

→‡ Ars ‡← 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 LXII. PART 1.

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W. J. Parrett, Ltd., Printers, Margate
1951

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, and 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 2,600 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.

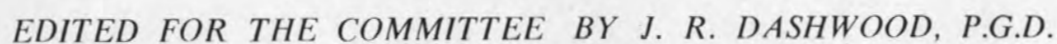


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QUATUOR CORONATI LODGE NO. 2076, LONDON.



VOLUME LXII.

W. J. Parrett, Ltd., Printers, Margate
1951

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Ars
Quatuor Coronatorum

Ars Quatuor Coronatorum

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

No. 2076

VOLUME LXII

Festival of the Four Crowned Martyrs

MONDAY, 8th NOVEMBER, 1948



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. Wallace E. Heaton, P.G.D., W.M.; G. Y. Johnson, J.P., P.A.G.D.C., I.P.M.; H. H. Hallett, P.G.St.B., S.W.; *Lt.-Col.* H. C. Bruce Wilson, O.B.E., P.G.D., J.W.; J. Heron Lepper, B.A., B.L., P.G.D., P.G.D., Ireland, P.M., Treas.; Rev. H. Poole, F.S.A., P.A.G.Chap., P.M., Sec.; H. C. Booth, P.A.G.D.C., S.D.; J. R. Rylands, M.Sc., J.D.; S. Pope, P.Pr.G.Std., Kent, as I.G.; and Bros. W. Ivor Grantham, O.B.E., M.A., LL.B., P.Dep.Sw.B., P.M.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; Lewis Edwards, M.A., F.S.A., P.A.G.Reg., P.M.; Col. F. M. Rickard, P.G.D., P.M.; and N. Rogers, P.Pr.G.D., Lancs, E.D.

Also the following members of the Correspondence Circle:—Bros. R. J. Head, P.Dist.G.Supt.W., Egypt and Sudan; H. Chilton; W. E. Richardson; E. H. Mitchell; J. W. Lanagan, P.A.G.P.; J. T. Kelley; A. E. Beavis; R. Drury; F. J. Guest; T. J. Elkins; L. W. Brownlee; C. J. N. Kern; L. A. Haines; G. D'O. Hutchins; Rev. H. W. Reindorp; A. E. Cole; H. Wintersladen; C. M. Rose; F. L. Bradshaw; J. T. Frisby; J. E. Suter; A. E. Williams; D. T. Davies; R. Rucker; I. T. A. MacDonald; W. E. Boynett, P.G.St.B.; W. T. Ives; M. R. Wagner; M. Larkin; C. R. Walker; T. W. Marsh; F. J. Humphries; J. H. A. Crotchett; R. H. Lucas; F. Bernhart; W. F. Spalding; H. W. Beall; H. E. Gill; F. E. Gould, P.A.G.D.C.; H. Attwooll, P.G.St.B.; W. Patrick; L. J. Welch; J. F. H. Gilbard; W. F. Cross; J. E. Messenger; J. Weislitzer; H. K. Thorold; S. E. Ward; P. E. K. Hole; E. V. Dunn; B. E. Jones; W. G. Street; W. E. Ames; C. E. Campbell; H. Cave; E. Greenhill; J. S. Ferguson; A. E. Smith; C. M. Givven, P.G.D.; T. H. W. Robinson; E. Alven; J. N. Diggatt; A. E. Evans; H. A. Merrell; H. Lewis; E. Traxton; J. Hutchinson; H. J. Hutchinson; H. Johnson; G. W. Elvidge; J. J. Gerry; F. G. R. Gerry; B. Jacobs; W. N. Carter; H. A. Turner; D. J. Williams; A. P. Smith; F. H. H. Thomas, P.A.G.D.C.; F. M. Atkinson; M. R. M. Cann; A. M. R. Cann; F. C. Taylor, P.G.D.; B. Foskett; F. Wildey; M. Goldberg; W. A. Bowell; N. G. H. Dey; W. E. Clapperton; R. A. N. Petrie; T. S. Pedler; E. V. Smith; H. W. Langdon; J. W. R. Bell; R. H. Allen; S. A. White, P.G.D., G.Sec.; F. E. Barber; H. W. Lemon; F. G. Mitchell; A. F. Ford; A. S. Carter; T. H. P. Rosedale; J. D. Daymond; W. E. Baker; T. A. Caress; C. M. Cox; P. Seth-Smith; E. V. Winyard; and G. Robb.

Also the following Visitors:—Bros. D. H. Whinney, Dep.G.D.C., Lodge 26; W. J. Bolton, Lodge 6160; E. Boynett, Lodge 2795; W. Gowing, Lodge 2932; C. W. Parris, Lodge 4383; M. French, Lodge 5353; W. B. Price, Lodge 2333; G. M. Andrews, Lodge 3221; G. N. Watson, Lodge 3784; K. Campbell, Lodge 3339; K. S. Gawthorn, Lodge 5475; H. Kelland, Lodge 3500; F. C. Booth, Lodge 6147; I. M. Cox, Lodge 3981; C. Claney, Lodge 4179; and P. Boswell, Lodge 1816.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., Prov.G.M., Bristol; Rev. Canon W. W. Covey-Crump, M.A., P.G.Chap., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; B. Ivanoff, P.M.; W. Jenkinson, P.Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.D., Cheshire; F. L. Pick, F.C.I.S., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, B.Sc.; G. S. Knocker, M.B.E., P.A.G.Supt.W.; Cmdr. S. N. Smith, D.S.C., R.N., P.Pr.G.D., Cambs.; C. D. Rotch, P.G.D.; J. Johnstone, F.R.C.S., P.A.G.D.C.; E. H. Cartwright, D.M., B.Ch., P.G.D.

The Worshipful Master reported the death of Bro. Douglas Knoop in the following terms:—

IN MEMORIAM DOUGLAS KNOOP

Since our last meeting, a distinguished Past Master of the Lodge has passed away—Bro. Douglas Knoop.

Bro. Knoop was born at Manchester on 16th Sept., 1883. He was educated at the Hulme Grammar School, later at Osnabruck and Geneva, and finally at Manchester University.

His studies in Economics gained him a travelling scholarship, which enabled him to visit Canada and the U.S.A. in 1906 and 1907, after which he served for a period in the Board of Trade.

His career as a Teacher of Economics commenced at Manchester University, where he served for a time as an Assistant Lecturer; but in 1910 he was appointed to take charge of the Economics Department of the University of Sheffield, where in 1920 he became a Professor. Only a few months ago he retired from this position under the age regulations.

He served on a number of Trade Boards and Committees, and during the 1914-1918 War, shortly after returning from a world tour with an Albert Kahn Fellowship, he served on the Ministry of Munitions. He made valuable contributions to the study of Economics, including such works as *Industrial Conciliation and Arbitration* and *Outlines of Railway Economics*.

Bro. Knoop was initiated in the University Lodge, No. 3911, Sheffield, and became its Master in the same year in which he occupied the Chair of this Lodge. He was honoured by the Grand Lodge with the rank of P.A.G.D.C. in 1941.

He was exalted in Loyalty Chapter, No. 296, and was later a founder of University Chapter, No. 3911, Sheffield. In 1943 he received the rank of P.G.St.B. in the Grand Chapter.

He was advanced in Cleaves Mark Lodge, No. 618; and was also a member of the De Furnival Preceptory, K.T., the Talbot Rose Croix Chapter, the White Rose of York Conclave of the Red Cross of Constantine, and the Hallamshire College, S.R.I.A.

He was a Vice-Patron of the R.M.I.G., a Life Governor of the R.M.B.I., and also a Life Governor of the Mark Benevolent Fund.

He joined our Correspondence Circle in 1923, and soon after that date commenced a series of most important and valuable studies of operative documents, the first of which was a paper on *Gild Resemblances in the Old Charges*. His work consisted principally of the analysis of building accounts, and culminated in his most important work, *The Medieval Mason*. This exhaustive study of the "economics" of the building trades in medieval times

will, without any doubt, be for many years a standard work on the subject; and, when assessing the value of Bro. Knoop's work in its production, it must be remembered that the vast majority of the collecting and analysing of the material on which it is based were also done by him and his colleague.

Bro. Knoop was elected to membership of this Lodge in 1931, and was installed as our Master in 1935. His Inaugural Address, "On the Connection between Operative and Speculative Masonry", was soon followed by his turning his attention from the one to the other, and a series of important papers, of which his Prestonian Lecture on "The Mason Word" is perhaps the most valuable.

Meantime, Bro. Knoop and his collaborators gave us an exhaustive study of the *Regius* and *Cooke MSS.*; and also did the Craft a most useful service in the publication of collections, first of the early printed references to Freemasonry, and later of the Catechisms—MS. and printed—up to about 1730. Finally, he completed his work—as we may perhaps fairly say—by the publication earlier this year of *The Genesis of Freemasonry*, which might be described as in some sense a "synthesis" of his earlier work on both operative and speculative Masonry.

Bro. Knoop was perhaps most outstanding as a collector and analyser of evidence; and it was no doubt his training in the more or less exact science of Economics which saved him from rash generalisations and faulty conclusions. If anything, he perhaps lacked something of the imagination and vision which a constructive historian requires; but this lack is more than compensated for by a meticulous accuracy which leads the reader of his work instinctively to trust his statements of fact.

Bro. Knoop had for many years been a very sick man indeed. Although the flow of papers from his pen was hardly stemmed, it is now more than ten years since he was a familiar figure at our Lodge meetings. During that time he was seldom out of the hands of Doctor or Surgeon; and his death, which was not unexpected, must have been a merciful release, though the Craft has sustained the loss of a very great student.

Two Lodges of Instruction and eighty-eight Brethren were elected to membership of the Correspondence Circle.

Bro. H. Hiram Hallett, Master Elect, was presented for installation, and was regularly installed in the Chair of the Lodge, the ceremony being performed by V.W. Bro. Sydney A. White, M.V.O., P.G.D., Grand Secretary.

The following Brethren were appointed Officers of the Lodge for the ensuing year:—

Bro. H. C. Bruce Wilson	S.W.
.. H. C. Booth	J.W.
.. W. W. Covey-Crump	Chaplain
.. J. Heron Lepper	Treasurer
.. H. Poole	Secretary
.. Lewis Edwards	D.C.
.. C. D. Rotch	S.D.
.. J. R. Rylands	J.D.
.. S. Pope	I.G.
.. G. H. Ruddle	Tyler

The W.M. proposed and it was duly seconded and carried—"That W.Bro. Wallace Evan Heaton, Past Grand Deacon, having completed his year of office as Worshipful Master of the Quatuor Coronati Lodge, No. 2076, the thanks of the Brethren be and hereby are tendered to him for his courtesy in the Chair and his efficient management of the affairs of the Lodge, and that this Resolution be suitably engrossed and presented to him."

The W.M. delivered the following:—

INAUGURAL ADDRESS

"NOTES ON FREEMASONRY IN TAUNTON, 1764-1788"

BY BRO. H. HIRAM HALLETT

Preliminary Remarks



N the first place I should like to express my sincere thanks to the Brethren of this Lodge for having elected me as Master for the ensuing year. Although I fully realise the great honour that has been thus accorded me, yet it is with much diffidence that I have acquiesced to their wishes not only on account of my advancing years and recent illnesses, but also because I am keenly conscious of my many shortcomings to fill adequately such an exalted position; I will, however, promise to serve the Lodge to the best of my limited abilities, for it is a Lodge that I have specially loved since I became a member of its Correspondence Circle in 1920.

My thoughts go back to that year when my old Masonic friend, the late Bro. Lionel Vibert, kindly proposed me, and then to Bro. Col. F. M. Rickard, to whom I am chiefly indebted for my election as a Full Member in March, 1942. Moreover, I have frequently been beholden to these two Brethren for their ever-ready help and advice on many matters appertaining to Masonry.

Having paid my tribute to these two well-known Brethren, I cannot help feeling that my chief indebtedness, for having been installed in the Chair of this supreme Lodge of Research, is due to the fact that I was initiated, in 1910, in such an old Lodge as Unanimity and Sincerity, No. 261, Taunton, which was warranted in 1788, and that the town possessed Masonic traditions of a much earlier period, which go back to the year 1764; moreover, that the Lodge possessed an exceptionally good Masonic Library, containing old records and books, some now being nearly 200 years old; and finally, that the Somerset Masters' Lodge, owing to the enthusiastic efforts of the late Bro. Dr. George Norman, was warranted in 1915, and its *Transactions*, published annually, instilled in me a love for Masonic Research.

For my Inaugural Address I felt that I could not do better than to re-write one of my former Papers as it referred to matters of great interest relating to Freemasonry in general, and not to Taunton in particular.

ST. GEORGE'S LODGE No. 315, 1764

The St. George's Lodge No. 315, Taunton, was warranted on July 13th, 1764, and fortunately three of its Minute Books are still intact, and although the

last entry is dated June 19th, 1778, the Lodge was not erased until 1783. That there was a fourth Minute Book is clear from the following Minute of March 28th, 1778:—

“The thanks of this Lodge was this evening given to the Right Worshipful Master (Bro. John Whitmash) with the Honors of Masonry for his genteel present to the Lodge of the Elegant Minute Book.”

but this, unfortunately, is not now among our archives, doubtless because its “genteel and elegant” appearance had proved to be an irresistible temptation to someone or other, whereas the other books, which have been handed down, were simply bound, being boards covered with parchment.

When the Lodges were re-numbered in 1770, it became 255; and subsequently 202 and then 203.

First of all I had better explain that Bro. John Whitmash was the first R.W.M. to be installed in 1764, and he was again in the Chair when the third Minute Book finished on June 19th, 1778; moreover, that it was owing to his zeal and enthusiasm that this Lodge was founded and sustained during the fourteen years of which records now exist.

Fortunately, in the first Minute Book, or to give it the old name, the *Book of Transactions*, is recorded his speech of June 24th, 1765, when he vacated the chair, because it gives not only an account of how the Lodge came into existence, but it reveals his intense love of Masonry: I therefore quote the following extract:—

“None, therefore, who . . . are influenced by the Spirit of Humanity, Friendship and Benevolence can with the least propriety object to our ancient and venerable Institution.

For my own part, ever since I have had the honour to be enrolled in the list of Masons, as I knew it was my duty, so I have made it my business, to become acquainted with the principles on which our glorious superstructure is erected, and like one digging in a mine, the farther I have advanced, the richer has been my discovery, and the treasure, opening to my view, has proved a full and satisfactory reward of all my labours.

Conscious that the same pleasure would attend others, in the same pursuit, I sincerely wished for the establishment of a Lodge in this Town: but as wishes, without endeavours, are always ineffectual to any valuable end, I became actively concerned for the good of the Craft, and you, and only you, who are Masons in heart, can form the least idea of what joy it gave me when, upon enquiry, I found that this neighbourhood was not destitute of faithful brethren—brethren fired with an equal ardour for the prosperity of Masonry, and who, with equal alacrity and pleasure, embarked in the generous design, and, like real craftsmen, laboured in raising this long wished-for fabrick, the Strength of whose foundation, the Beauty of whose superstructure, the order, harmony, and proportion of whose several parts, have rendered it the Admiration of some, the Model of others, and the Pleasure and Delight of ourselves.”

The first Minute is as follows:—

“18th July, (A.L.) Anno Latomorum 5764—A.D. 1764.

A Warrant being obtained for Constituting a Lodge of free and accepted Masons in the Town of Taunton in the County of Somerset under the Hand and Seal of the Right Worshipful and Right Honorable Lord Blaney, Grand Master Mason of England, by the Name of Saint

George's Lodge in Taunton, the following Brethren in the said Warrant named by Virtue thereof assembled together to Regulate Matters relative to the said New Lodge, viz.,

The Revd. Bror. James Minifie
 Bror. Thomas Browne
 Bror. John Whitmash
 Bror. Wellins Calcott
 Bror. John Hammett

At the same Time were Proposed and Balloted for—

Mr. William Smale of Tiverton; Mr. John Shute of Taunton; Mr. Thomas Sweeting of the same place; Mr. Henry Whitmash of Trull; Mr. Samuel Woodford of Taunton; Mr. John Brice of the same place. They being found to be worthy were unanimously approved of to be made Masons.

It was also agreed that Bro. John Whitmash should be the first Master of this Lodge, the Rev. Brother James Minifie, Senr. Warden, Bro. Thomas Browne, Junr. Warden, the said Bro. Whitmash, Treasurer, to continue in their Offices until the feast of Saint John Evangelist next ensuing."

Arising therefrom a few comments are necessary.

THE FOUNDERS

Regarding the five Brethren who attended this meeting, they all belonged to well-known Taunton families, with the exception of Bro. Wellins Calcott, but I have been unable to trace where they were made Masons, the nearest Lodges being those at Bath and Exeter.

The Warrants of that period generally mentioned the names of four of the petitioners, and then designated three of them to be the Master and Wardens of the new Lodge. In *A.Q.C.*, vol. 41, is a photograph of the Warrant granted in 1762, for a new Lodge at Deal, thus worded, and as the St. George's Warrant was granted only two years' later, it would probably be of a similar type, so it seems very strange that this important matter should have been discussed and agreed upon at this first meeting and, moreover, that the Master should have been appointed as the Treasurer for the next six months.

"A.L."

As regards the letters "A.L.", Anno Lucis being now the accepted meaning, Anderson, on the title page of his 1723 *Constitutions*, has: "In the year of Masonry 5723; Anno Domini 1723", and, subsequently, in his marginal notes, he used the terms: "Year of the World 1", "Anno Mundi", "A.M.", but not "A.L.". In his 1738 *Constitutions*, below the wood-cut of the Arms of the Grand Master, the Marquis of Carnarvon, the date given is: "A.D. 1738; A.L. 5738", the term "A.M." having been changed for "A.L.". Although these letters "A.L." became in general use, yet opinions at one time differed as to their exact meaning.

In *Miscellanea Latomorum*, that invaluable periodical for Masonic students, alas, now no longer published, it is mentioned that the term, "Anno Lap."—(Lapidarum)—was adopted by the Antients for their Lists of Lodges for 1752 to 1754, but it was then discontinued. This interpretation is also to be seen on the Pillars given to the Lodge of Fidelity, No. 3, London: "Anno Dom. 1786, Anno Lap. 5786", but as the Lodge was warranted in 1754, this would be the reason. Another meaning is found in Goldney's *Freemasonry in Wiltshire*, regarding a record, about the old Salisbury Lodge, dated October 15th, 1735—"Ann. Lithotomorum 5735". I have not seen "Anno Latomorum" elsewhere recorded than in the St. George's Minute Book of 1764.

PRELIMINARY MEETINGS

The next Minute is very noteworthy—four candidates were made Masons before the Lodge was properly constituted.

“20th July: A.L. 5764, A.D. 1764.

A sufficient number of the Brethren mentioned in the Warrant assembled this Day in due form at the Fountain in Taunton, the following persons already balloted for and Approved were regularly made Masons: Mr. John Shute; Mr. Thomas Sweeting; Mr. Henry Whitmash; Mr. John Brice.

The evening was spent in Harmony and Brotherly Love and the Lodge closed in due time. John Whitmash, Mr.”

The third meeting of the Lodge was held eleven days later:—

“A.D. 1764. July 31st (A.L.) 5764.

This evening a Lodge was held at the Lodge Room at the Fountain, where it is agreed for the future this Lodge shall be held.

Present:

Bro. John Whitmash, Master,
Thomas Browne, J.W. as S.W. pro Tempore
John Hemmet, J.W. pro Tempore
John Shute, Thomas Sweeting, Henry Whitmash,
John Brice.

At which time Mr. John Furnival and Mr. John Nowell were proposed by Bro. Thomas Sweeting, and at the same time were Balloted for and unanimously approved of; and at the same time Colonel John Roberts was proposed by Bro. Thomas Browne and at the same time was Balloted for and unanimously approved. At the same time Bro. John Brice was unanimously Approved of and Appointed to be Secretary of this Lodge.

The Evening was spent in Harmony and Brotherly Love and the Lodge closed in due Time.”

The fourth meeting was of exceptional importance, as will be realised by the following Minute:—

“A.D. 1764 August 1st: A.L. 5764.

The Members of the Lodge met and the Lodge was opened in due Form.

PRESENT:

Bro. John Whitmash	M.	} pro temp.
Thomas Browne.	S.W.	
John Hemmet.	J.W.	
John Brice.	S.	
Wellins Calcott, John Shute, Thomas Sweeting,		
Henry Whitmash.		

This evening the Lodge received a visit from the Right Worshipful John Revis, Esq., Deputy Grand Master of England, in his return from visiting the Lodges in the West, when his Worship, after proper Inquiry into our Bye Laws, the method of working, etc., was pleased to express his perfect Approbation of the same, and he was also pleased to observe that we have it in Our Power at all Times to fix such a sum to be paid by a visiting Brother towards the Night's expences as the Lodge shall think proper, and in order to obviate a

Vulgar Notion that the Lodge are Obligated to receive a visit from any Mason that shall apply, the Right Worshipful informed us that if the Lodge chose it they have it in their Power to fix the Days only when they will receive Visits supposing it was to be but one Day in the whole Year.

At the same time the following Persons who had been duly proposed were Balloted for and unanimously approved of and were admitted to the Degree of an Entered Apprentice: Colonel John Roberts; John Furnival, Gent.; John Nowell, Vintner; John Webb, Esq.; John Halliday, Esq.; John Cabbell, M.D.

The Evening was spent in Harmony and Brotherly Love and the Lodge closed in due time. John Whitmash, Mr."

Regarding Bros. Webb, Halliday, and Cabbell there is no record as to when they were proposed.

It is noteworthy that even at this somewhat late period the tradition survived that Masons had the right to meet as a Lodge and initiate candidates before the Lodge was regularly constituted. The fact that the Deputy Grand Master of England visited the Lodge and apparently witnessed the ceremony, clearly shows that it was not deemed to be irregular, or perhaps he thought it wise to condone the matter.

BRO. JOHN REVIS

As regards Bro. John Revis, the Deputy Grand Master of England, it seems very strange that very little can be gleaned about him from Preston's *Illustrations of Masonry*, yet he was held in the highest esteem for some forty years, and so I have always felt that he has been given but scant justice. His name headed the lists of the twelve Grand Stewards for the years 1728 and 1729, and he became the Grand Secretary in 1734, and "was continued in that office" until 1757. Moreover, he was also appointed as the Grand Treasurer in 1738, but "declined . . . because he said that one person should not take upon him both offices for that the one should be a check upon the other."

Then, from 1757 to 1763, he became the Deputy Grand Master, and when Lord Blaney was elected the Grand Master for 1763, and being away in Ireland, Lord Ferrers, the outgoing Grand Master, "invested John Revis, Esq. . . . as proxy for his Lordship, who continued in office two years", that is, until 1765.

During the long period he was Grand Secretary two editions of the *Constitutions* were published, and probably he took some share in their preparation. Although his signature appeared in both as "John Revis" it is rather peculiar that on a Warrant issued to Lodge No. 100, Norwich, on March 25th, 1757, it is "C. J. Revis, G.S."

A meeting was held on the third consecutive day, probably for making the final arrangements for Constituting the Lodge:—

"August 2nd, A.D. 1764; A.L. 5764.

The Members of the Lodge met and the Lodge was opened in due form.

PRESENT.

Bro. John Whitmash,	Mr.
Wellins Callcott,	S.W. pro Temp.
George Strong,	J.W. pro Temp.
John Brice,	Sec.;
and John Shute, Henry Whitmash, John Furnival,	
John Halliday, John Roberts, John Nowell,	

At the same Time the following Persons who had been proposed and Balloted for at a former Lodge were unanimously approved of and were admitted to the Degree of an entered Apprentice: John Cabbell and Willian Smale."

THE MANNER OF CONSTITUTING A LODGE

"August 3rd, A.D. 1764 : A.L. 5764.

This being the Day Appointed by the Brotherhood for investing and Installing the Officers of this new Lodge already elected pursuant to the Warrant granted (by the GRAND MASTER OF ENGLAND) for that Purpose.

The several Persons as Members whose names are hereunder Written assembled together:—

Bro. John Whitmash,	Mr.
Rev. James Minifie,	S.W.
Thomas Browne,	J.W.
John Brice,	Sec.

Also the names of ten members. The seven visiting Brethren were: Wellins Callcott, George Strong, Bevis Woods, John Weech, and Trent, Hunt and Henderson.

The last mentioned BRETHREN, being properly clothed, proceeded about twelve o'clock to the Lodge Room (which was properly prepared for that Purpose) in the following manner:—

First The Tiler.

Bros. Henry Whitmash.	} Stewards, with their white Wands.
William Smale,	
John Brice: as Gd.Sec.,	carrying the Warrant.
Bevis Woods,	carrying the Book of Constitutions.
John Weech,	carrying the Bible on a Crimson Velvet Cloth.
George Strong,	S.G.W.
Henderson,	J.G.W.
John Webb,	carrying the Sword of State.
Wellins Callcott,	G.Mr.
John Whitmash, as Master elect	of the new Lodge.
Rev. James Minifie	} Wardens elect.
Thomas Browne	

The rest of the Brethren two and two.

Visiting Brethren two and two, bringing up the Rear.

The Brethren representing the Grand Officers with their Jewels pendent to Mazarine blue Ribbons.

Being entered the Lodge Room and having traversed their Ground Masonically the Grand Officers took their proper Stations. Enquiry being made according to custom of the Occasion of this Meeting, the Petition being Read, and next the Grand Master's Warrant for constituting this a regular Lodge in due Form, and the Officers of the Lodge being severally present and duely Examined by a proper Officer were in great Form Invested with Jewells of their respective Offices, each receiving an Admonition suitable to the Occasion, and being then installed in their proper places, the Grand Master addressed himself to the whole Body in a Charge adapted to this important Occasion, and then he pronounced this Lodge to be a regular

Constituted Lodge of the most Antient and Honorable Society of free and accepted Masons, and concluded the solemnity by declaring his Commission at an end and breaking his white Wand.

All the Members then joined in Singing the Masons' Anthem beginning with these Words, *Grant us Kind Heaven*. The Worshipful Master then entered upon the particular business of this Lodge, and about two o'clock the Brethren adjourned and dined together.

The Remainder of the Day was spent in great Harmony and Decorum, and the Lodge closed in due Season.

Jno. Whitmash, R.W.M."

Many interesting points arise from this Minute and so I will comment on several in detail:—

THE MASONIC BLUE, ETC.

1. "The Grand Officers with their Jewels pendent to Mazarine blue ribbons."

On March 17th, 1731, Grand Lodge decided that "Grand Lodge Officers should wear their jewels pendent to blue ribbons about their necks."

There was no restriction as to the width of the Ribbon until another Edition of the *Book of Constitutions* was published in 1815. It there states that for Grand Officers the "hangings or collars to be garter-blue, four inches broad", and for Private Lodges "the hangings to be light-blue riband, four inches broad; if silver chain be used it must be placed over the light-blue riband". These ribbons often became very crumpled, and so the stiffened collar with a point gradually evolved.

As regards blue, this colour has always been associated with Craft Masonry. "The Lord spake unto Moses, saying, speak unto the children of Israel, and bid them that they make them fringes in the border of their garments throughout their generations, and that they put upon the fringe of the borders a ribbon of blue". (Numbers, xv, 38). It is, therefore, logical to surmise that this colour became embodied in the legend concerning the building of the Temple. (*A.Q.C.*, Vol. xxiii, page 310). There is, however, much difference of opinion as regards the shades of Blue in connection with Grand Lodge. The first reference to Garter Blue is in reference to the Apron, and is found in the *Rawlinson MS.*, C.136, 1734.

As regards the Order of the Garter, it is generally admitted that a change from light blue to dark blue was made because the descendants of James II, the Pretenders, continued to bestow this order on their chief adherents, and consequently George I, who came to the throne in 1714, thought it expedient to distinguish the Companions whom he honoured with the Order from those who had received it from the Pretenders. As you are all aware, the blue of Grand Lodge Officers is now a dark blue, although the Irish Grand Lodge still retains the light blue. Bro. Sadler has stated that the change was made about 1726. It is therefore strange that these Grand Officers should have worn Mazarine blue, which is a light, or sky-blue, as is shown in the following extract from the *Ingoldsby Legends*, published 1840:—

"The sky above was a bright Mazarine,
Just as though no such thing as a tempest had been."

2. Concerning the words "having traversed their ground Masonically the Grand Officers took their proper station", this doubtless refers to the custom, still carried on by so many Lodges at the present time, of the W.M. and his Officers entering the Lodge Room in a procession, and being conducted to their respective places by the D.C.

3. The officers were invested with the "Jewels of their respective office", not with "the Jewels and Collars". In 1727, Grand Lodge ordained that "in all Private Lodges the Master and Wardens do wear the jewels of Masonry hanging to a White Ribbon, and that the Master wear a Square, the S.W. a Level, and the J.W. a Plumb Rule", and in the 1738 edition of the *Book of Constitutions* it is mentioned that they "May hang their jewels on white ribbons about their necks", and this regulation is repeated up to the 1784 edition.

The Master's Sword

4. "John Webb—carrying the Sword of State". It is an interesting point whether, as Bro. Wellins Calcott represented the Grand Master on this occasion, he brought with him the noted "Sword of State" belonging to the Grand Master. This Sword had been presented by the Duke of Norfolk, when Grand Master, in 1730, and from that time the Sword Bearer was considered to be an Officer of Grand Lodge. It originally belonged to Gustavus Adolphus, King of Sweden. There is an illustration, No. 30, of it in Calvert's *The Grand Lodge of England*.

The Minutes of December 2nd, 1774, mention that a Sword was presented to the Lodge:—

"Bro. Whitmash moved the Lodge that a letter of thanks be sent Bro. Lawless (Captain) of the 70th Regiment for his very genteel present of a Sword, and that he should be admitted an Honorary Member of the Lodge; if approved it, that a Certificate of the same be sent him, accompanied with a Medal from the Lodge."

Bro. Lawless was duly elected at the next meeting, and a Medal, or in other words a Jewel, was given to him. The Sword was probably placed before the Master's Chair, as was the custom in the old Dundee Lodge, No. 18, at Wapping.

The Masons' Anthem

5. Regarding the Masons' Anthem—"Grant us kind Heaven"—as it may be of some interest to junior Brethren, I am giving it in full, as published in the *Constitutions* of 1738, but it was then called "The Treasurer's Song", the personal pronouns being in the singular.

"Grant us, kind Heav'n, what we request,
In Masonry let us be blest;
Direct us to that happy place,
Where friendship smiles in ev'ry face:
Where freedom and sweet innocence
Enlarge the mind, and cheer the sense.
Where scepter'd reason from her throne
Surveys the Lodge, and makes us one:
And harmony's delightful sway
For ever sheds ambrosial day;
Where we blest Eden's pleasure taste,
Whilst balmy joys are our repast.
Our Lodge the social virtues grace,
And wisdom's rules we fondly trace;
Whole nature open to our view,
Points out the path we should pursue:
Let us subsist in lasting peace,
And may our happiness increase.

No prying eye can view us here,
 No fool or knave disturb our cheer ;
 Our well form'd Laws set mankind free,
 And give relief to misery:
 The poor oppress'd with woe and grief,
 Gain from our bounteous hands relief.

Before leaving the opening ceremony, a contemporary account of the proceedings may be worth quoting (from the *St. James' Chronicle* of 9th August, 1764):—

Extract of a Letter from Bridgwater, the 5th August, 1764.

" Last Friday Morning I arrived at Taunton, where I proposed only to take a Breakfast, but was informed there would be a Procession of Free-Masons that Day, a Warrant having been obtained from their Grand Master for constituting a Lodge there. As you know my Tour in the West was entirely for Pleasure, you will not wonder that I immediately resolved to stay and dine there, in order to see the Procession, as it is a Society I have not the Honour to be a Member of, and consequently must be unacquainted with their Ceremonies. I shall now give you a Description of the Affair, as I saw it.

About Twelve o'Clock, receiving Notice from one of the Writers, that the Cavalcade was going to set forward, I threw up a Sash, and was most agreeably surprised. The Manner in which they were marshalled, the genteel Appearance of the Members, who I afterwards found were chiefly the principal Persons in that Town: the singular Circumstance of their wearing white Leather Aprons, and many of them Tools of Silver used in Masonry hanging about their Necks, some of them pendent to Mazarine-Blue Ribbons, (these I was informed were Persons representing the Officers of the Grand Lodge) and others to rich Silver Lace, afforded a most agreeable and engaging Sight.

First came a Man with an heroic Aspect, his Hat under his Arm, and carrying a large drawn Sword, who I was told was the Doorkeeper. Then came two young Gentlemen with white Wands in their Hands, these were called Stewards; next a Gentleman carrying a Deed or Writing, which was said to be the Warrant empowering them to act; next one carrying a large Bible on a rich Crimson Velvet Cloth, finely trimmed with Silver Lace and Tassels, which was followed by two other Gentlemen with Emblems hanging to Blue Ribbons about their Necks; After these a Gentleman carrying a very handsome Sword unsheathed, quite upright; and then one with a white Wand in his Hand, and an Emblem hanging upon his Breast, who represented their Grand Master. Several Members, Gentlemen, two and two, closed the Procession, in which Order they went to their Lodge Room at the Fountain Inn. About Two o'Clock they all returned in the same Order, but not exactly in the same Manner, for I observed that some of them, who before had no Emblem round their necks, now had them hanging to Silver Lace. These I heard were the Officers of the new Lodge, now invested with their proper Badges. I told you before they had all Leather Aprons, I should have added, that they had all likewise white Gloves. The Procession ended, they sat down to a very elegant Dinner, provided at the Fountain; and in the Afternoon I set out for this Place, so much pleased with what I had seen, that I am determined, when I return to Town, to become a Member of this Society, if they will do me the Honour to admit me."

ST. JOHN'S DAY

On St. John's Day, December 27th, the Master and the two Wardens were re-elected, but Bro. John Webb became the Treasurer, and Bro. Thomas Sweeting, an Attorney at Law, the Secretary ; moreover, two Stewards were appointed. Bro. Wellins Calcott attended, and also Bros. Henderson and Beavis, who assisted him when the Lodge was constituted.

The remainder of this Minute is as follows :—

"About eleven o'clock they proceeded from the Lodge to the church of St. Mary Magdalene in the following manner (to wit)

First — Town Beadles — To clear the way.

2nd — Grand Band of Musick.

3rd — The head Tyler.

Two Stewards — with white wands and properly cloathed.

Secretary — with his proper Jewell.

Treasurer — with " "

Two Wardens — with " "

The Revd. Brother Minifie being S.W. alone, in his

Sacerdotal Habit only —

A Pass'd Master — with his proper jewell, carrying the Bible on ye Velvet Cushion, two other Brethren supporting him, one on each side —

A Brother — A Provincial pass'd Senior Warden.

Brethren of the Lodge, two and two, according to Seniority.

Visiting Brethren the same — all properly cloathed.

Under Tyler closed ye Procecion.

The Brethren took their Seats in the Corporation Pews, and a most excellent Sermon was delivered them by our Worshipful Senior Warden from Romans, 12th ch., 10th ver., 'Be kindly Affectioned one towards another with Brotherly love, in Honor preferring one another'. The Psalms on this occasion were ye 133 and the 100th. During the time of the Divine Service the Bible and Cushion were placed upon a Stand before the reading Desk guarded by the two Tylers. A very grand Voluntary composed for the purpose was performed by the Organist, and on coming out of Church the Bells immediately rung. In the same Order they returned to the Fountain, where they dined together, and in the afternoon adjourned to the Lodge Room, and concluded the day with the greatest Harmony, Pleasure, and Decorum."

Then the Secretary added the following somewhat laudatory note:—

"To the Honor of the Brethren, it was not Remembered when a greater Concourse of People were assembled together in the Town than on this Occasion, who in general expressed the Highest Satisfaction at the respectable appearance and regularity of the Procession."

The Minute concluded with several Votes of Thanks:—

"Ordered that thanks be given to Brother Minifie, under Seal of this Lodge, for his excellent Discourse.

Also that the Thanks of this Lodge be given to the Revd. Mr. Townsend for the use of his Pulpit, and to Brother Mallack, next Lodge night, for the use of his Stand and Cloth on this day.

And that a letter of Thanks be wrote to the Right Worshipful Master of the Lodge held at the Jerusalem Tavern, Clerkenwell, for the use of the Tyler's Dress.

The Evening was spent in great Harmony and the Lodge closed in due Season.

J. Whitmash, Mr."

There are three items in this Minute worthy of comments.

First: it may be of interest to surmise as to the reason why this Tyler's dress was brought to Taunton, more especially when the difficulties of transit, in those days, are taken into consideration. Doubtless, Bro. Wellins Calcott may have had something to do with the matter, although perhaps the Tyler himself had a personal grievance, as the Town Beadles, when they headed the procession, would be in their special uniforms. His vanity must have been well gratified when he adorned himself in the fine garments from London!

This question of the Tyler's costume, however, really did exercise the minds of prominent Brethren at this period, as these old Minute Books have two other references thereto. On January 4th, 1765, it is recorded that "This evening the Rt. Worshipful Master (Bro. John Whitmash) desired, that the Lodge would favor him with their acceptance of the Tyler's Cap, trim'd with Gold Lace and Fur, for the use of the Lodge, which accordingly was thankfully accepted of". And of November 1st, 1765: "Ordered that ye Tyler have forthwith a Watch Coat provided for him, and that the Treasurer provide the same."

The only references that I have been able to discover elsewhere in relation to the Tyler's dress are the following:—

A.Q.C., Vol. vi, p. 163: Bro. Crowe (in referring to Plate IV. giving the front and back views) mentions that it belongs to Lodge No. 533, Congleton, and it is a "black serge, lined, faced and edged with red, the collar, cape and cuffs being edged with light blue flannel, and the numerous immense buttons are an inch and three-quarters in diameter, and are covered with white linen."

Vol. xiv, p. 166. Among the Masonic Antiquities shown at the Glasgow Exhibition, 1901, was an "Old Tyler's Coat and Vest, worn during the eighteenth century, and last used in the Cleikum Inn, Innerleithen, when James Hogg, the Ettrick Shepherd, was admitted a member of the Lodge Canongate Kilwinning."

Vol. xxix, p. 233, Bro. T. Francis mentioned that "The portrait in oils of Montgomerie, Guarder of Grand Lodge, 1736, in my possession, represents him as attired in a dark blue coat trimmed with gold lace, and a red waistcoat". An illustration, No. 96, of this Tyler is given in Calvert's *Grand Lodge of England*.

In the *Masonic Record*, vol. v, p. 600, there is an illustration of a Tyler's Hat, which belonged to the Lodge of Relief, No. 42.

My own Lodge, Unanimity and Sincerity, No. 261, still have in their possession the Ancient Gown and Hat worn by the Tyler at the beginning of last century, and a photograph of our well-known and esteemed Tyler, Bro. Sam Shattock, wearing this old costume, appeared in the *Somerset Masters' Transactions* for 1938.

In the same publication, W. Bro. W. E. Bracey mentioned that a Lodge, in 1791, ordered: "The Tyler be clothed, at the expense of the Lodge, with a blue coat, and a waistcott, and corduroy breeches, the whole with yellow buttons; also with a pair of white stockings and a three-cornered hat."

Secondly, the letter of Thanks for the loan of the Tyler's Dress was as follows:—

"Right Worshipful Sir and Brother,

The R.W. Master, Wardens, and Brethren of ye most Ancient and Honourable Society of Free and Accepted Masons belonging to St. George's Lodge at Taunton, have directed me to return you their most sincere and hearty thanks for ye use of ye Tyler's Dress which you was so obliging as to favour them with on ye last St. John's Day, and to assure you they will at all times be ready to testify the Sense they have of your Civility on that Occasion.

We have ye pleasure to inform you our Procession was conducted in a manner that afforded a general satisfaction to ye whole

Town, and did due honor to ye Craft. Our Brother, who applied to you for ye dress, will at his return wait on you and acquaint you with particulars, in ye meantime I have only to add that I am with great respect,

R.W. Sir,

Your faithful and Affectionate
Brother,

T. Sweeting.

St. George's Lodge.

Taunton, Jany. 2nd, 1765.

To The Rt. Wr. Mr. of the Lodge of Free Masons
held at ye Jerusalem Tavern, Clerkenwell."

I may say that the Lodge at the Jerusalem Tavern was warranted on 17th December, 1731, its original number being 83; in 1755 it was renumbered 44, when, according to Lane, it met at St. John Jerusalem, St. John's Street, Clerkenwell. It was named the Jerusalem Lodge in 1769, but was erased on April 12th, 1780.

Thirdly, the question of wands.

You will remember in the first procession that the two stewards carried White Wands, and that Bro. Wellins Calcott must have also carried one, as he broke it in two at the completion of the ceremony. In the second procession, not only the two Stewards, but also the R.W.M., carried white wands.

According to *Jachin and Boaz*, 1812 edition, and I presume this is an exact copy of earlier editions, the Master of a Lodge had "a black rod in his hand, when he opens the Lodge, near seven feet high. The senior and junior deacons have each a black rod."

In Bro. W. Beale Collins's *An Epitome of 100 Years' Masonic Work of Lodge of Brotherly Love, No. 329*, which was constituted at Martock in 1810, and removed to Yeovil in 1819, it is mentioned that in a procession, which took place at its Consecration, in 1811, various Officers had different coloured Wands. The two Stewards, "each with his White rod of office"; the Wardens "carrying their wands of office, white rods with gold tips"; a P.M., "having a blue rod with a gold top"; and the W.M., "holding a blue rod with a gilt top, the emblem of his authority."

Now this custom of carrying wands continued to exist in Taunton for over 100 years. Bro. James Davey was the esteemed Tyler of my own Lodge, No. 261, and had served in that capacity for about 30 years, when he died in 1850. He had been a Sergeant in the 1st Somerset Militia, and over 100 Brethren, including R.W.P.G.M. of Somerset, Colonel Kemeys-Tynte, attended his funeral. The following quotation is taken from the *Somerset County Herald*, dated February 16th, 1850:—

"The corpse was then accompanied to the grave by the Chaplain, the Brethren surrounding the grave, the Lodge of Unanimity and Sincerity, Taunton, to which deceased belonged, taking their station at the head thereof. On the Chaplain concluding, the P.G. Secretary broke his Wand, and the W.M. also broke the Wand of the deceased Tyler, casting the same into the grave with the customary exclamation on such occasions of 'Alas our Brother'."

Generally speaking, Brethren have long since given up the custom of carrying Wands, or uttering such an exclamation at funerals. As regards American Masonry, it is still the custom for Deacons to carry black wands at a funeral, and for the Stewards to carry white ones, which are draped with black, on such an occasion. (Bro. O. D. Street's *Symbolism of the Three Degrees*, p. 52). According to *Jachin and Boaz*, however, all the officers of a Lodge were distinguished at funerals by carrying white wands.

BRO. WELLINS CALCOTT

As regards Bro. Wellins Calcott, who was a well-known London Brother, nothing is recorded as to why he took such a great interest in this new Taunton Lodge. A few years later he gained lasting fame by publishing, in 1769, a work entitled: "A Candid Disquisition on the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons, together with some Strictures on the Origin, Nature and Design of the Institution", and the list of subscribers thereto contained over thirteen hundred names of Brethren. Woodford, in his *Masonic Cyclopaedia*, 1878, stated that, "He may fairly be called the father of the Masonic philosophical and didactic school", and Daynes, in his *Birth and Growth of the Grand Lodge of England*, mentioned that this author "visited many parts of England, attending and lecturing in Lodges". Even before he acquired fame he must have been held in high esteem by being appointed to represent the Grand Master for constituting this new Lodge at Taunton. It may therefore be found interesting to record the various references to him to be found in these Minutes:—

He attended the first meeting of the Lodge held on July 18th, then on August 1st and 2nd, and represented the Grand Master on August 3rd; he also was present at the St. John's Festival on December 27th, as I have already mentioned. There are, however, several records concerning him before the last mentioned date, namely:—

"August 17th. A Motion being made that the Thanks of this Lodge be returned Brother Wellins Calcott for his Assistance in Constituting and Establishing the same. It was unanimously agreed to and ordered to be done accordingly by the first seasonable Opportunity.

It was further moved that as a Mark of Brotherly Respect and esteem for our said Brother Calcott he should be considered for the Future as a perpetual member of this Lodge. And the same was unanimously agreed to."

"September 7th. In consequence of a Resolution of this Lodge, held the 17th of August last, the following Brethren were appointed a Committee to draw up a proper Diploma to be presented to Brother Wellins Calcott the next time of his attendance, viz., the two Wardens (Rev. James Minifie and Thomas Browne), John Webb, John Halliday and John Roberts."

"September 21st. Brother Wellins Calcott being present the Right Worshipful Master at the unanimous desire of the Lodge returned him the Lodge's thanks agreeably to a former Resolution then first read and afterwards presented him with a Diploma elegantly wrote and embellished upon Vellum electing him a perpetual member of this Lodge.

And Brother Wellins Calcott standing up in his Place addressed himself to the Lodge in a gratefull Manner on this Occasion."

All members had to append their signatures to the Bye-laws, and so we are very fortunate to have his; although he spelt it with one "l", in these Minutes the Secretary nearly always spelt his name with two.

"October 5. The same night the Lodge received a letter from Brother Wellins Calcott which was read, and his Health was then Drunk in the usual manner. The Right Worshipful was unanimously requested to return him the Thanks of the Lodge for his kind remembrance and brotherly advice."

He attended the meeting held on January 4th, 1765, when the Lodge's Certificate was given him, and not again during that year until the Festival of St. John on December 27th. Bro. Whitmash had occupied the Chair for eighteen months, and although his S.W., Bro. Thomas Browne, had not attended a meeting since October, he was elected as the Master, but, not having returned from a visit to London, it is recorded that "Bro. Wellins Calcott, Pass Master, invested and installed Bro. Whitmash as his proxy". After Bro. Whitmash had delivered his Valedictory Address, the Minutes state:—

"Upon this Occasion Brother Wellins Calcott, in the name, and at the request of the Lodge, return their thanks to our said Brother Whitmash in words to the following effect:

Worthy Sirs, I am called upon by the Worshipfull Wardens and members of this Lodge as Pass Master to Acknowledge the sense they have of the Great Obligations they lye under to you for your Constant Attention to the Interest and Happiness thereof, and for that Degree of Prosperity and Honour to which it is Arrived, Greatly owing to your Endeavour; and for which they return you their sincere and Hearty thanks; By these means, Sir, you have endear'd yourself to us as a Man, you have endear'd yourself to us as a Mason, and it will ever Give us the Highest Pleasure to find opportunity on any Occasion, Either Publick or Private, of Testifying our Gratitude to you."

The last Minute referring to Bro. Calcott is on March 4th, 1768, when nine members promised to subscribe to his forthcoming book, but when it was published the list of subscribers contained the names of no less than twenty-five members.

Incidentally, I would mention that Bro. Wellins Calcott included in his book ten Charges by various Brethren, and Bro. John Whitmash was greatly honoured because his Address, given on June 24th, 1765, from which I have already quoted, was inserted after the first, which was by the well-known and highly-esteemed Brother, Thomas Dunckerley.

AN EXTRAORDINARY LODGE

"April 22nd, 1766. An extraordinary Lodge. This evening the Lodge was favoured with a visit from the Bro. Chas. Spencer, Grand Secretary of England, when after making enquiries into our Bye-Laws, method of working, etc., was pleased to express his perfect approbation of the same."

It is very strange that a mistake was made regarding the Christian name of the Grand Secretary; it should have been Bro. Samuel Spencer, who had held that very important office since 1757.

FINES AND THE PURPLE BADGE

Returning to the Minutes, there are several curious ones relating to Fines and the Purple Badge.

"June 7th, 1765. Bro. Webb this evening paid the forfeit of 6d. for not appearing with his Purple Badge, pursuant to a former Resolution of this Lodge."

Unfortunately, there is no record of this Resolution, nor is it referred to in the Bye-Laws.

"June 17th, 1765. Brother Goldsworthy this evening paid a forfeit of 6d. for not appearing with his Purple Badge pursuant to a former resolution of this Lodge."

"June 21st, 1765. Bro. Webb, the Treasurer, was this evening fined one shilling for not sending the keys in due Season. Brothers Sweeting and Newcomon were also fined one shilling each as Officers of the Lodge for not being in the Lodge Room in due time, also agreeable to the 1st Bye Law."

"August 30th, 1765. The R.W. Master (Bro. John Whitmash) was this evening fined one shilling for not being in the Lodge in due time, and was also fined sixpence for not appearing with his Purple Badge. Bros. Halliday and Newcomon were also this evening fined 6d. each for not appearing with the Purple Badge."

"Sept. 6th, 1765. Bro. James Wright was now fined sixpence for not appearing with his Purple Badge."

"Dec. 6th, 1765. Brother Goldsworthy now paid 6d. for not appearing with his proper Badge."

This Purple Badge was not worn only by the Officers, as two, who were fined, were ordinary Brethren.

It is generally accepted that the word "Badge" refers to the Apron—"the distinguishing Badge of a Mason". In the *Book of Constitutions* of 1738, however, this word is also used in reference to the Jewel of the Grand Secretary that "his Badge is of two Golden Pens across on his Left Breast". In Bro. Arthur Heiron's *Ancient Freemasonry and the Old Dundee Lodge, No. 18* (p. 275), the following is taken from the Minutes: "On Sept. 24th, 1767, resolved that the P.M.'s uniforms shall be altered from Purpoll Colored Ribands to what they think proper", and he has added a note that these Purple uniforms could not refer to "Aprons".

It is interesting to note that the colour "Purple" was permitted in two Craft Lodges, situated widely apart, at about the same period.

A query regarding this Purple Badge was published in Vol. 5 and again in Vol. 13 of *Misc. Lat.*, but, as there were no replies, this question apparently must remain a mystery.

THE MASTER'S AND WARDEN'S STEWARDS

Two Stewards had always been appointed, but on December 20th, 1765, one is designated as being the "Master's Steward", and the other the "Warden's Steward". On September 18th, 1767, they are termed the Senior and Junior Stewards, but from 1770 onwards they are always designated by the first-named titles, as if their respective offices were of some special importance. Their names are always inserted in the Minutes after those of the Treasurer and Secretary, and before that of the Chaplain. Although Deacons were only recognised by our Grand Lodge at the time of the Union, yet as such officers are recorded in the Minute Books of the old Crown Lodge, No. 220, Bristol, so long ago as 1758, would it be wrong to surmise, considering they were definitely known as the "Master's and Warden's Stewards" respectively, that these Stewards, besides fulfilling their ordinary duties regarding refreshments, also acted somewhat in the capacity of Deacons?

MASTERS' LODGES

Another debatable matter is that concerning "Masters' Lodges".

First of all, I may say that there are records of 90 Initiations, 67 Passings and 43 Raisings, the reason for the great difference in these figures being that nine Brethren hailed from London, nine were Commissioned Officers, and others

resided at such distant places as Manchester, Oxford, Nottingham, Launceston, etc.

At nineteen meetings the Third Degree was conferred. Out of this number, only seven were headed "A Master's Lodge"; two were termed "Extra Lodges"; two were "opened in ample form in the Third Degree"; and as regards the remaining eight there is no special reference.

It is also noteworthy that the words "ample form", or "due form", were used indiscriminately throughout the Minutes.

On February 21st, 1766, it is ordered that "Summonses be issued for a Master's Lodge", and on February 28th the Minutes are so headed. After "raising" a Brother, the Lodge was closed, adjourned for refreshments, and then opened in the First Degree. On March 6th, 1767, the Lodge "was opened in Ample Form in the Third Degree", and two Brethren were "raised". Then the Lodge was closed and opened immediately in the Second Degree, and the names of those present are again repeated. Then a Brother was "passed" to the Second Degree and certain business transacted. "The evening was spent in great harmony, and the Lodge was closed in due Season." On May 14th, 1773, the Lodge was opened in the Third Degree, then closed, and opened in the First Degree.

Bro. Arthur Heiron, in his noted work, previously mentioned, has tentatively suggested that these Masters' Lodges may have been held for either of three reasons:—

- (a) To perform the ceremony of "Passing the Chair", in order to qualify a Brother for taking the Royal Arch.
- (b) To perform the ceremony of the Royal Arch.
- (c) To "Raise a Master" with a more extended and dramatic ceremony than was usual in "Modern" Lodges, more in accordance with the ritual used in Scotland.

As regards these suggestions, I would mention that Taunton was a small town with conditions totally different from London. Regarding (a) and (b), it is sufficient to say that the Taunton Royal Arch Chapter was not warranted until 1818, and (c) that not only did the R.Wor.Bro. John Revis, Deputy Grand Master of England, approve of the method of working in 1764, but Bro. Samuel Spencer, the Grand Secretary, likewise did so in 1766, so I do not see how anything more than the ordinary ceremony could have been worked.

OPENING AND CLOSING

The procedure adopted for opening and closing in the different degrees is very strange to us. For instance, On June 29th, 1765, St. John's Day, the Lodge was opened in Ample Form, and four candidates were Initiated, other business transacted, the officers Invested, and the Lodge closed. The members proceeded to another room for the dinner. The Lodge was again opened in Ample Form, business transacted, and the Lodge was then closed till the evening. It was again opened in Ample Form, and a candidate Initiated. Afterwards the newly-initiated, having mentioned that he was going on a journey, requested that he might be passed to the Second Degree, which, "not being thought improper or unreasonable, was complied with". There is no mention of the Lodge being opened or closed in the Second Degree. There are several other similar cases. Only once, on June 26th, 1769, is a different method recorded. The Lodge met at 11 a.m., and two Candidates were Initiated. "The Lodge then called off from Labour to Refreshment, and returned again at 5 in the evening when the new officers were duly installed."

A BENEVOLENT CUSTOM

A rather interesting custom of those ancient days was in connection with Charity. But I will quote from the Minutes of December 27th, 1765:—

"This day the Lodge compleated the collection for Charity in the following manner, viz., the Ballotting Box being putt in the Closett every member in a private manner contributed what he pleased which amounted upon the whole to the sum of £3 7s. 6d., that sum was made up £5 by order of the Lodge, and distributed to the following objects, 5/- each."

The "Objects" recommended for Charity were 9 men, 7 widows, 3 old women, and Howe's family.

Bro. J. Whitmash recommended the Widow Raye and so on. It is interesting to notice that Bro. Wellins Calcott was present on this occasion, and that his "object" was also a widow—the widow Trott. This system of remembering the deserving poor was carried out year after year by the Brethren in December, at the Festival of St. John the Evangelist, but there are also several Minutes recording that two guineas were sent to the General Fund of Charity established by Grand Lodge.

PROPOSED INCORPORATION OF THE SOCIETY

As regards the proposed Incorporation of the Society, the following Minutes are of great interest:—

"April 10th, 1769, in obedience to an order of ye Grand Lodge dated the 21st March last, for convening the members of this Lodge to collect their opinions concerning a plan of a Charter for incorporating this Society . . . the Right Worshipful Master having communicated to ye said Brethren the intended Charter of Incorporation transmitted to himself by the Most Worshipful and Grand Master, and collected their opinions thereon, the Lodge signified their approbation of the proposed plan and unanimously resolved that the following certificate should be forthwith transmitted by the Right Worshipful Master in a letter to the Right Worshipful Brother Smith, Provincial Grand Master of Somerset, viz.: 'We, the Master and Wardens of the Lodge No. 315, held at the Fountain in Taunton, in the County of Somerset, having communicated to our members the intended Charter of Incorporation transmitted to us by the Most Worshipful Grand Master, and collected their opinions thereon, do hereby certify their approbation of the proposed plan, and earnestly request that ye most effectual means may be immediately used to compleat so salutary an undertaking'."

I may say that this question of Incorporation was first brought into prominence by the Duke of Beaufort, the Deputy Grand Master, in 1768, when a copy was circulated among the Lodges, 168 voted in favour and 43 against it, and "a motion being made whether the Society should be Incorporated or not—it was carried in the affirmative by a great majority". (Gould's *History*, Vol. ii, page 473.) The design of Incorporating the Society by Act of Parliament was, however, abandoned in 1771, owing to the increasing number of objectors.

JEWELS

As regards the Jewels belonging to this old Lodge, the Treasurer's and Secretary's are still in our possession, and the following are extracts from the Minutes relating thereto:—

"Oct. 26th, 1764. The thanks of the Lodge was returned to Bro. William Anderdon of Bath for his very kind and genteel Present of a Treasurer's Jewell, and his health was drank with the usual ceremonies."

As previously mentioned, Bro. John Whitmash was not only the R.W.M., but also held the office of Treasurer, so it would seem that Bro. William Anderdon was a personal friend; he was a member of a Lodge at Bath, which met at the Bear, No. 59, later to be known as the Royal Cumberland Lodge, and he became its Master on December 27th, 1762; in the Bath Minutes it is recorded that he was an Apothecary, although, elsewhere, as a Surgeon.

"Jan. 4th, 1765. It was ordered that the Treasurer pay thirty shillings for the Pass'd Master's Jewell."

"Feb. 7th, 1766. Then the thanks of the Lodge was returned to Bro. Thos. Sweeting (the former Secretary) for his very kind and genteel Present of a Secretary's Jewell, and his health was drank with the usual ceremonies."

"March 7th, 1766. This Evening the new Jewells which were sent from London to Bro. Whitmash, for the approbation of the Lodge, was unanimously approved of, and it was agreed that the Lodge should purchase ye same. Ordered that the old Jewells should be sent to Bro. Webb."

"April 4th, 1766. Bro. Webb having been so kind as to give to this Lodge a genteel sett of Table Jewells, Bro. Whitmash by his order this evening presented the same, which was very kindly accepted."

TWO EXTRAORDINARY INCIDENTS

It will prove interesting to relate the extraordinary way in which the before-mentioned Jewels of the Treasurer and Secretary, as well as a Lodge Certificate, came into our possession after an interval of about 150 years!

Some twenty years ago the late W.Bro. Frank Santler, of my Lodge, mentioned to me that a Jeweller, in a neighbouring town, had a dozen or more Masonic Jewels for sale, left with him for disposal by a lady, a widow, but he was not permitted to disclose her name. When these were brought to me for inspection judge of my surprise and pleasure to find two beautiful old jewels, and engraved on the obverse side the name and number of this old Taunton Lodge, together with the names of the respective donors! Naturally, we decided to purchase them and they are among some of our most precious possessions.

The second incident regarding the Lodge Certificate is equally extraordinary. After the death of W.Bro. Howard Maynard, of my Lodge, in 1936, some of his Masonic books and effects were handed to me, and among the latter was a letter, dated August, 1922, from a Bro. Woolsten Smith, saying that he had found an old certificate amongst some of his papers and would present it to the Lodge. He was the son of an old Past Master of my Lodge, Bro. J. H. Smith, who was in the Chair so long ago as 1871, and died about 1905.

This certificate, written on vellum, is as follows:—

"ENGLAND

St. George's Lodge Taunton.

To all and every Right Worshipful & Worshipful Masters Wardens and Brethren of the Most Ancient and Honorable Society of Free and Accepted Masons, Greeting.

THESE are to Certify that the Bearer hereof Brother John Cabbell was regularly admitted to the three Degrees of Masonry in St. George's Lodge lawfully Constituted and held at the Fountain in Taunton in the County of Somerset. In Token whereof we hereunto set our Hands and the Seal of the sd. Lodge. And to prevent Imposition we have caused our said Brother's Name also to be Subjoyn'd with his own hand Writing.

Given at our said Lodge the Fourth day of January A.L. 5765 — A.D. 1765.

J. Cabbell

John Whitmash

M.

J. Minifie

S.W.

Thos. Browne

J.W.

By Order of the Lodge.
Tho: Sweeting Secretary."

This piece of vellum was $9\frac{1}{4}$ inches wide and $11\frac{1}{4}$ inches long, and folded down the centre. Eight inches from the top and $3\frac{1}{2}$ inches from the other edge a piece was cut off; so when opened it somewhat resembled a shield; attached to the centre of the bottom edge was a piece of red ribbon fastened with the seal of the Lodge in red wax. The owner of this Certificate was Bro. John Cabbell, M.D., who was made a Mason on August 2nd, passed on August 31st, and raised on September 11th, 1764. The Minute relating to this is dated January 4th, 1765:—

"Certificates were now granted to Brothers Wellins Calcott, John Webb, John Halliday, John Cabbell, and John McCulloch."

"John" seems to have been a very popular name in those days!

Bro. John McCulloch, according to the Register, was made and passed in Glasgow, and "was raised to the Third Degree in Masonry" that evening.

FURNITURE

As regards the furniture belonging to the Lodge, the following is the only record:—

"August 17th, 1764. The great trouble which Bro. Thomas Norman, of London, had taken in order to procure furniture upon the best and easiest terms, which it appeared he had done to the satisfaction of the Lodge, it was ordered that he be requested to accept of a gratuity of Two Guineas, and that the Treasurer pay the same."

Although By-Law No. 25 distinctly laid down that an Inventory of the Furniture, Jewels, etc., belonging to the Lodge should be entered in the Book of Transactions, that is, the Minute Book, unfortunately this was not done, or, if a separate book was kept, it was lost long ago.

SOME INTERESTING RECORDS

The following Minutes are also of interest:—

"Sept. 11th, 1764. Bro. Samuel Woodford (who was admitted to the degree of an Entered Apprentice in this Lodge, and passed the Fellow Craft in a Lodge at Exeter) was this evening raised to the Third Degree of Masonry."

"November 2nd, 1764: Ordered that the servants have Ten Shillings and sixpence per quarter, for their attendances, and that the Boy have two shilling and sixpence for the trouble of running errands."

"July 5th, 1765. Mr. William Douglas, of Manchester (having been proposed and elected) was admitted to the First Degree . . . and being a stranger was also passed to the Second Degree."

"Jan. 4th, 1765. Whereas great inconvenience have been formed by the Lodge in buying Candles, It is now agreed between the Lodge and Brother John Nowell, that from St. John's Day last he shall be paid ten shillings per Annum for providing a sufficient number of Candles for the Lodge (Wax excepted).

Ordered that the Servants be paid for the future—for their attendance one guinea a Year.

It was also ordered that ye Treasurer do pay 2/6d. to the Clerk and 2/- to the Sexton for their trouble on Saint John's Day."

"June 5th, 1767. The Right Worshipful Master, the P.M., and J.W., and many other members of the Town being out of town, the Lodge was congregated by the S.W. and opened in due form."

According to the *Constitutions* of 1723 to 1767, the S.W. always occupied the Chair when the W.M. was absent, although a P.M. may have been present.

"Nov. 20th, 1767. Unanimously resolved that if any person living in Tiverton, Exeter, Crediton, Topsham, or other places adjacent apply to be made a Mason in this Lodge, that he shall not be so made, without first being proposed on one night and ballotted for the next, in order to have a proper recommendation from our brethren, who reside in these places, the better to preserve the honour and happiness of the Craft, and prevent unworthy persons being admitted into this most Ancient and Honourable Society. It was further agreed that the Secretary shall make the necessary enquiry."

"Jan. 15th, 1768. Requested by the Grand Lodge that as often as seven new members be made an account thereof shall be transmitted to the Grand Secretary, that they may be registered in a book approved of for that purpose."

"Feb. 15th, 1771. Whereas a Motion was made this night relative to some Members opening letters directed to the Lodge, it was resolved that any member so offending in future shall forfeit the sum of 2/6 for ye benefit of ye Lodge."

"Dec. 27th, 1771. Mr. William Davy, was now ballotted for and twice rejected by a single counter, which afterwards was acknowledged by a member of the Lodge to be a mistake, he was again ballotted for and unanimously approved of."

The Minutes only record the date on which the Lodge met and seldom mentioned the place ; it is, therefore, necessary to say that the Lodge met at the Fountain Tavern, on the site of the present Electricity Offices, until the Proprietor, Bro. John Nowell, took over the Castle, and so the Lodge was removed there on December 20th, 1771. The accommodation, however, proved to be inadequate, so it then met at the Half Moon, in North Street, on October 16th, 1772. On June 26th, 1775, however, the Castle again became its headquarters.

Among the Candidates initiated in this old Lodge, three subsequently represented the Borough of Taunton, at different periods, in Parliament, viz., Bros. John Halliday, Major-Gen. John Roberts and Sir Benjamin Hammet.

CONTEMPORARY TAUNTON LODGES

There were two other contemporary Lodges in Taunton, the first being the York Lodge, No. 22, under the jurisdiction of the "Antients". It was warranted according to Lane, *circa* 1771, but reference is made to it in the Minute Books of the Bridgwater Lodge for the year 1767. Unfortunately, no records survive. The Lodge was erased before the Union.

The other Lodge, known as the Union Lodge, No. 499, received its Warrant from the "Moderns" on June 7th, 1773, and was erased on April 7th, 1784. Its Minute Books also are unfortunately lost.

The following fraternal custom has been recorded several times:—

"Jan. 24th, 1776, St. John's Day: The Lodge this day received a visit from the Union Lodge by Bros. Collard, P.M., Hoare, J.W., Saunders, Treas., and Gray, Sec., which visit was returned by Bros. Warren, P.M., Goodwin, J.W., and Strangeways, Warden's Steward."

In no instance did the W.M.'s exchange visits, doubtless both being fully occupied in presiding over their own Lodges.

LOTTERIES

The 18th century was an age for Lotteries, and so it is interesting to note that the following agreement, entered into by twelve Brethren, is pasted on the inside of the covers of the first Minute Book:—

"Nov. 1st, 1765. We agree to purchase two Tickets in the Lottery now depending, and to pay equally for the Price of the same, and to share equally in the Gain or Loss thereof, and desire Mr. John Whitmash, of Taunton, to purchase the said two Tickets in his name for our use:

Nos. 22 — 386	
6 — 131	£12. 8. 6 each.
<hr/>	
28 — 517."	

This document is signed by the twelve Brethren, Bro. John Whitmash heading the list, and there is an impression in red wax of the Lodge's Seal. The Minutes, however, do not record the result of this speculation.

It is very strange that the numbers of these two tickets should have been added together.

The Bye-Laws of an old Lodge are always important and interesting, so they are given as an Appendix to this Address.

CONCLUSION

I intended to have extended this Address in order to embody an account of the early days of my own Lodge, Unanimity and Sincerity, No. 261, which was warranted in 1788, but the time forbids, and so I can but conclude by re-echoing the words of Bro. John Whitmash: "I have made it my business to become acquainted with the foundation on which our glorious superstructure is erected, and like one digging in a mine, the farther I have advanced the richer has been my discovery; and the treasure, opening to my view, has proved a full and satisfactory reward of my labour."

APPENDIX

Warrant granted July 13th, 1764

RULES and BYE LAWS to be observed and adhered to by all Members and Brothers belonging to, or Visiting the Lodge of Free and Accepted Masons held in the Town of Taunton and County of Somerset known by the name of **ST. GEORGES LODGE** in Taunton being allowed and Approved by the Whole Lodge.

1st. It is Agreed that this Lodge shall be held at the House of John Nowell the Sign of the Fountain in Taunton twice in every month, That is to say, on every first and third Friday. And that the Members of the said Lodge shall Assemble there from the 25th day of March to the 29th day of September at the Hour of Seven in the Evening. And from the 29th day of September to the 25th day of March at the Hour of Six in the Evening. And that the Master Wardens Secretary Treasurer and Stewards not attending at that Hour and proceeding immediately to open the Lodge shall forfeit the sum of one Shilling unless it shall be found that Sickness being in the Countrey some Miles from the said town of Taunton or being detained by Business which cou'd not be neglected without Detriment to his or his Family's Intrest was the real Cause. But in every such Case the Master and Wardens each of them shall take Special Care to send to the Lodge or to some Officer belonging to it, or to some Member whom they know will be there, Such key or Key's, Jewell or Jewells or what ever else they shall happen to have in their Custody as may be wanted for the Dispatch of the Business of that Night. And this to be done time enough to prevent any inconveniency or Delay to the Lodge for want thereof under no less penalty for default then the forfeiture of 1s. more to be paid the first night the Brother so forfeiting shall Appear at the Lodge and in Case the Brother by whom the same shall be sent shou'd not deliver such Key's etc. in due time or otherwise neglect to have it delivered so as to prevent the Bussiness of the Lodge in such Case the said penalty shall be inflicted upon him for the said Omission.

2nd. That the members of this Lodge shall elect their Officers Viz. Right worshipfull Master worshipfull Wardens Treasurer Secretary and Tyler on the Lodge nights imediately proceeding the Feasts of Saint John the Evangelist and Saint John the Baptist to continue in Office for Six months and that the Members shall be also summon'd to meet each Saint John's day to celebrate these Festivals ever regarded by all regular Masons and to Invest and Install their said Officers.

3rd. The Master shall be elected by Ballot in the following manner, each Member shall put in to the Balloting Box on a Small Slip of paper the name of such Brother he chuses to vote for as master—and if upon examining there appears more Ballots for one Brother than there is for any of the rest then the said Brother shall be deem'd duly elected and seated on the Left hand side of the Right worshipfull Master as Master Elect, But if there appear an Equal number for two or more in such Case all the Members shall Ballot again in the same manner for one of those only who had an equal number and if upon this second Ballot the numbers shall appear to be equall the Right Worshipfull master shall then have a Casting Voice and the Brother nominated by him shall succeed to the Chair But if upon the Ballot for those who before had an equal number there shall be found any majority for one of them such person shall be the master for the ensuing half year.

4th. The Wardens Treasurer and Secretary shall be nominated by the Right worshipfull master But in Case such nomination shou'd not be agreeable to the members any Three desiring a Ballot, the wardens Treasurer or Secretary against

whom the same shall be demanded must be Balloted for and Elected in the same manner in all respects as before directed for the choice of a Master.

5th. The Tyler to be Balloted for in the common way and Elected by a Majority and in all Cases where a majority only is requir'd and the Numbers appear equal the Right worshipfull master shall have a Casting Voice.

6th. That the Junior Warden, (whose proper bussiness it is to take charge of the men whilst they are refreshing) shall keep an account of what Liquor is brought into the Room during Lodge Hours and not fail to acquaint the Master when it shall draw near to ten o'clock. That directions may be given for settling the same in due time on forfeiture of Sixpence and no Liquor shall be brought into the Lodge room during Lodge Hours but by direction of the Right worshipfull Master or Junior Warden.

7th. The Treasurer shall discharge the Bill every Lodge Night and file the same with a Receipt And upon Settling his Accounts shall produce his Vouchers for all Disbursements otherwise shall not be allow'd such sums as he has not Receipts for.

8th. The Bill of Expences each Night shall be demanded and paid. And the Lodge clos'd in Summer and Winter at 10 o'clock or the master in Default to forfeit 2s6d. And all the Members shall quit the Lodge room before the Hour of Eleven or forfeit for their neglect 2s6d. each. It is hoped and Expected that no Member of this Lodge will Offend against this Rule, as it is found by sad Experience that nothing tends more to injure and scandalize the Craft than keeping late Hours, Whereby our Sisters are made uneasy the Aeconomy of Families is interrupted and the whole Society brought into Disrepute.

9th. The Secretary shall make Entries in a proper manner of all the Bussiness transacted in the Lodge According to the usual Custom shall fill up Summonses for the Members and deliver to the Tyler on the Monday before every establish'd Lodge night, and in all other respects discharge the Duties of that Office And in consideration of the trouble and attendance necessarily requisite on his part for a Faithfull discharge of the same He shall not be required to pay any Quarteridge towards the Expences of the Lodge nights.

10th. Any person made a Mason in this Lodge being desirous to have a Certificate of the same upon Application to the Right Worshipfull Master or either of the Wardens Either of them have power to direct the Secretary to make out one upon Parchment setting forth the time when he was made a Masson and what Degrees he hath taken for which said Certificate Sign'd by the Master, Senior and Junior Wardens Attested by the Secretary and Sealed with the Seal of this Lodge. The Sum of two shillings and six pence only shall be paid to the Secretary as his Fee for getting the same completed.

11th. Any person coming into this Lodge disguised in Liquor shall be admonished by the Master and desired to retire but if such Brother shou'd nevertheless behave himself peaceable and quietly and desire leave to remain in the Lodge he may be promitted so to do But shall forfeit to the Fund Sixpence for his appearing in a Masson's Lodge in such a Condition. The Officers of the Lodge to be the Judges in this Case whether he falls under this Law or not.

12th. If any person during Lodge Hours shall presume to curse swear or behave in an obscene ludicrous or rude manner or anyways offensively to another Brother he shall be called to Order and calmly admonish'd by the Master. But if he proves refractory it shall be put to the Vote whether he shall have his name erased out of the Lodge Book as unworthy to be continued a Member of this Lodge and if there is a Majority for erazing out his name he shall never be

permitted to come even as a Visitor until he has made such submission as the majority of the Lodge shall deem sufficient for his Offence and any single Member has a right upon such misbehaviour to require the Master to demand a Ballot upon the Occasion.

13th. Any Member or Visitor having anything to propose or communicate to this Lodge shall always address himself to the Master Standing up. No two Brothers shall speak at one and the same time but shall each be heard in turn. And whatever Arguments or Disputes shall arise, the same shall be conducted and carried on in the true Spirit of Masonry. (Viz: Meekness and Benevolence) With all becoming respect to the Officers and Brethren of the Lodge, and subject to the controul of the Right Worshipfull Master.

14th. When any person is proposed to be made a Mason, the Secretary shall take notice in the Summons for the next Lodge night, that a person propos'd is then to be Ballotted for — so that the Members upon the least inquiry may learn who it is, and come prepared to approve or reject his Admission.

15th. Every person applying to be made a Mason in this Lodge shall be proposed on one Lodge night Ballotted for the next, and if approved, the person who proposed him shall give him Notice that he might attend and be made the next Lodge night following. This Rule shall not be Dispensed with but on very urgent and Extraordinary Occassions, such as where the person proposed is well known to all the Members and going a long Journey or abroad. In such case as their thorough knowledge of the person answers the end proposed by taking time to enquire into his character, that with the circumstance of want of Opportunity to comply with the above rules fully, may as often as it shall appear really to be the Case intitle the Lodge to make him in less time — According to the Directions of the 3rd Article.

16th. If any Member of this Lodge shall propose a person to be made a Mason He shall at the same time Deposit in the hands of the Treasurer the sum of Ten shillings and Sixpence before such person shall be Ballotted for And if upon examining ye Ballott there shall appear to be but one Negative the Master shall have a right to order another Ballott immediately as 'tis possible such single Negative might happen tho' Mistake, But if upon the second Ballotting there shall appear a Negative also then the person propos'd cannot be made a Mason on such Ballott — nor shall he be proposed or Ballotted for again in this Lodge for the space of six months to come.

17th. Any person having been twice propos'd in this Lodge and twice rejected (as above) shall not be any more proposed or Ballotted for in this Lodge for 12 months then to come nor shall any one after being twice rejected be Ballotted for again in this Lodge oftner than once in 12 months.

18th. Whenever a person shall be Ballotted for and there shall be a Negative to his Admission, the Half Guinea deposited shall be returned to the Proposer.

19th. If the person proposed shall be unanimously approved of, He may be made a Mason in this Lodge, Upon any Lodge night within the space of six months from the time he was Ballotted for, But if not made within that time his half Guinea shall be forfeited to the Lodge, Unless it appears his Delay was owing to Sickness or his going to Sea.

20th. Every person made a Mason in this Lodge shall pay two Guineas including the Half Guinea deposited at the time he was proposed, and two shillings and six pence to the Tyler as his Fee, for which sum of two pounds four shillings and six pence, he shall pass the three Degrees if found Quallified.

21st. Any person who has been made a Mason in any other regular Constituted Lodge and who may not have taken all the Steps, May take such Steps as he already hath not. Upon paying 10s6d. each to the Lodge and 2s6d. to the Tyler being first Ballotted for and Approved of, According to the Directions in the 3rd Article.

22nd. If any person shall desire to be a Mason in an Extra Lodge, He shall pay the Expences attending such making over and above the sum of two pounds four shillings and Six pence before stipulated.

23rd. No Suppers shall be suffer'd in the Lodge Room (Except on publick Occasions) Any Brother or Brothers intending to sup shall withdraw to another Room, the Expences of which they are to pay before they enter the Lodge Room.

24th. That the Treasurer shall receive all money payed on account and for the use of this Lodge, and shall keep a just and fair Account of the same Subject to the Inspection of the Right Worshipfull Master and Wardens at all times and of each individual Member every Lodge night. And that whatever Sum or Sums of Money shall be disbursed by him by the Direction and for the use of this Lodge shall be allowed him upon his producing Vouchers for the same, No allowance to be made but where Receipts or Vouchers shall be produced, nor any Directions to be given for the Disbursement of any sum but in open Lodge and by Consent of a Majority of two thirds of the members present.

25th. That an Inventory be taken and Entered in the Book of transactions of the Jewels Furniture and Effects belonging to this Lodge, and the same shall ever be considered as the Joint Property of the Subscribing Members to this Lodge for their use, as a regular Lodge of Free and Accepted Masons lawfully Constituted by Warrant from the Grand Master of England. And upon no other Condition nor for any other use or Purpose whatsoever, The Expence of the same being first Discharged.

26th. The Expence of each common Lodge Night shall not Exceed the sum of one shilling for each Member present, for which he shall have wine Negus Punch Beer, etc., as he may like, All Wines of greater price than 2/- per Bottle and Arrack punch excepted. But upon any extraordinary Occasion the Lodge may if unanimous for it, extend the Expence of that night to any Sum not exceeding ye propotion of one shilling per head for each Member belonging to it.

27th. In order to defray ye above Expence, It is agreed that each Member shall pay into the Hands of the Treasurer once in three months the sum of 7/- for which his Expences of the Lodge nights in that Quater shall be indemnified.

28th. Any Brother becomming a Subscriber to this Lodge, and finding it inconvenient to him to continue such, Shall upon giving one Month's Notice to either of the Officers of the Lodge, either by himself or Friend and discharging whatever may be due from him to the Lodge have his name as a Subscriber struck out.

29th. Any Brother being Six months in arrears of his Quarter, and not paying it, or someone for him shall be discontinued a Subscriber to the Lodge And if he shou'd refuse to Discharge the same the first Lodge after, at which he shall attend he shall be refused admittance even as a Visitor, so long as his Debt remains.

29th Revised. Any Brother being Six months in arrears of his Quarter shall have notice given him thereof and if the same shall not be paid at the end of one month after such notice be given such member shall have his name eraz'd out of the book and shall not be readmitted but by Ballott as he was before, and

that any person not made a Mason in this Lodge and desiring to become a member if approved by Ballott, shall deposit into the hands of the Treasurer 10/6 for such his admission.

30th. All monies arising from Non-Attendance forfeitures, making etc. and after paying the nightly Expences of this Lodge shall be made a Fund to be disposed of for the Lodges use Agreeable to the Directions that shall from time to time in Open Lodge be given, touching the same according to the 24 Article.

31st. And it is agreed that when the number of Subscribers to this Lodge shall appear to be 24, No more Inhabitants of Taunton shall be admitted as Subscribers, but such as shall afterwards be made shall be desired to procure a warrant and get themselves constituted. The Harmony and consequently the Prosperity of Masonry having received no small wound from ye circumstance of the Members of a Lodge becoming too numerous.

32nd. So long as the number of Members shall not be 24, No Mason an inhabitant of Taunton shall be allow'd to attend this Lodge above once in three months — unless he be a Member.

32nd Revised. Any Mason an Inhabitant of the Town of Taunton or residing within five miles of the Market Place of those desiring to visit this Lodge shall first pay into the Hands of the Junr. Warden the Sum of 5s. towards the Expençe of that Night.

As the above Law has been attended with many Inconveniences by which many worthy Brethren have been excluded from visiting — It was in Lodge held the Nineteenth Day of October, 1764, unanimously agreed too, by the Members

any
then Present, that for the future every Brother who is personally known to any

is
Member of this Lodge, and was by his Recommendation approved of as worthy,
shall

should be admitted as any other visiting Brother, he first paying into the Hands of the Junr. Warden the sum of two shillings towards the Expençe of the Night.

33rd. When any Alterations or Addition is judged necessary to be made to these Bye Laws, the same shall first be proposed and Minuted And in the Summons to be issued for the next Lodge night Notice shall be taken that an Alteration or Addition to the Bye Laws (as the case may be) is proposed and will then be taken into consideration. But if all the Members of the Lodge happen to be present when the proposal is first made and are unanimous for such Alterations or Addition, then the same may be made at that time or else to remain for consideration next Lodge Night, when a Majority of two thirds of the Members present, shall decide it whether such Alterations or Additions shall take place or not.

34th. The Secretary every Lodge Night shall take down proper Minutes of the Bussiness transacted and the next Lodge night following shall produce the same fairly entered in the Book kept for that purpose, which when read over to the Lodge and found to be correct and perfect shall be signed by the Right worshipfull Master.

Whatever Case may happen not provided for by these Set of Bye Laws shall be regulated and decided by the Rules and Regulations observed by the Grand Lodge as set forth in the Book of Constitutions and to which we are directed to refer, when we have not Laws already made for such particular Case.

At the subsequent dinner, "The Toast of the Worshipful Master" was proposed by the I.P.M., Bro. Wallace E. Heaton, in the following terms:—

THE TOAST OF THE WORSHIPFUL MASTER

Bro. Henry Hiram Hallett was born in Somerset on 18th July, 1871, and has lived in Taunton for well over 70 years. He was educated at private schools before proceeding to Huish Grammar School.

He is a Fellow of the Society of Certificated Teachers of Pitman's Shorthand and other Commercial Subjects, of the Faculty of Teachers in Commerce, of the Incorporated Phonographic Society, and of the Institute of Commerce, and for over forty years the Principal of one of the best-known Commercial Colleges in the west of England. On the death of his brother, Frederick J. Hallett, he succeeded him as the Editor of *The Reporters' Magazine*, founded in 1880, which is the oldest Shorthand Monthly in the world.

He has also interested himself in civic and social affairs: he is a Past Constable of the Court Leet of Taunton, dating from Saxon times, besides being a member of the Taunton Public Library Committee and a prominent Rotarian. He has been an energetic walker and tennis player, though latterly more addicted to chess, bridge and snooker.

He was initiated in 1910 in the Lodge of Unanimity and Sincerity, No. 261, Taunton, and became its Master in 1926, since which time he has seldom lacked employment in the Lodge, whether as Secretary of the Lodge Committee or Charities' Association, or as Librarian. He was the Editor of the Somerset Freemasons' Calendar for nine years, and of the Charities section for the preceding six years, before resigning on account of ill-health. He became Prov.J.G.W. in 1933, and was honoured with the rank of P.G.St.B. in 1939.

He was exalted in Sincerity Chapter, No. 261, in 1917; and became Prov.G. 3rd Principal in 1930, while in 1939 he was given the rank of P.A.G.D.C. in the Grand Chapter.

Bro. Hallett was advanced in 1919 in the Fidelity and Unanimity Mark Lodge, No. 348, Taunton, and is a P.Prov.G.S.W., as well as a P.A.G.D.C., with which rank he was honoured in 1941. He has also held the office of M.W.S. in the A. and A. Rite, and reached the grade of VIII° in the Robert Fludd College, S.R.I.A.

He is a Vice-President of the three Institutions, and a Vice-Patron of the Mark Benevolent Fund and of the Royal Masonic Hospital.

Bro. Hallett's attentions were early directed to Masonic research, and in 1917 he joined the Correspondence Circle of the Somerset Masters' Lodge, of which he became a full member in 1926 and the Master in 1935. He was appointed joint Editor of the Transactions in 1934 and Editor in 1939. Since 1920, few years have passed without some interesting and valuable contribution from his pen—indeed, it is to the pages of the Transactions of the Somerset Masters' Lodge that we have to look for the major part of his Masonic work.

He became a member of the Correspondence Circle of this Lodge in 1920, and has served most usefully and efficiently as Local Secretary for Somerset and Wiltshire since 1926. He was elected to membership of the Lodge in 1942, since which date he has seldom allowed anything to interfere with his regular attendance on the duties of the offices of the Lodge through which he has successively passed.

His work has covered a wide variety of historical and ritual subjects; but his first love was the history of the old Lodges in Taunton, their furniture, their customs, and the past "Worthies" of the Craft in Somerset; and it is fitting that in his Inaugural Address he has returned to the old love, and given us a subject on which he is certainly the best authority.

FRIDAY, 7th JANUARY, 1949



HE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. Wallace E. Heaton, I.P.M., *as* W.M.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., S.W.; H. C. Booth, P.A.G.D.C., J.W.; J. Heron Lepper, *B.A.*, *B.L.*, P.G.D., P.M., Treas.; *Rev.* H. Poole, *B.A.*, *F.S.A.*, P.A.G.Chap., P.M., Sec.; L. Edwards, *M.A.*, P.A.G.R., P.M., D.C.; C. D. Rotch, P.G.D., S.D.; W. I. Grantham, *O.B.E.*, *M.A.*, *LL.B.*, PDep.G.S.B., P.M.; *Col.* C. C. Adams, *M.C.*, P.G.D., P.M.; *Col.* F. M. Rickard, P.G.S.B., P.M.; and N. Rogers.

Also the following members of the Correspondence Circle:—Bros. S. H. Love; C. D. Owen; G. Holloway; J. Rogers; F. A. Brett; V. J. Bailhache, P.A.G.Reg.; W. J. Howard; J. W. Lanagan, P.A.G.P.; W. E. Richardson; T. Marsh; P. Watts; H. W. Chetwin; R. H. V. Walker; B. G. Stewart; T. S. Colley; E. J. Chapman; S. J. Salisbury; G. B. Westwood; J. D. Daymond; L. J. Huxtable; A. P. Smith; A. Bentley; H. Johnson; C. E. Cannons; S. P. Jackson, P.A.G.D.C.; A. E. Evans; W. S. Ives; E. S. Parkin; P. M. Chapman; W. G. Bradley; A. E. Smith; F. L. Bradshaw; W. H. Leese; A. F. Cross; A. J. Byson; P. Kay; H. B. G. Evans; M. R. Wagner; A. L. Truman; H. Lewis; F. M. Atkinson; C. M. Rose; F. H. V. Johnson; H. H. Bennett; B. Foskett; B. R. Humphreys; H. W. Lemon; M. R. M. Cann; E. Alven; G. D'O. Hutchins, P.A.G.D.C.; F. E. Barber; A. S. Carter; L. J. H. Ralph; P. Seth Smith; F. H. Tyler; C. King; and A. E. A. Prowing.

Also the following Visitors:—Bros. J. Miller, Lodge 3677; F. J. Cook, Lodge 4722; H. Hannan, Lodge 2378; W. H. Stanyon, Lodge 1670; T. McCrink, Lodge 227; A. E. Flood, Lodge 3032; H. Wood, Lodge 4637; and S. G. Johnston, Lodge 4637.

Letters of apology for non-attendance were reported from Bros. H. H. Hallett, P.G.St.B., W.M.; *Rev. Canon* W. W. Covey-Crump, *M.A.*, P.G.Chap., P.M.; A. C. Powell, P.G.D., P.M.; W. J. Williams, P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; B. Ivanoff, P.M.; W. P. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derbys.; F. L. Pick, *F.C.I.S.*, P.M.; G. Y. Johnson, P.A.G.D.C., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; *Commndr.* S. N. Smith, *D.S.C.*, *R.N.*, P.Pr.G.D., Cambs.; J. Johnstone, *F.R.C.S.*, P.A.G.D.C.; E. H. Cartwright, *D.M.*, *B.Ch.*, P.G.D.; J. R. Rylands, *M.Sc.*; and S. Pope.

One Provincial Grand Lodge, four Lodges, three Lodges of Instruction, one Library Board, one Masonic Association, and ninety-five 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, 7th January, 1949.

Present:—Bro. Wallace E. Heaton, in the Chair, with Bros. W. I. Grantham, F. M. Rickard, C. C. Adams, L. Edwards, J. H. Lepper, H. Poole, N. Rogers, H. C. Booth and Bro. R. H. McLeod, Auditor.

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

The Committee agreed upon the following

REPORT FOR THE YEAR 1948

BRETHREN,

During the year we have had to record with regret the deaths of two of our Past Masters—Bros. David Flather and Douglas Knoop. The total membership of the Lodge is now 29.

We have also to record with regret that early in the year Bro. Col. F. M. Rickard felt obliged to give up his post as Secretary of the Lodge. Bro. Rev. H. Poole took over the duties on 1st February, 1948.

The Lodge has undertaken intensive propaganda at considerable cost, and we have to thank heartily Bro. G. Y. Johnson for very welcome help in keeping this cost so low as it has been. The result of the propaganda has been an encouraging increase in the membership of the Correspondence Circle, which now stands at 2,298, representing an increase during the year of 253.

With a view to building up a fund for bringing our *Transactions* up to date, the joining fee (21/-) has been re-introduced. Donations to the Publication Fund, for the same purpose, have been most generous.

A.Q.C., Vol. 58, part 2, and Vol. 59, part 1, were issued during the year, and all the material for Vol. 59, part 2, as well as an instalment of Vol. 60, part 1, are now in the printer's hands.

Owing to the increase in the membership, larger amounts than usual have been placed in reserve for the publication of subsequent Volumes.

We desire to convey the thanks of the Lodge to the Brethren who are doing very useful service as Local Secretaries. As a result of a number of offers of such help, their number has been increased by Bros. H. J. Darby (Beds.) C. A. H. Brady (Cams.), E. M. Baxter (Cumb. and Westm.), J. L. Elliott (Glos.), C. Barclay Jones (W. Kent), Dr. A. H. Briggs (Lincs.), B. E. Jones (E. Sussex) and R. Evan Thomas (N. Wales); while several other Brethren are ready to act in the capacity of Local Secretaries as soon as we can arrange lists for them.

Subscriptions amounting to over £450 are outstanding.

For the Committee,

WALLACE E. HEATON,

In the Chair.

RECEIPTS AND PAYMENTS ACCOUNT

For the Year Ending 31st October, 1948

RECEIPTS			EXPENDITURE		
	£	s. d.		£	s. d.
Cash in hand ...	55	4 0	Lodge ...	30	0 9
Cash on deposit ...	786	3 0	Salaries, Rent, Rates and Taxes ...	1010	10 0
			S.C.S. Fund ...	156	0 0
Lodge ...	841	7 0	Lighting, Heating, Telephone, Insurance, Cleaning, Carriage and Sundries ...	144	4 1
Subscriptions ...	2035	16 2	Printing and Stationery ...	838	3 6
Joining Fees ...	203	0 6	Medals ...	3	6 0
Cash in advance, and un-appropriated ...	209	3 8	Binding ...	41	18 6
Medals ...	9	17 6	Sundry Publications ...	133	10 6
Binding ...	41	19 7	Library ...	3	18 0
Sundry Publications ...	251	12 4	Repairs ...	166	13 6
Interest and Discount ...	24	0 7	Propaganda ...	133	15 2
Donations to Publication Fund ...	226	10 0	Postages ...	139	17 7
			Local Expenses ...	1	14 4
			Cash in hand ...	448	14 5
			Cash on deposit ...	786	3 0
				1234	17 5
				£3908	9 4

Bro. NORMAN ROGERS read the following paper:—

THE LODGE OF SINCERITY, No. 1 OF THE WIGAN GRAND LODGE

BY BRO. NORMAN ROGERS

- Part I: The Lodge of Sincerity, 1786-1823.
 Part II: The period of exclusion (1823-1913).
 Part III: The period of recognition as No. 3677 (1913—date).
 Appendix: Lists of Members and of W.M's. from 1786 to date.
 "Reminiscences of an unrecognised Lodge," by
 W.Bro. Jas. Miller.

PART I

THE LODGE OF SINCERITY, 1786-1823



THE Lodge of Sincerity was warranted by the Grand Lodge of England (Moderns) to meet at Wigan on 30th November, 1786.

In 1786 its number was	492
„ 1792	402
„ 1814	486
„ 1838	No. 1 of the Wigan Grand Lodge
„ 1913	3677

It declared off the Register in 1823, was erased for non-payment of dues on 5th March, 1828, but worked continuously as an unrecognised Lodge in Wigan until 1913, when a new Warrant was applied for and obtained as No. 3677.

Its meeting-places have been as follows:—

30 Nov. 1786	Buck & Vine, Wigan
23 June, 1813	Ring o' Bells, Wigan
22 Nov., 1825	Old Dog, Market Place, Wigan
18 Dec., 1836	Hole i' th' Wall, Wigan
12 Dec., 1838	Dog Inn, Wigan
20 Nov., 1839	Stork Inn, Wallgate, Wigan
30 July, 1855	Rope & Anchor, Scholes, Wigan
14 Oct., 1872	Albion Inn, Millgate, Wigan
10 Feb., 1879	King's Head, Wigan
26 Oct., 1908	Orange Hall, King Street, Wigan
26 Sept., 1913	Masonic Hall, Tower Buildings, Wigan

Many of these meeting-places are not given in Lane's "List of Lodges", where it is described (page 152) as "Erased, 1828".

Though, some 20 years ago, the 1st Minute Book was in the possession of the Lodge, it is not now to be found; the only book dealing with its period

of recognition by the Grand Lodge of the "Moderns" is a Cash Book relating to the period 1787-1825, and from this have been extracted the following interesting items:—

		£	s.	d.
1 Feb., 1787	Warrant of Constitution	6	2	6
	Jewels	7	12	3
	Eating & Liquor at the Installn.	3	8	8
	2 Locks for the Ark		4	8
	Horse Hire		8	6
	Postage & Liquor			6
	Ribbons & Roses for Jewels	13		0
	Hay Corn & Liquor for Dr. Shercliffe	5		3
	3 Mallets		1	6
	3 lb. of Candles		2	3
	(Large wax and tallow candles were 3/- each in 1795)			
	Square Plumb Line & Level		1	6
	Carpets	3	11	0
12 Oct., 1787	Ballance at Arch ^s Templing &c.		3	4
— Feb., 1788	Arch ^s . for Br. Luke Ashton		6	9
1 May, ..	Paid to Br. Bentley for the Ark		4	6
8 Aug., ..	Painting the Ark		5	6
13 Nov., ..	Crane & Ashler	1	15	0
22 Jan., 1789	Summons Plate	1	5	0
29 June, ..	A Sword		7	0
28 Dec., ..	Br. Bolton's bill for Lacquering & piercing Royal Arch Jewels		12	6
	Br. Jackson's bill for Lamps & Crowns for Royal Arch		8	0

From the receipts side of the Cash Book, it appears that the Initiation Fee at this time was 2 Guineas, and the Subscription 5s. 0d. This Initiation Fee appears to have been payable in 3 instalments, namely, 1 guinea for the 1st and 10s. 6d. for each of the other 2 degrees.

Turning again to the payments side, one finds many payments of relief to masons from lodges throughout the country. It is also apparent that 6d. per evening was allowed to each member for liquor; and, that in the space of 2 years, the Warrant glass was replaced no less than three times (Accident or design?). Other items are:—

		£	s.	d.
24 June, 1794	"John Bentley's Note Accepted by you for £1:7:0" and charged against the Treasurer, Wm. Hilton, who deducts it again, stating: "Mr. Hilton neither ever did nor will accept John Bentley's Note."			
12 June, ..	A new Bible (This is still in the possession of the Lodge.)	1	1	0
24 June, ..	"Liquor for Richd. Tatlock & James Wigan for taking out & putting in the Window for the Duke of York with a Musket." (A*reminder of the old time illuminations.)		1	0

2 July, 1795	Moved from Wm. Hilton's to Thos. Wigan's			
26 July, 1796	1 pair Drawers	2	6	
29 Dec., ..	Cap for Tyler	3	0	
	Cloak for Tyler	3	15	0
18 Oct., 1798	The Worshipful's Forfeiture for non-attendance in due time	1	0	
	(Non-attendance of an ordinary member was charged 2d.)			

In 1795 the subscription was raised from 5s. 0d. to 6s. 0d. per year; and, in January, 1796, it was raised to 7s. 0d. per annum, when there were 24 subscribing members, for whom the registering fees and Charity Fund subscription of 10s. 6d. were regularly paid. In 1800 there were 31 subscribing members, with an average of between 20 and 25 at each meeting, indicating that the Lodge was in a very flourishing state. The Tyler was paid 1s. 0d. for each Initiation, as well as 1s. 0d. per member per annum. Dinners at St. John's meetings were 2s. 0d. each extra to the subscription. About this time there must have been a considerable increase in the number of members, for fees were paid for 50 in 1801. In 1803 the subscription was increased to 9s. 0d. per annum, and the Initiation Fee rose to £2-12-6, and again to £3-3-0 in 1805. A trowel was bought for the Lodge in 1802 for 1s. 6d.

		£	s.	d.
24 May, 1804	6 Aprons at 1s. 4d. each		8	0
29 Dec., 1809	A brother fined for swearing		1	0
2 May, 1808	To Expenses of the Master & Wardens to a Grand Provincial Meeting at the Spread Eagle, Manchester, by Command of F. D. Astley Esqr., P.G.M.	3	18	1½
23 June, 1813	Lodge removed from Buck & Vine to the Ring o' Bells			
22 Dec., 1814	Deacons' Jewels	3	0	0
	Jewel Bands	3	0	0
29 Dec., ..	The Lodge received a circular from the Grand Secys., warning them against the publications of Wm. Finch			
20 Nov., 1817	By Expenses of Chapter nights from 1810 to 1816	5	15	0
29 Sep., ..	By Expenses to the Provincial Meeting for Officers	3	0	0
12 Oct., 1818	Expenses of Master going to the Provincial Meeting at Manchester (At this Provl. meeting the Lodge returned 16 members at 3d. each)	2	18	0
			4	0

That it was a normal Lancashire Lodge up to the beginning of the trouble is proved by the records in Grand Lodge Library. From a letter dated 21st February, 1818, it appears that a total of £5 13s. 6d. was paid for registering up to that date:—

8 Initiates (1813-1815) at 5/- each
 7 .. (1816-1817) at 10/6 each

Then we find the following records in the Cash Book:—

25 Nov., 1819 W.M. going to the Provincial Meeting			
at Liverpool	1	2	6
19 July, 1821 Painting one transparency (see below)	1	13	0

Aprons, in 1819, were costing 1s. 6d. each, and yet an entry of 1820 shows that 1 doz. skins were purchased at a cost of 14s. 0d.

The Cash Book shows regular meetings and extends to 7th March, 1825. At the back is a "Catalogue of Books belonging to the Lodge of Sincerity, No. 402" (the Lodge No. from 1792 to 1814), viz.:—

No. 1	Cash Book
2	Transactions Book
3	Register Book
12	Arch Chapter No. 65 Transaction & Cash Book
16	Templars Transaction Book

The Bye Laws Book has some minutes of meetings from 1824 to 1826, but it is obvious, from the number of missing pages, that those for a few previous meetings have been torn out—vital meetings these! The minutes which are recorded show:—

- 19 July, 1821 The Brigade of Wigan Cavalry joined in procession with the Masons in Celebration of His Majesty's Coronation King George the Fourth.
- 19 Jan., 1825 The meetings were bi-monthly at this time.
- 22 Nov., „ Removed to Henry Rowe's Old Dog, Market Place.
- 21 Dec., „ "Br. Wm. Finch joined the Lodge 492."

Correspondence in the Lancashire File of Grand Lodge Library gives a probable explanation as to why these records are missing:—

1. A letter from the Grand Secretaries, dated 12th November, 1822, addressed to E. Somner, S.W. of the Lodge of Sincerity, No. 486, Wigan:
Acknowledges receipt of a communication stating that Bro. Johnson, Landlord of the House and Master of the Lodge, had been suspended and had withheld the Jewels and Warrant. A Dispensation to meet would be granted if an application could be sent in signed by seven members.
2. Another letter from the Grand Secretaries, dated 24th December, 1822, addressed to E. Somner:—
States that, out of the seven names submitted, four (E. Somner, P. Fishwick, G. Birch, and M. Leyland) had been registered, but three (Ralph Fairbrother, Geo. Caldwell and E. Derbyshire) had not been returned; also that no return had been made by the Lodge since the Union.¹
3. On 24th March, 1823, authority was given to continue without a Warrant temporarily.
4. A letter from George Birch, Secretary, and Ellis Somner, W.M., dated 23rd April, 1823, asks what action should be taken to compel expelled members to give up property belonging to Lodge 486.
5. From Letter Book E., page 84, it is obvious that G. Birch, R. Rimmer and Thos. Green, members of Sincerity No. 486, had left that Lodge and joined No. 294² by 1825.

¹ Yet from the letter dated 21st Feb., 1818, mentioned above, registering fees had been paid to that date.

² Antiquity, Wigan, now No. 178.

6. The final communication from the Seceders is as follows:—

Wigan, Sep^r. 1st, 1823.

Most Worshipful & Royal Sir,
Right Worshipful and Worshipful Brethren.

We the Master Wardens Officers & Brethren of Lodge No. 486, held at the Ring o' Bells, Wigan, Do Most respectfully and at the same time Most Solemnly and firmly request that you will Communicate to the next Meeting of the United Grand Lodge That it is our determination to Declare the Warrant No. 486 from off the List of the United Grand Lodge, likewise the Members who compose the said Body in consequence of the Injustice that have been acted by the Provincial Grand Lodge of the County and that part of the United Grand Lodge held in London to the Members of Lodge No. 31, and the unjust Suspension and finally the Expulsion of Worthy Members of this and other Bodies, for only requesting the Grand Lodge to do that Justice to the Members of No. 31 that would not have been denied in any Society whatever where "Truth Honour & Justice Presides."

We are, Most Worshipful and Royal Sir,

Yours &c., &c., &c., &c.

John Thacker, W.M.

Wm. Rawlinson S.W.

Ralph Martlew J.W.

