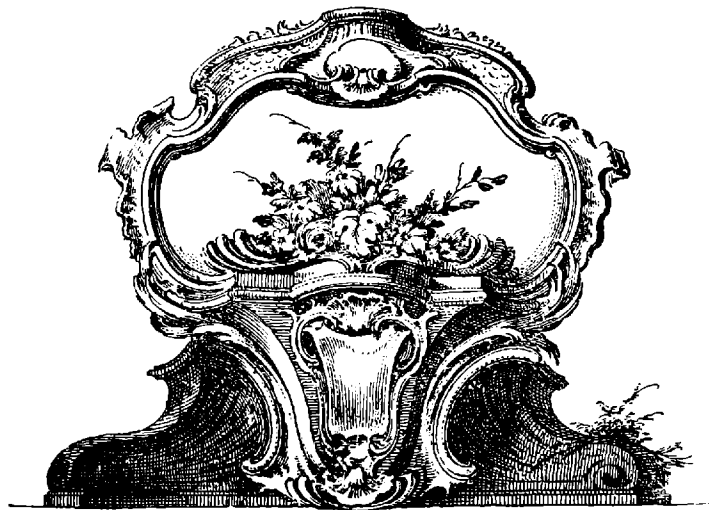
LODGES, CHAPTERS, Etc.—Lodge of Sincerity No. 174, London, W.C.; Royal Navy Lodge No. 429, Ramsgate, Kent; Rewa Lodge of Viti No. 2238, Fiji; Trevor Mold Lodge No. 3293, Buenos Aires; Macaulay Lodge No. 5010, London, S.W.; Origen Lodge No. 5025, London, W.; Amor Laboris Lodge No. 5352, London, W.C.; West Kent Masters Lodge No. 5778, Bromley, Kent; Portsmouth and District Masters Lodge No. 5990, Portsmouth; Lodge of Equity No. 6119, Bradford; Criterion Lodge No. 6220, Bradford; Lodge Wollongong No. 546, Wollongong, New South Wales; Portland Lodge of Instruction No. 637, Stoke-on-Trent; Toowoomba Lodge of Instruction No. 357, Toowoomba, Queensland; Northampton Masonic Club, Northampton; Scottish Rite Library, St. Louis, Mo.; Newbury and Hungerford Masonic Study Circle, Newbury, Berks.

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