It is disappointing to find that the minutes of 1820-25 have been torn out of the book, for they might have given more information regarding the struggle between the two parties, the one composed of the Seceders, who had possession of the Warrant, the Jewels and the Lodge Room (the W.M. was the landlord), and the other of those who wished to submit and continue the Lodge under United Grand Lodge.

The Memorial had been signed by the following 12 members of No. 486:

Thos. Johnson	W.M.
T. G. Bennett	P.M.
*E. Sumner	
Thomas Ball	J.W.
John Atherton	
Lawrence Marsden	Secy.
*George Birch	
Thomas Ackers	
Ralph Ball	S.W.
*Michael Layland	
Robert Bolton Sr.	
Robert Bolton Jr.	J.D.

and they were suspended on 5th June, 1822, for signing the paper published on 26th November, 1821; but 3 of these members, viz., Ellis Somner, George Birch and Michael Layland, had their suspensions removed on 4th September, 1822, after an appeal for re-instatement on the grounds that "they had not intended that the papers signed by them should have been circulated." With the exception of Robert Bolton Sr., the other 8 were expelled on 5th March, 1823, and were obviously the stronger group and the "men in possession".

The new members, who had joined the Lodge from 1820 onward, and of whom there is no real record, except an occasional mention in the correspondence, or in Grand Lodge records, ranged themselves on both sides, but the ultimate result was that Somner's attempt to rebuild the Lodge proved a failure, whereas

the Seceder majority continued to keep the Lodge alive. It is apparent that they were Brethren of strong convictions and, led away by Gage though they may have been, some measure of sympathy may be shown to them at this distant date, particularly as none was shown by Grand Lodge, dominated as it was by the strong personality of the M.W. Grand Master, the Duke of Sussex.

OTHER DEGREES

It is obvious, from the entries in the Cash Book, that this Lodge, though attached to the "Moderns" Grand Lodge, which recognised no other degrees than those of the Craft, was acting as many Lancashire Lodges were doing. Two other "Moderns" Lodges will suffice for examples:—

Anchor and Hope, No. 37, Bolton, was working:—

Ark, Mark and Wrestle

Red Cross of Babylon

Knights Templar

Royal Arch Knight Templar Priests.

Lodge of Relief No. 42, Bury, was working:—

Ark and Mark

Red Cross of Babylon

Knights Templar

and each had separate Royal Arch Chapters from 1768.

The Lodge of Sincerity, too, worked various degrees without authority from 1787, which was its first full year of working. Such a procedure should not be misunderstood, for there was much inter-visitation among the "Antients" and "Moderns" Lodges at the end of the eighteenth century, and only the prohibition of the two Grand Lodges caused some of this to cease; then it was only temporarily, for it was resumed early in the nineteenth century. The "Antients" Grand Lodge allowed its Lodges to work these degrees under the Craft warrants, and it was undoubtedly the competition of these "Antients" which caused the "Moderns" to work them, for there are many cases of "Moderns" members receiving degrees in Chapters or Encampments attached to "Antients" Lodges. Probably one of the chief reasons was the large number of Irish linen merchants, who came to Lancashire to sell their wares to the cotton manufacturers (Linen warp and cotton weft went to the making of fustians); these infiltrated into the Lodges through Liverpool, bringing their ceremonies with them.

Even the Union of 1813, with its recognition of the 3 craft degrees, including the Supreme Degree of the Holy Royal Arch, did not prevent the various Lancashire Lodges, both "Antients", "Moderns" and "Union", from working other degrees, and it was well on into the middle of the nineteenth century before these practices were dropped by the Craft Lodges, to be worked as separate degrees. There are examples in Bolton, Bury, Liverpool, Wigan, etc., of these practices.

The Lodge of Sincerity, which was not recognised by United Grand Lodge between 1828 and 1913, is an outstanding example of the persistence of these practices; as will be shown later, there are records of:—

Knights Templar,	down to 1882
Red Cross	" 1889
Mark	" 1897
Royal Arch	" 1904 and
Passing the Chair	" 1911

Surely these records of the conferment of such degrees in a craft lodge are the latest in England!

BYE-LAWS of the LODGE OF SINCERITY, No. 402, WIGAN.
A.D. 5805.

Under the Auspices of George, Prince of Wales, Most Worshipful Grand Master of the English Masons ; and Francis, Earl of Moira, A.G.M.

These Bye-Laws were ordained for the good Government of the Free and Accepted Masons of the Lodge of Sincerity, No. 402, by unanimous Consent of the Brethren.

James Anderson	R.W.M.
William Mercer	P.M.
Thomas Mawdsley	S.W.
Thomas Broadbent	J.W.
Michael Leyland	T.
William Atherton	S.

Masonry being of a very ancient Date, has from Time Immemorial been graced with the Attendance of the noble, the great, the wise, & the good in all Countries, where the liberal Arts have made any considerable Progress. When under the Patronage of such Characters, the Interests of the Fraternity were rapidly increased & widely extended, so as to pervade all Classes of Society, it was deemed expedient, that Lodges of Free & Accepted Masons should ordain such Regulations for their peculiar Government as shall seem to them adequate to the Purpose, provided that these regulations, or Bye-Laws, shall not be inconsistent with, or contrary to, the ancient Constitutions of Masonry. Accordingly, Masons are authorized to assemble at such Times & Places, as they shall judge proper, & at such Assemblies to make certain rules & Orders, which shall conduce to promote brotherly Love, & maintain good Harmony.

In pursuance of such a Design & having no further end in View, than what may tend to the Glory of God & each other's Welfare—We, the Master, Wardens, other Officers & Members of the Lodge of Sincerity, No. 402, in Wigan, do ordain the following Bye-Laws for the good Governance of our Lodge.

Ist. That we all yield due Obedience & Submission to the Most Worshipful the Grand Master & the other Right Worshipful Officers of the Grand Lodge under the Constitution of England.

IInd. That the Book of Constitutions, published under the Sanction of the Grand Lodge is & shall be received by us as the basis of our Government ; & the Laws which it contains shall not be deviated from in anywise.

IIId. That a regular Lodge shall be opened & held at the appointed Place every Thursday on or before the Full Moon at the Hour of Seven in the Evening ; unless prevented by some unavoidable Accident. And a Lodge of Instruction on the Thursday fortnight after the regular Lodge Nights.

IVth. That the right worshipful the Master of this Lodge shall be chosen every half-year, viz. on the next Lodge nights previous to St. John the Baptist & St. John the Evangelist.

Vth. That no Brother shall be deemed eligible to the Office of Master in this Lodge who has not made such a proficiency in our Order as to be able to give, or answer, at least one Lecture in Craft Masonry.

VIth. That the Master of this Lodge shall be elected as follows, viz. the present Master shall fix on one of the Bretheren, knowing him to be duely qualified, & he shall be the succeeding Master ; unless some of the Bretheren present think proper to nominate another ; in which case (the Candidates having retired) a decision shall be made by Ballot ; & the Candidate who is favoured with the Majority of Votes shall be the Master elect. If in this or any other Case to be decided by balloting, the Numbers shall be equal, then the presiding Master shall have the decisive Voice.

VIIth. That the Master elect shall be duely installed & receive masonic homage on the next St. John's Day subsequent to his election, on which Day also the Wardens & other Officers shall be appointed, installed & invested, according to the Constitutions of Masonry.

VIIIth. That if the Master, or either of the Wardens or other Regular Officers be absent from the Lodge more than one quarter of an hour after the appointed Time on a regular Lodge night, & not depute one to officiate in his or their Absence, the Master so offending shall forfeit One Shilling & the Wardens & others below them Sixpence, to the Fund of this Society; the Fine to be levied by the Treasurer the first opportunity. And, if in case of Absence, the Master or Wardens neglect sending his or their Key, or Keys, at or before one quarter past Seven, on the regular Lodge nights, he or they so offending shall forfeit & pay One Shilling to be levied and applied in the manner before mentioned.

IXth. That if any brother be not present within half an hour after the appointed time on a regular Lodge night, he shall forfeit twopence, to be levied & applied as in the preceding Rule; unless some Cause be shewn to the Satisfaction of the Master & Wardens, or a Majority of the Lodge.

Xth. That every Member of this Lodge shall on every Anniversary of St. John the Baptist & of St. John the Evangelist, or on the next Lodge night after those Anniversaries, pay into the hands of the Treasurer of this Lodge the sum of three shillings & Sixpence, to be applied to the Fund; & every member refusing to do so shall be excluded from the benefits of this Lodge. (N.B. On Decr. 9th, 1802, by Unanimous Consent of the Lodge, the half yearly Subscription was raised to the sum of 4s. 6d.)

XIth. That if any Brother is absent one half year & does not depute some person to pay his Subscription, he shall not be considered as a Member of this Lodge. N.B. None but the regular subscribing Members to a regular Lodge can derive any Advantage from the Masonic Benefit Society.

XIIth. That if any Brother comes to this Lodge, in Lodge hours, in a state of Intoxication, or behaves himself rudely or indecently during the Time of Communication, or insults the presiding Officers by not obeying their just Commands or otherwise, he shall forfeit One shilling & quit the Lodge for that Evening. If his Offence be highly agravated against the Laws of Decency & good order he shall be liable to expulsion, erasure &c. as the Lodge shall think proper to determine. And, if any Brother or Brethren carry on any Discourse or cause any degree of Confusion after the notice by the Mallett has been given by the Master & Wardens, every one so offending shall forfeit threepence, to be levied and applied as before mentioned.

XIIIth. That no more be spent on a Lodge night than Sixpence by each Member, including the Tylers, except with the Consent of the Master, Wardens & Brethren; but at the Initiation of a new Brother One Shilling extra shall be allowed. . . . See Law 20.

XIVth. That a Visitor shall be admitted for the first Time free from all Expencc; but on the second & every succeeding Visit he shall pay the Sum of One Shilling & threepence.

XVth. That if any Member or Brother shall be, or be justly reputed to be guilty of any base, deceitful, or unlawful Action or Crime tending to the Scandal of this Lodge & against the Laws of God or Man, & such Report or Crime shall be proved to the Satisfaction of the Majority of Brethren present when the Subject is discussed, such Offender or Offenders shall be excluded the Lodge & the benefit of it & be for ever after debarred from entering the same.

XVIth. That if any Member of this Lodge shall be guilty of any Misdemeanor which may be in any way detrimental to the Lodge & for which a penalty is not herein specifically provided, he shall forfeit for each Misdemeanor

any Sum not exceeding One Guinea at the Discretion of a Majority of Members present when the Accusation is made. This forfeit to be levied & applied as those before mentioned.

XVIIth. That all Communications directed to this Lodge, whether from the Grand or elsewhere, shall be forwarded unopened to the Master or Wardens & be read in open Lodge at the next Meeting subsequent to their reception.

XVIIIth. No Brother shall be concerned in the making, passing or raising of Masons in a clandestine Manner, nor for any unworthy Consideration, below the sum fixed by the Grand Lodge, on pain of being erased from the records of Masonry & of being declared incapable of ever receiving any Masonic advantages.

XIXth. That if any Person offers himself as a Candidate for Masonry in this Lodge, he shall be properly proposed in full Communication, that his Character may undergo the most rigid Scrutiny if deemed necessary; every Brother shall speak what he knows concerning the Candidate, that none may gain admission but such as are worthy the honorable title of Free and Accepted Masons; who ought to be "Men of Sound Judgement, strict Morals & favoured by the Tongue of Good Report." After due & satisfactory Enquiry has been made the admission or rejection of the Candidate shall be determined on, in the Manner laid down in the Book of Constitutions.

XXth. That the Treasurer shall on every regular Lodge Night pay out of the Fund towards the expences of the Members present so much Money as Sixpence for each Member shall amount to.

XXIst. That the Treasurer shall pay out of the Fund of this Lodge, on every Anniversary of St. John the Baptist & St. John the Evangelist unto the Tylers (to be divided equally between them) so much money as Sixpence for every Member belonging to this Lodge shall amount to.

XXIIInd. That every Treasurer of this Lodge shall give a Promissory Note payable on demand to the Master of this Lodge, for the Amount of such Monies as he shall be entrusted with. And the said Treasurer shall well & truly execute his Office, or in default thereof, shall forfeit and pay to the Fund of the Lodge, One Shilling for each & every Offence; to be judged of by the Majority of Bretheren present when the Accusation is made.

XXIIIrd. That the Tylers of this Lodge shall punctually attend at seven o'Clock on a regular Lodge Night; and if not at their Stations by one quarter of an hour past that Time, he or they so offending shall forfeit Sixpence for each Offence. If in case of absence on a regular Lodge night, either or both of them neglect providing a suitable Deputy, or Deputies, he or they so offending shall forfeit One Shilling for every such Offence.

XXIVth. That every new admitted brother shall pay to the Tylers of this Lodge One Shilling on the Evening of his Admittance, to be divided equally between them. And in case of the absence of one of the Tylers on a regular Lodge night, or Lodge of Emergency, all the Admittance Fees of that Evening shall be the sole undivided property of the Tyler who attends.

XXVth. That these Laws shall be made known to & subscribed by every new brother on the Evening of his Initiation; and be read once every half year in open Lodge at the Election of every new Master; if the Master for the Time being, whether regular or pro tempore, neglect fulfilling or seeing this Law fulfilled he shall forfeit One Shilling, to be levied and applied as aforesaid.

XXVIth. That these Laws may at any Time be revised, altered & amended & any other new Regulations be adopted for the better governing of this Lodge, by the Consent of the Master, Wardens & Bretheren assembled in open Lodge. And if any thing herein before mentioned shall at any Time hereafter not be properly understood, the Determination of the Members present when the Case is discussed & decided in the usual way by Ballot, shall be conclusive to all Intents & purposes.

And these & similar Rules, lawfully & constitutionally framed & adopted, WE the Master, Wardens & Bretheren of the Lodge of Sincerity, No. 402, in Wigan, as we hope to perform & abide by the Obligation we are under, faithfully promise to submit to and obey, as Witness our hands.

Signed this 15th Day of October, 1801.

(Here follow the signatures of 47 Brethren who were evidently members of the Lodge in 1801; their names all occur in the List of Members; these 47 were followed by the signature of all new members from 1801 to January, 1820—See List of Members.)

1820 Bye-laws

The Bye-laws of 1801 were revised in June, 1820, very slight alterations being made, but two new clauses were added:—

That all the Fees for Making Fines Penalties and Subscriptions shall go into one Joint fund and be deposited in the hands of the Treasurer appointed by the Lodge.

That the fund must not be Disturbed for the Relief of Sick Subscribing Bretheren untill the 30th March 1821 When a Lodge of Emergency shall be called as near that time as circumstances will determine.

1841 Bye-laws

These are mainly a repetition of those of 1820, and are only noteworthy because of the signatures:—

Wm. Lancaster
Wm. Hesketh
George Daniels
Jas. Gaskell
Jas. Green
Joshua Wood
Henry Cook
Saml. Linn
Wm. Atherton
Thomas Wilson
James Barton
Thos. Barton
John Higham

1860 Bye-laws

In these, the Lodge is described as "Sincerity, No. 1", and the 1st Bye-law yields "obedience to the Ancient Grand Lodge of England". The 4th provides for Annual Elections instead of half-yearly, but most of the others are similar to those that preceded them, except for the following alterations:—

Fines:	Master, 6d. ;	Officers, 3d.
Initiation Fees:	18—30	10 6
	30—35	15 6
	35—40	1 1 0
	40—41	1 3 6
	41—42	1 6 0
	42—43	1 8 6
	43—44	1 11 0
	44—45	1 13 6

Above 45 years of age none shall be admitted but as Honorary members.

At a time when the male expectation of life was very little over 45, it is not to be wondered at that these Fees were fixed with an eye to the Sick and Burial Fund, to which the following applied:—

Subscription, 1s. 4d. per month, & 2d. per month for Liquor.
Benefits: 8s. 0d. per week for 52 weeks;
4s. 0d. .. a further 52 weeks; and Death, £6.

These 1860 Bye-laws introduce a 3d. fine for not attending a Lodge summoned by a red ink notice.

Among those who signed these 1860 Bye-laws are:—

James Hilton
Joseph Brooke
John Stephen
William Hall
John Bennion.

PART II

THE LODGE OF SINCERITY, No. 492 (1823—1913)

MINUTE BOOK No. 2.

21st June, 1826, to 18th March, 1878

21 June, 1826 "Being a regular Lodge Night the Lodge was Opened in the first Degree when there was a Member to be elected in the Room of Br. Alker for a Committee Man when Br. Rawlinson was declared duly elected the Lodge was closed in Ample form and Solemn Prayer at Half Past ten O'Clock."

T. G. Bennett, W.M. P.T.
James Lawson
Thomas Johnson

16 Aug., .. Opened 8.30 in the 1°. Refreshment 8.45. A forfeit of 2d. fixed for non-attendance between 7.0 and 9.0 with a three mile limit.

18 Oct., .. Opened at 8.30 in 1°. To refreshment 8.45. To Labour 9.45. Closed 10 p.m.

14 Feb., 1827 Opened at 8.45 in the 1°. Bro. T. G. Bennett installed Master. Closed at 10.0.

12 Dec., .. Br. James Hart "Raised to the second degree." The first mention of "Br. A. Gage, Grand Master, of Liverpool."

12 Jan., 1829 Installation in 3rd degree. The Lodge at this time—and up to the end of 1833—was meeting bi-monthly.

18 Jan., 1832 Bros. Wm. Richards, Wm. Banks & R. Hilton joined.

28 Feb., .. Resolution to appoint a representative "to meet Br. Gage of Liverpool for the purpose of forming a Union through the County."

23 April .. "Being a Day appointed to Hold a Royal Arch Chapter" which was opened at 4.0 and closed at 5.0, refreshment being taken from 4.30 to 5.0.

10 July, 1833 "According to the agreement made when the Unalterable Determination was Sign'd and that Unalterable determination is that they shall give Lodge 31 of Liverpool a fare Investigation."

- 12 Dec., .. "Rules for the Guidance of the Charity fund" signed. (From here, the Lodge met regularly every month.)
- 2 Nov., 1834 A Sunday meeting for the purpose of passing two Brethren through the Chair.
- 12 Nov., .. "The W.M. moved that the Senior Deacon should have a new Wand when it was proposed by the Br. Treasurer that it should be mended, Seconded by Br. Lancaster." No decision is apparent.
- 11 Feb., 1835 "Bro. R. Bolton proposed that Thos. Westhead receive his proposition money back in consequence of some unpleasant circumstance in the Family."
- 8 July, .. Five Brethren "past the Chair."
- 14 April, 1836 "The Pole By Blacks & Whites took Place Respecting Thos. Birch entering this Body which was decided against him."
- 18 Dec., .. Lodge removed to Br. Thos. Johnson's Hole i' th' Wall.
- 9 Aug., 1837 St. John's Festival celebrated. The Installation had taken place on 12th July, 1837.
- 11 Oct., .. From an entry of this date it appears that when the W.M. was absent, the S.W. took the Chair, without working the Ceremony.
- 29 Jan., 1838 Grand Lodge meeting.
- 13 April, .. Good Friday. Lodge opened at 4.0, followed by Grand Lodge.
- 9 May, .. "Being a regular Lodge Night the Lodge was opened on the First Degree when the Committee for managing the Business of the Re-formation of the Grand Lodge Bands & Aprons for Private Lodge when they where re-elected to manage the Whole Business untill the Coronation is over when a Play was proposed for the Use of the Grand Lodge."
- 4 June, .. Lodge was opened at 9.0 and closed at 10.0 p.m.; from this, it is questionable if the ceremony (2 initiates) was Reconciliation.
- 20 June, .. 3 members initiated, passed and raised in the last 16 days now "Passed the Chair."
- 14 Nov., .. The minutes are headed Lodge No. 1 for the first time.
- 12 Dec., .. Removed to the Dog Inn.
- 24 June, 1839 "The Festival of St. John was celebrated with a good Substantial Dinner and the Evening was spent in Harmony." This Dinner began at 4.0 and ended at 11.0, and there does not appear to have been a Lodge, the Installation of the new Master taking place on 2nd August.
- 23 Oct., 1839 A note that Wm. Farrimond, Esq., was Grand Master.
- 20 Nov., .. Moved to Bro. Thos. Bolton's Stork Inn, Wallgate.
- 25 Mar., 1840 A note recording the installation of the Grand Master.
- 13 April, .. A note that the Lodge of Perseverance & Harmony was No. 3 and the Lodge of Integrity was No. 4.
It is apparent from these minutes that there were differences between the Wigan Brethren, and a Committee was appointed to settle them.
- 25 Mar., .. A Bro. was initiated "before the Grand Lodge was opened."

- 18 May, .. "In consequence of the Intoxication of many of the Brethren at the opening of the Lodge Bro. Robt. Bolton gave notice that he would move on the next Lodge Night that the Bye Lawes be put in force."
- 7 June, .. "A Deputation appointed to go to Ashton on the following Sunday to arrange matters concerning registration fees &c." Apparently, some Ashton Brethren were joining the Grand Lodge.
- 27 July, 1840 Grand Lodge meeting.
- 13 Sept., .. A motion "that any Brother above Forty five years of age and wishing to join this Body shall pay ten Shillings on joining the said Charity fund."
- 13 Oct., .. It was agreed that persons entering above the age of 45 should receive in case of sickness 5/- per week—half the usual rate.
- 8 Feb., 1841 The Lodge is now meeting regularly every month, and also having Emergency meetings.
The 3rd d. is called at this time the "Honorable Degree of Master Mason."
- 16 May, .. Mention of a Procession at Warrington "belonging to this Body" on 28th June, 1841.
- 27 Sep., .. Dr. N. C. Latham, a member, was appointed "Doctor for this Body." He was paid 2/6 annually for each member.
- 27 Dec., .. A note that there were 13 Lodge nights this year.
- 28 Feb., 1842 The Secretary, & Treasurer, Robert Bolton, "was removed". From other minutes it is obvious that most of the funds had been lent by Bro. Bolton on Promissory Notes.
- 20 June, .. Three other Brethren and Br. Thos. Alker "Passed the Chair" the last-named afterwards being installed Master—so that "Passing the Chair" could not have been the same ceremony as Installation.
- 16 Aug., 1842 Lodge opened at 10 a.m. because it was the meeting of Grand Lodge.
- 21 Nov., .. The Doctor's services were terminated, and Br. Littler was appointed "Relieving Officer".
Subscriptions at this time were 1/- per month, with 1/- on the death of a member or his wife, and 6d. for any death in the Warrington Lodge. Funeral gifts were raised from £5 to £7.
Another minute states "That Brother Littler, Wood, Sassi and N. C. Latham beg to be exalted to the Most excellent degree of Royal Arch Mason at the next regular Royal Arch Chapter."
- 15 May, 1843 The festival dinner price was fixed at 1/9 "the number not under 33".
- 19 Aug., .. "Two Gentlemen from Ashton under Line viz. Nathan Lomax and George Siddell was raised," the first-named also being "past the chair".
- 9 Oct., .. A minute of this date states that "Br. Littler be paid for the use of his Room, viz. One Pound per year to be Paid quarterly: No. 1 to pay 2/- per quarter;
Grand Lodge 2/-
Royal Arch & Knight Templar 1/- per quarter.

- 8 Jan., 1844 "Brother Battersby was examined for receiving sick pay under false pretences & the majority of members present agreed by blacks & whites that he be expelled from this Lodge."
- 24 Feb., 1845 Funds were evidently increasing, for it was proposed that £20 be paid to sick members where the case required it.
- 24 Mar., .. The sick pay was limited to £10 at full pay and £5 at half pay. A member was expelled from the Sick Fund "for going to the Shovel & Broom intentionally for drinking Spirituous Liquors, and not knowing at the same time he was actually committing a defraud on this Society."
- 19 May, .. The same Brother was "forthwith expelled this Lodge and all benefits arising therefrom in consequence of knowingly defrauding this Lodge and by assailing the Brethren, damaging intentionally the furniture of the Grand Lodge, and by coming to the Lodge in a beastly state of intoxication whilst on sick pay. Expelled accordingly."
- 15 Sep., .. Lodge No. 4 was in existence at this date.
- 6 July, 1846 Peter Heaton "past the Chair".
- 1 Mar., 1847 Three Brethren were deputed to go to Waltham Green, near Ropy Mill, to have an interview with some Gentlemen respecting constituting a Free Masons' Lodge at that place. (There does not appear to be any further record of this constitution taking place.)
- 31 May, .. Contributions were advanced to 2/6 per month.
- 8 Jan., 1848 The death benefit was reduced to £2 10s. plus 6d. "for each member under the Union."
- 28 Jan., 1850 The death benefit was increased to £3, and Sick Pay to 3/- per week.
The Lodge Business appears to have been taken after opening on the 1st, 2nd and 3rd d's. The Lodge was always closed on the 1st, 2nd and 3rd in succession, as it was always adjourned from labour to refreshment and called on again after an interval varying from 30 minutes to 1½ hours.
- 18 Nov., .. Sick Pay increased to 5/- and Death Benefit to £3 plus 1/- per member.
- 17 Mar., 1851 The first mention of a lecture on the 1^o—by Br. James Wood.
- 14 April, .. Death Benefit again increased to £5 plus 6d. per member, and £4 for the wife "as Fund now amounts to £30".
- 25 Dec., .. Yearly Feast at this time held on Xmas Day.
- 11 July, 1852 "Passed the Chair: John Hatton, Robt. Pendlebury, Alex^r. Heyes & Robert Johnson."
- 27 Sep., .. Sick pay, 6/- per week. A R.A. Chapter to be held on Sunday, 10th Oct., 1852.
Meetings being held at 8.0 p.m. Closing at 10 or 11 p.m. Initiation Fee £1—2—0.
- 10 April, 1853 A R.A. Chapter held.
- 31 July, .. " " "
- 19 Sep., .. "When the Lodge was called from labour to refreshment."
It appears from an entry of this date that they passed a "most glorious space of time by singing and other amusements", after which the Lodge was called on again

- 14 Nov., .. Fixed a "Temple Meeting on Sunday, Nov. 27."
- 12 Dec., .. Wm. Williams appointed Grand Master by the Lodge.
- 7 June, 1854 Grand Lodge meeting was fixed for Sunday, 25th June.
(From other entries it appears that the Bye-Laws were read regularly each year.)
- 28 May, 1855 "The furniture belonging to No. 4 Lodge to be brought to the room of No. 1."
- 30 July, .. Moved the Lodge to Mr. Swift's Rope and Anchor, Scholes, Wigan.
- 14 July, 1856 Three initiates (of whom there appears to be no record) were passed, after which one of them, Jonathan Slater, was also raised "for the new Lodge at Rose Bridge kept by Br. John Stephen".
- 9 Mar., 1857 A minute that all arrears were to be stopped out of the first Sick Pay.
- 8 June, .. "That we accept Br. Joseph Brooks from No. 7 Lodge for half the Makeing Money."
- 20 Sept., 1858 "Brs. Timothy Taylor and Joseph Brooks was Entered into the Most Rev^d. Conclave of High Preists."
- 13 June, 1859 Br. Henry Bimson raised; he was initiated in 1851, and was made a Past Master on Sunday, 26th June, 1859.
- 12 Sep., .. "That Br. John Magrew be summoned to give an account of the Trowel & Chisel, and if he does not attend to the Summons no more Contributions be taken from him as not worthy to be acknowledged."
- 24 June, 1863 Brs. Thomas Taylor and Wm. Fazakerly made Past Masters.
- 12 July, .. "This Sunday Brs. Wm. Austin & Thomas Taylor were made Knights of the Red Cross."
The Lodge subscription was raised to 1/8 per month.
- 15 Aug., 1864 The Lodge had at this time £100 in the Box.
- 19 Sep., .. Bro. Matthew Holding was expelled for being drunk when he fell from a cart laden with timber; his offence seems to have been that "while receiving sick pay he was proved guilty of working and drinking for which according to the 10th Bye Law the members present unanimously agreed to expell him."
- 13 Mar., 1865 Three initiates were taken at this meeting; from the times which are given it is obvious that all three were taken together; other minutes bear out this custom.
- 25 June, .. Two members were "admitted to the Red Cross Encampment."
- 4 Dec., .. A proposition "that we have no women at our Dinner Day", followed by an amendment "That the women dines after the men when the Original proposition was agreed to."
- 14 Jan, 1866 "A regular lodge held of the R.A. Chapter when 3 brethren were admitted to the degree."
- 24 Dec., 1866 "Grand Lodge meeting at 5 o'clock."

- 21 Jan., 1867 A new scale of Initiation fees was passed:—
- | | | | |
|---------|---|----|---|
| 21 — 25 | 1 | 1 | 0 |
| 25 — 30 | 1 | 11 | 6 |
| 30 — 34 | 1 | 16 | 6 |
| 34 — 37 | 2 | 0 | 0 |
| 37 — 40 | 3 | 0 | 0 |
| 40 — 43 | 3 | 10 | 0 |
| 43 — 44 | 4 | 4 | 0 |
| 44 — 45 | 5 | 5 | 0 |
- 7 April, 1867 A Royal Arch Chapter held at the house of Ralph Birchall, White Swan, Scholes, Wigan, when 3 Brethren were "raised to the Degree of R. A. Companion."
- 14 Sep., .. Visitors to the Lodge were few, or were seldom recorded; on this occasion they are recorded as coming from Ireland and Yorkshire.
- 24 Dec., .. Three Brethren "past the Chair".
- 4 May, 1868 Called off for refreshment "from $\frac{1}{2}$ to 1 hour".
- 16 May, 1870 "Jas Hilton expelled for being drunk while receiving Sick Pay."
- 12 Sep., .. It was resolved "That we join the London Grand Lodge."
(It is apparent that nothing came of this resolution, at least until 1913.)
- 18 Dec., 1871 Two Brethren took the "Past Master's Degree"
- 14 Oct., 1872 The Lodge moved to Ralph Birchall's Albion Inn, Millgate, Wigan.
- 16 Dec., .. Four Brethren passed the Chair.
The Installation was held on this date, but the Festival Dinner was held on 25th January following.
- 24 Aug., 1873 Red Cross Encampment 3 Brethren "raised".
- 17 Nov., .. The candidates at this meeting were:—2 Fellow Crafts and 3 Mark.
- 25 Jan., 1875 One Brother "Passed the Chair".
- 27 Dec., .. Three Brethren passed the Chair.
Up to the 1870's the 1st and 2nd d's were given together; afterwards they were given separately.
- 31 July, 1876 A new cupboard "to store the New Globes" was ordered.
- 13 Aug., 1876 "A regular R.A. Encampment at 3 o'clock", when 8 Brethren were admitted for 5/- each.
- 23 Dec., .. W.Bro. John Mort was presented with a Silver Tea and Coffee service.
- 26 Mar., 1877 The Lodge loaned £150.
- 18 Mar., 1878 A Brother was admitted to the Mark degree.

The meetings appear to have been attended by an average of 20 Brethren, and the allowances from the funds were 6/6 for drink and 1/- for the Tyler.

One list of approximately 1844 shows that there were 41 members.

The Lodge met bi-monthly from 1823-1840, but from the end of 1840, monthly meetings were the rule; in December, 1841, a note in the minutes states that there were "13 Lodge nights this year".

The Brethren dined together at least once, but sometimes twice, in each year to celebrate the two St. John's Days.

MINUTE BOOK No. 3

(15th April, 1878, to 12th July, 1913)

- 15 July, 1878 The Lodge lent Wigan Corporation £200 for 5 years at 4 per cent.
- 10 Feb., 1879 Removed to Bro. Birchall's, King's Head.
- 18 May, .. A Red Cross Encampment, when 5 Brethren were made "Cousins" at 2/- each.
- 9 June, .. A Red Cross Encampment prior to the Lodge, when 2 Brethren were "admitted".
The term is still "raised to the degree of Fellow Craft", and "raised to the Degree of Master Mason".
- 24 Dec., .. "The Grand Lodge was opened at $\frac{1}{2}$ past 5 O'Clock", when 3 Brethren "past the Chair".
- 7 June, 1880 A Mark Mason Lodge held at Br. John Blinkhorn's Britannia Inn, Upholland, when 4 Brethren "took the Mark degree".
- 3 July, .. A regular Arch Meeting, when 3 Brethren were "raised to the Sublime Degree of Excellent Super Excellent R. A. Mason".
- 15 Nov., .. "Moved that next Lodge night be a red ink Summons." Installation: meet at 5 o'clock. Dinner on the table at 6 o'clock. Moved that we have soup to commence with."
(Note: A Red Ink summons was usual when important business was to be transacted.)
- 14 Feb., 1881 Sick Pay was raised to 10/- per week (from 8/-); "death benefit, £6, until the funds are reduced to £150, and that the interest from the £200 with the Corporation for this year be used for the purpose of a contingent fund to assist needy and distressed brothers." Five members were appointed to distribute this fund.
- 16 May, .. The Lodge decided to have the Square and Compasses and Level put on Bro. H. Naylor's gravestone.
- 13 June, .. Agreed to have a Lodge "Outing" and members to invite their wives, but at the following meeting in June it was unanimously agreed "that the women do not go to the outing"
- 5 Dec., .. The attendance at this meeting was 13.
- 24 Dec., .. The Grand Lodge was opened at 3.30 and two members "past the Chair", after which the W.M. was installed.
- 3 July, 1882 It was decided "to have a regular Arch Anniversary Meeting on the last Wednesday in July".
The Lodge was, at this time, still meeting at 8.0, calling off from labour to refreshment at 8.30, back to labour again at 9.30, and closing at 10.0 approximately, much of the business, apparently, being done during the refreshment interval.
- 20 Aug., 1882 A Knight Templar Conclave, when 4 Brethren "took the Degree" at a cost of 2/- each.
- 12 Sep., 1884 A member was expelled for drunkenness while receiving Sick Pay.
- 24 Dec., .. "It being the Anniversary of our Lodge the members met at 5.30 when the members was entertained by a substantial Dinner of which every member was perfectly satisfied with the viands provided by the Worthy Host Br. R. Birchall."

- 23 Nov., 1885 "That we meet at 5.0 o'clock for the Grand Lodge." This was followed by a Lodge meeting at 6.0 p.m.
- 24 Dec., .. One Brother admitted a "past Master". Peter Seddon was still Secretary at this time, but he had evidently died before the February, 1886, meeting.
- 15 Feb., 1886 John Mort was appointed Grand Master in place of Peter Seddon, deceased.
It is evident that the Grand Lodge was still functioning, as Thos. Martindale was W.M. of Sincerity Lodge No. 1. Further, Bro. John Mort, Grand Master, appointed Charles Scott as Deputy Grand Master.
Sick pay was reduced to 8/- per week; contributions not to be recorded after 9 o'clock.
- 7 Mar., 1887 Contributions to the fund were increased from 1/8 to 1/10 per month.
- 9 May, .. It was proposed "that we go to Skelmersdale on Sunday, June 5th, to Bro. Wilson's to take the Mark Degree to any Bro. who is eligible."
A similar resolution was passed on 8th August, 1887.
- 5 Sep., .. A note that "In accordance with the resolution referring to Mark Degree, 16 Members attended Bro. Wilson's at Skelmersdale, and the following were put through the Mark Degree:
Thos. Ascroft
Wm. Birchall
Robt. Parker
- 7 Dec., .. "The Officers met and were Installed. The whole of the new Officers named by Bro. Taylor on the previous Lodge night being present—with the exception of Bro. Roger Taylor (named as Senior Deacon) who was not eligible to be present in consequence of not being a Past Master."
At this meeting, Bro. John Mort is still termed "our Grand Master".
- 21 Jan., 1888 St. John's Day celebrated—no minutes.
The Calling from Labour to Refreshment and *vice versa* now disappears from the minutes, but it is evident that the same procedure must have been adopted, for there are many meetings lasting from 8.30 to 10.30, when only the passing of the minutes is recorded.
- 25 June, .. The Lodge funds had, at this date, shrunk to £110.
- 24 Dec., .. Annual Dinner recorded.
- 14 Jan., 1889 "Br. Roger Taylor was made a Past Master."
- 17 Mar., .. (Sunday at 6 p.m.) A Red Cross Degree meeting—2 Brethren at 2/- each.
- 7 July, .. (Sunday) Royal Arch Degree—3 candidates "initiated" at 5/- each.
- 22 Sep., .. (Sunday) Ten members "took a waggonette to Skelmersdale to put Bro. Roger Taylor through the Mark degree".
(Note: Compare Ashton Travelling Mark Lodge.)
- 7 Oct., .. The first mention of certificates:—
"That 50 Master-Mason's Certificates be got and any Master can have one by paying for it."

- 26 Jan., 1891 Contributions were raised from 1/10 per month to 2/4 per month, and decreased in February, 1892, to 2/-.
There are gaps in the minutes for this year, one from March to December, 1891, and another from February to December, 1892, as well as others later, but never for a whole year throughout the 90 years' erasure. Even these gaps do not indicate that there were no meetings, for the subscriptions to the Sick Fund were met by the members, probably without the Lodge being opened.
- 1 Feb., 1897 Bros. John Mort, Jr., and John Perry "initiated" in the Past Master's degree "when the Ceremony was carried out by our Grand Master, Bro. John Mort, Senr."
(John Mort, Jr., was then appointed S.W. and John Parry J.W.)
- 1 Mar., .. "John Taylor Jr. was made a Past Master."
- 25 Apl., .. 5 Brethren promised £9 "towards a piano". This piano apparently cost about £20.
- 24 Oct., .. 5 members were "made Mark Masons", the evening being closed by an entertainment, and refreshments supplied by the newly elected Brethren.
- 29 Jan., 1900 Bro. J. P. Ascroft was "made a Past Master".
- 13 May, .. (Sunday at 2 p.m.) The Royal Arch degree, with 5 candidates.
- 28 Jan., 1901 "Proposed & Seconded That whatever Interest or otherwise Daniel Dix may suppose he may have upon this Lodge, we quite repudiate him altogether, having made use of this Lodge to our mind to his own advantage, which is not a principle we recognise."
- 27 Jan., 1902 These minutes imply that there were two classes of members (and had been all along), *i.e.*, the Honorary member, whose subscription was 10/6 per year, and the Full member, who paid 2/- per month, only the latter being eligible for Sick and Death benefit.
- 30 Dec., 1901 5 Brethren "took the Degree of Past Masters".
- 21 Apl, 1902 "Bro. Sedgwick presented a life-size photo of our Grand Master, Bro. John Mort Senr. to the Lodge."
- 14 July, .. The furniture of the Lodge had increased, for these minutes record a change of Fire Insurance from £150 to £250.
- 17 Dec., .. After two Brethren had been made Master Masons, "the Lodge was closed in greatest harmony & peace at 9.15, when the Lodge was opened as the Grand Lodge of England under Prince Edwin of York", after which 3 Brethren were made Past Masters.
- 28 Jan., 1903 The Lodge was still having an Annual Dinner about the end of January.
- 12 Dec., .. Three Brethren were made Past Masters.
- 25 Jan., 1904 The voting indicated that there were 11 members present.
- 30 Apl., .. 3 Brethren were "passed the Degree of the Royal Arch Chapter".
- 30 May, .. 2 Brethren received the Arch degree.
- 27 June, .. 3 " "

- 14 Dec., .. The Lodge was opened as the "Grand Lodge of England No. 486".
- 15 May, 1905 1 doz. Entered Apprentice and 1 doz. Fellow-craft aprons were ordered to be purchased.
- 11 Nov., .. 14 Brethren were present at this meeting.
- 9 Dec., .. A member was made a "Past Master".
- 14 May, 1906 The term is still used "Raised to the Second Degree".
- 26 Nov., .. At the Installation "the Lodge opened by solemn prayer in the Past Masters' degree".
- 23 Dec., 1907 Two Brethren who had been raised a week earlier were made Past Masters (to become Deacons). It appears as though the qualification for office in the Lodge was to have taken the Past Master's degree.
- 26 Oct., 1908 The Lodge moved to Orange Hall, King Street.
- 10 Dec., .. 5 Brethren were made Past Masters.
- 18 Jan., 1909 It was resolved "that the business of the Lodge be taken first before we declare off for refreshment".
- 25 Oct., .. It appears from these and other minutes that it was usual to propose candidates for the 2nd and 3rd degrees before they received promotion.
- 6 Dec., .. 2 Brethren were made Past Masters.
- 14 Mar., 1910 "Bro. Peter Heaton presented a handsome Tablet of Past Masters of the Lodge."
- 4 July, .. At this time, although not a recognised Lodge, the aprons, cases and rituals were being purchased from Kennings, as is shown by the accounts.
- 19 Dec., .. 2 Brethren were made "Past Masters of this Lodge". Again, it is apparent from the minutes that it was for the purpose of being appointed as Officers.
The average attendance at this time was 20.
Candidates for the 2nd and 3rd degrees had to be duly proposed, seconded and passed by the Lodge before they could receive these degrees at a subsequent meeting.
It is also apparent from the minutes that the Lodge, when working on the 2nd or 3rd, opened direct on that degree and closed in it before opening on another.
- 18 Dec., 1911 Installation meeting, when (as usual) "the Lodge was opened in the Past Master's Degree".
- 1 Apl., 1912 A special notice was ordered "to be added to the Summons for next Lodge Night re Application to the Grand Lodge". This was negatived at the next meeting, but four Brethren were "appointed to inquire into the matter of affiliation with the Grand Lodge".
- 23 Sep., .. The minutes record a "gift of the glass representing the Star in the East".
- 5 May, 1913 It was agreed "that no more Candidates are accepted till the matter of the joining the Grand Lodge be settled".
A Committee was appointed at this meeting "to go into the scheme for distribution". Evidently the funds were being distributed.

2 June, .. It was agreed "that this Lodge do join the Grand Lodge of England as soon as all necessary arrangements are made".
A jewel was agreed to be presented to John Mort Senr. for his long services to the Lodge. The presentation was made at the next Lodge Meeting.
Col. Murray was empowered to get a set of books required for the new Lodge.

30 June, 1913 The minutes record that "all subscriptions were finished to-night".
The names of members present at this meeting are given for the first time, viz.:

Bro. John Mort, Senr.
Roger Taylor
John Mort, Junr.
— Pointon
John Sedgwick
Elijah Taylor
Joseph Booth, W.M.
Peter Heaton, S.W.
Harry Mort
Thomas Cheetham
Daniel Street, J.W.
James Miller
Richard Warburton
Frank Dixon

Bro. Cheetham was proposed to be "passed to the Fellow Craft & Master Mason Degrees on July 12th".
(Is there any record of his Initiation?)

The last minutes recorded in this book are those of 12th July, 1913, "when the Lodge was Closed in greatest harmony & Peace", a phrase which is characteristic of the records of all the meetings of the Lodge during the previous 90 years—the period of separation from the United Grand Lodge.

LODGE OF SINCERITY, No. 3677, WIGAN

List of W.M.'s. from the Foundation of the Lodge in 1786:—

1786	James Bentley	15 July, 1840	Geo. Pilling
1787	..	5 .. 1841	Wm. Lancaster
1788	Thomas Parr	20 June, 1842	Thos. Alker
1789	Jonathan Grimes	27 .. 1843	James Wood
1790	James Bolton	24 .. 1844	Thos. Alker
1791	Peter Parr	16 .. 1845	Wm. Lancaster
1792	James Withnall	6 July, 1846	Wm. Hesketh
1793	Thomas Ashton	19 June, 1848	Peter Heaton
1794	Henry Wood	21 Oct., 1850	James Fenton
1795	William Mercer	5 Jan., 1852	Joseph Barton
1796	Merrick	25 Dec., 1852	Peter Seddon
1797	Edward Glassbrook	25 .. 1855	Richard Stephen
1798	— Fisher (Thomas)	25 .. 1857	John Jackson
1799	Jas. Anderson	25 .. 1858	Peter Seddon
1800	— Vanse (? Thos. Vose)	25 .. 1860	Timothy Taylor
1801	Jas. Anderson	25 .. 1861	Joseph Fazakerley

1802	Rev. T. Broadbent	25	..	1863	John Stephen
1803	"	25	..	1864	Thomas Taylor
1804	"	26	..	1865	John Rylance Cooke
1805	"	25	..	1866	John Mort
1806	"	24	..	1867	Richard Stephen
1807	"	24	..	1869	John Mort
1808	Wm. Mercer	24	..	1870	Thomas Holme
1809	— Bolton	18	..	1871	John Mort
1810	— Leech	16	..	1872	John Hart
1811	— Howard (Joseph)	2	Feb.,	1874	Wm. Hesketh
1812	John Alker	8	Jan.,	1876	Wm. Foster
1813	William Acton	24	Dec.,	1877	Henry Dean
1814	Ralph Ball	24	Jan.,	1880	Charles Scott
1815	Nicholas Alker	24	Dec.,	1881	Wm. McKenzie
1816	Jos. Sanderson	23	..	1882	Hy. Birchall
1817	Wm. Bayley	29	..	1884	Wm. Davenport
1818	Wm. Bolton	24	..	1885	Thos. Martindale
1819	Thos. Ball	25	..	1886	Thos. Jackson
1820	Samuel Liptrot	7	..	1887	John Taylor
1821	Ralph Fairbrother	17	..	1888	Wm. Birchall
1822	Thomas Green	15	..	1890	Roger Taylor
1822	Wm. Johnson	11	Jan.,	1894	Thos. Ascroft
1823	Edward Dawber	4	..	1897	Aaron Halliwell
1823	John Thacker	29	..	1899	John Mort, Junr.
1824	T. Johnson	29	..	1900	John Taylor
1825	T. S. Bolton	28	Jan.,	1901	John Parry
1826	Jno. Bimson	30	Dec.,	1901	James Peet Ascroft
1827	T. G. Bennett	17	..	1902	George Staveley
1828	"	12	..	1903	Thomas Taylor
1829	Wm. Lancaster	14	..	1904	Harry Mort
1830	W. Hampson	9	..	1905	Samuel Pointon
1831	Thomas Peers	24	..	1906	Richard Heaton
Jan., 1832	Robert Bolton	23	..	1907	Samuel T. Crook
June, ..	Thomas Holmes	10	..	1908	Benjamin Thos. Heaton
July, 1833	Wm. Lancaster	6	..	1909	Elijah Taylor
June, 1834	John Goulding	18	..	1911	John Sedgwick
13 July, 1836	Thos. Alker	16	..	1912	Joseph Booth
8 Aug., 1838	James Bolton				(to July, 1913)
2 Aug., 1839	Wm. Hesketh				

The period of erasure was terminated in July, 1913, and those who occupied the Chair when the Lodge's number was 3677 are shown in Part V.

PART III

THE LODGE OF SINCERITY, No. 3677 (from 1913)

A new Warrant for the Lodge of Sincerity was applied for and granted on 11th June, 1913, to meet at the Masonic Hall, Wigan, Lancashire, on the first Monday in every month, as No. 3677. It was consecrated on Friday, 26th September, 1913, at the Masonic Rooms, Wigan, by the Hon. Arthur Stanley.

M.V.O., M.P., R.W. Provincial Grand Master for Lancashire (Western), assisted by 9 other Provincial Officers and 14 other Brethren.

The Petitioners were:—

James Daniel Murray, P.G.Treas. (Eng.), W.M. (Lodge 1335, P.M.)	
John Browne	S.W. „ 1335, P.M.
William Rogers	J.W. „ 1335, P.M.
John McAlister Boyd	„ 1335, P.M.
George James Bouchier	„ 1335, P.M.
Francis Evan Moss	„ 2708, P.M.
Henry Lea Gee	„ 1403, P.M.

According to evidence in Grand Lodge Library, the Provincial Grand Secretary, Bro. W. Goodacre, sent the petition for the new Lodge “to take the place of the Lodge (erased in 1826)”. The conditions were that the old Warrant should be surrendered and all the old members accepted in the new Lodge. This was a necessary condition, as the unrecognised Lodge had been meeting by virtue of the Warrant of 1786. There are records that this Warrant of 1786 was surrendered and the original Magna Charta sent by the Provincial Grand Secretary of the Western Division to the Grand Lodge Library in 1914, but they have not yet been traced. It is also interesting to note that Bro. James Miller, now Treasurer of the Lodge, and a member of the old Lodge, states that when the old Lodge ceased working in 1913 it had over £500 in hand.

The first meeting of the new Lodge was held on 6th October, 1913, when 22 candidates were proposed, all of them members of the old Lodge.

At the second meeting on 3rd November, 1913, a Dispensation from the Provincial Grand Master was read, allowing the Lodge to initiate the whole of the 22 candidates from the old Lodge. Two of them (Thos. Cheetham and James White) did not attend, though Cheetham was initiated at a later date. The remaining 20 were re-initiated *en bloc*, Peter Heaton only being prepared and (according to Bro. Miller) John Mort, Sr., the last surviving Grand Master, answering for the whole of the candidates. To the latter this must have afforded some secret amusement, as he had been working a similar ceremony for very many years. After the ceremony, John Mort, Sr., and James Miller were appointed Stewards of the Lodge.

At subsequent meetings in December and January a block of 18 of these Brethren received the 2nd and 3rd degrees.

Few of the subsequent minutes are of interest to Masonic students, as they are bare records of ceremonies or of gifts of money to the charities, in which this Lodge has taken a deep interest. The most noteworthy entries are as follows:—

- 30 Dec., 1913 New By-Laws were adopted, these being very short and typical of the period.
- 2 Feb., 1914 At this meeting, John Mort, Sr., was appointed Senior Warden and many of the members of the old Lodge were given other offices, the original Founders retiring from office. John Mort, Sr., on behalf of the members of the old Lodge, presented V.W. Bro. J. D. Murray with “a Founder’s Jewel to show their appreciation and esteem for the great work done by him in bringing them under the Grand Lodge of England”.
- 1 Feb., 1915 The first Festival took place, when John Mort, Sr., was installed in accordance with present-day custom.
- 1 Nov., 1915 The Lodge was voted £5-5-0 for the relief of Brethren interned in the Vilician Camp at Ruhleben (Germany).

- 2 Oct., 1917 A memorial service was held in the Masonic Hall by 2 Wigan Lodges (Wigan, Holmes and Sincerity) on behalf of the late W.Bros. H. Milligan, P.Pr.G.Reg., and F. E. Moss, P.Pr.G.D., the latter of whom had acted as Treasurer of the Lodge of Sincerity from 1913-1917.
- 3 Oct., 1921 A complete set of carved W.T's. was presented to the Lodge by Bros. Jas. Miller and J. W. Knowles.
- 17 Nov., 1927 A Emergency meeting was held, at which it was decided to support the House Committee in its scheme for the purchase of Tower Buildings.
- 2 Jan., 1933 John Mort, Jr., resigned through ill-health. He had been Asst. to his father as D. of C. from 1922 to 1928, and Treasurer from 1928 to 1933. He died at the end of 1942.
- 4 Jan., 1937 Bro. James Miller was elected Treasurer, a position he still holds.

V.Wor. Bro. J. D. Murray died in 1922, and Bro. John Mort, Sr., died in March, 1928. The latter was initiated in 1864, and was 72 years of age when he was re-initiated in 1913. He was given a Masonic Funeral on 26th March, 1928. He was Treasurer from 1917 to 1922 and D. of C. from 1922 to 1928.

W.M's. OF THE LODGE OF SINCERITY, No. 3677

26 Sept., 1913	Jas. Daniel Murray
2 Feb., 1915	John Mort, Sr.
7 " 1916	Roger Taylor
5 " 1917	John Mort, Jr.
4 " 1918	Samuel Pointon
3 " 1919	Samuel Thos. Crook
2 " 1920	Joseph Booth
7 " 1921	James Miller
6 " 1922	Richard Warburton
5 " 1923	Herbert John L. Bull
4 " 1924	John H. Heath
2 " 1925	James Edward Loe
1 " 1926	James Meadows
7 " 1927	William Goulding
6 " 1928	Henry Prescott
4 " 1929	Thomas Turner
3 " 1930	William Barton
2 " 1931	William Enos. Staveley
1 " 1932	Daniel Winkley
6 " 1933	Harold Lawson Calland
5 " 1934	James Cockram
4 " 1935	John W. Knowles
3 " 1936	Enoch Mosley
1 " 1937	John Valentine
7 " 1938	Thomas Hallows Platt
6 " 1939	John James Cubby
5 " 1940	William Latham
3 " 1941	Sydney Geo. Edward Jones
2 " 1942	John William Holcroft
1 " 1943	George Bolton

APPENDIX A

REMINISCENCES OF AN UNRECOGNISED LODGE

BY W.BRO. JAS. MILLER

It is 38 years ago since I was initiated in the Lodge of Sincerity, following in the footsteps of my father, my maternal grandfather and my great-grandfather. My uncle, Richard Warburton, and I were initiated on the same evening. We were conducted by my father to Leader's Buildings, King Street, Wigan, where the Lodge then met; arriving at the top of the building, we were placed in an ante-room, presumably while the Lodge was being opened. Bro. Richard Heaton then came to us with a framed copy of the Declaration, which we are asked to read; we then paid our Initiation Fee of £3 3s. 0d. Then we were told to undress, which we proceeded to do, but, just as we were taking our shirts off, we were told that we could keep them on because the buttons were not metal, as otherwise we should have had to cut the buttons off or leave the shirts behind. We were then given a pair of calico drawers to don—similar to those old footballers used to wear.

An old slipper was put on one foot, and we were prepared by being h . . . w . . . with a c . . . t . . . round our n . . . The usual k . . . were given on the door, which was then opened, when we heard the following:—

I.G.: Whom have you there?

T.: Mr. A. and Mr. B., candidates for F.M. neither barefoot nor slipshod, wishing to become members of this Worshipful Lodge dedicated to G. . . . and Holy St. John.

I.G.: Have they got a pass?

J.D.: No, but I, their guide, will see they have one in due time.

I.G.: Pass.

As one who went through the ceremony and also witnessed it many times afterwards, I can now remember the can. being conducted round the L. three times. The 1st time he was halted at the J.W.'s ped., and the J.D., holding his his rt. hd. gave the usual k . . . on the s . . . r of the J.W.

J.W.: Whom have you there?

J.D.: (Same as before).

J.W.: Has he got a pass?

J.D.: (Same as before).

The second time round he was halted at the S.W.'s ped., and the same questions and answers were given. The third time he was placed at the W.M.'s pedestal. After this, the ceremony was very much as we have it to-day, i.e., the same Ob. and the same penalties exactly.

After the can. had seen l . . . a pen was placed in his hand and he was told to write the w . . . d on a piece of paper. If he attempted to write, a sword was put to his throat, and his hand knocked away, and he was obstructed in every possible way. Incidentally, in my case, I had the w . . . d written down before my guides could get off their mark, but I have never forgotten the lesson they taught me. I still think it is the best possible way to impress an initiate.

After the candidate had been assisted to rise, he was given a candle snuffer and told to put out the lights at the J.W.'s, the S.W.'s and the W.M.'s peds., afterwards being told that if anyone asked him, "What is the first thing you did after being made a Mason?" his answer would be, "I Snuffed." He was also told that if he met Brn. from other Lodges anywhere outside, and he wanted to know their Lodges, he would say, "How old is your grandmother?" and the answer would be the number of the Lodge.

That is about as much as I can remember of the details of the 1st d . . . and the 2nd and 3rd were very little different from the manner in which they are done at present.

CLOTHING

The collars which we wore were of a darker blue than those now worn, being similar to the Provincial and Grand Lodge blue. The jewels which were appended to new collars in 1913 when we re-joined the Grand Lodge of England, were the original jewels used in Sincerity Lodge, No. 486; they were made of old silver. Some, I believe, have been replaced lately, as they were wearing very thin. The J.W.'s jewel disappeared a few years ago, along with the collar, and although I have spent hours examining the possessions of the Lodge, yet I have failed to trace it; but the original I.P.M.'s jewel I still have in my possession.

Similarly, I still have the M.M.'s apron which I wore, and which was worn by my father, my maternal grandfather and my great-grandfather. The E.A. and F.C. aprons that were in use in the old unrecognised Lodge are still in use in Sincerity, No. 3677.

SICK AND BURIAL SOCIETY

My recollections of this Society are very limited, but I do know that it was carried on to the last, and that the old Lodge had over £500 in hand. The subscription during my time (1909-1913) was 30/- yearly, and a weekly sum was given to a sick Brother if he made a claim for it.

PASSING THE CHAIR

At the installation all M.M.'s were passed through the Chair. Another thing that I noticed was that the G . . . was always prefixed by the word "Old", i.e., "Old G . . .".

All that I know about the Wigan Grand Lodge is from the minutes, for I was never a member, as it had ceased to function before my time; but John Mort, Sen., who was the last Grand Master, always wore the Arch Apron, and he used to perform all the ceremonies. No Brother was advanced in the Royal Arch unless he had "passed the Chair", but the ceremony was performed in my time in the old Lodge and not in the Grand Lodge. I remember a rather curious incident during one ceremony. Two Brethren were being exalted and they were on their knees groping for the Sc . . . when they came into violent collision—head on—and were in consequence temporarily knocked out. This was freely discussed in the Lodge, and seemed to cause much merriment among those who witnessed it.

FESTIVE BOARD

The table in the sketch I have submitted¹ was about 16 feet long, and the Brethren ranged themselves round the sides during the ceremony. Afterwards, when we had put away our jewels, etc. (which was more to the point then, than now), it was used as the festive board. East Brother was allowed one drink out of Lodge funds. When this had been consumed, the W.M. would call out, "Mortar", and a Steward would take the Trowel round, each Brother placing his contribution upon it—usually 6d. In those days 6d. would buy 6 gills (half-pints) of beer, other drinks being in proportion. When the "kitty" had been exhausted, the W.M. would call out, "More mortar", and so it went on all night.

We sang the old "Worthy Mason he . . ." and "Prosper the Art . . .", and accompanied them with 3 times 3 with gusto. John Mort, Jun., who possessed a fine tenor voice, and who sang in the Wigan Parish Church Choir, would entertain us, and so would his father and many others.

The Installation Dinner, which we called the "Festival of St. John", was provided out of Lodge funds, which recalls to my mind an amusing incident: Bro. Richard Stevens, who was unable to attend on one occasion, sent his son, who was not a Mason, to eat his dinner. It caused quite a commotion, and seemed to put a damper on the subsequent proceedings.

¹ This was reproduced in Vol. lxi. p. 184.—(Ed.)

RE-JOINING IN 1913

The discussion about our re-joining the Grand Lodge of England had been going on for two or three years before 1913, the chief advocates in favour being Bros. S. Poynton and S. T. Crook, those against being W.Bros. John Mort, Sen., John Mort, Jun., and Roger Taylor, who was Secretary. These last named opposed it tooth and nail, and there were many heated arguments, with the result that many Brethren retired. But the matter was brought to a head in 1912, when a newly-raised Brother received an invitation to visit another Lodge. On presenting himself and showing his certificate, he was refused admission. He then wrote a very abusive letter to the Secretary, among other things calling the Lodge a bogus institution, and stating that he had been the victim of fraud. This, I think, was the means of changing the outlook of those who were against applying for re-admission to the Grand Lodge of England. Ultimately, it was agreed that Bro. S. Poynton should seek an interview with W.Bro. J. D. Murray, P.G.Treas.(Eng.), who received him favourably, and shortly afterwards visited the Lodge; he expressed himself as very well satisfied with what he saw and heard.

Then things appeared to happen very quickly. We were told that a new Lodge would have to be consecrated, but that we could retain the name "Sincerity" but not the same number, 486, which would be changed to 3677, and this was agreed to. None of the Brethren of Sincerity 486 was invited to the Consecration ceremony, not even W.Bro. John Mort, Sen., the last Grand Master. In due course we received a new Lodge circular inviting us to present ourselves for Initiation on the first Monday in February, 1913. Nineteen Brethren so presented themselves, a few of the diehards abstaining. We were prepared in the usual way and were led into the Lodge, headed by John Mort, Sen., who was prepared like the rest of us. When L . . . was restored, I noticed that there were 5 ped . . . each surmounted by the V.S.L., so that the whole 19 of us could take the Ob. correctly. The same thing happened in the 2nd and 3rd degrees. One Brother was instructed to answer a question, then another, and so it went on, each Brother selected waiting for his cue.

CONCLUSION

As a boy I often listened to the old stories of my Father and Grandfather, but it is only when I see the names that my memory stirs. One of the incidents I call to mind is an occasion when it was suspected that a candidate was about to be blackballed. With the connivance of the W.M., a caucus meeting had been held, and it was decided to commence an hour earlier than the usual time stated on the circular, the result being that the candidate had been accepted before the opposition arrived.

It is largely a matter of individual opinion to state the differences between the old methods and the new. As one who never had much inclination to mix with crowds, I find it difficult to accept the prevailing idea of visiting as many Lodges as possible, there being too many Brethren who are fond of business and the social board. In the old Lodge, our isolation did not allow for such methods, and it is no wonder, therefore, that there still remains a sneaking affection for the days that are gone. We could have had many visitors in those days, for many prominent Masons in Wigan and district, and even further afield, used to ask for invitations to our ceremonies, only to be told that they could come if they would invite us to their Lodges, which, of course, finished the discussion.

If anyone has extracted grain from the chaff of my reminiscences, then my work has not been in vain.

JAS. MILLER, P.Pr.G.Std.Br.,

Treasurer, 3677.

REGISTER OF THE LODGE OF SINCERITY, No. 402, WIGAN

Appendix B

<i>Names</i>	<i>Age when made</i>	<i>Profession or Business</i>	<i>Place of Abode</i>	<i>Time when made</i>	<i>Time when admitted Member</i>	<i>Remarks</i>
James Bentley		Callendar man	Wigan	Made at Prescott	Jany. 29th, 1787	First Master—dead
Richard Tatlock		Glazier	Do.	Do.	Do.	S. Warden
William Atherton		Whitesmith	Do.	Do.	Do.	J. Warden
Richard Reynolds	69	Glover	Do.	January 29th, 1787	Do.	Tyler—dead
Thomas Barrow	45	Inn-keeper	Do.	Do.	Do.	Dead
Samuel Jackson	37	Tinplate wkr.	Do.	March 1st, 1787	March 1st, 1787	Dead
James Rigby		Pewterer	Do.	June 20th, "	June 20th "	Expelled
Matthew Seddon	52	Grocer	Hindley	June 22nd, "		Dead
James Seddon	22	Hairdresser	Wigan	" "		Dead
Miles Seddon	22	Butcher	Do.	Octr. 10th, "		
Robert Bolton	22	Clockmaker	Do.	Novr. 22nd, "		
Wm. Pilkington		Fustian maker	Do.	Decr. 9th, "		Resigned
Thomas Parr		Cabinet "	Do.	Jany. 3rd, 1788		Dead
John Dean		Tinsman	Do.	Feby. 21st "		
Richard Fairhurst	24	Whitesmith	Do.	March 20th "		
George Atherton		Weaver	Do.	April 17th "		
Thomas Nuttal			Do.	June 12th "		
Richard Shaw	26	Hairdresser	Do.	July 17th "		Expelled & erased
James Bolton		Butcher	Do.	Aug. 3rd "		
Luke Ashton	22	Grocer	Do.	Octr. 12th "		
William Bolton		Butcher	Do.	Novr. 13th "		Dead
William Hilton		Innkeeper	Do.		May 24th, 1789	Made by the York Masons, but joined the English Constr.
Thomas Tomes		Cabinet mkr.	Do.	Made at Distance	Do.	Erased by the Grand Lodge
Jonathan Grimes			Hindley	April 9th, 1789		
Peter Parr		Staymaker	Wigan		July 14th, 1791	Expelled
Saml. Jackson		Comedian	World	Feby. 26th, 1792		
James Withnall	23	Attorney	Wigan	Augt. 2nd, "		Dead
Peter Belshar	22	Tailor	Do.	June 28th, "		Expelled, Dead
Thomas Halton	22	Hairdresser	Do.		Feby. 21st, 1793	A York Mason
James Wigan	26	Glazier	Do.	Feby. 21st, 1793		Dead
James Prescott	22	Fustian maker	Hindley	Do.		
Thomas Ashton	30	Do.	Wigan	April 25th, "		Dead
Wm. Willgoose	28	Do.		May 23rd, "		
Enock Clarke	32	Schoolmaster	Hindley	Do.		Dead
Richard Topping	21	Grocer	Wigan	Feby. 14th, 1794		Expelled
Thomas Lunt	21	Fustian maker	Hindley	April 10th, "		
John Benson		Soldier			April 10th, 1794	An ancient Mason
Henry Wood	—	Innkeeper	Wigan	May 15th, 1794		
William Mercer	21	Attorney	Do.	Jany. 1st, 1795		

<i>Names</i>	<i>Age when made</i>	<i>Profession or Business</i>	<i>Place of Abode</i>	<i>Time when made</i>	<i>Time when admitted Member</i>	<i>Remarks</i>
Michael Layland	28	Taylor	Do.	Jany. 29th,	Dec. 30th, 1795	Made elsewhere—expelled
Edward Glassbrook	21	Wheelwright	Do.	March 5th,		
John Bibby	—	Hozier	Do.	—		
Thomas Critchley	28	Taylor	Do.	Jany. 21st, 1796	Aug. 28th, 1800	Dead
John Atkinson	35	Cabinet maker	Do.	Jany. 21st,		
William Lea	33	Cotton manfr.	Do.	April 11th,		
John Thacker	21	Fustian maker	Do.	June 22nd,		
Thomas Prescott	35	Linen manfr.	Do.	July 27th		
Thomas Moore	22	Ironmonger	Do.	Augt. 13th,		
John Brighouse	26	Cabinet maker	Do.	Augt. 18th,		
Aaron Stock	21	Accomptant	Do.	Oct. 30th,		
James Sharples	24	Muslin manufr.	Anderton	Febry. 16th, 1800		
Thomas Mawdsley	22	Reed maker	Wigan	April 3rd,		
John Sharples	21	Fustian manfr.	Anderton	Do.	Do.	Formerly a York Mason
John Walls	22	Do.	Blackrod	April 20th,		
William Hart	30	Do.	Do.	Do.		
Robert Latham	48	Do.	Do.	Do.		
John Brown	49	Coal agent	Orrel	May 4th,		
Thomas Baines	—	Innkeeper	Wigar.	—		
James Scott	—	Linnen manfr.	Do.	—		
Richard Sharrat	35	Coal agent	Orrell	Octr. 2nd.		
John Wilson	30	Coal agent	Shevington	Octr. 27th.		
Thomas Burrows	29	Fustian manfr.	Ince	Do.		
John Bimson	22	Tanner	Holland	Novr. 27th.	Novr. 19th, 1801	Dead
Thomas Ascroft	47	Cordwainer	Standish	Jany. 29th. 1801		
Thomas Bimson	34	Tanner	Holland	Do.		
Samuel Booth	40	Painter	Standish	Do.	Octr. 15th, 1801	Dead
James Nelson	27	Linnen Draper	Wigan	Febry. 26th,		
Robert Milligan	29	Do.	Do.	Do.		
Rev'd. Thos. Broadbent	25	Clerk	Do.	Apl. 23rd.	Octr. 15th, 1801	Made in the Ormskirk Lodge
William Makinson	24	Attorney	Do.	June 18th.		
Thomas Saul	21	Book-keeper	Holland	July 23rd		
William Davies	52	Shopkeeper	Lamberheadgreen	Sept. 17th,	Novr. 19th, 1801	Made in the Sea Captains Lodge, Liverpool
Thomas Mather	40	Innkeeper	Hindley	Octr. 15th,		
John Marclew	41	Agent	Wigan	Do.		
George Davenport	—	Cotton manfr.	Skelmersdale	—	Novr. 19th, 1801	Made in the Sea Captains Lodge, Liverpool
William Ingold	—	Inn keeper	Lamberheadgreen.	—		

All registered in the Grand Lodge. Novr., 1801.

<i>Names</i>	<i>Age when made</i>	<i>Profession or Business</i>	<i>Place of Abode</i>	<i>Time when made</i>	<i>Time when admitted Member</i>	<i>Remarks</i>
Wm. Latham	21	Cordwainer	Wigan	March 18th, 1802		
John Alker	26	Clockmaker	Wigan	Do.		
John Knowles	31	Check maker	Orrel	May 13th, ..		
John Prescott	29	Do.	Wigan	June 10th, ..		
Joseph Ormandy	43	Grocer	Upholland	Do.		Dead
John Cooper	32	Hairdresser	Wigan		June 10th, 1802	Formerly a York Mason
John Daniel	33	Cooper	Wigan	June 24th, ..		
Wm. Yates	34	Corn dealer	Ashton		June 24th, 1802	Do.
Henry Landreth	27	Cabinet maker	Wigan	July 15th, ..		
James Rowe	41	Joiner	Wigan		Augt. 5th ..	Do.
Thos. Ditchfield	33	Yeoman	Wigan	Octr. 7th, ..		
Thos. Newsham	33	Manufacturer	Wigan	Do.		
Wm. Banister	30	Warehouseman	Wigan	Novr. 4th ..		
Andrew Burns	42	Accomptant	Haigh		Decr. 9th ..	Formerly a Scotch Mason
James Gaskell	31	Check manfr.	Upholland	Decr. 9th 1802		Expelled Nov. 12th. 1812
Wm. Rothwell	27	Fustian manfr.	Pemberton	Decr. 27th, ..		
Edwd. Aspinall	33	Rail manfr.	Wigan	Jany. 6th. 1803		
John Thornhill	28	Comedian	—	Do.		

All registered in the Grand Lodge in London in Jany., 1803.

James Pendlebury	31	Innkeeper	Aspull	3rd Feby., 1803		Dead
William Cooper	40	Shopkeeper	Blackrod	"		
Longworth Wilding	37	"	"	"		
Thos. Daniels	23	Cooper	Wigan	7th April. 1803		Dead
Edmund Heathcote	49	Yeoman	Lathom		3rd Feby., 1803	Made in the Ormskirk Lod
William Tickle	38	Maltster	Orrell	5th May, ..		
Richd. Bannister	29	Check manfr.	Wigan	23rd June. ..		
James Watmough	40	Cabinet maker	"	30th June. ..		
Thos. Hardman	32	Check manfr	"	28.h July. ..		
Richd. Marsden	25	Tailor	"	"		
David Maitland	34	Cotton manfr.	Pemberton	24:h Novr., ..		

All entered in the Grand Lodge in London in Jany., 1804.

Willm. Hague	31	Cotton manfr.	Wigan	Jany. 26th, 1804		
Henry Leadbeater	48	Innkeeper	Ince	March 28th, ..		
Caleb Hilton	25	Muslin finshr.	Horwich	"		
John Atherton	34	Yeoman	Orrell	Augt. 16th, ..		
Thos. Ramon	21	Check manfr.	Wigan	Octr. 18th, ..		
Ralph Crook	25	Cotton manfr.	"		Octr. 18th, 1804	Made in Preston Lodge No. 565
James Rowe	31	Deputy Receiver	"	Jany. 5th, 1805		

Entered in London in January. 1805.

<i>Names</i>	<i>Age when made</i>	<i>Profession or Business</i>	<i>Place of Abode</i>	<i>Time when made</i>	<i>Time when admitted Member</i>	<i>Remarks</i>
Joseph Howard	26	Mercer & Draper	Wigan	Feby. 7th, 1805		
James Hodgkinson	44	Farmer	Hindley	April 11th ..		
George Fairclough	25	Grocer	Wigan	May 9th, ..		
George Sutton	22	Yeoman	Abram	Augt. 8th, ..		
John Billington	22	Traveller	Wigan	Novr. 3rd, ..		
William Golding	32	Alehouse kpr.		Novr. 7th, ..		
			Entered in London in February, 1806.			
James Critchley	27	Sergt.	Wigan	July 24th. 1806		
Samuel Hill	36	Broker	Do.	Do. " " "		
Philip Dawber	36	Warehouseman	Do.	Augt. 28th, ..		
			Entered in London in February, 1807.			
Thomas Jones	—	Innkeeper	Wigan		April 16th. 1807	Made in No. 443.
Thomas Latham	35	Overseer	Ashton	Augt. 13th. 1807		Manchester
Richard Radcliffe	36	Weaver	Westleigh		Sept. 10th ..	Made in No. 301, Leigh
Stephen Hurst	46	Weaver	Hindley	Jany. 7th. 1808		
John Jolly	36	Overseer	Hindley	June 2nd. "		
Robert Thomson	26	Mercer	Wigan	Do. "		
Saml. Brown	24	Mercer	Do.	Do. "		
Peter Hart	27	Paver	West Houghton	Augt. 4th ..		
Willm. Ratcliff	40	Husbandman	Ince	Sept. 29th ..		
Thos. Richardson	25	Draper	Bolton	March 30th, 1809		
John Bankes	23	Collier	Ashton	Octr. 19th ..		
		All Registered in the Grand Lodge in London.			April. 1810.	
William Acton	31	Innkeeper	Wigan	July 12th. 1810		
John Ranson	24	Reedmaker	"	" " "		
Henry Gee	24	Gentleman	"	Sept. 22nd. "		
Jas. McCormick	23	Draper	Bolton	Octr. 27th ..		
Ralph Ball	37	Glazier	Wigan	Jany. 3rd, 1811		
William Cooper	25	Check manfr.	"	" " "	March 7th, 1811	Made in No. 235, Wigan
John Daglash	40	Engineer	"	May 2nd, ..		
Robt. Marsden	48	Tin man	"	Decr. 26th ..		
Jno. Deviot	27	Grocer	"	Jany. 23rd, 1812		
Jas. Finch	21	Maltster	Rufford	" " "		
George Birch	37	Warper	Wigan	March 26th ..		
James Ashton	40	Grocer	Ashton	April 23rd ..		
Thos. Jackson	34	Joiner	"	May 21st ..		
Aaron Thompson	26	Innkeeper	Wigan	June 25th. 1812		
Robt. Bolton	22	Gunmaker	"	Jany. 14th. 1813		
Thos. Beaver	33	Capt. of Pkt.	"	Feby. 11th, ..		
Jas. Beans	22	Brazier	"	April 15th. "		
Wm. Ducker	25	C. to the Com.	"	May 13th, ..		
			All registered June 23rd, 1813.			

<i>Names</i>	<i>Age when made</i>	<i>Profession or Business</i>	<i>Place of Abode</i>	<i>Time when made</i>	<i>Time when admitted</i>	<i>Member</i>	<i>Remarks</i>
Nicholas Alker	43	Joiner	Aspull	June 24th, 1813			
Willm. Yates	39	Farmer	"	Sept. 9th	"		
Wm. Middlehurst	23	Dealer &c.	Wigan	Decr. 2nd,	"		
Ambrose Parke	24	Bookkeeper	"	Novr. 24th	"		
John Critchley	51	Innkeeper	"	July 20th, 1815			
Peter Fishwick	24	Innkeeper	"	Novr. 16th	"		
Jas. Walls	34	Innkeeper	"		"		
Jno. Mather	23	Manufacturer	"	March 7th, 1816			
Elias Sumner	24	Yeoman	"		"		
Jno. Sanderson	28	Farrier	"		"		
Richd. Wrigley	50	Blacksmith	"	June 6th,	"		
Thomas Johnson	23	Joiner	"	Sept. 6th,	"		
Thomas Glover	27	Draper	"	Jany. 2nd, 1817			
Wm. Bailey	24	Saddler	"	May 1st	"		
Jas. Hasnap	30	Miller	Warrington	July 3rd,	"		
James Morris	31	Yeoman	Upholland		"		
			All registered to this place.				
Wm. Bolton	21	Gentlemen	Wigan	Jany. 22nd, 1818			
John Hardman	31	Labourer	Haigh	March 19th,	"		Registered 1821
Thos. Ball	21	Glazier	Wigan	March 11th, 1819			Registered 1821
Willm. Farrimond	26	Yeoman	Pemberton	April 1st,	"		
Thomas Baldwin	48	Yeoman	Upholland	May 6th,	"		
Peter Hilton	40	Innkeeper	"	July 1st,	"		
Edward Dawber	47	Innkeeper	Orrell	Jany. 27th, 1820			Registered 1821
Samuel Liptrot	48	Innkeeper	"	Feb. 24th,	"		
Thomas Alker	24	Watch maker	Wigan	Jany. 17th, 1821			Registered 1821
Ralph Fairbrother	23	Innkeeper	"	Sept. 5th,	"		
Thomas Green	45	Malster	"		"		
T. G. Bennett	}						
W. Ducker							
Geo. Caldwell							
Richard Sayer							
William Tatlock							
Thos. S. Bolton							
Henry Rowe							
E. Derbyshire							
R. Rimmer							
— Johnson							
M. Leyland							
John Thacker							
Wm. Rawlinson							
Ralph Martlew							

APPENDIX C
LIST OF INITIATES, LODGE OF SINCERITY

	James Hart (before 1827)		
14 Dec., 1831	Isaac Mullineaux		
28 Feb., 1832	Richd. Green, Timber Merchant, of Liverpool		
9 April, 1834	Thos. Barton		
	Wm. Hindley		
12 June, 1834	Henry Cook		
14 Jan., 1835	Wm. Eskett		
	John Fogg		
10 Aug., 1836	John Blundell		
12 Oct., 1836	Jas. Bolton		
11 Jan., 1837	Michael Kelly		
	Henry McVey		
8 March, 1837	John Pearson		
12 April, 1837	Edward Mead		
30 May, 1838	Jas. Bennett		
	Thos. Hesketh		
	Joseph Marsh		
4 June, 1838	George Pilling		
	James Howarth		
6 June, 1838	Peter Littler		
12 Sep., 1838	Wm. Campbell		
22 Dec., 1838	Thos. Ward		
9 Jan., 1839	Richd. Brown, Hon. Member		
25 Sep., 1839	Thos. Fox, of Chorley, Joining Member		
20 Nov., 1839	John Burrows, a member of Lodge No. 4, joined		
23 Dec., 1840	Ralph Fairbrother, Joining Member		
25 March, 1840	Thos. Bolton		
18 May, 1840	Peter Sayse		
27 July, 1840	Jno. Higham		
14 Sep., 1840	Jno. Rylance		
	Wm. Atherton	Joining Member	
	Jno. Molineaux	"	"
	Jas. Martlew	"	"
9 Nov., 1840	Lynn Waddington	"	"
	Ralph Woodcock	"	"
7 Dec., 1840	Alexr. Johnson		
8 Feb., 1841	Wm. Richardson		
5 April, 1841	Jno. Litler		
5 May, 1841	Wm. Quale		
16 May, 1841	Dr. Nehemiah C. Latham		
2 Aug., 1841	Thos. Wilkins		
30 Aug., 1841	Jos. Rylance		
	Jos. Latham		
	Richd. Preston		
27 Sep., 1841	— Cain		
	— Dewhurst		
	— Swift		
2 Nov., 1841	Wm. Wood		
	Jas. Wood, Joining Member		
24 Jan., 1842	John Ramsdale		
24 April, 1843	William Dix, Ironmonger		
13 Nov., 1843	John Barlow		
24 May, 1845	Jno. Pilling		
	Thos. Barcroft		

	John Whitehead
16 June, 1845	Peter Heaton
12 Sep., 1846	John Green, of Blackburn
	John Barber, of Blackburn
30 Nov., 1846	Joseph Tarbuck
4 Feb., 1847	George Barton
8 Jan., 1849	Geo. Higson
5 Feb., 1849	Richard Barton
	Joseph Barton
12 May, 1851	Jas. Millington
8 Sep., 1851	James Thomson
	Henry Bimson
13 Oct., 1851	Richd. Johnson
	Peter Seddon
1 Nov., 1851	Jas. Johnson, Junr.
2 Feb., 1852	Alexr. Heys
6 March, 1852	Robt. Pendlebury
5 April, 1852	John Hatton
3 May, 1852	Robt. Johnson
	Saml. Johnson
31 May, 1852	Thos. Dixon
25 April, 1853	John Jackson
23 May, 1853	Thomas Jackson
18 July, 1853	James Martin
	Richard Stephen
7 June, 1854	James Latchford
12 July, 1854	Thomas Roberts
	Henry Hayes
28 Feb., 1855	Isaac Hogg
2 July, 1855	Charles Halliwell
24 Sep., 1855	Timothy Taylor
18 Feb., 1856	Matthew Holding
19 May, 1856	James Swift, Passed and Raised (No record of 1°)
14 July, 1856	Jonathan Slater, Passed - ..
	Richd. Morris, Passed ..
	James Derbyshire, Passed ..
18 July, 1859	Ralph Lee
12 Sep., 1859	Matthew Heyes
	Edward Heyes
10 Oct., 1859	Joseph Fazakerley
	Edward Tyrer
30 July, 1860	John Harris
3 Sep., 1860	Ralph Heyes
1 Oct., 1860	Joseph Austin
29 Oct., 1860	William Farrel, Raised (No record of 1°)
	John Bennason
26 Nov., 1860	John Farrel
16 Dec., 1860	Wm. Markland
	John Gerrard
	Wm. Bell
25 Dec., 1860	Thomas Johnson
	Robert Ashurst
3 Nov., 1862	Thomas Taylor
5 Jan., 1863	Wm. Fazakerley
	William Austin
4 May, 1863	John Taberner

31 Aug., 1863	James Taylor
22 Feb., 1864	James Farrington
21 March, 1864	Ralph Birchall
19 Sep., 1864	Elijah Taylor
	Christopher Smethurst
	Thomas McEvoy
	John Rylance Cook
17 Oct., 1864	Richd. Tootal
	John Mort
	Charles Strowger
30 Oct., 1864	James Leatherbarrow, Raised (No record of 1°)
12 Dec., 1864	Peter Hilton
13 March, 1865	James Entwistle
	John Wood
	Wm. Halliwell
7 Aug., 1865	Thos. Ollerton
20 April, 1866	Rd. Hodgkiss
	Jas. Magraw
30 July, 1866	John Taylor
27 Aug., 1866	Edward Braithwaite
24 Sep., 1866	Thomas Hulme
22 Oct., 1866	Edward Magraw
4 May, 1867	Roger Taylor
14 Sep., 1867	Wm. Mackenzie
26 July, 1869	John Woodhall
20 Sep., 1869	John Hart
	Jas. Rostern
20 Dec., 1869	Edwin Swift
10 Oct., 1870	Geo. Whittaker
	Richd. Wilson
	John Taylor
5 Dec., 1870	James Naylor
18 Dec., 1871	Thomas Heyes
26 Feb., 1872	Wm. Tickle
	— Bolton
	Wm. Hesketh
24 June, 1872	James Parr
22 July, 1872	Edward Jones
14 Oct., 1872	Wm. Foster
16 Dec., 1872	Isaac Worrall
19 Feb., 1873	Henry Heys
14 April, 1873	Henry Green
	Robert Fisher
	William Wood
	James Mercer
9 June, 1873	John Sharrock
8 Sep., 1873	Wm. Hill
	Wm. Wilson
27 April, 1874	Isaac Worrall
27 July, 1874	Henry Dean
18 Oct., 1875	Charles Scott
15 Nov., 1875	Wm. Hy. Cadman
13 Dec., 1875	John Blinkhorn
23 Dec., 1876	John Foster
24 Dec., 1877	Thos. Martindale
18 Feb., 1878	Wm. Green

11 Nov., 1878	Wm. Davenport
15 Nov., 1880	Thos. Jackson
14 Feb., 1881	Joseph Davies
5 Sep., 1881	Jas. Thomas
1 Dec., 1884	Robt. Parker
29 Dec., 1884	Thomas Simpson
29 June, 1885	Wm. Birchall
19 July, 1886	Thos. Ascroft, of Pemberton
10 Jan., 1887	Jas. Platt
6 June, 1887	Roger Taylor
	Richard Miller
12 Aug., 1889	Aaron Halliwell
22 Jan., 1894	John Atherton
11 Nov., 1895	John Taylor, Junr.
	John Mort, Junr.
2 March, 1896	John Parry
31 Jan., 1898	Walter Rhodes
29 Jan., 1899	Jas. Peet Ascroft
18 June, 1900	Geo. Ernest Hurst
8 Oct., 1900	Henry Mort (Still alive—not now a member)
	Geo. H. Staveley
22 April, 1901	Wm. Skewse
17 June, 1901	Thomas Taylor
	Elijah Taylor
	John Sedgwick
30 Dec., 1901	Sidney Benson
24 Feb., 1902	James Whitehead
	John Livesey
	John Coulter
21 April, 1902	Samuel Pointon
22 May, 1902	George Farrimond
11 Aug., 1902	Wm. Hitchen
6 Oct., 1902	Samuel Thos. Crook (Still a member)
1 Dec., 1902	Thomas Cheetham (Still a member)
26 Jan., 1903	Joseph Garside
	James Arthur Crookall
23 Feb., 1903	Richard Heaton
18 May, 1903	Frederick Noel Hughes
21 March, 1904	Benjamin Thomas Heaton
16 May, 1904	Albert Hughes
31 Oct., 1904	Joseph Vicars
26 Nov., 1906	John Merrick
18 Feb., 1907	Joseph Booth
18 March, 1907	Wm. Entwistle
15 April, 1907	Peter Heaton
8 July, 1907	Edward Harper
6 Jan., 1908	James White
20 Jan., 1908	James Houghton Heath (Still a member)
16 March, 1908	John Farrington Alstead
13 April, 1908	Arthur Wm. Hampson
23 Dec., 1908	Daniel Street
15 Feb., 1909	Richard Barron (Alive—but not a member)
13 April, 1909	Richard Warburton (Still a member)
	James Miller (Still a member)
10 May, 1909	Alfred McKerrow Gerrard
26 July, 1909	George Irwin Ferguson

30 Aug., 1909	Ralph Tonge
25 Oct., 1909	Frank Dixon
20 Dec., 1909	Albert Lionel Nutter (Still a member)
24 Jan., 1910	Thos. Warburton (Alive—not a member)
4 July, 1910	John Whittle
13 Feb., 1911	Samuel Wane
29 July, 1912	Alfred Edmund Taylor (Still a member)
5 May, 1913	Samuel Stretch

APPENDIX D

INVENTORY

At the back of one of the Minute Books is the following Inventory of Furniture, etc., belonging to the Lodge of Sincerity:—

Warrant of Lodge 492 (the number from 1786 to 1792)

3 Brass Candle Sticks

3 Tin

Master's Chair & Canopy

Pedstele & Cussian

Bible

Crowbar Trowel & Mallett

Crane & Lewes & finsed Ashler

3 Swords

2 Brass Candlesticks for pedestell

1 Candle Box

2 Colloms

1 Inkstand & Sand Box

1 Tilers Cloak

1 Book of Constitution

1 Crape Cover for Cusion

1 Close Brush

4 Common Gavels

1 Silver Square & Compases

10 Silver Jewels & Bands

1 Box for do.

1 Sun Mon & Square

1 24 inch Gague

1 Organ & Box

1 Lot of Old Returns

1 Bag & 17 Aprons

1 Pare of Drawers

1 Master Flouer Cloth

1 Green Base Cloth

1 Box for Books

1 Transaction Book

1 Cash Book

1 Old Transaction Book

1 Old Register Book

1 Cupboard for Furniture

1 Box for Wands

Wands

Jugs

26 Small Punch Glasses

78 Gill Glasses

The Inventory is undated, but some of the items seem to imply that it is after 1825.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Norman Rogers on the proposition of the W.M., seconded by the S.W.; comments being also offered by or on behalf of Bros. H. C. Booth, W. I. Grantham, S. Pope, F. L. Pick, E. H. Cartwright, J. R. Dashwood, and G. W. Bullamore.

Bro. H. C. BRUCE WILSON said:—

May I second our thanks to Bro. Rogers for his excellent paper on the Lodge of Sincerity at Wigan. Most of the interesting points which his extracts raise, he has himself already commented on in the course of reading the paper. Among those which remain to be noted is the reference on p. 34 to the Ark, a subject on which there is some controversy. In this case it is shown to have been a receptacle, with two locks, made of wood and painted, and not a piece of the symbolic furniture of the Lodge, as is sometimes suggested, and as it is represented in some illustrations.

The number of the Lodge on p. 33 is given as 492 in 1786, 402 in 1792, 486 in 1814, No. 1 Wigan Grand Lodge in 1838, and 3677 in 1913. In the correspondence from November, 1822, to September, 1823, on p. 36, it is also referred to as 486. And on 14th December, 1904 the Lodge was opened as the Grand Lodge of England No. 486 (p. 52). But on p. 43 is the heading, "The Lodge of Sincerity No. 492 (1823—1913)": and on p. 36 is the entry "21 Dec. 1825—Bro. Wm. Finch joined the Lodge 492."

It appears from p. 37 that during this period there were two groups, one of which wished to continue under United Grand Lodge, but which failed to make good, whilst the Seceders, who had the warrant and jewels, carried on; the latter group gave notice of their decision in September, 1823, to declare the warrant of No. 486 off the list of United Grand Lodge. As the number of the Lodge when Wm. Finch joined it over two years later is given as 492, is it not possible that the Seceders, for a time at least, reverted to the number of their original warrant? The admission of Wm. Finch appears to be a gesture of defiance to Grand Lodge, which had formally warned the Lodge against the writings of Finch about ten years previously.

It is interesting to note from Bye-Law V that no member was eligible for the office of Master of the Lodge unless he was able to give or answer at least one Lecture in Craft Masonry.

The graduation of the new scale of Initiation fees passed in 1867 shows that at that time the Lodge was regarded largely as a benevolent society; which is illustrated by the periodical raising of Sick Pay and Death Benefit, according to the condition of the Lodge Funds, and by reports of members found to be working or getting drunk whilst receiving Sick Pay.

I should like to congratulate the author on the judiciousness of his selections, which include a variety of information which might be of interest to a reader. From them I have myself gathered an important clue to the explanation of certain facts in the collapse of a quasi-Masonic body in Lancashire in the latter part of the last century, on which I had written a paper which has not yet been issued, and to which I shall be able to add some evidence in support of an opinion which I had expressed.

Bro. IVOR GRANTHAM said:—

In listening to this paper we have been introduced to a remarkable body of Brethren, who in the year 1823 were strong-minded enough to declare themselves "off the roll" of the United Grand Lodge of England, whose successors remained

sufficiently virile as a Lodge to continue to disseminate the light of Freemasonry as an independent body for nine-tenths of a century, and whose modern descendants were ultimately welcomed back into the fold with honour and credit, and with permission to retain their identity as a Lodge. I therefore take off my hat, not only to Brother Norman Rogers for his interesting paper, but also to the predecessors of those Brethren who to-day compose the Lodge of Sincerity No. 3677, at Wigan.

In the very year that the Lodge of Sincerity rejoined the roll of the United Grand Lodge of England a former member of the Lodge, who had migrated to Australia, presented his "Wigan" Grand Lodge certificate in support of his application for assistance in that Dominion. The perplexity occasioned by the production of that document to the local Board of Benevolence is reflected in a letter, dated 24th November, 1913, which the Grand Secretary of the United Grand Lodge of Victoria addressed to his opposite number in England.

While searching for the warrant of 1786, which it is suggested was forwarded to Grand Lodge in 1914, I have come across certain records which were overlooked when Bro. Rogers spent several days in the Grand Lodge Library during his quest for material for this paper. These records, mostly Lodge Returns covering the period 1788-1813, give the names of 159 members, and contain several allusions to the ceremony of exaltation. Bro. Rogers may perhaps welcome an opportunity of examining these further records of the Lodge of Sincerity before the appendix to his paper is published in *A.Q.C.* In the meantime I join most heartily in this vote of thanks.

Bro. S. POPE writes:—

I have very much enjoyed reading Bro. Norman Rogers' paper and, like many others, have been surprised to learn that an irregular Lodge was working in this country so late as 1913.

As Bro. Rogers points out, "Sincerity" was a normal Lancashire Lodge up to the time of the trouble; having broken away from the Grand Lodge of England one wonders how it was that this Lodge remained independent for so long a period.

The large number of entries in the Minutes concerning sickness and death benefits up to as late as 1902 and the distribution of the Lodge Funds in 1913, suggest a possible explanation.

The similarity between the procedure at the Anniversary Meetings of Provincial Grand Lodges and that of Benefit Clubs in the eighteenth century suggests that these customs had been derived from a common source—the Gilds, and it is not surprising to find that Masonic Benefit Societies were prevalent at that time. The following notice is from the *Kentish Gazette*, 1768:—

"Greenstreet Benefit Club.

Notice is hereby given to all members belonging to the said Society that they are desired to meet at the house of Richard Pattenden known by the Sign of the Dover Castle in Greenstreet on Monday the 7th 1768 by the hour of Ten on the same Day, in order to go to the Parish Church of Linsted to hear Divine Service and Sermon on the occasion by the Rev. Mr. Fox, Vicar of the said Parish: then to adjourn to the aforesaid House to Dinner and transact the Business of the Society with the Masters and Trustees.

By order of the Master and Trustees,
Henry Baker, Clerk to the Company."

"At the Provincial Grand Lodge Meeting (at Margate) Held on Wednesday June 3rd 1811 for the County of Kent. . . . On the examination of the Brethren present Mr. Finch of Notoriety being reported to the Grand Master being in the Lodge Room, a consultation took place as to the propriety of his continuing present, when he was required to withdraw, in his absence, it was resolved he should not be admitted again: Lodge was then opened in Due Form." (Minute Book, Prov. of Kent.)

In 1814 we have noted the circular sent out by the Grand Secretaries against the publications of Wm. Finch who, when he joined "Sincerity" in 1825 must have had to confine his activities to Lodges not under the jurisdiction of the Grand Lodge of England.

BRO. FRED L. PICK writes:—

In a fit of sturdy independence, or pigheadedness, whichever way one looks at it, the Lodge of Sincerity "went underground" for a period of ninety years and we are grateful to our energetic Bro. Rogers for his entertaining and valuable account of its proceedings. During a great part of the time the Lodge was little more than a ritual-working friendly society and appears to have attempted to work out its own "tables" by means of a sliding scale of initiation fees, the subscription being constant. The "forties" were evidently regarded as the danger years. The doctor who was paid half-a-crown annually per member would no doubt furnish full attendance and medicine, and though the Lodge found itself unable to continue this "benefit" very long, it is good to realise from the doctor's subsequent application for exaltation into the Royal Arch, that the discontinuance was amicable. It is possible that members of the Lodge were in informal touch with other Masonic Brethren through the friendly society movement, especially as towards the end of its independent existence, it met for a time at the local Orange headquarters, for dual membership of Freemasonry and the Orange (or similar societies) was and still is not uncommon.

The fifth by-law provided a valuable check on mere promotion by seniority and something of the sort could usefully be applied to-day.

Once the proposition for reconciliation was seriously raised, the matter was carried through with commendable despatch. In effect the Lodge warranted under the number 3677 was a "new one", and the formal re-initiation, etc., of the members of the old Lodge constituted an effective legal fiction. A rather similar procedure had been carried out at Dukinfield some thirteen years previously, when the old Travelling Mark Lodge accepted a Warrant from Grand Mark Lodge. Col. Murray, the first Master of 3677, was a great ritualist and often visited other towns for the purpose of installing Masters, etc., it being mentioned in Oldham in 1911, when for the last time he installed the Master of the Union Mark Lodge, 171, that this was his 597th Installation Ceremony under eight different rituals. He was also first Celebrant of the Lancashire College, S.R.I.A., on its reconstitution in 1910.

BRO. H. C. BOOTH said:—

When I first looked at this paper, I said to myself, What can I make of this? It seemed just a long string of notes of dates taken from the old minute books.

On going through the paper, first one, then another item struck a chord of memory and called up other references to the same thing of pre-union days.

1st Feb., 1787. Two locks for the Ark, and then, under bye-law VIII of date 1801, the penalty on the Master or Wardens if they neglect sending his or their keys at or before a quarter past seven on regular Lodge nights. The Lodge treasure chest was frequently spoken of as the ark, and contained the Lodge money, jewels and working tools, etc., etc., and access was necessary before the Lodge could carry on.

28th Dec., 1789. Bro. Jackson's bill for Lamps and Crowns for Royal Arch. Yes: Crowns were used in the early days of the Royal Arch, when it was worked in the Craft Lodge. Then the three Heads were called three Kings, not Principals.

22nd Jan., 1789. Summons Plate £1 5s. 0d. Yes: Most of these old Lodges printed their summons from an engraved copper plate, and some of these are still in existence.

24th May, 1804. Six Aprons at 1s. 4d. each; and the entry of 1820 shows that a dozen skins cost 14s. Yes: The Apron in those days was a plain lamb's skin, perhaps trimmed, perhaps not.

From the old lectures, 1st Deg., 7th Section. What is the clothing of a Mason? An Apparel of White Gloves and a White Leather Apron. What do they represent? The first an emblem of purity, and the other a badge of innocence.

In the 2nd Deg., S.W. By command of the W.M., I invest you with the distinguishing Badge of a Fct. Mason with *the bib let down* to denote the progress you have made in the science.

From the old Bristol 1st Deg. It is made from the skin of a lamb, pure and spotless. 2nd Deg. You are permitted to wear an Apron with two rosettes or with the bib turned down if wearing an Entered Apprentice Apron. 1s. 4d. would be quite a good price in those days.

Two Tylers. We have reference to this. One headed the procession, and the other brought up the rear.

1860 Bye-laws. It is the first time I have heard of the Initiation Fees increasing with the age of the Candidate. It certainly looks as if the Lodge was considered more as a benefit society than as a Masonic Lodge.

20th June, 1842. Three Brethren and Bro. Thos. Alker "Passed the Chair", the last-named afterwards being installed Master. I believe that the Apron for a "Master past the Chair" was different from that of a Past Master of the Lodge. I know of a case where a Brother of that period had two Aprons; one has the levels in light blue ribbon, the other metal levels. He was put through the degree of "Master past the Chair" some years before he was actually Master of the Lodge. I think the Apron with the metal levels was that of a Past Master of the Lodge.

21st Nov., 1842. Another minute states: "That Bro. Littler, Wood, Sassi, and N. C. Latham *beg to be exalted* to the Most Excellent degree of Royal Arch Mason at the next Regular Royal Arch Chapter." Yes: Not only had the Candidate for the Royal Arch to have passed the Chair, but he had to have the permission of his Lodge in writing, and obtained in open Lodge, before he could proceed. From an old Ritual, "How do you know yourself to be a S.E.R.A. Mason?" By being duly prepared, lawfully entered and sworn, passed and sworn, repassed and sworn, served in the sublime degree of a Master Mason, begged to be exalted to the supreme degree of a S.E.R.A. Mason, obtained it, tried and accepted. How was you qualified to be a S.E.R.A. Mason? By being loaded with Jewels and passing the chair in due form.

An interesting fact is that the Lodge is called off from labour to refreshment half-an-hour after meeting, and called on again half-an-hour before closing.

This shows, I think, that the actual ceremony of the degree was short, and that the degree was worked up by question and answer, during the time of refreshment, from what were called the lectures.

In the old Installation ceremony, a lecture master was appointed and invested as such during the ceremony. In fact, I know of one instance, from the actual minute book, where three lecture masters were appointed, one for each degree; and from what I know of those lectures I don't think one man could have worked two of the lectures from memory.

It is points like the above which make the paper particularly interesting to me, and I have much pleasure in supporting the vote of thanks to Bro. Norman Rogers for his paper.

BRO. E. H. CARTWRIGHT writes:—

In Bro. Rogers' most interesting and valuable paper there are one or two points that particularly strike those, like myself, whose special hobby is the ritual.

I notice that Sincerity (and probably the same was the case with the other adherents of the Wigan Grand Lodge) habitually worked the Royal Arch degree (not to mention other degrees with which I am not concerned) and also, until as late as 1911, the constructive degree of Past Master. On learning this, one's first impression is that the use of the latter implied that they retained the old rule that no one was admitted to the R.A. unless he possessed the secrets of an Installed Master. But then one finds that that was not necessarily the case, because it appears that their working embodied the curious provision that qualification as a Past Master was essential for the holding of any office in the Lodge. I have never before come across the mention of such a provision, and it would be interesting to know whether it ever existed in any Lodges, or circle of Lodges, in pre-Union times, or whether it was adopted as an unprecedented peculiarity of their own of the Wigan secession.

It is also interesting to note that Sincerity, and presumably the other Wiganites, evidently practised a formal opening (and no doubt a corresponding closing) of what they called the Past Master's degree, but after the Union was known in all regular Lodges simply as a Board of Installed Masters. I suggest that we may fairly presume that this opening and closing was the time-honoured formulary which, dating from pre-Union days, was used very generally after the Union, not only throughout the Provinces, but in some London Lodges (*Misc. Lat.*, x, 93), which was, in the opinion of a former Grand Registrar, quoted by Hextall (*Misc. Lat.*, viii, 46), taught in their earlier days by the Emulation Lodge of Improvement, and which was pretty certainly used at the demonstration of the Installation ceremony by the Board of Installed Masters set up for the purpose by Grand Lodge in 1827 (*Misc. Lat.*, xi, 126; xxv, 51). Later on, of course, with the increasing prevalence of ritual attenuation, emanating from the Metropolis, its use gradually lapsed in the majority of Lodges.

As for the villain (one need not go outside the ritual for an appropriate descriptive word) who removed some invaluable pages from the Sincerity records, one will no doubt be forgiven for wishing that he could have been accorded the Gilbertian punishment of "something lingering, with boiling oil in it".

BRO. J. R. DASHWOOD writes:—

I find Bro. Rogers' paper of intense interest, but at the same time slightly tantalising. He has given us the bones of a research which must have been a delight to himself, but he has withheld all but a minimum of the comment, which

only he is in a position to make. There are so many entries in these Minutes which are not self-explanatory, but which may have become clearer to Bro. Rogers as he continued reading. For instance, who was Dr. Shercliffe? And why did the Lodge pay for refreshment for man and beast? Was he a Doctor of Medicine or of Divinity? And did he attend professionally in the former capacity, or as Consecrating Chaplain in the latter?

Also (it is probably stupidity on my part) the inwardness of "with a musket", in connection with the window, escapes me.

Our knowledge of the early years of the Royal Arch is deplorably slight. Bro. Rogers mentions that Lodges 37 and 42 had separate Chapters from 1768, which seems a very early date for separate working other than in the body of the Craft Lodge. Are there any early Minutes extant of these Chapters? If so, I trust that Bro. Rogers will make them available to us.

In Bye-law 8, it is amusing to compare the fines of one shilling or sixpence for lateness or non-attendance with those levied in 1850 by St. John's Lodge of Colombo—one guinea each for the Secretary or Tyler, and from 10s. 6d. to 4s. for the other Officers; the W.M. alone being exempt from all fines.

In connection with Bye-law 3 of Sincerity's 1805 code, in the days before motor cars most people who had any distance to go to Lodge must have done so on horseback; in Ceylon, most Up-country Lodges arranged their meetings by the Full Moon. It is perhaps less easy to guess why the Colne Lodge, No. 116, in Bro. Rogers' own Province, should continue to do so at the present day.

BRO. GEO. W. BULLAMORE writes:—

I note that until 1870 the first and second degrees were given together, and it would be interesting to know if this means that it was a combined ceremony or that the two degrees were given consecutively. I fancy that before the Union there was no prayer for a second degree. The method of opening, too, is of interest, as some old Lodges opened direct and could go down or up according to circumstances.

The view has been put forward that a degree was cut to make the first and second, but I have always regarded this as a most unlikely origin of our degrees. Early Lodges were of one degree, and a candidate was given the secrets of the lower degree when admitted. I believe that the higher degrees claimed this as a right, and that the present system is the result of agreement rather than lack of power. It would follow, therefore, that if the working of this Lodge was a combined first and second, they were perpetuating the tradition of a pre-Union Fellowcraft Lodge. But as it must always have been possible for a journeyman or Entered Apprentice to pass to the Fellowship, the two degrees must have been always in existence.

BRO. N. ROGERS writes in reply:—

I am grateful for the reception accorded to my paper, which, in reality, is the second part of the *Grand Lodge in Wigan*.

In reply to Bro. Pick, I would say that it is all the more creditable that the members kept the Lodge alive, because they were *not* in touch with other Masonic Brethren through the friendly society movement. Other Wigan Lodges, in fact, refused to recognise them.

Bro. Cartwright is correct in presuming that the Past Master's degree was a "constructive" one, used for the purpose of admission to the R.A., and that officers were expected to take the R.A. It should be noted that Sincerity "declared off" the register of United Grand Lodge in 1823. At that time, they would probably not know of the alteration of the rule that none but P.M.'s were to be admitted; this rule was altered to M.M.'s of 12 months' standing by Grand Chapter on 5th February, 1823. Many Lancashire Chapters, presumably, had not had this alteration communicated to them, for they continued to observe the old rule until the middle of the century.

Bro. Booth's remark about Crowns for the R.A. reminds me that crowns (fabric) for the three principals were quite common in Lancashire at one time; there is an illustration in Beesley's *Antiquities of East Lancashire*, and another set is to be found in the museum of East Lancashire Province. His reference to aprons is appropriate, as no one has commented on the 1910 entry that "aprons, cases and rituals" were being purchased from Kennings. Lest it should be interpreted that the aprons were lambskins, it might be well to point out that Lancashire, the home of cotton goods, has many records in the eighteenth century of aprons made of fabric, not skin, as, indeed, those belonging to the Grand Lodge in Wigan were a mixture of cotton and silk.

Little is known of Dr. Shercliffe, is my reply to Bro. Dashwood. He came from Liverpool, 20 miles away, and was probably one of those peregrinating ritualists who were quite common until the middle of the nineteenth century, particularly at installations. There is no inwardness of the "Duke of York with a Musket" other than that the members were celebrating the "Glorious 1st of June", when Lord Howe defeated the French fleet off Ushant. The Duke of York, second son of George III, was in command of the British Army on the continent. Regarding the early history of the R.A., Bro. Dashwood is referred to Hughs's *Origin of the English Rite*, to the 1941 *Transactions of the Manchester Association*, and to *A.Q.C.*, Vol. lviii, for further particulars of the Chapters attached to Lodges 37 and 42. The Royal Lancashire Lodge, No. 116, is not the only one to keep to the old arrangement of a day "near the full moon". This arrangement was quite common in earlier times, and still applies to many Lodges in this country (*vide* Lodges 61, 71, 86, etc.) for the same reason as that applying to Ceylon.

I am grateful to Bro. Ivor Grantham for his comments and his lists, which have been checked with those already prepared from the minutes, the result being the addition of one name only.

To Bro. Bruce Wilson I would say that the numbers 492 and 486 were used indiscriminately in the minutes, the latter being the favourite. The group which wished to continue under the United Grand Lodge was a small one, and never had possession of the Warrant, jewels, books or Lodge room.

My thanks are due to W.Bro. James Miller, Treasurer of the Lodge of Sincerity, No. 3677. Bro. Miller was initiated in 1909, and was one of the twenty re-initiated in 1913. Of these twenty, 10 are alive, seven of them still being members of the present Lodge. His reminiscences tell us that the ceremony was similar to that practised in parts of Yorkshire to-day, with the Bristol test in the 1°. Jewels were the same as now, at any rate, in later years, though they were different in earlier years, as the M.M.'s apron was also different. John Mort, the last G.M., always wore his R.A. apron when working all the Lodge ceremonies. The table in the sketch (drawn by Bro. Miller) was 16 feet long, and the Brethren ranged themselves round the sides during both the ceremony and the festive board.

My work has not been in vain if I have added to the store of knowledge of our old Lodges and customs.

FRIDAY, 4th MARCH, 1949



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. Wallace E. Heaton, P.G.D., P.M., *as* W.M.; Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D., S.W.; H. C. Booth, P.A.G.D.C., J.W.; J. Heron Lepper, B.A., B.L., P.G.D., P.G.D., Ireland, P.M., Treas.; Rev. H. Poole, F.S.A., P.A.G.Chap., P.M., Sec.; C. D. Rotch, P.G.D., S.D.; J. R. Rylands, M.Sc., J.D.; and W. I. Grantham, O.B.E., M.A., LL.B., P. Dep.Sw.B., P.M.

Also the following members of the Correspondence Circle:—Bros. W. Waples; F. J. Hood; A. J. Sharp; W. H. Fisher; H. Chilton; J. A. Emler; P. N. Linton; S. A. Waters; G. Holloway; J. Rodgers; H. W. Chetwin; C. M. Rose; A. MacO. Brown; C. V. Bell; D. G. Colley; N. Carr; H. W. Clark; H. Attwooll; P.G.St.B.; H. E. Cohen; A. D. Owen; E. J. Chapman; L. W. Kendall; B. R. S. Humphries; G. N. Watson; W. L. Ives; P. J. Watts; G. R. Nicholson; F. L. Bradshaw; A. F. Cross; S. J. Salisbury; R. A. N. Petrie; B. E. Jones; P. Kay; J. D. Daymond; H. H. Bennett; M. Mallion; W. H. Leese; T. M'Crink; P. M. Chapman, P.G.St.B.; B. Foskett; C. W. Cooke; P. Feldman; W. J. Howard; A. F. Hallen; H. J. M. Simpson; G. F. Ford; F. V. Hazell; A. M. R. Cann; A. E. A. Prowting; J. B. Martin; R. Oliver; and N. G. M. Walker.

Also the following Visitors:—Bros. T. Evans, Lodge 5009; R. W. Rudling, Lodge 917; W. Sweeney, Lodge 89; G. E. Cohen, Lodge 41; H. P. Marsh, Lodge 1094; G. Hobbs, 3824; J. G. Kellas, Lodge 4637; W. Taylor, Lodge 1044; S. S. Cooper, Lodge 4637; and S. Grierson, Lodge 4637.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., Prov.G.M., Bristol; S. J. Fenton, P.Pr.G.W., Warwickshire, P.M.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; B. Ivanoff, P.M.; L. Edwards, M.A., F.S.A., P.A.G.Reg., P.M.; W. Jenkinson, P.Pr.G.Sec., Armagh; Col. F. M. Rickard, P.G.D., P.M.; J. A. Grantham, P.Pr.G.D., Cheshire; F. L. Pick, F.C.I.S., P.M.; G. Y. Johnson, J.P., P.A.G.D.C., P.M.; 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., P.M.; Cmdr. S. N. Smith, D.S.C., R.N., P.Pr.G.D., Cambs.; S. Pope, P.Pr.G.Std., Kent; J. Johnstone, F.R.C.S., P.A.G.D.C.; E. H. Cartwright, D.M., B.Ch., P.G.D.; and N. Rogers, P.Pr.G.D., Lancs., E.D.

The WORSHIPFUL MASTER reported the death of Bro. W. J. Williams in the following terms:—

IN MEMORIAM

WILLIAM JAMES WILLIAMS

Since our last meeting, the Lodge has sustained the loss of another of its senior Past Masters—Bro. William James Williams—who died on the 31st January, 1949, at the age of 84.

Bro. Williams was born in Merthyr Tydfil in 1864, but a few months later his parents came to London, and he remained a Londoner throughout his life—a life which affords a fine example of hard work and determination, and perhaps, above all, of integrity.

He was educated up to the age of 12 at the National School of St. Martin-in-the-Fields; after which he worked for a year or two in a solicitor's office. Two years as private secretary to a coal-owner followed; and then he returned to Law, the profession which he followed until his retirement. He was admitted a Solicitor in 1909, after taking First Class Honours and the Clifford's Inn Prize in the Law Society's final examination.

He married in 1885, and had three sons and a daughter; but two of his sons lost their lives in the first World War: the eldest was his business partner for many years.

Bro. Williams was initiated in the Arcadian Lodge, No. 2696, in 1918, and exalted in the Arcadian Chapter in 1921; and in each he reached the highest office. He was faithful to the Craft, and took none of the other degrees and orders, though he was a member of the S.R.I.A.

He was a liberal subscriber to the Masonic Charities, and was a Vice-President of each of the three Institutions, as well as a Vice-Patron of the Royal Masonic Hospital.

He joined our Correspondence Circle in 1919, and was elected a member of the Lodge in 1927, occupying the Chair in 1932.

Bro. Williams' output of Masonic papers was large, and is very largely to be found in our *Transactions*, though his career as a Masonic student of note began with his *Freemasonry: its Facts, its Forces, and its Future*, which won a *Masonic Record* prize in 1923. In the previous year he had read before this Lodge a paper entitled *The Centre*, and thereafter few years passed without some contribution.

His most important papers came after he had been elected a member of the Lodge: for he developed a rare gift for unearthing unknown and unexpected facts which had escaped notice; and he had, moreover, a capacity for rapidly searching public documents, calendars of wills, and such like, and recording those which had their value for the study of Masonic history. It was Bro. Williams who, in about 1925, identified the Iowa copy of the Roberts pamphlet of 1722 as one which had been restored in facsimile by Bro. J. Harris: it was Bro. Williams who, a few years later, discovered a reference to an unknown "Fraternity of Masons of London founded at St. Thomas of Acres" in a will of 1389: it was Bro. Williams again who, a year or two later still, ran to earth the earliest known printed use of the term "Freemason" in the *Pilgrimage of Perfection* of 1526. And among his later papers given to the Lodge, by no means the least valuable are his collection of references to Freemasons in the Letter-Books of the City of London, or his biographical and genealogical notes on some of our half-forgotten worthies.

His keen legal mind made his comments on papers of great value, while his store of knowledge often enabled him to add materially to their value. And, though he could be ruthless with a false argument, any criticisms he made were made with a disarming courtesy and kindness which could give no offence.

Bro. Williams was a man of great personal charm, and a nature which perhaps showed itself best in his poems. For, though the faculty was largely

reserved for the more intimate occasions of his life, he could write poetry of considerable beauty ; and here he sometimes revealed himself in a way which must have been almost unknown to all but his closest friends.

The speaker at his funeral summed him up as a "Christian Gentleman"—and that he was, besides being a fine Masonic scholar. Though we have not seen him at our meetings for some years, there must be many who will feel his loss deeply in both characters.

Bro. J. HERON LEPPER said:—

It is not usual on an occasion such as this to elaborate the record of a Brother's achievements in Freemasonry, yet I cannot refrain from a personal tribute to Bro. Williams as a man and as a friend.

Those of us who knew him as a Mason can bear witness to his assiduity in research, powers of concentration, and skill in conducting an argument ; those of us, a smaller number, who were fortunate enough to learn how wisdom and rectitude guided his conduct in matters outside the Craft, can add to their appreciation of a great scholar that admiration one bestows on men who, by their force of character, inspire what is best in the minds of their associates. Of Bro. Williams it can truthfully be said that he practised out of the Lodge all those precepts that are inculcated in our ritual, and I am confident that no motive of expediency, much less personal interest, ever in the course of a long life caused him to swerve from the duty he owed to his neighbour, his country or his God.

His presence has been withdrawn from us for a time ; that is the inevitable lot of our mortality, and calls for no undue mourning, because the man who has gone from us has left behind him a memory of one who was a good fighter, who faced the difficulties of life with courage and success, and who did great work himself and inspired good work in others.

If the honour, gratitude and kindly memories of one's fellow-labourers mean anything, for such a man as Bro. Williams death has not taken away the crown that awaits the winner in life's race.

As regards my own personal feelings, let them be expressed in the words of our National Poet:—

"Hereafter in a better world than this,
I shall desire more love and knowledge of you."

Six Lodges and eighty-four Brethren were elected to membership of the Correspondence Circle.

Bro. WILLIAM WAPLES read the following paper:—

THE SWALWELL LODGE

BY BRO. WILLIAM WAPLES

PREFACE



URING the years this "paper" has been in course of compilation, many references to the Lodge at Swalwell have been examined, and it is remarkable to find how much has been read into the Minutes and history of the Lodge which never existed. The publicity given to isolated items has given them an exaggerated importance, whilst the vital historical facts have for the most part been overlooked.

It appears that since about 1860 many of the Past Masters have spent much time in refuting statements made in the Masonic Press from time to time, one of the earliest refutations being a letter to *The Freemason* (30th October, 1880) signed by Robert Whitfield that the Lodge at the "Two Fencers" was the Swalwell Lodge and not a Lodge at Newcastle-upon-Tyne. It appears that about 1875 someone informed Bro. R. F. Gould that the Swalwell Lodge originated in Newcastle, and, judging from correspondence at the time, Bro. Gould believed such was the case. From this correspondence sprang the idea, which is still prevalent, that the Lodge originated in Newcastle. It is probably true to state that few Lodges have received more general publicity than has the Lodge at Swalwell, yet none of the publicity has emanated from the Lodge or its members, with the exception of the modest concise history by Bro. Robert Whitfield, issued on the occasion of the 150th Anniversary of the Lodge under the Banner of the Grand Lodge of England. Bro. R. B. Reed, a famous Past Master of the Lodge, said in 1895 (*Newcastle Chronicle*, 12th March, 1895)—

There was a tradition amongst the older Brethren that the Lodge was founded at Winlaton, shortly after Ambrose Crowley built his Ironworks at that village in 1690. This, of course, was simply a tradition, uncorroborated, so far as he was aware, by any records, their earliest account of the Lodge being the meeting held at Swalwell. Since 1885, however, the reliability of this tradition had been to a large extent confirmed.

They now knew from records that the Lodge was founded at Winlaton, that it was in existence many years at that village, and that afterwards it was removed to Swalwell.

The "information" received in 1885 was contained in a series of documents presented by Bro. J. E. Wilkinson, all trace of which has again disappeared from the archives of the Lodge.

In 1845 Bro. Wilkinson, who was at that time not a Mason, purchased some documents from a bookstall in Newcastle-upon-Tyne; shortly afterwards he was made a Mason at Swalwell and presented to the Lodge the documents he had purchased.

These turned out to be

- (a) Records of early meetings
- (b) List of those "made free" in the Lodge
- (c) Appointments of Provincial Grand Masters
- (d) and Provincial Officers
- (e) Entries of Apprentices' Indentures, &c., &c.

These were placed in sequence, as far as was practicable (there were apparently many items missing), and bound in a handsome cover, and now form one of the treasured possessions of the Lodge.

The documents to which Bro. R. B. Reed referred in 1895 appear to have been data referring to the activities of the Lodge prior to those mentioned in the 1845 presentation.

Bro. Reed was born at Winlaton in 1831, and came from a family of Stonemasons, his grandfather having joined the Lodge as an Operative Mason in 1773. As a young man R. B. Reed was apprenticed as a chain maker to the Ambrose Crowley organization. Early in life he became a student of political economy as well as practical politics. In due course he was appointed Secretary of the Northern Reform Union. In 1860 he was invited by the late Mr. Joseph Cowen to become the Manager of the *Newcastle Chronicle*, and quickly raised the standard of that paper from a small Provincial one to a world-wide reputation. He spent an active Lodge life for nigh on 45 years, and his death in 1908 was a severe blow to the Lodge and its members.

The historical research begun by others, and continued by him, was carried on by Bro. Robert Whitfield, the general manager of a Tyneside-London Steamer service (which is now known as the Tyne and Tees Shipping Co., Ltd.).

Robert Whitfield in turn was ably seconded by Bro. John Humble Wright, Past Master, who until recent years was the custodian of the traditions and properties of the Lodge. The Author owes much of his knowledge to John Wright, of whom more will be written later.

And the mantle of the keepers of the old traditions in the Lodge and its unwritten history has now been placed on the shoulders of one of the youngest Past Masters of the Lodge, Bro. J. Stewart Dent. The part played by the Author of this paper is mainly due to his interest and research into the origin and development of the Ambrose Crowley organization and a set of fortunate circumstances which have from time to time brought to his notice facts and things formerly connected with the Lodge. Thus with material at hand, Brethren versed in the old traditions, and discoveries of importance in connection with Masonic research, we are able to add a little more to the Lodge history. Much remains to be done, and co-operation and assistance are required from a wide circle of historians and collectors, who may have in their possession some note or antiquity which refers to or previously belonged to the Lodge or one of its members.

INTRODUCTION

The Lodge of Industry No. 48, better known as "The Lodge at Swalwell", is probably unique among Lodges under the Grand Lodge of England, because in its long career it has survived from a purely Operative Lodge, has passed through an important transitional period, and finally emerged as an active Speculative Lodge.

During the course of over 250 years the Lodge has experienced almost everything that could happen to a Lodge. In its early days it functioned in a district notable for its Jacobite activities, and tradition informs us that during the troublous times in the early eighteenth century the members had to resort to the hillsides and caves which abounded around Derwent-side to hold their

meetings free from suspicion and surprise from those who were not favourable to the Craft.

It is interesting to note that after the Lodge took a Dispensation from the Grand Lodge of England (26th March, 1735), though so far from the Headquarters of the Craft, it maintained regular communication with London, through the good offices of Sir Ambrose Crowley, whose vessels of about 300 tons burthen maintained a regular service between the Wear and the Tyne and London.

Despite the fact that the Lodge was held in a remote part of North-West Durham, far removed from the centre of unity, Bro. John Lane informed the late Bro. Whitfield that the Lodge was known to the Grand Lodge of England at its formation in 1717.

In his "List of Lodges" Bro. Lane states that it "dates from about 1717"; and it is possible that he had access to information of which the Lodge has no knowledge. A few years after Grand Lodge was established, a move was made to bring the Swalwell Lodge under its Banner, and in March, 1735, this object was achieved. About this time important happenings occurred within the Lodge. *Book M, or Masonry Triumphant* was in the making, and within a year was published by Bro. William Smith, believed to be the alleged pirate of Bro. James Anderson's *Constitutions*. Included in the volume are three ancient Masonic Songs written by Brethren of the Lodge, and a prologue by Bro. Richard Bulkly, A.M., a Curate of Gateshead and a member of a Lodge of independent Masons outside the pale of the Grand Lodge of England.

About 1740 the Swalwell Lodge was interested in a series of Masonic degrees or Orders, beyond the Craft degrees, and it is concerning these degrees that down the generations so many distinguished and erudite Brethren have written.

Speculation upon their origin and their place in Masonry has frequently run to fantastic lengths, yet notwithstanding the outpourings of theories, nothing tangible has so far been put forward, neither has any local clue been produced which has thrown light upon what, for the time being, must remain mysterious and elusive.

A notable feature of the early history of the Lodge under Grand Lodge regime was the establishment of a Provincial Grand Lodge within the Lodge, a fact which has caused many writers to attribute to the Lodge a status which never existed. The explanation is a logical one, and is given at length in this paper.

Another point of interest is that the Lodge continued as an Operative Lodge and functioned as a Trade Society, entering Apprentices and managing the conduct of the Operative Mason trade according to Law, within its jurisdiction, or, as is more popularly known, "within its Cable Tow", until 1779, and it is probably the only Lodge under the Grand Lodge of England to have thus functioned. The Lodge teems with traditions, most of which remain as landmarks to be strictly kept by all its members.

In addition to tradition, the Lodge possesses ancient MS. Charges. Documents, Jewels, Aprons, Bibles, Constitutions, Furniture, and a variety of Antiquities. During the long unbroken career of the Lodge much has been lost, and it is these missing links with which the Brethren of to-day are concerned.

To review the activities of this ancient Lodge faithfully and impartially has been the aim of the Author, always mindful of the work done by his predecessors, Bro. Robert Whitfield, P.M., and that grand old stalwart, Bro. John Humble Wright, P.M.

TRADITION

The history of the Lodge begins with a tradition that the Lodge may have been formed in Sunderland in 1681, by the Masons who built extensive factories and quays for Sir Ambrose Crowley, the seventeenth century industrialist.

Ambrose Crowley was a native of Rowley, Staffordshire, and at an early age entered the manufacturing Ironmongery business. His progress was rapid and in due course his business developed into the largest of its kind in Britain, with a central office in Lower Thames Street, London, at the "Sign of the Doublet". Crowley's Wharf at Rotherhithe was for generations a riverside landmark to millions of Londoners.

Ambrose Crowley was an Alderman of the City of London and generally considered to be one of the outstanding men of his day. His career is dealt with at length by Mr. A. F. Young in a MS. now in the Reference Library at Newcastle-upon-Tyne and in MS. notes on the Lodge of Industry, Part III, by the Author of this paper.

In 1680 Crowley made an important business move by securing a site for a new Factory on the River Wear at Sunderland, and his objective was to manufacture at Sunderland Ironware for Ships of War, Copper Sheetings and Nails, Anchors, Chains, Munitions of War, as well as Swords, etc., for the then new Army.

The Offices of Crowley's Sunderland works were situated at the foot of Beggar's Bank (later called Russel Street), and were stone built with Gothic windows facing the River frontage; the main entrance opened on to Crowley's Wharf. Above the entrance was a stone, 4ft. x 3ft., with a form of badge consisting of clasped hands and a doublet, under which was the date 1681. The doublet is said to have represented the Jerkin worn by Crowley when he worked as a Craftsman. A goodly part of the offices was standing as late as 1918, when they were demolished to make room for an extension to the Scotia Engine Works.

The late Bro. John Meek, manager of the Scotia Works, took a special interest in the final demolition of Crowley's Works and made notes and drawings of the buildings, which have fortunately been preserved.

Crowley employed many people in his great works, and quickly found that there was a dearth of skilled workmen in the country. It is stated that this fact led him to induce skilled craftsmen from Liege and Dinant in Belgium and Solingen in Germany to come to England. One local writer in an old Year book writes:—"100 men and their families arrived from the Continent to work at Crowley's", and a year later 300 more skilled men with their families were expected.

John Robinson, a well-known writer on local history, mentions that the greater part of these foreigners were members of the Roman Catholic Church, and that in their new domicile in Sunderland they found themselves in one of the hot-beds of the Protestant faith. Contemporary records *circa* 1680-86 inform us that foreign workmen in Sunderland brought with them arrogance and many misgivings. At that particular period religious strife was much in evidence at Sunderland and the Roman Catholic community received severe treatment. So serious did the molestations become that Ambrose Crowley made application to the King's Bench for protection of his workpeople.

This application was apparently unsuccessful, so Crowley applied to the King in person and his case was heard at the Court at Whitehall. The record of the case is preserved in the Public Record Office and dated 16th July, 1688. It states that Crowley prayed "that His Majesty the King would grant protection (moral and religious) to his foreign workmen, that they might pursue their beliefs in quietness and without offence," etc., etc.

Ambrose Crowley, beset with the Roman Catholic views of his workmen and the active Protestantism of the local people, found his business seriously handicapped and all hopes of development checked. The record informs us that the King referred Crowley's case to Earl Crewe, then Lord Bishop of Durham, who appeared to have a solution to the difficulty, for it is learned that late in 1688 Crowley's Masons had begun preliminary work on the new mills and ware-houses at Winlaton Mill. As many of the old houses at Winlaton Mill date

from 1688-1694, it may be assumed that these were built specially for Crowley's people. By 1690 much of the north side of the river Derwent, up to the Post Road, had been built upon. The ancient colliery was taken over and developed on new lines. As early as 1620 there is an account of wretched conditions in the old pit, which resulted in a case at Durham in which the owner was charged with working *women* under intolerable conditions.

There appears no doubt that the Masons who built the factories at Sunderland and Winlaton Mill were destined to play an important part in the history of Masonry, as the following references to two ancient MS. Charges show:

ANCIENT MS. CHARGES

Bros. Poole and Worts, in their valuable work on the "Old Charges",¹ specially associated with Yorkshire, relied chiefly on the great Masonic historian, Hughan² for any information extant concerning the actual history of the MSS., which they edited in so scholarly a manner. It was, however, in the "Introductions" to the *Embleton MS.* and the *William Watson MS.*³ that I was most especially interested. Both the MSS. were stated to come from the North, the *Embleton* from Sunderland and the *William Watson* from Riding Mill, Northumberland. Of the *Embleton MS.* it is stated:⁴ "Nothing is known concerning the history of this MS. before it came into the possession of Bro. Thomas Millican Watson of Sunderland in 1889. Bro. Watson bought it from a non-Mason who said his Father was a member of the 'Mystic Tie'. . . . 'The Roll' is kept in an old parchment bag of unique character, which, originally, was tied at the top with a thong for safety, but the holes only now remain." This bag (described by Hughan) has disappeared.

Following upon this information, I pursued the matter, with results that may be helpful. With regard to the *Embleton MS.* the widow of our late Bro. T. M. Watson was consulted. Despite her advanced age, her memory concerning the acquirement of the MS. was remarkably good and spontaneous (1937). Mrs. Watson stated that when they were married she was in her early twenties and her husband had passed middle life. She remembered the purchase of the MS. and the unsuccessful attempts her husband had made to obtain it. It was at length determined that she herself should negotiate the purchase of the MS. from its owner, an elderly lady then resident in Flag Lane, Sunderland. She could not, unfortunately, remember the name of the lady, but believed it to be Lang. Mrs. Watson stated that the MS. was enclosed in a long circular bag made of "parchment-like stuff". There were holes round the top through which a thong was threaded to lace the bag and to carry it with. The top was very worn, and she frequently remonstrated with her husband for his practice in carrying the bag by its thong. This agrees with Hughan's description of the bag. On this bag a name was written lengthwise, which Mrs. Watson thought may have been Lang. It may be worthy of note that a Stephen Lang of Sunderland was Warden of a Lodge in Newcastle-upon-Tyne *circa* 1730 (see Strachan's *Northumberland Masonry*). The lady who sold the MS. to Mrs. Watson died a month after the sale, which was in August, 1887. The price given for the document was twenty-three pounds. The receipt has disappeared.

As important is the information gained by Mrs. Watson from the seller concerning the previous ownership of the MS. This "elderly lady" resident in Flag Lane, Sunderland, was then seventy-five years of age (1887). She stated that she had had the MS. in her possession since she was twenty-three years of

¹ Poole and Worts: *The Yorkshire Old Charges of Masons*.

² Hughan: *The Old Charges*.

³ Poole and Worts: *Ibid.*

⁴ Ditto, *Ibid.*

age. Her father, who was not a Mason, left it to her safe keeping; she had faithfully preserved it, and was, as a matter of fact, only persuaded to part with it in 1887 because she was well nigh destitute. Her father had told her that the MS. belonged to his father—her grandfather—who was a Mason at Sunderland. Her father was quite a “young man” at the time of his father’s death and his inheritance of the MS. in 1784.

Tracing the chronology backwards, the history of the ownership of the MS. to the year 1740 is as follows:—

- 1948-1889—In Provincial Grand Lodge Library of West Yorkshire.
- 1889-1887—Owned by Bro. Thomas Millican Watson, of Sunderland, whose wife purchased it on her husband’s behalf for twenty-three pounds.
- 1887-1834—Owned by an “elderly lady” resident in Flag Lane, Sunderland. This unnamed lady was the grand-daughter of the owner in 1740.
- 1834-1784—Owned by the son of a Mason, the father of the lady who owned the document (1887-1834), resident in Flag Lane, Sunderland.
- 1784-1740—Owned by the father of the above: A Mason resident in Sunderland, where, as is shown, there was an unwarranted Lodge during this period.

Such is Mrs. Watson’s personal testimony concerning the history of the MS.

Hughan argued from the script of the MS. that it was probably written about 1680; this conclusion Bros. Poole and Worts, after technical examination, accepted. Where, then, was the MS. between 1740 and 1680?

The Author believes this MS. was originally written for or by the Masons engaged by Ambrose Crowley to build his Ironworks at Sunderland in 1680.

The story of this great Captain of Industry, who, at a time when the Industrial Revolution was beginning its epoch-making changes in England, migrated from Staffordshire to Sunderland, and there organised his craft-community on modern lines, is too well known to be repeated here (the greater part of his records are in the Reference Library, Newcastle-upon-Tyne). Ambrose Crowley, a masterful pioneer of “organised labour”, would have favoured such an organisation as an Operative Masons’ Lodge. The work he gave them was large and important: if we accept our own Craft traditions, it must be assumed that the Masons engaged on this extensive work at Sunderland from 1680 and afterwards had a well-organised and powerful Craft (Lodge) life: it is, therefore, not unreasonable to assume that the *Embleton* MS. was in their possession and served its honourable purpose (again traditionally accepted and believed by all scholars in this field) as a Warrant for their Lodge.

In 1687 Ambrose Crowley, after unhappy litigation, prepared to move his works to Winlaton Mill, a small parish on the banks of the then lovely river Derwent, in the North-West of Durham. In 1690 his new works there were sufficiently advanced for his purpose, and there is no doubt that a new Lodge was formed in that year. It is interesting to note that the ancient columns of the Wardens bear the date 1690, and were brought from Swalwell in 1845, when the Lodge moved to Gateshead.

It would appear that some of Ambrose Crowley’s Masons stayed behind in Sunderland, for there is evidence of nine craftsmen living in Sunderland at the end of the seventeenth century, and it is possible that they continued a Lodge. The writer has seen a list of Northern Lodges dated 1700, in which Sunderland figured under the York Division, but cannot recall the source.

The first authentic reference to a Lodge at Sunderland appears a generation later in the records of the Marquis of Granby Lodge in the city of Durham, and dated 1745.

“At a Lodge held at Bro. Horseman’s Bro. Bryan Stobart, a Mason made at Sunderland entered himself a member of this Lodge.”

Other extracts could be given. Was this the "unwarranted Lodge" of which the owner of the *Embleton* MS. (1740-84) was a member? And did he, in his turn, obtain the MS. from a descendant of a Mason who was engaged on the Ambrose Crowley contracts? Alternatively, did the Lodge mentioned in 1745 have an existence dating from or shortly after the Crowley period?

And now let us turn our attention to the second of the MS. Charges, which is now believed to have been written for or on behalf of the Masons who left Sunderland to build the factories and houses at Winlaton Mill. This MS. is known as the *William Watson* MS. Charges of old Masons, and is the property of the West Yorkshire Provincial Grand Lodge Museum at Leeds. Bros. Poole and Worts, in their volume *Yorkshire Old Charges of Masons*, following Hughan, state that "a Mr. Hamilton had received it from his brother-in-law, Mr. John Harper, of Roughside Hall, Riding Mill, Northumberland, and Gresham House, Newcastle-upon-Tyne, who found the roll in an old iron safe which had not been opened for a long time, the key having been lost."

It is of special interest to note that Riding Mill is on the Durham border and within an easy walk from Winlaton Mill, where Crowley's Masons worked.

The following additional information (supplementary to the notes of Bros. Poole and Worts) is supplied from a document written by the late Bro. Ferdinand F. Schnitger, of Newcastle-upon-Tyne, and now in possession of the Author of this paper. Bro. Schnitger was a prominent Northern Mason, a Past Master of Newcastle-upon-Tyne Lodge No. 24 and of the old Swalwell Lodge, now No. 48. He was an indefatigable worker in the field of Masonic research and was well known locally as a collector of Masonic memorials. Having heard of the sale of this MS. in London, he became disturbed and spent two years in a thorough investigation of the matter; he set down his findings in a series of notes: these notes are in possession of the Author. Bro. Schnitger states that this MS., together with much other Masonic property, was in possession of a well-known Northern Mason, Bro. Alex. Dalziel, a Past Master of Newcastle-upon-Tyne Lodge No. 24. Bro. Dalziel lived at Westgate Road, Newcastle-upon-Tyne, and was the senior of a family of Heraldic Painters. After Bro. Dalziel died, his relative, a Mr. Gibson, took possession of much Masonic property, found and broke open "the iron box" in which the *William Watson* MS. lay concealed, and sold the MS. to Mr. Harper, whom he met in a billiard room. Bro. Schnitger knew personally both Gibson and Harper. He found ample time and means to test the truth of their stories about the finding and sale of the document; it is also clear that Gibson's kinsman, Bro. Dalziel, had been in possession of the MS. for many years. Bro. Schnitger thought the MS. was the *Newcastle Lodge* MS. (i.e., the Charges of the Company of Masons, Newcastle-upon-Tyne). There appears to be some confusion regarding this reference, for in some quarters it is believed to be the MS. of an old unattached Newcastle Lodge, and in others to be the property of Newcastle-upon-Tyne Lodge No. 24.

The facts are that it came from Riding Mill, was secured by Bro. Dalziel, and was appropriated by Mr. Gibson, a relative, who sold it to Mr. Harper, who in turn sold it to someone in London.

The MS. is signed by Edward Thompson and dated 1687. It bears the Masons' Coats of Arms. The question which naturally arises, in view of the fact that the MS. did not leave the neighbourhood of Winlaton for 209 years, is, did the now famous *William Watson* MS. Charges come into existence to serve the constitutional needs of the Operative Lodge at Winlaton, whose members were engaged on the works planned and ordered by Ambrose Crowley? In all reasonable likelihood this was the case, and that after 200 years it came into possession of Bro. Alexander Dalziel, a Past Master of Newcastle-upon-Tyne Lodge No. 24.

Thus ends the sum total of what is at present known of the two MS. Charges, which are believed to have both been connected with the Crowley organisation and perpetuated by the old Lodge at Swalwell, now known as the Lodge of Industry No. 48. More will be stated in the appropriate places concerning other important MS. Charges, one concerned directly with the Lodge and the other indirectly and more remotely.

THE LOCATION OF THE LODGE

The earliest traditional domicile of the Lodge was at Winlaton Mill, where Mr. Ambrose Crowley selected a site for his Water Mills, from which he obtained power for his Iron works. In 1691 he converted the ancient Corn Mill, which then stood in Mill Lane, into a Grinding Mill. Many stone houses and water mills and dams were built, and by 1692 the works had extended to Winlaton Town. Within a few years the Crowley organisation had spread octopus-like to Swalwell, following the River Derwent to its entry into the River Tyne. Thence spread a series of factories on the banks of the Tyne.

The people of the several townships hereabouts contributed to the work of the "Crowley Crew", as the workmen were called. The district increased in population, and to house them Crowley's Masons were in evidence. The books of the Swalwell Lodge give many names of Operative Craftsmen who, either as Crowley's Masons or as Master Masons on their own account, erected substantially-built stone houses as well as residences for people in affluent circumstances. Several of the buildings still show the Marks of the Craftsmen, whilst the names of the Craftsmen, particularly the Hawdon family of four generations, are perpetuated in the names of Streets, Avenues and Terraces. Dominating the many little townships occupied by Crowley's Works stands the ancient Parish of Whickham, round which the life of the smaller places centred.

It was also in this district, with Whickham as the Mother Parish, that the Communistic principles fostered under the system of working grew apace in latter days, and its men folk, known as "Crowley's Crew", developed a school of independent and unorthodox political thought in striking contrast with the ways of the older times.

It was thus that the movement for reform in Parliament found staunch supporters in the "Blacksmith City". The men of Winlaton and district enforced their claims at the point of formidable weapons made by their own hands, and proved a terror to Cavalry and Foot Soldier alike, who were in frequent demand to keep the "Peace". The home-made "Arms" of the "Crowley Crew" were turned out in hundreds, relics of which still remain in Northern Museums. A forged Spearhead and a "cra-foot", *i.e.*, two sharp pieces of twisted iron, formed formidable objects to Cavalry, and are in the Prov. G.L. Museum at Sunderland.

There are many stories of the determination of the men of this district, who endeavoured by great personal courage to secure just and reasonable conditions of labour and fair living, such as they themselves obtained within the Crowley organisation, for Crowley firmly believed that efficiency in his undertaking depended upon just and generous treatment of his workpeople and their dependents, all of whom were specially provided for by the organisation. Within the Crowley scheme there was a Court of Arbitration, in which all complaints, grievances and offences were heard and necessary punishments inflicted. Crowley provided a Dispensary, a Doctor, a Chapel and a Pastor. He made it an offence to violate the Sabbath, he made laws against gambling, drinking and cock-fighting, and introduced everything essential to the welfare of his whole community. His organisation might well be termed the pioneer of business efficiency systems. Crowley was a Quaker and came of a well-known family of Quakers, and, like most of them, worked by rule of thumb and a journal. And it was this system

that he infused into his people. His business was run by "Laws, Orders and Regulations". The "Laws" were his business policy, the "Orders" the instructions for the running of his gigantic concern, and the "Regulations" the details of manufacture of his several commodities, the instructions governing buying and selling and the relation of his groups of men and individuals one to another. The original MSS. of many of the Laws, Orders and Regulations are to be seen in the British Museum and the Reference Library at Newcastle-upon-Tyne.

It is no wonder, therefore, that the Masons who worked for Mr. Crowley should reflect in their Lodge the very pattern which Crowley had laid down and which is to be seen in the "Laws, Orders and Regulations" of the Swalwell Lodge, which are most fortunately still in possession of the Lodge. These will be commented upon in due course.

Crowley's Manager, Bro. Joseph Laycock, resided at Whickham, three miles from Winlaton. Whickham is one of England's ancient parishes; it has well-built stone houses, a fine old restored Church dedicated to Our Lady, and the remains of a village green. George Fox, the Quaker, resided in the village for some time. John Wesley, too, was a visitor on two or three occasions. For generations it was the Market and gathering place for practically the whole of North-West Durham.

It is not surprising, therefore, that we find records of the Swalwell Lodge meeting at Whickham on the occasion of its "Head Meeting day" on 27th December each year and for several years. From a newspaper account (*The Newcastle Courant*, 7th January, 1741) it is learned that the Lodge proceeded to St. Mary's Church, the Brethren walking two and two, led by a Band of Music and the Lodge Banner unfurled. The procession began its march from Swalwell up the steep Fell-side to the Church. After hearing the annual sermon preached by the Rector, the Brethren adjourned to the Inn (which stands on the Village Green) for luncheon. After the repast the Annual Assembly was held. The remainder of the day was occupied by a sumptuous meal and harmony.

Whickham still retains much of interest to the Brethren of the Swalwell Lodge. In its parish Registers are the records of births, marriages and deaths of many members of the Lodge. In the township there still stands the old Hall and many of the homes of the old Lodge members of 150 to 250 years ago. In the Churchyard many of the members were buried, of which more will be seen. From the Churchyard and at the bottom of the steep Fell lies the parish of Swalwell, where acres of the derelict Crowley Works still remain.

The river Derwent meanders thread-like amid the once great mills and factories, many of which have stone lintels over the entrances bearing the initials A.C. and dates varying between 1701 and 1720, silent memorials of the expansion and development of a great organisation.

Almost opposite the centre of the Works stands the little house in which was born the "Swalwell Musician", viz., Bro. William Shield, whose brilliance as a composer earned for him a national reputation. He had an outstanding career at Drury Lane Theatre and for several years was Musician Extraordinary to King George IV, and as a compliment to his ability was buried in Westminster Abbey.

Among the narrow steep streets of Swalwell there still stand some of the old buildings in which the Lodge met. These were originally inns, most of which became redundant after Crowley's finally closed down. The decision to wind up the organisation caused much distress in Swalwell and district, and in consequence the Lodge suffered a serious loss of membership. Brethren of Gateshead and Newcastle-upon-Tyne rallied round as Joining Members, and in a short space of time it was decided to remove the Lodge intact to Gateshead, in which town it has been since 1845.

Gateshead is five miles from Swalwell and is one of England's ancient



Two Sketches of Winlaton

November 29: 1725 Then John Robinson notified the
 Arthur Denist. Masons Appointed in the
 m. (for) and agreed to have their Names
 as Indentures to be accepted next quarter
 Meeting saying and shewing each for Entrance
 and by 50 shillings they take their freedom

June 24th 1728 Then John Robinson notified by George
 his having taken Math. Bramblinge Apprentice for
 seven years and promises to show his Indentures the
 Indentures of next quarterly meeting due
 to be 21st 1728 Then Mathew Bramblinge in presence of
 Masons and his Master shew his Indentures which was
 accepted he paid his freedom when out of his Term
 paying 70 shillings of George's box

7ber 29 1730 Then George Gillespy notified the
 his having taken Tho. Clough Apprentice for
 years & promises to show his Indentures next Quarter
 Meeting

December 8 1730 Then Mathew Armstrong notified the
 Gage has having taken John Lawther Apprentice for
 years & hath shewn his Indentures for which he hath

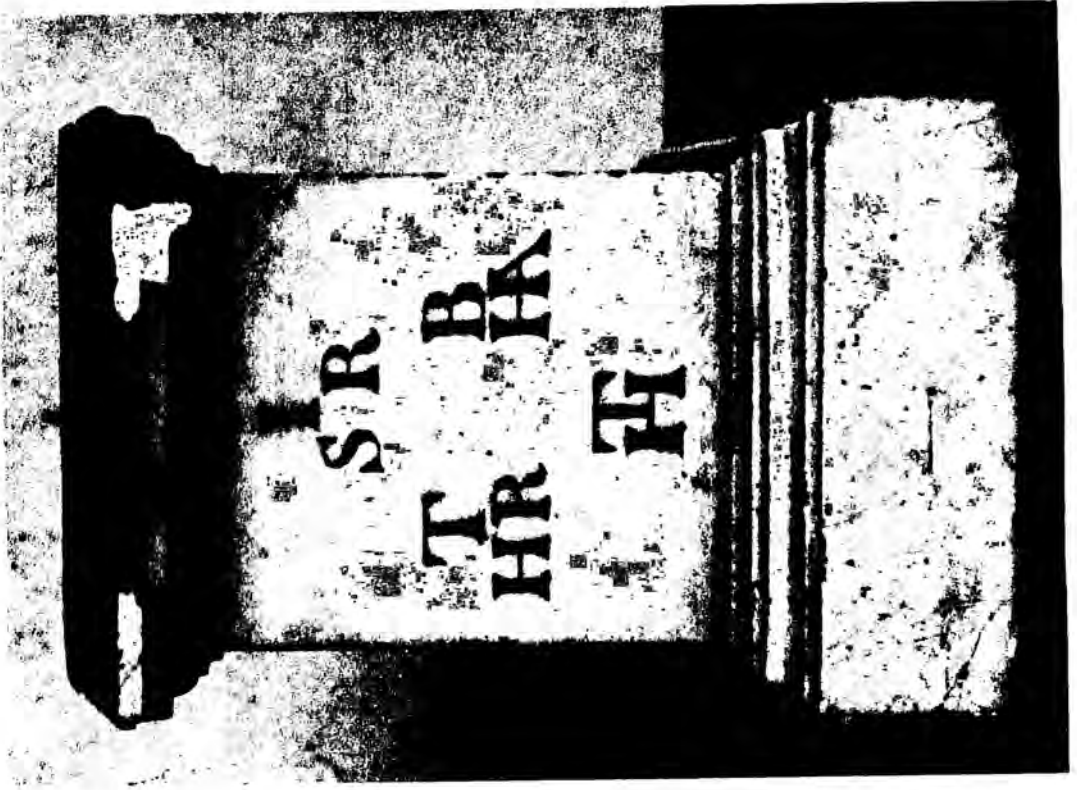
March 6 1731 Then Mich. Dalton notified the
 his having taken Rob. Hunter Apprentice for
 years & promises to show his Indentures next Quarter
 Meeting for which he hath 50 shillings

In the Year 1743. June 2^d. Chosen Thus
 John Elletkorn Master Deacons
 Ralph Hawdon Masters
 John Hawdon Wardens
 John Lawther
 Geo. Straker Stewards
 Mich. Hawdon John Lee Assistants
 Tho: Hickle Treasurer

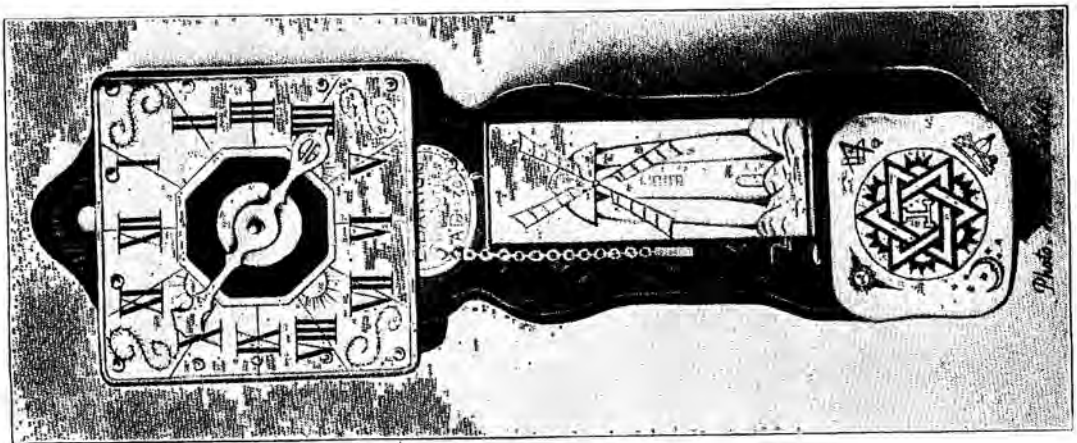
Up June 1743 a Visiting The Grand Lodge Office
 Bro. Rand. Jones Elder
 Bro. from the Lodge H: C. com. Hawdon Dep: Gr. Master
 Mich: Dalton Sec: Warden
 Tho: Dalton Sec: Treasurer
 Wm. Dalton Gr. Treasurer

Jan 23: 1744 Elected then Master for the
 ensuing year. Tho: Dalton P. G. Master
 Wm. Hawdon Dep: G. M.
 Mich: Dalton Sec: Warden
 James Foy Sec: Treasurer
 Pa. Hawdon Gr. Treasurer

Constituted Lodge
 John Hawdon Master
 John Lawther
 Mich: Hawdon Wardens
 Foxwell Middleton Stewards
 Wm. Ellett
 John Ellett Treasurer



Early R.A. Pedestal — 9 inches high



The Newcastle Clock

towns. For centuries it was sentinel on the banks of the Tyne for the powerful Prince Bishops of Durham. It faced the formidable Novocastrians and the Scottish Armies. To local people it is known as "The Gateway to Scotland".

During the hectic period of the Reformation and afterwards, its people were strongly Protestant, whilst its neighbouring City of Newcastle-upon-Tyne on the opposite bank was inclined to Catholicism, and in consequence there were many feuds between Parliamentarians on one side of the river and Royalists on the other bank, and probably both peoples were frequently thankful that a broad river flowed as a barrier between them. Whilst history makes it clear that local feeling was often engendered, it also points out that on questions of vital national importance they were as one people.

In 1671 Bishop Cousin granted a Charter to the ancient town, or rather to representatives of eight trades (or mysteries), the four Wardens of which were to appoint as their senior a Freemason.

The town and its environs teem with history. At Blaydon originated the famous song "Blaydon Races". Near at hand George Stephenson was born and lived. In Gateshead itself was written and composed a well-known song, "The Keel-row". In the early eighteenth century the town was in a thriving state; the age of steam had arrived, almost on its doorstep. The glass trade was predominant and its chemical works of great importance. It is therefore no wonder that amidst this activity one finds records of early Masonic Lodges.

Early in 1738 "the Master and Wardens of the honourable Lodge at Gateside" paid a visit to the Lodge in Durham City; both these Lodges were unattached and may have had a long prior lodge life. In June, 1736, a Lodge at Gateshead, not the one which visited Durham City, was constituted under the Grand Lodge of England and was known as "The Lodge at the Fountain" No. 77. Bro. Joseph Laycock, the respected manager of Messrs. Crowley's, acted in his second official capacity as Provincial Grand Master of Durham. The constitution of this Lodge made important Northern Masonic history, the details of which will be related under the chapter dealing with *Book M, or Masonry Triumphant*.

Just prior to 1773 the old Lodge at the Fountain appears to have united with the old unattached Lodge, possibly because both Lodges were at a low ebb. In any case, a new Lodge was established in 1773 under the title of the Union Lodge, which in turn united in 1817 with Prince Edwin's Lodge No. 27, under the title of Gateshead Union Lodge No. 376. This Lodge survived until 1827. Within 6 to 7 years later the remnants of the Lodge reformed themselves into a new Lodge, under the title of the Borough Lodge, which said Lodge is to-day the custodian of many of the former relics of its predecessors.

This, then, is a partial background upon which this short history of the old Lodge at Swalwell is written, and it is hoped that it will prove helpful to readers in capturing some of the atmosphere and activity in which the Lodge had its being.

THE OPERATIVE DAYS

The year 1725 affords the first authentic records of the Lodge, from which it is learned that it was purely Operative in character.

A comprehensive survey of Masonry in the North of England of that period suggests that the Lodge was an organised centre for a wide area for the purposes of registering Apprentices; of giving them their freedom, after having served the statutory seven years of servitude, and for controlling the activities of the Mason trade in North-West Durham, according to law and trade usage. Locally there were similar centres at the same period at Durham City, Newcastle-upon-Tyne, Alnwick, Wark, Ford, Wooler, Sunderland, and maybe others not yet traced.

These centres were obviously established as local Headquarters of the Craft, to which the local Craftsmen owed allegiance, and also to which the individual was responsible for his Craft and a good deal of his moral conduct. Wardens and Searchers were appointed annually and were officially recognised in Law.

The Lodge of Industry (now No. 48) was such a centre and in its early days was known by its title of "Ye Company of Masons" of Winlaton (later Swalwell).

The records of the Lodge of Industry do not state its domicile in 1725, but it is highly probable that the Brethren met at Swalwell, as by that year Winlaton Mill and Winlaton Town Works of the Crowley organisation were subsidiaries to the central works at Swalwell.

The earliest entry is on page 52 of the Ancient Minute Book (which page is undoubtedly out of sequence), and reads as follows:—

September 29: 1725 Then Mathew Armstrong and Arthur Douglass Masons Appeard in y^e Lodge of Free (Masons) and agreed to have their Names Registered as Enterprentices to be accepted next quarterly Meeting paying one shilling Each for Entrance and 7/6 when they take their freedom.

June 24th 1728 Then John Robinson Notified to y^e Lodge his having taken Matt^m Bambrough apprentice for Seaven years and promises to shew or produce the Indentures y^e next Quarterly meeting day.

Dec^r: 27: 1729 Then Mathew Bambrough appeard in y^e Lodge of Free Masons and his Master showd his Indentures which were ageeable he will have his freedom when out of his Time paying 7/6 to y^e Lodge box.

7ber 29: 1730 Then Georg Gilhespy notified to y^e Lodge his haveing taken Tho: Clough apprentice for seven years & promises to show his Indentures nex Quarterly Meeting.

December y^e 28: 1730 then Mathew Armstrong notified to y^e Lodge his haveing taken John Lawthers Aprentice for seven years & hath shewen his Indenture for w^{ch} he hath p^d 6^d.

March y^e 25: 1731 then Mich: Dalton notified to y^e Lodg his haveing taken Rob^t Hunter Aprentice for seven years & promises to shew his Indenture next Quarterly meeting for w^{ch} he hath p^d six pence.

June y^e 21: 1732 then M^r John Thomson Entred into the Society of free Masonry.

December y^e [?] 1735 Then Abraham Shield Notiefied to y^e Lodge his haveing taken Rob^t Elliot apprintice for seven years & promises to show his Indentures y^e Next Quarterly Communication for which hes p^d 0/6.

December the 7: 1737/8

N B This Day W^m Barton of Whickham, his Indenture was [read] over in the presence of the Society then assembled, [?] date the third of this Instant, as an Apprentice to Math[ew] Armstrong of Swalwell P^d for Redigistering the s^d Apprentice according to Law.

Nov^r 1: 1742

N B This Day Timpis Rennison of Swa[lwell] his Indenture was read over in the presen[ce] of the Society then assembled bearing the Sixth of Sep^r as an Apprentice [to] Jn^o Lawther of Swallwell. p^d for Regestering the s^d Appentice according to Law 0/6.

29 Sep^r: 1744: This Day W^m Hawdon having taken John Downey of Whickham Apprintice for seven years the s^d Apprintice made his

Appearance according to Laws and his Master p^d according to Articles for Registering 6^d pence.

27. D^{br} (?) 1744 This Day Robert Minican of Woolsinham his Indenture's being Read over in the p^{re}cence of the Company and paid for Registering according to Lawe's 6^d being bound to Ralph Hawdon.

4 Nov 1751 W^m Hawdon having taken Rich^d Douglass An Apprentice for the Term of 7 years made his Appearance in the Lodge and his Master Paid for Regestering according to Law.

25 March 1754 That Bro: John Lawther having a Son call'd John Lawther Jun^r as an Apprentice to serve him in a Lawfull Manner p^d for Registering as Law Directs is 6d:

25 D^o That Bro: W^m Burton having taken John Cloy'd an Apprentice for 7 years made his apperance and had the Apprentice Charge Read over and p^d for Registering 6d.

25 D^o That Rob^t Hope having a son call'd Rob^t Hope Jun^r made his appearance and had his order Read over and p^d for Regestering 6^d. N B. the above Rob^t Hope does not belong to the Lodge.

September 29, 1772 (?)

John Batty has this Day Presented his son to the this Lodge to have him Registered in y^e Lodge Books & paying 6^d he being an Apprentice to his father.

Nov^r 2. 1772

W^m Potter has on this Day Presented his Apprentice W^m Cotterill to this Lodge to have him Registered in the Books paying 6^d.

Sep^r 5. 1774

B^r Richard Douglas has on this day presented his Apprentice Tho^s Carm [Cairn] to have him registered in the Lodge Books paying 6^d.

June 5, 1775

B^r Edw^d Shield has on this day presented his apprentice Tho^s Hall to have him registered in the lodge Books paying 6^d.

John Potter August 3^d 1778 Ent^d an App^r.

George Carr June 7th 1779 Ent^d an App.

This is the last entry under the heading of Apprentices, and George Carr may or may not have been the last "Entered Apprentice" under the Operative Lodge.

The list of Lodge members remains fully Operative until 1779, when the membership had dwindled to five members. A revival appears to have taken place and in a short time the Swalwell Lodge was again an active body in the North.

The changed circumstances appear to have been due to Bro. David Richardson, a Newcastle-upon-Tyne Mason, who threw himself heart and soul into the furtherance of Masonry in the North of Durham. For his exertions the Lodge at Swalwell elected him their Grand Master for life, of which important happening more will be told.

Arising out of these entries of Registration of Apprentices it is noted that the Lodge was meeting Quarterly in 1735. The term "Quarterly" embraces "next quarterly meeting day" and "next Quarterly Communication" (1735).

The necessity for Registration of an Apprentice was required by Law. The Apprentice, as well as the Master of the Apprentice, was under an obligation to appear before the Lodge in his district. On September 25th, 1725, two

Apprentices presented themselves at "Ye Lodge" to have their names registered. It should be noted that they were instructed to appear at the next Quarterly Meeting, *i.e.*, 27th September, 1725, to be *Accepted* and *Entered*, when they would pay 1/- each. On June 24th, 1728, John Robinson notified the Lodge that the Indentures of his Apprentice, Mathew Bamburgh, would be produced at the next Quarterly Meeting, *i.e.*, 29th September, 1728. A similar procedure was adopted in most other cases. The presentation of Apprentices was apparently the occasion of some short but important ceremony in the life of an Apprentice. It is apparent that the Indentures were read to the assembled Brethren and the entry of the names of the Apprentice and Master were made.

The Registration in the case of the Apprentice was "According to Law" and in the case of the Master "According to the Articles". After the Registration the Apprentice Charge appears to have been read to the Apprentice (25th March, 1754). On the latter date, 25th March, 1754, Robt. Hope, Jun., an Apprentice, was presented to the Lodge by his Father, and in his case a footnote is added that "Robt. Hope is *not* a member of the Lodge", suggesting that it was not obligatory to become a member. Robt. Hope had his "Order" read over to him. So far it has not been ascertained whether there is any difference between this "Order" and the Apprentice "Orders".

The Registration Entries present further enlightenment with reference to the Title of the Lodge. On September 29th, 1725, the Lodge is referred to as *Ye Lodge of Freemasons*; on June 21st, 1732, *The Society of Free Masonry*; on the 27th December, 1744, the Lodge is referred to *in the presence of the Company*. This latter may afford a clue to the original title, *i.e.*, The Company of Masons of Winlaton (or Swalwell).

The Entries also throw light upon the word "Freedom" in the Mason Craft sense. On September 29th, 1725, Mathew Armstrong and Arthur Douglas were registered as *Enterapprentices*, and the entry finishes with "and 7/6 when they take their Freedom". On 27th December, 1729, the entry says that Mathew Bamburgh would be required to pay 7/6 to the Lodge Box when he was out of his time and took his freedom. Thus the term "freedom" in this sense suggests that the Apprentice, after serving seven years under his Master, was free from the obligations of his Apprentice Charge, in recognition of which he received his cancelled Indentures as proof that he was now a Craftsman.

On the day the Apprentice received his "Freedom" he had read over to him the Penal and General Orders of the Lodge, which said Orders covered the legal and moral obligations of a Mason, and thenceforward he was a Fellow of the Craft. Should the new Fellowcraft decide to remain a member of the Lodge and partake of its benefits, he was required to subscribe his signature to the "Orders" of the Society, and, further, should he decide to participate in the Sick and Funeral benefits of the Lodge, he was obliged to add his full name under "the Rules and Orders of the Sick and Benefit Fund and pay accordingly to the Lodge Box (later called the Pedestal)".

The early Minutes do not appear to be complete, and there is a suggestion that about the 1740's certain pages were written up from memory. From the early entries it is learned that there are thirty-four different names of Operative Masons in the Lodge between 1725 and 1778. Of these, 22 are shown as Registered, *i.e.*, Entered Apprentices. Here are some of the Apprentice Registrations:

29th Dec. 1725	Mathew Armstrong	29th Sept. 1744	Thos. Downey
29th Dec. 1725	Arthur Douglas	4th Nov. 1751	Richd. Douglas
24th June 1728	Mathew Bamburgh	25th Mar. 1754	John Lawthers
29th Sept. 1730	Thomas Clough	25th Dec. 1754	John Clough
28th Dec. 1730	John Lawthers	25th Dec. 1754	Robt. Hope Junr.
25th Mar. 1731	Robt. Hunter	3rd Nov. 1772	William Cotterill
25th Dec. 1731	Thos. Hunter	5th Sept. 1774	Thos. Cairns

6th Dec. 1735	Robt. Elliott	7th Aug. 1775	Thos. Ormsby
7th Dec. 1737	William Burton	5th June 1775	Thos. Hall
1st Nov. 1742	Timpsey Renneson	27th Dec. 1776	Joseph Burton
27th Oct. 1744	Robt. Minican	24th Sept. 1778	John Batty
		7th June 1779	George Carr

In conjunction with the above list it may be of interest to consider the names and dates of those members of the Lodge who were "made free of the Lodge". In a "Memorandum" at the back of the Minute Book is a list evidently inserted about 1742.

The list is as follows:—

MEMORANDUM OF SUNDRY PERSONS—

Names of persons who were made free in the Society

<i>Decr. 27th, 1732, Enters</i>	<i>3rd March, 1735</i>
Abraham Thompson	Robert Jackson
Mathew Lee	John Armstrong
John Todd	Henry Charlton
<i>1st Feb., 1732</i>	Abraham Shield
William Dalton Junr.	<i>24th June, 1735</i>
Robt. (Matinle)	Thos. Leadbitter
Ralph Hawdon	Thos. Swift
John Briggs	Geo. Billings
<i>25th March, 1733</i>	Mathew Clarkson
John Wall	*Mr. William Smith
Geo. Thompson	<i>5th April, 1736</i>
<i>24th June, 1733</i>	George Lowes
Joseph Laycock	Wm. Lowes
George Deall	Robt. Hunter
Thomas Willson	*Alex Carr—Enters second time
<i>25th March, 1734</i>	<i>24th June, 1737</i>
Alex Turner	George Gilhespy
Mathew Bamburgh	*John Emmerson, ye second time
Thos. Shafftoe	<i>29th September, 1739</i>
<i>26th September, 1734</i>	Michael Foster
George Lambton	<i>29th March, 1740</i>
John Barton	Thomas Davis
George Silvertop	<i>13th June, 1740</i>
Luke Wilson	Aaron Pick
<i>30th September, 1734</i>	<i>24th June, 1741</i>
George Dunn	John Ellethorn
Walter Hill	<i>24th June, 174(?)</i>
Anthony Coates	Edward Davis
<i>11th Dec., 1734</i>	
George Harrison	
James Foy	
Ralph Harding Junr.	

Two important names in this list of members "made free" of the Lodge makes the term "Free" somewhat complicated; they are Joseph Laycock and William Smith. Joseph Laycock was the first "Accepted" member of the Lodge. Behind these two names lie a great story of the winning over the Lodge of Industry to "Speculative" Masonry. The inclusion of these names means that the "Operative" Lodge conferred upon these two Brethren "their freedom" for services rendered, just as Lodges to-day confer their Honorary Membership upon Brethren who have rendered a Lodge some outstanding service.

The following is a list of "Operative" Masons of the Lodge whose names are not included in the Apprentice Registrations, and it may be presumed that one or other of these factors operated in their respective cases:—

1. That they joined the Lodge from a legal and obligatory point of view.
2. That they were themselves registered as Apprentices in another Lodge.
3. That they were originally journeymen Masons who moved into Swalwell and District, and thus came under the jurisdiction of the Swalwell Lodge.

The list is as follows:—

1728	John Robinson	1754	Wm. Burton
1730	George Gilhespy	1754	Robt. Hope Senr.
1731	Michael Dalton	1772	William Potter
1735	Abraham Shield	1774	Richd. Douglas
1742	John Lawther	1775	Edward Shield
1744	Wm. Hawdon	1775	W. Whitehouse
1744	Ralph Hawdon	1776	William Hall
1751	Wm. Hawdon	1778	John Batty
1753	Robt. Wears		

From the Lodge records it is found that the following members commenced their Apprenticeship in the following years:—

1725	Mathew Armstrong	William Hawdon
	Arthur Douglass	Mathew Lee
	John Gilhespy	John Robinson
	George Thompson	John Todd
	Thomas Willson	Abraham Thompson
	Luke Wilson	
1727	George Thompson	George Lambton
	George Dunn	Thomas Liddle
	James Foy	Thomas Swift
	George Hall	Alex Turner
	Walter Kell	Thos. Shafftoe
	Ralph Harding	George Silvertop
1728	Robert Jackson	Mathew Bamborough
	Abraham Shield	Robert Elliott
	John Armstrong	
1729	George Lowes	
1730	John Lawther	Kendrick Jones
	Joseph Clark	George Piper
	John Emmerson	Peter Rippon
	George Gilhespy	
1731	Robert Hunter	Michael Foster
	George Stoker	William Fox
1732	William Brown	William Dalton
	William Blacklock	John Doods
	John Briggs	
1733	Edward Alport	Thomas Davis
	Michael Dalton	Aaron Peck
1734	John Barlow	Mathew Clarkson
	Geo. Billings	John Ellethorne
	Anthony Coates	
1735	Henry Charlton	Edward Davis
	Alex Carr	Ralph Hawdon

And others, to 1779

The year 1732 marks an epoch in the history of the Lodge, for it was in March of that year that Mr. Joseph Laycock was received into the Lodge as an "Accepted" Mason, and thence onwards his influence began to be felt. Probably Laycock's "Acceptance" was at first intended in order that he should become the "Patron" of the Lodge, as was the custom in similar Northern Operative Lodges. The following year the nomenclature of the officers of the Lodge changed, and it appears that "Speculative Masonry" had taken root; the differences are as follows:—

c. 1725	1732	1733
Master Mason	Master Mason	Master Mason
Warden	Wardens (or Searchers)	Senior Warden
Steward	S. Steward (or Deacon)	Junior Warden
Clerk	J. Steward (or Deacon)	Senior Deacon (or Steward)
	Clerk	Junior Deacon (or Steward)
		Clerk

The 1733 list appears to agree with the officers shown in Samuel Prichard's "Exposure" (1730). Prichard quotes them as "Speculative" officers. Incidentally, he mentions a good deal about the old Operative Masons not taking kindly to the "Speculative" system. There is a tradition in the Swalwell Lodge that some of the old Operatives were not too keen on the then new Speculative system.

1733 was no doubt the line of demarcation between the old regime and the new, and it may be that it was at this time that the original books of the Lodges, except the "Laws, Orders and Regulations" and list of apprentices and members, were discarded and new books introduced. The fact that the original Penal Laws, General Orders, Apprentice Orders, etc., are preserved is probably due more to the legal requirement of the age than of sentiment.

THE EARLY MEETING DAYS OF THE LODGE

It has been stated that the Lodge met quarterly on the usual legal quarterly days, *i.e.*, 27th March, 24th June, 29th September and 27th December. The meetings were termed "Assemblies". During the early years there is no mention of a "Head" meeting day, neither is there a mention of a "Festival".

The *Newcastle Courant* of 1738 and 1741 gives a report of the Lodge "Festival" on 27th December, when the Brethren went in procession to Whickham Church to hear a sermon.

An analysis of the meeting days from 1725 to 1778 reveals unexpected results, as follows:—

Sundays	-	5 meetings
Mondays	-	47 do.
Tuesdays	-	17 do.
Wednesdays	-	25 do.
Thursdays	-	14 do.
Fridays	-	12 do.
Saturdays	-	15 do.

—a total of 135 meetings in 53 years.

In 1733 there were four "Assemblies", and in 1734 there were five. The following years the meetings were held on any day of the week to suit the convenience of the members.

The Grand Lodge printed lists show the Lodge meeting as the "First Mondays" of the month. *Book M* quotes the same day for the Regular Lodge, but, despite the published day of meeting according to the terms of the

"Dispensation," the Lodge continued to hold its "Assemblies" on the usual Quarter Days as here-to-fore. A careful examination of the records shows an increasing number of meetings each year until about 1772, after which time the Brethren appear to have met fortnightly.

That the Lodge continued to meet on the legal Quarterly Days (in the absence of documentary evidence) was due to the fact that such meetings were a lawful necessity for the Registration of Apprentices.

After 1736 it is obvious that the Lodge kept the Festivals of St. John in Summer and St. John in Winter respectively, not as a new departure, but rather as a continuance of a long-established practice. It is strange that the Festival of St. Andrew was not officially noted, particularly in view of the fact that the Operative Companies of Masons at Newcastle-upon-Tyne, Durham City and Alnwick each observed this important day as their Head Meeting day and Annual Festival.

The predominance of the "Assemblies" down to 1779 points very strongly to an adherence to Operative usage as of first importance in the Lodge, and to Speculative Masonry as a secondary matter, a point which will be dealt with elsewhere under the chapter on "The Sick, Benefit and Funeral Funds".

To modern Speculative Masons, a detailed analysis of the meeting days of the Lodge may at first sight appear to have been a needless task. Such, however, is not the case, for the information revealed shows how tenaciously the old Operative element of the Lodge clung to the traditional Operative practice and purpose for which the Lodge was originally founded. The fact that it took a full generation of Speculatives to sway the balance of power, and that it was not until after 1779 when only the last five of the Operative Brethren remained that Speculative Masonry became predominant, appears to suggest that certain statements that the old Operatives were not altogether favourable to the Speculative system contains a germ of truth. The passing of the Operative regime in 1779 marked yet another era in the history of the Lodge, viz., the consolidation of the Speculative system and the achievement of the object which Joseph Laycock planned in 1732, and for which purpose he was appointed Provincial Grand Master in that year by the Earl of Crauford.

Since 1779 the Lodge has functioned as a purely Speculative Lodge. It has had many ups and downs; there have been events of special importance and there have been other incidents worthy of recording, but as they are all of later date than 1779 they do not come within the scope of this Paper.

MEMBERS OF THE SAME FAMILIES IN THE OPERATIVE DAYS

All these men were Stone Masons and followed their calling.

The names have been taken from:—

- (1) The list of Apprentices.
- (2) Master Masons (Operative).
- (3) Masons "Made Free" in the Lodge.
- (4) Masons "Admitted" into the Lodge (now termed joining members).

Mathew Armstrong	1725	Thos. Liddle	1745
John Armstrong	1728	Wm. Liddle	1771
George Armstrong	1749	Thos. Liddle	1772
Edward Alport	1725	Martin Lawson	1772
Richard Alport	1776	Thos. Lawson	1772
William Brown	1732	Stephen Lawson	1775
Thos. Brown	1772	Geo. Lawson	1765
Wm. Brown	1778	Wm. Potter	1771

John Batty	1764	John Potter	1778
John Batty	1778	Walter Potter	1770
Stephen Chambers	1746	John Robinson	1733
John Chambers	1776	John Robinson	1764
Alex Carr	1736	Geo. Reay	1754
Geo. Carr	1779	Thos. Reay	1759
William Dalton	1735	Fenwick Renneson	1742
Thos. Dalton	1735	Fenwick Renneson	1775
Michael Dalton	1735	Thos. Richardson	1761
Ralph Dalton	1750	David Richardson	1778
Robt. Dalton	1750	Edward Shield	1750
John Dodds	1732	Abraham Shield	1770
Chris. Dodds	1746	William Shield	1751
Thos. Davis	1742	Abraham Shield	1732
Ed. Davis	1741	Peter Shield	1765
Arthr. Douglas	1734	Thos. Shield	1750
Richard Douglas	1773	Thos. Stewart	1773
William Gibson	1746	George Stewart	1773
John Gibson	1746	Alex Stewart	1773
William Graham	1773	John Stokoe	1773
John Graham	1774	George Stokoe	1732
John Gilhespy	1732	J. George Stokoe	1773
Geo. Gilhespy	1750?	Robert Sanders	1755
William Hawdon	1735	John Sanders	1754
Ralph Hawdon	1738	Thos. Smith	1755
John Hawdon	1741	Wm. Smith	1732
Michael Hawdon	1741	Geo. Smith	1750
Richard Hawdon	1744	David Shipley	1773
Roger Hall	1750	Ed. Shipley	1765
Wm. Hall	1771	Geo. Shipley	1778
Thos. Hall	1775	John Thompson	1735
Geo. Hall	1750	Geo. Thompson	1733
Michael Hopes	1750	John Thompson	1771
Robt. Hopes, Senr.	?	Abraham Thompson	1732
Robt. Hopes, Junr.	1754	Cuthbert Thompson	1775
John Kell	1772	Thos. Willson	1734
Thos. Kell	1775	Wm. Willson	1760
Mathew Lee	1725	John Willson	1776
John Lee	1743	Luke Willson	1734
Wm. Lee	1776	Thos. Walton	1750
John Lawther	1740	John Walton	?
Thos. Lawther	1746		

An interesting relic of the Operative days is the original Indenture of Bro. Joseph Reed, who served his time under Bro. Robert Wears, of Ovington. The document, a highly prized treasure of the Lodge, was presented many years ago by the late Bro. Richard Bagnall Reed, Past Master, who stated at the time of the presentation that his grandfather was a member of the Lodge and that he was the third generation to be actively associated with the Lodge of Industry.

The author has not been able to ascertain from the records the details of Registration or Membership of Bro. Reed. Bro. Robt. Wears was a member of the old unattached Lodge at Gateshead, of which more later. It is known that Wears did a fair amount of good work in North West Durham, and in addition he appears to have turned out some nicely designed and well lettered Tombstones.

A WATER CLOCK AND ITS SYMBOLISM

During 1921 the late Bro. Lord Ravensworth, P.G.M., of Durham, presented to the Provincial Grand Lodge Museum a Water Clock made in 1701.

The Clock was purchased by Lord Ravensworth from a dealer who stated that he bought it at Ryton-on-Tyne. The reason for noting it here is two-fold.

- (1) Because of its probable origin
- (2) And because of the symbolism shown (assuming the engraving was done at the same time, *i.e.*, 1701, when the Clock was made).

No claim is made that the Clock ever belonged to the Lodge at Swalwell; there are, however, two important clues which may or may not point to its origin.

Firstly, the Clock was made by a L. Barton, Newcastle, 1701, who no doubt endeavoured to perpetuate the old Capped Mill at Winlaton Mill, and which was re-converted into a grinding Mill in 1691 by Ambrose Crowley. Incidentally, there were few Capped Mills in Durham or Northumberland. The name L. Barton is not known among the recognised Clockmakers of Northumberland and Durham, at which we are not surprised, for the general finish of the Clock is not that of a professional Clockmaker, but rather the effort of a man fairly well skilled in brass work. The probable origin of the Clock is of special interest to Masons generally, because of the proximity of Winlaton & Ryton to the maker's home town, and more especially because there are still some of the Bartons living in the Tyneside villages and towns. The only mention of Bartons in the Lodge records occurs 26th September, 1734—John Barton was "made free" of the Lodge.

7th December, 1737. N.B.—This day William Barton, of Whickham, his Indentures were read over to the Society then assembled—date the third of the Instant, as an Apprentice to Matthew Armstrong, of Whickham, Pd. for registering the sd Apprentice according to Law 0s. 6d.



24th June, 1754. Thomas Barton, of Whickham, this day registered according to Law. Pd. 6d.

The Masonic significance of the Clock is undoubtedly the Masonic symbols displayed in the general design, some more important than others.

The Clock face is octagonal and the central design is an elaborate form of a cross.

The wood background upon which all the brass parts are mounted has scored upon it what is generally recognised amongst symbolists as a Trinity, *i.e.*,

It is also a symbol still in use by the building trade in Northern England.

 The lower tank is the most important because the central design represents "A Builder's Trinity" or "Holy Jesus," as it was variously called by the old builders' practical men — non-masons  have offered similar views. Whatever it may have stood for, it is certainly about the earliest crude representation of a Triple Tau the author has seen. Next in importance is the Interlaced Triangle surrounded by Suns. At the corners of the Tank are the Jewels, with which we may be familiar, *i.e.*:—

- (1) Square and Compasses and Trowel, and Setting Maul.
- (2) Level and Crossed Keys.
- (3) Sun and Moon.

These symbols are significant in their grouping because they agree with the officials of an Operative Lodge *circa* 1701.

- (1) Master Mason.
- (2) Warden (who also acted as Treasurer).
- (3) Stewards (or Deacons).

This was the procedure in the Swalwell Lodge until March, 1733.

It is interesting that the office of Steward in the Swalwell Lodge (the Lodge of Industry) still retains its original significance.

Students of Masonry may be surprised to learn that of the five officers of the Lodge in 1733, two were Stewards who carried the alternative of "Deacon" and that their Jewels were the "Moon" for the Senior Deacon and the "Sun" for the Junior Deacon. At the Union of the Grand Lodges in 1813, the Deacons still retained office, but it was, and since, and still is, the two Stewards at the top of the Stewards' list who are entitled to bear the Sun and Moon Jewels. These Jewels are, of course, not worn on the collars, but the tradition only is maintained. This explanation may be regarded as an answer, and probably the most ancient extant, to the many queries raised over many years, as to the origin and significance of the old Sun and Moon Jewels, which have appeared in the volumes of *Miscellanea Latomorum*.

That the Clock is of historical importance cannot be denied and more especially so if the Interlaced Triangle and the enclosed "so called Trinity" design were engraved in 1701.

THE LAWS, ORDERS AND REGULATIONS OF THE SWALWELL LODGE.

Before commenting upon these important documents of the Swalwell Lodge, it is obvious to the members of the Lodge that previous references, which are now widely scattered, require some qualification. Almost every printed reference to the Lodge at Swalwell and its Laws, Orders and Regulations appears to suggest that the Lodge may have ceased to exist and that the present Lodge of Industry No. 48 is only its successor. Such is not the case, the name "Lodge of Industry" was merely the adoption of a name for the Lodge (1776), which had previously been known as

The Lodge at the Two Fencers.
The Lodge at the Rose and Crown.
The Lodge at Swalwell.

The Lodge remained at Swalwell until 1845, when it was deemed expedient to remove it *intact*, still retaining the original dispensation and properties, to Gateshead.

The main reason for the removal was the closing down of the Ambrose Crowley works at Swalwell and Winlaton and the consequent drift of the work people and Lodge members.

Another mistake is that the Laws, Orders and Regulations have been interpreted as rules for the government of a Masonic Club. This is not the case, for they are the originals of the old Operative Lodge for the conduct of the Mason trade. There is, however, a set of "laws" governing the Masonic Club (or "Benefit Society" added to from 1736 and after, following the General Laws, without break), but these Laws are a revision and later additions of the original "Regulations".

It is hoped that this explanation will henceforth make it perfectly clear that the Lodge has had an unbroken existence and has not suffered any lapses in its long career, neither has it made union with any other Lodge, at any time.

The documents under review consist of:—

The General Orders	(8)
The Orders of Antiquity	(21)
The Penal Orders	(26)
The Apprentices' Orders	(8)
The Laws for a Masonic Club	(41)
The Laws for a Masonic Benefit Society, 1805 (printed volume of 64 pp.)	

Some of the documents have been discussed by several Writers, such as Gould, Hugan, and Begemann, and also in Vol. XXI, No. 5 of *Miscellanea Latomorum*, but in no case have they been commented upon as a whole in order to show the relation they bear one to another.

The first four of these codes are printed in full in Appendix A.

The "Orders of Antiquity", the "Penal Orders", the "General Orders" and the "Apprentices' Orders" probably date from the commencement of the Lodge, while the alterations and additions, written in an entirely different style of handwriting, appear to have been added from 1733 onwards. The original writing is similar in every respect to contemporary documents of the late Seventeenth Century. The remainder of the documents appear to be modifications of procedure due to the Lodge coming under "Speculative" influence in 1733 and after.

Orders Nos. 11-15 are similar to other trades contemporary with the period. Order No. 16 quotes the Cable Tow of the Lodge, *i.e.*, 50 miles, which agrees with the limit or division quoted in the *William Watson MS. Charges* (thought to be the original MS. Charges of the Lodge).

The Cable Tow in ancient Operative Masonry was of special importance because it determined the area of jurisdiction by the Lodge, except Lodges in towns or cities whose Cable Tow was generally five miles from the town or city centre. Thus the Swalwell Lodge had jurisdiction over all Masons working within 50 miles, except at Durham, where the Mason Guild gave "Freedom" within a five-mile circumference of the Guildhall, and at Sunderland, where the Cable Tow was 10 miles. Newcastle-upon-Tyne Guild of Masons claimed "Freelige" up to five miles from the Guildhall to north of the city.

Order No. 17 reads:—

That if any have trespassed against the Craft he shall stand to and abide by the award of the Master and Fellows.

A similar order was in force in almost every trade and occupation of the period.

Cases of Trespass against the Mason Craft are quoted at length in the Alnwick Lodge records, 1701-11, and show that after the Lodge had done everything possible to right misdemeanours, recourse was had to law.

Cases taken by the Warden of the Masons' Guild at Durham Petty Sessions are quoted in the books of the Company, and two of them, with a full account of the Court proceedings, are given in "Surtees".

Order No. 20 is of special interest to the Masons of Durham province in particular, because it shows that the Lodge maintained accounts and a register, of which nothing is known to-day. We are of the opinion that the "Book of Constitutions, Institutions and Orders" comprised in part the ancient documents now under review.

The Penal Orders may possibly rank next in importance, as they are also of the earliest days of the Lodge. Order No. 21 appears to mark the line of demarcation between the Operative regime and the "Speculative" infiltration. No. 23 is a rule concerning "Gentlemen", not working Masons. No. 24 is the first mention of Wardens in the Lodge; previously there had been one such appointment. Order No. 8 is of outstanding importance, because it may be the only English reference to the "Three fraternal signs". This order was probably written when the Lodge was established. Mention of "The Points of Fellowship" is interesting at so early a date. No doubt they refer in general to the maintenance of all the Laws and Orders of the Society, and, in particular, the duties and obligations (moral and trade) which the "Fellows" bore one to another. Order No. 9 on the Master's "Deputy" reminds us of the office of D.M. in later Northern Speculative Lodges. Perhaps here we have the origin of the title, but certainly not the functions of its later recipients.

Generally speaking, the "Penal" Orders are much on a par with the penalties inflicted on members of many trade societies of the period. There appears to be a strong resemblance to much earlier laws, and there is no doubt that they were borrowed and adapted.

Before leaving comment upon the Penal Orders, it does appear essential to clear up a point which has not been successfully or even seriously put forward by any writer within my knowledge, and that is the reference to "Freedom" in Order No. 21.

June 24th, 1733:—

It is agreed by the Society that any Brother of the Lodge that hath an Apprentice that serves his time legally and lawfully as he ought to do, shall be made free for ye sum of £00.08.00.

The writer has examined much "operative material" and has read a considerable number of printed references regarding the rights and privileges of, and the authority possessed by, these bodies in law, and fully accepts the fact that the Companies and Guilds prior to 1835 did exercise many prerogatives. In the above "Order" of the Swalwell Lodge, the prerogative of "Making Free," *i.e.*, the official acknowledgment that an Apprentice, who duly serves a legal servitude, is later "Free" to work as a journeyman, appears to suggest that the Lodge had a *locus standi* in what is considered to be a legal procedure. If it was an act by the Lodge, not clothed by legal authority, then by what authority did the Lodge act? There is certainly a wide field for research for the basis of authority held by the Companies and Guilds, not so much the laws and orders of the bodies concerned, but rather the Statutory Laws of the land which gave these important bodies the authority to function and exact legal trade requirements from their members.

The "General" Orders—eight in number—call for no special comment.

The "Apprentice Orders," Nos. 2-8, are similar in every respect to the "Orders" of many other trades of the period, and one can only surmise that there may have been a general copying all round from some unidentified original. No. 1 is, however, of special importance because it is definitely Masonic in character, and may be considered a very shortened form of one of the Ancient MS. Charges. Here it is *in extenso*:—

"Forasmuch as you are contracted and Bound to one of our Brethren: We are here assembled together with one accord, to declare unto you the Laudable Dutys appertaining unto those y^e are Apprentices to those who are of the Lodge of Masonry, which if you take good heed unto and keep, will find the same worthy your regard for a Worthy Science: for at the building of the Tower of Babylon and Citys of the East, King Nimrod the son of Cush the son of Ham, the son of Noah, &c., gave Charges and Orders to Masons, as also did Abraham in Egypt: King David, and his son King Soloman at the building of the Temple of Jerusalem and many more Kings and Princes of worthy memory from time to time, and did not only promote the flame of the 7 Liberal Sciences, but formed Lodges, and gave and Granted their Commissions and Charters to those of or belonging to the science of Masonry, to keep & hold their Assembly's for correcting of faults or making Masons within their Dominions, when and where they pleased."

This, then, was the preamble read to the Apprentice before the assembled Brethren. The seven moral laws and obligations of the Apprentice followed. The tenor of the preamble claims that, from time immemorial, Masons were given "Commissions and Charters" to hold their Assemblies, make Masons and correct the faults of the members.

It would be interesting to learn just how many of the original "Charters and Commissions" are in existence. It is known that one exists in Newcastle-upon-Tyne, three (for the same Guild) in Durham City, perhaps three or four for the Masons' Company in London, and there is no doubt that a few others exist in England. Scotland is more fortunate, for several valuable Charters are in the safe keeping of a few of the oldest Lodges. It is suggested that there is scope in this direction for much research. A remarkable thing is that Minor Companies of Masons in Northern England, such as Alnwick, Swalwell, Ford, Berwick, Sunderland, etc., do not appear to have possessed a Charter or Commission, and this raises again a previous query: By what and whose authority did the minor Companies come into being and function?

"The Laws and Orders for a Masonic Club" were undoubtedly made after 1733, as the mention of *Wardens* and a Provincial Master almost date them. According to Grand Lodge records, Bro. Joseph Laycock was appointed P.G. Master in 1734. His reign must have been short, for in 1741, 24th June, the *Newcastle Courant* reports that the "Provincial Grand Master, Edward Alport, and the Brethren proceeded in procession for the Annual Sermon and Festival at Whickham." No. 7 of the Laws and Orders states

That there shall be Chosen a Provincial Master and Wardens once a year, Also a Master and Wardens for the *Perticular* Lodge, and whosoever shall refuse to stand, Fined 1/- each.

From this it is learned that the Lodge arrogated to itself the appointment of a P.G. Master, without reference to Grand Lodge, of which more is stated later.

Law No. 8 mentions a "Trunchon", an instrument still used by Masters of many old Lodges in the North of England. It is not the usual policemen's truncheon, but a piece of rounded wood about 16 inches long, with the ends rounded and a piece of velvet 6 inches wide sewn round the centre.

The outstanding feature of the Club was that it did not function separately from the Lodge; it was part of the Lodge itself, and its Laws and Orders not only refer to a Funeral fund, a Sick fund and Annuities for the members and their wives, but also to the well governing of the Lodge. The monies used for these funds were not kept separate from the Lodge funds, but were the actual monies paid for lodge membership. An exception was made after 1754 that Gentlemen Masons who were not participants in the "Box" should pay a nominal entrance fee and subscription. It is interesting to note that there are ample references after some of the Laws to the original Penal Laws, so it may be assumed that this new set of laws superseded a previous set of which all trace is lost.

Down the generations the Lodge appears to have paid considerable attention to the welfare of its members, their wives and children; indeed it may be said that the same is true of almost every seventeenth century Company and Guild, but to find this state of affairs so strongly in evidence in a Speculative Lodge is rather surprising.

A still greater surprise occurs in 1805, when the Lodge apparently re-organised itself and its Benefit Society. In an 8vo book printed by M. Angus and Son, Newcastle-upon-Tyne, entitled

ARTICLES, RULES AND REGULATIONS
for forming a
SOCIETY
in Swalwell
to be called the
LODGE OF INDUSTRY
commencing the 1st day of April, 1805

there is much of interest. The preface, which is well written, though a little flowery, is worthy of reproduction. Here it is:—

PREFACE

The wisdom of Divine Providence has so decreed, that among the human species there should subsist a diversity of talents and circumstances which, under the un-erring government of the Almighty are made subservient to the wisest ends and best conducive to the general stock of happiness; the aim and result of every virtuous design! but, as a communion of interests cannot be effected without social and conjoint endeavours, experience hath pointed out institutions of this nature, as the most eligible for the middling and lower orders of Society, which provide timely and appropriate relief for such of the members as, by sickness or infirmity, may have a just title to it—thus, like a guardian angel, chasing from the heart the anguish of despair and sorrow, and pouring into the troubled mind the balm of cheering consolation.

And as the lot of life is chequered with many unforeseen and unavoidable evils, it is our duty, by the use of means, to alleviate where we are unable to prevent; these associations are therefore peculiarly adapted to this end; the funds whereof being established by mutual subscription and the benefits dispensed to objects meriting them, what can be more suitable to mechanics, and many people in business, whose means for hoarding money are slender and unfrequent? And the consideration allowed to relatives at death, however inadequate, is some compensation for the loss sustained in the privation of the head and hope of the family! on such events pity bleeds at the mournful sight and sympathy withholds not the tribute of a tear.

Nor is the generous principles on which they are founded unworthy of public esteem! for, through the medium of such associations, the poor-rates are exempted from many charges they would be otherwise burthened with and bodies of men hereby acquire an interest, consequence, and attachment to their country, which their accumulating resources and revenues naturally inspire, and which must moreover necessarily promote civilization and loyalty; and it is thence rather remarkable that such commendable institutions do not experience more frequently the patronage of the wealthy.

We whose names are here-unto subscribed, do thus publicly express our affectionate loyalty to the King, and our sincere attachment to the Constitution. In fine it is the intention of this Society to alleviate the distresses, and, by pecuniary aid, to assist each other, strictly conformable to the following rules.

(Here follow the Rules)

Another Preface from the Bye-Laws.

For the regulation of the *Lodge No. 64*. Known by the Name of the *Lodge of Industry* of the most ancient and honourable Society of Free and accepted Masons. A.D. 1832.

Swalwell.

The Antiquity of Masonry being of a very early date and its Honourableness beyond all doubt indisputable, having been augmented

with Royal presence of several Kings, great Princes and Nobility who have enrolled themselves with the number of this honourable Fraternity; and by their Authority have Countenanced, Assisted, authorized and empowered them to assemble, congregate and meet at such times and places as to them shall seem meet and most convenient, and at such Assemblies to make and ordain certain Rules, Orders and Regulations most conducive to promote Harmony, Fellowship, and Brotherly love, and keep up and maintain a good agreement amongst Brethren, and enable them to promote each others Interest by all Just and Lawfull means.

Wherefore in pursuance of so noble a design and having no further view than what may tend to the Glory of God and each others welfare. We the Master, Wardens and Members of the Lodge No. 64. Do make, ordain the following Bye Laws as general Rules for the better making, Ruling and Governing the said Lodge.

Article IV shows the continuation of the original "Box" system in the Lodge:

That every member shall pay, as admission money, one guinea; and that every member, over and above the paid admission money, shall pay the sum of five shillings and threepence at each, and every quarterly meeting, making in all four payments in the year; which said money, together with all the money that arises from *making, passing and raising* Masons, shall be paid into the funds of this society.

Now here is a clear statement that the entrance fees and quarterly subscriptions of all Lodge members were used for the Box fund. There is no mention of fees paid to Grand Lodge. Five printed forms of application to cover every contingency, including assistance whilst in Gaol, are given at the end of the book. How long this Benefit Society lasted is not known. The Minutes of the Lodge contain no references whatever, therefore it may be assumed that it petered out at the Union of the two Grand Lodges in 1813.

An interesting letter in the Archives of the Grand Lodge:

Swalwell Ap^l 10th 1770

To James Heseltine Esq^r G. S. Greeting

Dear Brother

Wee the Master, Wardens &c. of the Lodge of free Masons at this place, beg leave to acquaint you, that our Company consisting of about 30 Members, most of them being now very far advanced in years, and all compos'd of poor workmen; many of whom thro' Age and Infirmities, depend almost wholly upon the charit^{ble} Contribution of the respective Members, which at present and for some years past, has not amounted to less than Forty Pounds p. Annum, communibus Annis: this, together with a Legacy of Five Pounds, 10th we constantly advance towards the decent Interment of every deceas'd Brother, has so far exhausted our little Stock, as renders us at present utterly incapable of Contributing as formaly, to the general Fund of this truly laudable Charity.

And, if divine Providence by some, at present unknown Benefactors should not be favourable to us; we are much afraid, that we shall be reduced to the disagreeable necessity of retrenching from our present Allowance which is five Shillings per week to each Sick Member: But this we shall enter upon with the greatest Reluctance, as nothing will be more ungrateful to our real Intentions, than the

being obliged to straiten our hand to our indigent Brother, & to which nothing but the most absolute necessity shall ever compel us. And tho' this is our real Situation and Circumstance at present, we doubt not, but we Shall as heretofore, have the honour of your regular Correspondence, which will be a Singular encouragement to our Intentions, and animate our best endeavours to presevere in that benevolent Disposition, which we have hitherto preserv'd in the midst of many Difficulties, and hope we shall still be enabled to mentain, while we have the honour to Subscribe ourselves.

Sir

Your most obedient

and most H'ble Servants

John Hebbbron, M.
John Haswell, W.
Tho^r Chambers

GRAND LODGE INFLUENCE AT SWALWELL.

THE BEGINNING OF A NEW ERA IN LODGE LIFE.

Swalwell is one of those few Lodges in which the influence of Grand Lodge is shown in a marked manner. The first appointment of a Provincial Grand Master was in 1734, when Joseph Laycock was named as Provincial Grand Master by the Grand Master, the Earl of Crauford. At the same time Sir Matthew White Ridley was appointed Provincial Grand Master of Northumberland.

Both these appointments were made without a single Lodge in Durham and Northumberland owing allegiance to the Grand Lodge of England. There were a number of purely Operative Lodges at that time in both counties, viz., Ward, Ford, Berwick, Newcastle-upon-Tyne, Alnwick, Swalwell and Durham City. There were also Unattached Speculative Lodges at Hexham, Gateshead (2), Durham City, Newcastle-upon-Tyne, and it is believed, at Sunderland.

The new P.G. Master for Northumberland was well-known throughout the North of England and in London. Joseph Laycock, P.G. Master of Durham, had been Ambrose Crowley's right hand man in London and in 1731 took over the Management of the Crowley Works at Winlaton Mill, Winlaton Town and Swalwell. Until 1939 the 1734 date was accepted as official, despite Bro. Gordon Hills' statement in 1931. During 1939 a strong trace of evidence was discovered, which directly points to a deliberate attempt to win over the Swalwell Operative Lodge to the Grand Lodge of England. There are some of us who may think that the old Lodges scrambled to take a Patent under the Grand Lodge Banner. It is clear that the Swalwell Brethren did not, and that the swing over was made under the influence of Joseph Laycock, just as it was in Newcastle-upon-Tyne by Sir Matthew White Ridley.

JOSEPH LAYCOCK.

The name of Joseph Laycock is almost legendary in the Province of Durham. The first Masonic reference to this important figure occurs in the Operative Records of the Old Lodge at Swalwell on 24th June, 1733, when he was made "Free of the Lodge" together with William Smith, the reputed pirate of Dr. James Anderson's *Constitutions* and compiler of *Book M or Masonry Triumphant* (1736).

Bro. Laycock was made Senior Warden of the Lodge in 1733, and according to Grand Lodge records was appointed Provincial Grand Master by the Earl of Crawford in 1734.

Bro. Laycock, says Wm. Bourn (*History of Ryton*), was born at Wetherby in Yorkshire and came North to manage the great Ironworks of Mr. Ambrose Crowley. There is no doubt that Laycock came from the London headquarters of the Crowley organisation and that it is possible that he belonged to a London Lodge. From what clues are obtainable it is obvious that he arrived at Winlaton with definite ideas about bringing the Lodge under the banner of the Grand Lodge of England, for within a short time of his arrival he was made "Free of the Lodge," an honour usually accorded to gentlemen of means and education.

His progress in the Lodge was fairly rapid, no doubt due to his social position and to his authority in the Crowley organisation. In 1733 he was appointed Senior Warden, and it is this year that the titles of the officers were changed from Operative titles to those of the "Speculative," despite the fact that it was not until 1735 that the Lodge was Constituted under the Grand Lodge of England.

Laycock's entrance into the Lodge brought considerable changes and developments. In 1734 he was appointed Provincial Grand Master of Durham, but there was no Lodge under the Grand Lodge of England at that time in the county. There were unattached Lodges and the Operative Lodge at Winlaton. Obviously, it was Bro. Laycock's desire to bring these Lodges into the centre of unity. By 1735 he had constituted his first Lodge, *i.e.*, the Lodge at Swalwell. The following year, 1736, he constituted his second Lodge, *i.e.*, the Lodge at the Fountain, Gateshead, and thereafter no more is heard of him Masonically.

In 1931 Bro. Gordon Hills, acting on behalf of the Grand Secretary, stated:—

I only find Laycock, with the christian name John, as P.G. Master ; no year, but the entry comes between two other Provincial Grand Masters, who dates are I believe 1727 and 1734.

In a second letter dated 28th May, 1931, Bro. Hills says:—

The 1738 Book of Constitutions attributes the appointment (of Bro. Laycock) to the Earl of Crauford and the 1756 gives the date of the Earl's Grand Mastership as 1734.

After Lord Crauford's investment (March, 1734) it was a considerable time before he held a Meeting of Grand Lodge, but when this did happen, the Minutes record it as a Quarterly Communication held on 24th Feby., 1734/5. Lord Crauford presided over another Quarterly Communication of Grand Lodge held on March 31st, 1735.

From these circumstances it appears quite likely that the patent for Bro. Laycock as Provincial Grand Master was not issued till towards the end of Lord Crauford's Grand Mastership and probably in 1734/5. The Constitution of the Swalwell Lodge on the 24th June, 1735, was not until a new Grand Master had succeeded Lord Crauford.

It seems clear that the Province did not come into existence until the Swalwell Lodge was constituted.

The granting of a patent to the Provincial Grand Master is a necessary step before a Provincial Grand Lodge can be called into existence. There are cases when no action has been taken, *e.g.*, a Provincial Grand Master was appointed for Rutlandshire, but no such Province has been organised. There are a good many cases where an influential Lodge managed to keep the Provincial Grand Lodge in its own hands. Under the circumstances I think your Bi-Centenary should be celebrated in 1935.

Thus Bro. Gordon Hills, to some extent, partly suggests the probability of an earlier date than 1735.

The effort to organise the Provincial Grand Lodge of Durham at first gave reasonable promise of success, for within a very short time of the issue of the Patent to Bro. Joseph Laycock (1734), two Lodges were constituted under the Grand Lodge Banner, viz., Swalwell and Gateshead.

The unattached Lodges in the County of Durham at the time probably consisted of the Darlington, Sunderland and Durham Societies.

The Darlington Society (1724/5) succumbed, the Sunderland Society may possibly be identified as the present Phoenix Lodge No. 94 (1745 or before), whilst the Durham Society (1738 or before) is now known as the Marquis of Granby Lodge No. 124 (constituted 1763).

There were no new Lodges constituted between 1736 and 1755. Bro. Joseph Laycock died about 1740, and soon afterwards the Brethren of the Swalwell Lodge arrogated to themselves the right to appoint Provincial Grand Masters for the Province of Durham, which they did until 1781. According to the Masonic Year Book, published by the Provincial Grand Lodge of Durham, under the heading of Provincial Grand Masters for Durham, the name of Edward Alport (died 1742) follows that of Bro. Laycock, the succession then being James Smithson, Junr. (1755), George Thompson (1775).

The Minutes of the Swalwell Lodge between 1764 and 1781 do not give details of other appointments to the office, and it may be presumed that in electing (during 1778) Bro. David Richardson, Provincial Grand Master for life, they were maintaining what they considered their right.

The year 1734 is officially accepted by Grand Lodge and Provincial Grand Lodge of Durham and probably would not again have been queried but for the presentation to the Lodge of Industry No. 48 of a copy of *Book M or Masonry Triumphant*, 1736. *Book M* was especially compiled by Bro. W. Smith for the benefit of four Northern Lodges, viz.:—

The Constituted Lodge at Swalwell.

The Constituted Lodge at Gateshead.

The Lodge at Hexham (not constituted).

An unidentified Lodge (not constituted).

On the front inside cover there was formerly a name followed by the words
Prov. Gd. Mastr. 1732.

The second owner of the book apparently erased the first name and inserted his own name above. This second name was in turn erased, and below the date is the name W. Burkinshaw, 1755.

Every endeavour has been made by expert methods to ascertain the erased names, but unfortunately the erasures resulted in a complete obliteration. The evidence, therefore, of a Provincial Grand Master in 1732 appears definite.

A claim that the signature in *Book M* was Joseph Laycock's, is supported by the fact that Joseph Laycock's connection with the Lodge, etc., is as under:—

1731. Left London to take over the management of Ambrose Crowley's at Winlaton Mill, Winlaton Town and Swalwell.

1732. (No date). Joined the Swalwell Lodge.

25th June, 1733. "Made Free" of the Lodge.

24th June, 1734. Senior Warden.

24th June, 1735. Constituted the Lodge at Swalwell under the Grand Lodge of England, and acted in his official capacity as Provincial Grand Master of Durham (*vide* Lodge of Industry Minutes).

On the 26th March of the following year he Constituted, as Provincial Grand Master of Durham, the Lodge at the Fountain, Gateshead.

The only mention of Bro. Laycock's rank as Provincial Grand Master in the Minutes of the Swalwell Lodge is as follows:—

Mmorandum, June ye 24th, 1735.

At a Lodge held at Bro. Thompson's at Swalwell, when the Lodge was constituted by Mr. Joseph Laycock, Provincial Grand Lodge.

Kendrick Jones	Master.
W. Hawdon	Warden.
John Armstrong	do.
Matthew Lee	Steward.
Alex Turner	do.

The other record is contained in *Book M* and is the last heard of the first Provincial Grand Master of Durham.

The Minutes of the Lodge actually begin in June, 1733, an apparent transitional period in its history; all other records dating back to 1725 are purely "Operative" in character, and show that Bro. Laycock had become quickly established and was instrumental in bringing about the change-over to "Speculative-cum-Operative" Masonry. This was accomplished in part during 1733-4, and finally confirmed on June 24th, 1735, when, as Provincial Grand Master, he constituted the Lodge under the Banner of the Grand Lodge of England.

Unfortunately, the early Minutes of the Swalwell Lodge are vague, and from 1735 there is nothing but a regular list of officers appointed annually, such as:—

24th June, 1743.

Kendrick Jones, Prov.G.Master.
Wm. Hawdon, Dept.G.Master.
Michael Dalton, Thomas Dalton, Senior and Junior Wardens.
Wm. Dalton, Gd. Treasurer.

and in the following year under date of:—

23rd June, 1744.

Elected then for the ensuing year:—
Thos. Dalton, Prov.G.Master.
Wm. Hawdon, Deputy G.Master.
Michael Dalton, Senior Warden.
James Foy, Junior Warden.
Rd. Hawdon, G.Treasurer.
Constituted Lodge.
John Hawdon, Master.
John Lawther, Michael Hawdon, Wardens.

These annual elections precede the appointment of the officers of the "Constituted" Lodge, which, in most cases, follow the list of Provincial Officers.

The list of Provincial Grand Masters shown in the Minutes of the Swalwell Lodge is as follows:—

1734	Bro. Joseph Laycock	1754	Bro. John Hawdon
1741	.. Edward Alport	1755	.. John Lawther
1743	.. Kendrick Jones	1756	.. Thomas Liddle
1745	.. Wm. Hawdon	1757	.. William Burton
1746	.. Ralph A. Hawdon	1758	.. John Rayne
1747	.. John Hawdon	1759	.. William Gibson
1748	.. John Lawther	1760	.. William Burton
1749	.. William Gibson	1761	.. Ralph Hawdon

1750	..	John Rayne	1762	..	Thomas Liddle
1751	..	Thomas Liddle	1763	..	William Burton
1752	..	William Hawdon	1764	..	William Newton
1753	..	Ricd. Hawdon	1781	..	David Richardson (for life)

It will be noted that several of the Brethren served the office twice, and one Brother, William Burton, served three times. The Hawdon family is distinguished by holding the office seven times in 21 years.

Subsequent history within the Province shows that the Lodge of Industry arrogated to itself the precedent of appointing Provincial Grand Lodge Officers from amongst its members, and had followed the procedure as certain other old Lodges had done, and as previously outlined in a letter from Bro. Gordon P. G. Hills.

Thus it is confirmed that the old Lodge at Swalwell numbered among its members the first P.G. Master of Durham and, rightly or wrongly, arrogated to itself the appointment of Provincial Grand Master and Provincial Officers.

It is definite that Grand Lodge did not know anything officially concerning the Swalwell appointments, for in 1755 something happened at Sunderland. On the 26th October, 1755, the Lodge at Sunderland took a warrant under the Grand Lodge of England. The constituting officer on the occasion was Bro. James Smithson, Junr., Provincial, and, according to Grand Lodge records, he was appointed Prov. Grand Master of the County during 1755.

Little is known concerning Bro. Smithson's Masonic career, except that he was for many years a member of the Golden Lyon Lodge (now No. 94) and had the pleasure of initiating his son into the same Lodge.

Bro. Smithson was a Banker in Sunderland and was well known in London. He was the younger brother of the first Duke and second Earl of Northumberland (originally Sir Hugh Smithson, 4th Bart., of Stanwick, Yorks.).

Bro. Smithson's appointment to the Office of Prov.G. Master adds considerable speculation as to the antecedents of the Phoenix Lodge No. 94, before it came under the Grand Lodge of England.

After Bro. Smithson's death in 1774, the three Sunderland Lodges signed a Petition, prepared by the Brethren of the Phoenix Lodge, praying that the Grand Master would appoint Bro. Capt. George Thompson, Comptroller of H.M. Customs at Sunderland, Provincial Grand Master of Durham. The Petition appears to have been received and the request granted.

Whatever transpired, the fact of the appointment of Bro. Smithson, and later Bro. Geo. Thompson, shows that neither Grand Lodge nor the Sunderland Brethren recognised the appointments of Provincial Grand Masters by the Swalwell Lodge.

Bro. Gordon P. G. Hills, in a letter to the Provincial Grand Secretary for Durham, dated February 4th, 1931, says:—

Relating to the appointment of a Provincial Grand Master, I find that

A Petition was sent from Harmony Lodge No. 474 held at Monkwearmouth Shore (erased 1790) and Golden Lyon Lodge No. 169 (now Phoenix No. 94) to the Grand Master, Lord Petre, dated 26th May, 1775.

It sets forth the desirability of appointing a Provincial Grand Master on account of irregularities arising, and that the "Petitioners particularly the members of the 'Golden Lyon Lodge' as their late member, Bro. James Smithson deceased, was some years ago Provincial Grand Master, therefore request that their present Master, George Thompson, Surveyor of H.M. Customs, may be appointed," he being a very ancient Mason made when the Marquis of Carnarvon was

Grand Master, particularly zealous to promote the prosperity of the Craft having presided over the said Lodge for some time past.

Bro. Gordon Hills goes on to say:—

At the same time, on 30th December, 1775, Bro. William Hutchinson, of Barnard Castle [author of *The Spirit of Masonry*], was writing to Bro. Heseltine, the Grand Secretary, "I know nothing of Mr. Thompson and cannot say whether he is or not a proper person to make Provincial, the Masons in the County of Durham afford few to choose from for that Office and I think not many in situation of Life are so distinguished as the Office requires, I own to you it's a Nomination I would be ambitious of."

Bro. Hutchinson enclosed a Petition to the Grand Master suggesting his own appointment as Provincial Grand Master, but left it to the Grand Secretary to put it forward or not, as he sees fit, "whose hint encouraged me to write."

A letter of October 6th, 1775, mentions the desire of Lodges 474 and 169 (*i.e.*, Harmony and Golden Lyon at Sunderland) "that the Grand Secretary will be pleased to inform us on the event of a Petition for a Provincial." The Lodges seem to have carried their point.

Later on Bro. Hutchinson's ambitions had passed away. On 10th August, 1785, he wrote to Bro. White, Grand Secretary. He refers to Bro. White's approbation of his willingness to offer himself as Provincial Grand Master "an appointment to which my situation in Life and Fortune do not render me equal. I don't know a gentleman in the County who would accept the honourable delegation."

There is "a Bookseller in this place a worthy Mason, Mr. Thomas Crampton, and Mr. Thorne of Durham, is a Mason of character."

This was after Bro. George Thompson had died.

A little light is shed on the next Brother appointed, by his letter of 8th July, 1788, in which Bro. W. H. Lambton tells the Grand Secretary that he has ordered Bearer to settle fees on his Patent, so long omitted discharging!

Interesting points arising from the above show that Bro. James Smithson, Provincial of the Golden Lyon Lodge (now Phoenix No. 94), was appointed Provincial Grand Master in 1755, and in that capacity he constituted the Lodge at Sunderland in 1755 and probably the Harmony Lodge at Monkwearmouth (1774).

It is not clear whether Bro. Geo. Thompson was appointed Provincial Grand Master; possibly he was.

Bro. Hills says, "The Lodges (Sunderland) seem to have carried their point."

Apart from the continued appointment of Provincial Grand Masters by the Swalwell Lodge, there appear to have been no official appointments of Provincial Grand Masters after Bro. James Smithson died in 1771.

A large Silver Gilt Jewel of the Compasses, with the "All Seeing Eye," having the Silver Marks for 1735 (Newcastle-upon-Tyne Assay Mark) distinctly discernible, is in possession of the Swalwell Lodge, and is no doubt the original Jewel of the first Provincial Grand Master of Durham.

The action of the Swalwell brethren in making the annual Provincial Grand Lodge appointments was considered by some of the Durham County Lodges to be high-handed and illegal. That there was, for many years, a considerable amount of bad feeling is evidenced by the action taken by the brethren of the Marquis of Granby Lodge (No. 124) at Durham City. The champions of both Lodges tell their own tales in the following account.

The following is extracted from the History of the Lodge at Swalwell written and compiled by W.Bro. Robert Whitfield, P.M., P.Prov.G.W., 1907-8:—

PROVINCIAL GRAND MASTERS.

My old friend and Brother Mason (the late Wm. Logan, P.M., "Marquis of Granby" Lodge, No. 124, Durham) has a fling at the Lodge of Industry respecting the appointment of Prov. Grand Masters in his *History of Freemasonry in Durham*, published in 1886. On page 74, he states: "The first and so far as we know the only use which Bro. Laycock made of his patent may be gathered from a Minute of the Swalwell Lodge (see memorandum already referred to, June ye 24th, 1735). Neither do we know how long Bro. Laycock continued to exercise the function of Prov. G.M., for in 1746 they appointed: Bro. Ralph Hawdon P.G.M., and onwards to 1763 they continued to appoint a P.G.M.; he usually being the I.P.M. of what they called the 'Peticular Lodge,' meaning their own Lodge." Bro. Logan mentions the names of those who held office from 1746 to 1763, and ends by stating "and here for the present the record stops."

Bro. Logan mentions "that in 1778 there were twelve Lodges in the County of Durham, all holding under the Grand Lodge of England. Of these, eleven were unaware that there was a Prov. G.M., and we are not sure at that time that the Swalwell Lodge had continued its alleged privilege, at any rate it was not until three years later that it put in such a claim."

Yet Bro. Logan admits by implication in quoting the names of the Prov.G.Masters from 1746 to 1763, there undoubtedly was the privilege of the Industry Brethren to elect the Prov.G.M.

About 1787 the "Marquis of Granby" Lodge took the initiative probably after the death of Bro. David Richardson and conjointly with the other Lodges petitioned the Grand Lodge for a patent to be made out appointing Bro. W. H. Lambton, M.P., to be Prov.G.Master, which the Duke of Cumberland confirmed. Bro. W. H. Lambton was installed as Prov.G.M. in 1787 and died in 1797.)

Bro. Logan further mentions "We are not writing a history of the province, but we think the Granby may fairly claim to have been the originator of the Durham Grand Lodge, and that it was mainly through its exertions, extending over a series of years, that it was established on its present basis, for whatever claim Bro. Laycock had to be the first Prov.G.M., there is no evidence, so far as is known, to prove he established a regular Prov.G.Lodge for the County of Durham."

I do not controvert Bro. Logan's assertion with respect to the present basis upon which the Prov.G.Lodge was established, but from the old Minute book of Industry Lodge I think I have reaped sufficient information to convince us that from 1734 to 1781, the Swalwell brethren assumed the right to appoint Prov. Grand Masters in succession to Bro. Laycock. Whether this would have been repealed earlier if the other Lodges in the province had taken action cannot now be determined. It is needless to pursue the theme any further. I leave my Masonic Brethren to form their own opinions and conclusions.

The question of Prov. Grand Masters in the early eighteenth century was very much "in the air" among a section of the Brethren, but not officially, for we read that during 1778 eleven of the twelve Lodges in the Province were unaware of the appointment of anyone to the position of Prov. Grand Master.

Here are some extracts from the Marquis of Granby Lodge History by W.Bro. W. Logan:—

In 1778 there were twelve Lodges in the County of Durham, all holding under the Grand Lodge of England. Of these, eleven were unaware that there was a Prov.G.M., and we are not sure at that time that the Swalwell Lodge had continued its alleged privilege, at any rate it was not until three years later that it put in such a claim which will be referred to further on.

The growing importance of Freemasonry, and the necessity of having a Prov.G.Master was no doubt felt by all the Lodges, but the Granby was the first to move in the matter. At a Lodge held 5th May, 1778, they passed the following:—

And whereas there is not now nor has there ever been a Prov. G.Master for this County, the Members present have come to the following resolution:—That the Secretary shall write to the several Lodges of the same County to know their sentiments, how about, and likewise to know, if John Tempest, Esq. (providing he is a Mason) be a proper person to fill that honourable and important office; and if he is not a Mason (nor is willing upon proper application made to him thereabout) to accept of such an office, to consult with the said Lodges about a person who is a Mason, and who will be agreeable to take upon himself the execution and performance of the same.

The gentleman referred to was John Tempest, Esq., the younger of Wynyard, who sat as one of the Members of Parliament for the City of Durham from 21st March, 1768, until his death at Wynyard, 12th August, 1794. In 1778 he was not a Freemason, and did not join the Craft until the 5th August, 1789, when he was admitted into the Granby.

Whether Mr. Tempest not being a Mason at the time, or whether the Lodges could not unanimously agree upon a person to be Prov.G.M., we do not know, but the question remained in abeyance for over nine years, except that under 4th September, 1781, the following occurs in the Swalwell Minutes:

"From the Charter granted to this Lodge in the year 1734, by the Rt. Honble. Earl of Crawford, authorising us to appoint a Provincial Master; we have unanimously (upwards of 10 Brethren present members of this Lodge) elected our Worshipful Master, David Richardson, to that most Honble. Office during his life."

This is the last reference to the office of Prov.G.M. in the Swalwell Lodge Minutes (now Lodge Industry No. 48), and it is apparent that the other Lodges in the County did not recognise the appointment of Bro. David Richardson.

Possibly Bro. Logan was in error when he mentioned "eleven out of the twelve Lodges", for there was certainly the Swalwell, King George's, Sea Captains and Harmony Lodges which were familiar with the prior appointments of Provincial Grand Masters, which were respectively:—

Bro. Joseph Laycock, 1734, Swalwell Lodge

Bro. James Smithson, Junr., 1755, Golden Lyon Lodge

Bro. George Thompson, 1778, King George's Lodge.

The latter two Lodges are actually the same, the explanation being that in 1755 the Lodge met at the Golden Lyon, adopted the name "King George's" in 1778 and is now known as the Phoenix Lodge No. 94.

Nothing appears to have matured after 1778 by the Granby Lodge, and the matter dropped. It was not until the 24th February, 1787, that the important question arose again.

On this night Bro. William Henry Lambton was raised to the degree of a Master Mason and the Lodge considered this a suitable occasion to recommend Bro. Lambton as a fit and proper person to be Prov. Grand Master for the Province of Durham, the result being that a Petition was drawn up and signed by all the Lodges in the county except the Swalwell Lodge.

In the Marquis of Granby Minutes of 18th September, 1787, we read:—

“Be it remembered, that this evening a Petition from this Lodge and signed by ten other Lodges in this County addressed to his R.H. the Duke of Cumberland, G.M., of Masons (was read) praying his Royal Highness, from the great increase of Masonry in this County, would be graciously pleased to order a patent to be made out, and appoint W. H. Lambton, Esq., to be P.G.M. for the County of Durham, which Petition was ordered to be sent to Bro. White, G.S.”

The following is a copy of the Petition:—

To his Royal Highness Henry Fredrick, Duke of Cumberland, Grand Master of Masons.

The Humble Petition of the Masters and Wardens of the under-written Lodges in the County of Durham.

Humbly Sheweth.

That from the great increase of Lodges and Masonry, the Office of Provincial Grand Master is found to be particularly necessary for the aforesaid County. We therefore most humbly pray that your Royal Highness will be graciously pleased to order a Patent to be made out appointing Bro. William Henry Lambton, Esq., Provincial Grand Master for the said County with the usual privileges. And your Petitioners as in duty bound will ever pray, &c.

Geo. Finch	M.	No. 195,
Willm. Mayer	S.W.	Granby Lodge,
Thos. Ebdon	J.W.	Durham
Math. Wadeson	M.	No. 20,
Richard Farrand	S.W.	Black Lyon Lodge,
J. R. Rowntree	J.W.	Stockton
John Mowbray	M.	No. 170,
James Wilson	S.W.	Restoration Lodge,
John Pratt	J.W.	Darlington
Willm. Barras	M.	No. 364
John Boulton, Senr.	S.W.	Union Lodge,
James Huntly	J.W.	Gateshead
Willm. Ferguson	M.	No. 136,
T. T. Hall	S.W.	Phoenix Lodge,
Thos. Arlott	J.W.	Sunderland
Thos. Wetherell	M.	No. 143,
Geo. Brown	S.W.	Sea Captain's Lodge,
F. S. Markham	J.W.	Sunderland
John Thornber	M.	No. 475,
Thos. Graydon	S.W.	Lodge of Harmony,
John Booth	J.W.	Monk-w-Shore
John Brown	M.	No. 378,
James Riddle	S.W.	St. Bede's Lodge,
Robt. Clarke	J.W.	South Shields

Josh Bulmer	M.	No. 427,
Richd. Bain	S.W.	St. Hild's Lodge,
David Reay	J.W.	South Shields
Jas. Bunning	M.	No. 315,
Robt. Trend	S.W.	Lodge of Concord,
Thos. Crampton	J.W.	Barnard Castle
Robt. Coulson	M.	No. 461
Mat. Ford	S.W.	Raby Lodge.
Will Wood	J.W.	Staindrop

This Petition was favourably received by Grand Lodge and the Brethren of the Granby Lodge had their reward, as we find from a Minute of 24th June, 1788:—

In consequence of the Petition of the several Lodges of this County for a Provincial Grand Master, his Royal Highness the Duke of Cumberland hath been pleased to confirm the nomination of William Henry Lambton, Esq., M.P., to that office, who hath appointed Bro. Geo. Finch, Deputy Provincial Grand Master, and Bro. Robert Bone, Provincial Grand Secretary.

Bro. Finch was W.M. and Bro. Bone Secretary of the Granby. When the Prov.G.L. was formed Bro. Rev. John Nesfield was made Prov.G.Chap., so that the Granby had three of their Brethren as officers of the Prov.G.L.

Bro. William Henry Lambton was installed as Prov.G.M. on the 9th September, 1788, the Brethren of the Granby having met the cost of the Provincial Jewels, as a minute of the 5th August states:—The R.W. Master moved the expense of the Provincial Jewels be paid by the Granby Lodge, carried unanimously.

One Lodge in Durham County to which the Swalwell Brethren must ever remain indebted for its support to its claims. viz., Restoration Lodge, Darlington, has a Minute of importance, dated

10th March, 1787.

To the Worshipful Master, Wardens and Brethren of the Marquis of Granby Lodge, Durham.

I am ordered by the W.M. of this Lodge to acknowledge the receipt of your favour of the 24th ult. respecting the appointment of Bro. William Henry Lambton, Esquire, to the office of Provincial Grand Master for this County, in which I am ordered to acquiesce, believing him to be a Gentleman indisputably qualified to that office; at the same time am ordered to inform you that it is the opinion of this Lodge that the recommendation of the above named Gentleman would more properly have come from the Senior Lodge of the County and then to have been recommended by the three next Senior Lodges.

It must be made clear that the Darlington Brethren specially indicated in this letter that the Lodge at Swalwell was meant. At that time there was a Lodge at Stockton with the low number of 20, but it was not Warranted until 1756—there was never any doubt in the Province of Durham as to which was the oldest and senior Lodge.

Thus the foregoing affords a word picture of an important phase in the history of an important Provincial Grand Lodge. It does not prove that Joseph Laycock ever erected a Provincial Grand Lodge. It does, however, show that the Swalwell Brethren firmly believed they had the right to the appointments, and it may also suggest that Grand Lodge acted warily by not making a show-down with the old Operative Lodge.

EARLY OFFICERS OF THE LODGE.

It will be remembered that the Laws of the Lodge provide for a fine, should a Brother default in an appointed office. The following lists read in conjunction with the list of Provincial Grand Masters show the successive steps taken by the Brethren from the lowest office to Provincial Grand Master.

The several offices were not always progressive, and it is not clear how the Officers were appointed: for example, it is found that Brethren who had served the office of Provincial Grand Master frequently followed that office by a much subordinate one.

Among the offices mentioned in 1743 are those of Grand Sword and Grand Standard Bearer; after that date there is no further mention of these dignitaries. It is interesting to note that all the names on the list of Provincial Grand Masters, except that of Joseph Laycock, are those of well-known Stonemasons in and around the important villages of Whickham, Winlaton, Blaydon, Swalwell, Ryton, Rowlands Gill, and as far afield as Woolsingham, thirty or more miles across the West Durham moorland. It is also a matter of pride to the Lodge that so many descendants of the ancient Brethren have thought it desirable, down the generations, to become members of the Lodge, and thus maintain their family connections.

Deputy Provincial Grand Master.

Only four entries are shown in the Minutes:—

- 1743 Kendrick Jones.
- 1744 William Hawdon.
- 1745 Michael Dalton.
- 1746 James Foy.

Senior and Junior Wardens.

A list of these, as given in the Minutes, is given later.

Senior and Junior Stewards.

The Jewels of these two Officers were the Moon and the Sun, respectively.

The appointments of 1733 and 1734 combine with these the offices of Senior and Junior Deacons. The office of Deacon was put in abeyance after the Lodge took a Warrant under the Grand Lodge of England, and was not revived until 1778.

Clerk.

Prior to 1735, the secretarial work of the Lodge was performed by a Clerk. At the time when the Lodge took a Warrant, the office of Clerk was held by William Hawdon. The earliest mention of a Secretary occurs in 1773, when Bro. William Potter, in a letter to Grand Lodge, signs as "Secretary".

Treasurer.

In the days before 1735, the Warden of the Lodge was responsible for the monies of the Lodge. In the illustration of the old Water-Clock of 1701, it will be noted that the jewel of the Warden was a Level and Crossed Keys.

The office of Treasurer commences with the constitution of the Lodge in 1735, with the name of Edward Alport. The following names are also recorded:—

- 1739 Kendrick Jones.
- 1740 Edward Alport.
- 1741 Thos. Dalton.
- 1742 Michael Hawdon.
- 1743 Thos. Heckle.
- 1744 George Stoaker.

OFFICERS OF THE LODGE, 1735 — 1763.

Senior Wardens	Junior Wardens	Senior Stewards	Junior Stewards
1733 Jno Robinson	Edward Alport	Mathew Armstrong	Mathew Lee
1734 Joseph Laycock	Joseph Clark	Kendrick Jones	Thos. Wilson
1735 William Dalton	Thomas Dalton	Michael Dalton	Peter Rippon
1736 William Hawdon	John Armstrong	Mathew Lee	Alex Turner
1737 Peter Rippon	Michael Dalton	Geo. Gilhespy	Geo. Thompson
1738 Ralph Hawdon	Mathew Armstrong	Alex Carr	Geo. Gilhespy
1739 Edward Alport	Robert Hunter	Michael Foster	Michael Foster
1740 Michael Dalton	Ralph Hawdon	Ralph Hawdon	John Emmerson
1741 Richard Hawdon	Thomas Dalton	John Hawdon	John Coulson
1742 John Ellethorne	John Hawdon	Thos. Heckle	John Lawther
1743 John Hawdon	John Lawther	Geo. Stoaker	John Lee (absent); Michael Hawdon
1744 John Lawther	Michael Hawdon	Fenwick Middleton	Wm. Hall
1745 Michael Hawdon	Thomas Eccles	Thomas Liddle	Wm. Burton
1746 Thomas Eccles	Thomas Liddle	William Gibson	Chris Dods
1747-1749 No entries			
1750 Alex MacNaughten	Thomas Walker	Edw. Shield	Robt. Atkinson
1751 Edward Shield	Richard Dalton	Edw. Bruce	James Causfield
1752 Ralph Dalton	Edward Bruce	John Hebron	Michael Hope
1753 Edward Bruce	John Hebron	William Hailes	Thos. Hodgson
1754 William Harle	Thomas Hodgson	Geo. Reay	James Bennet
1755 Thomas Hodgson	Geo. Reay	Robt. Sanders	Thos. Shield
1756 Geo. Reay	Cuthbert Beckwith	Geo. Gilhespy	Geo. Hepple
1757 Cuthbert Beckwith	Thomas Shield	Thos. Smith	John Boad
1758 Thomas Shield	Thomas Smith	Thos. Walton	Alex Harle
1759 William Burton	George Hepple	Jos. Willins	Thos. Reay
1760 Geo. Hepple	John Boad (Boyd)	William Liddle	Thos. Codling
1761 John Boad	Thomas Reay	William Willson	Rd. Copeley
1762 Thos. Reay	William Liddle	Robt. Hope	Wm. Ramsey
1763 William Liddle	Thomas Codling	Thos. Richardson	Jno Haswell
		1773 Alex Murry	Wm. Lee
		1778 Jno Wright	

THE DISPENSATION OF THE LODGE

The first Dispensation of the Lodge was granted in 1735, in which year the Lodge was duly constituted by Bro. Joseph Laycock, the first Provincial Grand Master of Durham. This Warrant was lost, as the following letter from the Masons' Lodge at Swalwell shows:—

1771. To the Right Worshipful Grand Master, Grand Wardens, Grand Secretary and all others that bear office in the G. Lodge.

We the Master and Brethren of this Lodge sendeth Greeting. Whereas we very Lately had an occasion to consult our Constitution, when upon examining the place where it was Deposited to our Great Surprise found nothing there but a Warrant for appointing Joseph Laycock, P.M. for the Bishoprick of Durham. This unfortunate and untimely Discovery has cast us all into such consternation that for some time we were Unable to Account for the Loss, but having recourse to every suitable means that we could sensibly sustain, a Misfortune of this Sort in the Whole amounts to this viz.:—that before Jos. Laycock was Nominated P.M. he was a member in this Lodge, and it being at the Sole Expence in procuring him his Warrant, upon Receipt thereof Lays it with our Lodge Constitution (and was there some years) a little before his death, he takes as we suppose, his Warrant out, unnoticed, when we find the Constitution gone, We are generally of the opinion that he's Mistook the Constitution for the Warrant. We have applied to his Executors but to no purpose.

Wherefore we have very much cause to think it irrevocably lost. We therefore do Mutually most Earnestly Solicit your Clemency for this misfortune at the same time Humbly Beg a Provinciall of our Constitution, the Want of which must Consequently Exemplefy us from any Intercourse with the Neighbouring Lodges which is very Dear to us if Concurred with We Sincerely Engage to Perform every Duty, Charge or Order that Shall at any time be transmitted to inform you.

Assuring you that our Attachment to the Science is most affectionate, firm, and lasting, and we trust will continue such whilst we are honoured with your Correspondence and has the Pleasure to subscribe Ourselves

Yours ever, True and faithful
brothers.

Thomas Chambers	— Master.
Wm. Daglish	S. Warden.
Wm. Hall	J. do
Wm. Potter	Secretary.

Swalwell

August 17th, 1771.

N.B. Our Lodg is Removed to Abraham Shields, Sign, Masons Arms, Swalwell. You may direct to Wm. Potter, S. for the Mason's Lodge, Swalwell.

This Petition was duly received by Grand Lodge and a Confirmatory Warrant was issued under the signature of the Duke of Beaufort, Grand Master, dated the 1st October, 1771. This Warrant is the authority under which the Lodge has continued to work until the present day.

During 1867 a Centenary Warrant was issued to the Lodge and, in 1935, the Brethren received their Bi-centenary Warrant.

Arising out of the letter dated 1771 and sent to Grand Lodge, it appears that the Brethren of the Lodge paid for the Patent of Joseph Laycock as P.G.Master and that they looked upon it as their property. It is difficult to

conjecture at this great distance of time why the Brethren were so distressed at the loss of the Patent. Perhaps the answer is in the latter part of the Petition, wherein the Brethren humbly beg for "a 'Provincial' of our Constitution, the want of which must consequently exemplify us from any intercourse with the neighbouring Lodges".

The P.G.Master officially appointed by Grand Lodge in 1755, *i.e.*, Bro. James Smithson, died early in 1771, and it may be that the Swalwell Brethren were then seeking confirmation of the authority to appoint a P.G.Master and Officers of the P.G.Lodge, which they honestly believed was their prerogative and right and for which they earnestly battled for many years afterwards.

It may be appropriate at this juncture to mention an incident in the history of the Lodge which involved some trouble over the possession of the Warrant. At the end of 1802 some of the Brethren wished to transfer the Lodge from the house of Bro. Thomas Carr to more commodious premises. Bro. Robert Bone, of Durham, Provincial Grand Secretary, agreed with the determined Brethren and whole-heartedly supported a Petition to the effect that they should move the Lodge and Warrant. As this could not be effected, Bone supported a Petition signed by 17 of the Brethren for the formation of a new Lodge. The Petition was submitted to Bro. Ralph Milbanke, P.G.Master, who consulted Grand Lodge. It was agreed by Grand Lodge that Sir Ralph Milbanke should do all in his power to heal the breach, but, having failed, he was instructed to ask Sir William Lorraine, of Newcastle-upon-Tyne, to get the Brethren to resolve their differences, which fortunately was amicably effected.

BOOK M OR MASONRY TRIUMPHANT

Compiled by W. Smith and printed by Bro. Leonard Umfreville
The Side, Newcastle-upon-Tyne, 1736

Book M is unique because it is one of the earliest instances in early Grand Lodge days of a general book on Masonry being issued under the auspices of a group of Private Lodges.

The first official publication of Grand Lodge was the *Constitutions of Masonry*, compiled by Bro. Dr. James Anderson, followed in 1735 by Smith's *Pocket Companion*, later presented at Dublin, 1735, for the use of the Lodges in and about the City of Dublin, and approved and recommended by the Grand Lodge of Ireland.

Book M was produced by private subscriptions for the use of the Brethren in the North of England, and has the appearance of an official publication. As a little however is known about its compiler, Bro. William Smith, there is no doubt as to how it was compiled and the reason for its publication.

It is evident that Bro. Smith intended to publish the volume annually, for there is evidence that a second edition (1737) was issued; for example, the list of subscribers in the second issue includes several names not shown in the 1736 Edition (see West Yorkshire Library copy). In all probability further editions might have been published had it not been for Bro. James Anderson's action in bringing Bro. Smith's piratical tendencies to the notice of Grand Lodge. This effort of Bro. Smith in publishing his *Pocket Companion* was condemned by Grand Lodge on 24th February, 1734-5, "as a piratical and silly thing, done without leave", and the Brethren were warned not to use it, nor encourage it to be sold.

On the 27th June, 1938, Bro. W. Neilson, Master of the Saltwell Lodge No. 3000, presented to the Lodge of Industry No. 48, Gateshead, a copy of *Book M*. Its condition was very bad, having possibly been kept in a damp place. Practically all the leaves were mildewed and many were in a powdery condition. The cover was dilapidated and the sections broken away.

The Lodge entrusted the repair of the book to me, and I restored the leaves, sectionised the volume, and had a new cover made.

A Title page was inserted as follows:—

BOOK M OR MASONRY TRIUMPHANT

Compiled by Bro. W. Smith
and printed by
Bro. Leonard Umfreville
of the Lodge at Gateshead and a Printer
in the City of Newcastle-upon-Tyne, 1736.
Presented to
The Lodge of Industry No. 48
by Bro. G. Neilson, W.M.,
Saltwell Lodge No. 3000,
27th June, 1938.

The original cover, in its dilapidated state, together with the rebound volume, was placed in a specially made case. The object of preserving the old cover was to have at hand the documentary evidence of the possibility of the existence of a Prov. Grand Master in 1732.

It appears that the first owner of the book wrote his name on the inside of the cover and underneath

His book of M——y and Poems
G. P. Master
1732.

The second owner erased the name and address and inserted his own, which in turn was rubbed out by the third owner, William Burkenshaw, 1755.

It is apparent that the book was the property of some Brother who was Prov. Grand Master in 1732. The name may be that of Joseph Laycock, but that is only conjecture; there is, however, slight evidence to that effect.

There is another name written on the cover, apparently the signature of the Author. There is no doubt that this volume was presented to Bro. Joseph Laycock by William Smith. An examination of the pages showed that pages 51 to 60 (inclusive) of Part II are missing. An analysis of the contents show that it consists of two parts.

Part I. Masonry.

Part II. Songs and Poems.

As the Lodge of Industry copy is incomplete, a comparison was made from the complete copy in the West Yorkshire Library (by kind permission of W.Bro. W. H. Bean, Librarian).

Part II in the complete book shows that the Lodge at Swalwell was numbered 132; Grand Lodge Records give the number as 131. This is a point worthy of investigation. Part II also includes two songs, "By a Brother of the Lodge at Swalwell", numbered XV and XIX, and Song XVII is by Bro. Leonard Umfreville, the printer of the book and a member of the Lodge at Gateshead. These are given in full in Appendix B.

Lecture IV at page 18 is of special interest to the Province of Durham because it was read at the Constitution of the Fountain Lodge held in Pipewellgate, Gateshead, 8th March, 1736. In this lecture Bro. Smith first dealt with the general history of Masonry from Adam, and quoted verses similar to the R.O. of Scotland ritual,

One Hand the Sword against
The foe did take
The other hand the Trowel
Did uptake.

and later quoted from the resolution passed by the "Chiefs of our Society"

That fourthly

Provincial Grand Masters should be commissioned by deputation from the Grand Masters who in their particular Provinces, in every respect are to be invested with the same power as the General Grand Master, according to which Provincial power ye worthy Brethren are now to be constituted. And may the great Architect of the world so direct you that you may always be found worthy of the great honour conferred upon you, viz.:—That of being incorporated with and ingrafted into the General body of the Craft.

Thus Bro. Smith has preserved to posterity the original form of the constitution of a Lodge.

It appears that the Lodge at the Fountain was active before it came under the Grand Lodge of England, in 1736.

Book M is worthy of the closest study; it contains much carefully veiled information; the lectures are instructive and open up many clues to the student mason who is searching for the origin of the higher degrees. For example, regulation II on page 58, written for the use of lodges reads:—The master of a particular Lodge has the Right and Authority of congregating the members of his Lodge unto a Chapter at pleasure.

It may be that in those far off days the real secrets of the craft were revealed and practised and the "Word" found in the Chapter. *Book M* takes one almost step by step from the history of man's entry into the world and later has an application of the principles of nature and science, and finally the building of an earthly Temple, and the Death and Resurrection.

By these illustrations, the Brother was taught how to live and build his own earthly Temple into a spiritual house, that by a constant study of the V.S.L. and by the practice of the tenets of the order, he would in due time unlock the mysteries of that Great Revelation which would bring him to the Ne Plus Ultra of Masonry and before the feet of Him whom he had so long known as T.G.A.O.T.U., and for the first time pronounce the M.A.S.N.O.T.T.A.L.G.M.H.

In the Introduction to the volume W. Smith says:—

To the Brethren and Fellows of the most ancient and honourable Society of Free and Accepted Masons assembling in Lodges in the Northern Counties of England, this book is with all Humility dedicated by,

Their ever faithful Brother and most obedient humble servant, W. Smith.

The list of subscribers is as follows. (1736):—

- (1) Constituted Lodge at Swalwell, 50 books (no names).
- (2) Lodge at Hexham (not under the Grand Lodge of England).

Bro. Nicholas Roberts	Bro. John Brown
Bro. William Kell	Bro. John Watson
Bro. William Bell	Bro. Edward Robson
Bro. Shaftoe Dounes	Bro. Luke Story
Bro. Geo. Kell	Bro. Francis Riddley
Bro. William Herron	Bro. Edward Laidler
Bro. John Rewcastle	Bro. John Kirsop
Bro. Henry Thompson	Bro. John Sheel
Bro. Geo. Hubbeck	Bro. John Hubbeck
Bro. Fenwick Pearson	Bro. William Tate
Bro. Cuthbert Lee	Bro. John Johnson
Bro. Thomas Robson	Bro. Lancelot Liddel
Bro. John Parker	Bro. Cuthbert Heslipp
Bro. Herbert Johnson	Bro. John Armstrong

The Constituted Lodge at Gateshead, 1736.

Bro. John Alnwick	*Bro. Leonard Umfreville
Bro. Thomas Jackson	Bro. Henry Saudys
Bro. Thomas Leadbeater	*Bro. William Jubb
Bro. John Bulman	*Bro. Thomas Jubb
Bro. William Berry	Bro. Thomas Elliott
Bro. James Foy	Bro. James Hobson
Bro. Robert Robson	Bro. James Ilderton
Bro. George Routledge	Bro. Will Merier
Bro. Thomas Swift	Bro. William Thompson
Bro. Thomas Parker	Bro. Robert Mackdellan
Bro. Samuel Ferguson	Bro. John Bonas
Bro. Findlay Campbell	Bro. Robert Davison
Bro. Will Newburn	Bro. Ralph Wilkison

* Later shown as of the Fountain Lodge.

Then follows an un-identified Lodge shown in *Book M* (1738).

Bro. John Barlow	Bro. Robert Kellet
Bro. George Billings	Bro. Robert Greaves
Bro. Jef Bowgh	Bro. Alexander Brown
Bro. John Hickson	Bro. William Graham
Bro. John Fittersell	†Bro. Thomas Laycock
Bro. Christopher Collinson	*Bro. Rd. Bulkely
Bro. Edward Palmer	Bro. John Hawksley
†Bro. Richard Laycock	Bro. John Barber
Bro. John Cook	Bro. John Barrow
Bro. John Hull	Bro. Thomas Southern
Bro. James Hodson	Bro. John Lax
Bro. Michael Bell	Bro. Michael Dawson
Bro. Thomas Bell	Bro. Matthew Dawson
Bro. Thomas Dunn	

† Sons of Joseph Laycock, first Provincial Grand Master of Durham (1734).

* Rev. Bro. Richard Bulkly, A.M., author of a poem in *Book M* and member of a Gateshead unattached Lodge.

A further list of unidentified names is given in *Book M*, 1736, each of which is prefixed by Mr.

Mr. Robert Dent	Mr. Ralph Moor
Mr. John Thompson	Mr. Ralph Sherwood
*Mr. Robert Wear	Mr. William Charlton
*Mr. Robert Lorrain	*Mr. Justice Herreson
Mr. John Mallory	Mr. John Claveron
Mr. Robert Salmon	Mr. Richard Handey
Mr. Will Morrison	Mr. Moses Manners
Mr. Thomas Dobson	Mr. Edward Sherwood
Mr. Peter Kirkham	Mr. John Laidler
Mr. James Suarez	*Mr. John Newton
Mr. Joshua Brown	Mr. John Rutledge
Mr. Thomas Hubbeck	Mr. James Lilley
Mr. David Mordew	Mr. James Erskin
Mr. David Reue	Mr. James Hessden
Mr. David Roger	Mr. Richard Hutchison
Mr. Jos. Hannel (r)	Mr. Thomas March
Mr. George Read	Mr. John Howard
Mr. Thomas Slatter	*Mr. William Jubb

Mr. Robert Wear was a Stonemason of Ovington, N.W. Durham, to whom Joseph Reed, of the Swalwell Lodge, was apprenticed in 1773.

Mr. Robt. Lorrain (?) was father of Sir William Lorraine, one time D.P.G.M. of Durham.

Mr. Justice Herreson may be identified as Judge Harrison, a Newcastle-upon-Tyne Mason.

Mr. John Newton was a Stonemason at Blaydon. Of all the names starred above, perhaps the most interesting masonically, is that of Mr. William Jubb, who was a member of the Lodge at the Fountain, Gateshead (1738) and later Secretary. Prior to that he was a member of the unattached Lodge. He was the writer of what is known as the *Probity* MS. Charges, now in possession of the Lodge of Probity No. 61, Halifax. This MS. Charge is bound up with a copy of *Book M* and it is possible that this was Bro. Jubb's own copy.

It will be noticed that a Thomas Jubb is shown as a member of the Constituted Lodge at Gateshead (1736).

The list of subscribers is interesting. Firstly, it is noticeable that the Lodge at Swalwell must have been strong in numbers as it guaranteed 50 books. Unfortunately no names of the Brethren are given.

The Lodge at Hexham does not appear to be a Constituted Lodge under the Grand Lodge of England. There is no mention of it in John Strachan's *Northumbrian Masonry*, nor does it appear to be known in the Province of Northumberland.

The next list of subscribers is from the Constituted Lodge at Gateshead. This was the Lodge Constituted 8th March, 1736, and known as the Lodge "The Fountain (Inn)".

Unfortunately, the list following is not placed as a Lodge and judging solely by the typesetting it would appear that its name was left out on account of want of space. It can only be presumed that this was the "Right Worshipful Lodge" of Gateshead, members of which visited the Lodge at Durham in 1742. If this assumption is correct then there must have been two Lodges at Gateshead in 1736. The fact that Richard Laycock and Thomas Laycock, sons of the first Prov. Grand Master of Durham were members, would appear to lend weight to this view.

A list of members of the Newcastle Lodge, 1730-1742, reveals that not one of them subscribed to *Book M*.

As late as 1722 Samber spoke of *Book M* in his dedication of *Long Livers* (1722), so it is possible that Bro. Smith was also familiar with this reference. The sub-title *Or Masonry Triumphant*, may have had an interpretation well-known to the Brethren of the period. It must have been a commonplace and readily understood interpretation, or he would not have given it as a sub-title. A clue to the possible Masonic interpretation of *Book M* is given in the title of Bro. Richard Bulkley's poem on page 48 (eighth line from end), "The Book of 'M' they may in vain explore," probably gives the correct meaning of the title as understood by the Brethren of the period.

An early mention of a Book "M" appears in the Records of the Rosicrucians (1652). It is frequently mentioned in *Fama Fraternitatis*. Their *Book M* was a mystery book of the Order based upon a MS. of ancient origin. The letter "M" was also well-known to Kabbalists. Bro. William Smith was probably familiar with Kabbalism and Rosicrucianism and may have used the title "M" because of its supposed veiled secrets. It is possible that he appropriated its use as he did Dr. Anderson's 1725 Constitutions.

LEONARD UMFREVILLE, 1733-1737, PRINTER AND FREEMASON

Leonard Umfreville (who claimed descent from the historical family of that name) was (according to Thomas Bell) the second son of Thomas Umfreville, of Newcastle (a captain in the Army), by Mary, daughter and heiress of Leonard Thornton, of Riplington Parish, of Walton, Northumberland.

In 1734 he started a newspaper in Newcastle with the title of *The North Country Journal or Impartial Intelligence*, a small folio sheet of four pages published on Saturdays at twopence.

Sykes (Local Records), November 8th, 1735, informs us that "this paper", in small folio, was printed in Newcastle by Leonard Umfreville, at the head of the Side. The earliest of this Journal that I have seen is No. 67, dated as above.

Previous to this time it had been printed and published by Leonard Umfreville and Isaac Lane (of the Lodge at Durham, 1738). The dissolution of partnership of Umfreville and Lane is announced in this paper.

Leonard died March 9th, 1737, after which the publishers were Thomas Umfreville and Company. It would appear that the efforts of this firm in journalism were not successful, for they came to an end in 1739. Thomas Umfreville gave up the business in or about 1743, when he received the appointment of Parish Clerk of St. John's, an office which he filled till his death in 1783.

Outside of the newspaper, the publications of the Umfreville press are not important; the largest book issued by the firm was a 12mo containing 140 pages on Freemasonry.

THE EARLY DAYS OF SPECULATIVE MASONRY IN THE LODGE

The records of the Lodge include entries of the following:—

- (1) Making a Mason—Operative
- (2) Making "Free of the Lodge" Operative
- (3) Entered Apprentice
- (4) Fellowcraft
- (5) Raised Master
- (6) Master Mason
- (7) Passing the Chair
- (8) Royal Arch
- (9) Highrodians
- (10) English Master
- (11) Domaskin (or Forin)

While outside the records of the Lodge there are traces of the Harodim and Templar Orders.

I dealt fully with the last three of these in a paper read before this Lodge two years ago. The relevant extracts from the Swalwell minutes were then quoted in full and discussed, and I have nothing to add to what was said then.

I am, however, including two short notes on the Royal Arch and Knight Templarism, in connection with each of which, though the latter is not referred to in the minutes, the Lodge possesses some early relics.

THE ROYAL ARCH

Very little is known concerning Royal Archism in the Lodge prior to the Union of the two Grand Lodges in 1813. The Minutes contain nothing which affords a clue to ceremonial or practice.

In the Lodge archives there are three antiquities which may be usefully recorded. The first is a small Altar in alabaster depicted in the illustration. The base is 5 by 5 inches, and the height 9 inches.

The late Bro. John Wright, P.M., said this was one of the oldest properties of the Lodge, and is thought to have been used at an early date when the Royal Arch consisted of a Lecture only. If this was the case, then this Altar is of first-rate significance.

The second antiquity is a solid brass double Triangle, 5½ inches by ½-inch thick. It is also thought that this was used in the early ceremonies of the Royal Arch.

The third set of antiquities, though of a much later date, *circa* 1800, are three Sheets of Notes describing the lay-out of the Chapter. They were apparently copied by Bro. Joseph Curry, a famous North of England Tyler and Janitor (*circa* 1840).

"A" apparently refers to the floorcloth arrangement.

"B" to the general arrangement of the Chapter.

"C" Notes on introduction to "Passing the Veils".

Note: "Three Children of the Captivity",

Also note the Three Chairs arrangement on plate "B":—

Z has three steps.

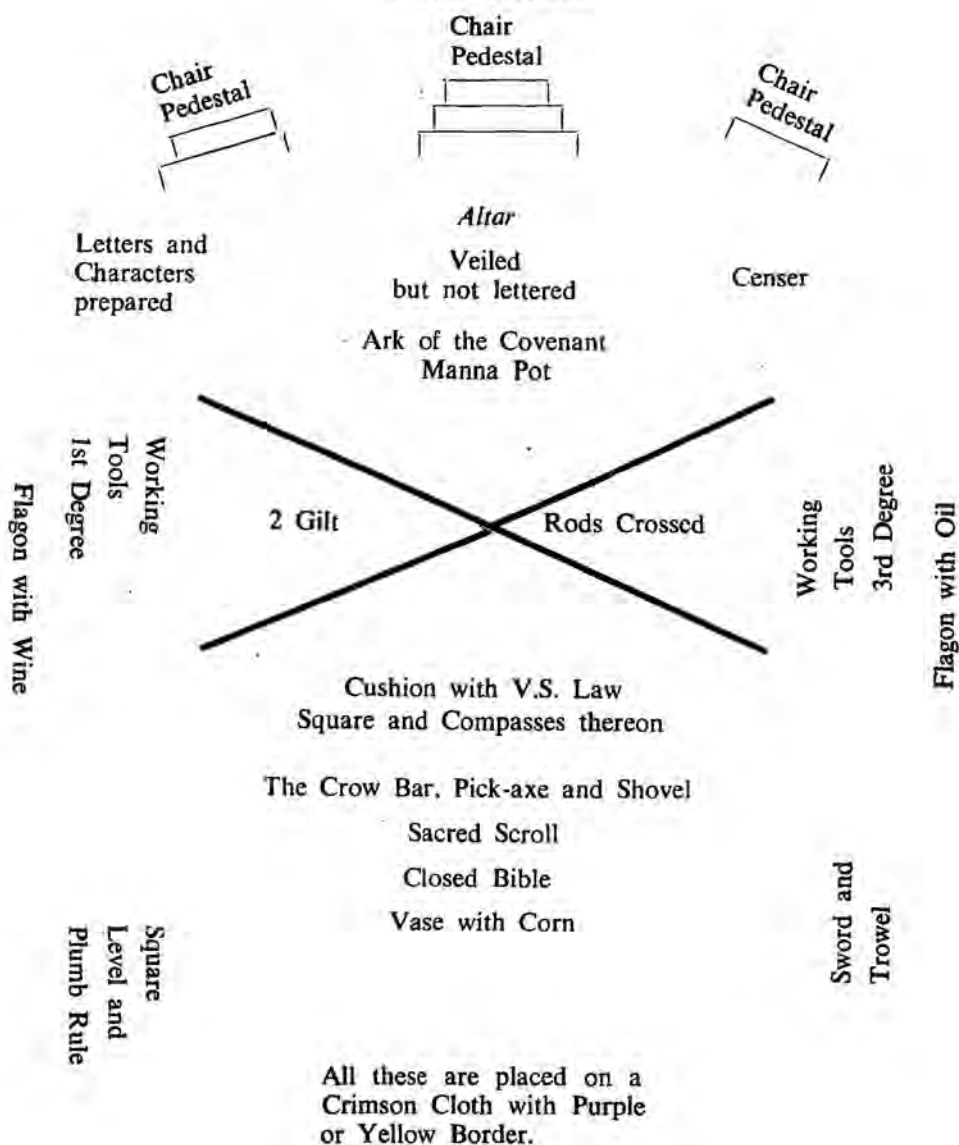
H " two "

J " one step.

Document "A"

8vo on 8vo fine parchment—no date

Chapter prepared



All these are placed on a Crimson Cloth with Purple or Yellow Border.

Document " B "

Document " B " (not reproduced) shows the arrangement of the banners of the Tribes, for each of which the subject and the colour are noted. Also of the " Altar ", candlesticks and implements. At the foot is written:—

Place the Banners as numbered, beginning at the left of the M.E.Z. (They are not put right in this diagram.)

Chapter de Sussex

In different writing

Burghi
1871

—*Different writing*

Document " C "

No date

2nd Chapter of Hosiea

R.A.C.

- 1st Bro. A. B. who has duly and truly served his time as E.A. Passed the degree of F.C. and has been raised to the Sublime degree of a M.M., in which character he has exercised himself for twelve months and upwards, and, in consequence of his proficiency has been rewarded with a P.W. as a test of merit, and now Presents himself properly prepared and approved to be exalted to the Supreme Degree of a R.A.M.

(Passing the Veils)

Three Children of the Captivity.

What is your request.

- 2nd Having heard that you are about to rebuild the Temple at Jerusalem to the Lord God of Israel, we beg permission to sojourn among you assist in that Great and Glorious undertaking.
- 3rd The Three Sojourners who having made a discovery of importance, entreat permission to impart it to the august Sanbedrim.

Although these old documents are in possession of the Lodge at Swalwell, the writer is of the opinion that

" A " was a plan of the lay-out of the old Swinburne Chapter working under the Warrant of Newcastle-upon-Tyne Lodge No. 24 (Ancients), before it came under the Supreme Grand Chapter of England ; and that

" B " was the lay-out used in the Chapter after its Constitution under the Supreme Grand Chapter.

It was possibly used by the Chapter de Sussex in 1864 and De Burghi in 1871. Whether No. 48 was continuing the Royal Arch at that date and without authority is not known.

KNIGHT TEMPLARISM PRIOR TO 1813

It is not intended to deal with this subject at length, but only to refer to purely local aspects.

The first local reference is by William Hutchinson in his *Spirit of Masonry*, wherein he refers to " the crusader Masons ". It is evident that there was some reference to the Knights in his day, but whether as Knights Templars is not clear.

The following extracts are from his *Spirit of Masonry* (1775):

On page 184 he says:—

Amongst other evidence which authorizes me in the conjecture that Masons went to the Holy Wars, is the doctrine of that order of Masons, called *The Higher Order*.

I am induced to believe that order was of Scottish extraction. Separate Nations might be distinguished by some separate order, as they were by some singular ensigns; but be that as it may, it fully proves to me that Masons were Crusaders.

Bro. Hutchinson lived at a time approximating nearer the truth than our present day writers; he was careful and discreet, and credence can be placed upon much that he wrote. Therefore when he mentions *Doctrine* of that Order it is presumed that he infers that there was a body of Masons who practised and listened to a doctrine upon the Crusaders and their activities. If this Higher Order existed in Durham County, and there are grounds to think it did, then, stripped of its Harodim guise, it was none other than the Knights Templar. If it was of Scottish origin then it may have been the Rosy Cross of Harodim, and if such can be proved then there is a basis for fact in attributing this teaching to the Lodge of Industry and the Phoenix and Palatine Lodges.

To assimilate this statement it is obvious that the reader will be obliged to read the many points raised in my paper on the Harodim (*A.Q.C.*, lx).

The first authentic reference in the North to Knights Templar is in connection with the Union Chapter at Gateshead in 1794. J. F. Stansfield, in the *Freemasons' Magazine* of that year, mentions "that there are many Knights Templars here", referring to the state of Masonry in Gateshead. A Blank Certificate of this body, which held its meetings at the Goat Inn (now gone), is in possession of the Author. There are also vague references to the St. Nicholas Templars, but nothing certain.

The next authentic reference is the Joppa Encampment at Sunderland, 20th February, 1807. This was an Encampment of far-reaching activities. Its members were drawn from Newcastle, Gateshead, Warkworth, etc., etc. The Encampment took its origin in the Arch and Temple formerly connected with St. Stephen's Lodge, Edinburgh (now No. 145). Alex. Deuchar later got hold of this Edinburgh body and turned it into a Sovereign organisation.

The "Joppa", according to records in London, was functioning until 1855. This is of course the year in which the "Joppa" was erased. The actual disappearance of the Encampment was probably 1843. The original Warrant under the English Constitution was granted in April, 1811, to the Brethren of St. John's Lodge (now No. 80), and is in possession of the Provincial Grand Lodge of Durham at Sunderland. It may be of interest to note the number of degrees or points known to the Encampment, firstly as derived from the Irish Early Grand and secondly from the English Grand Conclave, totalled no less than thirty-nine, several of which appear to be of similar import.

The late Bro. F. Schnitger, referring to the Harodim, etc., in the Palatine Lodge at Sunderland, says that "the Joppa Encampment founded in Sunderland in 1807, sounded the death knell of the Harodim system in that town".

As a finale to this brief review of local Knight Templarism, etc., it may be noted that the sum of this varied experience of degrees and systems has been perpetuated in the Royal Kent Bodies at Newcastle-upon-Tyne, and out of the scraps of notes, etc., Bro. F. Schnitger added to their number. Schnitger states in a series of notes:—The Joppa Encampment practised a wide variety of degrees, including the old Arch, new Arch, Mark, Ark, Link, Red Cross Masonry, Knights Templar, Knights of Malta, Knights of the H Sepulchre, the Royal Order and the Ne Plus Ultra, as well as several "Pass" degrees.

It is evident, from miscellaneous records, that membership of the Joppa was for some years drawn from a wide area, including Newcastle-upon-Tyne, Gateshead and Durham City, and, judging by the names of some of its members, it looks as if the remnants of members of earlier bodies formerly practising at Newcastle-upon-Tyne and Gateshead threw in their lot with the Joppa. It may be that the old Templar Jewels, etc., in possession of the Lodge of Industry formerly belonged to members of the Lodge who were members of old Gateshead and Newcastle-upon-Tyne bodies. The pewter Templar Jewels in the archives may belong to an even earlier period, and must be the objects of further research before any comment upon them can be made.

FEES FOR MAKING, ETC.

During the operative period of the Lodge the Brethren paid to the "Box" at the rate of 8/- quarterly. This money was dispensed in cases of illness, travelling, hospitality and death. Fees were also charged for Registering Apprentices and for Brethren "Made free of the Lodge". Current expenses for the Lodge Meeting place and Refreshment were lumped together and every Brother had to pay an equal share.

After the Lodge came under the Grand Lodge of England in 1735, the "Box" was continued and all fees for Making, Passing and Raising were paid into the "Box". Out of this fund were paid several forms of benefit.

In 1805 a new Society was formed, called "The Lodge of Industry", and an elaborate code of rules drawn up. This Society was probably an effort by the Lodge to carry on its old Box fund for the benefit of its members.

A change of importance was inaugurated on 27th December, 1808, when it was resolved:—That the measures which the Worshipful Master and the Brethren assembled at the monthly meetings of late have thought proper to adopt in admitting members into the Society at a reduced charge, be approved of, and that the same measures be continued until midsummer next with the exception of the fees for passing and raising, which are on no account to be reduced. The fees payable upon the admission of any member from this time until midsummer next, shall be as follows:—

Making	...	...	£2	2	0
Registering	...	...	0	5	0
Liquidation	...	...	0	2	0
Passing and Raising	...	...	0	10	6
Tyler	...	...	0	1	0
			<hr/>		
			£3 0 6		

A little later the fee was made £4/4/0 inclusive, and on 26th July, 1875, the initiation fee was raised from £4/4/0 to £5/5/0.

In 1909 there was a feeling that the Gateshead Lodges should raise the initiation fee from £5 5s. 0d. to £7 7s. 0d., and the Lodge of Industry agreed to this on the 28th June, 1909, and this proved to be satisfactory. The joining fee was also raised on the 26th September, 1910, from £1 1s. 0d. to £2 2s. 0d. for Brethren under the English Constitutions, and to £3 3s. 0d. for members not under the English Constitution.

Since that date the fees have increased gradually, until to-day, when they stand at £16 16s. 0d. inclusive.

THE NUMBERS BORNE BY THE LODGE

The following numbers have been borne by the Lodge after it came under the Grand Lodge of England:—

	1735	No. 132
	1740	117
	1755	72
	1770	61
	1780	48
	1792	44
After the Union	1814	64
	1832	56
Since	1863	48

After it came under the Grand Lodge of England, the Lodge was known by the sign of the "Two Fencers", shown as "near Newcastle-upon-Tyne", and because of this it has often been thought to be a Newcastle Lodge. Such is not the case. The "Two Fencers" Inn was at Swalwell, in the north-west of Durham, some miles from Newcastle-upon-Tyne. In 1776 the Lodge received its present name of the Lodge of Industry.

MEETING PLACES

The places of meeting can be traced to:—

Winlaton		in 1725	
Swalwell	Two Fencers Inn	in 1735	
"	Dorothy Jones	in 1766	
"	Masons Arms	in 1772	
"	Rose and Crown	in 1777	
"	New Inn	in 1802	
"	Rose and Crown	in 1837	
"	New Inn	in 1844	
Gateshead	Half Moon Inn	in 1845	10th March
	Queen's Head Inn	in 1854	24th April
	Grey Horse Inn	in 1855	26th Nov.
	Masonic Hall, West Street	in 1869	
	34, Denmark Street	in 1877	23rd July
	Industry Masonic Hall (Jackson Street)	in 1882	23rd Jany.
	where the Lodge continues to meet.		

Little is known concerning the old Inns at Swalwell; two of them still remain as dilapidated buildings. After the Lodge removed to Gateshead in 1845, a generation was spent in three different Inns.

The first joining members at Gateshead were Bro. Villiers Charles Villiers Surtees, of Lodge No. 586, and his brother, William Aubone Surtees, also of No. 586, both members of a well-known and renowned Newcastle-upon-Tyne family.

At the Regular Lodge meeting in April of 1845, it was reported by the Committee that several jewels and articles of furniture were required, and, there being no funds available, it was agreed that voluntary contributions be asked, and that any brother who gave 20 shillings should be considered as having paid two years' subscription, while a gift of 10/- should be taken as one year's subscription.

On 26th October, 1857, "It was agreed that this Lodge and the Borough Lodge should each pay £5 per annum, for the use of two rooms at the Grey Horse Inn, for Masonic purposes."

On 23rd May, 1859, a Committee of six members of the Lodge was appointed to act with a Committee of the Borough Lodge respecting the erection of a Masonic Hall in Gateshead.

Unfortunately, particulars cannot be given about the preliminary proceedings leading up to this movement. We can only record that a building was erected in West Street, Gateshead, which was first used on the 22nd March, 1869, and was known as Freemasons' Hall. The Lodge of Industry No. 48 (Swalwell Lodge) and the Borough Lodge remained there as tenants until 1877, when the premises were sold to the Gateshead School Board. Being located in the new Lodge rooms, nothing important took place until 22nd January, 1872, when the Brethren resolved that £1/1/0 from each Initiation fee and 10/6 from each joining fee be set apart to form a special fund for the purchase of shares in the Gateshead Masonic Hall Company. The August meeting in 1877 was held in temporary premises, when a notice of motion was given that the Lodge should take up 150 shares in the new Industry Masonic Hall Company. Subsequently another 100 shares were voted. The new Company was formed and Articles of Association were signed on 11th May, 1878.

From August, 1877, to the end of 1881, nothing eventful happened. The appeals to raise additional money to build a new Hall appeared to fall on deaf ears. Meanwhile, the work on the new Hall in Jackson Street had begun, and the foundation stone was laid with full Masonic pomp and splendour on 26th June, 1876. A letter from the shareholders was read to the brethren, who had the option of purchasing the new building or of witnessing the winding up of the Company. On 26th March, 1877, it was reported that the Freemasons' Hall had been sold. This meant that the brethren had to seek temporary premises until the Jackson Street Hall scheme could be brought to fruition. Premises at 34, Denmark Street were secured, and a settlement of £17 4s. 3d. paid to the Borough Lodge, as part owner of the West Street Hall furniture, was agreed to.

Eventually the Jackson Street Hall was completed and inaugurated on 23rd January, 1882, when the first Lodge meeting was held therein. Bro. Richard Beveridge, the last of the Swalwell veterans, was elected an honorary member of the Lodge, 26th March, 1883, and his portrait was hung up in the Lodge room as a reminder of what the Lodge owed to him and his confrères. On the 28th December, 1885, the one hundred and fiftieth Anniversary of the connection of the old Lodge of Industry with the Grand Lodge of England was held in the Jackson Street Hall.

In 1905 the Industry Masonic Hall Company was wound up, and the Jackson Street Hall passed into the sole possession of the Lodge.

ANTIQUITIES OF THE LODGE

Many interesting and valuable antiquities are possessed by the Lodge, and include:—

The old Minute Book of 1725.

The Laws, Orders and Regulations of the Lodge in Operative days.

The Volume of the Sacred Law, 1615.

The Wardens' Columns, dated 1690.

The Jewel of the first Provincial Grand Master of Durham, 1735.

An Illuminated Copy of the old By-Laws by William Dalziel, a member of the Lodge and a famous Heraldic painter, of Newcastle-upon-Tyne.

A perfect Copy of Dr. James Anderson's Book of Constitutions, 1723.

A beautifully-bound Copy of Bro. Noorthouck's edition of the Constitutions, 1784.

The ancient "Box" of the old Operative brethren, upon which are now fixed the original Masters' and Wardens' Jewels of the Lodge (1735 Speculative).

Firing Glass used over 160 years ago.

Tripod Frame with Block and Tackle, holding a rough Ashlar, and believed to have been used in the Lodge from the time it took a Warrant under the Grand Lodge of England.

Oak Casket, beautifully designed and adorned with carvings of Masonic Jewels, made from oak which was found in the River Tyne and estimated to be not less than 1,000 years old. The Casket was carved and presented to the Lodge to mark the occasion of the adoption of the name "Industry" in 1776.

Entick's Constitution of Freemasonry, 1767.

The Indentures of Bro. Joseph Reed in 1773, presented by his grandson, Bro. R. B. Reed, P.M.

Masonic Jugs, fine and rare, the most notable, from a sentimental point of view, being a Frog Jug bearing the name of James Davison, the last survivor of the Swalwell brethren.

Ancient Snuff Box in olive wood, circular in shape and beautifully inlaid with Masonic emblems. Used by the Lodge when at Swalwell. Probably dates from 1760-1770.

Snuff Box in ebonite, probably of French origin. The cover includes many Masonic designs, and includes Passing the Bridge, Red Cross, Templar and Rose Croix emblems.

Altar and Cushion and Senior Warden's Chair brought from Swalwell.

Ancient Banner of blue silk and staff.

A beautiful Silk Banner, presented by Bro. Jeejeebhoy Nowrojee, a wealthy Parsee merchant of Bombay, who took his three degrees in this Lodge. The Banner is made of the richest materials in silk and gold, and was worked partly in China and finished in Bombay by the family of the donor. The members of the Lodge showed their appreciation of the gift by voting a handsome Centenary Jewel to remind their Brother of his Mother Lodge in his far-away home.

A splendid Oil Painting in three panels, representing the three principal Officers at the erection of King Solomon's Temple, and the three ancient principals of the Holy R.A. Chapter. This was painted and presented by Bro. Jas. Eadie Reid, a well-known and popular artist and a member of this Lodge.

Worshipful Master's Chair of ancient design (date unknown), presented to the Lodge by His Royal Highness the Duke of Sussex, Grand Master, who occupied it when he laid the foundation stone of the Literary and Philosophical Institute in Newcastle-upon-Tyne on 2nd September, 1822.

Silver Seal of the Lodge, originally engraved 1776.

Emblems of Mortality, dating from the earliest days of the Lodge.

Two Copper Plate Summonses, 4to, 1782, one ditto, Foolscap.

A Volume of the Sacred Law (1764) brought from Swalwell.

A copy of the Pocket Companion, 1764.

A complete set of Transactions of the Quatuor Coronati Lodge, from volume No. 1 to the present time.

A Handsome Bookcase and a Library of valuable books presented to the Lodge in 1887, by an anonymous brother. The collection includes many of the rare books on Freemasonry, by Authors whose names are familiar to Masonic students all over the world.

Ancient Aprons and Provincial Grand Lodge Clothing of 100 to 150 years ago.

A pair of Exquisite Scagleola Marble Pillars, 10ft. high, presented by the first Earl of Durham.

Silver Jewels of the W.M., Wardens, Treasurer, Secretary and Deacons brought from Swalwell in 1845.

In an old inventory of 1877 there are records of an ancient Pipe Rack, Eight Wands, Sword and Stand, etc.

Jewels—

The Jewels of the Lodge are both rare and valuable and include:—

- (a) The first Provincial Grand Master of Durham's Jewel in heavy silver gilt, a beautiful piece of craftsmanship 6 inches high and 7½ inches wide. It was made by a Newcastle-upon-Tyne Craftsman and bears the Newcastle Assay Mark (1735).
- (b) The present Officers' Jewels are of unusual design, apparently purchased *circa* 1792, when the Lodge was numbered 44. The Master's Jewel includes the Sun with the Triangle and letter "G" in the angle of the square.
- (c) The I.P.M.'s Jewel includes the fine head of a mature man and the 24 inch gauge. A very appropriate Jewel for an Officer who has passed the Chair and is symbolically the "Perfect Man".
- (d) A beautiful Silver cut Jewel belonging to Bro. William Burnum, *circa* 1788.
- (e) An antique solid Silver Jewel formerly belonging to Bro. Joseph Ranton. On the obverse are emblems of the Craft and Arch and on the reverse are depicted the emblems of the Arch and Templars, 1794.
- (f) Knights Templar Star in good quality Pewter probably dates *circa* 1796.
- (g) Sun and Moon Jewels—old and rare. The Lodge of Industry is probably unique with regard to the use of these Jewels. Before the Lodge came under the Grand Lodge of England in 1735 its two Deacons also acted as Stewards, Junior and Senior. When the Lodge adopted the use of "Speculative" Jewels these two emblems were appropriately assigned to the "Speculative" Deacons—the Moon Jewel to the Senior Deacon and the Sun Jewel to the Junior Deacon. When the Lodge moved from Swalwell, a part set of Jewels was purchased and these old Jewels of the Deacons were re-assigned to the two Senior Stewards of the Lodge and are allotted to them to the present day. Sun and Moon Jewels are owned by several of the old Northern Lodges, but not with the significance attached to these of the Lodge of Industry.

Lodge Certificates—

The Lodge unfortunately possesses only two old Certificates, which are as follows:—

COPY.

"And the Darkness Comprehended it not."

This is to Certify all regular Brethren whom it may concern that our worthy Brother Matthew Hodgson was under due and regular Vouchers received a Member of the most respectable Lodge of Ancient, Free and accepted Masons, known by the name of the Lodge of Industry, No. 44; English Constitution, held at the House of Brother William Rowe, New Inn, Swalwell, near Newcastle-upon-Tyne, England. And was made an enter'd Apprentice, was passed Fellow Craft, and raised to the sublime degree of a Master Mason in the

same, and as such, we do hereby recommend him to the Brethren of all constituted Lodges, to be admitted by them (after due examination) to all these parts of the friendly Mistries and Sacred Ceremonies thereof which belongs unto him; and that no profane hands may make any ill use hereof, our Brother hath subscribed his own name under the Seal of our Lodge, so that causing the Bearer herewith to write his own name; a judgment may be formed whether this be his own Certificate.

Given under our hands and the Seal of the Lodge this 1st day of June, A.D. 1812.

A.L. 5812.

	MATHEW PATTISON, W.M.
JAMES DAVISON,	JOHN FOSTER, S.W.
<i>Secretary.</i>	
MATTW. HODGSON.	JOHN BROWN. J.W.

SWALWELL LODGE No. 64.

These are to Certify that Bro. William Scott was made a Mason in this Lodge known by the name of the Lodge of Industry English Constitution, held at the house of Mrs. Eliza Brown, Swalwell, near Newcastle-upon-Tyne, England, and was admitted to the third degree of Masonry, and as such do hereby recommend him to the Brethren of all Lodges legally constituted to be admitted by them after due examination; and to prevent any imposture herein we have caused our Brother to subscribe his own name, so that by requesting the Bearer to Write his name a judgment may be formed as to its authenticity.

Given under our hands and Seal of the Lodge AL 5831, A.D. 1831.

W.M. William Howston.

S.W. James Beveridge.

J.W. Edward Forster.

Sect. James Davison.

William Scott.

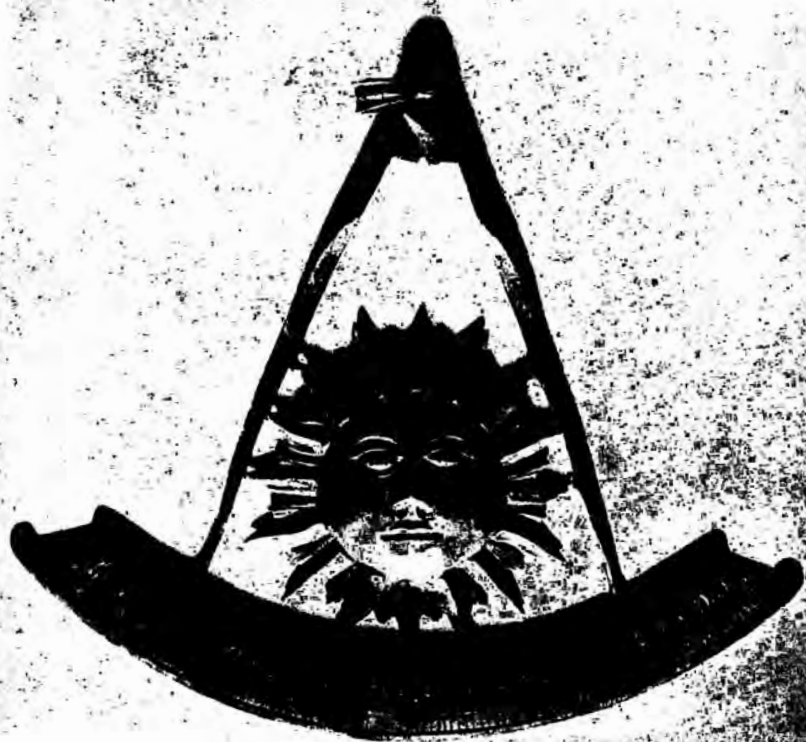
Despite an intensive search in the district only the following record has come to hand.

Bro. Ronald Sutcliffe, writing in the Masonic Record, January, 1921, says:—

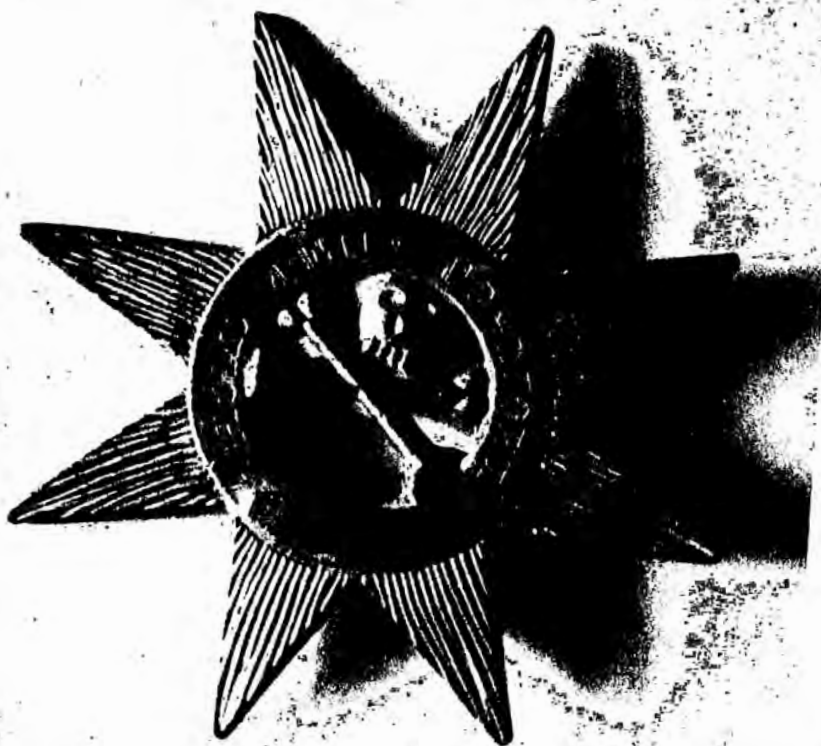
My Great Grandfather, John Walker, who was born in 1787, was initiated, passed and raised in the Swalwell Lodge in or prior to 1810. The Demit (or Certificate) held by him from that Lodge is shown here. Unfortunately the manuscript portions and the signatures have faded out. Attention is called to the figures of Faith, Hope and Charity, and to the emblems and tools lying on the ground. There is what appears to be a G.B. shown. The Seal is in good preservation and is attached by a dark blue ribbon. This was probably obtained to enable him to become a member of the Union Lodge of Gateshead, No. 295. This town was nearer to home than Swalwell. He was admitted (to Union Lodge) on the 14th May, 1812, and the Certificate of his Admission still exists. It bears the signatures of the W.M., Wardens and Secretary, and the Seal is attached by a light blue ribbon.

The Certificate of his Exaltation on the 17th April, 1810, into Royal Arch Masonry in the Royal Arch Chapter of Union, No. 66, Gateshead, is also in my possession. The signatures of the three

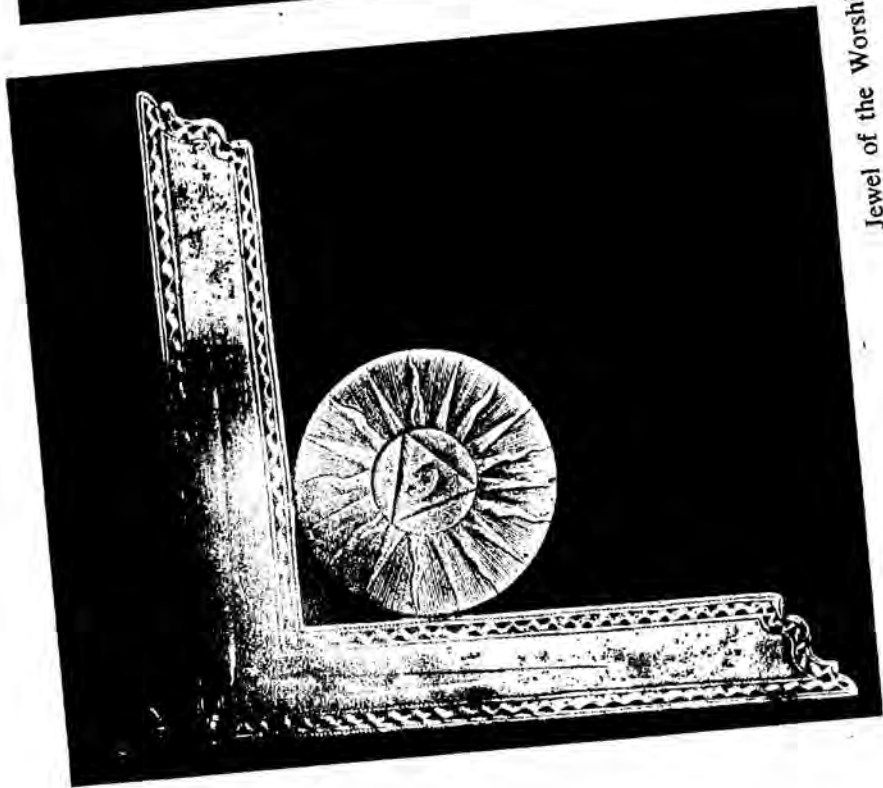
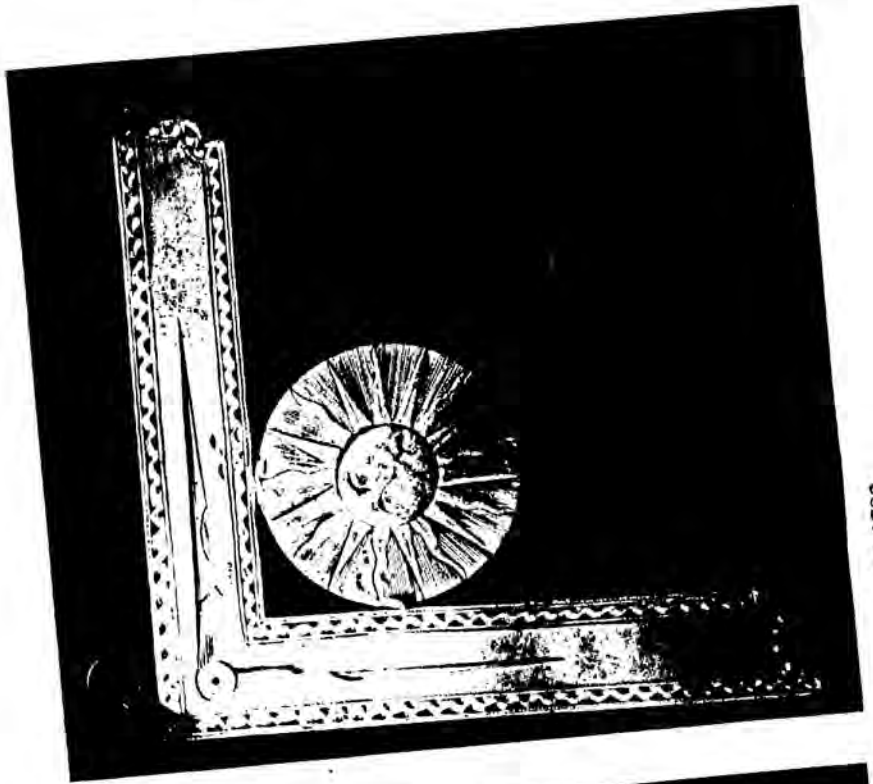
ARS QUATUOR CORONATORUM.



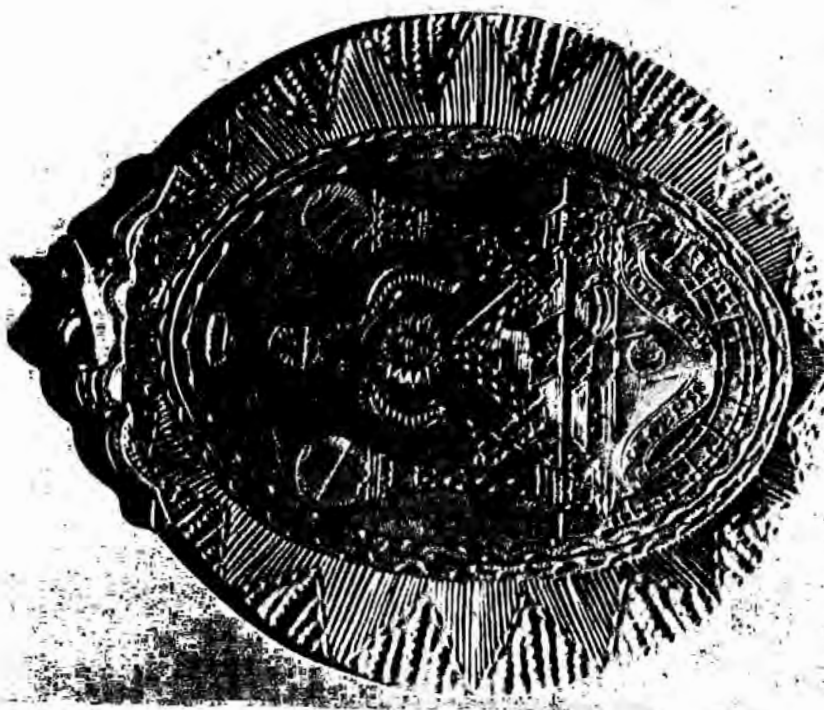
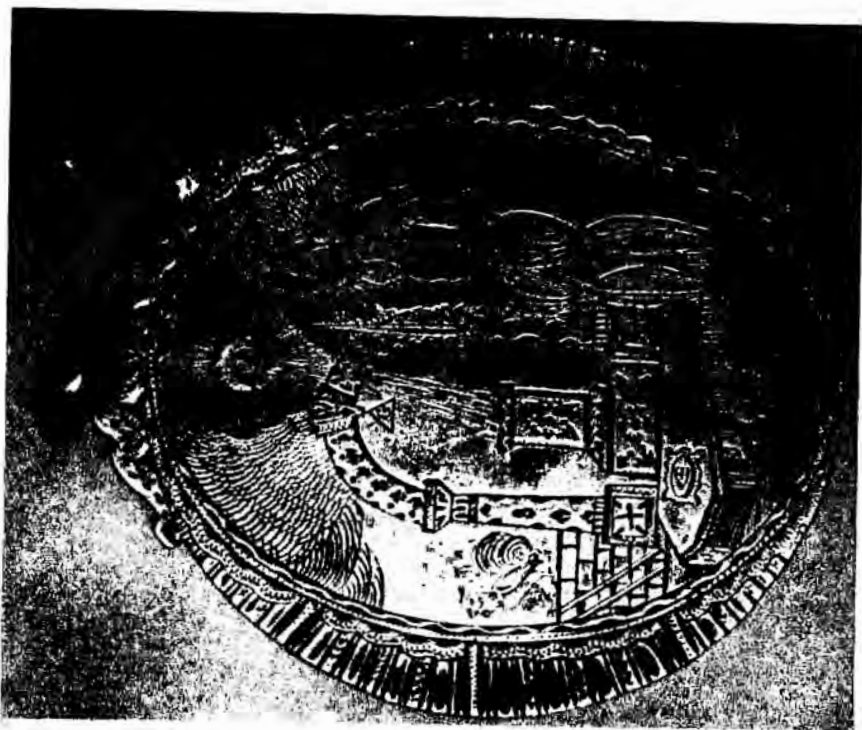
Jewel of the
First Prov.
Grand Master



K.T. Star



Jewel of the Worshipful Master, circa 1792



Jewel of Bro. Joseph Ranton, 1794



Jewel of the I.P.M.



"Frog" Mug of James Davison

Principals, the Scribe and that of my Great Grandfather, appears and the Seal is attached by a red ribbon.

The R.A. Clothing belonging to him is also shown. The Apron does not conform to the present pattern. It is hand made, the foundation is of white satin with edgings of red and purple silk. The width is 13 inches, depth 10½ inches. It has not had hangings or tassels and the flap is not separate, being of a semi-circular instead of a triangular pattern. Upon the flap is a device in spangles intended to represent a Triple Tau.

The ribbon (or sash) has a plain border of purple.

Copper Plates of the Lodge—

It is not known how many Plates the Lodge in its long history has possessed, two are in existence and two others are known to have been lost.

A. The earliest known plate is a small Lodge Circular, 14in. by 10in., a copy of which is in possession of the Lodge to-day. It is dated the 18th Day of July, 1775, convening a meeting at Bro. Thompsons at Swalwell, at 10 o'clock in the morning.

The Circular is signed by Bro. Hopper, Secretary.

The Arch is an important feature of this design as indeed it is in the other three, and one is prompted to enquire why the Arch for Craft Masonry, when it would seem more suitable to use the columns of Wisdom, Strength and Beauty. About the time of the Union of the two Grand Lodges the three columns made their appearance and have since been accepted as universal, but probably the use of the Arch had some connection with the Royal Arch story when it was part of the Lodge working.

This design must have been introduced between the years 1770 and 1780, because the Lodge received the number 61 in 1770 and No. 48 in 1781. In this connection it is interesting to note that the Lodge has twice been numbered 48. From the written-in date of this circular it would appear that the Lodge continued to use the Plate at least five years after it had received the lower number.

Conspicuous in the design are the Square and Compasses in the M.M. position enclosing a Triangle with the letter "G" within. The Triangle was undoubtedly connected with the Royal Arch story. It is not used in Craft Masonry to-day.

The hands holding the plumb rule and level are embellished with sleeve frills, apparently a relic of the early Eighteenth Century fashion in Dress Clothes.

The Beehive with the busy bees, the symbol of Industry, is an important part of the design.

B. The next was probably introduced into the Lodge about 1792. This design was used as the Lodge Certificate, and is beautifully drawn. Here again the two Pillars are used to construct an arch, the whole surmounted by the figures, Faith, Hope and Charity.

Other interesting items on this certificate are the Beehive of Industry, the letter "G" enclosed in a Triangle, which is surrounded by a Serpent, tail in mouth, the Symbol of Eternity. This latter is of special interest to Masonic historians and students.

The number of the Lodge at the time (1792) was 44, which was retained until the re-numbering of Lodges at the Union in 1813.

The ancient designation of the Lodge, *i.e.*, Swalwell Lodge, is perpetuated in this Certificate; the name of the Lodge, *i.e.*, Lodge of Industry, appears to be of secondary importance.

The Ancient Masters' Jewel is depicted on the Ground, *i.e.*, the Sun within a quadrant. Two other features noticed on the ground are the Roll of Constitution and what may be a working plan. The three steps leading to the squared floor are worthy of attention.

There is a very dilapidated and soiled circular of this design in possession of Provincial Grand Lodge at Sunderland.

C. A Monthly Circular of the Lodge introduced when the Lodge received its number as 56.

This number was acquired in 1832. The Circular shows that the Lodge had moved to Gateshead and was "Lodge of Industry late of Swalwell", therefore the plate could not have been introduced before 1845, at the time when the meetings were held at the Half Moon Inn.

The ancient design has been perpetuated in almost every detail, the Beehive of Industry and the frilled sleeves in particular. The Triangle is not shown on this circular, but is represented by the Square and Compasses at the F.C., with the "G" in the centre. This change is significant. There is much in the history of the Lodge which shows the transitional stages of Masonry.

D. A Plate known to-day as the "Dress Circular" of the Industry Lodge and used on special occasions only.

The design of the Certificate has in this case been adapted for its present purpose by deleting the wording as shown in the Certificate and adding the appropriate copy for the purpose of the Circular. The plate of this design is in possession of the Lodge of Industry.

Clothing

The Lodge fortunately possesses examples of ancient forms of Clothing, the most important of which are some Aprons and Collars which are traditionally said to be the prototype of Provincial Grand Lodge Clothing. These are of dark navy blue velvet with two rows of one inch gold braid. The centre part of the Aprons is of cream silk.

Another ancient Apron is of red velvet with a cream silk centre panel. On the flap is the monogram \mathfrak{M} . Two rows of gold embroidered ribbon were used in the Royal Arch ceremonies.

Aprons of later date include early nineteenth century examples of Provincial Grand Lodge, Knight Templars and a pre-Grand Lodge Mark Apron.

THE BADGE OF THE LODGE

From the time the Lodge adopted the title "The Lodge of Industry" in 1776 the Beehive has been a conspicuous feature on Lodge Summonses, etc. Much speculation has centred round the symbolism of the Beehive, Bro. Tuckett says:—

The original interpretation of these emblems (bee and hive), when employed in Masonry, was mainly connected with Immortality and Resurrection, and after the crushing disaster of Culloden the Jacobites took over the same symbols and gave them a political colouring to signify their hope of revival of the Stuart Cause . . .

It is during this period that we notice the general disappearance of the Bee and Beehive from Freemasonry in our own country.

Of the Beehive, Mackay says:—

Beehive.—An emblem of industry. This is a virtue ever held in high esteem among the craft; for our old charges tell us that "all Masons shall work honestly on working days, that they may live creditably on holidays". There seems, however, to be a more recondite meaning connected with this symbol. The ark has already

been shown to have been an emblem common to Freemasonry and the ancient mysteries, as a symbol of regeneration—of the second birth from death to life. Now, in the mysteries a hive was a type of the ark. "Hence," says Faber, "both the diluvian priestesses and the regenerated souls were called bees; hence bees were feigned to be produced from the carcase of a cow, which also symbolised the ark; and hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the mysteries".

The tradition in the Lodge of Industry is that the members of the Lodge should ever be industrious in the cause of Masonry and Brotherhood. In the Lodge the Brethren speak of "swarming the Lodge."

CONTEMPORARY LODGES IN GATESHEAD IN THE EARLY EIGHTEENTH CENTURY.

To date, a clear picture of Masonry in Gateshead in the early Eighteenth Century is not available. It is known that there was an ancient Lodge which was unattached, and outside the pale of the Grand Lodge of England, for there are records of its members who visited the old Lodge at Durham (also at that period an unattached Lodge), but when it originated, where it worked and for how long, is unknown.

There are two suggestions which may be recorded and which may some day assist in its identification. The first is the list of members of an unnamed and unidentified Lodge in *Book M or Masonry Triumphant*, 1736. Included in the list are names well-known in old Gateshead and more especially those of Thomas and Richard Laycock, sons of the first Provincial Grand Master of Durham.

These two Brethren are known to have been associated with business circles in Gateshead. The third recognised name is Richard Bulkley, A.M., who was a curate at Gateshead and author of a Prologue printed in *Book M*.

The second suggestion is the significance of the name "Union" given to a Lodge formed in 1773. This Lodge was chiefly composed of members of the Old Lodge at the Fountain, constituted by Joseph Laycock, Prov. Grand Master 8th March, 1736. It was erased in 1760, re-instated in 1768 and finally erased from Grand Lodge records in 1778.

In all probability the Union Lodge was a Union of the Old Fountain Lodge, which became defunct about 1770, and a few members of the old unattached Lodge which was in existence before the Fountain Lodge. The fact that four names of members of the old unattached Lodge are shown as founders of the 1773, appears to lend colour to this suggestion.

The title "Union" repeats itself at Gateshead at a later date, when the 1773 Lodge united with Prince Edwin's Lodge, No. 27, on 24th December, 1817, to be finally erased in 1827.

Seven years later, on 29th October, 1834, the remnants of this second "Union" Lodge founded a new Lodge, called "The Borough," which down the generations has worked amicably and helpfully with the Old Lodge at Swalwell.

FRATERNAL VISITS

From an early date the Lodge has done much visiting and been visited. The first mention of an official visit to a Lodge, under the Grand Lodge of England, was to the Lodge at the Fountain at Gateshead, 26th March, 1736.

Several visits were made to the Old Union Lodge at Gateshead, 1773-1796, on the occasion of the Dedication of St. John's Chapel, Sunderland, which edifice was built by the efforts of Brethren of the Phoenix Lodge. To Sunderland again in 1778, on the occasion of the opening of the Masons' Hall, when William

Hutchinson delivered a now famous oration. In 1793 and again in 1796 at Sunderland, in connection with the Foundation Stone laying ceremony and Dedication respectively of the world-famous Wearmouth Bridge. The Lodge was also present in Newcastle on the occasion of the laying of the Foundation Stone of the Literary and Philosophical Hall by H.R.H. The Duke of Sussex, and in Sunderland when His Royal Highness laid the Foundation Stone of the "Athenaeum."

OLD TOMBSTONES OF MEMBERS OF THE LODGE.

The author has visited the Churchyards of several villages and towns in North West Durham, and was fortunate in finding several Tombstones of our late Brethren at Ryton Churchyard and the Stones erected to the memory of the Hawdon family, William, John and Edward. The most important, Masonically, is that of George Thompson, the first non-Mason to be "made free" of the Lodge. Thompson kept an Inn at Winlaton and later moved to Swalwell. It was at his house that the Lodge was constituted in 1735. He was born 9th September, 1710, and died on 13th September, 1792, aged 82 years.

Another important Tombstone is that of George Hepple, of Swalwell, one of the stalwarts of the Old Lodge, who died 29th January, 1810, aged 73 years. Quite near to these Stones is one erected to Robert Laycock, of Winlaton, a grandson of the first Provincial Grand Master, died 18th August, 1825, aged 65 years.

At Whickham Churchyard were found the most interesting Stones, one of which was erected to the memory of Robert Hopes, Senr., who was one of the early members of the Operative Lodge and who died in 1763. The Stone is a beautiful example of the Stonemason's art. It was most expertly cut by Robt. Hopes, Junior, an Apprentice registered in the books of the Swalwell Lodge. A nota bene after the entry relating to Robert Hopes, Junr., being "made free" of the Lodge (seven years later), states that he did not desire to become a member of the Lodge. According to the books of the Masons Company of Newcastle-upon-Tyne, Hopes is shown as being "made free" of the Newcastle Company.

It is interesting to note that the Tombstone in Whickham Churchyard includes the Arms of the Masons Company, and a Coffin and Serpent, with its tail in its mouth, early examples of Speculative Masonry.

Another Tombstone at the south entrance to the Churchyard is a very large flat, broken Stone, with the words, "Provincial Grand Master, died 1745." There is no trace of a name on this stone.

At the west end of the Church and near the pathway is the Stone erected to Bro. James Davison, who was a member of the Swalwell Lodge for 59 years and the last of the famous "Crowley Crew" to be associated with the Lodge. Near at hand is the Tombstone of Bro. James Eno, of Newcastle-upon-Tyne Lodge, No. 24, the founder of the firm now distributing "Eno's Salts."

Near the south door is a Marble Cross on a pedestal erected to the memory of Bro. William Shield, the Swalwell Musician, to whose memory a tablet is to be seen in Westminster Abbey.

IN CONCLUSION.

The author set out to give an account of the early history of the Lodge up to the year 1779, and, with a few exceptions, has confined himself to the early years. The years following 1779 mark a new era in the life of the Lodge and are dealt with in a MS. volume in possession of Provincial Grand Lodge of Durham, and is as interesting as is the early history.

The absence of references indicates generally that the whole of this work, except the "Introduction", has been taken from the actual records of the Lodge.

L. (3)

Orders of Antiquity

1st That every Mason be a True Lodgeman to God and the holy Church. That he use neither Error nor Heresy, nor deceit, direct and wise mens Teaching.

2nd That you be true to each other and so to every man as you would they should do unto you.

3rd That you keep truly all Council of the Lodge Chamber and Council that ought to be kept concerning Masonry.

4th That you shall call all Masons fellows or Brethren, and no good names.

5th That you shall pay truly for your meat and drink where you lodge or Board.

6th That you shall do no villany where you live whereby the Craft may be slandered.

7th That no Mason take upon him any Load or Master work nor any other Masons Unless he know himself to be master of the said work. So that the Craft may have no Stand or evil report by him or so doing.

8th That no master or fellow deprive other Masters of their work which they have taken Unless he can render him or them incapable of the work.

9th That no Master or Fellow shall take an Apprentice for less time than seven years and one that is able of Birth and born whole of Limbs and as a man ought to be.

10th That no Master or fellow take any allowance fee of any for their being made a Mason without the consent of seven of the Society at least.

6th That the Apprentice shall have their Charge given at the Time of Registering, or within 30 days after on penalty of 00.03.04 to be paid by his master: Who shall also see the said apprentice perform the same on pain of 00.02.06

7th If the Master and Apprentice do not shew the Indentures to be recorded in the Register Book within 3 months after date shall pay each 00.02.06

8th That the Master and Warden issue out to each member of the Society a Summons or Advice when and where to meet Signed by himself and Wardens to be delivered at least Two full days before the day of Meeting on Penalty of Master 00.01.00 Warden 00.00.06

9th If any be found not faithfully to keep and maintain the Fraternal Signs, and all points of Fellowship, and principal matters relating the secret & Craft, each Offence penalty To 10.00

10th If the Master or Deputy at any meeting except the yearly do not Collect the Ricking before or as soon as it hath been in view of the focus assembled, shall forfeit 00.00.06

11th If the Master or Deputy be absent at the appointed time and place of meeting on chief meeting day penalty 00.01.00 on any other meeting day penalty 00.01.00

12th If the Warden be absent at the appointed time and place of meeting penalty 00.01.00

APPENDIX A

THE LAWS, ORDERS AND REGULATIONS

(See p. 99)

ORDERS OF ANTIQUITY

1st That every Mason be a True Lodgeman to God and the holy Church, that he use neither Errour nor Heresy, nor desert discreet and wise mens Teaching.

2^d That you be true to each other, and do to every man as you would they should do unto you.

3^d That you keep truly all Council of the Lodge Chamber and Council that ought to be kept concerning Masonry.

4th That you shall call all Masons ffellows, or Brethren, and no foul names.

5th That you shall pay truly for your meat and drink where you Lodge or Board.

6th That you shall do no villany where you Board whereby the Craft may be slandered.

7th That no Mason take upon him any Lord^s or Master^s work, nor any other Mason^s, Unless he know himself to be Master of the said work: So that the craft may have no slander nor evil report by him in so doing.

8th That no master, or ffellow, deprive other Masters of their work which they have taken, Unless he can render him or them incapable of the work.

9th That no Master, or Fellow, shall take an Apprentice for less time than seaven years, and one that is able of Birth, free born, whole of Limbs, and as a man ought to be.

10th That no Master or ffellow take any allowance or ffee of any for their being made a Mason; without y^e knowledge and Consent of Seaven of the Society at least.

11th That no master or ffellow put any Lord^s work to Tax that was to be done p^r Journey.

12th That every master or ffellow give pay unto his Fellow according as he deserves, so that he be not deceived by ffalse workmen.

13th That no Mason shall slander another behind his back, to make him loose his good name.

14th That no Mason be any Common player at Dice or any other unlawful games, whereby the Craft may be slandered, or Evil spoken of.

15th That no fellow go into the Town at night, Except he hath ffellows with him that may bear Witness he was in good Company.

16th That every Master or ffellow upon due warning shall not fail to attend the Assembly upon the General meeting day, if he be within 50 miles of it.

17th That if any have Trespassed against the Craft, he shall stand to & abide the Award of the Master and ffellows.

18th That every Master & ffellow shall Cherish strange ffellows, when they come out of strange Countreys, and set them on work if they have any, and they willing to work, If not to supply them with money to the next Lodge if need so require.

19th. That every mason shall truly make an end of his work be it Tax or Journey.

20th That the Master or Steward keep the Book of Constitutions, Institutions, Orders, Acco^{ts}, & Register, and from Time to Time Informe or Instruct any of the Assembly, in such resquests as they shall want to be informed in.

21st That all fines are to be p'd upon first proof on demand, and Such fines and money as is or may be in stock in ffund Box, be disposed of as the majority of the assembly shall determine.

APPRENTICES^s ORDERS

- 1 Forasmuch as you are contracted and Bound to one of our Brethren: We are here assembled together with one accord, to declare unto you the Laudable Dutys appertaining unto those y^e are Apprentices to those who are of the Lodge of Masons, which if you take good heed unto and keep, will find the same worthy your regard for a Worthy Science: ffor at the building of the Tower of Babylon and Citys of the East, King Nimrod the son of Cush the son of Ham, the son of Noah &c^a gave Charges and Orders to Masons, as also did Abraham in Egypt; King David, and his son King Soloman at the building of the Temple of Jerusalem, and many more Kings and Princes of worthy memory from time to time, and did not only promote the flame of the 7 Liberal Sciences, but fformed Lodges, and gave and Granted their Commissions and Charters to those of or belonging to the science of Masonry, to keep & hold their Assemblys, for correcting of faults or making Masons within their Dominions, when and where they pleased.
- 2 That you be true to the King, and use neither Error nor heresy to your understanding, nor despise discreet and wise mens Teaching, but in all things behave your self towards your Master Reverently, in Lowliness of heart and mind, without grudging or repining serving him ffaithfully, dutifully, & diligently.
- 3 That you reverence your elders according to their degree, and especially those of the Masons Craft, and in no respect misreport a mason behind his back, to hurt his good name, or slander the occupation.
- 4 That you be no Thief, nor commit adultery or ffornicacon, nor ffrequent Taverns or alehouses, nor contract matrimony with any woman dureing your Apprentiship, (except with your Masters knowledge and consent,) nor neglect to pay honestly for your meat and drink &c^a allowed in your masters absence; Nor cause or suffer any Loss or damage to your host if you can hinder or prevent the same.
- 5 That you willingly do your Duty to the Lord or owner of the work; and if you p'ceive or discern any damage or harm done, or to be done, to him, You are forthwith to discover and give intelligence thereof to him, or some Superior of the work; whereby the same may be remedied or prevented.
- 6 That you be true one to another when you stand in peril or danger: by height, Lift, or otherwise, whereby a man may be much hurt, or his life endangered; taking good heed hereunto, as well for your fellow as your self.
- 7 That you call not one Another by any foul name, but if any manner of fault, Cause, or difference happen you are to communicate the same to the Master and fellows, or any of them and voluntarily abide the correction &c^a they award.
- 8 That you well and truly keep your master^s Councils, your fellows and your own, and behave one to another, gently, ffriendlily, Lovingly, and Brotherly; not Churlishly; presumptuously & frowardly: but so that all your words and actions may redound to the Glory of God, the good report of the fellowship & Company, So help you God. Amen.

GENERAL ORDERS

- 1st That there shall on S^t John Baptists day, June 24th yearly by the majority of votes in the Assembly be chosen a Master & Warden for the year Ensuing, and a deputy to act in Master's absence as Master.
- 2^{dly} That the chief meeting day be June 24th Each Year, the 29th of September, the 27th of december and the 25th of March Quarterly meeting days.
- 3^{dly} That no apprentice, when having Served 7 years, be admitted or accepted into the ffellowship, but either on the chief meeting day, or on a Quarterly meeting day: And that on his admission he pay 10/6 to the ffund Box, and further p^rform all other dutys, as the Master and fellows shall think proper.
- 4^{thly} The Master and Warden shall on any Emergency have power to summon and call together an Assembly of the Members nearest at hand, to consult and determine any dispute or Cause that may Occur; Seaven or more to be p^rsent, and such act or determination shall be as valid as if done by the whole assembly.
- 5^{thly} If any member of the Society have work to p^rforme in masonry or otherwise, Shall employ some one or more of the Assembly to do it if there be p^rsons capable to do it, and such p^rsons shall p^rform the work firmly and Effectually, for the Credit of the Craft & Society.
- 6^{thly} No woman if comes to Speak to her husband, or any other p^rson, shall be admitted into the Room, but Speak at the Door: nor any woman, be admitted to serve wth Drink &c^a.
- 7^{thly} There shall be 2 Locks & 2 Keys to the ffund Box, differing in make or Sort one to the other, The one Key kept by the Warden, and the other p^r the deputy.
- 8^{thly} All such matters or disputes as may arise, and not provided for by a written order; Such cases to be determined by a majority of votes in the assembly.

PENAL ORDERS

- 1st Whatever mason when warned by a Summons from Master & Warden shall not thereon attend, at the place and time apointed, or within an hour after, without a reasonable Cause hindering, Satisfactory to the ffellowship; he shall pay for his Disobedience the Sum of 00. 00. 06, whether on a Quarterly meeting, or any other occasion.
- 2^{dly} That no mason shall huff his ffellow, give him the lie, swear or take Gods name in vain, within the accustomed place of meeting, on pain of 00. 01. 00 on the yearly or Quarterly meeting days.
- 3^{dly} That the Master shall receive all ffines, Penalty's & moneys collected amongst the ffellowship; and keep the moneys in the publick ffund-Box of the company: And from time to time render a Just account of the State thereof to the ffellowship, or a majority thereof when required on Penalty of £01. 00. 00.
- 4^{thly} When any Mason shall take an Apprentice, he shall Enter him in the Companys Records within 40 days, and pay 6^d for Registering, on Penalty of 00. 03. 04.
- 5^{thly} That the Apprentices shall have their Charge given at the Time of Registering, or within 30 days after on penalty of 00. 03. 04 to be paid by his master: Who shall also see the said Apprentice p^rform the same on pain of 00. 02. 06.
- 6^{thly} If the Master and Apprentice do not Shew the Indentures to be recorded in the Register Book, within 3 months after date shall pay Each 00. 02. 06.

- 7^{thly} That The Master and Warden do Issue out to Each member of the Society a Summons or advise when and where to meet Signed by himself and Wardens, to be Delivered at least Two full days before the day of Meeting, on Penalty of Master 00. 01. 00 Warden 00. 00. 06.
- 8^{thly} If any be found not faithfully to keep and maintain the 3 fraternal Signs, and all points of ffellowship, and principal matters relating the secret & £ s. d.
Craft: Each Offence penalty 00. 10. 00.
- 9^{thly} If the Master or deputy at any meeting except the yearly meeting do not collect the Reckoning before or as soon as 4^d Each is come in, viz^t of the p'sons assembled, shall forfeit 00. 00. 06.
- 10^{thly} If the Master or Deputy be absent at the apointed time and place of meeting on chief meeting day penalty Ea' 00. 02. 06 on any other meeting day penalty 00. 01. 00.
- 11^{thly} If the Warden be absent at the apointed Time and place of meeting penalty 00. 01. 00.
- 12^{thly} If any member of the assembly during any private meeting shall Curse, £ s. d.
Swear, or Speak any undecent Language, Each Offence penalty 00. 00. 04.
- 13^{thly} If any oppose the Master or Warden, or use any disobedience towards either of them in the assembly penalty 00. 00. 06.
- 14^{thly} If any member shall behave undecently in Time of meeting shall for each offence pay 00. 00. 03.
- 15^{thly} If any member fail to attend when ordered p' Ticket from Master and Warden *within an hour* of the apointed Time of meeting, Penalty 00. 00. 06 [Words in italics later altered to "at", and a note added—(see order 19)].
- 16^{thly} Whatever Member of the Assembly shall neglect to attend 4 meeting days Successively when Lawfully Summoned, shall be mulcted 00. 02. 00 and if Guilty of any further breach of non-attendance shall for such Contempt be further mulcted according as the majority of votes in the assembly shall determine [This order is scored through].
- 17^{thly} Whoever shall p'sume to Call for or order any Liquor &c^a Except by direction of Master or Deputy during y^e Time of assembly shall forfeit £ s. d.
00. 00. 02.
- 18^{thly} If any stay out after 10 o Clock the meeting night witho^t the Masters Leave penalty 00. 00. 06.¹
- 19 Whatever Member having due warning shall fail or neglect to attend at the apointed time and place of meeting on the Chief Meeting day, viz., June 24th yearly shall pay to ffund Box 00. 02. 00.
- 20 No Mason shall take any work, or employ others so to do that he has heard any of his Brother Masons been treating about, unless he first acquaint his Brother that was bargaining for ye said work, or can prove him incapable of performing the same ; penalty 20/00d.
- 21 June 24, 1733. It is agreed by the Society that any Brother of the Lodge that hath an Apprentice that serves his time leagally and lawfully, as he ought to do, shall be made ffree for ye sum of £00. 08. 00.
- 22 And for any working Mason not of ye Lodge the sum of £00. 10. 00.
- 23 And to any Gentleman, or other that is not a working Mason according to the majority of ye Company.

¹ Up to this point all the above orders have been checked by means of photographs. The remainder are copied from a printed transcription. No. 19 appears to be the last of the original series. From No. 24 (1734) onwards, the character of the Orders changes considerably, and these are not given here.

APPENDIX B

SONGS FROM BOOK M

SONG XV

By a BROTHER of the LODGE at SWALWELL

Beneath the *Masons* awful Dome
Divinest Beauties stand,
Each Grace and Virtue hither come,
And join us Hand in Hand.
Each Grace, &c.

II.

Here Truth in native Lustre shines
On our *Great Mystery*,
Fraternal Love and Truth combines
To raise blest Charity.
Fraternal Love, &c.

III.

Nature's unerring Laws we trace,
On *Sinai* sanctified ;
Still blooming Joys adorn our Face,
Still *secret* when we're tried.
Still blooming, &c.

IV.

In blissful Freedom we rejoice,
And feel no anxious Pain ;
With fervent Hearts we raise our Voice,
Our Zeal can ne'er refrain.
With fervent, &c.

V.

How vain are the deceitful Arts
Of those without to know ?
The *Secrets* which our faithful Hearts
Can never deign to show.
The *Secrets*, &c.

SONG XVIII.

By Brother L. UMFREVILLE¹

I.

Hail to the *Masons Sacred Art*,
Which inculcates Fraternal Love ;
Bids Friendship glow in ev'ry Heart,
And all their Steps by Justice move.

¹ Printer of *Book M*, 1736, and a member of the Lodge at the Fountain, Gateshead.

II.

If Temperance supports this Frame,
 Its Rules are its Divine Command ;
 Nor does it, if exempt from Blame,
 A free and jovial Mirth withstand.

III.

A chaste Behaviour it commends :
 Nor from a gentile Carriage roves :
 A helping Hand to Want extends
 And Hospitality approves.

IV.

A Hate to Slander it excites,
 An absent Brother will defend ;
 To aid the Injur'd it delights,
 And Truth and Honour will befriend.

V.

The Mind with Wisdom it supplies,
 By studied Arts the Earth refines,
 Where lofty Domes and Columns rise,
 The mightiest King in Grandeur shines.

VI.

The rolling Orbs that deck the Skies
 By stated Laws their Course pursue ;
 These Laws the Masons' Lines comprise
 And their appointed Journeys shew.

VII.

The dazzling Globes that Heav'n displays,
 Confirm an Architect Divine :
 And that th' Almighty all Things sways,
 Sun Moon and Stars to prove combine.

VIII.

With Justice we'll aloud proclaim
 A Mason, worthy endless Praise :
 Then ever honour'd be his Name,
 For just and prudent are his Ways.

SONG XIX.

By a BROTHER of the Lodge at Swalwell

I.

WE Gentlemen who here do meet,
 In Joy and Love each One to greet,
 Knowing that nothing is so sweet
 As Harmony in *Brothers*.
 With Joy let us set forth the Praise,
 Of these *Secrets* in our Days,
 Which have above Five Thousand Years
 A Mystery been to others.

II.

Masons, and *Free-Masons* we be,
 Let's join our Hands in Unitie,
 To keep most close the Secresie.
 To the World's Admiration.
 It is worthy to be ador'd,
 Since neither King, Prince, Duke or Lord,
 Refuse to yield their blazing Sword,
 To join with a *Free-Mason*.

III.

The Clergy in this will appear
 With bravest Knights, that ever were,
 Rich Esquires offer up their Prayer,
 With them to join this Station.
 All honest Men, that are born free,
 May come to our Fraternitie,
 And learn the wondrous Mysterie,
 Which Blest makes a *Free-Mason*.

IV.

Here's unto all most heartily,
 That are of our *Fraternity*,
 Long styl'd, *ingenuous Masonry*,
 And always much renowned.
 May all its Members still be true,
 In all Respects, as I'm to you ;
 Sure, it will be a Mason's Due,
 At length then to be crowned.

A POEM

By Brother Richard Bulkley, Coll. Exon, A.B.¹

WHILE others sing of Wars, and Martial Feats,
 Of bloody Battles, and of fam'd Retreats,
 A nobler Subject shall my Fancy raise,
 And Masonry alone shall claim my Praise.
 Hail Royal Art, thou Mystery Divine,
 Blameless may I approach thy Sacred Shrine,
 Thy radiant Beauties let me there admire,
 And warm my Heart with thy coelestial Fire.
 Ye wilful Blind, seek not your own Disgrace,
 Be sure you come not near the hallowed Place.
 For Fear too late your Rashness you deplore,
 And Terrors feel by you unthought before.
 With Joy my faithful brethren there I see,
 Joining their Hands in Love and Unitie ;
 Yet striving each the other to excell
 In Social Virtues, and in doing well.
 No Party Jarrs, nor politick Debate.
 Which often Wrath excite, and Feuds create ;
 Nor impious Talk, nor Fleering Jests, nor Brawls,
 Were ever heard within thy peaceful Walls.

¹ A Curate at Gateshead, and shown in *Book M* as a member of an unidentified Lodge.

There in harmonious Comfort friendly join,
 The Prince, the Tradesman, Soldier and Divine ;
 And to each other mutual help afford,
 The honest Farmer, and the Noble Lord.
 Freedom and Mirth attend the cheerful Bowl,
 Refresh and Spirits, and enlarge the Soul.
 The Cordial we with Moderation use ;
 For Temperance admits of no Abuse.
 Prudence we praise, and Fortitude commend,
 To Justice always, and her Friends, a Friend.
 The scoffing Herd, the Shame of Adam's Race,
 Deride the Mysteries they cannot trace.
 Profane Solemnities they never saw,
 And printed Babbles are to them a Law.

The Book of M they may in vain explore,
 And turn mysterious Pages o'er and o'er,
 Hoping and Grand Arcanum to attain ;
 Needless their Toil, and fruitless is their Pain.
 They may as well for Heat to Greenland go,
 Or in the Torrid Regions seek for Snow ;
 The Royal Craft the scoffing Herd despise,
 And veil their Secrets from unlawful Eyes.

From the *Free-Masons Companion*, printed at Newcastle, 1777

HYMN II

By BRO. D. RICHARDSON.¹

Hail! hail! ye Sons of Science fair!
 Abroad your gen'rous deeds declare ;
 Tell climes unknown, and distant lands,
 That Masonry on Virtue stands.

Raise, raise, your plum-line on this plan—
 Unbounded Love from man to man,
 Cements our Hearts—our reason guides ;
 Th' immortal Secret here resides.

Behold the temple's solemn dome,
 Those mighty works are Ours alone ;
 Tis We who bid confusion cease—
 To finished Order gives it's place.

Long, long, may Truth supported be
 By every Friend to Masonry ;
 Tell climes unknown, and distant lands,
 That Masonry on Virtue stands.

¹ David Richardson, of St. Nicholas Lodge, Newcastle-upon-Tyne, who became an honorary member of the Lodge at Swalwell in 1778. He was W.M. in 1781, and in that year was elected Prov.G.M. for life, being the first non-Operative Mason to be elected to that office. He died in 1782.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Waples on the proposition of the W.M., seconded by the S.W. Comments were also offered by or on behalf of Bros. J. Heron Lepper, H. C. Booth, Norman Rogers, F. L. Pick, G. W. Bullamore, H. Poole, and R. J. Meekren.

Bro. H. HIRAM HALLETT writes:—

Upon reading through the proof of Bro. Waples' paper on the old Lodge at Swalwell, I realised at once that he was not only dealing with a very difficult subject, but that it must have involved a tremendous amount of time and thought in adequately treating the many problems arising from his researches. I notice that he has admitted the paper has taken him several years to compile, which, I think, it not at all surprising, considering the variety of interesting matters he has dealt with. I must record my admiration for his immense patience and energy in gathering together such a vast amount of valuable material, which has thrown a flood of light on Operative Masonry in those far-off days. I feel that we are all very deeply indebted to him for giving us such a valuable and interesting paper, and I should like, on behalf of the members of this Lodge, to congratulate him most heartily on the very great success that has crowned his efforts.

One minor matter is rather interesting, as it reminded me of the old St. George's Lodge warranted in Taunton in 1764, for then two Stewards were appointed, one being named the "Master's Steward", and the other the "Warden's Steward". As their names were recorded in the Minutes before those of the Treasurer and Secretary, I felt that their duties must have embraced more than that of stewarding. I then discovered that although Deacons were not recognised by our Grand Lodge until 1813, yet, in 1758, such officers were appointed in the Old Crown Lodge at Bristol. I was, therefore, very intrigued to see that in 1732, in this old Lodge in Durham, the two Stewards were named senior and junior, with the alternative designation of "Deacons", and in 1733 these officers were called the Senior and Junior Deacons, their alternative designation being Stewards.

Bro. H. C. BRUCE WILSON said:—

May I second the vote of thanks to Bro. Waples for his very interesting paper on the Swalwell Lodge, which raises many points of interest, and is evidence of much research and enthusiasm? I think, however, that although he states in the first paragraph that it is remarkable how much has been read into the Minutes and history of the Lodge which never existed, in the course of the paper his enthusiasm appears at times to incline him to acceptance of suggestions vaguely stated to rest on tradition, although the circumstances quoted make such suggestions not only improbable, but in some cases impossible.

Foremost among these is the so-called tradition that the Lodge was founded at Winlaton about 1690; with the further suggestion that it may have been founded by the foreign workers imported by Sir Ambrose Crowley. Near the top of p. 90 is the statement that in its early days the Lodge was known as "Ye Company of Masons" of Winlaton, but the authority for this is not given; and on p. 128 the place of meeting in 1725 is given as Winlaton; on the next page it is stated that the Lodge still has in its possession "The old Minute Book of 1725". But there is a suspicious absence of any reference to the place and dates of meetings prior to 1730, except 29th December, 1725, and 24th June, 1728; and these are only dates of commencement of apprenticeships, with no place mentioned, on a page including 17 similar entries, dating from 1725 to 1775; so the date of the insertion of the 1725 and 1728 entries will be not earlier than the date of the last entry in the same hand. Bro. Waples states that the page is numbered 52 but is undoubtedly out of sequence, but he does not say why he holds this view. We are also given, at the bottom of page 94, a list of members whose apprenticeship commenced in 1725, but that is no evidence of the existence of the Lodge at that date. And we are told earlier that there is a suggestion that about the 1740's certain pages were written up from memory. It may be further noted that while on p. 90 it is stated that the records of the Lodge "do not state its domicile in 1725, but it is highly probably that the brethren met at Swalwell", on p. 128 it

is stated: "The places of meeting can be traced to—Winlaton in 1725. Swalwell, Two Fencers Inn, in 1735", etc.

There appears to be no probability in the idea that foreign workmen imported by Crowley before 1687, to the number of at least 400, all Netherlanders or Germans, and all or nearly all Roman Catholics, were responsible for the founding of what was afterwards the Swalwell Lodge. Apart from their acute religious differences with the local inhabitants, referred to in the paper, at a time when such religious differences ran exceptionally high, there is the consideration that if such a Lodge was founded by operative masons among the foreign workmen, it would be certain that some at least of their descendants would have been amongst the later members of the Lodge. A good proportion of foreign workmen imported in connection with any work settled permanently in the country; an example may be seen in the Hollanders imported in the seventeenth century for the reclamation of the Lincolnshire levels. And the paper comments in some detail on the tendency of operative masons to apprentice their sons, and the number of members of the same family in the Lodge. But although after about 1730 there are numerous names of members of the Lodge preserved, there is not one single foreign name amongst them. That, I think, disposes of any suggestion that the foreign workmen took a leading part, or, indeed, any part at all, in the founding of the Lodge.

It appears that we should have been reduced to basing the tradition of the existence of the Lodge in the seventeenth century to the single fact that the wardens' columns date from 1690, which proves nothing, if it had not been for the opinion of Bro. Reed, a P.M. of the Lodge, in a Newcastle paper of which he was the manager, in March, 1895, that a tradition that the Lodge was founded at Winlaton shortly after 1690, hitherto uncorroborated by any records, had been to a large extent confirmed as reliable since 1885. And it is added that the information received in 1885 was contained in a series of documents presented by Bro. J. E. Wilkinson, all trace of which has again disappeared from the archives of the Lodge.

Now it is mentioned that the documents presented by Bro. Wilkinson were purchased by him at a bookstall in Newcastle in 1845, before he was made a Mason, and presented by him shortly after to the Swalwell Lodge on being made a Mason in that Lodge; that they were subsequently categorised and arranged in sequence, and well bound in a volume, which is still a valued possession of the Lodge. The earliest date mentioned in these papers appears to be 1725, confined to the entries referred to above.

We are asked to believe that the part of the Wilkinson papers relating to Lodge affairs from 1725 were sorted, arranged and well bound, and they are still in the possession of the Lodge; whilst those of the same papers relating to the Lodge from 1690 to 1724, after being sorted from the others, remained neglected and forgotten for 40 years, were then seen and some notes made on them by Bro. Reed, who referred to them in his paper 10 years later, since when they have completely disappeared without trace, and without having been seen by anyone except Bro. Reed. One can only assume that these earlier documents never existed, and that Bro. Reed had mixed notes of unfounded guesswork with notes taken from the real Wilkinson papers of a later date. It may be noted that when Bro. Reed presented to the Lodge the Indenture dated 1773 of his grandfather, Joseph Reed, he stated that he was a member of the Lodge. But Bro. Waples states that he has been unable to ascertain from the records the details of Registration and Membership of Bro. Joseph Reed. Incidentally, we are told that Bro. Reed was for very many years both an active politician and an active journalist, both of which are pursuits the prolonged practice of which tends to develop the imagination at the expense of the critical faculty. It is probable that most of the so-called traditions of the Lodge at Winlaton between 1690 and 1730 were evolved by Bro. Reed in the last quarter of the nineteenth century.

On p. 87 we are told of Crowley's arrangements for his men, including a Court or Arbitration, a Dispensary, a Doctor, a Chapel and a Pastor, Sabbatarian rules, laws against gambling, drinking and cockfighting, regulations for the manufacture of his several commodities, instructions controlling buying and selling, etc., etc. As the registration of Apprentices was required by law, it is most unlikely that he would not have had some sort of court for that purpose; and associated with that may well have been a Club for Sick, Death and other benefits; but that such an organisation existed as an Operative Masonic Lodge there appears to be no evidence. If the entries for December, 1725, are contemporary, and not written in much later, they show that such a registration body calling itself "the Lodge" was functioning in that year. There appears to be no doubt that an Operative Lodge existed some years alter.

On p. 95 Bro. Waples quotes the change in the nomenclature of the officers in 1733 as evidence of the introduction of Speculative Masonry, after the advent of Bro. Joseph Laycock. The changes, however, consist only in the Wardens (or Searchers) becoming Senior Warden and Junior Warden, and the Sen. and Jun. Steward (or Deacon) becoming Sen. and Jun. Deacon (or Steward). As in 1735 the Deacons again become Stewards, and remain so until 1778, the change hardly seems to have been as significant as suggested. And later, on p. 96, it is stated that it was only after 1779 that Speculative Masonry became predominant, and that the passing of the Operative Regime in that year marks an era in the history of the Lodge. It appears, however, that there was some rather fugitive connection with Speculative Masonry connected with Joseph Laycock, about whom it might be of interest to get further particulars. If he was born at Wetherby, in Yorkshire, the date of his birth, and his parentage, should be obtainable from the registers of that place. As he came to Winlaton as manager from the London headquarters of Crowley, who had himself risen from the ranks, it is not improbable that Laycock had at some time been an apprentice. A search through apprentice records might give the date of his apprenticeship and the name of his master, which might in turn furnish a clue to his connection with Speculative Masonry.

With regard to the *Embleton MS.*, it was stated that Bro. T. M. Watson, of Sunderland, bought it in 1889 from a non-Mason who said that his father had been a Mason. But Bro. Waples consulted the widow of Bro. Watson, who in 1937 was aged but of good memory, who said that she bought the MS. in 1887 for her husband from an old lady who said that her grandfather was a Mason. Mrs. Watson remembered well the circumstances of the purchase 50 years previously from this old lady, then aged 75, who said that the MS. had been given to her for safe-keeping by her father over 50 years previously, and who had told her that he had inherited it from his father, who was a Mason, another 50 years previously, in 1784. But why does the paper assume that the Mason who left the MS. to his son in 1784 had it in his possession since 1740? There appears nothing to support such a suggestion. With regard to the recollection of an old lady of how another old lady 50 years ago told her what had been communicated to her 50 years previously by her father of what had been told him by his father 50 years before that, it would seem desirable to find some corroboration, if possible. I would suggest that the first line of approach should be to look for the record of a lady aged 75 living in Flag Street, Sunderland, who died in September, 1887. If, as appears probable, she was unmarried, her name will give that of her father and grandfather. The next stage would be to look for a Mason of that name living in Sunderland who died in 1784. There seems to be a consensus of expert opinion that the writing may be dated about 1680. But why should this suggest that it was written by Masons engaged by Crowley to build his ironworks in Sunderland in 1680?

As with the *Embleton MS.*, so also with the *William Watson MS.*, Bro. Waples gives us the results of some reliable investigation, which amplifies and in part corrects the formerly accepted account. The latter stated: "A Mr. Hamilton

received it from his brother-in-law, Mr. John Harper, of Roughside Hall, Riding Mill, Northumberland, and Gresham House, Newcastle-upon-Tyne, who found the roll in an old iron safe which had not been opened for a long time, the key having been lost." On this it is commented that Riding Mill is an easy walk from Winlaton; although it has not been stated that the iron safe was at Riding Mill, and not at Harper's address at Newcastle.

Bro. Waples then proceeds to give us the results of the personal investigation now in his possession, of Bro. Schnitger, who was, amongst other things, a Past Master of Swalwell Lodge, and whose name is a guarantee for careful and capable research for those who have acquaintance with his writings. Bro. Schnitger states that the MS. belonged to Bro. Alexander Dalziel, a P.M. of a Newcastle Lodge, living in Westgate Road, Newcastle, and representative of a family of Heraldic Painters. Bro. Schnitger says that he is satisfied that the MS. had been in Dalziel's possession for many years. On Dalziel's death a relative named Gibson took much of his Masonic property, including the MS., which he found in an iron box which he broke open; he sold the MS. to Harper, whom he met in a billiards room. Bro. Schnitger states that he knew both Gibson and Harper personally, and had satisfied himself that their account of the finding and sale of the MS. is correct.

Thus the MS. first appears in the possession of Dalziel at Newcastle, in an iron box presumably in his house there in Westgate Road; it was taken from there by Gibson, who sold it to Harper, by whom it was resold. As Harper had an address in Newcastle, it was probably never at his house in Riding Mill. Why then is it stated that *the facts are* that it came from Riding Mill, was secured by Dalziel, appropriated by Gibson and sold to Harper? And why is it stated *as a fact* that the MS. did not leave the neighbourhood of Winlaton for 208 years, and that after 200 years it probably came into the hands of Dalziel—that would be in 1887? There is nothing to show from where Dalziel got the MS., and it is quite probable that it originated in Newcastle, and never left there until it was sold by Harper, who had bought it from Gibson. And there is nothing to suggest that it ever had anything to do with Winlaton or with Crowley's Masons.

In the matter of the name of the original owner of the copy of *Book M*, now in the possession of the Lodge, the paper gives two versions of the remaining writing in the book, one on p. 107 and one on p. 119, which do not agree with one another. On p. 107 we are told that there was formerly the name of the first owner, followed by the words, "Prov. Gd. Mastr. 1732", apparently in one line; and that the second owner had erased the first name and written his own above. On p. 119 we are told that the first owner wrote his name, and underneath in three lines, "His book of M——y and Poems/G.P. Master/1732"; and that the second owner had erased the name and address and inserted his own. If the first owner's name was followed by his address, and that address was completely erased, how is it known that the erased words following the name were the owner's address? Also, if this is the correct version, the question arises whether G.P. Master is not susceptible of some other interpretation than Grand Provincial Master, which would be a curious form for an experienced Brother who had recently received a patent as Provincial Grand Master. Which-ever version is right, the other must be wrong. The date 1732, in any case, cannot be the date when the owner acquired the book, as it was not published until 1736. It is suggestive that 1732 was the date of the admission of Joseph Laycock to the Swalwell Lodge. And the circumstance that in the other three Lodges the list of individual subscribers to the book is given, while the Swalwell Lodge is shown as taking 50 copies, with no names, makes it probable that a single individual subscribed for 50 copies and presented them to the Swalwell Lodge for present and future members; and if so, that individual would almost certainly be Bro. Laycock; which would be an additional reason for him receiving a presentation copy from the author.

The date of Bro. Laycock's death does not appear to have been verified, as he is stated to have died about 1740. But on p. 136 it is mentioned that in Wickham Churchyard there is a large broken stone much worn, on which are legible the words, "Provincial Grand Master died 1745". If the names of those who were buried there in 1745 were extracted from the Church register, it should be easy to prove if this relates to Laycock, who had lived in the Parish; and if not, it should not be difficult to locate whatever other name was originally on the tombstone.

On p. 133, in describing the plate dated between 1770 and 1780, in connection with a triangle enclosing the letter G, it is remarked "The Triangle was undoubtedly connected with the Royal Arch Story". In a French MS. of 1775, which I exhibited in this Lodge some time ago in another connection, it is stated that when Hiram was buried in the Sanctum Sanctorum, there was placed on his tomb a triangular gold plate, on which was engraved a certain word, which we are told earlier was represented by the letter G. At this period, therefore, in at least one working, the triangle enclosing the letter G was a characteristic feature in the third degree of Craft Masonry, and was not connected with the Royal Arch.

These are some of the many points raised by the paper, and we are much indebted to Bro. Waples for giving us so much new information on an interesting subject.

BRO. J. HERON LEPPER writes:—

Bro. Waples has collected so much material in connection with this subject, that a commentator is almost forced to limit his remarks to such passages in the essay as have had most interest for him personally. However, my first comment must be to thank the essayist for the work he has done for us.

Not the least interesting part of the paper to me is the description of local social conditions at the end of the seventeenth century. Having been told something about the population, their occupations and prejudices, we are enabled to form our own opinion about the traditions handed down concerning possible Masonic activity in those early days. Matter of fact is, of course, the material with which this Lodge prefers to deal, but we also have a duty to preserve such legends as have been preserved through the generations. Bro. Waples has provided us with both kinds of material.

There is one statement about which I should like to call for further information:—

"The writer has seen a list of Northern Lodges dated 1700, in which Sunderland figured under the York Division, but cannot recall the source."

The source of this information is rather important, for a vast difference would exist between the MS. of the date quoted and one compiled several years later. I hope Bro. Waples will be able to give us more exact details.

In reference to the *Embleton* MS., which Bro. Waples suggests may have been written in the first instance for a Lodge of Operative Masons employed in 1680 in building Crowley's works in Sunderland, a point occurs to me that might be of some value to stand out as a rock amid surges of tradition and suggestion. If Crowley was indeed a Quaker who practised his religion according to the strict tenets of that period, he would never have approved a Lodge of Operative Masons among his work-people. That an oath was administered during the ceremonies condemned our Society in the eyes of the Friends. I could quote instances in which a man on becoming a Freemason ceased to be regarded as a Quaker by his Co-religionists, and that opinion held good to a very much later period than

1680. Times and things have changed in this respect, greatly to the advantage of our Order.

The paper has raised one very important question. What authority enforceable by the law of the Land was held by the Companies and Guilds who administered trade customs? It has often been stated that all the Guilds ceased to function on the accession of Edward VI to the Throne, and the establishment of the Protestant Religion as that of the State. Some modern authorities hold a contrary opinion, and this essay has produced evidence to make us believe that in some districts trade guilds continued to operate, though they may have assumed more authority than they ever could have enforced in a court of law. For example, it seems to me impossible that the writ of the Swalwell Lodge could have run within 50 miles of that village. However, we have been given this statement, and the matter is surely worth more investigation. As regards the Common Law, the duties of Apprentices under indentures were enforceable by the magistrate, but that law did not enforce registration of the apprentices in any local guild. Therefore, if the compulsion existed in any place such as Swalwell, it must have sprung from a local trade custom; we all know that many trade customs are Valid Law, and are enforceable by sanctions.

The only remark I should like to make about the Newcastle clock refers to the "Builder's Trinity" or "Holy Jesus", the name given to the particular emblem by local Operatives. This name harmonises with what I believe to have been the original form of the emblem we know now as the Triple Tau, which in itself is comparatively modern. In the present place I cannot, of course, enter into any discussion on a symbol confined to the Order of the Holy Royal Arch. While on this subject, however, I may add that in my opinion the Altar as shown in the illustration probably had its uses in the conferring of that degree in an apartment not too spacious in its dimensions.

With regard to the right to choose a Provincial Grand Master and Wardens which the Lodge allocated to itself at an early date, the best comment would seem to be that any body of men can claim a right or dignity for themselves, but when it comes to enforcing observance of the said right or dignity from the outside world, that it quite another pair of shoes. It seems in the highest degree improbable that other Lodges ever acquiesced in honouring this claim.

As regards the Lodge Warrant, of course it had none before 1771. The Grand Lodge of England (Moderns) only began to issue such documents after the Grand Lodge of the Antients introduced the custom in 1752. Swalwell Lodge found itself in very good company in this respect, for none of the oldest English Lodges can show any such document. A few, as we know, make use, instead of a Warrant, of the original Deputations, which they have happily preserved. The Deputation, however, is quite a different document from the Warrant as we know it to-day.

These notes of mine have been brief, but my appreciation of Bro. Waples' labours must not be measured by that staff. He has obviously spent an immense amount of time in collecting the materials offered us, and I am sure all of us hope that he will be long spared to collect much more about the Lodges and their customs in a district to which he may fairly be considered to have staked a claim.

Bro. H. C. BOOTH said:—

I have much pleasure in supporting the vote of thanks to Bro. Waples for his interesting paper, and I congratulate him on the amount of time and work he must have put into its preparation.

I must, however, draw his attention to the following points:—

With regard to Ambrose Crowley, there seems to be some obscurity. One account says he was Knighted in his 35th year, in the year 1706. If this is true

he must have been born about 1671 ; but this is impossible, as it would mean he was only ten years old when he started at Sunderland, and nineteen years old when he transferred to Winlaton.

William Fordyce, in Vol. II of the *History and Antiquities of the County Palatine of Durham*, 1857, says:—

“ Sir Ambrose Crowley Knighted Jan. 1st 1706, Sherriff of London 1707 and died in 1713. He married the daughter and co-heiress of Charles Owen Gent, of London. He had one son and four daughters. . . .
1690 he transferred from Sunderland to Winlaton.
1691 Winlaton Corn Mill was converted into an iron forge and grinding wheel.”

The works were carried on by Crowley Millington & Co. until 1816, when the Company abandoned the Village of Winlaton, when all the Charities ceased, and the workmen were left to their own resources.

Bro. Waples quotes from the old minute book: “ Sept. 29th 1725. Then Matthew Armstrong and Arthur Douglass appeared in ye Lodge of Freemasons and agreed to have their names Registered as Enterprentices to be accepted next quarterly meeting paying one shilling each for Entrance and 7/6 when they take their freedom.” This is not correct, according to the History of the Lodge, by Bro. Robert Whitfield, P.M.

Bro. Waples has left out one word of very great importance. After the words “ Arthur Douglass ” should be the word “ Masons ”. This entry records the earliest difference between the Enterprentice and the ordinary Apprentice.

These two men had evidently served their apprenticeships somewhere else, or they would not be called “ Masons ”. Also they paid one shilling each for Entrance, whereas only sixpence was paid for Entrance of the ordinary apprentice.

Matthew Armstrong and Arthur Douglass were not ordinary apprentices, but what were called in later years “ improvers ”, and they did not get full journeyman’s wages.

This is confirmed by a minute five years later: “ Dec. ye 28th 1730. Then Matthew Armstrong notified to ye Lodge his having taken John Lawthers Apprentice for seven years and hath shewen his Indenture for which he hath paid 6d.”

The question of “ making free ”, I am inclined to think, was rather an unwritten law, a relic of Feudal times, which came to be used by the different trades for their own protection. I refer to giving a serf his freedom.

Bro. NORMAN ROGERS writes:—

Much time and trouble must have been spent by Bro. Waples on the compilation of his paper on the Swalwell Lodge, and he is to be congratulated on his efforts to weld such a mass of material into a comprehensive whole, for the story he unfolds is one of entrancing interest.

But there are several features on which it is well not to be too prejudiced, because of records in other parts of the country. For instance, he states:—

“ On the day the Apprentice received his ‘ Freedom ’ he had read over to him the Penal and General Orders of the Lodge, which said Orders covered the legal and moral obligations of a Mason, and thenceforward he was a Fellow of the Craft.”

From the lists we find that Mathew Bamburgh was registered as Enterapprentice on 24th June, 1728, and “ made free ” in the Society on 25th March, 1734, and Robert Hunter was registered on 25th March, 1731, being “ made free ” on 5th April, 1736. It is quite true that registration may not mean actual commencement of apprenticeship for seven years, but the end of the apprenticeship surely

does not imply that he became a Fellow of the Craft. If it does, then the fact is in conflict with the Scottish practice in the seventeenth century, indicating that:—

“Apprentices and entered apprentices formed two distinct classes or grades. The Schaw Statutes of 1598 provided that an apprentice must be bound for at least seven years, and that, except by special permission, a further period of seven years must elapse before he could be made a fellow craft.” (*Genesis of Freemasonry*, by Knoop and Jones, p. 95.)

Now, it is true that, by 1674, Lanark laid it down that no apprentice was to be admitted a freeman without serving as a journeyman to a freeman for two years after the expiration of his apprenticeship, and that Glasgow also provided for two years. This distinction between apprentices and entered apprentices should be made clearer in the paper, for, otherwise, it appears as if the practice in the North of England was different from Scottish practice.

Bro. Waples includes an interesting note that the jewels of the Senior and Junior Deacons were the Moon and Sun, and that the first two Stewards are now entitled to these jewels. This reminds me that Bro. Wallace Heaton purchased in 1948, for Grand Lodge, a collection of halberds supporting Masonic signs. They were stated to have come from Lancashire, are probably eighteenth century, and include these two jewels. I am also reminded that the circular of Anchor and Hope Lodge, No. 37, Bolton, dating from 1767, seems to ascribe the Sun to the S.W. and the Moon to the J.W.

The remark that the Minor Companies of Masons in Northern England did not appear to possess a Charter or Commission, followed by the query, “By what and whose authority did the minor Companies come into being and function?” is interesting. Almost a century before (1646) a Lodge met at Warrington, as detailed in Elias Ashmole’s diary, and investigations suggest that not one of the seven members then present was a mason by trade; certainly, the two candidates were Speculatives. Further, there is some reason for the belief that the *Sloane MS.*, which was completed by Edward Sankey on the very day that Ashmole was made a Mason, was used at this particular ceremony, in which it is likely to have played some part. Provincial Grand Masters appear to have been appointed for Durham and Northumberland in 1734, when there were only purely Operative Lodges there, and yet Lancashire had Speculative Lodges in 1727 (and *ante*), 1732 and 1733, apart from the supposedly Speculative Lodge at Warrington in 1646. What is the reason for this difference between the North-East and North-West in the earlier part of the century, as, by the end, customs and ceremonies appear to be virtually the same?

Bro. Waples expresses his surprise to find that a Speculative Lodge “appears to have paid considerable attention to the welfare of its members.” If he knew his Lancashire, he would know that the majority of its Lodges were a mixture of Freemasonry and Sick and Burial Society at the end of the eighteenth and beginning of the nineteenth century. Weren’t the Manchester Unity of Odd Fellows strong there in 1813? Probably what is more surprising is that this Sick and Burial Club aspect only terminated in the Prince Edwin Lodge, No. 128, Bury, with the distribution of £613 among 61 members in 1897, and the “unrecognised Lodge of Sincerity, No. 1, Wigan,” distributed £500 in 1913, when it rejoined the fold as No. 3677.

Let me now deal with the claim that the evidence shows a Provincial Grand Master in 1732. May I respectfully suggest to the author that his theory that the obliterated signature is that of Joseph Laycock is quite sound, but that his further claim that Joseph Laycock was Provincial Grand Master in that year is based on an unsound foundation, especially as Grand Lodge says 1734. Will he accept another theory, namely, that the signature is that of Laycock, who added 1732 because that was the date on which he joined the Swalwell Lodge? There have

been many similar assumptions of earlier dates in the case of candidates signing By-laws, where it is not safe to draw conclusions until the entries have been checked with the Minute Books.

The statement that "the Lodge of Industry arrogated to itself the precedent of appointing Provincial Grand Lodge Officers from among its members" is not peculiar to Durham, for Lancashire did likewise from 1732 down to 1825, and there are examples in other Provinces.

Despite these comments, which are only intended to be helpful to the author, our thanks are due to him for his painstaking efforts to add to the picture of early Grand Lodge procedure, a picture which, owing to the paucity of material, can only take shape through the efforts of such students as Bro. Waples. We are, therefore, deeply indebted to him for this further knowledge of the peculiarities and organisation in the North-East.

Bro. FRED. L. PICK writes:—

Time and pressure of work prevent comment on more than a few isolated points in Bro. Waples' interesting and valuable contribution to our *Transactions*. One recognises in the story of the old Swalwell Lodge an affinity with some of the old Scottish Lodges in the transition from operative to speculative, a phenomenon scarcely to be found in England. Our brother hints twice that the Lodge was affected by the Jacobite "troubles". The Earl of Derwentwater, beheaded after the Battle of Preston, was one of the leaders of that unfortunate movement. From the character of the members of the Lodge one would expect to find the majority of them very much on the Hanoverian side.

The fact that the Lodge remained mainly operative until 1779 is remarkable; by that time the gilds had lost practically all their power. Bro. Waples says, "The necessity for Registration of an Apprentice was required by Law". Does he mean the law of the land or the requirements of the trade under their local charter?

I am not entirely convinced by his description of the emblems engraved on the water clock. It is a pity we cannot be certain when they were added, as the items described are generally to be found in the fourth quarter of the eighteenth century. The triple tau did not assume its present symmetrical shape before the 1820's, when Masonic furnishers conventionalised and developed it out of the T. over H. monogram.

Golden Rule Lodge (Stanstead), No. 5, Grand Lodge of Quebec, still works one of the old Webb Rituals and its Deacons' Jewels are the square and compasses, the one enclosing the Sun and the other the Moon. They have recently been demonstrated in this country by a team from the Anderida Lodge, 2434, Eastbourne, though in this case the jewel of the S.D. is the Sun and that of the J.D. the Moon.

I recently observed a modern use of the "truncheon" in the hands of the D.C. of the Humber Installed Masters' Lodge, Hull. It was surmounted by the emblem of his Office and conveyed a due sense of the dignity and importance of this Officer.

Is it necessary to assume that the Benefit Society "petered out" at the Union? Many such bodies functioned until the middle part of the nineteenth century or even later.

Bro. G. W. BULLAMORE writes:—

The Swalwell Lodge was a connecting link with the Society of Freemasons and the Guild system of the middle ages.

A branch of a foreign guild in England was not governed by its mother guild and the same was true of the home guilds. Parent and branches existed

for the same object, used the same rules and recognised one another's members, but each branch was self-governing. A new branch could be formed by obtaining a copy of the constitutions on which to admit members. A Swalwell Mason who took ship to London to help in its rebuilding would be recognised as a Mason by the Society of Freemasons attached to the Company of Masons. He would join the lodge where he obtained work and the master would collect and transmit his quarterage to the Society. When Bro. Laycock went from London to Swalwell he was accepted by them. The constitution he induced them to accept was a new departure and the alteration of officers suggests some alterations in ritual. There are a number of instances where a fellow craft lodge was also the Provincial Grand Lodge, and I think this was the case with Swalwell. The system of control that the Old Regulations of Bro. Payne attempted was to ensure that the masters of all the inferior lodges were members of the governing lodge. These entered apprentices or journeyman lodges were called together by the master for the purpose of the work. When it was finished they ceased to exist.

Bro. Lane's statement that the Swalwell Lodge was known to Grand Lodge in 1717, is difficult to accept. It was probably known to the Society of Freemasons and the Company of Masons, but the gathering under the chairmanship of Anthony Sayer consisted merely of non-operative lodges. The regular lodges were still under the control of the Masons Company, who received their quarterage. After the death of Sir Christopher Wren the Masons Company spent the money of the accepted Masons on banners and sent them adrift. The Old Regulations issued about this time was an attempt to bring irregular meetings such as the so-called Grand Lodge of 1717 under control.

The quotation from Bro. Tuckett concerning the symbolism of the beehive, was a summary of the view put forward by me before this Lodge in a paper on *Freemasonry and the Beehive*. He came to my assistance in the debate which followed, when a verbal attack repudiated my facts and conclusions. From the authentic standpoint, the Beehive of No. 48 means Industry. But I am not of the authentic school, and to me there will always be the possibility that a lodge with Jacobite leanings chose a Stuart emblem while broadcasting its meaning as Industry. Just as they drank to the King "over the water".

The excerpts from Swalwell minutes may refer to two degrees. The governing body described as the Society and the ordinary meeting known as the Lodge. Entered apprentice and apprentice are not synonymous. The apprentice was a boy; the E.A. had finished his apprenticeship and become a man. In London he had reached the age of 25 years. By taking his first degree he became free of the fellowship of Freemasons and was recognised by its Lodges. After serving seven years as journeyman or submitting proofs of skill he could become "of the fellowship". I think it likely that Armstrong and Douglas in 1725 were men who had come to work at Swalwell, having been trained elsewhere. Thomas Hall, in 1775, was a boy registered as an apprentice. Until he was free of his indentures he could not be made an entered apprentice and become free of the fellowship of the Freemasons.

Bro. Rev. H. POOLE writes:—

I have to thank Bro. Waples for the very full account which he has given us of the Swalwell Lodge. For many years I have heard one thing and another of Swalwell, and for almost as many years I have looked forward to hearing, some day, just exactly what is known of it. Now Bro. Waples has collected it all together, and at last we really know just about as much as there is to know; and he deserves our heartiest thanks and congratulations for his work.

I have one comment to make—one which hardly wants an answer, but which I feel should be put on record. In the matter of the *Embleton* and *William Watson*

MSS., again, Bro. Waples has done a most useful service in having sought out and put on record so much of their previous history. I do not propose to query the validity of his conclusions—each student must decide for himself on the inferences which are permissible.

But if Bro. Waples is correct in supposing that both these versions of the Old Charges belonged to the Swalwell Lodge, it seems to follow that this Lodge possessed no fewer than *three* versions—for the so-called *Gateshead* MS. was, without doubt, theirs from early days. Moreover, this document is among the fifteen known versions which contain an "Apprentice Charge"; and the fact that the minutes of the Lodge refer to a Charge being read to Apprentices seems to imply that it was this document that was used. Why should a Lodge have more than one? It is true that no fewer than six versions were at one time in the possession of the Lodge at York (five of which survive): but there is a certain amount of evidence that the Lodge at York acted in some sense as a "Mother Lodge" and established, or at any rate held, Lodges outside (*e.g.*, the Lodge at Scarborough in 1705), and "spare" copies might well have been desirable.

No such activities—so far as we know—were associated with the Swalwell Lodge; and what seems to me the unlikeliness of its possession of more than one such document, make me a little doubtful as to the soundness of Bro. Waples' contention.

BRO. R. J. MEEKREN writes:—

I have read, and with the greatest interest, all the papers that have been submitted to the Lodge by Bro. Waples at various times, but hitherto I have not felt that I could add anything of value to the discussions. Drawing directly, as he does, from records the contents of which are entirely unknown to me, and indeed for the most part even their very existence, there seemed little that I could do but read, mark, learn and digest. But in the present paper there are some things that I would like to comment upon, and perhaps some questions to ask that the author may be able and disposed to answer.

First, I am not quite sure from what is said whether the transcribed entries from the "Ancient Minute Book" of the Swalwell Lodge are a complete list of what is in the record, or whether they are selected. What gives rise to the doubt is the fact that the dates run from 1725 to 1775, and one would suppose that there would have been more than seventeen entries in fifty years. If they are a list selected from others by the author, then we are at a real disadvantage in discussing their interpretation.

However, to proceed upon the basis of what is given to us. Bro. Waples points out in his comments upon this list that the "Registration of an Apprentice was required by Law", and that both the apprentice and his master had "to appear before the Lodge in his district". What law? As I read through the list it seemed natural to take it that they appeared in accordance with the "Laws" of the Lodge itself. But later in the paper he reverts to the subject when he asks by what authority these things were done. Personally, I should take it that it was by right of custom. After all, English Common Law was originally nothing but custom, and custom still remains its basis. But in the entry under the date September 29th, 1744, it is said that the apprentice "made his appearance according to Laws and his Master according to Articles". As the Lodge had Laws, Orders and Regulations, I am inclined still to interpret the references in these particular entries as referring to the enactments of the Lodge itself in the minds of those who recorded these appearances. As the Appendices in which these Laws, etc., were to be given in full has not been set up for the proof, I turned to Gould's *History*. In note 6, page 262 of the second volume, the Penal

Order No. 6 of the Lodge is quoted: "That when any Mason shall take an Apprentice he shall enter him in the Company's Records within 40 days" That accounts at least for the Master's appearance. But I have always understood that both the master and apprentice have always had to appear at the expiry of the indentures, and it would seem very strange if it were not so.

Now, in the list under consideration there are two entries that differ entirely from all the others. While no two are exactly phrased in the same words in the same order, they are much to the same intent; and in all of them the names of the master and his apprentice are given. After December, 1735, they all refer to the "registration"; before that, only the production or the reading of the indentures is actually mentioned, but the registration must naturally be understood. In one case only, that of December 27th, 1729, is there actual mention of the apprentice receiving his freedom when his time is expired, but this also must surely be understood in the remainder. In the two exceptional items we find that Mr. John Thompson "entered into the Society of Free Masonry". He can hardly have been anything else than an honorary, or non-operative, Mason. The term "entered" is to be noted. In all the items given in the list we find that the master of the apprentice is named, except in this item and in the first. Mr. Thompson simply enters the Society; Mathew Armstrong and Arthur Douglas "appear" in the Lodge, masterless, and agree to have their names registered as "Enter-apprentices".

Bro. Waples makes no comment on Thompson's status, and he takes the record respecting Armstrong and Douglas to be quite normal in effect, and does not even remark the exceptional form in which it is phrased, nor even upon the absence of the masters of the two. This seems somewhat strange, as immediately before he emphasised the requirement that the master, as well as the apprentice, was to appear. He paraphrases the record when he asks us to note "that they were instructed to appear at the next quarterly meeting, *i.e.*, 27th September, 1725". As the record is dated September 29th, I assume that December must be intended. Further, the record does not say that they were to appear in order "to be accepted and entered", but that they are to be accepted at the next quarterly meeting. What does "accepted" mean here? Bro. Waples says "accepted and entered" as if they were equivalent, or at least concomitant, terms. But are they? Here I feel most strongly the disadvantage of not having all the record before me. Bro. Waples may quite possibly be right; he may possibly demolish the interpretation I am going to suggest by merely citing some record from among those that he has not published. But on the evidence adduced by him in the paper itself, and with the little that is to be found in Gould, I shall take the adventure.

First, such words as "entered", "received", "admitted", "accepted" were not used with any great consistency, and, indeed, they are still often used very loosely. But our only way to interpret them in any given set of old records is to compare the places where they are found, even though the result may not always be certain. Penal Order No. 4, as cited by Gould, has already been referred to:—

"When any Mason shall take an Apprentice he shall enter him in the Company's Records within 40 days, and pay 6d. for registering . . ."

The term "enter", when it concerns an apprentice, would thus seem to be equivalent to registration. But in such records as Bro. Waples has given us the word is not used in connection with an apprentice, except in the instance we have under special consideration. For I take it that Mr. Thompson was not apprenticed when he entered the Society of Free Masonry. On the other hand, it is rather obscurely used in connection with the names of those who had been made free of the Society. In the Memorandum concerning these, we find, following the first date given, the word "Enters", and this is apparently to be construed as applying

to all the names that follow. This has confirmation in the note against Alex. Carr, "Enters second time", and the like remark after the name of John Emmerson, "ye second time". These would seem to have been, in our terminology, re-affiliations.

So we have it both ways. An apprentice is to be entered in the records, or registered. But those who are made free are also entered. The only result is that it has become clear that no safe argument can be built upon the use of this word alone.

What, then, of being "accepted"? I do not find the word anywhere else in the quotations given in the paper, except in the one instance that we are trying to elucidate. Falling back upon Gould once more, we find he has quoted General Order No. 3 in full (*Loc. cit.*, p. 263):—

"That no apprentice when having served 7 years, be admitted or accepted into the fellowship, but either on the chief meeting day, or on a Quarterly meeting day."

Thus it would appear that to be accepted was to be admitted to the Fellowship, with all the rights and privileges thereto belonging. And to "enter", when used of those who are made free, must mean very much the same thing.

The curious contract quoted by Lyon in his *History of the Old Lodge of Edinburgh* (p. 414) between the old Lodge of Haddington and "John Crumbie, Masson in Stenton", in the year 1697, seems to me closely analogous to the Swalwell record. The Haddington Lodge agrees "to receive" Crumbie as an "entered prentice" upon his "keeping and observing" the conditions set forth. I discussed this contract briefly in my paper on the *Aitchison's Haven Minutes* (*A.Q.C.*, vol. liii), and the explanation I suggested of the Haddington incident seems to fit the Swalwell record, *mutatis mutandis*.

Gould also quotes this record, too (*Loc. cit.*, p. 268), not only with some unimportant differences in spelling and capitalisation, but also with the omission of one word and the addition of another. The word omitted is "each" after "shilling". The word added is "Masons":—

"Then Matthew Armstrong and Arthur Douglas, Masons, appeared in ye Lodge . . ."

If this word does really appear in the original, then the parallel to the Haddington record would be still more closely parallel. But Gould quoted at second hand, from the Rev. A. Woodford apparently. On the other hand, while it is easy—only too easy, as I know—to drop a word in transcribing, it is comparatively seldom that a word is inadvertently inserted. But it is purely a matter of fact, and Bro. Waples can easily resolve any doubt upon the point.

This, then, is how I would interpret the record. Armstrong and Douglas (two very Scottish surnames) were immigrant Entered Apprentices who had served their time in some Lodge in Scotland. The status of the Entered Apprentice was a sort of halfway stage between the servitude of the indentured apprentice and the Fellow of Craft, who was free, theoretically, to employ others, take apprentices, and undertake contracts. The Entered Apprentice was not free in these respects, but he was free of his indentures, and could go where he chose to seek work. He was in effect a journeyman. All this would account for the description "Enterapprentices"; it would also account for their *appearance* in the Lodge masterless, and for their having entered into an agreement with the members of the Lodge. Their time having expired, they were free to make the agreement. Being in possession of part of the Secrets of the Mason Word, they were enabled to *appear* in the Lodge. To put it as a concrete possibility, they may have known one, or two, of the three "ffraternal signs", but not the "points of ffellowship". Incidentally, I do not see why Bro. Waples should seek to evacuate the Points of Fellowship of all esoteric significance, seeing they are

mentioned in certain documents many years older than this record. But, to continue, I take it that the position of Armstrong and Douglas was somewhat anomalous, for as the apprentice at Swalwell was to be "admitted or received into the fellowship" when he had served his time, there could have been apprentices who had received their freedom in the Lodge considerably junior to them as Masons. What more natural or simple expedient could have been found than to register them *pro forma* as apprentices with the understanding that they were to be "accepted", made free, on the next lawful day of assembly? But, as it was an unusual procedure, they had to pay, or were to pay, double the regular fee for registration.

Now, if my interpretation is valid it leads to a very important conclusion, and that is my only excuse for treating the problem in what I doubt not will seem wearisome detail. The Masonic secrets were being communicated in two steps in London in 1723; for how long before that date there is nothing to show. So also in Scotland for an unknown period, but at least a century and a quarter before the Swalwell records begin. Are we to conclude that in the North of England, not only at Swalwell, but also in the other Lodges of an operative character the existence of which Bro. Waples has revealed to us, the original undivided usages of the English seventeenth century Lodges we have glimpses of—Warrington, Chester, York and London—were still being followed as late as 1725? If so, it may be necessary to revise some of our views about the origin of degrees.

From what Bro. Waples says, I gather that the various records are in a fragmentary and disordered condition and very difficult to deal with. Perhaps he could help those of us who have no hope of ever being able to examine them by telling us more clearly the basis of the various lists he has prepared. The second of these is said to be "some of the Apprentice Registrations". It is, therefore, incomplete. Could it be completed? Again, all the names of the apprentices in the first list, excepting that of Thompson (who was not apprenticed), appear in the second; but the two Cloughs, the two Hunters, with Lawther, Ormsley and Burton, are not in the third. The first list appears to have been taken from the minute book; were, then, the registrations proper kept in another place?

There are some other puzzling items. In the list of names "*not included in the Apprentice Registrations*" appears "1730, George Gilhespy"; in the next list of members who "*commenced their apprenticeship*" in the following years, we find George Gilhespy again, also under 1730. There are two William Hawdons among the unregistered, under 1744 and 1751; there is another in the second of these two lists under 1725. Were they three different individuals with the same name? And why, in the list of family groups, should our friend, Arthur Armstrong, be put under the date 1734 when his companion, Matthew Armstrong, is shown under 1725? And, incidentally, there is a double in this last list—George and Thomas Stewart appear twice, under the date of 1773 in each case. I can imagine various ways in which these inconsistencies might arise. As, for example, if George Gilhespy was noted as an apprentice who had served his time and was made free in 1737, then it could be inferred that his apprenticeship began in 1730. Perhaps, also, it could be possible that he was bound to his master in some other Lodge, and the latter coming to Swalwell to work, and joining the Lodge, he might never have been entered (or registered) in the Swalwell books. But it would be more satisfactory for us if we knew more fully how these various lists of names were arrived at. There is also another thing: from the large number of typographical errors in the proof, and several obscure places where it almost seems as if a word, or words, have been omitted, it may be that some of these discrepancies do not appear in Bro. Waples' manuscript.

The account of the water clock is very interesting and also tantalising. I should like to ask how the machine works, but, as the answer would be quite irrelevant to the discussion, I will instead ask whether the "Builder's Trinity" is used as a mark, and, if so, for what purpose, individual, banker, or what?

If the clock is really of the date claimed, the symbols on it are important. Is the date inscribed upon it? But perhaps this will be clear when the illustration is published. To add a date to a design is so easy that it is not safe evidence, however much one would like to believe it. So also with the Wardens' Columns with the date 1690, which are among the treasures of the Lodge. These, too, would be very significant if we could be assured they were really so old.

I would like to ask if there was any emblematic design in the *Book M*? And, if there was, whether it was anything like that which, according to Thorpe, was used as a frontispiece in the early editions of the Pocket Companions. (*A.Q.C.*, xv, 137.)

One more point: I do not see that there is any essential difference between the list of the offices filled in 1732 and that of 1733. Nor is the latter exactly the same as that which can be inferred from Prichard. According to him, there are no Deacons, though something like the functions of the latter are said to be assigned to the Senior and Junior Entered Apprentices. And at Swalwell the distinctions, Senior and Junior, were known in 1732, though applied only to the Stewards.

There are a number of other things I would have liked to speak of, especially the early indications of the Royal Arch. But the paper is so full of matter that one cannot deal with everything in it and hope to keep within due bounds; and it may well be thought that I have already transgressed them. I can only say how intensely interesting I have found this comprehensive account of the old Operative Lodge, and how important I consider the information we have received. We are greatly indebted to Bro. Waples for his paper, and I am hoping that on some of the points mentioned he may put us even more deeply in his debt.

Bro. WILLIAM WAPLES writes in reply:—

I have perused the several comments, and thank the Brethren who have so kindly offered points of view and suggestions, many of which demand an explanation.

To the W.Master, W.Bro. Hiram Hallet, thanks are due for his contribution re the coincidence of Stewards at Taunton.

In reply to Bro. Norman Rogers it is agreed that Messrs. Knoop and Jones quote the Improver period in Scottish Lodges; Bro. H. C. Booth raises a similar point in connection with the first eneries in the Swalwell records.

I cannot, however, agree that the term Entered Apprentice in the Swalwell Lodge is meant for "Improver", surely an Apprentice, of say 20 years of age or more, would be called a Mason. Perhaps an extract from *The Rates of Wages for the Parish of Skirbeck in Lincolnshire, 1680*, published 2nd-3rd April, in the reign of our Sovereign Lord King Charles II, may help:—

"Every Master Roughmason, freemason and bricklayer, being journeymen, or others not being Apprentices, shall have by the day with meat and drinke 6d. and without 1/- and every Apprentice of the said occupation, above the age of 14 years, who have been at their occupations above one whole yeare, with meat and drinke 3d. and without 6d."

At the end of the "Order" it is stated:—

"and it is further ordered that the petty constable of every towne shall take copies of these rates of wages from the justice and pay for them.

"And the petty constables shall cause the said rates to be openly read once every quarter of a yeare, either in the parish church,

or in some more convenient place upon some Sunday or Festival day after morning prayers; that both Masters and Servants and labourers may take notice of these rates, and none of them may pretend ignorance of the said rates, when they shall be called to question for the breaking of them whereof we purpose to take a strict account and of the due observings of them as occasion shall serve.

Rushworth: Cler Pacis."

If the term "Entered Apprentice", as shown in the Swalwell records, means a Mason, who having served his Indentures, is not yet qualified to become a fellowcraft of his trade, then one may reasonably ask why "Entered Apprentice"?

Having faithfully discharged the articles of Servitude according to law, surely the term apprentice no longer applies in law. It is true that Scottish references appear to indicate an Improver period, but so far no such references have been found in English Masonry. Indeed, the "Skirbeck" Rates of Wages of 1680 clearly show that Masons, other than apprentices, received the same wages, without regard to ability, for the Statute made in the 15th year of the reign of Elizabeth says:—

That if any person shall by any secret means or wayes, directly or indirectly, reteine or keepe any serv^t, workman or labourer, or shall give any more or greater wages, or other comoditie, contrayre to the true intent, or purpose of this statute, &c. &c.

and be thereof lawfully convicted, shall suffer imprisonment by the space of ten days, &c. &c. and forfeit £5 of lawful money of England to the King's Ma^{ties}. &c. &c. &c.

This is quoted in the Skirbeck "Rates of Wages" as holding good in 1680. This aspect demands consideration and points to the need for still further research.

Bro. Roger's comments on Charters and Commissions is helpful, and here again, directs one to find new facts.

With regard to the Box Fund, the point I wanted to make was that the Swalwell Lodge continued down to 1813, perhaps much later, a modified form of fund which had been in vogue in the Lodge from 1733, if not earlier, and which, in turn, was a copy of a similar fund in the Masons' Guild at Durham, as far back as 1615.

Bro. F. L. Pick, in drawing attention to the Registration of apprentices, raises the query whether the registration was according to the law of the Land, or the Lodge. My view is that the entries were according to trade usage and the Regulations of the Lodge, and that the Lodge had authority at law in case of offences against trade usage.

To Bro. Pick's second point, the question of the Operative period in the Swalwell Lodge is clear, and with the exception of Bro. Joseph Laycock, the first P.G.M., and William Smith, reputed author of *Book M*, and Bro. Thompson, landlord of the Inn at Swalwell, where the Lodge met in 1735, the whole of the Brethren, down to 1779 were working Masons, who were banded together to control the Operative Mason trade in their district, and who practised Speculative Masonry as a secondary consideration.

Bro. Bullamore I cannot answer as my knowledge of the Worshipful Society of Freemasons is scant.

At first sight Bro. H. C. Bruce-Wilson's comments appear as a formidable barrage of criticisms, but on re-reading, it is found that he was sincerely trying to assist constructively.

There are points, however, worthy of notice and one is that regarding Foreigners employed by Ambrose Crowley—all these Continentals were workshop

men, engaged in working Iron and Copper. The Masons Crowley employed were all Englishmen.

Incidentally, there is a misunderstanding about Crowley's Court of Arbitration. This Court was a Crowley affair and had nothing to do with the Lodge at Swalwell. The Box Fund of the Lodge was a private matter of the members of the Lodge.

Other matters raised by Bro. Bruce Wilson are having attention, viz., the tracing of the 1745 P.G.M. and the early life of Joseph Laycock, there is evidence in part, but not sufficient at present to satisfy the Commentator.

With reference to the *William Watson* MS. query, a full account is printed in the Transactions of the Leeds Installed Masters Lodge, 1937-9.

To Bro. Lepper I am indebted for suggestions and kindly help. The question re Crowley's employment of Masons, seeing that he was a Quaker, does at first sight raise a query, but reference to the original Crowley documents in the Public Library at Newcastle-upon-Tyne, shows that Crowley apparently preferred to deal with organised trades. (See his transactions with the Worshipful Company of Chandlers).

With regard to the list of Northern Lodges under the York Division, my reference shows that it was taken from the "Co-Mason", and is signed by Bro. W. Grant VIIth, Worshipful Society of Freemasons, it is, however, undated, and a search of the Co-Mason files must be made for the actual reference. Bro. Lepper, in writing of the status of the Swalwell Lodge in Law, again raises an important point. Yes: it is true that the parties of an Indenture took the ordinary course of common law and it is equally true that the Masons Lodge did enforce registration. The answer appears to be that the Brethren were banded together to manage the conduct of the trade and that the Registrations were made to ensure that each Master only employed one apprentice at one time, etc.

The word "Warrant" in the case of Swalwell was obviously a mistake, and I tender my apologies.

In the comments of Bro. H. C. Booth there are points which require attention, firstly the question re the omission of the word "Masons": this was an error. My view is that the boys Armstrong and Douglass were Indentured and were later brought to the Lodge to become "Entered Apprentices" (see Penal Order No. 4).

"he shall enter him on the Company's records within forty days and pay 6d. for registering, &c."

Order No. 5 reads:—

"That the Apprentices shall have their Charge given at the time of Registering, or within thirty days on penalty, &c. &c."

Order No. 6 reads:—

"If the Master & Apprentice do not show the Indentures to be recorded in the Register Book within three months after date shall pay each 2/6d."

Thus it is to be seen that Douglas & Armstrong were, according to law, Apprentice Masons, and were no doubt brought to the Lodge to be registered "Entered Apprentices". I trust this explanation is satisfactory.

"Making free" is of time immemorial usage, in Newcastle-upon-Tyne and Durham, at least from the late fifteenth century, and continued to the present day upon those eligible for entry into the Masons Companies. The term is also freely used to-day in the London Companies, i.e., Free of (the Drapers or Fishmongers, etc.) Company.

The query re Ambrose Crowley's birth has been checked and it was found, on reference to the Society of Friends at Birmingham, that Ambrose was born

on 10th April, 1659, at Rowley, in Staffordshire. His father, John Crowley, and his grandfather (also John) were also born at Rowley. There is no doubt about the lineage or the date.

The comments of Bro. Meekren afford an opportunity to make plain some points which in the paper had probably received too much generalisation. The first query raised is whether the transcribed entries from the ancient Minute Book are extracts or a complete whole. The answer is, that when the records were discovered in 1845, the entire sheets were loose and were re-arranged in 1885 under the direction of Bro. R. B. Reed. It was obvious that several pages were missing and vital parts of other records lost, but what was missing we shall in all probability never know. The Book as it stands is apparently a record of the old Minute Book in part, and odd pages belonging to other books. The pages of importance are:—

- (1) Minutes of Meetings and Appointments to the Provincial Grand Lodge and the Particular Lodge, which, on the whole, are merely lists of names, with very few exceptions.
- (2) A Memorandum of Sundry Persons' names that were made free of the Society. (One page.)
- (3) Two pages of entries of Apprentice Registrations.
- (4) The Enactment of 1st July, 1746, a very important record (and the only one) which appears to be a continuation of a previous page (now lost). (Two pages.)
- (5) A List of Members of the High Order and English Masters' Order. (One page.)
- (6) Apprentice Orders.
- (7) The Orders of Antiquity.
- (8) General Orders.
- (9) Laws and Orders of the Masonic Club.

According to the Orders of Antiquity (No. 20) that the Master or Steward keep the Book of Constitutions, Institutions, Order Accounts and Register, and from time to time inform or instruct, any of the Assembly by such requests as they shall want to be informed in.

It is assumed that this record was one of the originals when the Lodge was founded, in any case not later than 1725. It should be noted that the Book of Constitutions, etc., are mentioned, but this should not be construed that all the records contained in this order were in one book. The first entry of the Transitional period is dated 24th June, 1733.

It appears from the 20th Order of Antiquity that the "Institutions and Orders" are represented by the present

Orders of Antiquity, General and
Penal Orders and Apprentice Orders.

It may also be assumed that the following are missing:—

- (1) The Book of Constitutions. The Lodge possesses a copy of the 1723 Constitutions, and it may or may not have been this particular copy. It must be noted that the Lodge was fully operative at this period, and would not require a copy of "Speculative" Constitutions.
- (2) There is no account book for the period 1725-1779, so it may be assumed that the original account book is missing.
- (3) Register. It is probable that the following were part of the original which is missing:
 - (a) List of Apprentice Registrations, two pages.
 - (b) Memorandum of sundry persons' names made free of the Society, etc.

It is admitted that it is difficult for a reader to make a fair assessment of the records from the description given in the paper. Unfortunately, the complete records have not been printed, and it would be a costly matter to attempt to do so; moreover, the long lists of names would be only of interest to Brethren who desired a statistical analysis. It is hoped that this outline of the present Ancient (so called) Minute Book will satisfy Bro. Meekren, and that he will accept my assurance that the lists were selected, and that they represent approximately 90 per cent. of the whole.

The issue raised with regard to the Registration of Apprentices is answered at length in my reply to Bros. Rogers, Pick and Booth, which please see.

In the "Exceptional items" to which Bro. Meekren draws attention, the name of Bro. Thompson occurs. This Brother was an Innkeeper, and the Lodge was held at his house. He was "Entered" 21st June, 1732. The record reads: "Then Mr. John Thompson entered into the Society of Freemasonry." His duties are laid down in rule 4 of the Laws and Orders for a Masonic Club. Other "Exceptions" refer to the appearance of Matthew Armstrong and Arthur Douglass, Masons in the Lodge masterless, as Bro. Meekren states. It is scarcely likely that they would offer themselves, and in my opinion (their Masters or Master) would be present. Incidentally, I do not think the Matthew Armstrong of 1725 was the same Matthew Armstrong mentioned in 1730; it may be confusing, but we ought not to assume that they were the same person. Families of Armstrongs have been located in the district. This is one of the many cases which presents difficulty. Bro. H. C. Booth also queried this particular case, and, personally, I advise caution here. By the way, the date I quoted should have read December 29th, not September 29th. In this case and others, the term "Entered and Accepted" appear to be equivalent, and I am inclined to the view that Apprentices generally "agreed to be registered", then "entered", and were later "accepted" by the Lodge. This procedure appears to be normal in various trade societies at that period.

The usage of the terms "entered", "received", "admitted" and "accepted" in the Swalwell Lodge are inconsistent and baffling, and may upset some of our treasured notions. The latter three are no doubt intended to convey the same interpretation. Bro. Meekren's statement "that little reliance can be made of the word 'Entered'" is, in my opinion, a fair summing up. I suspect that Bro. Meekren was desirous of ascertaining whether any esoteric value could be attached to the usage; personally, I see no such value in any Operative records I have searched.

The word "Masons" following the names of Matthew Armstrong and Arthur Douglas was omitted in error, and I have already noted this in reply to Bro. Booth.

At present I do not accept the view that there was an intermediate stage in English Craft Guilds between the Apprentice and Fellowcraft, and my reason has already been given to Bros. Rogers, Pick and Booth (which see). None of the records of Craft Guilds I have perused mention any such stage; neither is there a reference to any form of esoteric practice, not even a clue. The Guilds one finds in the fully Operative period (1725).

Master, one Warden, Steward and Clerk. These officers agree with those of the Masons' Guild at Durham City, where the records go back to the early sixteenth century.

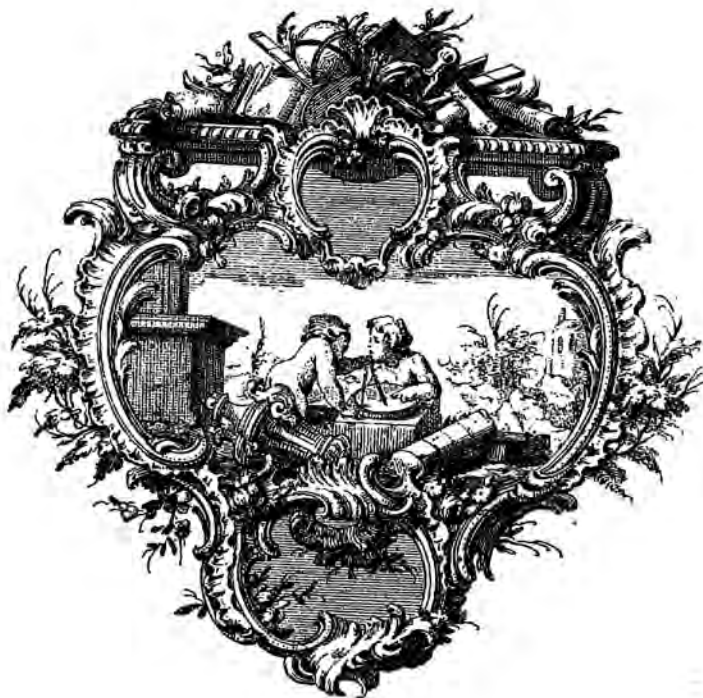
The development of the Royal Arch is too long a subject to be dealt with in this reply; sufficient to state that the Deputy Master of the Phoenix Lodge No. 94, at Sunderland, was paid 7s. 6d. *per night* from 1778-1787 to give the Royal Arch Lecture and the same amount for the Harodim. The latter was an important Order, and the occasion is mentioned as "The Lecture on the Harodim". This is undoubtedly a fertile source of research, and one to which I am giving a good deal of attention. In the Hierarchical Lodge of Royal Arch

Masters at Darlington, 1769-1788, I have found a very brief O.B. for the Royal Arch, and it is my opinion that an O.B. was essential in both the above orders.

By these answers, which appear to be necessary, the paper has been unintentionally lengthened, and it is hoped, in consequence, that Brethren will overlook the "Extras".

In conclusion, my thanks are extended to all who have so kindly helped towards an elucidation of many points in the paper. It is true that those who would venture to write upon part fact and tradition resemble a man acting his part upon the stage of a theatre where every word and gesture is noted and omissions and failures condemned. It is realised that the paper bears a similar resemblance, and on these grounds alone the commentators have been generous and exceedingly helpful, and I am grateful.

May I add an earnest appeal for information regarding the location of anything formerly belonging to the Lodge? Purchase will be made if needs be. Letters addressed to the Lodge at Gateshead will be appreciated.



NOTES ON THE FIRST MINUTE BOOK OF THE EXCELLENT GRAND AND ROYAL CHAPTER

BY BRO. J. R. DASHWOOD, P.G.D.



THE book in which the Minutes are written is primarily an account book, ruled for sterling entries; it is numbered by hand in folios on some of the earlier pages, but the first two folios are not included in the count, so my folio numbers will be two greater than those on the original; the left page is indicated by "a", the right by "b".

Folio 1a contains a memorandum of cash payments for 1768-9, in the writing of the second Scribe E., Bro. Rich; folio 1b is blank. With this exception, all the entries on the first 34½ folios are written up in one handwriting, that of Francis Flower, the first Scribe E. They cover the years from March 22nd, 1765, to December 11th, 1767, inclusive. Bro. Flower died between 28th December, 1767, and 8th January, 1768.

The sequence of the Minutes is at first puzzling, because the Scribe, who was also the Treasurer, had a habit of leaving blank pages at the beginning of each year, and afterwards going back and entering the Accounts of the year before the Minutes to which they correspond.

Nowhere in the Minute Book is the Chapter given a specific name; it is, therefore, convenient to refer to it as the "E.G. & R." Chapter. It seemed possible at first sight that this Chapter might be a reincarnation of the Royal Arch activities of the "Ancient" Lodge, No. 111, which had lately transferred its allegiance to the "Modern" Register and become the "Caledonian" Lodge, No. 325; but Sadler, in *Masonic Facts and Fictions*, pp. 172-3, points out that this cannot be so, because a list of 29 members of the Lodge No. 111 is extant, and not one of those names appears among the early members of the E.G. & R. Chapter—not even the name one might most expect to find there, William Preston. Moreover, two paragraphs in the Bylaws, which were added on 12th February, 1766, make it plain that the E.G. & R. Chapter was not the Caledonian Chapter, but considered itself in amity with, or under some obligation to, that Chapter.

Francis Flower has begun the Minute Book by entering, on folios 2b to 4a inclusive, an elaborate illuminated Manifesto and 12 resolutions, signed on folio 4a with 43 signatures; this Manifesto was virtually the self-conferred Charter under which the Chapter considered itself entitled to act; it was, no doubt, as stated therein, agreed to by those present at the meeting on 12th June, though the Minutes of that meeting contain no reference to it; it was written out by the Scribe after that meeting and signed by 29 Brethren at the next meeting on 10th July, that is by all who were present at that meeting, with the exception of Bro. Inge, who was a Visitor. A further 14 signatures were appended from time to time, the last Brother to sign having been exalted on 11th March, 1767, on which day he probably signed.

This Manifesto is followed on folios 4b and 5a by a set of seven more resolutions relating to ceremonial, clothing and order, which were evidently of the same date; it was customary at the early meetings to read these Bylaws at every meeting, for the Minutes from August onwards record "The Minutes of the last Night, & By Laws being read & approved",

(Folio 2b)

TRANSCRIPT OF MANIFESTO

WE THE COMPANIONS OF THE E.G. & R.C. commonly called the Royal Arch, being this Twelfth Day of June in full Chapter assembled having duly consider'd and maturely deliberated on the present state of the Chapter, have come to the following resolutions: which we declare our firm purpose to *abide by, stand to, and perform.* And no addition shall be made to, or Alteration of, any of these Resolutions, but in full Chapter, and that with the approbation of two thirds of the Members present.

- 1st. We Resolve to Hold a Chapter at the Turk's Head Tavern in Gerrard Street, Soho, on the second ~~Wednesday~~ ^{Friday} of every Month at Six Oclock in the Evening.
Two Guineas
2. That every Member shall pay ~~Twenty six shillings~~ Annually towards defraying the current Expenses of the Chapter.
3. Every Brother who desires to pass the Arch, or to become a Member of this Chapter must be regularly proposed in open Chapter: and it is expected that the Member proposing such a One, be able to give a satisfactory account of the Brother so proposed. Any Member may without offence demand a Ballot: and if on being had there shall be found more than two negatives against such Brother, he shall not be permitted to pass the Arch in, or become a Member of, this Chapter.

(Folio 3a)

4. Every Brother passing the Arch in this Chapter shall pay ~~One~~ ^{Two} Guinea to the publick Stock.
5. Every Brother becoming a Member of this Chapter shall pay ~~One~~ ^{Two} Guinea for such admission to the publick Stock.
6. That none but Members, shall be admitted to sit in the Chapter unless on very particular occasions, and then such Visitors, shall pay half a Guinea each to the current expence.
7. If any Brother so far forgets himself as to behave indecently or disorderly in the Chapter, or to be intoxicated with Liquor therein: Or if by speech or Behaviour in the World, he so demean himself as to reflect dishonour on the Craft, and do detriment to the Chapter, he shall be admonished for such misconduct by the E.G. as becometh a Brother, in open Chapter: but if he remains incorrigible or holds the authority of the Officers and Chapter in contempt, he shall be expelled the Chapter without favour and never after admitted into the same on any condition whatsoever.
8. If any Companion of the Chapter shall neglect to pay or cause to be paid, his annual proportion towards the ordinary expences of the same, longer than the Fourth meeting of the Current Year, his name being duly called over, He shall no longer be deemed a Member, and his name struck out of the List accordingly.

(Folio 3b)

9. That a proper Coffe with two Locks & Keys differing the one from the other, be provided for the preservation of the Robes, Jewells &c. belonging to the Chapter, which shall be repositied therein as soon as the Chapter Janators is closed, by the ~~Tyler~~ with all care, and a Key of Lock No. 1 given to the E: Z.L.: and another alike to the Principal Sojourner. And a Kay of Lock No. 2 to each of the Secretaries. And the Jewell's &c. shall not be lent, or carried out of the House where the Coffe is kept, unless with consent of all the Officers. And if such a thing be done contrary to this Order, the person or persons so offending shall forfeit one Guinea each, to the common Stock, and make good any damage that such Jewells &c. may have received by means of the said offence.
10. That the Principal Secretary E. shall keep the Cash of the Chapter, but he shall make no disbursement whatsoever but by order of the E: Z.L.: with the approbation of the Chapter. And it will become him to have Minutes of his Accompts Ready Authenticated at every meeting of the Chapter.
11. And that none may offend thro' Ignorance, or at least that there may be no excuse for Ignorance of these Laws, the E: Z.L.: shall order the Principal Secretary to read them distinctly from time to time at his discretion, in open Chapter.

(Folio 4a)

12. There shall be an Election of Officers to conduct this Chapter at the first Meeting after the Feast of St. John the Evangelist every year. Which Officers then regularly chosen and invested shall continue in Authority one whole year. And if any Officer is absent on any night of meeting the E: Z.L.: shall appoint any able and experienced Brother to supply his place for that Night. And if the E: Z.L.: shall unavoidably be absent, the next Officer in Authority shall officiate for him, or appoint who he judges proper to do it. And the Brother so officiating shall in all respects have ample Authority for that Night.

And in witness of our *Approbation* of, and *Compliance* with, these Regulations, we join a general assent signing our Names to the same.

Jn ^o Maclean	Cha ^s Taylor	Rob ^t Blake
David Ant. Keck	John Brooks	Eph ^r G. Muller
J. Ayanson	Cha ^s Swinden	Edm ^d Henry Pahlen
Fra ^s Flower	Jn ^o Hamilton	¹ John Evans
Jn ^o Hughes	Fran ^s Camm	John James Bourcard
James Galloway P.S.	Edw ^d Price	John Shield
Joh. Jam. Rouby	R ^d Williamson	John Beckett
Robert Chambers	¹ J. B. Rich	J. Richiardi
Thomas Jenkins	Lewis Masquerier	John Coyne
Benj ⁿ Strotman	Michael Thackthwaite	W. W ^m Manning
D ^d Hughes	John Buckley	Tho ^s French
Rich ^d Adams	Geo. Gally	George Keith
¹ Tho ^s Dunkerley	John Hutchinson	J. M. Allen
	John Sutter	Anth ^y Deveyer
		John Griffiths
		William Guest

¹ With the exception of Dunckerley and Rich, whose names were interpolated later, the names down to and including Evans exactly correspond with, and with one exception, appear in the same order as, those in the list of the Brethren present on 10th July, 1765. The names of Dunckerley, Rich and the last 12 Brethren are in different inks.

TRANSCRIPT OF BYLAWS

(Folio 4b)

For the regular conducting of the Chapter. To preserve that good order that is due to Society, and that harmony that becometh Brethren, — without which all Society's become dishonourable and disreputable to their members, and in the Esteem of the World: but is more especially essential to the solemnity of the E.G. & R.C. It is resolved

- 1st On Chapter night, the Companions being discreetly convened in the Antichamber, the P.H. Z.L. & I. together with the E. & N. and the Principal S^r, shall go into the Chapter Room, and being properly invested shall open the Chapter in due form. After which they shall come forth to the Companions in Order, who shall receive them with proper respect. And immediately the procession shall begin.
- 2nd That the E. G.s be clothed in proper Robes, Caps on their Heads, and adorned with proper Jewells. — No Aprons.
- 3rd That the S^{rs}. appear with the emblems of their employment.
- 4th That the Secretarys be adorned with ¹ proper Jewells &c.
- 5th That all the Companions wear Aprons, (except those appointed to wear Robes) and the Aprons shall be all of one sort or fashion. Viz. White Leather Indented round with Crimson Ribbon and strings of the same, with
in Gold
a T of gold and H of Silver properly displayed on the Bibb. & Purple Garters Indented with Pink.

(Folio 5a)

- 6th The Secretarys shall order all Liquor and refreshments and take proper account of the same. But no Liquor &c. shall be brought into the Chapter room, during Chapter, on any pretense whatsoever.
- 7th The Officers shall preserve their stations and Authority during the remainder of the Evening, after the Chapter is closed, for the sake of good order, &c.

The Scribe then left folios 5b and 6a blank, but subsequently went back and entered on 5b the Bylaws agreed to on 12th February, 1766: these are as follows:—

1766 BY LAWS CONTINUED

- ~~Feb^y 12~~ Resolved (unanimously) That from henceforth no Brother be admitted
Dec^r. 26 Five
a Member of this Chapter, for less than ~~Two~~ Two Guineas, including the sum he has already paid at his admission, unless he can give satisfactory Proof that he received his Exaltation before the Twelfth Day of June last, or in the Caledonian Chapter, or any Chapter in the Country, or beyond the Seas; in which cases he may be admitted on Payment of One Guinea to the general Fund.
Likewise Resolved, That the Companions belonging to, & having been exalted in the Caledonian Chapter, or any Chapter in the Country, or Abroad, being properly vouched for, shall be admitted Visitors in this Chapter on payment of Two Shillings & Sixpence each.

¹ At this point in rule 4, the word "Robes" has been interpolated at a later date. And in rule 5, the words "of gold and" and "of Silver" have been ruled through, and the words "in Gold" inserted after the letter H; also after the word "Bibb" has been added "& Purple Garters Indented with Pink". These alterations and additions seem to have been made on 26th December, 1766. Hughan, in transcribing these Bylaws, gives them as altered, but omits to give the far more interesting and important wording of the original—"with a T of gold and H of Silver"; he also makes the rather extraordinary mistake of saying that it was to be "properly displayed on the Bible", instead of the real wording "on the Bibb" (of the Apron).

This seems to make it plain that the E.G. & R. Chapter was *not* the Caledonian Chapter, and also that the E.G. & R. Chapter dated its own inauguration from 12th June, 1765, any earlier meetings being of the nature of preliminary meetings. I do not understand the implications of the words "including the sum he has already paid at his admission". The Minutes of 12th February contain no allusion to the passing of these resolutions, but this omission is by no means unusual, and I see no reason to doubt the date shown; the Minutes of December 26th do confirm the increasing of the Exaltation Fee to Five Guineas; it was reduced again to two guineas on 8th December, 1769, which reduction is duly shown above, but the date is not changed a second time.

On folio 7a, Flower next entered a list of 34 Brethren present at the meeting of 12th June, but, instead of going straight on with the Minutes of that date, he decided first to give a synopsis of the preliminary meetings; accordingly, on folio 7b, we find notes, without any lists of those present, of meetings held on 22nd March, 18th April, 15th May and 3rd June; and the March notes indicate that at least one meeting had been held earlier still, since a sum of 12s., cash in hand, is brought forward to the March meeting. All indications, however, suggest that 12th June was the real day of inauguration, and that the earlier meetings were for the purpose of exalting Brethren who were needed as Officers, choosing a meeting-place, arranging for furniture and fittings, and drafting the Manifesto. I suggest that they were held under the ægis of the Caledonian Chapter, with the "Grands" of that Chapter in the Chairs, and that Mr. Inge, at whose house three of the four early meetings were held, was the proprietor of the Tavern at which the Caledonian Lodge was accustomed to meet. (*cf.*, "Mr. Swinden", Host of the Turk's Head, who was exalted at the meeting of 12th June.) Mr. Inge was evidently a Royal Arch Mason, since he visited the E.G. & R. Chapter on 10th July, but he has not yet been identified.

Exaltations took place at the meetings of March and April,¹ but those of May and June were for purely utilitarian purposes. Of those exalted in March, three paid the full fee of one guinea, but one paid only five shillings; one imagines that this Bro. Williamson must have been brought in to serve the Chapter either as a Janitor or Waiter. The notes of these meetings include a record of the money received and spent at each (suggesting that no permanent Treasurer had yet been appointed); in April a subscription of two shillings a head was collected, and the total shows that 17 were present, while a comparison of the sums expended suggests that about half that number attended in May, and less than half that again on June 3rd; at this last meeting the only business recorded is the ordering of Robes for the three Principals.

The May meeting was held at Chapman's Coffee House "on particular business, relating to the Lodge". Query: is there any significance in this word "Lodge"? I find it used on only one other occasion in this book, in the accounts for the first seven months, in which occurs: "Augt. 17. By Cash Pd to Mr. Hamilton for Painting the Lodge ... 10/6"; in every other case the word "Chapter" is meticulously used.

Having written up these brief notes on the early meetings, Flower returns to the meeting of 12th June, and enters the Minutes of that meeting on folio 8a. The meeting was held at "Mr. Swinden's the Turk's Head in Gerrard Street Soho", where the Chapter continued to meet for the next six-and-a-half years. Five Brethren were exalted, including Bro. Swinden, who paid the same fee as the other four, one guinea; but it was at this meeting that it was decided to increase the fee to two guineas. The only other business recorded was the election of Officers, as follows:—

¹ One of the two Brethren exalted in April was Dr. John James Rouby, whose R.A. Jewel is in the Grand Lodge Museum and is the earliest at present known; it is curious that it is dated 1766, since he was exalted the year before.

Bro ^r . Keck Sen ^r .	P.H.	} Excellent Grands
Bro ^r . Maclean	P.Z.	
Bro ^r . Aynson	P.I.	
Bro ^r . Galloway	Principal Sojourner	} Secretaries
Bro ^r . Flower	E.	
Bro ^r . Jn ^o . Hughes	N.	

The order in which the Principals are arranged is the same as that found in the Toast in *Ahiman Rezon* of 1756, the same as in the *Public Advertiser* of the same year (except that the second letter has there suffered a clerical error), and the same as used by the York Chapter in 1772; but in the case of the E.G. & R. Chapter there is no question whatever that it was Maclean who ruled the Chapter. This is the only occasion in this Minute Book in which the titles are found in this order, except for Bylaw 1, on folio 4b, where the Scribe perhaps visualised them filing into the Chapter, but throughout 1766 the method of designating the Third Principal differs at almost every meeting. The following are typical examples:—

8/1/66	P.Z.	12/3/66	P.Z.	8/10/66	P.Z.
	P.H.		P.H.		P.H.
	P.I.		J.P.		I.H.P.

The simplest way to read the letter P is "Prince, Prophet and Priest"; and that these meanings are correct, at least so far as concerns the second and third Principals, is proved by the two entries of December, 1770, and January, 1772; in the former, Brooks, as Z., appointed "Br. Walsingham to be Prophet H., Br. Allen to be Priest J."; and in the latter, Allen, the new Z., appointed "Sr. Tho^r Tancred Phrophet & Br. Gillio Priest". Still it seems probable that sometimes Scribes used initials simply for playing at mysteries, as witness 26th December, 1766, in his book, when after recording the election of Lord Blayney as G.M. "of the M.E.C. or Fourth Degree", and Dunckerley as his Deputy, the remaining Officers are designated as P.T.H.I., P.T.I.A., P.I., S.E., I.R.S.N., and 1st, 2nd and 3rd S.N.R.s respectively.

Returning to the Officers elected on 12th June, 1765, Bro. Keck, Senior, never attended the Chapter after his election and resigned in November; and Bro. Aynson attended only twice and also resigned before the end of the year. Anthony Keck was Grand Steward in 1765, and the Minutes exhibit a curious little incident in connection with his resignation; in October the Chapter voted to write him a "genteel letter" of reminder about "a promise he had given by Bro. Aynsson of contributing handsome towards furnishing the Chapter with Jewels &c."; but at the November meeting, Bro. Galloway had to report that he had waited on Bro. Keck, "whose Answer was that it did not suit him to attend the Chapter and desired his name might be struck out of the list, but that he would make the Chapter a present of Five Guineas". Had Samuel Spencer "got at" Bro. Keck in the meantime? The donation of five guineas was duly received in January. At that same November meeting, two members offered to lend the Chapter five guineas each, free of interest, but presumably this was not found to be necessary, for these loans never appear in the accounts.

On folios 8b and 9a, there is a list of 51 members of the Chapter, purporting to be as at 10th July, 1765, but actually including all who were admitted up to the end of that year, and one Brother who was not exalted until 8th January, 1766. After deducting from this list all those known from the Minutes to have become members on or after 22nd March, 1765, there remain 31 who must have been members when the Chapter first appears to view; this seems a large number to have been "founders", if, as I believe, the Chapter was newly started; on the other hand, we see that there was little or no Regalia, no funds other than what was collected at each meeting, no permanent meeting-place, and no regular Officers prior to the meeting of 12th June. This list of members also includes a column

giving subscriptions paid, showing that they paid at the rate of 1/- per meeting from June to December, inclusive.

Folios 9b, 10a and b, and 11a and b were now left blank, but at the end of the year Bro. Flower turned back and entered his accounts for the seven months on folios 11a and b, where they are endorsed on 21st March, 1766, by an Audit Committee consisting of the Three Principals, Scribe N., and one Brother not in Office. The largest expenditure was on "Expences of the Night & Tyler", and came to £11/4/8. Other items were: Robes, £8/2/0; 24 Aprons, £5/4/0; "Copper Plate & 1000 Bills" (presumably Summons blanks), £3/6/0; 3 Candles, 2/6; Painting the Lodge, 10/6; Brass Letters, £1; Floor Cloth, 17/6; Inkstand and Stationery, 10/6; and a "Cable Tow 15yd long made of Purple Blue & Scarlet Worsted, and a Tassell, £1/1/0".

The Minutes of the remainder of 1765 and of the Anniversary Feast, held on January 8th, 1766, follow on folios 12a to 16b; they show an average attendance of 24, and record the exaltation of eight Brethren and the purchase of sundry furniture and fittings. In October it was "ordered that Bro^r. Maclean provide a Stool, and Bench 6½ foot long, stuffed and covered with Crimson Moreen, & Brass Nails". If he did so, they must have been presented to the Chapter gratis, for neither of these items appear in the accounts, though the Cable Tow ordered at the same time from Bro. Flower is duly charged. At this same meeting two Brethren were expelled for "not having conformed to the By Laws", but in what respect is not stated.

In December it was decided that the Annual Subscription should be raised to one guinea, the Brethren having hitherto paid at the rate of one shilling per meeting; but there is no explanation of why item 2 of the Manifesto, fixing the subscription at 26 shillings, had been allowed to become a dead letter.

At the Anniversary Feast, Dunckerley attended the Chapter for the first time, and was promptly elected a member on the proposition of his friend Galloway. He paid no joining fee. Another Brother, John Turner, was also elected gratis, and in his case the exemption was by vote; Dunckerley's exemption was apparently taken for granted. Two Candidates were exalted, of whom one paid the usual two guineas, while "Br. Warwell by a general consent pass'd the Arch Gratis"; it seems a bit hard that out of four who became members on that day, only one was made to pay the fee.

It has sometimes been assumed that Dunckerley was the moving spirit in the E.G. & R. Chapter, but this is far from being the case; he never visited the Chapter until it had been in existence for seven months, and though he was then given every opportunity of becoming one of its leading lights, he proved none too assiduous. Having been elected Third Principal immediately on joining, he was absent from his Chair from July to September inclusive, and, having been promoted to Z. the following year, he was again absent throughout the summer, and after vacating the Chair at the end of his year his attendances in Chapter were few and far between; so far from being one of the mainstays of the Chapter, he seems to have been a neglectful Officer, and, after relinquishing Office, patronised the meetings but rarely. The real moving spirits in the "Modern" Royal Arch were undoubtedly Maclean and Galloway in the first place, and Heseltine as soon as he was exalted.

Folios 17a and b contain a list of members and subscriptions dated 8th January, 1766, but again actually including all members admitted during the year. Again, folios 18a and b were left blank, to be filled up at the end of the year with the accounts for 1766.

The year 1766 began quietly with two joining members in February, but no exaltations, either in that month or in March. Attendance, however, was good (respectively 26 and 22), and evidently in February the "By Laws Continued"

were passed, although not alluded to in the Minutes. In April there were two Candidates for exaltation, but May was again blank and "the M.E.G^s, proceeded to give the different Sections".

June 11th, 1766, marks the beginning of the most important era in the early history of the Chapter, and of Royal Arch Masonry; for on that day 27 Companions assembled to witness the exaltation of the Grand Master, Lord Blayney. Immediately upon his exaltation, he became, either by an unrecorded vote or automatically, head of the Royal Arch and First Principal of the E.G. & R. Chapter, and he, in fact, presided in the Chapter at the next three meetings, all held during July. At the first, on 2nd July, the Grand Treasurer, Rowland Berkeley, was present as a Visitor, and James Heseltine (Grand Steward) and three others were exalted.

In connection with Heseltine's exaltation, Gould slips into an error: he says, "... Lord Blayney, Grand Master, and James Heseltine, Grand Secretary, of the older Grand Lodge of England, became members, and also 'Grand Master' and 'Scribe' respectively". In 1766 Heseltine was not Grand Secretary, an office which he did not assume until three years later; nor did he, either then or later, ever become Scribe of the Chapter; the only Offices he ever took in the Chapter were *acting* Sojourner on several occasions during 1766, Assistant Sojourner in 1767, Principal Sojourner in 1768 and 9, and Z. in 1770, 1773 and 1775. There was never any question in these early days of corresponding Offices being held *ex officio* in Grand Lodge and Grand Chapter; it is true that Lord Blayney became First Principal of the Chapter, but this was personal to himself, for he did not lose the Office on ceasing to be Grand Master, but was re-elected annually until his continued absence necessitated his replacement.

And now comes in the curious incident of the changed dates in the Charter of Compact, the instrument by which the E.G. & R. Chapter became the (Moderns) Grand Chapter of England. The date now showing on the Charter is 22nd July, 1767, and this is the date that has always been quoted, even by Gould, Hughan, Sadler and giants of that calibre; but it now seems certain that the true date was 22nd July, 1766, though why anyone should wish to post-date it by a year is beyond my comprehension. This latter date was the second meeting over which Lord Blayney presided, and, though the Minutes of that meeting do not make any mention of the Charter of Compact, there are a number of indications, both in the Minutes and in the Charter itself, that it must have been at this meeting that the Compact was decided upon. The Charter speaks of Lord Blayney as "Grand Master"¹; he was so in 1766, but not in 1767. It is signed by the Officers of 1766—those of 1767 were quite different. There was no meeting of the Chapter on 22nd July, 1767, nor did Lord Blayney ever attend the Chapter after July, 1766. It can be seen on the original Charter that the dates have been tampered with, and the outlines of the original figures can be seen, and are compatible with "6" in the A.D. figure and "0" in the A.L. figure; even the tiny figures on the three Jewels in the left margin of the Charter can be seen to have been carefully altered, the change to 7 being obvious, though the original figure cannot be discerned. Finally the accounts for 1766 show the following items:—

" July 22nd	By Cash for Sealing Wax .....	.6
July 30th	By Cash for Mr. Parkinson for engrossing the Charter	£22.0 "

No doubt the draft of the Charter was approved by the Chapter and by Lord Blayney on 22nd July, and it was then engrossed and held ready for the meeting of 30th July, when it would be signed by Lord Blayney and such of the Officers

¹ That is, it did so originally, but in the first paragraph the letter "P." has been rather skilfully interpolated, but the whole tenor of the rest of the document betrays that it is an interpolation.

as were then present, the others signing at the first convenient opportunity in the spaces left for their use ; of the non-official names, I believe that only the first three, Lord Anglesey, Morgan and Heseltine, were invited to sign on this occasion, and the rest of the signatures were not, in my opinion, appended until three years later. The list of signatures following Heseltine's name exactly corresponds with the list of those present at the Chapter meeting on March 10th, 1769, with the single exception that John Turner is not recorded as present at that meeting, but this may well be because he forgot to sign the attendance book.

TRANSCRIPT OF THE CHARTER OF COMPACT

THE MOST ENLIGHTENED EAST

I . . . TN . . . OTGA . . . OTU

To all the Enlightened, Entered . . . Passed . . . Raised and Exalted
And to all others whom it may concern under the Canopy of Heaven, HEALTH,
PEACE and UNION.

We, the Right Honourable and Right Worshipful Cadwallader Lord Blayney, Baron Blayney of Monaghan in the Kingdom of Ireland, Lord Lieutenant and Custos Rotulorum of the same County, and Major General in His Majesty's Service (P.) Grand Master of Free and accepted Masons, And also Most Excellent Grand Master of the Royal Arch of Jerusalem send Greeting.

WHEREAS We have it principally at Heart to do all in our Power to promote the Honour, Dignity, Preservation and Welfare of the Royal Craft in general as well as of every worthy Brother in particular ; and also to extend the Benefits arising therefrom to every created Being, according to the original Design of this Heavenly Institution ; first planned and founded in Ethicks, and including in its grand Scheme every Art, Science and Mystery that the Mind of Man in this sublunary State is capable of comprehending AND WHEREAS We having duly passed the Royal Arch have found our dearly beloved and Most Excellent Bretheren, James Galloway, John McLean, Thomas Dunckerley, Francis Flower, John Allen, John Brooks, Thomas French and Charles Taylor and the Rest of our Excellent Companions of the respectable Chapter held at the Turk's Head Tavern in Gerrard Street, Soho, in the County of Middlesex, not only to be perfect Masters in every Degree of the Royal Craft in its operative, but likewise, by their Study and labour to have made considerable advances in the SPECULATIVE or truly sublime and most exalted Parts thereof AND WHEREAS Our said Most Excellent Companions have requested Us to enter into Compact with and to grant to them Our Charter of Institution and Protection to which We have readily concurred NOW KNOW YE that in tender Consideration of the Premises, and for the Purposes aforesaid, We HAVE Instituted and Erected And, by and with the advice, Consent, and Concurrence of Our said Most Excellent Companions, in full Chapter Assembled (testified by their severally signing and sealing hereof) DO by these Presents as much as in Us lyes Institute and Erect them Our said Most Excellent Bretheren and Companions, James Galloway, John McLean, Thomas Dunckerley, Francis Flower, John Brooks, Thomas French and Charles Taylor, and their Successors Officers for the Time being of the Grand and Royal Chapter jointly with Ourselves and Our Successors Most Excellent Grand Master for the Time being from Time to Time and at all Times hereafter to form and be, The Grand and Royal Chapter of the Royal Arch of Jerusalem Hereby Giving, Granting, Ratifying and Confirming unto them and their Successors All the Rights, Privileges, Dignities, Ensigns and Prerogatives which from Time immemorial have

belonged and do appertain to those exalted to this Most Sublime Degree ; With full Power and absolute Authority from Time to Time as Occasion shall require and it shall be found expedient to hold and convene Chapters and other proper Assemblies for the carrying on, improving and promoting the said benevolent and useful Work. And also to admit, pass and exalt in due Form and according to the Rites and Ceremonies Time immemorial used and approved in and by that most exalted and sacred Degree, and as now by them practised, all such experienced and discreet Master Masons as they shall find worthy **AND WE DO FURTHER-MORE** hereby Give, Grant, Ratify and Confirm unto Our said Most Excellent Bretheren and Companions and their Successors, Officers of our said Grand and Royal Chapter for the Time being, full and absolute Power and Authority in Conjunction with Us or Our Most Excellent Deputy for the Time being to make and confirm Laws, Orders and Ordinances for the better conducting and regulating the said Most Excellent and Sublime Degree throughout the Globe as well as of their said Grand and Royal Chapter and from Time to Time to alter and abrogate the same Laws, Orders and Ordinances as to them and their Successors shall seem meet: And also to constitute, superintend and regulate other Chapters wheresoever it shall be found convenient and as to Us or Our Deputy and the said Grand Officers, Our and their Successors for the Time being, shall seem fit **AND** it is also declared, concluded and agreed upon by and between Us and Our said Most Excellent Companions, James Galloway, John McLean, Thomas Dunckerley, Francis Flower, John Allen, John Brooks, Thomas French and Charles Taylor, the said Most Excellent Grand Officers, **AND THESE PRESENTS FURTHER WITNESS** that We and the said Most Excellent Grand Officer Do hereby for Ourselves severally and respectively and for Our several and respective Successors, the Most Excellent Grand Master, and the Most Excellent Grand Officers of the said Grand and Royal Chapter of the Royal Arch of Jerusalem in manner and form following, that is to say **FIRST** that the Most Excellent Deputy Grand Master shall preside and have full Power and Authority in the Absence of the Most Excellent Grand Master **SECONDLY** That the Jewels worn or to be worn from Time to Time by the Most Excellent Grand Master, Deputy Grand Master, and Grand Officers shall be of the Form and figure, and bear the same inscription as delineated in the Margin hereof And that the like Jewels, only omitting the Sun, Compass and Globe, shall be worn by the two Scribes and three **S:N:R:S** ; And also that the like Jewels shall be worn by the Rest of the Excellent Companions, except that in them shall be left out the Triangle &c. in the center thereof **THIRDLY** That every Companion shall wear according to ancient Custom an Apron indented with Crimson, and the Badge  properly displayed thereon, And also the indented Ribbon or Sash of this Order **FOURTHLY** That the Common Seal of this Grand and Royal Chapter shall bear the like Impression as the Jewels worn by the Most Excellent Grand Officers **FIFTHLY** That for every Charter of Constitution to be granted by and from this Grand and Royal Chapter shall be paid into the Common Fund thereof at least the sum of Ten Guineas **SIXTHLY** That none but discreet and experienced Master Masons shall receive Exaltation to this sublime Degree in this or any other Chapter that may hereafter be duly constituted ; Nor until they shall have been duly proposed at least one Chapter Night preceding. Nor unless ballotted for and that on such Ballot there shall not appear one Negative or Black Ball **SEVENTHLY** That every such person so to be exalted shall pay at least the Sum of Five Guineas into the Common Fund of the Chapter wherein he shall receive Exaltation ; towards enabling the Companions to carry on the Business and support the Dignity thereof **EIGHTHLY** That none calling themselves Royal Arch Masons shall be deemed any other than Masters in Operative Masonry: Nor shall be received into any regular Chapter of the Royal Arch or permitted to reap or enjoy any of the Benefits, Dignities, or Ensigns of that Most Excellent Degree, Save and except those who have received or shall or may hereafter receive Exaltation in this Grand and Royal Chapter,

or in some Chapter to be chartered and constituted by Us, or Our Successors, Most Excellent Grand Officers as aforesaid, And Except those coming from beyond the Seas; Or such as shall obtain Certificates of Adoption from this Our Grand and Royal Chapter; For which Certificate shall be paid in to the Common Fund the Sum of One Guinea at the least NINTHLY That there shall be a General Chapter of Communication of the excellent Companions of this Grand and Royal Chapter with all other Chapters that shall or may hereafter come under the Protection of and be chartered by the same as aforesaid on, or as near as conveniently may be to, the Feast of Saint John the Evangelist yearly, or oftener as Occasion shall require and it shall be found convenient, for the Purposes of conducting, promoting and well ordering of this sublime Degree, and the Business and Affairs thereof in such manner as shall from Time to Time be found most expedient TENTHLY That at and upon the said Feast of Saint John the Evangelist, or the General Chapter of Communication held next to such Feast, the Most Excellent Grand Master, Most Excellent Deputy Grand Master and the other Most Excellent Grand Officers of the Grand and Royal Arch of Jerusalem shall be chosen and elected: Which Election shall be by a Majority of the Companions present at such General Chapter by Ballot AND LASTLY That the Grand Officers so chosen and elected shall continue to serve and be in Office for the Year ensuing: unless some or one of them shall happen to decline, in which Case, or in Case of the Death of any of them or otherwise it shall be found necessary, a special General Chapter shall be called for an Election to supply his or their Place or Places IN WITNESS whereof We the said Most Excellent Grand Master, and the Most Excellent Grand Officers have hereunto severally signed our Names and affixed our Seals in full Chapter assembled for this Purpose at the Turk's Head Tavern in Gerrard Street, Soho, aforesaid this Twenty second Day of July in the Year of the Birth of Virtue 5 . . 3 . . 7 . . 9 . . A.L. 5770(1). A.D. 1766(7).

IN TESTIMONY of our ready Acceptance of
and perfect Compliance with this Charter
of Institution and Protection above written,
and the Laws and Ordinances thereby pre-
scribed, We the Rest of the Excellent
Companions of this Most Excellent
Grand and Royal Chapter, have
hereunto severally subscribed our
Names the Day and Year above written.

Blayney
James Galloway
John Maclean
Tho^s. Dunckerley
Fra^s. Flower E:S
Jn. Allen N.
John Brooks P.S.
Tho. French S.
Cha^s. Taylor S.

Henry Chittick	Anglesey
G. Borradaile	Tho ^s . Morgan
John Turner	Jas. Heseltine
W. Ross	William Guest
Robert Kellie	Ro: Simpkinson
John Derwas	Rowland Holt
Samuel Way	J. P. Pryse
R. Berkeley	Jn ^o . Hatch
John Bewley Rich	Lewis Masquerier
	David Hughes

It will be seen that in addition to the A.D. and A.L. dates on the Charter, there is yet another date, "the Year of the Birth of Virtue 5 . . 3 . . 7 . . 9 . ."; the A.D. and A.L. dates are written continuously, and only the Birth-of-Virtue date is divided by four triangles of stops as shown. Can anyone suggest what this date refers to, and why it should be observed by R.A. Masons? Virtue would appear to have been born in the Year B.C. 3612. One figure in this date also has

been altered, but in this case it is the third figure, "7", that has been tampered with, and not the last figure.¹

In the Charter, the Officers and Lord Blayney claim to have

"signed our Names . . . in full Chapter . . . this twenty-second day of July"

while a separate endorsement says that

"We, the Rest . . . have . . . subscribed our Names"

the latter being signed by 19 names, if we disregard the two names in the middle, which can only have been added some 12 years later. Neither of these statements is true. As regards the first, three of the Officers were not present at the meeting of 22nd July—namely, Galloway, Dunckerley and French—so that they cannot have signed in Chapter, but must have done so later. As regards the second, of the 19 who signed the Acceptance, only four were present—Anglesey, Morgan, Heseltine and Hughes—and of these Hughes, by the position of his signature (at the bottom of a list of Brethren who certainly did *not* sign that day), can hardly have done so; most of the others were not even exalted until some time after the date of the Compact. Moreover, there is no question of "the Rest" of those present on 22nd July having signed, for, out of 24 members present, only nine (exclusive of Hughes) signed. This might suggest that a small minority promulgated the Charter in the face of a large dissenting majority; but I do not at all think that this was the case, for most of those who might thus appear to dissent continued to attend regularly at the meetings of the Chapter, and there is no sign of any disturbance or want of harmony. I think that all who were present on 22nd July *approved* of and assented to the Charter, but that only the Officers and a few of the "big noises" were asked to sign at the time, and that, as will be suggested later, any further action was delayed till a later date.

Since the Charter of Compact was concluded in 1766, why was no use made of it for nearly three years? It was not until January, 1769, that the first Charters to subordinate Chapters were sanctioned. I think that the explanation is to be found in these very Minutes; on 22nd July—

"A Committee of the Officers was appointed to meet on Tuesday 5th Aug^t. on Business relating to the Chapter."

I believe the last word to be a Scribe's slip for "Charter"; but, even if it is not, I still think that the business had to do with the Charter and with drawing up regulations in connection with it. However, that Committee meeting was not held, for it is annotated underneath—

"The Right Hon^{ble} Lord Blayney being out of Town, the meeting of the Committee was put off to a future Day"

and there is no indication in the Minutes that that future day ever dawned; in consequence, I believe, the Charter was put on one side, bearing the signatures only of Lord Blayney, the Officers, Lord Anglesey, Morgan and Heseltine, and was more or less forgotten, or, at least, they did not feel justified in taking any further steps without consulting Lord Blayney, until the demand for new Chapters became insistent towards the end of 1768. On October 14th of that year

" . . . it was ordered that in the next Summons the C. be desired to attend on very special affairs" (the underlining is in the original)

¹ The accompanying Plate shows the portion of the document in which the three dates occur. It shows very clearly that the first two have been tampered with; but, although in the third (1767) the final 7 can be seen by the eye to have been altered, this is not visible in the photograph.

and, though again the Minutes do not reveal what the special affairs were, the sequence of the next few meetings reveals that the Charter of Compact had been brought back into the picture, and that they were engaged in framing the regulations, which they had been about to arrange in 1766, had Lord Blayney been available. The first three Charters were sanctioned in January, 1769, and it seems certain that the remainder of the signatures were appended to the Charter of Compact at the March meeting; all, that is, except two which obviously were not affixed till many years later, for the Duke of Manchester and Duke Pignatelli de la Rocca were not exalted until 27th February, 1778, on which occasion, no doubt, they were invited to add their signatures; one is only surprised that the Chapter did not secure the autograph of the Duke of Cumberland when he was exalted in December, 1772.

At Lord Blayney's third meeting on July 30th, Rowland Berkeley, Grand Treasurer, and Samuel Spencer, Grand Secretary, attended as Visitors, and both are recorded to have become members; Berkeley certainly did so, and attended the Chapter periodically; but I very much doubt whether Spencer did actually join; he certainly never appears in the membership list, either in 1766 or 7. Although Spencer must have been a Royal Arch Mason, since he attended this meeting, he seems to have been bitterly opposed to the Order, and was the author of the much quoted "Neither Arch, Royal Arch, nor Antient", which Dermott seized upon so gleefully; Spencer's more reasonable and measured statement has never received the same publicity—according to Findel, in this very year 1766, in a letter to the Provincial Grand Lodge of Frankfurt on Maine, dated 7th June, he calls the Royal Arch "a Society which we do not acknowledge, and which we regard as an invention designed for the purpose of introducing innovations amongst the Brotherhood, and diverting them from the fundamental rules which our ancestors laid down for us". If he wrote so in June, it is rather surprising that he even consented to attend the Chapter in July, when he must have known that a virtual recognition of the Order by the Grand Master had just been completed; can it have been that he hoped to undo what he considered the mischief already done? And can it have been due to his persuasions that Lord Blayney was "out of Town" within 5 days, and never again attended the Chapter? On the other hand, Lord Blayney was annually re-elected "G.M. of the M.E.C. or Fourth Degree", which could have hardly been done without his permission. Spencer died about the middle of 1768, and was succeeded by Thomas French, who had been one of the members, if perhaps one of the less enthusiastic ones, of the Chapter from its emergence in 1765, and even held the Office of Asst. Soj. in the following year. In spite of his membership of the Chapter, French seems to have continued Spencer's policy of refusing to recognise the Royal Arch. Powell and Littleton in *Freemasonry in Bristol* relate how, when Grand Secretary, he wrote on 7th December, 1768, to the Sun Lodge of Perpetual Friendship:—

"There is only one circumstance in your minutes which you are requested to correct and that concerns Royal Arch Masonry which comes not under our inspection. You are desired never to insert the transactions thereof in your regular Lodge Books nor to carry on the business of that degree on your stated Lodge nights."

Before becoming Grand Secretary, French was in trouble with the authorities of Grand Lodge, being cited before the Committee of Charity in April, 1767, as the scapegoat for a number of more eminent Masons, for having illegally purchased the Constitution of Lodge No. 3, held at the Sun and Punch Bowl in High Holborn. The whole affair was condoned, and French exonerated, in view of the implication of the Duke of Beaufort, elected Grand Master this same year, and other eminent men, and the Lodge became the Lodge of Friendship, now No. 6. Of the nine

masons who engineered the transfer, five (Dillon, Galloway, Holt, Dunckerley and French) were members of the E.G. & R. Chapter. French became bankrupt in 1769 (he is shown in the Chapter membership list of that year as "gone abroad") and was succeeded as Grand Secretary in May by James Heseltine, who continued in Office alone until 1780, and then in partnership with William White until 1784, when he became a Grand Warden, and thereafter Grand Treasurer. All his three tenures of the Chair of Z. were subsequent to his assumption of the Office of Grand Secretary.

No meeting of the Chapter was held in August, 1766, and the regular meetings of September, October and November reveal nothing of interest. A second meeting called on November 26th is marked "Private Night"; this seems to be merely a synonym for "Emergency meeting", for it was not "private" in the sense of excluding visitors. Three surplices were ordered for the Sojourners, and a Robe for the P.Z., although Robes for all the Principals had been ordered only just a year earlier.

Three meetings were held in December; the regular one on the 10th, a "private" meeting on the 24th and the Anniversary Feast on the 26th; at the second, the Hon. Charles Dillon was exalted, and one William Baldwin was exalted as a Serving Companion. The Anniversary Festival was the largest meeting held since the inauguration, 27 members and 7 visitors being present. The Minutes are headed for the first time with the words which later appear regularly in the Minutes, and as a heading to Charters and certificates—"In the most Enlightened East".

What must be the earliest P.Z. Jewels were voted to Maclean, the first Z. of the Chapter, and to Galloway, the out-going Z., at the Anniversary Feast. Maclean's Jewel was a special one as the "Father and Promoter" of the Chapter, and doubtless the use of the word "Promoter" was no empty expression. In Galloway's case, the thanks of the Chapter for his zeal in "the cause of Royal Arch Masons in general" was probably in recognition of his work in inducing Lord Blayney to join in promulgating the Charter of Compact. It seems odd that we know so little about Maclean, who was so clearly the moving spirit of the Chapter at its inception, and its mainstay for so many years. The description of the Jewels has some interesting points; the Latin is shaky, and the usual Greek words are absent. The first words of St. John's Gospel are used (in Latin) for the first time in these Minutes, and the words "*Templum Hierosolymae*" are given in full. It has been suggested that the name "Royal Arch" may have been a play upon the words *ἐν ἀρχῇ ἦν ὁ λόγος*, but it does not seem likely that our early Companions of the "Moderns" had any such idea, since they used the "motto" only in its Latin form. The first appearance of Greek in these Minutes is the single word *εὐρηκαμεν* on Brook's Jewel in July, 1769, and even then it is still associated with "In P. erat V.", and not with the Greek equivalent.

The accounts for 1766 show that a silver Key was purchased on 10th December at a cost of £1 8s. 0d., but nothing in the Minutes gives any clue to its use; it hardly seems probable that it had anything to do with the Treasurer, since Flower combined that Office with that of Scribe E. The accounts were audited, by the Three Principals only, on 7th January, 1767, and the signatures of Galloway and Maclean are followed by the T. over H., whereas Dunckerley, though in the Z. Chair at the time of the audit, does not use the symbol, suggesting that it was confined to those that had finished their year in the Chair. Although digressing far ahead of this period, it is interesting to refer to the constructive Passing of the First Principal's Chair practised in 1778 and 9; on the first occasion in January, 1768, Bro. Ross was passed through the Chair, resigned, and the

former Z. was re-elected; the following year Bro. Hull, H. of the year just completed, was installed Z., resigned, and the same P.Z. was once more re-elected. Bro. Hull thereafter signed himself as P.Z. and used the T. over H. symbol after his name. For what purpose can this constructive passing of the Z. Chair have been intended?

Little of interest is recorded in 1767, the Minutes being almost solely concerned with elections and exaltations; attendance throughout the early months was good, February and March being as high as 30 and 29 respectively; this fell away in the summer months, and reached a nadir of 7 in September, after which it recovered to 23 by December. At this point the death of Bro. Flower caused considerable disorganisation; the Anniversary Feast had been fixed for 28th December and, no doubt, was duly held on that date, but the book contains no record of what was probably the most interesting meeting of the year, including as it would the election of Officers. The Minutes of 8th January, 1768, record that

“Br. Flower having deceased since the Anniversary feast The M.E.P.Z. acquainted the C^s with a succinct Detail of the Proceedings on the feast Day”.

but unfortunately even this succinct detail is not minuted. Probably the Officers elected were Lord Blayney as G.M., Brooks Z., Holt H., Taylor J., Flower E., Rich N., and Gillio, Guest and Allen Sojourners. The accounts were also a difficulty, for they were not audited until 20th January, 1769, and then consisted (as entered on folio 35b) merely of three lines, without details:

“Cash received by said Treasurer	129. 17. —
Per Contra disbursed	79. 14. 7
	<hr/>
Ball ^{ce} due to Society	50. 2. 5”

The last three words suggesting that it had not, at that date, been possible to recover the balance from the estate of Bro. Flower. Hereafter, we have no more of the detailed Annual Statements of Accounts, which is a pity, as we have lost a valuable source of information that may have been omitted from the Minutes.

In January, 1768, Bro. Rich, N., was promoted to E., and Bro. Gillio became N. During this year there is again little of interest in the Minutes, while the attendance in Chapter shows a marked decline. Edward Gibbon, the Historian, was proposed and accepted for membership, but never came forward for exaltation. As mentioned earlier, the closing months of the year indicate renewed activity and it is probable that the Charter of Compact was once more before the Chapter. The Anniversary Feast this year coincided with St. John's Day, and Lord Blayney was again re-elected G.M., while Galloway returned to the Z. Chair, with Charles Dillon, now Deputy Grand Master in the Craft, as H., and Boyle Walsingham as J.; the latter was this year Master of the Horn Lodge, from which so many of the members of the E.G. & R. Chapter were drawn, and two years later became Provincial Grand Master of Kent.

January, 1769, saw the sanctioning of the first three Charters to subordinate Chapters, but they did not “pass the Seal of the Chapter” until July, when No. 3 was omitted, but two more Chapters, Nos. 4 and 5, were added. No. 2 also, although the Minutes state that it was sealed this day, bears a date in May.

At this January meeting, after deciding to grant the first three Charters, it was

“Ordered that the past and present Officers meet (to consider of Laws & Regulations necessary under our present Compact) on Saturday the 28th inst. at six o'Clock in the Evening.”

At that Committee

"Br. Galloway acquainted the Ch: with what had been done as to the Bye-Laws of this Order & proposed a Meeting of the Officers previous to the next Ch: in order to settle same for general Inspection at such Ch: Ordered therefore that such meeting be held on the first Monday in March & that the Officers be summoned to meet at 6 o'Clock precisely.

Ordered that a Seal be immediately made for the Public Use of the Society according to the Plan specified in the Charter."

The remaining signatures on the Charter must have been affixed at the meeting on 10th March; of those present at that meeting, Brooks, Maclean, Heseltine and Allen had already signed; others present were Holt, Berkeley, Pryse, Guest, Rich, Hatch, Derwas, Simpkinson, Borradaile, Ross, Kellie, Masquerier, Hughes, Way and Chittick, which completes the list of signatories, with the one exception of John Turner, who, I suggest, may have been at the meeting and forgotten to sign the book.

An interesting point in connection with the Charters to subordinate Chapters is that, so far at least as the first eight are concerned, they all bear a double title, the first part naming a Lodge and the second a Chapter. Does this imply that then, as now, each Chapter had to be attached to a Lodge? And, if so, was the Lodge in each case one that had already been warranted by the Grand Lodge? Or did the Grand Chapter claim to establish a Lodge at the same time as the Chapter? Certainly in at least one instance the Lodge and the Chapter were two distinct bodies, namely, the "Lodge of Hospitality or Chapter of Charity" at Bristol, the former being established by the Grand Lodge under a dispensation of 22nd July, 1769, confirmed by a warrant dated 12th August, and the latter under a Charter of the Grand Chapter dated 15th December of the same year; nevertheless, the Royal Arch Charter (Transcript and photograph of the Charter are given in *Freemasonry in Bristol*, pp. 652-3) authorises the double body "by the Title of *The Lodge of Hospitality, or Chapter of Charity*". None of the other Lodge names are to be found in Lane's *Masonic Records*, but it is possible that they are there under their Tavern names. The following are the first eight Chapters:—

- | | |
|--|----------|
| 1. The Restauration Lodge or Chapter of the Rock Fountain
Shilo (at Bro. Brooks' House in London) | 14/7/69 |
| 2. The Euphrates Lodge or Chapter of the Garden of Eden
(at Manchester) | 12/5/69 |
| 3. The Lodge of Tranquility or Chapter of Friendship (at
Portsmouth) | 11/8/69 |
| 4. The Bethlehem Lodge or the Chapter of the Nativity (at
Burnley, Lancs) | 14/7/69 |
| 5. The Cana Lodge or Chapter of the First Miracle (at Colne,
Lancs) | 14/7/69 |
| 6. The Most Sacred Lodge or Chapter of Universality (at
London) | 13/10/69 |
| 16b. The Lodge of Intercourse or Chapter of Unanimity (at
Bury, Lancs) | 10/11/69 |
| 27. The Lodge of Hospitality or Chapter of Charity (at Bristol) | 8/12/69 |

¹ Hughan says that this Chapter "subsequently took No. 7, and at the Union became attached to the 'Relief Lodge', No. 57 (now No. 43). Bury".

² The Minute of 8/12/69 two numbers:—

"... a Ch: to be held at Bristol No. 8 & to be registered as follows
No. 7 EXEDRA CHARITATIS . . . &c."
but the Charter, when issued, bore the number 9.

In January, 1770, it was decided, owing to the continued absence of Lord Blayney, to elect Charles Dillon to succeed him as Grand Master of the Royal Arch, he being Deputy Grand Master in the Craft; but this election proved no more satisfactory than the last, for he never attended the Chapter after his election; consequently, in succeeding years they dropped the title of Grand Master, and elected a "Patron" instead, who seems to have had the right to preside whenever present, though a Z. was elected as usual to preside in the Patron's absence. Rowland Holt, Grand Warden in 1768 and later to be Deputy Grand Master, was the first Patron elected, and held that Office until the Duke of Cumberland replaced him in January, 1774.

Bro. Rich gave up the Offices of Scribe E. and Treasurer in 1770, and became a Sojourner, while Bro. Kennett became Scribe E.; he functioned for two months only, after which his name disappears from the Minute Book, and acting Scribes carried on for the rest of the year, and then Bro. Masquerier was appointed, with a separate Treasurer in the person of Bro. Taylor, who continued in that Office for some years, even retaining it when he was elected to the Z. Chair. In February and March the Chapter was again exercised over regulations for subordinate Chapters. The Minutes are now headed "The Most G. & R. Chapter—Turks Head", or simply "Grand & Royal Chapter". In July it was decided to close down for two months, and in future years a regular summer recess was observed from May to September.

1771 contains little of interest until October, when the behaviour of Bro. Swinden, Host of the Turk's Head, caused the Chapter to remove from there, and during the next four years the meetings were held either at the King's Arms, Bond Street, or at the Mitre in Fleet Street, until, at the end of 1775, it was decided to move to the Free Masons' Coffee House in Great Queen Street.

On 13th June, 1772, Sir Peter Parker, Grand Warden, was exalted; some 15 years later he also became Deputy Grand Master of the Craft. On 11th December, Bartholomew Ruspini was exalted and soon became a keen member of the Chapter. The following day a special meeting was held to exalt the Duke of Cumberland, together with Lt.-Col. John Deakin, one of his Grooms of the Bed Chamber; but neither of them attended the Chapter again. The Duke was elected Patron at the next election and re-elected annually, but there is no evidence that he ever did anything for the Chapter. He became Grand Master in the Craft some ten years later.

At the following Anniversary, Bro. Rich once more took up the duties of Scribe E., but without the additional work of Treasurer. In February a curious resolution was passed:—

"That the R.A. Apron be disused in E. G. & R. C. until the G^d. L. shall permit the C^{ns} of this C^r. to wear them in the G^d. L. & in All o^r. Private Free Mason's Lodges."

The Minutes do not show whether this resolution was actually carried into effect, or, if so, for how long. There is also a cryptic footnote to this meeting:—

"A Gentleman supped who was an Hanoverian Officer."

Had this been a quarter-of-a-century earlier, one might have suspected the Chapter of Jacobite tendencies; at this late date, I do not know what the implications are.

In April, David Hughes was expelled from the Chapter "for Ill-Behaviour at different times in the C^r. well known to many of the C^{ns} now present". No sign of any trouble with Bro. Hughes had previously found its way into the minutes.

A year later the first foreign Charter was sanctioned, for Bengal, and a Patent was ordered to be issued to Bro. Durham, of Bengal, to co-opt any two

regular Masons known to be R.A. Masons to help him to form a Chapter; the Minutes supply no further information as to whether the project came to fruition. In November a Brother from Jamaica was exalted emergently and a Certificate ordered to be issued to him before he left England.

In January, 1775, the phrase ". . . R.A.Ms. & C. of the W^d." sounds interesting, but reference back to the year before reveals that it stood merely for "Citizens of the World".

In February four Brethren attended as Visitors from "the R.A. held at the Globe at Exeter"; this does not appear to have been a Chapter chartered by the E.G. & R. Chapter, so must have been a free-lance body.

The first meeting at the Free Mason's Coffee House was held on 22nd December, 1775, and Bro. Riley, Master of the Coffee House, was exalted "to attend upon the Chapter". And there the first Minute Book ends, although about 40 folios remain unused. A few rough notes have been made towards the end of the book, but they do not seem to contain any matter of importance.

Throughout the book there is nothing to suggest that membership of the Royal Arch was restricted to those who had presided in a Craft Lodge, but the majority of the members were of so eminent a degree in the Craft (a large proportion of them were Grand Stewards and upwards) that perhaps the necessity for formulating the qualification did not arise. On the other hand, it does not appear that there can have been any secrets attached to any of the Chapter Chairs, since not only did numerous Brethren from the "floor" of the Chapter fill vacancies in the H. and J. Chairs, but the Manifesto itself (section 12) implies that any Companion can be asked to fill the Z. Chair temporarily. And this makes it harder to understand the purpose of the "passing of the Chair" in 1778-9.

Z } elected
H } "Excellent Grands"
J } 12/6/65
P.Soj. 12/6/65
Scribe E.
N. "

1.	Prior to 22/3/65	Maclean, John	ab	Marylebone Street	
2.	" "	Keck, Anthony	b		(declared off 13/11/65)
3.	" "	Ayanson, J.	ab	South Street, Grosvenor Square	(declared off during 1765)
4.	" "	Galloway, James	ab	Albemarle Street	
5.	" "	Flower, Francis	ab	Jermyn Street	
6.	" "	Hughes, John	ab	Marylebone Street	
7.	" "	Pott	b	St. James	(expelled 13/10/65)
8.	" "	Brooks, John	ab	Holborn	
9.	" "	Hamilton, John	ab	Monmouth Street	(expelled 13/10/65)
10.	" "	Beckett, John	ab	Sacville Street	(declared off during 1765)
11.	" "	Hughes, David	ab	Leicester Street, near Swallow Street	
12.	" "	Griffiths, John	ab	at Pall Mall House	(declared off during 1766)
13.	" "	Evans, John	ab	Marylebone Street	(declared off during 1765)
14.	" "	Thackthwaite, Michael	ab	Marylebone Street	
15.	" "	Abington, Robert	b	Sherrard Street	
16.	" "	Coyne, John	ab	Spring Gardens	(declared off during 1766)
17.	" "	Buckley, John	ab	Glass House Street	(declared off during 1765)
18.	" "	Shield, John	a	at the Duke of Glocesters	made an Honorary Member 13/1/69
19.	" "	Muller, Ephraim G.	ab	at Mr. Cliffords, Lime Street	(resigned 8/5/67)
20.	" "	Richiardi, Joseph	ab	Piccadilly	(declared off during 1765)
21.	" "	Galley, George	ab	Shug Lane	
22.	" "	French, Thomas	a	Bond Street	("gone abroad" 1768)
23.	" "	Aubin, Thomas	b	New Bond Street	("Off non-payment" during 1765)
24.	" "	Masquerier, Lewis	ab	Coventry Street	
25.	" "	Sutter, John	ab	St. Martins Churchyard	
26.	" "	Adams, Richard	a	Swallow Street	(declared off during 1765)
27.	" "	Chambers, Robert	a	Bartlet Buildings, Holborn	
28.	" "	Chapman, George		Sacville Street	(died during 1766)
29.	" "	Cochand, Albert	b	Glass House Street	(declared off during 1765)
30.	" "	Deveyor, Anthony	a	Dr. Commons	(declared off during 1767)
31.	" "	Edwards, Peter		Doct. Commons	(declared off 14/1/67)
32.	Exalted 22/3/65	Bourcard, John James	ab	at Mr. Drews in Little Warwick Street. Charr. X	
33.	" "	Pahen, William Henry	ab	at Mr. Drews	
34.	" "	Vander, Upwick	b	at Mr. Drews	
35.	" "	Williamson	a	Bloomsbury Market	(paid only 5/- for Exaltation)
36.	Exalted 18/4/65	Keck, David (Junn.)	ab		
37.	" "	Rouby, Dr. John James	ab	St. Martin's Lane	
38.	Exalted 12/6/65	Strotman, Benjamin	ab	Shandois Street. Mr. Schuckert. Instrument-maker	
39.	" "	Blake, Robert	ab	Rupert Street	
40.	" "	Taylor, Charles	ab	at Mr. Coutts, Bankers, Strand	
41.	" "	Swinden, Charles	ab	Gerrard Street	Proprietor of the Turks Head
42.	" "	Manning, William	a	near Temple Bar	
43.	Exalted 10/7/65	Camm, Francis	a		
44.	" "	Hutchinson, John	a		
45.	" "	Jenkins, Thomas			
46.	" "	Pryce, Edward	a		
47.	Exalted 11/9/65	de Dahlhausen		Duke Street, Westminster	("gone abroad" during 1765)
48.	Exalted 13/11/65	Keith, George	a	Jeffrey Square, St. Mary Axx	
49.	" "	Allen, John	a	Clements Inn, No. 6	
50.	Exalted 11/12/65	Blackwood, Pinkston		King Street, St. Anns	(declared off)
51.	Exalted 8/1/66	Turner, John		at Mr. Duncans, Red Lyon Street	

a = Signed the declaration of 12/6/65.
b = Attended the meeting on 12/6/65.

52.	"	"	Dunkerley, Thomas	a		
53.	"	"	Guest, William	a	(gone abroad 1768)	
54.	"	"	Warwell		(exalted gratis)	
55.	Joined	12/2/66	Derwas, John			
56.	"	"	Morgan		(declared off during 1766)	
57.	Exalted	11/4/66	Lascelles			
58.	"	"	Stiles			
59.	"	11/6/66	Blayney, Lord			
60.	"	2/7/66	Heseltine, James			
61.	"	"	Staples			
62.	"	"	Griffiths		Bond Street	
63.	"	"	Johnston			
64.	"	22/7/66	Anglesey, Lord		St. James Coffee House	
65.	"	30/7/66	Bonnin, Gousse		Mr. Hordel Beauford Buildings, Strand	
66.	Joined	"	Berkeley, Rowland		(G. Treas.)	
67.	"	"	Spencer, Samuel		(G. Treas.)	(declared off)
68.	Exalted	8/10/66	Johnson, George		Leicester Street, Leicester Fields	nephew to Lord Blayney
69.	"	22/10/66	Lynn, Thomas		New Bond Street	
70.	"	12/11/66	Dunbar, Joseph		Noel Street, St. James's	
71.	"	"	Barnard, John		Craven Street	
72.	"	"	Farmer, James		St. Giles	
73.	"	10/12/66	Rich, John Bewlay		Cecil Street, Strand	
74.	"	24/12/66	Dillon, Hon. Charles		Little Queen Ann Street, Portland Chapel	
75.	"	"	Baldwin, William		(as Tyler)	
76.	"	14/1/67	Simpkinson, Roger			
77.	"	"	Atkinson			
78.	"	11/2/67	Holt, Rowland			
79.	"	"	Hatch, John			
80.	"	"	Gillio, George			
81.	"	"	Le Matre, Stephen Caesar			
82.	"	"	Frere, Robert			
83.	"	11/3/67	Borradale		Maiden Lane, Covent Garden	dead 1767
84.	"	"	Kellie, Robert		Dover Street	
85.	"	"	Thomas, Francis		Royal Hospital, Greenwich	
86.	"	10/4/67	Durant, George			
87.	"	8/5/67	Walsingham, Boyle			
88.	"	10/10/67	Thornton, Bonnell			
89.	"	12/2/68	Pryse, John Hugh			
90.	"	11/3/68	Ross, William			
91.	"	19/3/68	Spry, Edward, M.B.			
92.	"	8/4/68	Marshall		(serving Bro. "Assistant to Bro. Caton")	
93.	"	5/5/68	Dixon, J.			
94.	"	"	Dixon, R.			
95.	"	11/11/68	Chittick, Henry			
96.	"	10/3/69	Way, Samuel			
97.	Joined	12/5/69	Noteman, Thomas			
98.	Exalted	9/6/69	Kennett, Geo. Bernard			
99.	Joined	11/8/69	Ashley		of the Strand	
100.	Exalted	11/5/70	Holwell, J. W.			
101.	"	8/6/70	FitzHerbert, William			
102.	"	8/3/71	Collier			
103.	"	"	Durham			
104.	"	13/12/71	Stackpole, Joseph			
105.	"	"	Bottomley, James			
106.	"	14/2/72	Bottomley, John		(This brother is again shown as exalted on 13/3/72)	

107.	13/3/72	Longuin, Wolosimir	
108.	8/5/72	Smith, George	
109.		Mansell	
110.		Carter, James	
111.	13/6/72	Parker, Sir Peter, Kt.	
112.		Simons	
113.		Poggenpohl, Baron	
114.		Ducket	
115.	13/11/72	Crofts, John	
116.		Parker, Thomas	
117.		Eckhardt, Anthony George	
118.	11/12/72	Minshall, Francis	
119.		Ruspini, Bartholomew	
120.		Burke	
121.	12/12/72	Cumberland, H.R.H. Henry Frederick, Duke of	(Died September, 1790)
122.		Deakin, Lt. Col. John, Groom of the Bedchamber to the Duke of Cumberland	
123.	12/3/73	Godwin	
124.	9/4/73	Ghirardi, John Baptiste	
125.		Jottyman	
126.	14/5/73	Butler, R.	
127.		Philip, W.	
128.	10/12/73	Hanbury	
129.		Sequiera	
130.		Fowke, Capt.	of Clarges Street
131.	14/1/74	Mansell	
132.		Shaw	
133.	11/2/74	Potts, Cuthbert	
134.		Hutton, Charles	
135.	8/4/74	Cooper, John	
136.		Sequiera, Isaac	of Hamburgh, Merchant
137.	13/5/74	Sayre, Stephen	
138.		Houston, Simon	
139.		Hardwick, Capt. Charles	
140.		Lyon, Brigd.	
141.	11/11/74	Palmer, John, Junr.	of St. Jas. Parish, Montego Bay, Jamaica
142.	9/12/74	Hull, John	of the Salt Office, York Buildings
143.		Crowdor, William Henry	in the Inner Temple
144.	13/1/75	Trowood	
145.	10/3/75	ffranco, Raphael	
146.		ffranco, Jacob	
147.		ffranco, Francis	
148.		Wishart, George	
149.		Mackenzie, John	
150.		Silove, Gadalkin	
151.		Hull, Christopher	
152.	14/4/75	Raikes, Timothy	of the perfect Union Lodge (414) at St. Petersburg
153.	8/12/75	Barker, Richard	
154.	22/12/75	Wood, John	
155.		Tutt, Theophilus Thompson	
156.		Gram, Andrew	
157.		Mins, Rowland	
158.		Riley	Master of the Mitre Cofffee House, as a Serving Comp.

THE CEREMONY OF "PASSING THE VEILS"

BY BROS. W. H. HAWKYARD AND F. R. WORTS.

Members of the Chapter of Affability, No. 308, Bottoms, Yorkshire



It is generally agreed that in the H.R.A. the Ceremony known as "Passing the Veils" was performed prior to the Union of the "Ancient" and "Modern" Grand Lodges in 1813. From this date the custom fell into abeyance; but no official reason was ever given, so far as is known to the writers, for its disappearance from Chapter work. Even its tradition within the Masonic jurisdiction of England seemed to die, until it was revived and restored in 1899 by the Beaufort Chapter, No. 103,

Bristol.

It also seems to be agreed by Masonic historians that no evidence exists of the Ceremony ever having been performed in English Chapters from, say, 1814-16 onwards. Much research has been done to find such data, but all has, until recently, proved unavailing.

Authentic evidence can now be submitted that the Ceremony was continued in the Chapter of Affability, No. 308, Bottoms, Yorkshire (West Riding), until 1874, and that it was performed in the Chapter of Judaea, No. 265, Keighley (founded in 1791), from 1833 to 1850. Additional scraps of evidence also exist. No further data has been found as yet in the records of the other R.A. Chapters in the Province of Yorkshire (West Riding); and our enquiries have been limited to this Province. Possibly this find will encourage scholars to investigate on a wider scale.

I

The Chapter of Affability, No. 308, was warranted in Manchester under the "Moderns" in 1807. The Warrant was purchased for £10 10s. by certain Brethren from Heptonstall, Yorkshire, in 1810. These Brethren were exalted at the first meeting of their Chapter; this was held at an inn, named the "Cross", at Heptonstall, on 28th October, 1810.

On 5th May, 1811, the meeting place was changed to the "Freemasons' Arms", Bottoms (now called Eastwood), near Todmorden; Bottoms lies almost on the boundary of the West Riding of Yorkshire. No reason has been found for this change to a new home some four miles distant from Heptonstall.

The Minutes recording the meetings between the 28th October, 1819, and 5th October, 1862, are in a state of excellent preservation. Much enthusiasm for R.A. Masonry is revealed by the number of exaltations entered in the Minute Book. It is clear that the Chapter prospered.

The Treasurer's Book (No. 1), dealing with accounts from 1810 to 1823, is also well preserved. On page 3 of the book, after various sums spent on liquor, is found:—

1818				
Feb. 15	to liquor 3 members	-	9	-
	to Geo. Ashworth unpd	-	13	-
	to Geo. Whitham do	-	7	-
not charged	To abatement by Hy Bridge			
	& Richard Wroe Veils	-	5	-
June 14th	Paid David Hollinrake	1	14	6
	To one robe & a mitre	1	2	0
	Paid for a Letter to London & paper	-	1	3
	do for 1 lb Candles	-	-	11
1819				
Feb 7th	To 1 piece of 7/8 Cotton, 41 yds at 10½	1	15	10½
Apl 7th	To making Vails, Rings, Tapes, etc.	-	10	-
Sept 5th	To 10 yds Scarlet Tammy @ 1/4	-	13	-
	To 10 yds Blue do @ 1/4	-	13	-
	To 10 yds Purple do @ 1/-	-	10	-
Carried Forward		£18	16	1½

"Tammy" was a hand-woven material with wool weft and cotton warp. It was woven by local weavers, and in the natural state was grey. It would take any dye. Littleborough, near Rochdale, was the centre to which the craftsmen took their pieces for the dyeing process. The "Veils" were apparently four in number; as "Tammy" did not make a good white when bleached, the White Veil was made from "7/8 Cotton".

The Treasurer's account shows that the Veils were drawn across rods by means of rings, which were sewn to the curtaining material.

On the credit side of the accounts for 1819 there is a peculiar symbol placed against the name of the Companion who "Passed" the Veils. When examining the Minutes for the corresponding period, the meaning of the symbol becomes clear. It was a private note or mark by the Treasurer that the Companion so identified had paid two shillings and sixpence, which was included in the total sum, for the privilege of being conducted through the Ceremony of the "Passing of the Veils".

The Minutes of the meeting held 5th September, 1819, read:—

At a Royal Arch Meeting held at Bottoms in Stansfield

Present	William Aykroyd	Z
	William Uttley	H
	William Mitton	J
	Abraham Barker	} Scribes
	Jno Holdsworth	
	John Hodgson	} Sojourners
	Abraham Greenwood	
	Thos Barker	

Present David Hollindrake, Squire Barker, Thos Marquis, Geo Whitham, David Whiteley, William Eastwood, Henry Briggs, Jno Atkinson, Richard Wroe, Jno Sutcliffe, Visitors Jno Sherwin, Jno Taylor, William Crabtree, Richd Horsfall Jnr., Wm Barker, John Henshall, Wm Gordon.

When Henry Lund, Elijah Helm, Wm Gordon, Henry Briggs, Jno Roberts, John Law passed the Veils, and Henry Lund, John Roberts and Elijah Helm were exalted to the sublime & honourable Degree of Royal Arch Masons, no other business being done the Chapter was closed in perfect harmony at 6 o'clock.

On November 7th, 1819:—

At a Royal Arch Meeting held this Day at Bottoms in Stansfield

William Ackroyd	Z	
William Mitton	H	
William Uttley	J	
John Sutcliffe	}	Scribes
Abraham Barker		
David Hollindrake	}	Sojourners
John Holdsworth		
Abraham Greenwood		
William Helliwell		Tyler

Present William Eastwood, Thomas Ashworth, Elijah Helm, John Law, William Wild, Thomas Barker, Squire Barker, William Barker, Henry Lund.

When John Dean, John Preston and John Bullock Passed the Veils and John Preston and John Dean were exalted to the honourable Degree of Royal Arch Masons; no other business being done the Arch was closed in perfect harmony at 6 o'clock.

An interesting Memorandum is recorded in 1829:—

June 28th 1829

Memorandum. That at a Chapter of Emergency held at a private room in Colne, Lancashire When the following Companions from the Chapter attached to the Lodge of Prince George Bottoms in Stansfield [this was the Chapter of Affability, No. 308] attended. Wm Southwell, Wm Ackroyd, Jno Greenwood, Thos Stansfield, Geo Ashworth and Thos Barker And the following Companions past the Veils Wm Asquith, Wm Dixon, Wm Robinson, Wm Riding, Isaac Robinson, Robt Robertshaw, Jno Smith, Wilkn Parkinson, Jno Dyson and Wm Riley and at the same time they sent 2/6 each which will amount to the sum of £1-5-0 for the good of the Chapter at this place Bottoms in Stansfield.

Summary and analysis of Chapter Meetings from 1819 to 1862 (First Minute Book), when the Ceremony of "Passing the Veils" was performed:—

Date	Cs of Chapter of Affability: Passing Veils	Visiting Cs. Passing Veils	Date of Ex. if different from Passing Veils	Remarks
5/9/1819	Hy Lund Jno Roberts Elijah Helm Hy Briggs	Wm Gordon John Law	H. Briggs: 15/2/1818	6 Cands.
7/11/1819	John Preston John Dean	John Bullock		3 "
9/1/1820	Jno Uttley Geo Eccles John Roberts			3 "
21/1/1820	Saml Feilden Jno Merrall John Eastwood		J. Eastwood: 9/1/1820	3 "
No date 1820	Richard Halstead			1 Cand.
6/8/1820	Elijah Wilkinson			1 "
18/11/1821	Edmund Barker Geo Ashworth Abraham Barker John Speak		E. Barker: 5/10/1817 G. Ashworth: 5/2/1818 A. Barker: 1/7/1821 J. Speak: 3/11/1817	4 Cands.

4/4/1824	John Greenwood	Owen Boddy John Watson	3	"	
3/10/1824	Saml Stott John Heyworth Robert Parker	S. Stott :	6/3/1823	3	"
2/7/1826	John Whitham Geo Ashworth William Greenwood	J. Whitham : 12/4/1826 W. Greenwood : 12/4/1826	3	"	(G. Ashworth P. Veils on 18/11/1821)
1/10/1826	Thomas Stansfield		1	Cand. (Ex. first— then P.V.)	
7/1/1827	James Holt		1	Cand. (do. do.)	
24/1/1829		Saml Exley Stansfield William Newton	2	Cands. from Colne No. 182	
5/7/1829	John Cockroft		1	Cand.	
28/6/1829		10 Comps. at Colne	10	Cands. Chapter visit to Colne	
16/5/1830	John Horsfall		1	Cand.	
7/8/1831	Gibson Sutcliffe	John Wheelhouse (Good Intent)	2	Cands.	
2/7/1836	John Collinge Wm Stansfield		2	Cands.	
1/4/1849	Richard Butterworth Robert Crossley	R. Butterworth : 2/7/1848 R. Crossley : 2/7/1848	2	"	
7/4/1850	Robert Hudson		1	Cand.	
6/10/1861		Richard Nicholson (386) Henry Wardle (73)	2	Cands.	

Consideration of the summary shows a number of facts in connection with the Ceremony of the "Passing of the Veils" as conducted at Bottoms. Wherever possible, the Candidates passed the Veils in parties of three; but after 1826 this does not seem to have been insisted upon. On 2nd July, 1826, Companion Geo. Ashworth "took the Veils" for the second time. Was this in order to make a third Candidate? On 1st October, 1826, and on 7th January, 1827, the only Candidate for the Ceremony of "Passing the Veils" was Exalted into the Chapter before taking the Veils. The usual custom, when both the Ceremonies of Passing the Veils and the Exaltation were "worked" on the same day, was that the "Passing of the Veils" preceded the Exaltation. The Minutes give no reason for the reversal of this procedure on these two occasions. Not until 1829 are the Chapter Numbers or Chapter Names of any visitors recorded in the Minutes.

In the forty-four years between 1819-1862, which are dealt with in the first Minute Book, eighteen had no Ceremony of any description. The remaining twenty-six years shared forty Exaltations and twenty "Passing the Veils". Only in 1829 did the number of "Veils" exceed the number of Exaltations, and there appears to have been no obligation for a Candidate for Exaltation to accept the other Ceremony. Between the years 1837 and 1848 there were nine Exaltations with no recorded Ceremony of "Passing the Veils."

The Treasurers' Books for the years 1824 to 1864 have not yet been found; complete investigation, therefore, cannot be made. The existing Books show that a number of Ceremonies of "Passing the Veils" must have been "worked" which are not recorded in the Minutes of the Chapter Meetings. Appended are the dates of such payments of the fee for the "Veils", together with the name of the Companion who (presumably without proof of the Minutes) passed the "Veils."

Date	Name of Candidate
Apl. 2nd 1819	Thomas Marquis
	Abraham Greenwood
June 6th 1819	Wm Wild
July 7th 1822	John Uttley (not to be confused with Jno. Uttley)
March 1823	Wm Southwell
July 1867	Wm Abbott Dawson
	James Mexzies
	Charles James Walshaw
	Wm Clark Glover

It is possible that the missing Treasurers' Books, if and when found, would reveal many more of such instances; it is at least significant that there are five in four years as early as 1819-1823; moreover, the names recorded above for the year 1867 do not appear in any form or place in the contemporary Minute Book (Second Minute Book).

The Second Minute Book gives the following analysis:—

Date	Cs of Chapter of Affability, Passing Veils	Visiting Cs. Passing Veils	Date of Exultation, if different from P.V.	Remarks
2/7/1865		Geo. Normanton Wm Viccars Wm Simpson		3 Cands.
5/1/1867		Alfred Lupton John Firth John Steed		3 (All from Regularity No. 448)
29/1/1870	James Lord C. F. Binks James Charnock Richard Cherry	Francis Waddington (448)	J. Lord: 18/1/68 C. F. Binks: 18/4/68 J. Charnock: 10/7/69	4 Cands.
2/4/1870	Fredk Rodley			1 Cand. (P. Veils after the Chapter was closed)
7/6/1874		Wm Fredk Wilkinson Christopher Tate Rhodes Frederick Whittaker		3 Cands. (A Special Ceremony of P.V. only, not entered in M.Bk., but in another Bk.)

THE CHAPTER OF JUDEA, No. 265, KEIGHLEY

Verbatim Extracts from Treasurer's Book

Dec. 27th 1832

to Cotton, etc. for Vails	8. 0
to figgers & painting for do	1. 8. 0
Paid Wm Fox	2. 4. 2

March 10th 1833

Recd for Vails	15. 0.
" " "	7. 6.

March 12th 1833

paid for Cotton	14. 0.
-----------------	--------

Sept. 8th 1833

Recd for Vails John Brown	2. 6.
do John Brown making money	1. 15. 0.

March 26th 1834

Cotton 14. 11.

Sept. 13th 1835

Joseph Leach Vails	
John Taylor Vails	17. 6.
Thomas Wilson Vails from Skipton	2. 6.
Jonathan Wright Vails	2. 6.
Joseph Leach. Royal Arch Degree	
John Taylor. Royal Arch Degree	1. 0. 0.
Thomas Wilson Canal Agent Skipton was exalted to the fifth degree in masonry	15. 0.
Michael Gibson, Woodhouse fifth degree	

Dec. 13th 1835

Companions to the Vails
Edward Whitaker and Thomas Brown recd Vails, cash of them both at same 5. 0.
William Brown from Haworth was exalted to the Vails and Royal Arch degree pd. 1. 17. 6.

Jan. 15th 1836

Recd of Joseph Leach for Chapters & Vails 1. 2. 6.

Dec. 10th 1837

Recd of Wm. Walker for arch & Vails 1. 17. 6.

April 16th 1838

Recd. of Thomas Beaumont for the Vails 2. 6.

(NOTE:—these are the only references in the treasurer's book ; probably entered in some different book after 1838 & this book since lost).

Verbatim Extracts from Minute Book

Feb. 10th 1833

At a chapter of emergency held this night
Josh. Murgatd. Z, Willm. Fox H, Hugh Heaton J.
Thos. Lund } scribes Richd Stell }
John Binns } Michl. Gibson } sojourners

Companions present ; Thos Bradley, George Holmes.

When Josh. Smith, Tylor, Thos. Teal, Josh. Buckley & Wm. Hopkinson past the Vails, no other business being done the Chapter was closed in perfect harmony and with solemn prayer.

March 10th 1833

John Walker Junr., Wm Whitham, John Atkinson
Thos Smith and Joseph Stell passed the Vails.

June 9th 1833

When Joseph A. Smith passed the Vales.

Sept. 8th 1833

When John Brown from Lodge 591 was exalted to Vails and Arch.

Sept. 13th 1835

When Thomas Wilson from Skipton, John Taylor from Haworth, Joseph Leach from Cullingworth, and Jonathan Wright from Haworth received the Vails in Masonry and the said John Taylor and Joseph Leach received the 4th degree in Masonry being a Royal Arch Mason.

Dec. 10th 1837

At a regular meeting held this night Brother William Walker passed the Vails. The Royal Arch Chapter was opened in ancient & solemn form when Bro. William Walker was exalted to the fourth degree and installed a Royal Arch Mason.

April 16th 1838

At a meeting of emergency held this night when Brother Thomas Beaumont and William Barrett passed the Vails, the Royal Arch Chapter was opened in ancient & solemn form.

Sept. 12th 1841

When Thos Midgley 2/6, Danl Town 2/6, Benj Allen 2/6, John Gordon, George Greyson, recd Vails and Joseph Fox recd Vails and Arch Chapter.

April 16th 1843

On this evening Bro. Wm. Robinson, Bro. John Hagar & Bro. Wm. Johnson Bellingham Lieutenant in the 32nd Infantry were exalted to the supreme degree of Royal Arch or Most Excellent Masons.

And on April 30th 1843

Wm Johnston Bellingham and John Hagar recd. the Vails each paying 2/6.

Sunday June 7th 1845

This evening John Hopkinson, Joseph Walker and Joshua Bell received the Vails each paying 2/6.

June 10th 1849

Brother Richard Dunn of the lodge of Fortitude 350 Lancaster received the Vails without fee.

Jan. 20th 1850

Companion Isaac Booth & Bro. George Poole entered and passed the Vails.

Brother George Poole having been unanimously elected, was this day exalted to the supreme degree or a Royal Arch or Most Excellent Mason. (NOTE:—Isaac Booth had already been exalted on March 12th, 1848).

III

ADDITIONAL EVIDENCES

I. *The Chapter of Good Intent, No. 307, Hebden Bridge, Yorkshire (West Riding).*

The First Minute Book stops with the record of meeting held on 30th January, 1820; in 1860 this Book was again used, and the next entries in it begin from that year.

On the 30th January, 1820, it is recorded:—

Robt Barker & James Hargreaves passed the VAILS.

The Minutes kept between this date and 1860 are lost. Oral tradition in the Chapter affirms that for many years in the early nineteenth century the Ceremony of Passing the Veils was conducted. As Hebden Bridge is only five miles from Bottoms, there may probably be some truth in this belief.

II. *The Old Wakefield Chapter, No. 495, Wakefield, Yorkshire.*

In his recently-published *History of the R.A. in Wakefield*, Bro. J. R. Rylands, although interested in the "Veils", cannot produce any evidence that they were used or practised in Wakefield. Yet, in his letters to us, he draws attention to the odd fact that in the rituals still used in the Chapters of Wakefield,

the Veils are referred to in the Opening of the Chapter; the Sojourners, in responding to the M.E.Z., define their duty in "guarding the Veils". This form of ritual has been used since 1865. Bro. J. R. Rylands thinks the ritual has been "lifted" from Carlisle. But this is "negative" evidence.

III. *The Province of Durham.*

Bro. W. Waples writes:—

In my own Chapter (a very old one) there is a strong oral tradition that the Veils were used. In 1938 my Chapter went into the question of re-introducing the Veils. Then the War came and the matter was dropped.

Quite recently I found the Minute Book of Vigilance Chapter, No. 111. In 1769 it was a Lodge of Royal Arch Masters. The Cash Accounts include an item for 60 yards of Tammy, Curtain Rods and Rings. This was most likely an item for the Veils. If the Veils were practised, and I cannot doubt that they were, I cannot discover when they ceased to be "worked".

Interesting as this is, it is too early for our purpose here, and can only be accepted as an evidence that prior to 1814 the Veils were used.

It would be valuable to have information from Bristol prior to the revival there of the Ceremony in 1899. Data doubtless existed which justified the revival; and oral tradition there must have been very strong.

The above data, which are authentic and open to inspection, may incite further investigations, and the authors would be happy to hear of their harvestings.



THE GRAND ENCAMPMENT OF IRELAND AND ITS SCOTTISH CHARTERS

BY BRO. G. S. DRAFFEN, M.B.E., *Grand Librarian (Scotland)*



URING its fitful life the Grand Encampment of Ireland issued at least twenty Charters to Scotland. It may well have issued a greater number, but only twenty have been traced beyond doubt. If the numbers assigned to those issued are anything to go by, this figure of twenty represents a third of all the Charters issued by that body. The first Charter of which we have record is one issued to an Encampment in Kilmarnock in 1798; the last was that issued in 1822 to the Encampment at Saltcoats. Of the twenty Scottish Charters, eleven were issued to Encampments in Ayrshire, and no less than four to Kilmarnock itself. How a small town of the size of Kilmarnock could be expected to support *four* encampments at one time is a little difficult to understand. By 1771 the Grand Lodge of Scotland had issued three Craft Charters to that Burgh, and it was not until 1843 that a new lodge began to meet there when St. Clements (now No. 202) moved in from Riccarton in Ayrshire.

Never having seen in print a list of the Early Grand Encampment Charters—either Irish or Scottish—I submit the attached list as being of possible use to students who may come across references to these bodies in their reading and researches. The two Charters marked *B* are known to have existed, but the record does not mention the number assigned. The odd date of issue against Charter No. 43 may be accounted for by the fact the Charters Nos. 36 to 45 inclusive were sent across from Ireland to be issued as local circumstances required. The local Brother responsible for issue may have got the order mixed up. The dates have all been verified with the entries in the Minute Books of the Great Priory and the Supreme Grand Royal Arch Chapter of Scotland. The abbreviations at the head of the numerical columns are:—

EGI — Early Grand Encampment, Ireland
EGS — Early Grand Encampment, Scotland
RGC — Royal Grand Conclave, Scotland
RA — Supreme Grand Royal Arch Chapter, Scotland

LIST OF CHARTERS (EARLY GRAND RITE) ISSUED TO SCOTLAND BY THE EARLY GRAND ENCAMPMENT OF IRELAND

NAME	LOCATION	CHARTERED	EGI	EGS	RGC	RA
Grand Assembly <i>Also 'Ancient Assembly'</i>	Kilmarnock, Ayrshire	1798	22	-	2	-
Muirkirk	Muirkirk, Ayrshire	1804	28	1	-	285
(St. John)	Cambuslang, Glasgow	1805	29	5	3	282
Grand Assembly	Edinburgh	1805	31	-	1	1
Union of Ayr	Ayr, Ayrshire	1805	32	-	4	-

Moirs Union	Kilmarnock, Ayrshire	1806	33	2	-	249
Grand Assembly	Glasgow	1806	36	-	5	-
<i>After 1811 was Duke of Kents</i>						
St. John	Shettleston, Lanarkshire	1806	37	-	6	-
St. John	Castle Douglas, Kirkcudbright	15 Dec. 1807	38	-	10	26
Ayr	Ayr, Ayrshire	1807	39	3	-	250
	Kilmarnock, Ayrshire	1807	40	-	-	-
Grand Assembly	Paisley, Renfrewshire	1807	41	-	23	-
	Kilmarnock, Ayrshire	1810	42	4	-	-
<i>This Charter was subsequently re-issued to Glasgow by the EGS on 20 Sep. 1873</i>						
St. James	Aberdeen	27 Feb. 1807	43	-	7	20
St. John	Prestwick, Ayrshire		44	-	15	-
	? Stewarton, Ayrshire		45	-	-	-
<i>It is known that the Charter was issued, but to whom, when and where is not known</i>						
Loudon	Newmilns, Ayrshire	1822	60	6	-	251
	Saltcoats, Ayrshire	1822	61	15	-	-
	Dalry, Ayrshire		B	-	-	91
	Peterhead, Aberdeenshire		B	-	39	33



NOTES



GEORGE BROOKS OF No. 183, BELFAST.—In his Note on *Thurot and Freemasonry in Co. Antrim* (*A.Q.C.*, xxxix, p. 104), Bro. J. Heron Lepper quotes an extract from Barratt and Sachse's *Freemasonry in Pennsylvania* relative to a certain Bro. George Brooks claiming to be "a Register'd member and belonging to 183 in Belfast".

Bro. Lepper says:—"The 183 in foregoing may be a mistake for 182. Still 183 is one of the early Irish Warrants, of which we have no official account, and this letter may fix its original true abode."

Some time ago by friend Bro. W. E. Mills, of No. 625, Loughgall, informed me that he had in his possession an old Belfast Warrant, and by his fraternal courtesy I was enabled to inspect this old Warrant, which proved to be the original Warrant of No. 183, Belfast.

The Warrant shows that No. 183 was issued on the 2nd November, 1748, to hold a Lodge in the Town of Belfast and County of Antrim. The Grantees named therein are Charles Schaw Leslie, Master; Arthur Gibson and George Brooks, Wardens.

The fortunate discovery of this old Warrant not only confirms the veracity of Bro. Brooks' claim, but, more important to Irish students, fills one more blank in Series I of the Register of the Grand Lodge of Ireland.

Warrant No. 183 was cancelled 5th November, 1801, and the number was issued to Greyabbey, Co. Down, 7th October, 1813, where the Lodge still works under the title of "Star of Ards".

W. JENKINSON.

An Early Reference to a "Free Mason".—An interesting early use of the term "Free Mason", as well as a reference to the "Liberal Sciences", occurs in the following passage from Richard Carew's *Survey of Cornwall*, 1602 (p. 62, v):—

Mechanicall For Mechanicall sciences the old *Veale* of *Bodmyn* might iustly expostulate with my silence, if I should not spare him a roome in his *Suruey*, while hee so well deserues it. This man hath beene so beholden to *Mercuryes* predominant strength in his natiuitie, that without a teacher hee is become very skilfull in welneere all maner of handy-crafts: a Carpenter, a Ioyner, a Milwright, a free-Mason, a Clockmaker, a Caruer, mettall founder, Architect, & *quid non?* yea a Surgeon, Phisicion, Alchumist &c. So as that which *Gorgias* of *Leontium* vaunted of the liberall sciences, he may professe of the mechanicall *viz.* to be ignorant in none.

The paragraph occurs among a somewhat random collection of information as to the people of Cornwall. It is preceded by paragraphs relating to *Free schooles* and *Martiall men*, and followed by some remarks on the health and strength of the Cornish people:

Richard Carew was born in 1555, and was a man of considerable ability and education. He was a Justice of the Peace and one of the Quorum; at one time Treasurer of the Lieutenancy, and later Deputy Lieutenant of the County. In 1599 he was Colonel of a Regiment of five Companies.

He became a member of the Society of Antiquaries in 1589, and was a personal friend, among many eminent men of his time, of Camden, who refers to his work (not then published) in the 1586 edition of his *Britannia*. He died in 1620.

J. S. B. PASCOE.

REVIEW

THE MASONIC ORDER OF THE SECRET MONITOR

*Privately printed, and obtainable at the Office of the Secretary of the Order,
20, Great Queen Street, W.C.2. Price one guinea.*



IN the year 1947, the diamond jubilee of the Order of the Secret Monitor was celebrated in London at a joint meeting of four Conclaves holding warrants issued in 1887. At that meeting an allocution was delivered by W.Bro. H. P. Bayon, Ph.D., M.D., who holds high office in that Order. Three years later there was published the book which now forms the subject-matter of this review—a history of the Order of the Secret Monitor compiled by a distinguished member whose identity is not revealed in the printed volume.

In a brief Foreword, the anonymous author alludes to the establishment and growth of this pleasing but extraneous Masonic Order in England and in British territories overseas, and emphasises that its aim is “to preserve and further brotherly friendship”. The author then states that in his preliminary review of the history of Freemasonry, “an attempt has been made to trace the origin or derivation of Freemasonry from the earliest times, and to prove that it represents a response to sentiments and is inspired by motives which are deeply rooted in the human soul”. In this survey of the history of Freemasonry, the author has cast his net wide, and passes in rapid review the initiatory rites of aboriginal tribes, King Solomon’s Temple, the Brotherhood of Pythagorean Philosophers, the Roman Collegia, Chinese Secret Societies, Mithraism, the Essenes, the monastic Orders of Chivalry, the Assassins, the Culdees, the Comacines, the Compagnonnage, the Rosacrucians (so spelt), and the mediæval Trade Guilds in Great Britain. This section of the book, which should be read with care and discrimination, renders the whole volume of interest to a wider field of readers than those who are already members of the Order of David and Jonathan.

In an allusion to the Old Charges (on page 20) it is stated that the number of such documents now known to be extant is nearly ninety: this is an understatement, for the total number exceeds one hundred. Later in the same section (on pages 26 and 28), the dates of two important events in the history of Freemasonry are incorrectly given: the mother Grand Lodge of the world was formed in London in 1717 (not 1723), and the Lodge of Reconciliation was formed in 1813 (not 1809, which is the date of the Lodge of Promulgation).

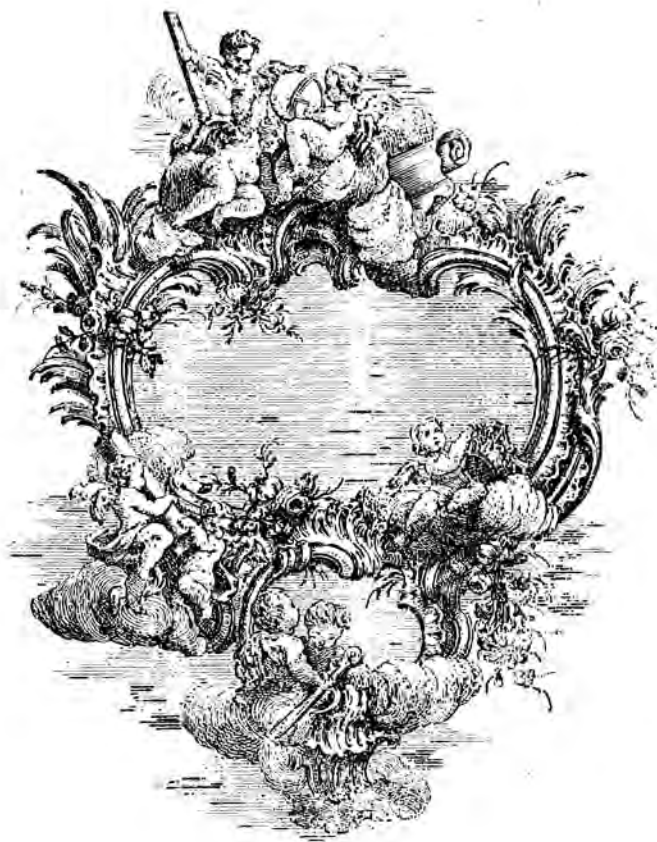
The second section of this volume sets out in considerable detail the known facts concerning the establishment of the Order of the Secret Monitor in England in 1887, and its subsequent growth and expansion at home and abroad. Much statistical information, compiled with obvious care, has been given for the benefit of those readers who belong to the Order of the Secret Monitor; but the Masonic reader who is not possessed of that special qualification will perhaps find most interest in those pages where reference is made to certain religious associations of the sixteenth and seventeenth centuries in the Netherlands, and to certain trade associations in America in the two succeeding centuries, whose members are stated to have made use of secret modes of recognition and warning for their own protection when in public.

That the author recognises the uncertainty of some of his foundations in his allusions to the supposed existence of Freemasonry in the North American continent in the seventeenth century is apparent from his use of the expressions, "It has been suggested", "It has been supposed", and "It can be assumed", in rapid succession on a single page of his text. In the course of footnotes, reference is occasionally made to the printed Transactions of Quatuor Coronati Lodge by means of strange abbreviations, e.g., "Tr. Quat. Cor.", "Q.C. Trans.", and "Trans. Q.C.", instead of the generally recognised "A.Q.C.", and the reader is referred, perhaps unfortunately, to Dudley Wright's unreliable edition of Gould's monumental and authentic *History of Freemasonry*.

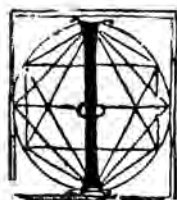
This book has been well produced with numerous illustrations, but merits a better binding than the pale blue paper covers in which the volume has been published. In an inconspicuous position at the end of the book the author, modestly describing himself as "the compiler", pays a well deserved tribute to Bro. Percy Albert Parfitt, and to the firm of R.I. Severs Limited, both of Cambridge, for their respective shares in the printing and production of this volume—a volume which will be welcomed by the Masonic student who extends his reading beyond the strict confines of the Craft.

IVOR GRANTHAM.

November, 1950.



OBITUARY



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

Edward Edwards Coleman, of Sale, Cheshire, on the 1st March, 1949, aged 66 years. Bro. Coleman held the rank of P.Pr.G.D. He was elected to membership of our Correspondence Circle in March, 1939.

Dr. Francis James Henderson Coutts, C.B., M.D., of Bournemouth, on the 13th February, 1949, aged 83 years. Bro. Coutts held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was elected to membership of our Correspondence Circle in March, 1926.

Henry Richard Cross, of Sydney, N.S.W., in 1948. Bro. Cross was P.M. of Lodge No. 602 and P.Z. of Chapter No. 539. He was elected to membership of our Correspondence Circle in October, 1946.

Albert Ernest Duesbury, of Dudley, Worcs., on the 13th March, 1949. Bro. Duesbury held the rank of Past Assistant Grand Standard Bearer and Past Assistant Grand Director of Ceremonies (R.A.). He was elected to membership of our Correspondence Circle in March, 1930.

Gilbert Brown Ellwood, of Leicester, on 31st December, 1948, aged 78 years. Bro. Ellwood was P.M. of Wyggeston Lodge No. 3448, and a member of Fortitude Chapter No. 279. He was elected to membership of our Correspondence Circle in June, 1928.

Henry John Everett, of Montreal, Canada, on 4th February, 1949. Bro. Everett was P.M. of Lodge No. 38 and P.Z. of Chapter No. 5. He was elected to membership of our Correspondence Circle in June, 1948.

Herbert Stanley Goodyear, of Hull, on 11th November, 1948. Bro. Goodyear 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, 1917.

William Halliday, of Cambridge, on the 13th January, 1949. Bro. Halliday held the rank of P.Pr.G.D. and P.Pr.G.R. (R.A.). He was elected to membership of our Correspondence Circle in November, 1944.

Charles Reuben Hopping, of Credition, Devon., on 7th December, 1948, aged 81 years. Bro. Hopping was elected to membership of our Correspondence Circle in October, 1926.

John William Newton, of Darlington, in 1949. Bro. Newton held the rank of Past Grand Standard Bearer and Past Assistant Grand Director of Ceremonies (R.A.). He was elected to membership of our Correspondence Circle in January, 1943.

James William Henry Penrose, of Plymouth, in 1949. Bro. Penrose held the rank of P.Pr.G.D. He was elected to membership of our Correspondence Circle in October, 1944.

John Reid, of Bloemfontein, S. Africa, in January, 1948. Bro. Reid held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.), was District Grand Master, O.F. State, and for fifty years had been a member of Rising Star Lodge No. 1022. He was a senior member of our Correspondence Circle, to which he was elected in January, 1899, and for many years acted as our Local Secretary.

Herbert Sampson, of Leeds, in 1948. Bro. Sampson was a member of Lodge of Benevolence No. 5612 and of St. Laurence Chapter No. 2330. He was elected to membership of our Correspondence Circle in March, 1943.

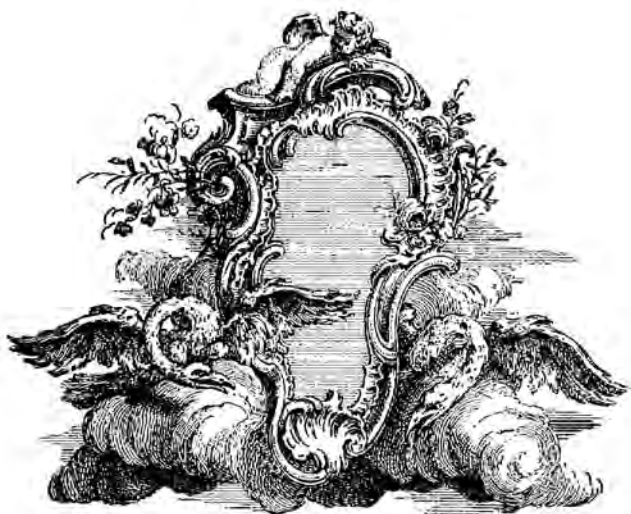
Raymond Louis Siau, of Wolverhampton, on 20th December, 1948. Bro. Siau held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He was a Life Member of our Correspondence Circle, to which he was elected in June, 1907.

Dr. James Robert Stevenson, of Cummins, S. Australia, aged 83 years. Bro. Stevenson was a P.M. of Lodge No. 54. He was a Life Member of our Correspondence Circle, to which he was elected in June, 1924.

James Hudspeth Tate, of Danby in Cleveland, Yorks., on the 14th November, 1948. Bro. Tate was a member of Newbury Park Lodge No. 4458 and of Isthmian Chapter No. 4566. He was elected to membership of our Correspondence Circle in January, 1936.

William James Williams, of Brixton, London, S.W., on 31st January, 1949. Bro. Williams was elected to membership of our Correspondence Circle in November, 1919, joined as full member of the Lodge in January, 1927, and served as W.M. in 1931-32.

Frederick Woodhams, of Sevenoaks, Kent, on 2nd December, 1948. Bro. Woodhams was a P.M. of Knole Lodge No. 1414. He was elected to membership of our Correspondence Circle in March, 1942.



→✠ Ars ✠← Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY J. R. DASHWOOD, P.G.D.

VOLUME LXII. PART 2.

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W. J. Parrott, Ltd., Printers, Margate
1951

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 2,600 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.

FRIDAY, 6th MAY, 1949



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. H. H. Hallett, P.G.St.B., W.M.; Col. F. M. Rickard, P.G.D., as I.P.M.; Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D., S.W.; W. I. Grantham, O.B.E., M.A., LL.B., P.Dep.S.B., as J.W.; J. Heron Lepper, B.A., B.L., P.G.D., Treas.; Rev. H. Poole, B.A., F.S.A., P.A.G.Chap., Sec.; L. Edwards, M.A., F.S.A., P.A.G.Reg., D.C.; C. D. Rotch, P.G.D., S.D.; S. Pope, J.D.; and N. Rogers.

Also the following members of the Correspondence Circle:—Bros. G. Harris; H. W. Chetwin; G. Holloway; C. M. Rose, P.G.St.B.; H. Chilton; F. Adams; M. E. Watson; C. L. Bell; L. J. H. Ralph; J. E. Messenger, P.G.St.B.; W. J. Howard; D. S. Colley; E. Worthington; L. G. Parker; J. W. Lanagan, P.A.G.P.; T. M. Jaeger; M. Cann; N. G. W. Walker; J. S. Ferguson; A. E. Smith; D. Leveen; H. A. G. Triggs; H. Williams; P. J. Watts; I. T. Frisby, P.A.G.D.C.; A. E. Evans; A. E. Mason; H. Johnson, P.G.St.B.; Col. R. J. L. Wilkinson, O.B.E., P.D.G.S.B.; J. D. Daymond; R. A. N. Petrie; P. N. Linton; R. W. Rudling; B. E. Jones; F. J. Frazer; P. M. Chapman, P.G.St.B.; L. J. Humphries, P.G.St.B.; G. W. Thayer; B. Foskett; A. F. Cross; A. F. Hatten; S. J. Salisbury; H. S. White; F. M. Shaw; F. Bernhart; C. F. Ford; F. L. Bradshaw; and S. E. Ward.

Also the following visitors:—Bros. J. Payne, Lodge 747; W. G. Roworth, Lodge 1716; H. Rolls, Lodge 1920; R. Kirk, Lodge 3680; C. Carter, Lodge 3680; W. L. Mann, Lodge 3680; N. Forshaw, Lodge 2750; and S. S. Pallett, Lodge 749.

Letters of apology for non-attendance were reported from Bros. A. C. Powell, P.G.D., Prov.G.M., Bristol, P.M.; S. J. Fenton, P.Pr.G.W., Warwickshire, P.M.; Col. C. C. Adams, M.C., F.S.A., P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, P.Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.D., Cheshire; F. L. Pick, F.C.I.S., P.M.; G. Y. Johnson, J.P., P.A.G.D.C., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, B.Sc.; G. S. Knocker, M.B.E., P.A.G.Supt.W.; Wallace E. Heaton, P.G.D., I.P.M.; Cmdr. S. N. Smith, D.S.C., R.N., P.Pr.G.D., Cambs.; H. C. Booth, P.A.G.D.C.; J. R. Rylands, M.Sc.; J. Johnstone, F.R.C.S., P.A.G.D.C.; and E. H. Cartwright, D.M.B.Ch., P.G.D.

The SECRETARY read the following:—

IN MEMORIAM

WALTER WILLIAM COVEY-CRUMP

Once again it is our sad duty to report the death of one of our senior Past Masters—Bro. Walter William Covey-Crump, Past Grand Chaplain, who died on 27th April, at the age of 84.

Bro. Covey-Crump was born in Birmingham in 1865. A taste and aptitude for languages resulted in his giving up a business career, in which he had already spent several years, and going to Cambridge in 1887. There, though he started work on Semitic languages, he actually made Mathematics his study, and he obtained his degree with honours in 1891. In the following year he was ordained, and his next few years were spent as a private coach and in clerical duties in the neighbourhood of Cambridge.

Much of his time was spent in Biblical Archæology and the study of Hebrew; and he occupied successively a curacy at St. Neots, Huntingdonshire, a vicarage in Bedfordshire, several in the Diocese of Ely, coming in 1926 to be Rural Dean of Wisbech, and finally a Canon of Ely.

He was initiated in 1899 in St. Audrey Lodge No. 2727, Ely, and reached the status of an Installed Master in the Euston Lodge No. 2283, St. Neots. He was Prov. Grand Chaplain of Cambridgeshire in 1904, and held the same office in the Province of Northants and Hunts in 1907. In 1929 he was appointed Assistant Grand Chaplain, and he was promoted to Past Grand Chaplain last year.

He was exalted in Pythagoras Chapter, No. 88, Cambridge, and became First Principal in 1915, holding the same office again in 1922. In 1924 he was appointed Prov. Grand Second Principal; and four years later he was honoured with the rank of Past Grand Standard Bearer in the Grand Chapter.

In the Mark degree he was advanced in Stradbroke Mark Lodge, No. 603, Ely, in which he passed the chair in 1916; and he became Past Grand Chaplain in 1924.

He belonged also to the Ark Mariners, the A. and A. Rite, the Allied Degrees, the Order of Constantine, and the Royal Order of Scotland, in most of which he attained high rank.

Very soon after his initiation, his interest in Masonic research was aroused, and he was honoured with the honorary membership of the Leicester Lodge of Research in 1912. He joined our Correspondence Circle in 1920, and was elected to membership of the Lodge in 1922, being installed as Master in 1926.

Much of his earlier work was concerned with the symbolism of the Craft: indeed, this and the interpretation of the names and significance of details in the Craft and in the "outside" degrees, in the light of his knowledge of Hebrew, were the subjects of many, if not most, of his printed papers.

He was the Prestonian Lecturer in 1931, when his subject was "Medieval Master Masons and their Secrets"; but probably his most important work was his small but weighty *The Hiramite Tradition*, published by the Masonic Record in 1935. He wrote several papers on the history and symbolism of the Ark Mariners degree, and a very useful summary of the contents of the *Intermediate Degrees* of the A. and A. Rite. To all of which it may be added that he contemplated the compilation of an Index to the first sixty volumes of our *Transactions* (59 vols. of which have now been completed), and he carried this great work up to the end of Vol. 56—the MS. sheets being now in our Library.

Bro. Covey-Crump was a man of great learning and wide interests, with a nice sense of humour, and it was impossible to be dull in his company. For the last year or two, we have seen little of him at our meetings; but there must be many members of both Lodge and Correspondence Circle who knew him well enough to feel his loss as a personal one.

The M.W. Grand Master, His Grace the Duke of Devonshire, K.G., was unanimously elected an Honorary Member of the Lodge.

One Provincial Grand Lodge, two Lodges, one Lodge of Instruction, and fifty-two Brethren were admitted to membership of the Correspondence Circle.

The congratulations of the Lodge were offered to the following members of the Correspondence Circle, who had been honoured with appointment and promotion at the recent Festival of Grand Lodge:—Bro. E. V. Heaton, Junior Grand Deacon; Bros. H. Williams, M. G. Chant, P. G. Clark, P. M. Mitchell, E. L. Bunting, and R. J. Coley, Past Grand Deacons; Bro. W. F. Langford, Assistant Grand Director of Ceremonies; Bros. T. L. Found, C. F. Sykes, W. S. Burton, T. J. Pugsley, B. A. Smith, and F. G. Tyers, Past Assistant Grand Director of Ceremonies; Bros. V. E. K. Beckett, E. Boond, H. Hadow, L. J. Humphries, H. Johnson, H. Lewis, C. M. Rose, and A. Stafford, Past Grand Standard Bearer; Bro. W. Taylor, Assistant Grand Standard Bearer; Bro. E. W. Barton, Past Assistant Grand Standard Bearer.

Attention was drawn by Bro. J. Heron Lepper to the following

EXHIBITS

from the Grand Lodge Library and Museum:—

Picart's Plate, "*Les Free-Massons*", 1736.

Engraving of the "*Grand Procession of the Scald Miserable Masons*", 1742.

L'Ordre des Francs-Maçons trahi, 1758 (illustrations).

Les Francs-Maçons ecrases, 1774 (illustrations).

Jachin & Boaz, 1812 (frontispiece).

Set of eight Staves bearing Masonic symbols in brass.

Photographs of a pair of Wardens' batons—? Wisbech.

Bro. C. MARSHALL ROSE, P.G.St.B., read the following paper:—

EIGHTEENTH CENTURY LODGE INVENTORIES

BY BRO. C. MARSHALL ROSE, F.S.S., P.G.St.B.,

P.M. 3680



N presenting this paper for your consideration, I would hasten to add it will not deal with the "Antients" or "Moderns", neither will it mention Scottish or Irish Masonry, but definitely English.

It will, I trust, be of interest to members of the Correspondence Circle, who, like myself, are but Entered Apprentices in the realms of Masonic Research.

I am as conscious of my failing as was an Irish Brother in 1794—as reported in a Dublin magazine, *Sentimental and Masonic Magazine*, on *The Origin of Freemasonry*. He said in his introduction:

"Dear Brother,

Masonry being a science as inexhaustible as it is extensive, you could not have applied to an individual less capable of giving you the information required; however, that you may not be led to imagine me guilty of a want of attention to your request, I freely submit the little I have been able to collect concerning its antiquity for your observation."

Worshipful Master, when this paper is read by those whose knowledge surpasses mine, I trust they will bear with me. If I have placed emphasis where there is no warrant, if I have failed to stress what may be considered essential, I would say the road is new to me; I do but follow, hoping that at some time I shall arrive. Was it not Pope who wrote: "All are but paths to one stupendous whole"?

How right was our Secretary, W.Bro. Poole, when he said I should find the study of Inventories and Furniture a fascinating and unusual line of research, as, indeed, it has been.

To read the many histories and note the pride and pleasure our earlier Brethren experienced in recording their thanks to donors of articles which were to beautify their Lodge rooms, and the formal Minutes agreeing to purchase some small article or working tool: the story of a Lodge falling upon evil days and the squabbles between the Landlord—or Landlady—of the house of meeting and the Lodge over the ownership of the Furniture: the sale of furniture and the dividing of the proceeds between the surviving members. All these varying episodes are set out as ordinary and commonplace—yet, as I have read these records I have experienced a feeling of sadness and a realization of what we present-day masons have missed when we sit in our own Lodges, so uniform, impersonal, and thereby lacking in individuality; so strict in the working of the ritual that we are definitely in danger of losing our sense of values. Our chairs, carpets and furniture usually belong to the hotel management, and the working tools, which may belong to the Lodge, the design peculiar to the individual Regalia manufacturer, who may also be a Contractor to the Admiralty and other Ministries.

How much would Freemasonry benefit if we could recapture some of the virility and sturdy independence of our early eighteenth century Brethren, which was the beginning of a new age. The swing of the pendulum from the Puritan revolution to the licence of the Restoration had spent itself. A critical and intellectual spirit was gathering momentum as a force which was to restore the equilibrium. This new age saw the birth of many great movements, among which was speculative masonry, which was to meet the need of men who desired to meet each other and develop a common basis of life, midway between religion—so called—and political and moral declension.

In spite of the environments in which our early Brethren assembled and held their Lodge meetings, early masonic histories show that drunkenness, blasphemy and unseemly language were strongly deprecated and discouraged; a system of fines imposed, and expulsion of members not uncommon. It would be interesting to conjecture and picture the working of a composite Lodge, compiled for these early records, when the Master and two wardens—or guarders—were the only officers, assisted either by the Entered Apprentice or Fellow Craft.

With regard to the “founding” of a new Lodge, this would not be difficult. A mason wanting to have a friend initiated could arrange with an experienced mason who “knew the ropes” to perform the ceremony for a small fee. The men present at the ceremony and enjoying each other’s company might agree to meet regularly at a particular Inn; thus a new Lodge would be brought into being.

The Minutes and early Lodge records which have fortunately survived are, generally speaking, scrappy and incomplete. One question is to a neophyte not answered—“What do we know of the beginning of speculative Masonry?” True, it has a background of operative masonry, but is this sufficient to explain how modern Freemasonry came into being? It might well have been any other Trade Guild. Scotland may have had some influence, but 242 years ago, at the Union of 1st May, 1707, England was not so enamoured with Scotland as to accept its religion, culture and philosophy with thankfulness. In the first quarter of the eighteenth century Masonic Lodges sprang up throughout England with a spontaneity that was amazing. It did not evolve; it had no leaders or patrons; it was not organized until later, when men such as Dunckerley guided its steps as one would a youth reaching the age of puberty. How, then, I ask, did Freemasonry come into being with such a dynamic force which has increased with the passing of the years?

INVENTORIES

The Shakesperian injunction to take an Inventory has been an admonitory feature in the history of Freemasonry. Our ancient Brethren were early aware of the importance of taking stock, making and recording the paraphernalia of the Lodge and taking special care of documents and Minute Books. But, alas—the spirit of the By-Laws was not practised, with the result that many, many old Minute Books are non-existent. Perhaps some of the old Minute Books did record the carrying out of the By-Laws, but Lodge historians did not, in sorting and collating a mass of details, consider references to Inventories as important as other matters. However, we must pay tribute to the historians who have given so much time to the writing up of Lodge records, inasmuch as it is from their labours that we are enabled to trace the development of our Lodge equipment and its uses. Their working tools were what they professed to be—working tools, not, as now, objects that are sicklied over with a pale mixture of symbolism and transcendentalism.

Before detailing the Inventories of a Free or speculative lodge, it may be permissible to interpolate a note of the equipment of a York operative Lodge in 1399—

69 stone axes, 1 big gavel, 69 iron chisels, 24 mallets, 1 compass, 2 tracing boards, 1 small hatchet, 1 hand saw, 1 shovel, 1 wheelbarrow, 2 buckets, 1 large truck, and 2 small trucks.

The squares, levels and plumb rules were the private property of the workmen.

Gloves, and less frequently aprons, were purchased for the workers; a livery or gown was often worn by those occupying responsible positions (Knoop and Jones, *The Mediæval Mason*.)

The first record I have found regarding this matter of Furniture, etc., is a By-Law of the Lodge of Friendship, 1736—

The Doorkeeper to "take care of clothing of members and utensils of the Lodge and to keep the key of Apron Box, etc., and be ready in good time or failing in any of these shall lose his pay of 12 pence for the night."

In dealing with Masonic Inventories, it is not proposed to itemise many of these documents as recorded in the several histories, important as they are. Some of them are full of details of acquisition—by presentation or purchase—of furniture, etc., which will be commented upon in later pages.

In my researches, one of the earliest references to an Inventory is found in the history of Lodge of Antiquity in 1726, and it was referred to in a later Minute dated 25th November, 1732, when it was "Resolved that the furniture and regalia of this Lodge be inspected and repaired and that the Master of this Lodge for the time being Intrusted with the Care of the Books furniture and property of this Lodge in giving proper Security for preserve of the same in good Condition as specified in his Engagement in the Minutes of 6 March 1726."

This Minute should be recorded as an indication of the importance the members attached to Lodge property.

"I" (the Master) "do hereby engage to preserve and keep in good Condition as to me they have been delivered, and to cause to be preserved and kept in good Condition for the Use of this antient Lodge all the Books Records Charters Warrants Furniture Jewels and all other the Apparatus and Property of the Members of the said Lodge during my said mastership; and at the expiration thereof I do promise and agree to resign the same in equal good Condition. . . ."

The author of this history—W. Henry Rylands—must have been concerned with the importance of Lodge furniture, etc. In his introduction he makes mention that when the Inventory was taken in 1778 the earliest Minutes were missing, and again on page 1, says, "The outrage was when Preston and his friends took possession of the books and furniture belonging to the Lodge." This refers to an internecine struggle between two sections of the same Lodge, too involved to be detailed here. It must suffice to mention extracts from two letters, these being relevant to our subject. In one letter, dated 18th March, 1778, from one of the two sections, we read: "that such malcontents have possessed themselves, not only of the Room . . . but also the Furniture and Jewels belonging thereunto, etc. . . ." A few months after, 24th March, 1779, is another letter which was drafted and approved, "highly reflecting on the characters and conduct of many members of the Lodge of Antiquity lately held at the Mitre Tavern . . . charging them with having in defiance of every rule of justice, honour and decency, in the dearest hour of the night, taken away by force, all the Furniture, Books, Jewels, etc., of the said Lodge, which is there said to be the joint and equal property of members at large, etc. etc."

In volume ii. of the Antiquity History we find set out—

"INVENTORY: Books, Jewels and Furniture the property of Lodge violently taken away in the night of 18/19 November, 1778:

1. All existing records beginning with the year 1721.
2. Ten cases containing charge dated II James.
3. A large Quarto Bible, etc.
4. Book of Constitutions.
5. Silver Jewels: Master, Senior and Junior Wardens.
 Past Master, Treasurer, Secretary, Chaplain, and entered apprentice
 pendant to broad white ribbons, together with the old silver laces they
 formerly hung by.
 (Note—That relating to the E.A. is not mentioned in subsequent
 inventories.)
6. Three Brass Table Jewels.
7. One marble and two ivory hirms for the Master and his Wardens.
8. An old hiram marked 1721.
9. Mallet used by Sir Christopher Wren.
10. A Rough Ashlar.
11. A beautiful inlaid marble perfect ashlar, with lewis, pulleys, line, windlass,
 triangle poles and mahogany stand.
12. Mahogany Tracing Board, inlaid with geometrical schemes in ivory.
13. Three large Masonic candlesticks of the proper orders, gilt.
14. Ballot Box, etc.
15. Elegant Master's chair.
16. Secretary's inlaid desk, etc.
17. Mahogany pedestal.
18. Two red velvet cushions with tassels.
19. Two stewards' Wands.
20. Six boxwood stained boxes for Stewards.
21. Pair brass compasses, a wooden square and plumb.
22. Fish skin case for Jewels.
23. Twelve new aprons and seven old ones.
24. Sundry chests.
25. A large folding forming board to draw Lodge on."

We find another Inventory dated 25th June, 1806, and a mention of silver jewels and silver collars provided for all officers.

There is a reference as early as 24th April, 1767, of a Committee being formed to inspect the furniture and jewels of Lodge of Emulation. The Committee duly reported and recommended—

New chair for the Master.
 Wardens' chairs to be repaired, beautified and regilded.
 Candlesticks, Pedestal, Treselboard and Lewis to be repaired.
 Cushion to be provided for pedestal.
 New Octavo Bible to be bought.
 Movable Jewels to be repaired and ornamented with white ribbands
 of the Garter kind.

That four Past Master's Jewels be provided at a cost of £2. 5. 0. each.

So exhaustive is the Inventory of Royal York Lodge of Perseverance, No. 7, that the actual working of the Lodge at the beginning of the nineteenth century may easily be conjectured. We are indeed indebted to the author, Bro. Edmund Poole, for printing in his history such a detailed list, dated January, 1802:

1. Warrant.
2. Master's throne with Pillars and Crimson Silk Drapery.
3. Master's Desk and Stand. Mahogany, Secretary's desk, ditto.
4. 3 Candlesticks . . . ditto. Wardens columns and 3 Gavels, ditto.

5. Squares, Level and Plumb Rule Ditto with 24 inch Gauge.
6. Cover and cushion for Master's Desk, Blue Velvet silver trimmings.
7. Masters, Senior & Junior Wardens' Chairs 2 Crimson cushions for Master.
8. Emblematic silver medals for the Master. 2 Wardens, 2 Stewards, Past Master.
9. 8 Hangings for Ditto with Purple silk on Scarlet cloth, with silver lace.
10. Bible, Silver Square and Brass Compass. Making clock.
11. Chest, three Wands, metal sword, steel snuffers.
12. Standard colours of Blue silk, copper plate for summons.
13. Two silver Punch Ladles, a china Punch Bowl, emblematically painted.
14. 3 dozen glasses engraved. Gown & Drawer flannel.
15. Wainscot case for Candle sticks and aprons.
16. Book of By-Laws. Book of Constitutions or Himan Rezan.
17. Do. for Transactions. Do. Ledger. Book for Grand Lodge Returns. Old Books in chest, etc.
18. Brass Seal of Lodge for certificates.
19. Regulation sword, a present by Bro. Fox.

London, 1802.

There was an earlier Inventory dated July, 1793—"which was prepared at this meeting and copied into the Minute Book", containing items which do not appear in the 1802 Inventory, such as, Tresing Board, 2 Globes, 6 Jewels—in this document, for Master, Two Wardens, Past Master, Secretary and Treasurer.

Again in May, 1835, with these additional items—

- Small straight sword and case.
- Poignard with ivory handle and case.
- 2 Iron chisels, Brass Skirrett.
- Statuary marble perfect ashlar with emblem.
- Boot Jack, six pairs slippers, 2 white wands, 2 Tyler's swords and scabbards, etc.

The writer of the history of the Old Dundee Lodge No. 18, Bro. Arthur Heiron, does not give an Inventory, but quotes a most useful list of the Paraphernalia between 1739-1754, and appends a note that the foregoing is a copy from the original Records of Old Dundee.

"Schedule of Furniture and Effects belonging to the Lodge of Free and Accepted Masons held at the Dundee Arms in Wapping and being in the same House"—

					£	s.	d.
1739.	A Book of Constitutions	...	...	...	10.	6.	
May 24.	1 Box.	...	...	...	3.	3.	
	3 Silver Jewels (W.M., S.W., and J.W.)	...	...	...	2.	3.	0.
	1 " " (Secretary)	...	...	...	1.	1.	0.
Dec. 27.	1 " " Past Master.	...	...	...	18.	6.	
	3 Table Jewels and 3 Hiram.						
	(The Lodge still possesses its old wooden S., L., and P.R., also the three mahogany "Hiram" in regular use in 1920.)						
	24 Aprons	...	...	...	1.	10.	0.
1740.							
Mar. 27.	1 Copper Plate	...	...	...	2.	2.	0.
1744.							
Dec. 26.	The "Freemasons' Arms" painted, a Frame for do.				1.	1.	0.
	A Bible (not the one presented to the Lodge in 1749).				15.	0.	

1745.									
Dec. 26.	A Crimson Velvet Pall, with Gold Fringe lace etc.,	12.	10.	0.					
1739.									
Dec. 13.	A Balloting Box and Counters.	1.	17.	6.					
" 22.	3 Candlesticks and 1 Pedestal (still used by the Lodge in 1920).	12.	0.	0.					
1740.									
May 8.	1 Pair Compasses.	3.	0.						
1740.									
Oct. 9.	Silver Lace (for aprons).	3.	6.	0.					
1741.									
Mar. 26.	1 Master's Chair (Sold in 1821).	18.	18.	0.					
Sep. 24.	1 Crimson Velvet Cushion for do.	2.	19.	0.					
Feb. 25.	2 Wardens' Chairs (Sold in 1821).	21.	0.	0.					
1746	1 Sword (Tyler's) 14/6d., 1 Coustos Sufferings, 5/-, 2 Padlocks, 4/9d.	1.	4.	3.					
"	1 Triangle with Blocks, Lewis, Crabb, etc., 2 stones and 1 Marble Block.								
"	1 Velvet Stool and Box for do. 1/6d.	3.	4.	6.					
	1 Table 9/-; Valens £1. 4. 0; Receivers, 15/- . . .	2.	8.	0.					
1748.									
June 22.	2 Brass Wreathed Column candlesticks with rich Embellish (purchased in 1748 and still in use on Secretary's table in 1920).	15.	15.	0.					
July 27.	6 Leaves for Tables with Tressels.	6.	11.	0.					
1750.									
June 25.	A case with folding doors, Painting and ornamenting, do.	3.	12.	0.					
1754.									
Nov. 28.	1 China Punch Bowl, a present by Bro. Inglis.								

Bro. Heiron draws attention to the expenditure of a not inconsiderable sum of £40 paid in 1741 for a Masters' and two Wardens' chairs, and mentions this "as a proof that our Ancient Brethren desired their ceremonies to be attractive and serious".

It would appear from the History that it was customary for an Annual List of the paraphernalia to be prepared from 1838-1903 which is described as "very lengthy".

It is difficult to arrive at any general idea of what furniture a Lodge should possess, and it is about the middle of the eighteenth century when we find definite records in the Minutes. One of the earliest is that of the Grenadiers Lodge No. 66, dated 11th January, 1769. There are earlier records of the purchase on the 12th December, 1757, "of Compasses and Ruff Ashlar, Trasory board and books at a cost of 11/." Eighteen months later Bro. Cann presented the Lodge with a Perfect Ashlar inlaid by Bro. Storey in 1768: it is still in use. On the four sides are masonic Emblems—Square, Level, Plumb, Square and Compass, and on the base is carved "W.S. 1768". Is this the same Bro. Storey who in 1757 was fined 2d. for ordering a woman into the Lodge in lodge hours, when the Junior Warden was fined 2d. for kissing the "aforesaid female"?

The "Inventory of the Jewells, Furniture and other Regalia" consisted of:


- 3 Large Candlesticks with silver nossils.
- A Wainscott Pedestal Inlayd, a lock and key to do. and velvet Paul.
- A Traceing Board and Square.
- A Perfect Ashlar, Inlayd and a p. of Lewiss fixt in do.
- A Ruff Ashlar.

A brass Square, level, plumb, Rule and Compass in shagreen case.
 A Marble Hiram for the Master.
 2 Lignum vita do. for the Wardens.
 A Ballotting Box and Counters, with lock and key.
 5 Silver Jewells with laces in Silver.
 A Tyler's sword with polished Basket hilt and small sword.
 A print of the Grand Tyler's sword fram'd.
 A Master's chair carved and gilt.
 Books.
 A Board for drawing the Lodge with joints.
 A row of Peggs lettered.
 A Mahogany stool covered with baiz and brassnailed.
 A Bible.

There is a reference, May, 1778, that the Lodge furniture, etc., was repaired.

In *Jachin and Boaz*, 25th edition, 1812, is a copper plate frontispiece which might be described as an illustrated inventory of furniture, etc., of a "Model Lodge" of that period. The very early editions of this work do not have this plate. For obvious reasons, I have not quoted the descriptions in full.

Description of the Regalia and Emblematical Figures used in Masonry, represented in the Frontispiece:—

1. Two pillars.
2. Bible.
3. Compass, square, etc.
4. Level—S.W.
5. 24in. gauge.
6. Treasurer's Key.
7. Sword presented to N.L.B.
8. Cable Tow.
9. Trowel.
10. Gavel.
11. Plumb rule—level—compass.
12. Small hammer to knock off superfluous pieces.
13. Secretary X pens.
14. Coffin.
15. Hand plummet for taking perpendiculars.
16. Sun.
17. Seven Stars.
18. Moon.
19. Candlesticks—placed in  form.
20. Wardens Column.
21. Black Wands for S. and J. Deacons.
22. Three steps and pavement.
23. Entrance to K.S. Temple.
24. Terrestrial and Celestial globes.
25. Machine used by masons for forming triangles.
26. Large rule for measuring the work.
27. 3 Steps—(Jacobs Ladder).
28. Hiram's tent.
29. White apron and gloves.
30. Eye of Providence.

The Inventory of Peace and Unity No. 314, Preston, must be quoted for unusual items of Furniture, which are noted. It is dated 1817.

- 1 Eagle.
- 2 Deacons columns.

Templers (*sic*) chest with its contents.

Sun.

Moon

The Mark requisites.

2 Globes.

1 Cherub.

Tracing Board.

2 Ashlars.

1.5 Orders in Architect (*sic*).

In 1804 is a note that a Lewis should be got with movements and "that a reflecting sun should be got along with the Lewis." These items—the Sun and Moon—were for the use of the Master to demonstrate and impart Masonic knowledge to the entered apprentices.

Another Inventory of Furniture, etc., belonging to another Lancashire Lodge must also be shown. It is quoted from *200 Years of Freemasonry in Bury (A.Q.C., Vol. lviii, part 1, page 111)*, by Bro. Norman Rogers, Treasurer of Lodge of Relief No. 42, Bury.

WARRANT. Dated 3rd July, 1733, issued by the Earl of Strathmore, Grand Master of the Grand Lodge of England.

FURNITURE. Old Chippendale chair purchased 27th December, 1769, at a cost of £3. 10. 6. Now used by the W.M.

Two old Chippendale chairs, used by S.W. and J.W., purchased 3rd May, 1791, for £6. 14. 0.

Pillars or Columns for W.M., S.W., and J.W., purchased 1761, cost £2. 2. 0.

Eagle and Stand.

Emblem of Father Time (height 58 inches).

Emblem in wood, gilded, of an Ear of Corn.

Three footstools for W.M., S.W., and J.W., in use since 1771.

Transparency "Zodiac" painted and re-gilded 3rd May, 1792.

"Lewis" with rough and perfect Ashlars, purchased 3rd May, 1792, at a cost of £2. 14. 0.

Lamp for Transparency, purchased 24th June, 1817.

Maul used in laying the first stone of Union Square, Bury, on 5th July, 1784.

Oil Painting by Bro. Wm. Murray, of Prince Edwin Lodge, Bury, portrays "Old Molly" falling through the ceiling to Lodge room where Brethren are meeting.

Old Oil Painting, "Masonic duties towards Brethren". Exhortation concludes with Charge—"Masons, children of the same God; ye who are already Brethren through the universal faith build closer the ties of brotherly love and banish for ever all prejudices that might disturb our brotherly union."

GENERAL.

Certificate of Membership of the Lodge, in use 1800-13.

Lodge seal, in brass, No. 57, in use 1814-32.

Tyler's Hat.

Pair Iron Compasses purchased 27th December, 1783.

Brass emblems, B.J. and G., in use since 1771. No record of purchase.

Two Lead Tobacco boxes, embossed with Masonic emblems, purchased 20th February, 1832.

Snuff Horn presented to Lodge in 1819.

Jugs, which date from 1792.

Deacons Jewels—"Mercury bearing the Caducius", date about 1809.

Regarding one Lancashire Lodge—The Lodge of Lights, No. 148, warranted on 8th November, 1765—it is most unfortunate that there exists no original list of furniture and effects. The Historian of the Lodge, Bro. J. Armstrong, has compiled from old cash books and other sources a record of some of its treasures—

Chairs (probably Chippendale), 1765, for the W.M., S.W., and J.W.
Collar Jewels of the W.M., S.W., J.W., made of white metal and have texts from the New Testament engraved on the backs.

The V. of S.L. was a Geneva Copy of the Breeches Bible, 1599.

Two old globes, 1800.

An Eagle Lectern, 1800. In Bro. Armstrong's lecture he quotes from the Cash Book: "By paid for carving Eagle £2. 2. 0." No mention is there made of an Eagle *Lectern*.

A painted Floor Cloth—date uncertain, etc., etc.

The Lodge of Amity No. 137, Poole, on its foundation in 1765 adopted a unique but business-like method of obtaining its original furniture. It insisted in its By-Laws (No. 14) that money paid to the Lodge for making and raising, also Fines, Penalties, etc., shall be appropriated to defraying charges of the Constitutions and Furniture, and when the whole is paid off, to be applied to such uses as are consistent with Masonry.

The original cost of the furniture, etc., was £66. 13. 9., but no details are recorded. There are in the History many references to the taking of the Lodge Inventories, but nothing is entered until 1843.

The original purchases have, however, been reconstructed and are detailed as follows:

First Minute Book, containing copy of the 1st By-Laws.

First Treasurer's Book.

Warrant of Constitution.

Quarto V. of S.L. bound in black calf.

Mahogany poor Box.

Master's Mahogany pedestal with drawers.

Mahogany altar.

Three lignum vitæ mallets.

Three mahogany candlesticks.

Wardens columns.

Rough Ashlar.

Mahogany square, level, plumb rule and Jacob's Ladder.

Pair Iron Compasses (12in. long and probably the work of a local shipwright).

Three pairs plated Candlesticks.

Attention is called to the V. of S.L., which is dated 1666, with notes by a former owner:—

"25 September, 1711. Finished reading Ye Old Testament ye third time."

"27 January, 1728/9. I finished ye 17th time."

A Ballot Box presented in 1784 is unique and ornate; a description is given in the *Transactions* of the Dorset Masters' Lodge, 1941-42:—

1784. A Handsome veneered balloting box, inlaid with various Masonic emblems, is a very striking piece of furniture and stands a little over a foot tall. In shape it resembles a hollow cylinder placed lengthwise on a moulded plinth. Upon its upper curved surface is an expanded lotus flower and on the back, under five circles, were

the Insignia of Masonry. Unfortunately, two of the arcs are now blank. In the large central circle is to be seen an irradiated face, on the left the Square, compasses and callipers, and on the right the crescent moon and seven stars. Around the circular opening is a garland shaped plume, with drapery at the base and on either flank. Within the garland is a circular silver collar bearing the following engraved inscription:—

“The gift of Bro. John Jeffrey to the Lodge of Amity at Poole, 1784.”

Each drawer is fitted with brass handles with the words “Yes” and “No” respectively on small oval ivory discs.

During the eighteenth century especially, Freemasonry did not have too smooth a passage; indeed, most Lodges had a struggle to survive, whilst some did go into oblivion. In these struggles the furniture was often put in pledge for money owing to the landlord for the use of the room or sold to the highest bidder. One entry, 10th November, 1749, reads:—

“The Lodge being in extremis it was decided to sell the furniture and utensils to best bidder, for the advantage of present members who are to part the same equally among themselves. . . . There were no offers and a brother bought same for £5.” (Lodge of Friendship.)

Another similar reference is that on account of the critical financial circumstances of the landlord, the furniture was removed by two Brethren for safe custody on 1st February, 1796. (Westminster and Keystone Lodge.)

The removal of the Lodge from one place to another brought about definite changes in other respects, and for a variety of motives, notably the disposal of the Furniture and Regalia. The Lodge in question—Friendship No. 6—decided to move from the King’s Head, Holborn, on 4th March, 1767, to the Thatched House Tavern, St. James. On this date it was unanimously decided that the regalia of the Lodge should be sold for the sum of Thirty guineas. This sum of Thirty guineas was then handed to Bro. Guinnard to share out with such members of the Lodge who did not choose to remove with the Lodge to its new home. It would appear that Bro. Guinnard, who was the R.W.M., thereupon resigned his office and the Honble. Bro. Dillon was appointed in his stead. It is suggested that W.Bro. Dunckerley was behind this deal, which was to obtain a new Constitution—other than by purchase, as such would have been illegal. This transaction was of so important a nature that Grand Lodge was compelled to take notice of it, and caused an inquiry to take place. This was made and the findings of the Committee were “that this affair hath been transacted contrary to the Constitutions etc., etc.” In fact, because of the “nobleman and Honourable Gentlemen” associated with this alleged purchase of “Regalia of the Lodge” the whole affair was whitewashed.

This episode is not without interest, and is germane to our study this evening, for we read in Bro. Rotch’s History that at the first meeting of the Friendship Lodge at the Thatched House Tavern on 18th March, 1767—

“It was resolved that one hundred guineas be appropriated for the purchase of new Jewels; that three magnificent Brass Candlesticks be provided for a sum not exceeding forty six guineas; that a Pedestal with the number and name of the Lodge; a Tracing Board; Perfect and Rough Ashlars, three Ivory Hiram’s and Three Crimson Velvet cushions. . . .”

The Lodge certainly determined to live up to the social status of its new members.

So it would be possible to make mention of other Lodges and their detailed Inventories to a point of weariness. Notice, however, will be made of special and individual items which appear in such Inventories in subsequent pages.

In concluding this Section on Inventories and Furniture, attention is directed to the insurance of Lodge effects against Fire. This was another indication of the regard our early Brethren had for their Lodge, especially at a time when the insurance of property had been but a few years in operation, and further, when the public had not become "Insurance conscious".

The members of Old Dundee Lodge earlier than 1754 continued its insurance and increased its cover to £200. In 1764 the Lodge took still greater precautions, that before insuring their furniture and effects appointed "an appraiser, upholsterer and Liveryman of the City of London" to make a detailed valuation. Emulation Lodge on 17th January, 1780, emulated Old Dundee, and discussed this question of Fire Insurance and agreed to insure its effects with the Sun Fire Office for the sum of £100.

The Royal Gloucester Lodge No. 130, Southampton, warranted in 1772, commenced the furnishing of its Lodge in a modest manner by obtaining its effects as and when it could; even so, it soon considered this question of Insuring against Fire, and in 1785 was doing so at a premium of 8/9d.

Arising out of the examination of Inventories, emerges the question as to individual items of furniture, and of still greater importance are the several Minutes recording the purchase or presentation of Furniture and Regalia. These Minutes of early eighteenth century Lodges are a fruitful source of information on this subject, but they are by no means complete; secretaries were constantly being changed and they were not always efficient. Treasurers were not appointed until *circa* 1756, and even they were not any more versed in the intricacies of accountancy. But what knowledge we have affords a detailed unveiling of the working of a Lodge in those days, whilst the date of the purchase of items of furniture and regalia is of assistance in tracing the evolution of Masonic ritual.

TRESTLE BOARDS AND TRACING BOARDS

I am most diffident in mentioning Tracing Boards: it is a work of supererogation to do so, especially in the light of the most comprehensive study of this subject made by Bro. E. H. Dring and published in the *Transactions* of the Lodge (*A.Q.C.*, xxxix, 1916), consisting as it does of 80 pages of printed matter and a great number of illustrations. This paper would, however, be incomplete without some reference to Tracing Boards, or other names by which they were known, for they are among the few items which actually figure in the ritual itself. Among the various forms we have Trasil Board, Trassel Board, Trestel Board, Trestle Board and eventually Tracing Board. Is it still an open question whether the Tracing Board is an evolution of the Trestle Board? Dring himself says "it is controversial".

Perhaps the earliest reference is that of Prichard, in *Masonry Dissected* (1730)—

Q. Have you any Jewels in your Lodge?

A. Yes.

Q. How many?

A. Six.

3 movable, viz., Square, Level and Plumb-rule.

3 immovable—

Trasil Board for the Master to draw his designs upon.

Rough Ashlar for the F.C.'s to try their Jewels upon.

Broached Thurnel to learn to work upon.

To define our terms: Trassel is an obsolete form of Trestle, which is "a support for something, consisting of a short horizontal beam or bar with

diverging legs, usually two at each end, esp. one of a pair or set used to support a board so as to form a table". (*O.E.D.*)

The Tracing Board may be assumed to be one upon which "drawing, delineating, marking out, the copying of a drawing, etc., by means of a transparent sheet placed over it" is done. (*O.E.D.*)

In the subsequent quotations from old Minute Books, allowance must be made for the oftentimes casual description made by eighteenth century secretaries and their weakness in the art of spelling. To a lesser degree, modern writers of Lodge histories may perhaps not always be clear in their own minds as to the exact meaning of Trestle Board or Tracing Board, minds which are influenced by their familiarity with standardised Tracing Boards of the nineteenth and twentieth centuries.

To illustrate the early dissimilarity of the Trestle Board and the Tracing Board, the lay-out of an early Lodge may be helpful. The three Officers of the Lodge were the Master and two Wardens; the Master at one end and the two Wardens facing him at the other, in the form of an equilateral triangle; down the centre of the room a table. Upon the floor the Lodge was drawn by the Tyler, it being part of his duties. "The various symbols done in coloured chalks, according to the degree, therefore, the symbols or diagram varied. At a later stage of the proceedings these chalk marks were obliterated by the Initiate 'though ever so great a gentleman', with mop and pail," emblematically to impress on his mind certain truths which had been inculcated during the ceremony. The Master also had a board on which he drew designs and also used for the purpose of still further explaining the several working tools in greater detail.

In these modern days, when the explanation of the Tracing Board is learned by rote, it is most pleasing to read of Masters taking their duties so seriously; they made a personal study of the working tools and symbols, enabling them to expound the lessons to be learned therefrom. They had models of the Sun, Moon, Globes and mathematical instruments for the purpose of giving practical demonstrations, the Master thus carrying out an injunction contained in the *Trinity College, Dublin, MS.*, viz.—

The candidate is asked—

Q. Where sits your Master?

A. In a chair of bone in the middle of a four square pavement.

Q. What sits he there for?

A. To observe the Sun's rising, to set his men to work.

Hence, to give one illustration from a Lancashire Lodge, that of Peace and Unity No. 314. In its transaction dated 11th October, 1804, we read—"It was agreed that a Lewis should be got with movements and that a reflecting sun should be got along with the Lewis for the use of the Master when instructing entered apprentices." In its Inventory of 1817 is noted among its paraphernalia such items as—

1 Eagle, 2 Deacons Columns, Sun, Moon, Templars Chest with its contents, The Mark requisites, 2 Globes, 1 Cherub, Tracing Board, 2 Ashlars, 1, 5 Orders in Architect (*sic*).

There are also in several histories records of lectures being given on scientific and other subjects, such as the Structure of the Eye, Architecture, Astronomy. The delivering of such lectures embody the conclusion that the lecturer made use of a Tracing Board—or what we might describe as a black board—to illustrate his remarks.

Thus, from the "Drawing of the Lodge" we have the origin first of the Floor Cloth and then of the modern Tracing Board. The table in the centre of the Lodge, which consisted often of a pair of trestles and boards, was used for refreshments, both liquid and solid, until later in the century, when, in conformity

with changing times, food and drink were consumed outside of the Lodge *qua* Lodge.

The Floor Cloth was, according to Bro. Knoop, an innovation introduced by Dr. Desaguliers about 1725.

In 1735 the Minutes of Old King's Arms Lodge mention a "Foot Cloth"; that it was a Floor Cloth can only be conjectured. We are, however, told by Bro. Dring that on 14th March, 1736, Bro. Gridge, of a Lodge meeting at the Theatre Tavern, Goodman's Fields, made a present to the Lodge of a painted cloth representing the several forms of a Mason's Lodge.

Few allusions are made to the Floor Cloth for some years, but Trestle Boards are in evidence. Old Dundee Lodge on 27th July, 1749, ordered "six leaves for the tables with Tressels", and on 25th October, 1753, Resolved to "have forms in the room of the chairs in the middle of the Lodge to be provided".

These two illustrations demonstrate that the Trestle Board and the Tracing Board are separate and distinct pieces of Lodge furniture, and each fit into the *O.E.D.* definitions as already stated.

Quotations may be permitted from some Lodge histories:

On 13th February, 1761, Bro. Williams presented to Emulation Lodge "his bill for making a Trassel Board with hieouglyficks of Masonry and a Triangle hoisting the Perfect Ashlar for £3. 12. 0." (Bro. Rice Williams carried on the business of a shoemaker in Oxford Street, London. He was a Grand Steward in 1765).

Whether the same Bro. Williams can only be conjectured, but a Bro. Williams on 20th March, 1767, attended a meeting of Lodge of Friendship with drawings of chairs, etc., including a Tracing Board. That it was a "Tracing Board" to be provided, and not a Tressel Board, does suggest that these two pieces of furniture were separate and distinct. In the same period, in 1769, Lodge of Antiquity purchased a "Tressel Board" for £3. 13. 6.

The Inventory of Grenadier Lodge—11th January, 1769—shows the Lodge to possess "a Tracery Board", also a "Board for drawing the Lodge, with joints". An earlier entry mentions "Paid Bro. Story for Compasses, and Ruff Aslar, Trasory board and Books 11/-."

An entry in an Inventory of Royal York Lodge of Perseverance dated 1793 mentions a "Tresing Board". Another Inventory, that of South Saxon Lodge, 1796, had "an Inlaid Marble Tressel Green Cloth Lodge Board to fold up." In the History of this Lodge by Bro. Ivor Grantham is an entry under date of 24th January, 1798, referring to Regular Form of Working, "Bro. Hill who has been so kind as to Paint it (form of the Lodge) for me, has done it very correct." It is suggested that this, no doubt, meant Tracing Board. Mention has been made elsewhere that this Lodge still displays the working tools on the floor of the Lodge. It also has a Tracing Board.

Many of the Tracing Boards mentioned in the several Histories are unique and worthy of the descriptions which have been given them by Bro. Dring.

It was the re-orientation of the social life of the century which influenced Masons to change their custom of taking refreshments in the Lodge room itself. This alone made the Trestle Table *qua* Trestle Table superfluous; we, therefore, find it being used for a totally different purpose, viz., to display a painted Floor Cloth or else being painted with masonic emblems and symbols. The Lodge itself was undergoing a transformation, the development of the ritual, the appointment of officers, other than the Master and two Wardens, and cloths being provided for table coverings. The "Drawing of the Lodge" by the Tyler continued during the eighteenth century, but gradually the painting of Floor Cloths and then the rigid Tracing Boards superseded this old method.

In passing, "W.W.C.C.", in *Misc. Lat.*, vol. xxx, makes mention of three London Brethren who during many years devoted insight and artistic genius to

the designing of Tracing Boards. Of these three worthies, the first was Bro. Jacobs, followed by Bro. Josiah Bowring—three Tracing Boards belonging to Lodge of Harmony 255 are reputed to be by Josiah Bowring (1795-1831)—and then Bro. John Harris. It may be remarked that Bro. Harris laid claim to being the first man who brought the Tracing Board into general use.

We find that with the Act of Union (1813), the rigid Tracing Board became a definite part of our Lodge furniture and began to appear in the Inventories and Accounts of the several Lodges. To quote but one entry, after the Act of Union, that from the History of Prince of Wales Lodge No. 259:

21st February, 1817.

"The three Tracing Boards, called in the Minutes 'the Forms of the Lodges' depicted on canvas, with mahogany frames, were presented by Sir Frederic Fowke."

It has been my endeavour to ask whether the old Trestle Board is identical with the modern Tracing Board and also to trace the development of the Tracing Board from the "Drawing of the Lodge" by the Tyler down to the Act of Union. One personal question has been in my mind and I cannot find the answer—Why, as practised in many London Lodges, are the Tracing Boards propped up against the J.W.'s pedestal instead of being displayed in the centre of the Lodge, thus enabling all the Brethren to moralise upon those symbols which are veiled in allegory?

THE IMMOVABLE JEWELS

Prichard's other "Immovable Jewels"—the Rough Ashlar and the Broached Thurnel—are probably of considerable greater antiquity, and in some form appear in almost every one of the early catechisms.

The *Edinburgh Register House MS.*, 1696, asks:

Are there any Jewells in your Lodge?

A. Yes. Three. The Perpend Ester, Square Pavement and Broad Oval.

The *Chetwode Crawley MS.*, 1700, asks the same question, and this reply is given:

Three. Perpendester, a square Pavement, and a Brobed Mall.

The *Sloane M.S.*, circa 1700, asks:

How many Jewells belong to your Lodge?

There are Three. The square Pavement.

The Blazing Star.

The Danty Tassley.

In *Mason's Examination*, 1723, we find the Jewels are now described as precious, and the number increased from three to four.

Q. How many precious Jewels are there in Masonry?

A. Four. Square, Ashlar, Diamond and Common Square.

Two years later—*Institution of Free Masons*, 1725—the Jewels are still precious, but the number is reduced again to three, viz., a square Asher, a Diamond, and a square.



The *Master's Confession*, 1727, asks the same question, but receives a different answer, viz.,

Three. A Square Pavement, a dinted Ashlar, a Broached dornal.

Prichard in *Masonry Dissected*, 1730, appears to have made an advancement in Masonic knowledge; some of the objects already mentioned as Jewels are now classified as Furniture. The candidate is asked—Have you any Furniture in your Lodge? and replies—

Mosaick Pavement—The Ground Floor of the Lodge.

Blazing Star—The centre.

Indented Tarsil—The border round about it.

The Bible, Compass and Square.

Now we find the Jewels being sub-divided—

Three Movable, viz., Square, Level and Plumb Rule.

Three Immovable, viz., Trasel Board, Rough Ashlar and Broached Thurnel.

Time and space forbid a development of this important subject. More detailed explanations are fully set out in the Lectures.

THE TABLE JEWELS

One of the earliest mentions of Table Jewels is in the History of Grenadier Lodge No. 66, dated 8th May, 1739, when "our Brother John Walker gave a sett complete of Table Jewells". A note is appended stating that they were the working tools and the objects displayed on the table in open Lodge for the Brethren to moralise upon.

Neptune Lodge No. 22 in 1757 makes reference to Pillars and Table Jewels costing 12/-. whilst Lodge of Antiquity in 1768 purchased "two new fashionable Hiram's" for the use of the Wardens at a cost of £1. 1. 0. The old ones which "being cumbersome" were "to be laid on the Table each Lodge night as part of the Jewells of the Lodge and on account of their antiquity". In its reconstructed Inventory of Books, "Jewels etc., violently taken away in the night of 18-19 November, 1778" is listed "Three Brass Table Jewels".

Later on, 1st April, 1762, Emulation Lodge ordered that its Table Jewels should be repaired and new silvered. It was further decided that the old jewels belonging to the Lodge be preserved to the use and property of this Lodge.

The South Saxon Lodge No. 311, Lewes, still display upon the floor of the Lodge the several working tools which may not be enumerated here.

Attention may be drawn to the Working Tools of the 3 degrees now to be found upon the Master's pedestal and enclosed in a wooden box, and might be described as Table Jewels.

Linnecar, in *Miscellaneous Works*, published in 1789, has left us with some indication of Table Jewels—or Furniture. On page 254 we read of the Hieroglyphics and symbols. On the table and chairs of the Lodge are the three great lights of Masonry: the three lesser lights; 24in. gauge; mallet; the pillars, the rough ashlar "as taken from the quarry", the perfect Ashlar, the tressel-board "on which the master draws his designs, the better to instruct the young brethren", the Holy Bible—"the tressel of the Great Architect".

A Lodge founded two years earlier (1787) at Wakefield, No. 361, purchased Table furniture at a cost of £2. 4. 6. Entries also appear about this time of Tables for use in the Lodge; may it not be that as three pedestals were not in use at that period, these "Jewels" were displayed on a Table in the Lodge so that the Candidates might have their attention specially drawn to them? Further, may not the introduction of Pedestals have been a development from the Table or Tressel Board?

CHAIRS

The Chair has from remote times been looked upon as the seat of authority, state or dignity in every walk of life, and none more so than in Freemasonry.

Dr. Johnson praised the tavern chair as the throne of human felicity, better indeed, because freer than anything to be found at a private house. It is too trite to remind ourselves that our early Brethren met at taverns.

One of the most pleasurable features in Masonic history is the love and affection which our elder Brethren have manifested in the presentation of a Master's Chair, often accompanied with a chair for each of the Wardens, as a personal gift. In other instances the Lodge itself has embellished the Lodge room with suitable chairs at its own expense. The spirit which animated these Masons can be experienced by a close examination of Inventories, also the enthusiasm with which the many Lodge historians have carried out their task, almost always a labour of love.

This love of Masons for the preservation of historic furniture and other masonic symbols is still practised, as a visit to Grand Lodge Museum and Library will show. Exhibits marked "Presented by A.B.C., or D.E.F., etc.", some munificent, some less so, but all displaying that affectionate love of beauty which understands something of the love of a craftsman for his work.

To deal adequately with chairs, one paper would not exhaust the subject. This is not only a statement of fact, but also an apology for not calling your attention in this paper to many chairs of which individual Lodges are so justly proud and jealous. To mention but a few:

One outstanding example is the "Trinity Chair", the property of Trinity Lodge No. 254, Coventry. This has aroused much speculation both as to its origin and how it came into possession of the Lodge. The upper part of the design is Elizabethan and forms a canopy, and the lower Jacobean, about 100 years later. It is suggested that the upper portion of the chair may have belonged to an early guild. The Masonic Emblems are:—The open Bible, the clasped Hands—a pledge of fidelity—whilst working Tools are represented on the back of the Chair—the Level, Plumb-rule, Maul, Chisel, pencil, trowel, square, compass, 24in. gauge. On the left-hand side leans Jacob's Ladder and on the right a Lewis. Supporting the upper portion or canopy are two pillars, at the base—on the right-hand side—three circles touching each other, on the left the Past Master's Jewel.

The Chair is insured for £1,000, and during the Air Raids on Coventry during the 1939-45 War, it was placed for safety in the crypt of St. Mary's Church, Warwick. (Quoted from an address by W.Bro. H. A. Brook, P.P.A.G.D.C., 26th October, 1946.)

Another example is that of three old Lodge chairs in the Freemasons' Hall, Exeter, which are still used by the Lodges meeting there. The Master's chair is dated *circa* 1765 and formed part of the furniture of St. John's Lodge No. 39, Exeter. The chairs bear quotations from Horace, viz.,

W.M.'s Chair: "His pacem mutus damus accipimusque Vicissim."
(Here we mutually give and receive Peace by turns.)

S.W.'s Chair: "Aequa lege sortitur insignes et imos."
(It divides the highest and lowest by the law of justice.)

J.W.'s Chair: "Ultra citraque requit consistere rectum."
(Beyond and within which bounds propriety cannot step.)

There are naturally many chairs of exquisite design and workmanship in the Grand Lodge Museum. One, a Chippendale Master's chair, *circa* 1760, carved with the arms of the "Moderns". The top rail is carved with the arms of Jennings of Hayes, Mx.; sun and moon at each end and with an ashlar and 13-pointed stars; on the back is a medley of symbols, viz., Maul, Square, Level, Plumb-rule, Compasses, Secretary's Jewel of crossed pens, Trowel, the arms of the "Moderns", and a Beehive. This chair was presented by W.Bro. C. D. Rotch.

To mention one other example in the Museum: an Hepplewhite design Master's chair. The back heavily carved in mahogany with Prince of Wales'

Feathers encircled by a coronet, the top a Beehive surmounting a true lover-knot; two square inlaid plaques on back painted respectively with a Paschal Lamb and with figure of Noah, below them two oval ditto painted with a coffin and two doves; tapering fluted legs. A mahogany stool for use with the chair, with tapering fluted legs and plain stretchers.

Also a similar Warden's chair; the three inlaid plaques painted respectively with the wand of Æsculapius, a Noah's Ark, and a Dove.

In 1784 Royal York of Perseverance, No. 7, expended the sum of £3. 17. 8. upon the Throne (the raised platform for the Chair); also an unrecorded sum for eight hangings and two curtains; described in the Inventory of 1802 as "Master's Throne with Pillars and crimson silk drapery".

It would be a great disappointment to turn to the Old Dundee Lodge history and find no references to chairs. In fact, on 26th March, 1741, the Lodge purchased a Master's chair at a cost of £18. 18. 0., and two Wardens' chairs for £21. 0. 0., with a crimson cushion for the Master, £2. 19. 0. These were sold in 1821 and described in the sale catalogue as being "superbly ornamented with carved gilt emblems of Masonry". The Three Chairs now in use were presented by Past Masters, that of the Master in 1860, the Senior Warden 1861, and the Junior Warden in 1862.

In 1755 two further chairs were provided, one for the Past Master and the other for the Secretary; also it was proposed to provide a desk for the Secretary. The cost of this was £19.

Lodge of Harmony No. 255 recorded in its Inventory of 1935 "Chair for W.M. Presented by Bro. Vernon Graham, 1802. Reversible emblems, for Lodge and Chapter, added 1819."

Emulation Lodge, on 24th April, 1767, purchased a new chair for the Master.

A Master's chair, carved and gilt, was listed in the Inventory of Grenadier's Lodge and minuted on 11th January, 1769. Nineteen years later a particularly ornate canopy was purchased for the furnishing of the Master's chair at a cost of £6. 10. 4. This was but one item of several which emphasised the attention paid by this Lodge to its furnishings and embellishments during this period.

The first Inventory, dated 1834, of Cestrian Lodge was also a valuation. The three chairs were valued at £70, and 100 years later had increased in value to £300. In its History is an illustration of the Master's chair which formerly belonged to Royal Chester Lodge in 1755.

Unanimity Lodge must be very proud of three fine chairs which it purchased in 1768 for £11 9. 0. These chairs are still in use and are in the dining hall at Wakefield. The Master's chair is shown in the engraving made from the portrait of Linnecar. In 1776 three more chairs were acquired, and it is understood that these old chairs are used by the three principal officers in the Wakefield Temple. This was a Yorkshire Lodge.

A Lancashire Lodge about the same time is equally interesting, that of Lodge of Relief, No. 42, in which prices—or valuations—are marked against some of the items. The Master's chair purchased in 1769 for £3. 10. 6., and the two Wardens' chairs purchased in 1791 for £6. 14. 0., were made by that famous master craftsman, Thomas Chippendale.

Still even cheaper were the Master's and Senior Warden's chairs which in 1767 Neptune Lodge No. 22 purchased for £2. 18. 7.

The Masonic print, "*Les Freemassons*," from Picart's *Ceremonies*, 1736, shows the Master's and Warden's chairs to have been a conception of the artist as to what such pieces of furniture ought to be. The Master's chair was supported with pillars, each surmounted by a globe, representing the Sun and Moon, with a larger globe showing the terrestrial sphere in the centre, the back having many Masonic signs interlaced, including Square, Trowel, Level, Maul and Plumb-rule.

The S.W.'s chair had on the back a level and the Sun, whilst the J.W.'s chair had a plumb-rule and the Moon.

The story of "The Bath Furniture" and how it came to Barnstaple (*A.Q.C.*, vol. lvii) makes fascinating reading, illustrated as it is by remarkably fine plates. The chairs are described at some length. One may perhaps be permitted to quote a paragraph about the Master's chair:

"Width 2ft. 9in., height 7ft., height of seat 2ft."

"Of the Regency Period and dating about 1790 with its crimson seat and padded arms, black velvet back, with the central sun in orange silk; the woodwork painted black, and the ornament picked out in gold; crowned with the Crest of the Prince of Wales", etc.

The chair shows the influence of the Brothers Adam and Sheraton schools.

To conclude these notes on the Master's and Warden's chairs, attention has been drawn to some chairs having a canopy. I cannot do better than to quote from a lecture on *200 years of Freemasonry in Bolton*, by Bro. Norman Rogers, with reference to St. John's Lodge, No. 221, Bolton.

3 December, 1851: "RESOLVED that the canopy and appendages to the Chair of the W.M. be fitted upon the occasion of the Festival of St. John."

Bro. Rogers continues with a note from the then Secretary:

"I well recollect that Chair and canopy. The Master was seated inside a 'Watch Box' smothered with curtains, and put his hat on 'Nature's Peg'. In those days it somewhat resembled a Vapour Bath treatment, and induced perspiration to a fearful extent."

WANDS

It might be convenient at this point to discuss the question of Wands, these objects which have such prominence, not only in Freemasonry, but also in our civic life.

A Wand, variously called a rod or a staff, is described by the *O.E.D.* as borne as "a sign of office; especially a tall slender rod of white wood, sometimes of ebony or silver, carried erect by an officer of the Royal household, or of a court of justice, by a verger or beadle, etc., late M.E." Rod is also associated with measuring. In fact, this connotation may not be unconnected with operative masonry.

An early Masonic reference is that of Grand Stewards, in March, 1730/1, being allowed to bear white rods and to line their white leather aprons with red silk. Another early reference—which may perhaps be ruled out of order—is the print of "Scald Miserable Masons" in grand procession on 27th April, 1742, in which is depicted two Tylers or Guarders (Wardens) with Wands; the Stewards also carried Wands.

W.Bro. H. H. Hallett, transcribing some old Minutes of the *Constitutions* of a Lodge in Taunton, 3rd August, 1764, records that in the procession were—*inter alia*—"Two Stewards with their white wands."

Although Wands were not definitely mentioned, it may be assumed that they were in use in the Lodge of Probity No. 61, when on 24th June, 1763, Deacons were appointed. Mention is further made that "Our Deacons Wands bear the figures of Mercury, which again is an Antient Jewel."

In *Three Distinct Knocks*, circa 1760, it is stated that "The Master and his two deacons each of them have a Black Rod in their hands about seven foot high, when they open the Lodge and close it." Later, on 16th April, 1777, Bro. S. Brass, of the Lodge of Antiquity, "presented the Lodge with two white Rods for the Stewards."

Then it would be noted that other references appear in the several Lodge histories. On 10th October, 1792, the R.W.M. of the Grenadiers Lodge "made the Lodge a present of two white wands for the use of the Stewards." In the "Inventory of the Regalia" of the Kent Lodge No. 15, dated 15th April, 1799, "3 Wands for Officers" are recorded.

In an undated edition (*circa* 1774-1795) of *Jachin and Boaz* is a statement that the Master has a Rule and Compass and Square hanging to a ribbon around his neck and a black Rod in his hand when he opens the Lodge, near seven foot high. There is another reference to the two Deacons each having a Black Rod.

Rods were in the past used as measuring rods; in fact, it is seriously suggested by one authority that the Long Man at Wilmington in Sussex is a prehistoric surveyor carrying two measuring rods.

The Old Dundee Lodge has a record of its Meeting held on 15th February, 1810, on which date "the new Ritual" was rehearsed with the assistance of "our two brand-new Deacons", and there is reference to silver jewels for the Deacons, and then the author mentions, "The Deacons in 'Old Dundee' had black Wands, the old custom."

In *Misc. Lat.*, vol xxix, No. 7 (April, 1945), is a query under the initials F.R.R., and it would be gratifying if an answer could be given.

"1389—Wand of Director of Ceremonies—It has been stated that originally the Wand of the Director of Ceremonies of a Lodge bore at the tip a whip and lash of his authority, and that this whip has since been bowdlerised into crossed wands and ribbons familiar to us. Is there any support for this statement? Has any Brother ever seen a rod of a D.C. with the whip emblem on it?"

Many of us, I venture to think—even if we have not seen it—have figuratively experienced the lash of its whip.

Although on 13th December, 1809, the Lodge of Promulgation resolved that Deacons should be recommended, it was some time later that references appear relating to Wands for Deacons—an early reference in the Records of Royal York Lodge of Perseverance, No. 7, is in 1830, "Sett of Wands for the Deacons presented", and wands appear for the first time in its inventories on 1st May, 1835.

Our Worshipful Master, W.Bro. H. Hiram Hallett, in his inaugural address, makes several informative references to Wands. He mentions the Lodge of Brotherly Love No. 329, when at its consecration in 1810 "various officers had different coloured wands. The two Stewards 'each with his White rod of office'; The Wardens 'carrying their wands of Office, white rods with gold tips'. A P.M. 'having a blue rod with a gold tip', and the W.M. 'holding a blue rod with a gold tip, the emblem of his authority'." Another quotation given by Bro. Hallett is from the *Somerset County Herald*, 16th February, 1850, publishing a memorial to the death of the Tyler of Unanimity and Sincerity Lodge No. 261, one who had served the Lodge for about 30 years. About 100 Brethren attended the funeral. The newspaper report continues:—

"The corpse was then accompanied to the grave by the Chaplain, the Brethren surrounding the grave, the Lodge of Unanimity and Sincerity, Taunton, to which the deceased belonged, taking their station at the head thereof. On the Chaplain concluding, the P.G. Secretary broke his wand and the W.M. also broke the Wand of the deceased Tyler, casting the same into the grave with the customary exclamation on such occasions of, 'Alas, our Brother'."

It is not a far cry from Wands to Truncheons. In the Installation Procession of the Grand Master on the 29th January, 1729/30, appears Marshal Pine with his truncheon, blue, tipped with gold, and carried as a symbol, not

only of authority, but probably of use, for it was customary for public processions of Freemasonry to be held under the patronage of the then Grand Master, Lord Kingston.

A ballad-monger of that period, with coarse humour, wrote a ballad of eight-triplets, three of which may be quoted:

- I. "Pray vat be dis vine Show we gaze on?
O 'tis the Flower of all the Nation,
De Cavalcade of de Freemason.
Doodle, doodle, do.
- V. Vats he with Truncheon leads the Van-a!
By gar one portly proper Man-a,
Dats Jone's who marshals all de Train-a.
Doodle, doodle, do.
- VI. Who dose who ride in cart and sixa,
With such brave nicknacks round her Necks-a,
Dey be de Stewards de Feast who fix-a.
Doodle, doodle, do.

(A.Q.C., vol. xviii)

The Royal Chester Lodge had on 22nd November, 1776, "Two truncheons for the Wardens", and these are now among the valued possessions of the Cestrian Lodge, Chester, which is a direct descendant of the Royal Chester Lodge.

There is, in Grand Lodge Museum, a photograph of two truncheons, although more like batons, with silver mounts having engraved at the ends "B" and "J".

TROWELS

One of our working tools, of great antiquity, and used by operative masons from time immemorial, viz., the Trowel, which was a tangible reminder of those days, is now, alas, but a useless symbol. It figures in old prints, Lodge summons, a motif on Jewels; it forms part of the design on the cover of our *Transactions*, on Grand Lodge certificates, yet little mention is made of it in the old Inventories, and our modern Rituals make but passing reference to it.

In the Equipment of an operative Lodge in 1399, the trowel is not mentioned; the reason may be that certain tools were the property of the individual workmen. We do find that Knoop and Jones make mention, in connection with the building of Sandgate Castle in 1539, of the purchase of trowels and other tools. In the early masonic catechisms are few, if any, references to the Trowel.

We do find, however, in *The Grand Mystery Laid Open*, 1726, this reference in the Questions and Answers:—

Q. What are the tools requisite to a Free-mason?

A. The Hammer—to separate.
The Trowel—to join.

"At the Installation of any Member the Person to be admitted drest with an Apron before Him, a Trowel in his right Hand, and a Hammer in his left, kneels on his right knee with a Bible on his Breast, supported by the Trowel," etc.

Again, in *Masonry Dissected* of 1730, we find—

Q. Where stands the Junior Entered Prentice?

A. In the North.

Q. What is his business?

A. To keep out all Cowans and Eavesdroppers.

It is suggested that he was armed with a trowel to enable him to fulfil his duties.

The E.A. would at the same time have had explained to him the working tools set out as they were on the floor of the Lodge, viz., The Square, Compasses, Plumb-rule, Gavel, Trowel, etc.

Have we not heard of a candidate being received on the point of some sharp instrument, which may have been a trowel? The Poignard did not come into use until *circa* 1809. This working tool was definitely operative, and what more symbolic than a Trowel?

The Trowel occurs as a Craft symbol in "This figure Represents the Lodge", which forms part of the *Carmick MS.*, 1727. (*A.Q.C.*, xxix, p. 44.)

In the Lodge of Love and Honour, No. 75, Falmouth, the I.G. still retains a trowel, dating back to *circa* 1792, as a badge of office; likewise does the United Lodge of Prudence, No. 83. In *Misc. Lat.*, vol. xxvi (No. 8), in answer to a query, J.E.A.S. makes mention of Lodge No. 52, Norwich, in its ritual—

W.M. Bro. S.W. I also delegate you to invest him with the jewel of an E.A.

S.W. By command of the W.M. I also invest you with the jewel of an E.A. It is the Trowel, and is called by us the Emblem of Circumspection, etc.

The writer goes on to mention British Union Lodge, No. 114, Ipswich, which had a similar jewel, but he did not know what wording was used; also that Waveney Lodge No. 929, Bungay, has a Trowel with a ring on the handle which shows what its original purpose was.

A curious time-honoured custom is observed by the Scientific Lodge, Cambridge—that of investing the Entered Apprentice on the night of his Initiation with a silver Trowel appended to a collar. On the same evening an impressive address is given to him, exhorting him to exercise charity; this virtue is likened to cement which binds and perfects the whole structure.

In the archives of the Caermarthen Lodge is a record that in 1754 five "trowells" were purchased and 12 others repaired. In answer to a query in *Misc. Lat.* on the subject of Trowels, a writer mentioned that in a Bristol Lodge the Trowel is still presented (1916) to the candidate in the 3rd degree, with an explanation of its symbolical use. In fact, the files of *Misc. Lat.* contain a great number of references to the Trowel, too numerous to mention here.

In Bristol Masonic Museum is preserved a large number of small "pointing" E.A. trowels, which undoubtedly indicate that they were in use in our Lodges in former days.

The Victoria and Albert Museum has an engraving "Les Freemassons" (after Picart, 1736), entitled "A Masonic ceremony with diagrams of names and signs of the 129 Lodges in existence in the time of Queen Anne", showing several well-dressed men wearing collars to which jewels are appended. The jewel may be a square, or a trowel, or a combination of both. On the back of the Master's chair is an emblematical design showing among other tools—a trowel. This chair, as well as those of the two Wardens, has ornaments with which we are familiar. One man has a Maul in one hand.

Another combination is recorded by Bro. Norman Rogers: that of Lodge No. 146 agreeing on 9th June, 1797, "to have an emblem of the Tyler's badge—a Trowel and Sword—in small miniature metal".

It may be assumed, without any doubt, that the Trowel was definitely associated with speculative Masonry, more especially in the eighteenth century, when the newly-initiated E.A. was entrusted with a small pointing trowel, then symbolically called "the Emblem of Circumspection", or Jewel of an Entered Apprentice.

THE EAGLE

One of the unsolved questions constantly propounded in *Misc. Lat.* and elsewhere, and which, so far as can be ascertained, is still unanswered, is: of what use was the Eagle, an item which figures among the paraphernalia in old Masonic Inventories and Minutes. No references can be found in the range of Masonic Encyclopædia—that is, relating to Craft Masonry. I do not attempt to answer this question; in fact, I am unable to put forward any possible explanation. The facts which have been recorded in many histories are cited in the hope that they may contribute as to the whereabouts of this bird, which is most elusive. It has been suggested that the answer is to be found in the Royal Arch; this is, in my opinion, untenable. One correspondent has stated that the obvious answer is to be found in the 32 degree. This I am not able to comment upon.

An early reference to an Eagle curiously appears in an Inventory dated 1796 of a Sussex Lodge—that of South Saxon, No. 311, Lewes. The entry is of “a very elegant mahogany chair”. No mention, however, is made of it being surmounted by an Eagle. The probability is that the eagle had no Masonic significance, but merely what the craftsman thought to be an appropriate ornament to adorn his chair; or was he influenced by a clear discernment of things to come?

The Eagle made its first definite appearance at the beginning of the nineteenth century. In 1800 we read of the Lodge of Lights, No. 148, Warrington:—

“By paid for carving Eagle £2.2.0.”

From an incident which occurred in 1806—recorded in Bro. Armstrong’s history—this was a prominent and important item of Lodge furniture, and not to be seen by the “uninstructed or popular world”. The Minutes duly record that a charge was brought against John Cross—a boy, maybe the son of the landlord—for showing some of his friends the Lodge Room and furniture. John said it was not intentional, but on passing through the room they saw the Eagle, which was not locked up, as the cupboards were not ready. John must have stumbled upon a great Masonic secret, considering the pother made by the Lodge.

In December, 1814, the Peace and Unity Lodge, No. 314, Preston, expended on “the carving of large Eagle and laying in the gold, etc., a serpent Head, Rock Work, Green Bay Cloth for the bottom of the Rock work, a Cherub Head carved and gilt, £5.5.0”, and an allowance to Richard Thompson for carving the Eagle, 5 Quarts of Ale, 2/11., Bread and Cheese, 4/9, 12 Quarts of Ale at 8d., 8/-. Making a total cost of £6.0.8.

Other references may be noted:—

Lodge of Probity, No. 61, Halifax. Inventory dated *circa* 1829:—

“Eagle and Pedestall.”

Lodge of Unanimity, No. 89, Cheshire, in an old Inventory:—

“Three tier stand. Golden Eagle with outspread wings, standing on a ball.”

Caledonian Lodge, No. 204, Manchester. Minute of December, 1825:—

“It was resolved that a Crane and Eagle be bought for the use of the Lodge; this was only carried by one vote.”

(This object appears in the Inventories for 1849 and 1852. In the Inventory for 1884 the Eagle is not recorded.)

Lodge of Relief, No. 42, Bury, has an Eagle and stand in an Inventory.

Cestrian Lodge, No. 425, Chester. The Minutes show that in December, 1839, Bro. Leather presented the Lodge with a Golden Eagle formerly belonging to the Chester Military Lodge (then defunct). It is now non-existent.

P.L.P., in *Misc. Lat.*, vol. xviii (1934), writes:—

“A most conspicuous article in the Lodge Room of Duke of Athol Lodge, No. 210, Denton, Manchester, is a large Golden Eagle which, with its mahogany pedestal, stands about four feet in height and is placed near the centre of the Floor . . .”

Some rituals mention the grip of M.M. as an “Eagle’s claw” or Lion’s paw (*Misc. Lat.*, vol. xix).

Bro. Cecil Powell (*Misc. Lat.*, xxvi) mentions that above the Master’s seat in the Freemasons’ Hall, Bristol—now unfortunately destroyed—was a wooden canopy surmounted by an Eagle, presented early in the last century. He goes on to suggest that it was not merely a handsome ornament, but may have been intended as a symbol of the Master’s position as ruler of his Lodge. In the lecture on *The Bath Furniture* (*A.Q.C.*, vol. lvii), attention is drawn by Bro. Bruce Oliver to the “Master’s Chair of the Regency Period dating in the 1790’s” and certain symbols on back; “above them all is another lost symbol of the third degree (Bath Working), the ‘Phoenix’ here resting on flames and foliage which may be conventional treatment of the Acacia”.

From the information available, it would be discovered that Lancashire was the happy nesting place of the Eagle, and one could wish that greater efforts might have been made for its preservation.

Bro. Norman Rogers, who has made Lancashire Masonic research his own subject, has given one possible explanation. He writes in his lecture on *200 years of Freemasonry in Bury* (*A.Q.C.*, vol. lviii, part 1):—

“The use of the Eagle and Stand is difficult to explain, for there do not appear to be any records of the ‘Royal Arch Knight Templar Priest’ Order in Bury, as there are in Bolton; but the writer has a copy of the ritual of that degree, printed in Bury in 1826; this was used in Bolton, along with three other hand-written rituals. The inference is that as the ritual was printed in Bury it is likely that the degree was worked there, and the Eagle and Stand would be suitable for the passages of Scripture in that degree.”

Yet the question still remains unanswered by asking another: “How came such large articles to be missing from the several Inventories?”

THE BEEHIVE

A very familiar symbolic decoration appearing in old prints, Lodge summonses, as well as glass and pottery, is the Beehive, sometimes with a number of bees round the hive, supposedly representing industry.

Very few Inventories show a Beehive in their lists of paraphernalia. There are definitely two. Lodge of Fortitude, 281, Lancaster, 6th January, 1825 (H. Longman, 1895, p. 28), includes:—

Setting Maul, Heavy Maul, Beehive, Coffin and Ruler.

These unusual ornaments are still in the possession of the Lodge. The Lodge Secretary has kindly supplied the following information, 8th December, 1948:—

The Hive is about 4in. high, is on a wooden base, it is painted yellow, there are no markings on same, and it is very old.

The coffin is a solid piece of mahogany about 7in. long, no markings or date on same—very old.

The Rule is two-fold with brass slide, making 24in. when extended. The date stamped on this is 1762.

The Secretary of Waveney Lodge, No. 929, Bungay, says in a letter dated 10th December, 1948 :—

“ Yes, the Lodge has a model Bee Hive on the Master’s pedestal. That is a Bass model of the wicker skep Bee Hive, still used about here.”

In *Letter from the Grand Mistress*, the authorship for which is attributed to Dean Swift, *circa* 1724, is this passage :—

“ A Bee hath in all Ages and Nations been the Grand Hieroglyphic of Masonry, because it excels all the living creatures in contrivance and commodiousness of its Habitation or Combe.”

This authority might be assumed to be sufficient to establish the fact that the Bee, or Beehive, was recognised in the early days of speculative Masonry, but Dean Swift was a master of irony and satire.

The Beehive is, curiously, not depicted in the print of the Grand Procession of the “ Scald Miserable Masons ”, which had such a wealth of symbolism of early eighteenth century Masonry.

Many old Tracing Boards have the Beehive depicted as a symbol—sometimes the first degree and occasionally the third. The T.B. of All Souls, Weymouth, which shows a Beehive, is attributed by Bro. Andrew Hope to Continental influence. The very old Kirkwall Kilwinning Cloth shows a Beehive with six bees. A portable T.B., *circa* 1760-90, mentioned in the History of “ Old Dundee Lodge,” with symbols showing 1st and 2nd Degrees combined as one, has a Beehive as one of its symbols.

Many eighteenth century Lodges had the sign of a Beehive engraved upon the plate from which the Lodge summons were printed. Likewise, this symbol appears as a definite emblem of a Lodge. It is the distinctive motif in the Lodge of Emulation, No. 21, and Bee Hive Lodge, No. 2809. Many Masters’ and Wardens’ chairs have this sign as the predominant motif of the design, sometimes in the carving, and sometimes stamped in gold on the leather back. One, in particular, is the Beehive stamped on the back of the Master’s chair illustrated in *A.Q.C.*, vol. lvii, *Bath Furniture*. Describing this Beehive and Bees, Bor. Bruce Oliver says: “ This symbol, long lost from our modern Ritual, is, I believe, still used in the Bath Working as commending ‘ the right employment of time by practical industry—and Brotherly Love ! ’ ”

The Lodge of Unanimity, No. 154, Wakefield, has still in use three fine chairs for the Master and two Wardens, purchased in 1768. On the J.W.’s chair is a Beehive, whilst on the Warrant of Lodge of Amity, No. 283 (1791), are many Masonic symbols, including a Beehive.

The Beehive was also emblazoned upon aprons. Two may be mentioned, one by Royal Clarence Lodge, No. 68, Bristol, and Lodge of Unity, No. 71, Lowestoft, whilst a third is in possession of Grand Lodge.

It is one of the prominent features on the engraved plate used by Old Dundee Lodge for its summons, surmounting as it does one of the three pillars. It was engraved by Benjamin Cole about the year 1750. The Globe Lodge, No. 23, and Anchor and Hope Lodge, No. 37, both possess engraved plates for summons, upon which the Beehive and Bees are displayed.

The Westminster and Keystone Lodge, No. 10, possesses a bound copy of the 1784 Edition of the *Book of Constitutions*, which is decorated with Masonic symbols, amongst which is a Beehive.

Much has been written upon the Beehive and its occupants ; as to its symbolism and whether it belonged to the “ Antients ” or “ Moderns ” is too controversial a subject to be discussed in this paper. Likewise, whether the “ half globe ” affixed near the point of a Masonic Collar is of symbolic significance, namely, that of a Beehive.

JACOB'S LADDER

Jacob's Ladder, dating back as it does to the dream experienced by Jacob when journeying towards Padan-aram, has had a conspicuous place among the symbols and mysteries of the East. That Jacob consecrated the place as the house of God is, perhaps, one reason why this symbol has been incorporated into Masonry and Masonic symbolism.

From an examination of the many Inventories, the Jacob's Ladder began to appear at the end of the 18th century. The illustrated plate in *Jachin & Boaz*, 25th edition, 1812, of Lodge furniture, etc., shews "3 steps"; in other words, Jacob's Ladder. In the accepted list of Bath Furniture in the possession of Loyal Lodge, Barnstaple, is an item "Jacob's Ladder" the date of which may be deduced as *circa* 1803 or earlier.

The Ladder is described in the history of Amity Lodge, No. 137, Poole. It is of "mahogany, which rests in front of the Master's pedestal, is 30 inches long and its dual structure well illustrates the description in the Lectures". It appears in the Inventory of 1843. Later, in 1857, Felicity Lodge, No. 58, Inventory shews—"1 Jacob's Ladder" with a note that it is imperfect—ordered to be made good; it is missing in the 1876 Inventory.

An important entry is in the Inventory of No. 311, South Saxon Lodge, Lewes. A Jacob's Ladder is in the Inventory for 1823, again in 1852, and still more important, it is still displayed in the Lodge at regular Meetings.

On the back of the Master's chair, No. 350, Farnworth, are painted various figures, including a Jacob's Ladder. That it is a prominent symbol on Modern T.B.'s is not necessary to mention.

MISCELLANEOUS.

A perusal of these old records and Inventories makes it clear that in spite of Books of Constitutions, Lodges maintained a sturdy independence in the working of the ceremonies, but also the use of various objects, the use of which are hidden from present day Masons, and it is only by conjecture that such objects may be fitted into Masonic economy, and to which no precise meaning may now be attached.

We have discussed the Eagle, the Beehive and Jacob's Ladder; other objects can only be commented upon or merely mentioned, but are nevertheless worth a closer examination.

Candlesticks figure largely in our records and many of these articles must have been beautiful pieces of work, but as their use is so well known, we may be permitted to pass them by, but not without reference to the three candlesticks belonging to Antiquity Lodge, presented (by tradition) by Sir Christopher Wren in 1680. Also another reference dated 1737, when Felicity Lodge ordered "Three Candelsticks at a cost of £4. 4. 0., viz., Dorick, Ionick and Corinthian". Six weeks were allowed for making and if not then completed a fine was to be imposed of two bottles of wine.

Banners, now an ornament in our Lodges, were introduced during the last quarter of the eighteenth century and were much used in Masonic processions to church. They were carried by Deacons. An early reference is of the purchase of a Banner by the Lodge of Antiquity in 1787, and its repair in 1830. A Banner was supplied by the Union Lodge, York, to be carried in procession "on the interment of our Departed Brother and Hero, Lord Nelson". St. Alban's Lodge, No. 29, was presented, *circa* 1832, with two silk Banners, one representing the United Grand Lodge and the other the Arms of the Lodge. From this date it was to become a Banner Lodge and further, that every future Master should present to the Lodge on his accession to the Chair a Banner embroidered with his Arms; in fact, it was a condition of his Installation in the Master's Chair.

Later, March, 1925, we read of the passing of another Resolution reviving this custom, it being noted that there was a tendency to ignore the original resolution.

In the Inventory dated 1823 of South Saxon Lodge, No. 311, is an entry, "one Black and Blue Flag and Pole". Bro. Ivor Grantham, in his history, describes it as a black flag on which were shown the emblems of Mortality, which was known to float from the Eastern Tower of Lewes Castle on appropriate occasions. It was last flown one hundred years ago (1843), according to a newspaper cutting, "as a token of respect to departed excellence and moral worth on the occasion of the death of H.R.H. Duke of Sussex, Grand Master".

It is not now in order to make any Masonic display at the obsequies of a Brother. This was not always so. Many Inventories mention costly Palls and other funeral objects, also descriptions of the rites which were often of an elaborate and ceremonial nature and the wearing of regalia by mourning Brethren.

THE SKERRIT

We are all supposed to know that a skerrit is an implement which acts on a centre pin, etc., but this description does not carry us far. When did it first take its place in Masonic ritual and how? It was spelt in various ways—Skerrit, Skerret, Schwit Line, Skiret, Skirit—to mention a few. In old prints, Lodge summons, and plates of Masonic symbols, a skerrit is seldom shown.

On a British-Roman tomb stone, now in the Chester Museum, is a representation of Mason's tools in which there appears a line wound on a short rod. This method of winding a line is still in use by builders and carpenters. It was probably used by eighteenth century Tylers for winding their tapes when marking or making the Lodge. This simple winding rod eventually gave place to the more elaborate tool called a Skerret.

There are some Masons who consider that it is the "Line which is drawn" which is the operative clause and not the instrument itself. The History of Probity, No. 61, quotes a letter from Bro. Broadfoot, who was perfecting himself in the ceremonies as laid down by Lodge of Reconciliation. Thus, we read of the Schwit Line representing the strict and undeviating line of duty marked out, etc., etc. Both Stability and Emulation have dropped "Line", which may be considered a fundamental alteration. The Editor of *Misc. Lat.* (vol. xxiv, No. 4) mentions the "Line" as the important part, which is undoubtedly a more accurate designation than that generally used today.

The Skerret appears for the first time in the Lodge Inventories about 1826, that of Lodge of Hope, No. 54, Rochdale, and Probity, No. 61, in 1829. It must be remembered that the Skerret would have been introduced much earlier. Likewise this symbol is seen round a portrait of the Earl of Zetland, M.W.G.M. 1843-70.

Bro. Dring illustrates two early sets of Tracing Boards, one belonging to St. George's and Cornerstone Lodge, No. 5, designed by Bowring, dated 1817, and another belonging to Royal Athelstan, No. 19, on cardboard, about 10in. by 8in., published by Bro. Jacobs; each 3rd degree board has a skerrit incorporated in the design.

THE ZODIAC

We have in these days become familiarised with the signs of the Zodiac, being used for decorative purposes, and have treated them as such, yet from a study of old histories we come across references which suggest that the subject cannot be dismissed lightly. The fact that the embossed glass panels of the entrance doors of the Royal Masonic Hospital are the Zodiac signs must have some significance; it cannot be thought that the architects of the Hospital merely used these signs for the purpose of decoration. This alone brings into greater relief Bro. Norman Rogers' enquiries in his paper on *200 years of Freemasonry*

in *Bury (A.Q.C., vol. lviii)*, where he mentions a cash book entry of 3rd May, 1792, of the painting and gilding of a Zodiac. It is, says Bro. Rogers, "a transparency painted on linen, about 30in. square, and fitted in a frame fixed only in the 3° behind the Master's chair, with a cloth canopy projecting at right angles over his head. The Zodiac itself occupies the centre . . ."

More has been written, but the subject is too nebulous to discuss here.

CHARITY OR ALMS BOXES

Bro. Douglas Knoop, in his *Short History*, mentions that little was known about the benevolent activities of Masonry in the days before Grand Lodge, neither, he says, do the Old Charges throw much light upon the subject. He does, however, point out that the Lodge of Aberdeen in 1670 provided alms or Masons' Box for the support of distressed Brethren. Although Lodges subscribed to the charities, no references in the eighteenth century can be cited as to Charity Boxes. Many Inventories have been examined, and the Inventory of the Westminster and Keystone Lodge, No. 10, dated 1838, mentions "Balloting and Charity Boxes", suggesting that the Ballot Box was sometimes also used as a collection box.

In the nineteenth century Charity Boxes became more common in use, but not in design; in fact, they were very ornate, as some of the exhibits in Grand Lodge Museum show. One such exhibit is of unusual interest; it is in the form of an Alms Dish—a wooden platter covered in a white metal—presented to Tekton Lodge by Corium Lodge, No. 4041, as a bond of friendship. It is much battered, having been buried by enemy action and disinterred.

This century also saw the introduction of the "Broken Column" design of Charity Box, a symbol of death and so familiar an object in our cemeteries.

Attention should, however, be drawn to the charity box for the Samaritan Fund of the Hospital, a symbol perfect in its design and execution.

So the individual items in individual Inventories and records could be continued and all representing some distinct feature of the several rituals. There is the Middle Chamber and Winding Staircase, and Marble Tables of Stone mentioned in the History of *Bath Furniture*. A marble Masonic Device consisting of 130 pieces, in the possession of Lodge of Antiquity. The Master's Hat was a feature in Lodge ceremonies, as were Globes. The working tools and their significance and development could be expanded at length, likewise the Raising Sheet and Floor Cloth and the introduction of the chequered carpet; also Wardens' Pedestals and their place in the Lodge; also the Lodge Clock. One such is described as a "Dial being a symbol of High Twelve, set in the Shield of David, the Roman numerals on its face being composed of Masonic emblems".

There, Worshipful Master, I conclude my remarks on what has been to me, and I hope to many other Brethren, a fascinating study. The object which I had before me was to ascertain from old records when, and if possible where, the various possessions of the Lodges first made their appearance: and this information, which hardly lends itself to reading aloud, is summarised in an Appendix.

APPENDIX

Notes of the earliest references which I have noted.

ASHLARS. Rough. 1730. Prichard, *Masonry Dissected*, says it is one of the three Immovable Jewels, for the Fellowcraft to try their Jewels upon.

1746. Old Dundee Lodge, No. 23, mentions Two Stones and one marble Block in its records.

BALLOT BOX. 1733. Old King's Arms Lodge, No. 28. Acquired.

- BANNERS.** 1742. "Scald Miserable Masons" print shows a banner carried by two men.
 1775. *Misc. Lat.*, xxvii, 72. W.B.H. states, "1775-1800 was the period which saw the acquisition of Lodge Banners established as a more or less general practice."
 1787. Lodge of Antiquity, No. 178, Wigan. Flag or Banner purchased at a cost of £8. 8. 0.
- BEEHIVE.** *circa* 1750. Old Dundee Lodge—a prominent motif on Lodge Summons (p. 209).
 1795. Fortitude Lodge, No. 281. Noted in Inventory, and still in possession of the Lodge.
- BIBLE.** 1696. *Edinburgh Register House MS.*—"Imprimis you are . . . by laying his right hand upon it."
 1759. Antiquity Lodge, No. 2, purchased a "proper Bible for the use of the Lodge, with a case."
 Old Testament. 1724: Letter from the Grand Mistress—"For the Free-masons Oath being of much older Date than the new Testament . . . they are always sworn on the Old Testament only."
- CABLE TOW.** *c.* 1710. *Dumfries No. 4 MS.*—
 How were you brought in?
 Shamefully wt a rope about my neck.
 No other reference has been found in the many inventories examined.
- CANDLESTICKS.** 1680. Antiquity Lodge, No. 2. Traditionally presented by Sir Christopher Wren.
- CANOPY** for Master's Chair. 1788. Grenadiers Lodge, No. 66: purchased at a cost of £6. 10. 4.
- CARPET.** 1763. Probity Lodge. (*Hist.*, p. 68). At a cost of £1 13. 6. It is suggested that the carpet purchased was a thick fabric table covering.
 See also Indented Tarsel.
- CHAIRS** for Master and Wardens. 1741. Old Dundee Lodge. Master's Chair purchased for £18. 18. 0. and two Wardens' Chairs for £21.
- CHARITY BOX.** 1670. Lodge of Aberdeen—called a Masons Box.
c. 1710—*Dumfries No. 4 MS.*
- COFFIN.** 1795. Lodge of Fortitude, No. 281, Lancaster. Inventory mentions "a solid piece of mahogany about 7in. long" and is still in use.
- COMMON GUDGE** or **JUDGE.** *c.* 1700. *Chetwode Crawley MS.*—"as I am sworn by God and St. John, by the square and compass, and Common Judge."
 Knoop (*Catechisms*, p. 191) explains—"a gauge or templet of thin board or metal plate used as a guide in cutting stones".
- COMPASSES.** 1740. Old Dundee Lodge purchased a pair for 3/-.
- COPPER PLATE** for Lodge Summons. 1733. Old King's Arms Lodge, No. 28. Presented to the Lodge.
- CORN, EAR** of. ? date. Lodge of Relief, No. 42, Bury. (*A.Q.C.*, lviii, 111).
- DESK** for Secretary. 1740. Old King's Arms Lodge. Acquired.
- DRAWING BOARD** and **T.** 1733. Old King's Arms Lodge. Acquired.
 See Painted Cloth.
- EAGLE.** *circa* 1800. Various sources, mostly in Lancashire. Use not known.
- GLOBES**, Terrestrial and Celestial. *circa* 1709. The print "Les Freemassons", after Picart, "in the time of Queen Anne", shows globes surmounting the chairs of the Master and Wardens.
 1750. Old Dundee Lodge—a motif on Lodge Summons.
 1792. Grenadiers Lodge—a pair purchased for £3. 3. 0.
- HIRAMS.** 1721. Lodge of Antiquity: in reconstructed inventory—item 8, "an old Hiram marked 1721".

INDENTED TARSEL. 1730. Prichard, *Masonry Dissected*, enumerates the "Furniture" of the Lodge—"A Mosaic Pavement, the ground floor of the Lodge, Blazing Star its centre and indented Tarsel the border round about it."

1771. Lodge of Relief, Bury (*A.Q.C.*, lviii): Inventory shows an "Indented Tarsel" among the Lodge's effects.

JACOB'S LADDER. Early eighteenth century—revised ritual by Martin Clare. Began to appear in several inventories at the end of the century.

JEWELS, Movable and Immovable. Mentioned in several pre-1717 catechisms.

JEWELS, OFFICERS'. 1727. G.L. Minute of 24th June: prescribed for the Master and Wardens of Lodges, "Square, Levell, and Plumb rule".

1730. Lodge of Antiquity: three silver jewels presented.

1731. Lodge of Friendship: set of cedar wood jewels purchased. Secretary, 1737. Lodge of Antiquity.

Past Master, 1739. Ditto, and Old Dundee Lodge "in silver lace." Treasurer, 1754. Old Dundee Lodge.

Steward, 1764. Ditto.

Chaplain, 1777. Lodge of Antiquity. Presented.

Orator, 1811. Lodge of Antiquity.

LEWIS. 1746. Old Dundee Lodge: "Triangle with blocks, Lewis, Crabb etc."

MALLET. Lodge of Antiquity: Mallet used by Sir Christopher Wren (1632-1723).

ORGAN. 1777. Lodge of Antiquity. "Bro. John Avery having fixed up an Organ for the use of the Lodge received thanks in form for his zeal."

PAINTED CLOTH. 1730. Prichard, *Masonry Dissected*—one of the three Immovable Jewels, "for the Master to draw his designs upon".

1736. Medina Lodge, No. 35, Cowes: "Bro. Goudge made a present to this Lodge of a painted cloth representing the severall forms of masons Lodges."

See Drawing Board and T.

PEDESTAL. 1733. Old King's Arms Lodge. Described as "Ionic Pillar".

PILLARS. 1757. Nelson Lodge. Mentioned in inventory.

RAISING SHEET. 1837. Old Dundee Lodge. Purchased for £1. 12. 6.

ROBES for Candidates. 1754. Slade, *Freemason Examined*, supplies a detailed statement.

SEALS. 1752. Old Dundee Lodge: "intended as a Testimonial for such members as shall have an Impression thereof being members of the Lodge".

1790. Lodge of Antiquity: seal purchased for £16. 5. 6.—in the nature of a modern Company seal.

For marking wine: 1736. Old King's Arms Lodge—crystal presented by Bro. Adams.

SKERRIT. 1816. Probity Lodge, Halifax—mentioned in Lodge History by T. W. Hanson.

circa 1817. Shown on a Tracing Board belonging to Royal Athelstan Lodge, No. 19.

circa 1826. Lodge of Hope, Rochdale—first appearance in a Lodge inventory.

SQUARE PAVEMENT. 1696. *Edinburgh Register House MS.*—one of the Jewels.

1771. Lodge of Relief, Bury—an inventory records "a painted square Pavement" (*A.Q.C.*, lviii).

STANDISH (Ink Stand). 1762. Emulation Lodge, No. 21—Purchased for use of the Secretary.

STOOL and CUSHION. 1761. Ditto. "Purchased for convenience of making."

TABLE JEWELS. 1738. Grenadiers Lodge, No. 66. "Our Brother John Walker gave a sett complete of Table Jewels."

TARCELL BOARD—See Painted Cloth.

TIME, FATHER. ? date. Lodge of Relief, Bury—Emblem of Father Time, 58in. high (*A.Q.C.*, lviii, 111).

TRACING BOARD. 1726. Knoop (*Short Hist.*, pp. 137-8)—“An innovation, stated to have been introduced by Dr. Desaguliers and some other moderns, appear to have consisted mainly of replacing the old method of ‘drawing the Lodge’ with chalk and charcoal, by a system of tapes and nails, which in its turn was superseded by the floor cloth and tracing board.”

1772. Union Lodge, No. 129, Kendal—“Sett of Floorings £1. 12. 6.”

Note: “You have the Scripture Texts inclosed.”

TROWEL. *temp.* Queen Anne—worn as jewels attached to ribbons, as shown in the engraving “Les Freemassons” (Picart).

1742. Royal Cymberland Lodge, No. 41, Bath—“Bro. Howell Gwynne presented a silver Trowel” (*Misc. Lat.*, iii, 134).

TRUNCHEON. 1729. From a report of the Installation Procession of the Grand Master, January, 1729/30, “appears Marshall Pine with his truncheon.”

1776. Cestrian Lodge, No. 425 (descendant of Royal Chester Lodge)—“Two truncheons for the Wardens” mentioned in inventory of Royal Chester Lodge, 1776.

WANDS. 1723. Used by Grand Stewards.

With “Mercury”. 1763. Used by Probity Lodge, No. 61.

NOTE.—The EDITOR will be grateful for additional information which may help to make this list more complete; either in the form of *earlier* references to any of the objects listed, or of *other articles* of equipment not already listed, with dates of their appearance.

At the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Rose, on the proposition of the W.M., seconded by the S.W.; comments being offered by or on behalf of Bros. J. Heron Lepper, W. I. Grantham, F. L. Pick, G. S. Knocker, H. H. Hallett, H. C. B. Wilson, W. Waples, R. J. Meekren, F. Bernhart, G. W. Bullamore, R. J. L. Wilkinson.

BRO. J. HERON LEPPER writes:—

I must begin by congratulations to Bro. Rose on the originality of his idea and for the perseverance with which he has elaborated it into this essay, undoubtedly a valuable addition to our *Transactions*; and may I, in the dual capacity of Librarian and fellow-student, express my gratitude and appreciation of a scholarly piece of work, attractive in its form and useful for its contents.

This is a paper that makes one think and start collating, raking out half-forgotten note-books, in order, if lucky, to add something in the way of suggestion to future inquiries on the same trail; and since Bro. Rose has confined himself strictly to England, I have put together a few references dealing with other countries to show that there is still much ground to be covered before all the game is in the bag.

Let us begin with a Minute of the Grand Lodge of Munster, written in Cork, 27th December, 1728:—

“That the Master and Wardens of each Lodge take care that their Lodge be furnished with the Constitutions printed at London in the year 1723 entitled the Constitutions of Free Masons Containing the History, Charges Regulations, etc., of that Most Ancient and Rt. Worshipfull Fraternity.”

The counters of different shapes were used in ballotting.

This was an aristocratic Lodge and would have had all the best apparatus of the period and place.

I return to Ireland for the next items.

In 1765, Lodge 367 Downpatrick awarded its thanks to Bro. Thomas Martin for a gift of poles and truncheons valued at 11/4½d. The same Lodge in December, 1796, paid 9/9d. for the "repares of Juels and painting rodes and tronchins".

While to Bro. W. Jenkinson I am indebted for the reference to Minute of Lodge 364 Lurgan, of date June, 1769, recording that Bro. McClatchy was paid 2/8½d. for mending the Flaming Swords.

My last reference brings us home to England again, and we touch land at Grimsby, where in 1809, we are told, Apollo Lodge room had this appearance:—

"A long table was in the centre extending from East to West. At the east end of the room was a chequered dais for the Chair and pedestal of the W.M., etc."

(See *A.Q.C.*, v, p. 233).

So we may perhaps add tables and table-cloths as objects likely to appear in old Lodge inventories.

Bro. IVOR GRANTHAM said:—

I have studied and much enjoyed Bro. Marshall Rose's paper on the subject of Lodge Inventories, and am therefore glad to have this opportunity of supporting this vote of thanks. It is evident that Bro. Rose has spent much time and taken great pains in combing the many Lodge histories to be found in the Grand Lodge Library, in his search for material for this paper—a paper to which, I venture to prophesy, frequent references will be made by Masonic students of the future. But if I am not mistaken, the most valuable part of this paper will prove to be the appendix, which is designed to contain the earliest known printed or written allusion to the principal items of Lodge property. I would therefore urge Bro. Rose, with the assistance of other Brethren, to make this appendix as comprehensive as possible. Conspicuous amongst the omissions from the appendix are:—

Aprons and Collars, Gloves and Gauntlets, Hats, Slippers, Clothing specially prepared for the use of candidates, Swords and Poignards, Firing Glasses, the Perfect Ashlar (the Rough Ashlar already figures in the appendix), the Broached Thurnel, Working Tools, and (to mention an item referred to in the text of the paper, but not included in the appendix) Foot Cloths.

It may be that articles of clothing have been excluded from the scope of this paper by design; if that is the case, I would invite Bro. Rose to consider the possibility of submitting another paper on similar lines, confined to the subject of Masonic clothing.

When revising the appendix to this paper, the author will no doubt take the opportunity of correcting it in the light of his own discoveries. For instance, the year 1761 is mentioned in the appendix as the date of the earliest known reference to a stool and cushion, whereas in the text of the paper credit is given to Old Dundee Lodge for an even earlier allusion to a stool (1746).

The Skerrit (spelt Skillet) is mentioned in the South Saxon Lodge inventory of 1823—three years earlier than the earliest date at present assigned to this item by Bro. Rose.

If Firing Glasses are to figure in the appendix when this paper is published in our *Transactions*, mention may here be made of the fact that the oldest

specimen exhibited in the Grand Lodge Museum has been dated *circa* 1800 ; but there may well be earlier examples in private ownership or in Lodge Museums.

The Master's Hat, to which brief reference is made in the paper, is still worn by the occupant of the chair in Newstead Lodge No. 47, at Nottingham. Accordingly it should be possible to obtain particulars of an early reference to that now generally obsolete article of clothing. In the Pilgrim Lodge No. 238 — a German-speaking Lodge on the roll of the United Grand Lodge of England — hats are still worn at meetings by all the Brethren present. Perhaps some member of this Lodge can tell us whether this has been the practice ever since this Lodge was constituted in 1779, and also whether the same year (1779) may be assigned to the use of a coffin.

The author of this paper has devoted a whole section to the Eagle, and has referred to an example to be found at Lewes in Sussex. As a member of the South Saxon Lodge, I am well acquainted with this example ; but this Eagle is not specifically mentioned in any South Saxon Lodge inventory. A carved representation of an eagle does, however, form part of the decoration of the Master's chair, and may well have formed part of the decoration of this chair when the inventory of 1796 was recorded at the commencement of the first Minute Book ; but I beg leave to doubt whether this piece of carving was ever intended to possess any Masonic significance. This particular example I believe to be purely ornamental ; but in those cases where reference is made to an eagle in association with a stand, the allusion is, I venture to think, to a form of lectern—an eagle being the most frequent form of support for the Volume of the Sacred Law in churches and cathedrals throughout this country. For reasons which will be apparent to Companions of the Royal Arch, I cannot subscribe to Bro. Rose's contention that a Royal Arch connection for the eagle is untenable ; to my mind a Royal Arch connection is much more likely than one associated with any degree of the Ancient and Accepted Rite, as suggested by the author of this paper.

By way of appendix to my own comments upon Bro. Rose's paper, I would offer for consideration a number of extracts culled from the early minutes of Old King's Arms Lodge No. 28. Most of these extracts relate to jewels, but there are also early allusions to a foot cloth, a stool and cushion, a tressell board, and a box "to hold the Tapiers" (presumably tapers or candles). Particular attention is drawn to the resolution of November 17th, 1735, relating to the proposed purchase of "a Jewel for the use of the Master at the passing of Masters . . . with a proper Swivel and Ribband that this degree of Masonry might be given with the Lustre due thereto". What was the nature of this jewel ?

In the south-west corner of the Lodge Room in which we are now assembled there is displayed, by permission of the Librarian and Curator to Grand Lodge, a set of eight staves bearing Masonic symbols in brass—amongst them representations of the sun, moon and stars. Perhaps some Brother present here to-day may be in a position to identify these staves. Bro. Rose refers to representations of the sun and moon in connection with a Lancashire Lodge—Peace and Unity Lodge No. 314, of Preston.

In supporting this vote of thanks, I would express the earnest hope that from their personal knowledge of local records and of private Lodge property, many of those who have listened to this interesting paper will be able to assist the author to add to the usefulness of an already very useful piece of work in the field of Masonic research.

Extracts from the Minute Books of the Old King's Arms Lodge No. 28.

- 1733 Dec: 3 The Acting Master represented that whereas the institution of new Brethren was attended with more than ordinary and perhaps unnecessary Trouble it was therefore mov'd that a proper Delineation should be made on

- Canvas and be deposited in the Repository ready for those occasions.
- „ „ The Master informed the Lodge that he had in Obedience to their Request bespoke a fix'd Jewel for the Lodge with its Attend.
- 1734 Jan: 7 The fix'd Jewel appointed to be bought was made by Bro. Heath and offer'd to the Lodge this Evening with which they seem'd perfectly well satisfy'd.
- 1735 June 2 A Motion was made by Bro. Blythe against the Foot cloth used in our makings, but this for want of Time might be referred to the next Conference.
- „ Nov: 17 A Motion was made by Bro. Clare that a Jewel for the use of the Master at the passing of Masters might be purchased with a proper Swivel and Ribband that this Degree of Masonry might be given with the Lustre due thereto.
- „ Dec: 1 Bro. Clare informed the Society that pursuant to the Orders he had received relating to the Masters Jewel he had inquired and had accidentally met with one that had been a little used and that on that Acct had procured it at 10/6 less than it cost and had bought it for a Guinea and that it was appended to a Swivel that happened to match our own at a Crown more and that he would provide a fit Ribband and would offer it to the Society at their next Meeting complete.
- 1735 Dec: 1 A Motion was made that the Foot Cloth made use of at the Initiation of new Members should be defaced on Acct of Convenience.
- „ Dec: 15 As our Repository for the Members Clothing is become to small it was moved that a box be bought to hold the Tapiers this was ordered and the Care of it committed to Bro. Wagg.
- 1736 Feb: 2 Bro. Wagg was ordered to be paid 15/- for a Taper Case which he had purchased for the Society.
- 1740 Feb: 4 The Junior Warden presented a Proposition in Writing to the Master, that the Secretary should have the Cross penns as a proper ensign of his Office.
- 1750 Nov: 6 Proposed . . . That an Inventory of all the Furniture of this Lodge be taken on the Lodge Night for Electing a Master, and that the Master shall sign and keep that Inventory, and that the Master of the House shall have another Inventory given to him . . .
- 1751 Apr: 2 The Rt. Worshipful Master moved . . . that the Secretary's Jewell (being an extra Jewell) be made a present of to the Lodge at the Horn Tavern at Westminster.
- 1754 Dec: 17 Second Motion was made by the R.W.M., seconded and thirded that there should be a past Master's jewel for the use of this Lodge, agreed to nem. con.
- Likewise a third Motion . . . that a small stool should be made and properly ornamented for the use of this Lodge, agreed to nem. con.

- 1755 Oct: 21 A Motion was made . . . that a Jewel be made for ye past Master and a design of ye Jewel be brought to ye R. W. Master.
- 1755 Nov: 18 Bro. Atkinson made a Motion for a stool and a cushion . . . Bro. Austin gives as a bounty to this Lodge a piece of crimson velvet for ye top of ye cushion, Bro. Tristram to give a piece of leather for ye bottom ; Bro. Isaacs is to embroider it at top, according to Masonry and gett it shif'd properly, Bro. Atkinson further proposed to offer to give a stool to lay the Cushion on.
- 1759 Dec: 4 R.W. Master Bro. Massey made a proposal to the Lodge to have a past Master Jewell for the worthy Brethren who has done the honour to pass the Chair seconded and Thirded and likewise put to vote that the Jewell should not exceed two guineas each. Bro. Pearce proposed in Respect to some old Brethren that has passed the Chair formerly to have a Jewell each.
- 1760 Dec: 2 Orders given to Mr. Storey unanimously to get the Jewell accordingly to the Medal of a Treasurer Jewells by next Lodge night.
- 1761 Jan: 6 Our Bro. Cole, R.W. Past Master not finding any instructions on the tressell board for carrying on the Business was obliged to close the Lodge in Due form and time.
- 1762 Mar: 16 A Motion was made by the R.W.M. that a board be made with hinges to Dr, to Draw the Lodge on which was agreed too Nem. Con & Orders given to Bro. Lyell to make it.
- .. Oct: 5 A Motion being made . . . that . . . do meet . . . to take an inventory of the Jewells and furniture of the Lodge . . .

BRO. FRED L. PICK writes:—

In describing himself as an Entered Apprentice in the realms of Masonic Research, Bro. Rose does himself less than justice. He has chosen an interesting theme and presented it in a fascinating way. Despite the title, he has not confined himself strictly to formal Inventories or even to the eighteenth century, and if I may follow this license I would like to refer to the methods of acquiring that very necessary piece of equipment, the Lodge Warrant, in the years following the passing of the Unlawful Societies Act, 1799.

When a Lodge was in danger of becoming dormant or was in financial straits, it was no uncommon thing for its Warrant to be acquired by Brethren possibly from some distance, *e.g.*, a Lodge which met at the Crown, Walbrook, London, in 1733, and apparently became dormant about 1798, "reappeared" at Werneth, Oldham, in 1804. The Imperial George Lodge, now 78, Middleton, Lancs., originally a London Lodge constituted in 1752, was in low water about 1802. Three Brethren from Middleton were admitted joining members, one of their number being appointed W.M. The Lodge then agreed to *remove* to Middleton, and thus took up a new and successful life with no break in continuity. Correspondence in the possession of the Lodge of Unanimity, 89, Dukinfield, reveals charges of trafficking in Warrants by a non-Mason who had presumably seized them for debt.

Bro. Eustace B. Beesley describes many eighteenth century "properties" of Lodges in his *Masonic Antiquities of East Lancashire Lodges and Chapters*, mentioning the special clothing once purchased for the Tyler. The Lodge of Unanimity still possesses a Tyler's Hairy Cap, a pigskin Mitre ornamented with crossed swords.

The Lodge of Friendship, now 277, was warranted in 1789, and paid 17s. 8d. for framing its Warrant in 1790, bought a Seal and Sword in 1791 (the seal is still in existence), Tyler's Coat, Cap and Sashes in 1794 at a cost of £1 0s. 7d. for making and 17s. 6d. for material, and in 1796 Jewels for the Wardens and a Tyler's Trowel.

One could multiply examples indefinitely, but Bro. Rose appears to have made good use of the better-known Lodge histories, and his paper may stimulate others to examine their local records.

Bro. G. S. KNOCKER writes:—

On page 210, the list given in *Jachin and Boaz* of 1812 mentions, at 14, "Coffin" as part of the furnishings of a "Model Lodge", but in none of the actual inventories of the Lodges quoted in the paper is such an article included.

Lodge of Unity No. 71, Lowestoft, Province of Suffolk, possesses an old Coffin, the history of which can be traced back well into the middle of the last century. In the very early years of this century it was known to have been stored for a long time in a warehouse in Morse's Brewery, Lowestoft, and I surmise (it is *only* a surmise) that it was taken there for safe custody when the Lodge sold their private premises in London Road South, some thirty years earlier, and moved to the Suffolk Hotel, near the Railway Station, and Bro. Frederick Morse took care of it, as its presence would not be welcome or desirable in a Commercial Hotel. Bro. Fredrick Morse was initiated in Unity, 17th November, 1842, was Master in 1851 and 1852, and was the mainstay of the Lodge until age compelled him to resign his activities. He died in 1911 at the age of 91, and the writer of this had the privilege of his personal acquaintance and of being able to record some of his memories of the Lodge in his earlier days, the middle of the nineteenth century.

On page 224, *Silver Trowel*. The Duke of Normandy Lodge No. 245, Province of Jersey, originally Mechanical Lodge No. 355, an "Antients" Lodge founded immediately *before* the Union in 1813, until the Sack of the Jersey Temple in 1941, had among its Jewels a little silver trowel with a ring for suspension to a collar similar to the one described at Waveney Lodge, Bungay. It bore the Hall Marks for 1811 and the Maker's Mark

W
S

Down to the year 1906 this trowel was worn attached to the Collar of the Inner Guard as the symbol of his office. In 1906 it and the other original Thomas Harper Jewels were cased and shown in the Library and Museum, and were replaced by standard patterns. A photograph of the trowel can be seen on plate 12, *Freemasonry in Jersey*.

Bro. H. HIRAM HALLETT said:—

In proposing a vote of thanks to Bro. C. Marshall Rose, I should like to compliment him on having chosen such an interesting subject as the Inventories of some of our eighteenth century Lodges, for by their perusal we acquire much knowledge regarding old customs and the evolution of our Ritual.

It may not be without interest if I briefly allude to two of the articles often mentioned in these old records, viz., the Trowel and the "Zodiac".

I have always been very interested in the Trowel because the lower panel of the Master's Chair of my Lodge, Unanimity and Sincerity, No. 261, Taunton, which bears the date "January 5th, 1807", consists of the three implements, the Trowel, Level and Mallet, surmounted by a Rainbow. I have often wondered whether the designer of this chair, by the choice of these four emblems, intended them to represent the Three Craft Degrees, and the keystone of Masonry—the Holy Royal Arch? Although the Trowel fell into disuse about the time of the Union, yet at Bath and Bristol, where the old workings have been retained, it is a cherished symbol, as it still is in the United States. Preston thus symbolised it: "The Trowel teaches that nothing can be united without proper cement, and that the perfection of a building must depend on the proper disposition of that cement; so Charity, the bond of perfection and social union, must link separate minds and separate interests; that, like the radii of a circle which extend from the centre to every part of the circumference, the principle of universal benevolence may be diffused to every member of the community."

Then, regarding that perplexing "Transparency Zodiac", often referred to in the old records of north-eastern Lodges. I believe it was not unknown in that very old Lodge, the Royal Cumberland, at Bath; its Minutes, moreover, contain references to the lantern, the star and canopy, and in records of other old Lodges in Somerset several of these articles are mentioned.

Bro. Marshall Rose has given us a most interesting paper, and it gives me very great pleasure to propose that a very hearty vote of thanks should be accorded him.

Bro. H. C. BRUCE WILSON said:—

May I second the vote of appreciation to Bro. Marshall Rose for the paper which he has just read?

The inventories quoted might give an impression that Lodges in the eighteenth century were very amply and sometimes expensively furnished; but we must remember that these are a few selected Lodges, which had a special care of their furniture, and that they must not be contrasted with average Lodges at a later date to the disadvantage of the latter. Probably an inventory of the possessions of some of the best-equipped Lodges of the present time would compare quite favourably with the best of the eighteenth century.

The appendix at the conclusion is a useful summary; but one misses some of the ancient articles of furniture of a Lodge, as, for example, the Ark, which, in an inventory in a recent paper, is given as made of wood and painted, with a lock, whereas in some illustrations it is shown as a sort of miniature marquee. It is in such matters that old Lodge inventories make their most valuable contributions.

I am inclined to query the statement that Speculative Masonry sprang up with a remarkable spontaneity throughout England, and that it had no leaders. The new element which was grafted on to the stock of Operative Masonry shows too much thought and too much knowledge to have sprung up spontaneously in several places and generally among small groups of men of a type not conspicuous for recondite knowledge or original thinking. Such developments are invariably due to the initiative of an individual, however much the details may be developed by his successors; and though the initiator is unknown there can be little doubt that he existed, his system being gradually developed and extended by individuals from time to time, whilst, on the other hand, it was sometimes popularised or vulgarised by those who were responsible for the sordid squabbles and petty intrigues to which the paper refers.

Bro. Marshall Rose has given us a picture of some eighteenth century Lodges, of which it may be said, adapting a familiar Masonic phrase, that by their variegated ill-doing they provide continual exercise for the tongue of ingenuous criticism. But when he expresses the view that Freemasonry would much benefit if we could recapture some of the virility and sturdy independence of these earlier Brethren, and confesses to a feeling of sadness when contrasting them with our present Lodges, with their stricter working of ritual and their uniformity of procedure, jewels and furniture, I think that this suggestion calls for a protest. The conduct of the malcontent members of a Lodge, who in 1778 seized "all the Furniture, Books, Jewels, etc., of the Lodge, taken away by force, in the deadest hour of the night, in defiance of every rule of justice, honour, and decency", may have been an exhibition of sturdy independence, and may stimulate those who enjoy what one of our distinguished opponents in 1914, in a memorable phrase, described as "a fresh and frolicsome war"; but in Masonry it is strangely in disaccord with the terms of the obligation of the third degree. In another Lodge, in 1757, we are told that a certain Brother—the author of the paper added in reading it that he was the Worshipful Master—was fined twopence for ordering a woman into the Lodge in Lodge hours, and the Junior Warden fined twopence for kissing the "aforesaid female"; no doubt if this osculatory exercise was worth taking at all, it was very cheap for the modest price of twopence; but in these degenerate days, if a Junior Warden desires to indulge his virility in this manner, he has to find some more suitable place for its performance than on the floor of the Lodge. I do not think that the revival of such practices would make modern Masonry better, though it might make it brighter from the point of view of the journalistic cowan.

As to those features in modern Lodges the contemplation of which is supposed to make us experience a feeling of sadness. Those who are offended by the accurate performance of ritual should remember that the individual Mason assisting in a ceremony is not a gold medal skater, starring in the limelight and exhibiting his superexcellent skill, but a member of a team whose combined object is to perform the ceremony, primarily that it should impress the candidate or master elect, and secondarily that it should create a certain atmosphere for all present. The actor who can gag successfully is rare, and even then he puts out the rest of the company, and scores a personal success for himself at the expense of the company and of the play. That is not Masonic either in its intention or its effect. In the familiar error of a popular Victorian female novelist, who eulogises her hero for his performance in the Boat Race because he rowed throughout a faster stroke than anyone else in the boat, ignorance speaks to ignorance; but those who have done any rowing—and many also who have not—know otherwise.

As to the standardisation of Lodge jewels and furniture, it must be remembered that mass production has made considerable strides since the eighteenth century. Masonic Lodges have become much more numerous, initial expenses of a new lodge are considerable, original interpretations of Masonic jewels by skilled artists are a costly affair, and new Lodges have to be content with less expensive mass-produced jewels of a standard type unless or until some enterprising member replaces them with more original and more expensive substitutes. That certain general types should be laid down for Masonic jewels has become more necessary than it would have been in the eighteenth century; we thus avoid a controversy as to whether a set of surrealist jewels are in accordance with the ancient landmarks of the order; and those who very reasonably hold that the figure of Mercury is a better symbol of the functions of a deacon than a Dove bearing an olive branch, should realise that by abolishing the sealed pattern they open the door to other and less desirable symbols of the Deacon's duties, as, for example, a moose salient. The same applies to the Lodge furniture. Storage of a large

equipment of furniture is difficult and expensive, and the use of the same furniture by different Lodges is a necessity. And if the contemplation of some of this furniture does make us experience some feeling of sadness, surely any increase of such sadness due to the discovery that the designer is also a contractor to the Admiralty would be naval rather than Masonic.

The author seems to have been influenced in his estimates of Masonry by a backwash of that modern disintegrating tendency euphemistically styled "the modern spirit". Masonry is, after all, fundamentally based on the constructive principle; and the spectacle of an ashlar which has been so worked that it is fitted for its place in the intended structure should give satisfaction and pleasure, and not irritated boredom. For this reason the inappropriateness of the present disintegrating fashions should be more immediately obvious in Masonry than in other directions, as, for example, in art. Though our pre-prandial comments must necessarily lack the fire and emphasis inspired by an Academy banquet, it may be useful to conclude with an illustration from the field of art.

Some years ago a well-known art critic, with a special appreciation for the manifestations of modern art, criticising an informal exhibition of paintings, stopped before one, intended to represent men unloading and stacking bricks, and remarked, magisterially: "Now this picture, I like—I really like this picture; and the reason that I like it is, because the bricks are no more like bricks than the men are like men". A criticism which was a testimony to the principle—and it was all the more valuable because it is doubtful if the critic realised the full import of his remark—that however permissible it may be to indulge in an orgy of discord in the external embellishments of a building, the building itself must have form, plan, accuracy and harmony if it is to stand at all; and if it lacks these it will collapse, and the experimental chaotics with which it has been plastered will crash down to the dust with it.

Worshipful Master, I hope that because my remarks have been almost entirely confined to a few sentences from the first three pages of the paper it will not be assumed that I have not read more than those first three pages. But after reading the whole paper through carefully, I decided that these were the points which most urgently called for some criticism. Because I cannot find myself wholly in agreement with those expressions of opinion to which I have referred, it does not mean that I do not appreciate the interest of the main body of the paper and of the assemblage of facts presented to our notice; and it gives me great pleasure to second the proposal that we give our thanks to the author for his interesting paper.

Bro. WILLIAM WAPLES writes:—

The material which Bro. Rose has brought together in his paper on Lodge Inventories will no doubt be appreciated by many Masonic students. One feels that a wider coverage would be desirable, but space and cost consideration have to be taken into account. That the work should be continued is apparent, and I suggest, in order to economise space and cost, that future lists of Inventories should only include the mention of unusual items, and, further, that a special appeal should be made to those pre-1813 Lodges which to date have not published a History or an Inventory. By this means more of the vital items of Lodge properties may be brought within reasonable compass, thus affording a comprehensive range of material from which a better picture of eighteenth century Freemasonry may be reconstructed. It is my opinion that Bro. Rose's paper points to the need for the resuscitation of *Miscellanea Latomorum*, that excellent *vade mecum* which, during its years of publication, became a valuable repository for miscellaneous Masonic notes.

Bro. R. J. MEEKREN writes:—

A subject of the kind that Bro. Rose has taken up in the present paper is either depressing or exasperating in that it is humanly impossible to attain finality. After long and tedious labour, the investigator may have his conclusions overturned by the chance information of someone who has never given the subject serious thought. So I am going to offer a reference to Bro. Rose (though in this case the information is not wholly accidental) in respect of the "Cable Tow". No possible blame could lie on any researcher for not having found it in Murray Lyon's *History of the Lodge of Edinburgh*, for the expression is not in the index, nor yet "Inventory", nor "Cable", though "Tow" may be found, if looked for, all by itself. But who would dream of looking for it? Yet it occurred in an inventory, and was presumably what we would call a Cable Tow. The item is thrown in in the last six lines of a chapter (page 77, 1st edition), and is to the effect that among the few properties possessed by the Lodge of Peebles in 1726 there was "a piece of small tow".

The Appendix to the paper is a kind of Index-Summary of the information Bro. Rose has collected, and seems to me a rather useful idea. There are one or two things that might be amended. For example, I do not see the propriety of the reference to Prichard's "Trasel Board" under "Painted Cloth", nor can I quite see how a Tracing Board could be constructed out of "Tape and Tacks". However, the meaning is obvious and the connection clear enough.

The eagle, as a part of the paraphernalia, is certainly very mysterious. It seems, from the facts cited by Bro. Rose, to have been quite local in its distribution, and one might infer that it had some reference to a peculiarity in the forms or instructions in use in the same area. The only connection that I can imagine between the bird and Masonry is through St. John the Evangelist. The eagle was his peculiar attribute in the symbolism of the Church, and, accordingly to an especially wild fiction embodied in the lectures towards the end of the eighteenth century the Evangelist became Grand Master of the Free Masons at Ephesus. The tale of how this came about was doubtless told for many years here and there after the upsets and re-adjustments consequent upon the Union. But even so, why a concrete memento of the Saint was deemed proper is not quite easy to understand.

I have not only found Bro. Rose's paper very interesting, but I think it may prove useful as a compendium of information on a subject that is by no means without its importance. I at least intend to keep it where it can be conveniently referred to.

Bro. F. BERNHART said:—

First of all, my sincere thanks to the author for the great amount of very interesting knowledge contained in the paper.

May I add a few facts, which might interest the Brethren:—

In the "Pilgrim" Lodge No. 238, we used since the very first days of our existence, *i.e.*, 1779, a coffin in the third degree working.

Another item of Lodge furniture which is still in use since 1779 are swords; which are used in the ritual of the third degree and also to form an arch of steel if the M.W.G.M., his Deputy or Assistant should visit the Lodge.

In the second degree a mirror on a stand belongs to the ritual furniture, but I cannot prove that it was used in the eighteenth century.

With respect to the trowel, this working tool, which was given in the old days to distinguish the Apprentice, Fellow Craft and Master, namely iron, silver and gold, has since a long time become our distinctive Lodge Jewel, a small golden trowel and a key on a light blue ribbon.

I do not know if one could call top hats Lodge furniture, but it is a fact that we wear top hats or black hats in all ceremonies. The hats are only raised during prayer or when the G.A.O.T.U. is mentioned. The hat is regarded as a symbol of equality. A candidate is deprived of his hat before entering the Lodge, since it would seem unseemly for one who is, say only a craftsman, to wear this symbol in a Master Masons' Lodge; but as soon as the ceremony is completed and he himself has become a Master his hat is restored to him.

There was a parallel to this symbolism at the Spanish Court, where Grandees were entitled to remain covered in the presence of the King.

Another unusual custom in our Lodge is the presentation at the Initiation of a pair of Ladies Gloves to the Entered Apprentice with instructions to give the same to the woman who stands nearest to his heart, as a token of our esteem and respect.

On the 24th of July, 1780, Bro. Goethe sent his pair of gloves to Carlotta von Stein with the following remark: "Herewith the famous gloves".

In our Lodge we have no tracing boards, but a carpet is laid at the opening with full ceremonial in the centre of the Lodge, on which the working tools and ashlar are shown.

This carpet is a rather important feature in our ritual and no one is allowed to walk over it; with the exception of the Grand Master, his Deputy or Assistant, or during ritual working the candidate with the wardens or the Bro., who brings the candidate's replies during the initiation ceremony.

As already stated above, it can be proved that all these items were used in the eighteenth century as they are to-day, with the exception of the mirror. The wording of our ancient rituals had to be altered, but not some of its most beautiful symbolism.

BRO. G. W. BULLAMORE writes:—

In dealing with eighteenth century Lodges, I think that it is worth while stating whether the Lodge warrant is Antient or Modern. The mention of "Hiram Rezon" suggests an Antient Lodge, but it is not conclusive.

With Bro. Rose, I deplore the loss of their traditions by some of the older Lodges. In some cases pressure has been exerted to compel them to scrap a traditional working in favour of a printer's copyright. Some years ago a Pr.G.Sec. was reported to have said that although he could not say that every Lodge in the Province used his favourite working, he could say that no Lodge using any other had received Provincial Grand honours that year.

The view that a simple Lodge with three officers was the germ from which our ceremonies developed is held by some, but my own belief is that the higher degrees were contemporary with it. No. 42, Bury, seems to have had a first degree working for nearly thirty years. Then its Worshipful Master and two of its Past Masters were made Fellow Crafts and Master Masons in a Bolton Lodge working under a Modern warrant. An increase in the degrees worked at Bury necessitated more furniture, and I suggest that the Eagle was an adjunct of the third degree. The Bible was probably opened at the Gospel of St. John, the first words of which are, "In the beginning was the Word". This Word plays an important part in the 3° and in the R.A. It was appropriate, therefore, that the Eagle, the emblem of the Evangelist, should be present over the W.M.'s chair or on a pedestal in a Lodge dedicated to the Holy St. John. As there are more ways than one of conferring the degree, it may be that the Eagle's claw was the distinctive grip where the Eagle's presence was regarded as necessary. The Eagle lectern in Churches may be an association of St. John with the Word.

Some Lodges drew objects in chalk on the floor; others used the actual objects. Then a board on trestles was used, on which the objects were drawn or

painted by one group and the objects in miniature were placed on it by the other. When the two systems merged, the painted board was propped against the J.W.'s pedestal and the models of the objects had gravitated to officers' pedestals. The trestles disappeared because the floor space was wanted. Where full-sized objects are used on the floor it is necessary to clear them aside at times to prevent the officers and candidates from falling over them.

The full-sized coffin was sometimes a board shaped like a coffin lid with short, folding legs and with a black cloth cover reaching to the floor. The board might be hinged to facilitate stowing. This, together with the hour-glass, is apparently missing from these inventories.

Although there can be little doubt that the objects are eighteenth century, a proportion of the descriptions and inventories are of the nineteenth century. The Waveney Lodge, No. 929, for instance, which gives us the trowel and the beehive, was not founded until 1862.

There is a plate to *Jachin and Boaz*, dated 5776 and inscribed, "Published according to Act of Parliament, Aug. 30 1776 by G. Nicholl". This is thirty-six years earlier than that quoted by Bro. Rose.

To me the candlesticks have always been a riddle to be solved by imagination. The three ordered by Felicity in 1737 apparently gave the Doric to the W.M. But some of the old Lodges gave the Corinthian to the W.M., while the modern regalia catalogues usually give the Ionic. In the old days, too, the sets sometimes had 7, 5 and 3 steps or were decorated with the Square, Level and Plumb. As a young Mason I found this very confusing if a Lodge I visited had abandoned its traditional architecture for that of some other tradition. The architecture was also applied at times to the Pillars of the chair back, but as the chairs could not be shuffled around, the officers were allotted two kinds of architecture where it was thought desirable to re-arrange the candlesticks.

The half-globe near the point of the collar is described sometimes as a beehive in Masonic regalia catalogues. Its evolution can probably be traced from a button on which a badge or jewel was hung. But the problem is whether it is described as a beehive because of an accidental resemblance, or whether the resemblance was designed to enable it to replace the beehive sometimes embroidered on the point of a collar or sash.

In addition to the purchase of a Banner by the Lodge of Antiquity in 1787, there is a minute of the London Company of Masons, *circa* 1720 and quoted by Conder, that certain monies were to be expended in buying Banners for the Accepted Masons. As we are antient, free and accepted Masons, this should make us cautious about accepting the statement that they came into use in the latter part of the eighteenth century. The appearance of the Banner among the Scald Miserables in 1742 suggests that it was a well-known feature of the day.

The Zodiac I regard as an attempt to portray in the Lodge room an open-air meeting place of the folk moot type, bounded by the horizon or Zodiac and canopied by the stars. It has become confused with the Lodge which was of a definite shape. There is a good deal of evidence for dual traditions, but attempts to unravel them can only be made by the exercise of imagination. Did the Brethren of good King Athelstan's day meet in Lodges or only in folk moots like the other Saxons? Was the word "lodge" known to them?

Bro. R. J. L. WILKINSON said:—

In the discussion on this paper, reference was made to the Trowel as the jewel of an E.A. In this connection it may be of interest to note that in the Masonic Hall, Malta, are certain copper "table jewels" comprising a level, the Square and Compasses with the letter "G" and a trowel. Markings on these

indicate that they belonged to Lodge No. 716 "Les Amis en Captivité". Details regarding this Lodge are in *The History of Freemasonry in the District of Malta*, by A. M. Broadley (London, 1880).

In the Temple at Malta are various large oil paintings. Some of these are of the usual allegorical character, comprising pillars, ladders, the All-Seeing Eye, etc. There are also four life-size paintings of female figures, presumably representing the Masonic virtues—Justice, Charity, etc.

Reference was made to the Passing of Master Masons in the remarks of the J.W. In the early nineteenth century (vide Broadley), the R.A. degree was restricted (in Malta) to Brethren who had taken the degree of P.M. Apparently, any Brother "named" for the R.A. degree was, if not already in possession of the secrets of an I.M. given them at the installation of an incoming W.M.

Reference was also made to the use of a coffin in the third degree. I have seen it stated—but cannot trace the reference—that one of the Lodges in Simla (I think it was Lodge Himalayan Brotherhood No. 459) used to have a coffin, the lid of which was flush with the floor. No doubt this coffin made the ceremony more realistic, but its use was discontinued after a certain Brother found himself sharing it with a snake.

The reader mentioned Bibles as figuring in Lodge inventories. In Indian lodges, the VSL frequently appears in multiple—i.e., there will be a Bible for Christian candidates, a copy of the Koran for Mahomedans, a book containing excerpts from the Bhagvad Gita for Hindus and another with selected passages from the "Granth Sahib" for Sikhs. In some Lodges all these volumes are displayed together; normally, only the Bible and the one actually in use would be exhibited.

BRO. MARSHALL ROSE writes in reply:—

I am extremely grateful for the kind reception accorded to my paper. Had it not been for the help and encouragement given me by our Secretary, W.Bro. Poole, I should never have considered myself worthy of addressing the pundits of Quatuor Coronati Lodge, especially with a first attempt in the realms of Masonic research. Life, however, has many surprises for us humans!

With regard to the Master's references to the Zodiac and the study he has given to this perplexing subject, it is most interesting to make reference to the mural embellishment of the Grand Temple with the signs of the Zodiac. Likewise we read with mindfulness an account of the Dedication of the Freemasons' Hall on 23rd May, 1776, published in 1783. The writer, Captain George Smith, describing the roof of "this magnificent Hall", says, "In the center of this roof a most splendid Sun is represented in burnished gold, surrounded by twelve signs of the Zodiac". The emblematical meaning of the Sun is discussed at some length; "the parent of vegetation", "the friend of man", etc., are some of his figures of speech; but he makes no allusion to the Zodiac signs. He does, however, convey the impression that as these signs and symbols are so well-known to Masons, there is no need for him to make any amplification. (*Use and Abuse of Freemasonry*, pp. 152-3.)

A contemporary writer, William Hutchinson, in *The Spirit of Masonry, being Moral and Elucidatory Lectures*, published 1775, without making definite references to the Zodiac, says: "I have explained to you that the structure of the Lodge is a pattern of the Universe, and that the first entry of a mason represents the first worship of the true God. We have retained the Egyptian symbols of the Sun and Moon as emblems of God's power, eternity, omnipresence and benevolence."

May it not be assumed that certain Masonic students of the later part of the eighteenth century were much influenced by Astrology, a subject closely

identified with the Zodiac, and which, *inter alia*, treats upon the investigation of the supposed relationship of the heavenly bodies with human affairs. Is it therefore possible that these students unsuccessfully endeavoured to engraft this science or doctrine upon the parent stem of Freemasonry, and that this accounts for the various references to the "Transparency Zodiac" found in old Masonic records? This theory, I venture to suggest, is supported by a perusal of William Preston's *Illustrations of Masonry*, first published in 1772.

Thomas de Quincey, in a footnote to his Essay on Rosicrucian and Masonic origins, says: "Rosicrucian and Masonic Orders were not originally at all points what they are now: and no inconsiderable part of their symbolic systems, etc., has been the product of successive generations." (1785-1859.)

With respect to the comments of the Senior Warden, W.Bro. Bruce Wilson, I am at a loss as to how to reply to them. Bro. Bruce Wilson makes his observations on a polemical plane which places such a one as myself—an Entered Apprentice in Masonic research—at a serious disadvantage. I may perhaps be permitted to state that I approached this subject with an open mind, but with some knowledge of the eighteenth century—a century which produced men whose names are still not unknown in the Arts, Sciences, Politics and the Fighting Services. In my paper I made mention of the change in the National Life of the People, when the license of the Restoration was giving place to a more idealistic State. Freemasonry was one of the great movements thrown up in the social upheaval. These movements did not of themselves create a new moral world; basically the eighteenth century remained coarse with high lights and deep shadows. Freemasonry, an ethical, if not a spiritual, organisation, made an appeal to men who were dissatisfied with life as it had been; consequently, in their Masonic Lodges, as members of such a society, endeavoured by a system of fines and other disciplinary methods to raise the general standard of Masonic conduct. These early Brethren realised their responsibilities to their Lodge and also to their fellow men. Bro. Bruce Wilson makes special reference to my statement of a Master who introduced a female into his Lodge, but the point I was trying to make was that even a Master in his own Lodge was not sacrosanct if he exceeded the bounds of Masonic conduct and good form.

With regard to the "standardation of Lodge jewels and furniture", I make no apology for my personal preference for the craftsmanship of those days when man fashioned beautiful things in a period which had never heard of "mass production". Perhaps I am in revolt against the regimentation of our contemporary world. John Morley once said, "A clever joiner is the noblest work of God".

The erudite comments of the Grand Librarian, W.Bro. Heron Lepper, and his references to Inventories other than English, makes me wish that my self-restraint had not been, but then, perhaps my paper would never have been completed. However, I am aware that much more might be written upon this subject. Actuated by the suggestions made and encouragement given, I propose to continue my researches to include the nineteenth century, and also Lodge Inventories under the Scottish, Irish and other Constitutions.

With reference to the final paragraph of Bro. Pick's notes about the use of lesser-known histories, no one is more conscious than I am; my trouble was that many Lodge histories have still to be written, and, still more important, if some which have been written had been sent to Grand Lodge Library for inclusion in its archives, the labours of students would be made easier.

My sincere thanks are due to Bro. Ivor Grantham for his written contribution, and still more for his personal help, which, as assistant librarian, he accorded me in my many visits to Grand Lodge Library. I may also be permitted to mention his colleague, Bro. H. F. D. Chilton, the assistant curator, for his help and advice. Bro. Grantham, in his comments, invites me to consider the possibility

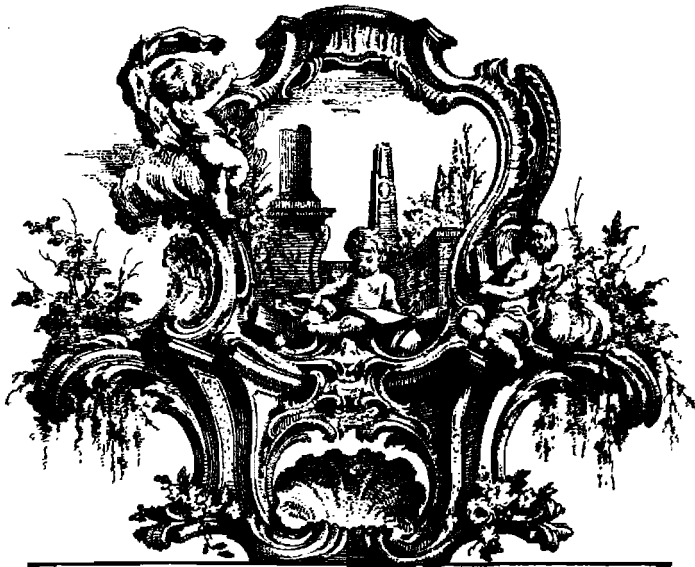
of submitting another paper on Masonic Clothing. In point of fact, during my researches I made copious notes on this subject, and I have submitted a contribution on Masonic Clothing, other than Aprons, Gloves, Gauntlets, etc., to the Editor of *Ars Quatuor Coronatorum* for his consideration.

With reference to the Eagle, it is interesting to note that the two eighteenth century writers just quoted with reference to the Zodiac, Bros. Smith and Hutchinson, both make specific mention of the "Roman Eagle", but not as an article of furniture. Bro. Smith writes:—

"The raiment, which truly implies the innocence of the heart, is a badge more honourable than ever was devised by kings; the Roman Eagle, with all the orders of Knighthood, are thereto inferior: they may be prostituted by caprice of princes, but innocence is innate and cannot be adopted."

This does not carry the elucidation of this subject much further, but it is a distinct and early reference.

To all, known and unknown, who have been of assistance, I would tender my grateful thanks, with special reference to the writers of the many histories I consulted, and without whose help this paper could not have been written.



St. John's Day in Harvest

FRIDAY, 24th JUNE, 1949



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:— Bros. H. H. Hallett, P.G.St.B., W.M.; Col. F. M. Rickard, P.G.D., P.M., as I.P.M.; W. Ivor Grantham, O.B.E., M.A., LL.B., P.Dep.Sw.B., P.M., as S.W.; H. C. Booth, P.A.G.D.C., J.W.; J. Heron Lepper, B.A., B.L., P.G.D., P.G.D. Ireland, P.M., Treas.; Rev. H. Poole, F.S.A., P.A.G.Chap., P.M., Sec.; Lewis Edwards, M.A., F.S.A., P.A.G.Reg., P.M., D.C.; C. D. Rotch, P.G.D., S.D.; J. R. Rylands, M.Sc., J.D.

Also the following Members of the Correspondence Circle:— Bros. A. D. Owen, G. P. Medlicote, T. W. Marsh, J. Rogers, F. D. Lane, H. Attwooll, H. Johnson, M. R. M. Cann, F. A. Green, W. G. Sharp, L. J. T. Marsh, P. J. Watts, A. F. Hatten, P. Roebuck, A. Sims, G. E. Williamson, E. E. Worthington, N. B. Spencer, M. R. Wagner, A. F. Cross, R. A. N. Petrie, A. E. Smith, A. M. R. Cann, A. E. Evans, B. Foskett, D. Leveen, N. G. W. Walker, and L. A. Humphries.

Also the following Visitors:—Bros. T. Werseide, G.L. of Norway; and J. Marsh, Lodge No. 5086.

Letters of apology for non-attendance were reported from Bros. Col. C. C. Adams, M.C.; W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derbys.; F. L. Pick, F.C.I.S., P.M.; G. Y. Johnson, J.P., P.A.G.D.C.; S. Pope, P.Pr.G.Std., Kent; and N. Rogers, P.Pr.G.D., Lancs., E.D.

Upon Ballot taken:—

Bro. John Rawdon Dashwood, Tea Planter (retired), residing at 15, Bardwell Court, Oxford: of St. John's Lodge of Colombo, No. 454, and Apollo University Lodge, No. 357, Oxford: Past Grand Deacon

and

Bro. William Waples, Manager and Buyer, residing at 117, Cleveland Road, Sunderland: Past Master of St. John's Lodge, No. 80, Sunderland: Past Provincial Grand Registrar, Durham

were elected joining members of the Lodge.

Two Lodges and thirty-eight Brethren were admitted to membership of the Correspondence Circle.

It was moved, seconded and carried unanimously that

We, the Worshipful Master, Wardens and Brethren of the Quatuor Coronati Lodge, No. 2076, on the Register of the United Grand Lodge of England, assembled in form, do tender our hearty thanks to the Most Worshipful Grand Lodge of Manitoba for their munificent and fraternal gift of one thousand Dollars towards the expenses of repairing our Library and Museum at 27, Great Queen Street.

An interesting paper by Bro. A. J. B. MILBORNE, P.Dist.Dep.G.M., Quebec, was read by the SECRETARY as follows:—

THE DISTRICT GRAND LODGE OF MONTREAL

AND

ST. PETER'S LODGE, No. 4, P.G.L. OF QUEBEC, MONTREAL

1768 — 1792

BY BRO. A. J. B. MILBORNE

P.Dist.Dep.G.M., Quebec



N 1767, Edward Antill, then residing in Montreal, wrote the following letter to the Provincial Grand Master, the Hon. John Collins, and the Wardens at Quebec:—

“Montreal, 11th December 1767.

To the Right Worshipful Grand Master and Wardens assembled at Quebec.

Brethren:—

Having left the town of Quebec and removed hither, I find our ancient & honourable Art in this place much neglected notwithstanding there are here a great number of the Brethren; I therefore would as becometh a Brother do everything in my power to Renew our meetings and bring together the scatered Brethren. I do therefore humbly Petition our Grand Master & the Brethren to appoint a Deputy Grand Master for this District giving him power to appoint proper officers and obliging him to Communicate with the Body of Quebec once in Six months at least, & to be subject to such other regulations as they should think proper to Dictate to him.

I am, with great respect,

Your sincere Brother & well wisher,

EDWD. ANTILL.

To John Collins, Esq.”

Beyond the fact that a Warrant dated the 20th December, 1767, was issued by the Provincial Grand Master, the Hon. John Collins, to Edward Antill, authorising the formation of a District Grand Lodge in Montreal, nothing else was known about this matter until 1920, when a letter-book kept by James Thompson, who for a number of years was the Grand Secretary of the Provincial Grand Lodge of Quebec, come into the possession of the Grand Lodge of Quebec.¹

More recently, the Dominion Archivist, at Ottawa, informed Bro. Charles Holmes, of Royal Alexandra Lodge No. 104, Q.R., that there was a Masonic Minute Book in the Dominion Archives, which had formed part of the Library of the Right Hon. Sir John A. Macdonald.²

¹ *Proc. G.L. Quebec*, 1920, p. 17.

² *Report of the Department of Public Archives* (Dominion of Canada), 1944, p. xxxii.

In this Minute Book is the following notation:—

“Purchased by me at the sale of the Library of the late Hon. Sir John A. Macdonald, G.C.B., on Jan. 1st, 1900. (Library Catalogue No. 1435.)

J. L. Hubert Nielson, Col.”

Bro. Holmes obtained a photostatic copy of the pages of this book, which he has deposited with the Grand Lodge of Quebec.

The book contains the Minutes of the District Grand Lodge of Montreal, opening with a meeting held on 18th March, 1768, and continuing until 15th August, 1768, when the Minutes commence to record the proceedings of St. Peter's Lodge, into which the members of the District Grand Lodge apparently formed themselves under a constitution granted to them by Antill, though, as will appear later, he had no authority to constitute Lodges.

St. Peter's Lodge was the first civilian Lodge to be formed in Montreal, and in spite of the irregularity of its constitution, it was at once placed on the Roll of the Provincial Grand Lodge as No. 4.¹

Bro. J. H. Graham thought St. Peter's Lodge was formed in 1762.² Bro. J. Ross Robertson was of opinion that the Lodge was in existence in 1764, but that it had not been named St. Peter's Lodge until 1768.³

Graham apparently based his opinion on the date originally recorded by Bro. Lane⁴ as the date of registration of the Warrant on the Register of the Grand Lodge of England, which, in the Second edition of his *Masonic Records*, 1894, p. 126, he has revised to the year 1768.

Robertson states that the Lodge appears on a List of the Quebec Lodges dated 1764.⁵ To what list Bro. Robertson refers is not known, but it is now clear that the Lodge did not come into existence until 1768.⁶

The earliest List in which St. Peter's Lodge appears is a list of contributors to the General Charity in 1768 quoted by Graham.⁷

When Robertson writes that the Lodge was probably named St. Peter's Lodge in 1768, the impression is given that he thought the Lodge had existed prior to the adoption of its name, but he did not know that it grew out of the District Grand Lodge of Montreal, which is now conclusively demonstrated by the record that has happily survived.

The first meeting of the District Grand Lodge of Montreal appears to have been that recorded in the newly-discovered Minute Book, dated 18th March, 1768, when—

“The Grand Lodge being met at Major Walbron's, and Clothed in all their Honours, proceeded to Business in the first step of Masonry. A Deputation from the Right Worshipful Brother John Collins, Provincial Grand Master appointing Edward Antill, Deputy Provincial Grand Master for the District of Montreal was read and Produced.”

As the appointment of a District Grand Master by a Provincial Grand Master is uncommon, the text of the Warrant of Appointment follows:—

“John Collins, P.G.M.
Jacob Rowe, Senr G.W.
Chris. Carleton, J.G.W.

¹ Graham, *Outlines of the History of Freemasonry in the Province of Quebec*, p. 45.

² *ibid.*, p. 57

³ Robertson, *The History of Freemasonry in Canada*, vol. i, p. 169.

⁴ Hughan and Stillson, *Freemasonry and Concordant Orders*, p. 200.

⁵ *The History of Freemasonry in Canada*, vol. i, p. 169.

⁶ The date of the Minute in the Report of the Department of Public Archives, 1944, is incorrectly given as 1762, and a correction will be made in a later report.

⁷ *Outlines of the History of Freemasonry in the Province of Quebec*, p. 45.

TO ALL the True and faithful, wheresoever dispersed.

WHEREAS, We, the Presiding Grand Master and Wardens, at a full convocation of a Grand Lodge, held this day at the house of Miles Prenties, in the Lower Town of Quebec, have found it prejudicial to the Craft to extend their Dispensations in and through this extensive Province without some fuller authority to be granted to some worthy Brother to preside more immediately over them,

WE have, therefore, for the more ample instruction and care of such extended Dispensations, appointed, and we do hereby nominate, appoint and authorise you our trusty and well-beloved Brother EDWARD ANTILL, Esq., now residing at Montreal, to be our Deputy Residing Grand Master for the District of Montreal within this Province, hereby willing and requiring you, our Deputy Residing Grand Master within your district as aforesaid, to collect such others of our worthy Brothers, residing in said District, to be your Wardens and other Officers, to erect a Grand Lodge at such time and place as you, our said Brother Edward Antill, in quality as aforesaid, and other members of the Body of such Lodge when first convened may appear expedient and necessary for the wellbeing of the Craft, giving and granting unto you, our said Brother Edward Antill, in manner as aforesaid, full power and authority in and over such extensions of our Dispensations and other Travelling Lodges within said District as aforesaid, as we of right ought to have, and hold to the wellbeing of the Craft, and to further the exertion of its noble Institutions. Nevertheless, reserving unto ourselves or our Successors, Residing Grand Masters and Wardens of the Province of Quebec, the sole right of deciding all differences which shall be brought to appeal before us or our successors Residing Grand Masters and Wardens of the Province of Quebec. And we do hereby will and require that you, from time to time, cause to be entered in a book for that purpose, an account of your proceedings in the said Grand Lodge, together with all such Rules, Orders and Regulations, as shall be made for the good government of the same. That in no wise you omit, once every half year, that is to say, immediately preceding the Festivals of Saint John the Divine and Saint John the Baptist, to send to us or our successors, Residing Grand Masters and Wardens of the Province of Quebec (directed to our Grand Secretary) an account, in writing, of your said proceedings, and copies of all such Rules, Orders and Regulations, as shall be made as aforesaid, together with a list of the members of the different Lodges in your District aforesaid, and such a sum of money as may be collected towards the Grand Charity, in order for us to remit the same to the Grand Lodge in London, moreover We hereby will and require you, the said Edward Antill, as soon as conveniently may be, to send an account in writing of what shall be done, by virtue of these presents.

GIVEN at Quebec under our hands and seal of Masonry, this twentieth day of December, in the year of our Lord God, 1767, and in the year of Masonry 5767.

Jas. Thompson, P.G.Secy."

"Registered this 12th day of Jan., 1768, by Jas. Thompson, P.G.Secy."

Bro. Antill presided at this first meeting, and the following Brethren are listed as being present:—

J. Graham,	S.W.
M. Wade,	J.W.
Br. Price.	
J. Grant.	
E. W. Gray.	
Pierre Gamelin.	
M. Vercheres.	
James Hughes.	
Peter Kane,	Tyler.

The antecedent affiliation of these Brethren is unknown with the exception of that of Bro. E. W. Gray, who was made a Mason in the Lodge held by the Brethren serving on H.M.S. Vanguard, No. 254, English Registry ("Moderns"), as appears from a Certificate now preserved in the Dominion Archives, dated 16th October, 1760, and signed by that very eminent Mason, Thomas Dunckerley, as Master, copies of which are in the Libraries of the United Grand Lodge¹ and of the Lodge.² Edward William Gray was born in England on 4th December, 1742, and came to Canada in 1760, when he was but eighteen years of age. If he came as a member of the crew of H.M.S. Vanguard, that fact has not been established. That he was made a Mason during the voyage, as has been stated,³ is disproved by the Certificate itself. He may have been, and probably was, a civilian residing at Quebec at the time of his initiation. He undoubtedly had had a good education, for in 1765 at the early age of 23 he obtained a Commission to practice as a Notary in the District of Montreal. In 1767 he married Margaret Oaks, or Oakes, who may have been the daughter of Thomas Oaks, a member of St. Paul's Lodge, Montreal. In 1768 he was practising as a lawyer in Montreal, and in 1778 he was appointed Director of the Montreal Post Office. He died in December, 1810.

Pierre Gamelin—his full name was Pierre-Joseph Gamelin—was born in Montreal in 1736 and married Marie Louise DeLorimier at Lachine on 28th January, 1759. Another member of the family, Médard Gamelin, was one of the grantees of a Warrant issued by the Provincial Grand Lodge of Quebec for a Lodge at Detroit in 1772, but it is doubtful if the Lodge was opened.

Bro. Graham, who was appointed Senior Warden, attended four meetings, when it is reported that he resigned on leaving Montreal.

Mathew Wade was only present on one other occasion—the meeting of St. Peter's Lodge, held on 9th March, 1769.

John Rochat was appointed Junior Warden, but he attended no meetings of the District Grand Lodge. He was present at the first three meetings of St. Peter's Lodge, at which he was described as being a member, though he is not recorded as joining the Lodge until 24th June, 1771. Bro. R. V. Harris, the Grand Secretary of the Grand Lodge of Nova Scotia, has noted that there was a Lieutenant J. P. Rochat serving at this period in the First Battalion of the 60th Regiment, to whom Augustin Prevost (who was appointed a Deputy Inspector General of the Rite of Perfection in 1774 by Henry Andrew Francken at Jamaica) granted a Patent to establish the Rite of Perfection in Scotland in 1776. Rochat's name does not appear in the Minutes after 1771. The First Battalion of the 60th Régiment sailed to Jamaica in 1772. There does not appear to be sufficient evidence to warrant the conclusion that John Rochat and J. P. Rochat were one and the same person, though the coincidences are intriguing.

William Weir was appointed Secretary, but he did not attend the first four meetings of the District Grand Lodge, and on his first appearance—it would appear that he was actually fetched by another Brother while the District

¹ *Transactions*, The Lodge of Research No. CC., Dublin, 1922, p. 38.

² *A.Q.C.*, vol. I, p. 4.

³ *Report of the Department of Public Archives, Dominion of Canada*, 1944, p. xxxii.

Grand Lodge was in session)—he was “reprimanded by the Worshipful Master in a very severe manner for his want of respect to the Lodge, and upon his making a proper apology for his Behaviour he was Excused.” But Bro. John Grant was “appointed” Secretary in his stead “by a great majority of votes.”

The District Grand Lodge appears to have functioned as an ordinary Craft Lodge until the formation of St. Peter's Lodge, for it is recorded at this first meeting that it was “Agreed that every Brother desirous of becoming a member of this Lodge do pay Two Dollars to the Secretary for the use of the Lodge, on being admitted, which must be done by ballot.” It was also agreed that “Every person that shall be made a Mason in this Lodge shall pay £2. 8. 0. and the Expence of the Night, and three shillings to the Tyler, and every person desirous of becoming a Mason must have the unanimous Consent of the whole Lodge to be decided by ballot.”

Apprentices were required to pay a fee of Six shillings on “being passed to a Craft” and every Fellow Craft “raised to a Master” was required to pay Twelve shillings for the use of the Lodge.

It was also agreed that the Master was “to give a Lecture in one of the Degrees of Masonry Every Lodge night”.

The quarterage was fixed at Three shillings and, in addition, every member was to pay a shilling each Lodge night for his part of the expenses before Supper, and “that such of the members as Chuse to sup pay their respective Clubs”. Unless a member was able “to make a good and sufficient excuse for non-attendance” he was subject to a fine of sixpence. Visiting Brethren were to be admitted “free from expense the first night”.

Originally it was agreed that the Lodge would meet on the first and third Friday of every month, but on 6th May, 1768, it was unanimously resolved “that the Lodge do meet the first and third Thursday in every Month, instead of Friday, as it is found to be inconvenient to the french bretheren to meet on that day”.

At the meeting held on 19th May, 1768, “on a motion of the Worshipful G.M., It was agreed that every Member of this Lodge do furnish themselves with Aprons, bound with Scarlett ribbon, and no other colour—the Absent Members to be Acquainted thereof”. Why the members of the District Grand Lodge should wish to wear Aprons bound with scarlet ribbon is not clear. In 1731, the Grand Lodge of England had enacted “That none but the Grand Master, his Deputy and Wardens shall wear their Jewels in gold or gilt pendant to blue ribbons about their Necks and white leather aprons lined with blue silk”. At the same time it was provided that Stewards and Past Stewards should wear their Aprons lined with Red silk, while Masters and Wardens of Lodges were to wear their Aprons lined with White silk.

It is also recorded that “The W.G.M. gave a Lecture in the first Step of Masonry, and questioned the french bretheren then present in the same”.

The Feast of St. John the Baptist was celebrated by the District Grand Lodge on 24th June, 1768, when twenty Brethren sat down to Dinner. Twelve of them were Visitors, seven of whom later joined the Lodge. Among those listed as visiting is a Bro. Collins, but there is nothing to indicate whether this was the Provincial Grand Master, the Hon. John Collins, or not. Twenty shillings for the Grand Charity was collected at this dinner.

The District Grand Lodge of Montreal met again on 7th July, 1768, after which the Minute Book records the proceedings of St. Peter's Lodge. At the first meeting so recorded, that of 15th August, Bro. Joseph Lorimer, who had been received as an Entered Apprentice in the District Grand Lodge on 2nd June, was raised to the Sublime Degree of a Master Mason, and at the meeting of St. Peter's Lodge held on 2nd September, 1768, Bros. Hertel, Avrard and Celeron, who had been admitted to the first step of Masonry at the last meeting of the District Grand Lodge, held on 7th July, were “raised” (*sic*) to Fellow Crafts.

From this date—7th July, 1768, the District Grand Lodge of Montreal pursued a separate existence. There is ample evidence to show that it so functioned, but no Minute Book of its proceedings has yet been found. Edward Antill, however, continued to preside over St. Peter's Lodge as Worshipful Master until 27th December, 1771, when Bro. John Rochat was installed in that office.

In August, 1768, the District Grand Master reported to the Provincial Grand Lodge at Quebec as follows :—

“ Montreal, 25th Augt., 1768.

Right Worshipful & Brothers :—

Agreeable to your Commands Communicated to me by our Worshipful Brother, the Grand Secretary, I shall now endeavour to lay before you the Situation of the Craft who are more immediately under my care.

Upon my being appointed to Superintend the work in this District, I immediately called all the Worthy Labourers together, and acquainted them with the Honour I had conferred upon me, and recommended most strongly to them to take up their Tools & Continue the work they had once begun, but for some time most Shamefully neglected. Some complained that they wanted proper persons well Skilled in laying Plans and setting them to work. To these I answered if you will recommend me one, I will appoint him with two assistants to lay your plans, pay you your wages, and give you the necessary refreshment from your Labours.

There it rests nor do I yet see any Probability of the work going on in that Quarter. Others Chose Rather to renew their Labour under particular Inspection, which they have accordingly done, & the number of Labourers consist of those sent in to our Grand Secretary heretofore, Except Brother Charles Curotte, who was forgot to be mentioned. Brother Pierre Gamlin has a Grand Warrant from the Grand Master of France for the whole Province of Canada, which is ordered to be registered in the Proceedings here—as I thought it better to assemble promiscuously than sett up any such Distinctions as English & French workmen.

If the Right Worshipful should think it necessary I will transmit to the Grand a copy of said Warrant, as I think all such, whether publick or private, ought to be enrolled there.

I beg I may be made acquainted with the days of your Communications, that anything I have to offer may be with the Grand Secretary in time to be Laid before Our worthy Right Worshipful & Worshipful Brethren Composing the Grand Body.

I take particular notice of the Regulations sent me by our Worshipful Grand Secretary, and shall take great pleasure and Care in punctually performing any orders or directions I may from time to time Receive from my Worshipful Superiors.

I have the satisfaction to be, with the Greatest esteem and Respect, Right Worshipful and Worshipful Brethren,

Edwd. Antill. Depy. Grand

Master for the District of Montreal.

To the Right Worshipful
& Worshipful Brethren
Composing the Grand Lodge.”

The following is a copy of the reply written by the Provincial Grand Secretary to Bro. Antill :—

"Quebec, 15th November, 1768.

Ed. Antill Esqr.,
Montreal.

Right Worshipful,

Yours of the 25th Augt., was read in the Grand Lodge assembled in due form on Monday, the 15th Sept. last. The Grand Lodge is well satisfied that nothing will be wanting on your part to execute the Trust reposed in you, and hope that through your endeavours, the Scattering Brethren (within your District) may in a Short Time be brought together.

Notice was taken to What you mentioned of Brother Gamlin's having a Grand Warrant from France. Its expected that it was not through any View of putting the Warrant into use it was Recorded in your Lodge Books; as the Grand Lodge apprehend it Cannot be of any Force in this Province; But at same time look upon it as an honourable Badge to Brother Gamelin, and ought to be esteemed as such by every worthy brother, and should Brother Gamelin make no objections, it is desired that you would be pleased to send down the Warrant for the Inspection of the Grand Lodge, which shall be carefully returned by the first safe opportunity. But if it should not be agreeable to him, please to send a true copy thereof, some time before the first Monday in December next.

Last Grand Lodge night it was Agreed that the Grand Lodge should be provided with a Seal of the same Cut and Size with that of the Grand Lodge of England, with this inscription round it THE PROVINCIAL GRAND LODGE OF QUEBEC which Brother Gawler is Commissioned to get made and sent by the first vessel for Quebec in the Spring; it is to be at the expense of the Different Lodges under the Sanction of our Grand Authority.

By Order of the Right Worshipful

John Collins, Esqr., P.G. Master.

Jas. Thompson, G.Secy."

Nothing is known about the Warrant granted by the Grand Lodge of France to Pierre Gamelin, referred to in this correspondence. It would be very useful to know when it was issued, but the paucity of records of the Grand Lodge of France at this period,¹ destroys any prospect of ascertaining either the date or any other particulars concerning it. Bro. W. E. Moss, commenting on Bro. W. K. Firminger's paper *The Romances of Robison and Barreul*,² says that following Jouast "only about seventeen Lodges of its constitution prior to 1760 are known by name, all in France, in Europe". Rebold³ gives a list of about seventy out of the three hundred or so Lodges warranted by the Grand Lodge of France, including a Lodge established in Martinique in November, 1760—but none in Canada. There appears, however, to have been a Lodge—La Parfaite Union—established under French authority in Martinique as early as 1738.⁴

At a meeting held on 5th January, 1769, a Petition from "Captain Neilson and Mr. Williamson begging to become members of our Lodge" was presented, "which passed in the affirmative—they were immediately ordered to be prepared—first Captain Neilson and afterwards Mr. Williamson, which was done accordingly, and instructed in the first Step of Masonry by the Worshipful. Then went to Supper and drank a few Jovial Toasts". Although both these Brethren were

¹ Gould, *History of Freemasonry*, vol. iii, p. 146.

² *A.Q.C.*, vol. I, p. 67.

³ Rebold, *Hist. des trois Grandes Loges*, pp. 53-55, quoted by Gould, *History of Freemasonry*, vol. iii, p. 146.

⁴ Gould, *History of Freemasonry*, vol. iii, p. 366.

present at the next recorded meeting on 8th March, when Williamson was passed to a Fellow Craft, it is not recorded that Captain Neilson was also passed. Williamson was raised to the Sublime Degree of a Master Mason on 6th April. Neilson was not present, and neither of them attended the Lodge again. Their record has been examined because in July of the same year, they appear as Charter Members of a Lodge warranted in the 52nd Regiment by the Provincial Grand Lodge of Quebec.

On 8th March, 1769, the Lodge was informed that a Mr. Lotbiniere was desirous of being made a Mason. He was balloted for and initiated at an "extraordinary" meeting held the following day, when there was an attendance of twenty-eight brethren, including seven Visitors.

At a meeting held at the house of John Ferguson on 24th June, 1771, the Secretary reported that not only had these three brethren—Neilson, Williamson and Lotbiniere—left Montreal, but that they had made no payment to the Lodge for the admission fees, etc.

At the meeting held on 9th March, 1769 "it was proposed by Mr. La Miltiere that Mr. Clignacourt was desirous of being made a Mason, which was put to the vote, and proposed to be ballotted, but delined (*sic*) as this was an extraordinary meeting".

No ballot is recorded as having been taken later on this application, nor is there any record of the applicant's initiation. He is, however, recorded as being present as a member on 24th June, 1771—his only appearance. In October of the same year, the Worshipful Master "mentioned that Brother Clignacourt had been very irregularly admitted a Mason by Brother Rochat" and proposed that Brother Rochat should attend the next Lodge night "to acquaint the Lodge with everything relative thereto". Rochat was out of the City when the next meeting was held, but as the matter is not referred to again, and Rochat was elected Master in December, it may be assumed that the matter, like the meeting, "was concluded with Harmony and Love".

On 21st June, 1769, Bro. James Thompson, the Provincial Grand Secretary, wrote to Bro. Antill as follows:—

"Right Worshipful Brother,

I am directed to acquaint you that the Seal of the Grand Lodge is arrived, the Expenses of which Exclusive of Commissions is £5.15.6 Sterling, and as it is to be at the Expense of the Different Lodges under the sanction of the Grand Warrant, you will be pleased to send your quota to Thomas Aylwin, Esqr., as soon as possible in order to enable him to make proper Remittance to brother John Gawler, by the first vessel for London.

The Warrant for the Gentlemen of the 52nd Regt. goes by this post. The Right W. Grand Master Doubts not but what you will be very particular in your Charge at the Time of Enstaling the Officers of that new Lodge, and he expects you will attend them at their first time of meeting at least, and that you will help them in what advice or Instruction they may stand in need of.

I am, with due respect, &c. &c. &c.

Jas. Thompson, P.G.Secy.

Ed. Antill Esqr. Depy. Grand Mr.
for the District of Montreal."

Bro. John Gawler, referred to in this letter, had served in the Artillery at Quebec in 1759, and had been returned to Woolwich. He was most assiduous in making representations on behalf of his former Brethren in Quebec to the Grand Lodge of England, and his letters, some of which are quoted by Sadler in his *Life of Thomas Dunckerley*, are invaluable for the light they throw upon the early

days of the Craft in Quebec. An extract from one of his letters will also be found in the Note I contributed to Bro. J. Heron Lepper's paper *The Traditioners*.¹

The following communication, dated the 6th December, 1769, was forwarded to the District Deputy Provincial Grand Master :—

Right W. Brother,

At a Quarterly Communication which was held the 4th Instant held at Simpson's Coffee House, a minute was made by the Grand Lodge which runs in the words following,

"The Brethren at Montreal, not having Corresponded or sent their Contributions, it is ordered that a Committee be appointed to write Brother Antill demanding Reasons for the Conduct of the Brethren, & the Deputy P. Grand Master appointed Bros. Marr, Mills, Aylwin & the Grand Secy. to be the Committee with power to them to require such explanation as they shall think necessary."

In Consequence of the above Minutes and the Spirits of the Grand Lodge : In their names we must require that you do assemble the Lodges in your District, and when assembled to read this Letter to them, and give us the spirit of their answer. Since August, 1768, we have Recd. no letters from you, nor any Donation except sixty-four Livers, Twenty-four of which were for the Grand Seal : We must also desire that you will Remitt your Donations to the Grand Lodge, and one Spanish Dollar for every new admitted Brother Since the 4th of September last, when it was unanimously resolved That each Brother so admitted should pay that sum to the Grand Lodge : And likewise Three Shillings for each new admitted Brother prior to that time so that we may receive the whole before St. John's Day, you will also be pleased to transmitt to the Grand Lodge a List of the Lodges under your Direction, with the Dates of the Entries of each new member Since the Receipt of your Warrant. You will please acquaint the Brethren it is not through a lucrative purpose we write this letter but on principles ancient as Masonry, to Strengthen the Cement of Brotherly Love and friendship : We must consider them as near Brethren under the sanction of this Constitution, and as such Do Require of you & them Strict and Constant Correspondence.

We have the Pleasure to be, with Respect & Esteem, &c., &c.

John Marr.	} Committee.
Pr. Mills.	
Thos. Aylwin.	
Jas. Thompson.	

Edwd. Antill Esqr., Depy. P.G.
Master for the District of
Montreal."

Although nothing is recorded in the Minute Book, it would appear that there was some public ceremonial of the Craft at the beginning of the year 1771, in which Pierre Gamelin had participated, for he was rebuked for doing so by the Roman Catholic Bishop of Quebec. Gamelin was one of the most important merchants in Montreal, and although only thirty-five years of age he had been elected Churchwarden (*marguillier*) of the Parish Church of Notre Dâme, an appointment highly regarded in Roman Catholic circles, upon the duties of which he entered on 1st January, 1771. The following is the text of the letter written

¹ *A.Q.C.*, lvi. p. 138 : lvii, p. 264.

by Mgr. Jean Olivier Briand, the original of which is preserved in the archives of the Archbishopric of Quebec :—

“ 14 fevrier 1771.

A Monsieur Gamelin,

Marguillier de Montréal.

Monsieur,

J'ai reçu votre lettre deux heures avant le départ du courrier trop tard pour décider une pareille affaire. J'ai eu tout le temps et de ressentir la douleur et de réfléchir. J'ai pris le parti de vous écrire avec toute la bonté et la tendresse d'un père.

Vous avez eu tort d'assister à cette cérémonie de franc-maçons ; vous n'ignorez pas qu'en acceptant une place dans l'œuvre, vous entriez dans un corps dont les membres se font une loi de ne plus assister à ces assemblées, vous aviez même promis à M. Jollivet avant votre installation de ne lui donner sur cela aucun sujet de peine. Selon le monde, il vous était très facile de vous dispenser de cette cérémonie d'éclat ; vous étiez, depuis peu de jours en grand deuil. Voilà donc une faute qu'il vous était facile d'éviter. Je l'oublie pourtant volontiers, Monsieur, mais aussi je vous prie de ne point à l'avenir, fréquenter les loges, tandis que vous exercerez l'office de Marguillier.

Je ne vous dirai pas pour vous y engager, que les plus célèbres universités du monde ont décidé qu'un catholique ne pouvait se faire franc-maçon sans enfreindre bien des lois ; Je ne vous dirai pas que deux Bulles de Souverains Pontifes, L'une de Clément XII en 1738 et l'autre de Benoît XIV en 1751 défendent à tout catholique sous les plus grandes peines pour un chrétien, cette sorte d'association.

J'espère que, sans pousser plus loin toutes ces discussions, la seule considération qu'il convient d'avoir pour votre évêque, suffira pour vous faire entrer dans mes vues à cet égard. Rien en ceci n'intéresse votre honneur, je ne vous dis pas de trahir vos loges, ni leurs secrets ; je demande uniquement de vous que vous vous en absentiez au moins, pendant le temps qu'en qualité de Marguillier vous avez avec votre évêque un rapport plus particulier, que vous ignorez sans doute. Loin donc de vous ce prochain éclat, dont vous me menacez ; quoy vous seriez le premier à troubler la paix de mon diocèse ! Et ce serait un Gamelin, dont la famille à jusqu'ici si bien mérité de la religion, qui lui porterait les premiers coups ! Je ne le puis croire de vous ; ou bien vous avez bien dégénéré. Puisque vous avez des amis, du crédit et une bourse ne les employez pas pour une si mauvaise cause. Souvenez-vous que vous êtes catholique avant d'être franc-maçon, et que les serments que vous avez faits en l'église sont plus sacrés et plus forts quoique moins *exécratoires* que ceux que vous avez faits en loges.

Au reste, Monsieur, et mon fils en Jésus-Christ, je n'ai ni argent, ni crédit (très peu d'autorité selon les hommes) ni amis sur qui je puisse m'appuyer ; mais j'ai des pleurs à verser sur vous, si vous désobéissez, et du sang dans les veines que je verrais couler jusqu'à la dernière goutte plutôt que de consentir à l'infraction des saints usages de mon diocèse, et des règles de l'église ; je n'en suis pas l'auteur, mais j'en serai toujours le défenseur.

Peut-être aurez-vous besoin pour le bien de votre âme d'instruction plus ample, sur le fond de la matière présente. Permettez-moi que je vous renvoyé sur cela à mon grand vicaire M. de Montgolfier ; je lui donne mes ordres à ce sujet, et je le pris de vouloir bien vous faire envisager les suites.

Je suis avec toute l'affection d'un évêque pour son ouaille,
Monsieur,

Votre très & . . .

Quebec le 14 Fvier 1771."

The Papal Bulls of 1738 and 1751 concerning Freemasonry were not promulgated in the Diocese of Quebec, according to the Abbé Auguste Gosselin, in his work, *L'Eglise du Canada après la Conquête*, vol. i, p. 180. He writes that Gamelin was the first French Canadian Freemason to whom reference is found in the ecclesiastical records, though, he adds, that that was not to say there had not been others. He believed that the fact that the Bishops had not thought it necessary to publish the Papal Bulls appeared to prove there had been few such incidents, more particularly under the French régime. The same writer also states that the first Papal Bull to be promulgated in Quebec was that of Pius VII issued in 1814.

The Provincial Grand Master issued a Warrant, dated 8th November, 1770, to Brethren in Montreal for the formation of St. Paul's Lodge, and the Officers were duly installed by the District Deputy Provincial Grand Master, Edward Antill, and the Officers of St. Peter's Lodge on 26th December, 1770. The Lodge was placed on the Roll of the Grand Lodge of England ("Moderns") with the No. 515.

At the meeting of St. Peter's Lodge held on 24th June, 1771, it was agreed that every person admitted a Mason in the Lodge should pay Four pounds thirteen shillings to be applied as follows :—

Paid into the Box for the use of the Lodge	£2 . 8 . 0
Grand Lodge of Quebec, General Charity	6 . 0
Tyler	3 . 0
Expenses of the night	1 . 16 . 0
	<hr/>
	£4 . 13 . 0
	<hr/>

Should the expenses of the night exceed One pound sixteen shillings, the additional amount was to be paid proportionately by those present. If the expenses were less, the surplus was to be applied to the use of the Lodge.

It was also agreed that every member, being summoned to attend the Lodge the day before each Lodge night, should send an excuse in writing to the Secretary that day at or before 12 o'clock, or be liable to a fine of one shilling and sixpence to be applied towards the expenses of the night.

It was further agreed by unanimous consent that a French Lodge be held every second Lodge night, and the following Brethren were appointed Officers thereof :—

Brother Rochat,	Master.
Brother Bellestre,	Senior Warden.
Brother Gamelin,	Junior Warden.

Although Rochat had attended a number of meetings of the Lodge as a visitor, he is recorded as a member after this date. The Lodge met as a French Lodge on three occasions only. At the first Rochat presided. He is described as "G.M." by the Secretary, but this was probably from force of habit, as Antill had always been thus described. Bro. Sanguinet was raised to the Sublime Degree of a Master Mason. At the second meeting, Antill was also present, and both he and Rochat are described as "M". No degree was worked at this meeting. At the third meeting, Bro. Bellestre presided, also described as "G.M.", in the absence of both Antill and Rochat, but again no degree work was done.

At the meeting held on 4th July, 1771, the Secretary was instructed to "purchase a sufficient number of Skins to make Aprons for all the members of the Lodge, and Scarlet Ribbon to bind them, also one pair of Gloves for such persons as shall be admitted Masons in this Lodge, the expense thereof shall be paid by the Secretary out of the Box".

The Lodge could not meet on the next Lodge night, for Bro. McNeale had gone out of town and taken the key of the Box with him.

On 1st August, 1771, the Lodge met at the house of Peter Arnoldi, one of three brothers, probably of Rhinelander descent, who were goldsmiths, and notable craftsmen in their art.

At the meeting held on 19th September, 1771, a letter from James Thompson, Grand Secretary of the Provincial Grand Lodge, written by order of the Grand Lodge dated 4th September, 1771, was presented to the Lodge by Bro. Antill, complaining that the Lodge had not been regular in its correspondence, nor had it paid in the donations, dues, &c., due to the Grand Lodge. "An immediate remittance of whatever Money might be in the hands of the respective Treasurers, for the use of the Provincial Grand Lodge, together with an explanation of their neglect," was demanded. A Committee consisting of Bros. McNeale, Gray and Beek was appointed to draw up a reply. It may be noted that the use of the plural in the latter part of the Minute indicates that St. Peter's Lodge was not the only Lodge to be in default.

The reply written by the Committee and addressed to R.W. Bro. John Aitken, the Deputy Provincial Grand Master, was read and approved at the next meeting of the Lodge, held on 3rd October, 1771. It read as follows:—

"Montreal, 20th Sepr. 1771.

Right Worshipful Brethren,

In consequence of a Letter dated the 4th Instant, wrote by your order to the R. Worshipful Master for this District, which he communicated to our Lodge yesterday, he appointed us, the Subscribers, to answer the same.

We received the Letter dated the fourth of Decemr. 1769, which you Refer to, and a Committee was appointed to answer it, but we do not know the Reason why it was not done.

We transmit to you an account of the money received by the Grand Secretary for the use of the Grand Lodge, amounting to £8. 15. 8. Halifax Currency, which is at your Disposal, and might have been received by you long since if you had Drawn for it or ordered it to be paid.

We are sorry to acquaint you that we are not able to Comply with your Demand for an account of the Donations, Dues, &c., due by us to the Grand Lodge, owing to the Hurry of Business, that many of our members are at present engaged in, but we hope to get it Ready, as well as the account of the admissions and Expulsions you desire, to Send by our Right Worshipful Brother Antill, and we are sorry that you should think we have given you occasion to imagine that we are not desirous to be Considered as true and faithfull, or that our Conduct does not deserve it.

We have often desired and we now Request that you will be pleased to transmit to the Right Worshipful for this District all the Regulations already made which have not yet been Communicated to him, as well as such others which have not yet been Communicated

respecting the Craft in General, that we may govern ourselves accordingly, and not Give you any Occasion to Complain of our Neglect.
We have the honour to be, &c. &c.

Edwd. Wm. Gray.	}	The Committee.
Richd. McNeale.		
J. Beck.		

To Mr. John Aitken, Depy.
Provincial Grand Master
for the Province of Quebec.

A Committee was also appointed at the meeting of 3rd October, 1771, to examine into the accounts of the Lodge during the time Bro. Grant was Secretary, and to take particular account of the Fees, Dues, &c., to be taken to Quebec by Brother Antill.

R.W.Bro. Antill is reported as being in Quebec when the next meeting of the Lodge was held on 17th October, 1771.

A Committee to revise the By-Laws was appointed at the meeting held on 5th December, 1771. This Committee met at the residence of Bro. Chinn, and produced a rough draft at the next meeting held on 19th December. This "being the last Lodge night preceding St. John's Day, it was proposed from the Chair that Officers be chosen for the ensuing year". Edward Antill was presiding. "The choice was decided by ballot, and Brother Rochat was chosen Master, Bro. McNeale Senior Warden, and Brother Grant Junior Warden, with Bro. Gray, Secretary."

This is the last entry in the first Minute Book. There is a page containing the signatures of thirty-three Brethren, members of the Lodge, four of which—those of William Weir, John Antill, La Miltière and Mathew Wade—are struck out.

The book also contains a rough memorandum of receipts amounting to seventeen pounds ten shillings and sixpence, and disbursements amounting to sixteen pounds, nineteen shillings and sixpence. Among the items of disbursements are the following :—

1768.	June 24.	To the Music, 4 dolls.	£1. 4. 0.
	Dec. 7.	Pd for 2 Truncheons & Mallet.	4. 0.
		Pd for a piece of Ribband.	1. 4. 0.
1769.	Apl. 3.	Pd Mr. De Soulle for Skins.	17. 0.

The whereabouts of the second Minute Book is not known, but a type-written copy is in the archives of the Grand Lodge of Canada in Ontario, and a copy of this has been supplied by the Grand Secretary of that body to the Grand Lodge of Quebec. It opens with the Minutes relating to the celebration of the Feast of St. John, 27th December, 1771, when fifteen members and two visitors were present, with W.Bro. Edward Antill in the Chair. Bro. Bellestre, "having refused to contribute one shilling towards the Grand Charity agreeable to order of the Grand Lodge, and being asked whether he chose to conform to the order, he answered no and retired from the Lodge, wherefore it was ordered that he be no longer considered as a member of this Lodge". Bro. J. Rochat, who had been elected to the office of Worshipful Master at a previous meeting was "invested . . . with the Master's Jewels . . . and took his seat accordingly".

In March of the following year, 1772, a letter addressed to Bro. Antill, by the Grand Secretary (Bro. James Thompson) was read as follows :—

"Quebec, 12th March, 1772.

Sir,

At the Quarterly Communication held on Monday, the 2d Instant, the masters of the different Lodges here, were named as a

Committee to audit the Grand Treasurer's Accounts, when enquiry was made whether any money for dues, donations, &c., was sent from the Lodges at Montreal, since that Remitted to the Grand Treasurer by Mr. John Paterson, I reported that I knew of none, I also Informed them that I received from you an account of money put into your hands by Lodge No. 10, but had not Recd. the Cash. I was therefore ordered to write you by the first opportunity to remind you of sending down that money without Delay, together with whatever Dues, Donations, &c., may be due by St. Peter's Lodge, in order to enable us to make the proper Remittances to the Grand Lodge of England.

You see by the Copy of the Proceedings of the Provincial Grand Lodge, which I gave you, that no notice has ever been taken of No. 4 with Respect to their Constitution ; I think a Constitution is absolutely necessary. Without it that Lodge cannot be looked upon as Regular, because your Warrant cannot give them a Sufficient Sanction ; Something should be done in it. I am apprehensive a Motion will be made at next Qur. Communication in this Respect, as well as another new Lodge in this Province, who has not yet made any acknowledgment to the Grand Lodge, by writing or otherwise since their departure from hence.

I am, &c.

Jas. Thompson, G.Secy.

To Edwd. Antill, Esqr., Depy. Provincial
Grand Master for the District of Montreal."

Although the irregularity of the constitution of St. Peter's Lodge was brought to the attention of the District Deputy Grand Master in the above letter, no immediate action appears to have been taken. The Lodge had already been placed on the roll of the Grand Lodge of England ("Moderns") with the Number 223.¹

A Committee was appointed to answer this letter and at the next Communication, held a fortnight later, the members of the Committee were fined for neglecting to meet. A new Committee was appointed, and it was of opinion that "it was most proper to give their answer to the Deputy Grand Master for this District, who may answer the same."

The Minutes of the meeting held on 7th May, 1772, record that "as there was a probability before the next Lodge night the Officers of the Lodge would be absent on their private business, Officers should be named to preside until the next Lodge night . . . and Bro. Rochat, M. appointed Bro. Antill to act until next St. John's Day ; Bro. McNeale S.W., appointed Bro. Hughes and Bro. Hughes appointed Bro. Ermantinger, J.W."

The Feast of St. John was celebrated by the Lodge on 24th June, 1772. There were then sixteen members on the Roll, but only half this number attended, with three visiting brethren. One of the visitors was Captain Delaplace of the 26th Regiment, who was in command of a garrison of forty men at Fort Ticonderoga when it was captured by the Vermonters under Ethan Allen on 10th May, 1775. Allen was in turn captured by the British near Montreal on 25th September of the same year.

The low condition into which the Craft had fallen in Montreal during the next few years is indicated in the correspondence which follows :—

"Quebec, 15th Sepr. 1774.

Sir,

At a Quarterly Communication held on the 5th Instant, I was Commanded to ask you an account of your transactions since the last

¹ Lane, *Masonic Records*, 2nd Edn., p. 126.

you rendered, as also the Donations usually expected from the Lodges in your District. The Grand Lodge here was not a little surprised on examining our Treasurer's accounts to find that no donation had been Received from you since the 10th October, 1771. I have wrote to you on this head three different times, vizt., 12th March & 29th June, 1772, and 31st June, 1773, neither of which are yet Answer'd, I am therefore directed, if this should not meet with a suitable answer, to write to the several Lodges under your care to send copies of their Transactions, and an account of what monies they have paid respectively into the hands of your Grand Treasurer since the above 10th October, 1771.

I am, with due respect,

Sir,

Your most obedient and most Humble Servant,

Jas. Thompson,

P.G.Secy.

To Edward Antill, Esqr.,

Depy. Grand Master for the District of Montreal."

" 19th Decr. 1774.

Sir,

If I recolect right when last in Quebec, I gave you a Verbal answer to yours of the 15th Sept. and should have done it then in writing if time would have permitted, for the not doing it, I must beg the G. Lodge & your excuse. It is long since the Craft has been upon the Decline in this District, and St. Peter's Lodge has not met for three years & upwards above once or twice. Mr. Beek was appointed grand Secy. here, and is removed into the Country, and when he comes to Town his stay is so short, I have not been able to get an account of the Transactions in so satisfactory a manner as I could wish to transmit to you. There is to be a meeting of the former members of St. Peter's in the course of this week, when you may depend upon it that a full & proper detail of all matters as well as Donations as others shall be transmitted to you by

Sir, Your obedient Humble Servant,

Edwd. Antill,

D.F.G.M. for Montreal.

To Mr. James Thompson,

Town Sergt., Quebec."

" Montreal, the 18th May, 1775.

Dr. Brother,

We, the master, Wardens & Brethren of Lodge No. 10, Quebec, presents our Compliments and Brotherly Respects to you and the rest of our unacquainted Brethren.

Brother we understand that you act as grand secretary. Introducing us, to let you know our Proceeding. We had the Honour of being Instaled under the sanction of the above warrant the 26th Decemr. 1770, by the master & wardens of St. Peter's Lodge No. 4, Quebec, for which we paid Five Guineas for the Warrant, and Two Dollars to the Secretary for Drawing said Warrant; and from that time to this present date, each member has paid one shilling, Halifax, to the Grand Charity, for all of which we have Receipts from the Worshipful Brother Antill, but have not had the satisfaction to know if we are registered in the Grand Lodge or not. We have wrought according to our Instructions,

Skill and Knowledge in Masonry. We beg you will be so good as to let us know if we are to be owned as Lawfull Masons or not.

We remain, Your friendly Brethren

In Sincerity, By Order of the Master,

Jas. Doig. Secy.

To Mr. James Thompson,
Quebec."

"Quebec, 17th July, 1775.

Bro. James Doig,

Your favour of 18th May last I received, and no doubt you have been since looking for an answer to it, but the nature of it is such that I could not with any propriety do 'till I had the Grand Lodge's opinion thereon. I have therefore waited till the Quarterly Communication which was held in ample form on Tuesday, the 20th June last, when I laid your letter before them the purport of which, among other things Complained of, brought on a Resolution, a Copy of which you have herewith. Pray what induced No. 10 to Suspect they were not owned by the Provincial Grand Lodge here? It is true we do not Communicate with you nor No. 4, but with Brother Antill, who was appointed by the Grand Lodge to preside as Depy. Grand Master over all the Lodges within the District of Montreal. To lay your apprehension in this respect aside, I beg leave to acquaint you that you were always owned by the Grand Lodge and acknowledged by the Grand Lodge of England¹ and that when any Donations are remited from hence to England for Charitable purposes, it goes in the name of No. 10 as well as those here.

Tender my Brotherly respects to your worthy Lodge when assembled, and am, &c. &c. &c.

Jas. Thompson,

P.G.Secy."

"Quebec, 30th Augt. 1775.

Sir,

A Committee of the Grand Lodge assembled at Mr. Prentie's on the 24th ulto., agreeable to appointment.

In consequence of their proceedings, I was ordered to make some requisitions to the master of every Lodge in the Province. I have done so, a Copy of which I forwarded to you at the same time & waited for answers from the two Lodges at Montreal, and that of yours until the 24th instant, when I assembled the Committee, and among other things laid before them a Report from Lodge No. 10 which came to hand the day before. In it are copies of Receipts from you & Mr. Beek, for dues, donations, &c. from 24th Decr. 1770 to 21st Novr. 1774, which amounts to a considerable sum. The Committee have therefore agreed that you should be acquainted therewith, and has adjourn'd till return of Post, when they expect your answer, that no Difficiency on your part may appear on their Report to the Grand Lodge, which is to meet in the Course of next week.

I am, with due respect,

Your very humble servant,

Jas. Thompson,

P.G.Secy.

¹ Lane, *Masonic Records*, 2nd Edn., p. 216, records, however, that St. Paul's Lodge was not listed until 1787.

Edwd. Antill, Esqr.,
D.G.M. for the District of Montreal."

"4th Sept. 1775.

Sir,

I received yours of 30th ulto., and in answer thereto now mention that I had before both by letter and in Person acquainted you that I had money in my hands for the Grand Lodge at Quebec, but the exact sum I never could ascertain on account of the breaking up of St. Peter's Lodge here & the absence of Mr. Beek, whom I had appointed acting Grand Secretary for this District, with whom the money was sometimes left indiscriminately with myself. However, you will be so good as to draw on me for the amount of my Receipts which Draft shall be duly paid. If you will let me know the amount of Mr. Beek's Receipts, I will endeavour to procure that money for the Grand Lodge also; I have been at some expence in Postage of Letters, about 8/- lawfull, which I think should be Deducted.

With my respects to the Committee,

I remain,

Your most obedient servant,
Edwd. Antill.

To Mr. James Thompson,
Town Serjeant,
Quebec."

The Lodge did not meet again until 1780, for troublous times were upon the country. The Stamp Act, one of the originating causes of the American Revolutionary War, had been passed as early as 1765, and the repercussions following its enactment were felt in Canada, particularly as there had been a large influx of New Englanders into the larger centres of population following the Conquest, whose sympathies naturally were with the relatives and friends they had left in the political turmoil that led up to the opening of hostilities in 1775.

The membership of the Lodge appears to have been split into two groups, one rebellious, the other loyal, and to this must be ascribed the temporary closing of its portals. There is very little evidence that the Lodge was disbanded because of friction between the District Grand Lodge and the Provincial Grand Lodge, as has been suggested elsewhere.¹

On 12th November, 1775, General Richard Montgomery captured Montreal following the capitulation of the Forts at St. John and Chambly, and went on to join General Benedict Arnold before Quebec. An attack on that City was made on the night of 31st December, 1775. James Thompson has left an excellent account of the attack. He records, in his Journal, that Sergeant Hugh McQuarters was in charge of the barrier guard at Pres-de-Ville, where a gun was kept loaded and levelled at the narrow path by which a storming party might approach the town. He had orders to fire when assured of the approach of any body of men. "The precision with which McQuarters acquitted himself" resulted in the death of General Montgomery, two aides-de-camp and a sergeant. There was only one discharge of the gun, and the rest of the force fled. At the same time, Arnold attacked at another point, but the alarm was given by Captain Malcolm Fraser, formerly of Fraser's Highlanders, and the attack was repulsed. With the loss of their leader, the American forces lost heart and quickly disappeared. Incidentally, I may add that Hugh McQuarters was initiated in St. Andrew's Lodge, Quebec, on 13th December, 1781.

Lord Dorchester, the Governor, in reporting on events to the Home Government, gives a list of those "who very zealously served the rebels in the

¹ Pemberton Smith, *Early Canadian Masonry*, p. 32.

winter of 1775-1776, and fled upon their leaving it" (Montreal).¹ On this List appears Edward Antill, who after the capitulation of Montreal joined Moses Hazen's Regiment in the Army of General Montgomery. He was a native of Piscataqua, New Hampshire, where he was born in 1734, and was admitted to the Bar of Montreal in 1766. Joseph Torrey, another member of St. Peter's Lodge, also appears on the List.

When General Montgomery fell, General Wooster, who succeeded to the command, employed Antill to carry news of Montgomery's fate to Congress. Antill also presented a memorandum concerning the means employed to gain the sympathy of the Canadians with the revolutionary movement, and doubtless also reported on its ill-success. In July of 1776 Benjamin Franklin was in Montreal upon the same errand with no better luck, and eventually the Americans withdrew.

To avoid leaving any impression that St. Peter's Lodge was a hotbed of revolutionary sentiment, it must be stated that the Lodge was well represented in the forces raised to meet the invaders. A number of the Brethren took part in the defence of the Fort at St. John. Here the garrison held off the invaders for seven weeks, and then were compelled to surrender when Montgomery brought up additional artillery and munitions captured at Chambly. Bros. de Bellestre, Gray, Lotbiniere, Gamelin, Sanguinet and Delorimier of St. Peter's Lodge are known to have been among those taken prisoner by the Americans.

Antill was made a prisoner at Staten Island in 1777. He was exchanged in 1780. He lived in New York until 1785, when he returned to Canada. He died at St. John's, Quebec, in 1789.²

During these difficult times masonic activities were at a complete standstill in Montreal, St. Paul's Lodge also holding no communications between the years 1773-1778.

A Committee of the Provincial Grand Lodge of Quebec addressed a letter on 7th November, 1776, to the Grand Secretary of the Grand Lodge of England, enclosing One Guinea as an acknowledgment, and reporting "We cannot say much of the flourishing state of the Craft here. War was never a friend to it. We have some Lodges who again now punctually meet & work, and trust the spirit will Revive." On the same date the same Committee wrote to Montreal as follows:—

"Quebec, 7th November 1776.

Brethren of St. Paul's Lodge No. 10, Quebec.

We a Committee appointed by the Grand Lodge to look into and endeavour to Raise the low state of Masonry in this Province towards its wonted Splendour, do most earnestly recommend to all and every of you on your parts to be assisting as far as is in your power, not only in punctually opening your Lodge, and working at the stated times, but that each one will where he has an intimate acquaintance Warmly remind him in a Brotherly manner of his Duty & interest to rejoin his Lodge. This will redound to the Honour of the Craft in general, but much more to your own Lodge, at a time when you have no Deputy presiding over you, which we trust will not be long, as the Right W. G. Master told us at last Grand Lodge it was in his mind & shall be done how soon he can with propriety effect it. We also desire you will send by first opportunity a Detail of your Lodge as it now stands, together with what dues & donations you have at this time belonging to this Grand Lodge to our B. Grand Secy.

We are, &c. &c.

Thos. Aylwin, D.P.G.M.

Miles Prenties, M, No. 3, St. Pat.

Jas. Thompson, M, No. 2, St. Ands."

¹ Sulte, *History of Quebec*, vol. i, p. 248.

² *Les Bulletins des Recherches Historique*, vol. xxxviii.

Sir Gilbert Parker, in his work *Old Quebec*, states that the body of General Montgomery was identified by the "Widow" Prentice, but the above letter demonstrates that her husband, the colourful Provost-Marshal of Wolfe's Army, was still very much alive.

From a letter addressed by a Committee of the Provincial Grand Lodge of Quebec to Bro. Edward William Gray, dated 6th September, 1777, it appears that the Provincial Grand Master had appointed him District Grand Master at Montreal. There is nothing to indicate that he actively discharged the duties of his office, and in 1780 he was replaced by Bro. Richard McNeale.

St. Peter's Lodge re-assembled on 21st May, 1780, in virtue of a "Warrant from the R.W. Hon. John Collins, Esq., Provincial Grand Master, for the revival of the said Lodge, dated the 22nd day of May, 1780". There would seem to be an error in the date of this meeting, as the Lodge could hardly meet in virtue of a Warrant dated the following day. Bro. George McBeath was in the Chair, and this is the only occasion on which his name appears in the record.

A meeting of the Lodge was held on 6th June, 1780, when the Senior Warden, Bro. James Finlay, presided. There were only five members present, and the election of Officers was postponed. "A Lecture was put round in the first degree by Bro. John Franks, and the Lodge was closed in due harmony." Bro. John Franks, who later joined the Lodge, was a visitor at this meeting.

An emergent meeting was held on 16th June, 1780, when the Officers were elected, James Finlay being elected Master.

At the next regular communication held on 4th July, 1780, it was "resolved that the Tyler be allowed One Dollar for each night's attendance in future". A Committee appointed to draw up a set of By-Laws also made its report, which was unanimously adopted.

The By-Laws thus adopted read as follows:—

"By-Laws.

That Peace, Unanimity and Friendship may be the distinguishing characteristics of St. Peter's Lodge No. 4, Quebec, the Master, Wardens and Brethren acting under the Warrant from the Right Worshipful and Hon. John Collins, Esq., P.G.M., for the revival of said Lodge, dated the 22nd day of May, 1780, have unanimously resolved and do hereby agree to and bind themselves to the exact observance of the following rules and regulations, viz.,

1. That each member of this Lodge will meet on the first Tuesday of every month, at the place appointed by the Master and the majority of the members, there to hold a Lodge, from seven o'clock to eleven in the evening from the first day of May to the first of November, and from six to ten after the said first of November, until the first day of May, the Lodge to be closed precisely at said hour, unless prevented by necessary business.

2. The Master, or such brother as he shall appoint, shall put round a Lecture each Lodge night, unless prevented by extraordinary work.

3. Every Member who is absent and does not send a sufficient excuse before the Lodge is opened, shall pay three shillings towards the night's expense.

4. Every member shall pay to the Treasurer Half a Dollar per Quarter, which money shall be called the Quarterage Fund, and is to be at the disposal of the Lodge for such purposes as the majority of the members shall think proper.

5. The Election of Officers will be on the Lodge next preceding the Feast of St. John, according to the laws contained in the Book of Constitutions. In the morning of the Feast Day, the Officers will be

installed, congratulated and each take his proper place in due form.

6. Should any member elected to office refuse the honour of Master, he shall pay Half a Guinea to the private fund of Charity of the Lodge ; if to any other office, he shall pay five shillings to the same Fund.

7. The Master is to be obeyed in all reasonable matters, and absolutely in all affairs immediately under his direction ; therefore, should any argument produce an unbecoming warmth, his signal for silence must ever be strictly attended to.

8. No member is to quit the Lodge during Lodge hours without the consent of the Master, nor is any to speak to the chair sitting, or more than one at a time. Private Committees, as intolerable, are absolutely forbid. They gain the attention due to the speaker and are a contempt of order.

9. All elections or admission of brethren or candidates to be by ballott, which, to prevent mistakes, may be repeated a second time if desired.

10. No brother can be admitted a member of this Lodge unless by the consent of every member present at the time he is ballotted for. When he is admitted, he shall pay to the Treasurer one guinea for the Quarterage Funds ; and should said brother be afterwards passed or raised he shall pay, for the first, ten shillings, and for the latter, fifteen shillings, which sums are to be paid to the Treasurer for the use of the private fund of Charity.

11. It being one of the fundamental principles of the Society not to make any man a Mason who has not a good character, and it being also necessary for the honour and benefit of the same that none be made but such as are likely to become ornaments to the Royal Craft ; we therefore strictly charge each other to be scrupulously careful before the recommendation of a candidate ; that a very minute enquiry be made into his character, and if he be not found deserving of a good one by no means to recommend him.

12. Every person desiring to be initiated must make known his intention in writing, to be read in open Lodge, at least one month before he can be admitted, at which time, he will be ballotted for and although ever so well recommended, he cannot on any account be received, unless by the unanimous consent of every member present, that the harmony of the Lodge may not be interrupted.

13. All candidates, as soon as they are called up, shall be waited on by two or three of the brethren appointed by the Master, one of whom, in the presence of the other or others, shall put the following questions to him, viz.,

1. Do you seriously declare upon your honour, before these gentlemen, that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of masonry ?
2. Do you seriously declare upon your honour, before these gentlemen, that you are solely prompted by a favourable opinion conceived of the Institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow creatures ?
3. Do you seriously declare upon your honour, before these gentlemen, that you will cheerfully conform to all the Ancient established rules and regulations of the Society ?

14. Every new made Brother on his admission, shall pay to the Treasurer, eight Dollars for the private fund of Charity of this Lodge,

and One Dollar for the Quarterage Fund, exclusive of the customary dollar for the Grand Lodge, and his proportion of the night's expense ; if passed or raised, he must pay two shillings for the former and fifteen shillings for the latter, to be applied to the use of the same Fund.

15. Any monies paid into the Treasurer's hands for the private fund of Charity are not to be, afterwards, put to any other use on any account whatever ; that money being set apart for the sole purposes of relieving and assisting indigent brethren or their families.

16. No brother can be ballotted for or candidate ballotted for or made except on regular Lodge nights.

17. No stranger can be permitted to visit this Lodge without being found to be a regular made Mason, nor is to be admitted above once free of expense, or above three times on any account, unless he be a member of some Lodge in the Province, or a resident where there is no Lodge held.

18. No visiting brother can be admitted while the Lodge is engaged about private business.

19. Should any member appointed for a committee neglect to attend the same, he shall pay three shillings to the Treasurer for the private fund of Charity, unless the Lodge shall deem his cause for such neglect sufficient.

20. Any brother desirous of withdrawing from the Lodge shall announce it at the Lodge night before that his accounts may be properly settled, and that the Secretary may have time to make out his Certificate and get it signed, should the Lodge think proper to give one.

21. If a member absent himself three succeeding lodge nights, and does not give the Lodge a satisfactory reason for his absence, he will be deemed no longer to be a member, or should any member absent himself on either of the Feasts of St. John, unless for some special cause which the Lodge shall deem sufficient he shall pay One Dollar to the private fund of Charity over and above his proportion of the days expense.

22. All dues must be paid off before each St. John's Day, and the Treasurer's accounts examined, that the balance and the books may be delivered in proper order to the new elected Treasurer.

23. The expenses of each Lodge night must be settled before the Lodge is closed, that no expense may fall on the Lodge out of its proper order.

24. These laws shall be signed by every brother belonging to the Lodge, and shall be read by the Secretary in open Lodge as often as the Master or members think necessary, that none may plead ignorance."

A motion was passed at the meeting held on 9th September, 1780, "that Bro. Ermantinger do enquire of Bro. Edward Wm. Gray Esq., to know what monies are remaining in his hands belonging to St. Peter's Lodge . . . and also to inform Bro. Gray that by the Minutes of 6th of Feb. 1772, there appears to be due by him £9 . 17 . 9½ lawful money, and by others not mentioned £20 . 7 . said currency". Bro. Ermantinger reported to the Lodge on 7th November, 1780, that Bro. Gray had given answer "that he had no money in his hands, having paid the whole of it to Bro. Antill".

As no further mention of these monies is made, let us hope Bro. Antill accounted for them as he did for the funds in his possession for the account of the Grand Lodge in 1775.

In December, 1780, it was unanimously resolved "that the mode of only sending one summons to be shewn to each of the brethren may not be at all times convenient, therefore it is ordered that the Secretary do provide a sufficient number of private summons that in future each member may have a particular summons".

At the same meeting a report of a Committee which had been appointed "to take into consideration and regulate the expense to be incurred by absent members, and also adopt some plan for the payment of the several articles purchased for the lodge room" was received and unanimously adopted. The Report was as follows:—

1st. That it is the opinion of the Committee that a further subscription of Thirty shillings be paid to the Treasurer by every member of this Lodge, for account of the Quarterage Fund for supplying and keeping such necessaries as may be thought requisite for the use of the Lodge.

2nd. That every brother or entered apprentice becoming a member of this Lodge should pay the like sum of Thirty shillings over and above the sums specified in the 10th and 14th articles of the By-Laws for the same use.

3rd. As some members of this Lodge reside a considerable distance from the town and cannot always conveniently attend, it is the opinion of this Committee that such member when he attends pay seven shillings and six pence each Lodge night, and every visiting brother pay five shillings agreeable to the regulations of the 9th of September last.

4th. That each member present pay two shillings for his supper, and every absent member pay one shilling for the same.

5th. That every brother or Entered Apprentice becoming a member of this Lodge before the first Tuesday of May next, shall pay his proportion of the Steward's account, adequate to the time he may have been a member.

6th. That every member residing in Town or suburbs do pay immediately to the Stewards, the sum of Forty shillings each and that the Stewards' accounts be finally made up on the third Tuesday in April next, and that each member residing in the Town or suburbs then belonging to the Lodge, shall pay his equal proportion to the discharge of the Stewards' accounts.

7th. No liquors are to be brought on to the table after the Lodge is closed.

Bro. Sampson Fleming, who had joined the Lodge in the previous month, was elected Master at the meeting on 19th December, 1780. He was installed on 27th December, 1780, and presided at the meeting held on 2nd January, 1781, after which his name does not appear in the Minutes. Sampson Fleming was one of the grantees of a Charter issued by the Provincial Grand Lodge of New York ("Moderns") for the establishment of a Lodge at Detroit, No. 1, and signed by George Harison, the Provincial Grand Master, on 27th April, 1764, a copy of which is to be found in Robertson's *History of Freemasonry in Canada*, vol. i, p. 184. The other grantees were Lieut. John Christie, of the 60th Regiment (Royal Americans), and Josias Harper. Sampson Fleming was Deputy Commissary of Provisions between 11th June, 1761, and March, 1768.¹ In January, 1774, a house and lot was deeded to him at Detroit. He is then described as a gentleman.² He married Alice Haliburton, half sister of John Kinzie, and had several children. He later moved to New York. After Fleming's death, his widow married a

¹ Gladwin MS., p. 633. *Wayne County Records*, Liber A., p. 34.

² *ibid*, Liber B., p. 125.

gentleman named Low, and many of their descendants are prominent in New York to-day.¹

The Lodge at Detroit, No. 1 New York, is a thorn in the flesh of all investigators of early Freemasonry in Canada (for Detroit was Canadian territory until 19th November, 1794). Some Masonic historians give the name of this Lodge as "Zion", others claim it to have been "Harmony", but a Certificate brought to my notice by Bro. Charles Fey, of Birmingham, Mich., U.S.A., and which was reproduced in the pages of the December, 1859, issue of *The Ashlar Magazine*, demonstrates that it was "Union". The Certificate was issued by Union Lodge of Detroit No. 1, New York, to Thomas Robison, and bears the date 18th August, 1767. It is signed by Sam Fleming, Master, Rich'd McNeale and Will'm Edgar, Wardens, and Ben James, Secretary. Richard McNeale, one of the Wardens, joined St. Peter's Lodge in 1770, and was appointed District Grand Master of Montreal about the time of the re-organisation of the Craft in that City in 1780.

St. Peter's Lodge celebrated the Feast of St. John on Wednesday, 27th December, 1780, when, after opening the Lodge, it was "called off until after Divine Service, when being met again the Lodge was closed and opened again in the third degree when the Officers were installed in the usual form, and then closed, and opened again in the first degree, and then called off to refreshment". After dinner, a collection was made amounting to Twenty-one pounds, eight shillings and fourpence, for the Private Fund of Charity. "The day being spent with the greatest harmony and decorum, the Lodge was closed until next Lodge night". It will be observed that it appears to have been customary to install the Officers with the Lodge opened in the third degree. There were seventeen members present and ten visitors, including Sir John Johnson, the last Provincial Grand Master of New York, who served in that office from 1767 to 1771.² He was the son of Sir William Johnson, and was appointed Provincial Grand Master of Quebec in May, 1778, in succession to Colonel Christopher Carleton, who died on 13th June, 1786.

At a later communication the sincere thanks of the Lodge were tendered to the Reverend Brother Delisle "for his excellent sermon".

At the following meeting grants amounting to Twenty pounds were made to brethren in distress, and it was ordered that Two pounds six shillings and eightpence be paid to the Grand Treasurer of the District as an acknowledgment. It was also resolved that Chairs for the Master and Wardens be obtained.

The following Minute is recorded under the date of 7th August, 1781:—
"In consequence of an application made by the Grand Secretary of this District in the name and direction of the Provincial Grand Lodge for the establishment of a General Fund of Charity; the opinion of the Lodge was taken and unanimously agreed that they had no money to spare, having a number of applications from the poor in our own district".

At the following meeting held on 6th September, 1781, it was unanimously agreed "that no visiting brother be admitted on public days unless introduced by a member of the Lodge".

Colonel Guy Johnson, the nephew of Sir William Johnson and Sir John Johnson's cousin, with Colonel Clause, were specially invited guests at the Festival of St. John—27th December, 1781. Sir William Johnson, Colonel Guy Johnson and Colonel Daniel Clause³ were among the original members of St. Patrick's Lodge No. 4 on the Roll of the Provincial Grand Lodge of New York, held at

¹ A. G. Pitts, *Notes on the Early History of Masonry in Michigan*, *Palestine Bulletin*, Detroit, 1912.

² *Transactions*, American Lodge of Research, vol. ii, p. 96.

³ Both Sir William Johnson and Colonel Daniel Clause are to be found in the pages of Kenneth Roberts' historical novel, *Northwest Passage*, of which Major Rogers of the Rangers is the central figure.

Johnston, New York, which was founded on 23rd May, 1766.¹ The collection for Charity at this Festival amounted to Twelve pounds, fifteen shillings and sixpence.

A Lodge of Emergency was opened between 27th December, 1781, and 1st January, 1782, to attend the funeral of a Brother Gordon, a Master of St. Paul's Lodge, Montreal, prior to 1776.

At a meeting held on 5th February, 1782, the Master announced that a Quarterly Communication of the Grand Lodge would be held on the third Monday of the present month, and "The present officers of St. Peter's Lodge being Officers of Grand Lodge, the following Brethren being appointed to represent the Lodge at the said Quarterly Communication:—Bro. James Finlay, M., Thos. McMurray, S.W., and James D. White, J.W."

In March, 1782, the By-Laws were revised, the chief changes apart from minor textual corrections being as follows:—

Art. 1 was amended by providing that the Lodge would meet on the first Tuesday from May to November, and on the first and third Tuesdays from November to May.

Art. 4. The quarterage of 50c was increased to \$1.

Art. 5 was amended by providing that the Election should take place on the fourth night before the Feast of St. John.

Art. 8 was amended by altering the word "gain" to "lessen"

Art. 9 was amended to permit a ballot being taken a third time.

Art. 10 was cancelled and replaced by a new article which read as follows:

10. Every brother desirous of becoming a member of this Lodge must make known his intention in open Lodge at least one month before he can be admitted and fourteen days before he can be ballotted for; when he is admitted he shall pay to the Treasurer Two pounds thirteen shillings and fourpence currency. And should the said brother be afterwards passed or raised he shall pay for the first ten shillings, and the latter fifteen shillings for the use of the Private Fund of Charity.

Art. 11 was amended by altering the phrase "not found deserving of a good one" to "not found to have a good one".

Art. 14 was amended by increasing the fees paid to the Quarterage Fund from One Dollar to thirty five shillings, and the fees for passing and raising were increased to ten shillings and fifteen shillings.

Art. 16, which provided for balloting on regular Lodge nights only, was cancelled.

Arts. 17 and 18 were replaced by a new Article which read as follows:

Art. 16. No visiting brother can be admitted above once free of expense, and after he shall pay One Dollar as his share of the night's expense; but cannot on any account be admitted until the Lodge is opened, or while engaged about private business.

Art. 19, which provided for a fine for neglect to attend a Committee, was cancelled.

Art. 20 became Art. 17.

Art. 21 was replaced by a new article as follows:

Art. 18. Any member absenting himself three succeeding Lodge nights, the Secretary shall inform the brother by letter of his neglect, which if not attended to and satisfaction given he shall be deemed no longer a member. Or should any member absent himself on either of the Feasts of St. John, unless for some special cause, which the

¹ *Transactions, American Lodge of Research, vol. ii, p. 107.*

Lodge shall deem sufficient, he shall pay his proportion of the day's expenses.

Art. 22 became Art. 19.

Art. 23, which provided for the payment of the expenses before the Lodge was closed, was cancelled.

Art. 24 became Art. 20.

At the meeting held on 2nd April, 1782, the third article of the By-Laws, which provided that "Every member who is absent and does not send a sufficient excuse before the Lodge is opened, shall pay three shillings towards the night's expense", was unanimously expunged.

The Lodge held its regular meeting on 4th June, 1782, when it was moved by the Worshipful Master (W.Bro. Thomas McCord) that "in consideration of this day being His Majesty's Birthday, and most of the Brethren wishing to retire on account of the danger attending the illuminations this evening, and also having reasons to understand that many of the Brethren cannot attend. Therefore it is unanimously resolved that the business of this evening be referred to a Lodge of Emergency to be held on Thursday, the sixth day of this month. . ." This was the 44th Birthday of George III.

A letter was read at the meeting held on 6th June, 1782, from Bro. James Doig, "complaining of his having been refused admittance in the Lodge he was made in, Ordered that the Secretary in answer thereto inform him of the impropriety of his application to St. Peter's Lodge, and advise him how to proceed." It is not known in which Lodge Bro. Doig was made a Mason, but he was Secretary of St. Paul's Lodge, Montreal, in 1775.

At the meeting held on 2nd July, 1782, it was reported that the balance in the Charity Fund amounted to Forty pounds thirteen shillings, exclusive of the collection made on the last St. John's Day, which amounted to Six pounds seven shillings and ninepence, making a total of Forty seven pounds and ninepence. A letter from the Grand Secretary, dated Montreal, 26th May, 1782, was read. It was "Moved by Bro. McCord that the regulations ordered by the Grand Lodge be entered in the minutes, and that in consequence the Secretary be directed to expunge the Sixteenth article of the By-Laws as revised the 19th of March last, and new number the whole. The same being unanimously approved and ordered accordingly." It was also ordered that Article 12 should also be amended by adding "Notwithstanding, if a single negative should appear, the Master and the rest of the Lodge shall have it in their power to act, as their wisdom and prudence shall dictate for the Honour of the Craft." A Lecture was then put round in the Second Degree by a visitor—W.Bro. Carleton. This was probably Colonel Christopher Carleton, who was appointed Provincial Grand Master of Quebec in 1786. He was a nephew of Sir Guy Carleton, afterwards Lord Dorchester, with whom he has been sometimes confused.¹

The Secretary was instructed at the meeting held on 6th August, 1782, to supply a copy of the By-Laws to Select Lodge and another copy to the Grand Secretary of the District for the use of the Grand Lodge. Select Lodge was warranted in August, 1782, to be held in Montreal, and was numbered "16" on the Provincial Grand Lodge roll. It lapsed in 1792.

On 3rd September, 1782, Bro. Cruickshank, who was shortly leaving for London, England, was instructed to purchase a seal for the use of the Lodge.

An interesting sidelight on masonic finance in earlier days is provided by the Minutes of the meeting held on 7th January, 1783, when it was resolved "that every member present when the stock is laid in by the Stewards at the commencement of every six months is laid in, shall pay each Lodge night during the remainder of the term, seven shillings and sixpence, including two shillings

¹ Graham, *Outlines of the History of Freemasonry in the Province of Quebec*, p. 80.

for his supper, and the sums arising therefrom shall be paid into the hands of the Stewards to enable them to discharge any additional disbursements, and any overplus at the expiration of the six months that may remain in their hands is to be carried to the new Stewards."

A Lodge of Emergency was called on 8th April, 1783, for the purpose of attending the funeral of Bro. Chapman Abrahams. The Worshipful Master and Brethren of St. Paul's Lodge and Select Lodge were also present.

A motion was made by the Master (W.Bro. Thomas McCord) at the meeting held on 3rd June, 1783, "that something be offered to the Grand Lodge as an acknowledgement", which "being objected to, and reasons given for the same, resolved that the motion stand over for consideration until the next Lodge night." There was also some discussion on the subject of dining together on St. John's Day, and it was finally resolved to celebrate the Festival, and the Stewards were "directed to provide for and conduct the same with the greatest economy."

On 1st July, 1783, the "Worshipful Master's motion of the last Lodge night being taken into consideration and objections thereto being made by Bro. Cruickshank, in consequence of conversation between the Grand Secretary in London and him, by which he finds that St. Peter's Lodge No. 4 is not known by the Grand Lodge in London, Resolved that it is the opinion of the Lodge that no monies should be given to the Provincial Grand Lodge in the name of this Lodge until some returns made of the uses of such monies are put to."

At the communication held on 5th August, 1783, "in consequence of the resolution of the last Lodge night, relative to the customary offering to the Grand Lodge, on motion, it is unanimously resolved that a letter be wrote and given in at the next Quarterly Communication (which the Worshipful Master informs the Lodge will be held on Monday the 18th of the month) in which shall be set forth the heads of the said resolution, and the reason for it, and at the same time requesting that the R.W.P. Grand Lodge to take the same into consideration, and that they will be pleased to inform the Lodge to whom they are to impute the ignorance of the Grand Lodge in England relative to this Lodge as well as most of the other Lodges in this Province."

These statements appear to indicate that the Grand Lodge of England ("Moderns") had no record at that time of the Lodges warranted by the Provincial Grand Lodge of Quebec.

"A Letter was then read from Mr. John Wood, of St. John, which being taken into consideration ordered that the Treasurer pay him Ten Pounds currency out of the Charity Fund." "Another letter was then read from Bro. Lilley, late of the Brunswick Troops, which being also taken into consideration, Bro. Pollard is requested to inform him of the good wishes and intentions of this Lodge toward him, and should Five or Six Guineas be of service to him at present, Bro. Pollard will be pleased to demand them from the Treasurer."

A Letter was read from Select Lodge No. 16, at the communication held on 2nd September, 1783, "thanking the Lodge for the use of our room, and requesting we would make an estimation of the rent they are to pay for the same."

At the same communication the Worshipful Master informed the Lodge "that the letter ordered last Lodge night respecting the complaints to the Grand Lodge was presented there and ordered to be transmitted to the Provincial Grand Lodge for their consideration, and further, that the Grand Lodge were of opinion that the complaints set forth therein, if well founded, were abuses which ought to be remedied." This Minute is not very clear, but I think it means that the letter respecting the complaints of the Provincial Grand Lodge had been presented to the District Grand Lodge, who had ordered it to be forwarded to the Provincial Grand Lodge, and that it was the District Grand Lodge who expressed the opinion that the abuses, if the complaints were well founded, ought to be remedied.

A question of jurisprudence also arose at this meeting, when Bro. Lanigan wanted to know "whether a brother being duly ballotted for and approved of can be looked upon as a member of the Lodge before the by-laws have been read to him and he sign the same?" "Resolved in the affirmative."

On 6th January, 1784, a letter was read from the Grand Secretary of the District of Montreal—

"containing a resolve of the Provincial Grand Lodge in the following words, viz., It is the sense of this Grand Lodge that the resolves of No. 4, and the manner in which it is expressed is an instance of the highest presumption contrary to every idea of constitutional subordination and deference due from a private lodge to the Provincial Grand Lodge. The conversation of a private member might have been mentioned to the consideration of the Grand Lodge, for them to enquire whether there had been any neglect in transmitting any money or causing the warrant of the Lodge to be registered in England; but previous to any regular application to come to a resolution is disrespectful to the Grand Lodge so highly reflecting on its integrity deserves a public disapprobation and the Grand Lodge of Canada therefore resolves that unless Lodge No. 4 do acknowledge their indiscretion they will draw upon themselves a much severer sentence. I am further directed to communicate to you an order for the Grand Lodge of this District given in Quarterly Communication on Saturday, the 13th of December last, viz., that the several lodges in this District do send to the Grand Secretary for the same, an account in writing signed by the Treasurers of the respective Lodges of all monies paid by them to the Grand Lodge, from the first day of May, 1780, to the present day, and the Treasurer is also ordered to give in an account of all monies received and paid by him or in that office during the same period, and that said accounts be given in before the next quarterly communication, that they may be laid before the Grand Lodge."

Consideration of this communication was deferred until the meeting held on 3rd February, 1784, when it was moved that the resolution of the Lodge of the 1st of July be rescinded. The motion "was passed in the negative", and it was unanimously resolved that a Committee be appointed to draft an answer. At the next meeting held on 9th February, 1784, the following draft letter was submitted by the Committee:—

"Montreal, Feb. 8th, 1784.

To the Worshipful Deputy Grand Master and Brethren of the
Deputy Grand Lodge for this District.

I am ordered by the Worshipful Master and Brethren of St. Peter's Lodge No. 4 to acquaint you that a letter from the P.G. Secretary, containing a resolve of the P.G. Lodge of the 1st of September, 1783, was read and taken into consideration, when the Lodge expressed their sorrow at having drawn upon themselves so severe a censure, as it never was the intention of St. Peter's Lodge to act unconstitutional or irregular; on the contrary, it has been their constant and uniform practice to adhere and conform to every order of the Grand Lodge as Masons acting upon their charter, at the same time it is humbly the opinion of the Lodge that the Grand Lodge must have misconceived the resolve of St. Peter's Lodge of the 1st of July, 1783, as they think that they have a right to stop their free gifts until they are made acquainted with the manner in which they are applied, and their resolve

never was intended to withhold the fees due to the G. Lodge. They likewise humbly conceive that they and every other Lodge holding under the P.G.Lodge of Canada are entitled to have annual accounts or returns sent to each Lodge of the receipts of all monies paid to the P.G.Lodge, and how such monies are disposed of as has been the uniform practice of the Grand Lodge of England. St. Peter's Lodge flatter themselves that the G. Lodge, upon more mature consideration of the resolve, will withdraw their censure, as it has been their constant study to conform to the laws and constitution, and to promote harmony and brotherly love. I am therefore directed to request you will, as soon as possible, transmit these the sentiments of St. Peter's Lodge to the P.G.Lodge, not doubting that every attention will be paid to them which they merit."

The finances of the Lodge also appear to have become involved, for at this Communication a Committee reported that "in order to make good the sum of £48. 13. 8½. due to the Charity Fund of this Lodge, and to pay such debts as are due . . . it will require the sum of £10. 12. 4. over and above all monies in hand."

On 21st December, 1784, the applications of two Candidates, the consideration of which had been postponed from time to time, were dealt with, and it was ordered that no ballot be taken, as neither of the candidates understood English.

The contributions to the Quarterage Fund having been found insufficient to meet expenses, they were increased by two shillings and sixpence a quarter at the meeting held on 15th February, 1785.

A Lodge of Emergency was opened on 22nd February, 1785, to attend the funeral of Bro. Donald McDonald. This Brother has not been identified as a member of the Lodge.

Some of the Brethren having demitted for various reasons, the question of continuing the Lodge became a live one. It was discussed at the Communication held on 5th December, 1785, when eleven members out of a total membership of eighteen were present. Only one of those present begged permission to withdraw and it was decided to continue the Lodge, but that in future the Lodge would meet monthly instead of fortnightly.

Certain rules and regulations for the better government of the Craft adopted by the Grand Lodge on 17th June, 1785, were communicated to the Lodge by Bro. McCord as Grand Secretary of the District Grand Lodge of Montreal on 3rd January, 1786, and were adopted as part of the By-Laws of the Lodge. Consideration of the rules and regulations for the establishment of a Fund of Charity also adopted by the Grand Lodge was, however, postponed, and when the matter was finally reached on 6th March, 1786, the motion for adoption "being put round by the Master, passed in the negative".

In June, 1786, "it appearing to the Brethren present that the little attention paid lately to the duties of the Lodge by many of the members now renders it absolutely necessary for the Brethren to determine whether they will attend and keep up the Lodge or not; therefore it being moved and the opinion of the Lodge being taken, it is resolved that particular summonses be issued for the next regular lodge night requiring the positive attendance of every member, and that the question be then determined; ordered that the Secretary issue summonses accordingly."

At the next meeting held on 4th July, 1786, "the question being put round by the Master whether the members wished to continue the meeting of this Lodge, it was unanimously resolved by the members present that the Lodge should continue, and that they would support it."

The Worshipful Master reported that he had attended the Quarterly Communication of the District Grand Lodge, and that R.W. Bro. James Hughes had been appointed and installed as Deputy Provincial Grand Master in the place of R.W. Bro. Richard McNeale, who had resigned because of ill-health.

In the following year, at an emergency meeting held on 11th January, 1787, a letter was read from the Grand Secretary with reference to the Grand Lodge Charity Fund, and it was ordered that the "abstract of the Minutes of the Lodge be given to the Grand Lodge as reasons why they discontinued their donations to the Grand Lodge of Charity."

Although attendance at the meetings of the Lodge had fallen off, financially the Lodge was in a fair condition, the Committee reporting on 3rd April, 1787, a balance in the Fund of Charity of £28. 13. 8. and a balance in the Quarterage Fund of £18. 10. 1½.

At a meeting held on 4th December, 1787, Bro. Richard Dobie was elected Master, *in absentia*, and a special meeting was called for 17th December for the installation of the Officers. There were only five members present at this meeting and it was resolved to postpone the installation to St. John's Day. When the Brethren assembled to celebrate the Feast, Bro. Dobie declined to accept the office of Master, and communicated to the Deputy Provincial Grand Master, good and sufficient reasons for so doing. The D.P.G.M. (Bro. James Hughes) who was present ordered "that a new election should take place at the next meeting wherefore he would issue a special warrant."

A new election was duly held on 1st April, 1788, when Bro. James Morrison was elected Master, Bro. Robert McGregor Senior Warden, and Bro. Richard Dobie Junior Warden. The Lodge did not meet again, however, until 15th December, 1788, "because so few members were present in town during the last season, and the multiplicity of business of others had prevented calling them together sooner." The Lodge then proceeded to elections, Bro. Dobie being elected Worshipful Master.

Only four Brethren were present at the meeting held on 3rd February, 1789, and the Lodge did not meet again until 12th November, 1789, when a letter was read from Bro. William White, Grand Secretary of the Grand Lodge of England, dated Freemasons' Hall, London, the 30th July, 1789, "setting forth the flourishing state and highly respectable situation of the Society in England, and enclosing accounts of the Grand Lodge for 1787-8 and 9."

Three Brethren met on 5th January, 1790, and confirmed the minutes of the last meeting. "The W.M. then explained the Entered Apprentice's Lecture, after which the Lodge was duly closed."

The next record of the Lodge is dated 23rd November, 1790, when certain resolutions of the Grand Lodge were read as follows:—

"Monday, 1st of Nov., 1790.

The report of the Committee appointed last Grand Lodge containing a draft of the regulations to be observed by the different Lodges in the Province having been read, it was moved by the Prov.G.Secy. that the regulations as reported by the said Committee consisting of twenty articles be approved and admitted as the laws of the government of the several lodges, which was unanimously agreed to.

Resolved that the same shall be registered in the Grand Lodge Book, and ordered that every Lodge in town shall cause copies to be taken thereof, and that the Grand Secretary for the District do furnish copies to the different Lodges in his District as soon as possible can be done.

The P.G.Secy. moved that the Masters of the two different Lodges in town shall deliver in at the next communication a list of

their lodge, agreeable to the orders received from the Grand Lodge of England, also the date of their Warrants—which was accordingly done.”

Although attendance at the irregularly held meetings of the Lodge was very meagre, the Lodge continued to function, and on 1st November, 1791, it was again resolved that the Lodge should not be allowed to lapse.

On St. John's Day, 1791, the Lodge, represented by four members—the Master, the two Wardens and the Secretary—attended Divine Service at Christ Church (presumably with the Brethren of St. Paul's Lodge), where a suitable sermon was preached by Bro. the Reverend Delisle, Rector of the Parish. There were eleven guests at the subsequent dinner, including Sir John Johnson, the Provincial Grand Master. After dinner the Lodge was called on again to receive the greetings of St. Paul's Lodge No. 10, brought by Bros. John Kay and Thomas Oakes.

At the meeting on 7th March, 1792, the Master “acquainted the Lodge that the M.W. D.P.G.M. had appointed the number of this Lodge in future to be No. 3 in lieu of No. 4, as recorded now in the Grand Lodge of the District.”

The last recorded meeting of the Lodge was held on 19th December, 1792. There were only four Brethren present, all of them Past Masters of the Lodge, but they went through the formality of an election, and it is recorded that three of them were unanimously elected to the offices of Worshipful Master, Senior and Junior Warden.

It is on this pathetic note that the history of St. Peter's Lodge comes to an end. The period in which the Lodge functioned was one of change, and the opening of the country to the West, stimulated by the influx of United Empire Loyalists, tempted many of the members to try their fortunes there. That this is probably the real reason for the decline of the Lodge, rather than lack of interest on the part of the members, is indicated in the Minutes, where notations are frequently to be found against the names of Brethren absent from their masonic duties, such as “Out of Town”, “In the Upper Country”, “On the lands”, etc.

The friendly and fraternal association between St. Peter's Lodge and St. Paul's Lodge is apparent from a reading of the Minutes. The names of applicants for initiation and affiliation were communicated by each Lodge to the other, and the applications were not accepted by the one without the approval of the other.

Before closing this history of a Lodge which was exceedingly well conducted, which performed its masonic duties to the best of its ability, and which generously extended the hand of benevolence, there remains to be considered the statement made by Graham, in his *Outlines of the History of Freemasonry in the Province of Quebec*, p. 60, that “unhappily the relations between St. Peter's Lodge and the Provincial Grand Lodge at Quebec had, for a few years, then past, become very much ‘strained’”. In the Minutes from 1785-92 it is called ‘St. Peter's No. 4’ (only!).”

To take the last statement first, the Minutes throughout the period under review are invariably headed “St. Peter's Lodge No. 4 met” at such and such a place, etc., the only exception being the Minutes of 21st May, 1780, which recited that it was held in virtue of the Renewal Warrant. Such a heading was the normal heading of Lodge Minutes of the period, and would call for no comment were it not for the fact that Graham adds the word “(only!)” in parenthesis, with the inevitable note of exclamation, which might lead a casual reader to imagine that the Lodge had thrown off its allegiance to the Grand Lodge, or that by not reciting its full title it cast aspersion upon the Grand Lodge. The innuendo is too puerile to warrant further comment.

As to the strained relations, the only evidence of them is the letter written by the Lodge to the Provincial Grand Lodge following the report made by Bro. Cruickshank that St. Peter's Lodge was unknown in England. The information which Bro. Cruickshank brought from England was no less disturbing to the Brethren of St. Peter's Lodge than it was to every Lodge in the Province, and the Lodge was amply justified, it would seem, in bringing it to the notice of the Grand Lodge.

The severe castigation the Lodge received in the letter read on 6th January, 1784, was unjustified. The Provincial Grand Lodge made no attempt to answer the complaints, but criticised the direct manner in which they were brought to its attention. It is to be noted that the complaints were not made direct to the Provincial Grand Lodge, but the proper procedure was observed in bringing them first before the District Grand Lodge, with the request that they be forwarded to Quebec. This was done, and in addition the District Grand Lodge placed itself on record as of opinion that if the complaints were well founded, the abuses should be remedied.

To the credit of St. Peter's Lodge, it may be added that it was by no means cowed by the severe censure passed upon it. It most manfully and effectively replied to the Grand Lodge, and it is unfortunate that we have no record of the Provincial Grand Lodge's reply to the second letter. It may be assumed that the Grand Lodge was probably glad to drop the subject in the face of such a vigorous opponent, more especially as it was in a very weak position. The complaints undoubtedly stirred the Grand Lodge to action, as is manifested by the request to the constituent Lodges, immediately circularised, for full information concerning payments made to Grand Lodge since 1780.

No useful purpose is to be gained now by any attempt to apportion the blame for these unfortunate incidents. The Craft was very loosely held together in the eighteenth century, far different from to-day, when salaried Grand Secretaries are employed. The difficulties of communications in those days, too, must not be overlooked. Remittances and documents were not entrusted to the mails, but were made and carried by Brethren going to and from England, and this inevitably involved much delay.

These causes and a certain casualness, typical of the period, were the basis of the apparent lack of harmony and consideration which unfortunately marred the relationship of the Grand Lodge of England and the Provincial Grand Lodges in Canada. It is gratifying to know that the Craft has outlived these disagreements, with its strength and purpose undiminished.

St. Peter's Lodge steadfastly maintained that its charitable work was its own concern, and it only occasionally contributed nominal "acknowledgments" to the Grand Lodge Charity Fund, in addition to the normal fees. It was not called upon constitutionally to do more. The assistance given by the Lodge from its private Fund of Charity to deserving Brethren and distressed persons not members of the Craft, in addition to the contributions levied by the Grand Lodge and additional acknowledgments from time to time, was most commendable. The number of members at no time exceeded twenty-seven, and the average number on the roll during the period covered by the Minutes was fifteen, yet in the twenty-three years covered by these records (in only fourteen of which was the Lodge active) the Lodge collected and disbursed in charitable grants no less than One Hundred and thirty pounds.

I acknowledge with grateful thanks my indebtedness to Bro. R. J. Meekren for reading the draft of this paper, and for the suggestions he made, and also to Bro. Charles Holnes for assistance in the identification of the French members of the Lodge.

THE DISTRICT GRAND LODGE OF MONTREAL—OFFICERS

Date	Deputy Grand Master	Senior Warden	Junior Warden	Secretary
March 18, 1868	Antill, Edward	Graham, J.	Wade, M. Rochat, J.	Weir, Wm.
May 6 1768	do.			Grant, John
May 19 1768	do.	Gray, Edwd. Wm.		Beek, J. G.
1777	Gray, Edwd. Wm.			
1780 ?	McNeale, Richard			
1786	Hughes, James			McCord, Thomas
1788	do.			
1789	do.			

OFFICERS OF ST. PETER'S LODGE, MONTREAL

Year of Election	W. Master	Sen. Warden	Jun. Warden	Secy. & Treas.
1770	Antill, Edward	McNeale, Richd.	Grant, John	Gray, E. W.
1771 Dec.	Rochat, J.	do.	do.	do.
1780 May 1	McBeath, George	Finlay, Jas.	Ermantinger, Lawrence	McCord, Thos.
June	Finlay, Jas.	Ermantinger, Lawrence	Dobie, Richd.	do.
Dec.	Fleming, Sampson	Franks, John	McMurray, Thos.	do.
1781 June	McMurray, Thos.	Grant, John	McCord, Thos.	Judah, Saml.
Dec.	McCord, Thos.	do.	Cruikshank, Robt.	Pollard, Richd.
1782 June	McNeale, Richd.	Cruikshank, Robt.	Judah, Saml.	Reid, Jno.
Dec.	McCord, Thos.	Judah, Saml.	Pollard, Richd.	Thomson, Archibald
1783 June	do.	do.	Caldwell, Jas.	McMurray, J. W.
Dec.	Cruikshank, Robt.	do.	do.	Morrison, Jas
1784 June	McMurray, Thos.	Caldwell, Jas.	McGregor, Robt.	do
Dec.	Caldwell, Jas.	McGregor, Robt.	Pollard, Richd.	McKenzie, Jas.
1785 June	do.	do.	do.	do.
Dec.	Pollard, Richd.	do.	Morrison, Jas.	Beek, J. G.
1786 June	McGregor, Robt.	Morrison, Jas.	Blake, Chas.	Beek, J. G.
Dec.	do.	do.	Mason, Walter	do.
1787 June	Morrison, Jas.	Mason, Walter	Beek, J. G.	do.
Dec.	Dobie, Richd. 2	Cruikshank, Robt.	Lanigan, Pat 2	do.
1788 April 3	Morrison, Jas.	McGregor, Robt.	Dobie, Richd.	do.
1789	do.	do.	do.	do.
1790 Dec.	Cruikshank, Robt.	Morrison, Jas.	Lanigan, Pat	do.
1791 Dec.	Beek, J.G.	do.	McMurray, Thos.	Delisle, Jno.
1792 June	do.	do.	do.	do.
Dec.	Morrison, Jas.	McMurray, Thos.	Caldwell, Jas.	do.

MEMBERSHIP ROLL OF ST. PETER'S LODGE

Name as given in Minutes	Initiated or Joined	Last Reference	Remarks
Abrahams, Chapman	J. 1781	Dem. 1783	Died 1783.
Antill, Edward	J. 1768	1775	See text.
Antill, John	J. 1768	1769	Grand Deacon, P.G.L. of New York, 1771-2. Lawyer, Montreal, 1789. His relationship to Edward has not been determined—he was not his son.

¹ No record of election.² Elected, but not installed.³ Special election, as Dobie refused office.

<i>Name as given in Minutes</i>	<i>Initiated or Joined</i>	<i>Last Reference</i>	<i>Remarks</i>
Avrard	I. 1768	1771	
Beek, John Gerbrand	J. 1771 R-J. 1783	1792	Born 1738. Liquor Merchant 1771; Notary 1781. Surveyor of Customs 1786. Coroner 1791. Died 1822.
Blake, Dr. Charles	J. 1780	Sus. 1786	Purchased three slaves from Wm. Campbell in 1780.
Bostwick, Henry	J. 1769	1769	
Caldwell, James Jr.	I. 1781	1792	
Celeron	I. 1768	1771	Probably Celeron de Blainville, a member of an old Montreal family, who served in the naval and military forces of France, and remained in Canada after the Conquest. He is not sufficiently described to identify accurately.
Chinn, Edward	J. 1771	1771	On List of Protestant housekeepers, Montreal, 1764.
Clegnacourt	? I. 1771	1771	
Cruickshank, Robert	J. 1780	1792	Silversmith. Came to Montreal in 1770 from Aberdeen.
Curotte, Charles	J. 1768	1771	Merchant. Born Montreal 1734. Died 1771.
De Bellestre, Picotte	J. 1771	Dem. 1771	François Marie Picotte de Bellestre. Born 1719. Chevalier de St. Louis. Commandant at Detroit and other posts in Michigan under French regime. Made prisoner at St. John by the Americans in 1775. Member Legislative Council from 1775 until his death in 1793.
Delisle, Rev. Chabrand	I. 1780 J. 1792	Dem. 1782 1792	The Rev. David Chabrand-Delisle. Born at Anduxi, France. Educated at Geneva. Came to Canada in 1766. Chaplain to Montreal Garrison. One of the first Protestant pastors in the Province of Quebec, named in Royal Patent, 12th Feb., 1768. Married Margaret Henry at Quebec. Died June 28th, 1794.
Delisle, John	J. 1791	1792	Jean Guillaume Delisle. Born 1757, a son of Jean de Lisle de la Cailliterie. Commissioned Notary 1787. Recorder of Montreal 1788. Died 1819.
Dobie, Richard	J. 1768	1792	On List of Protestant housekeepers, Montreal, 1764.
Dumoulin, John	J. 1771	Sus. 1784	
Duneen, Capt. Richard	I. 1784	1787	
Ermantinger, Lawrence	J. 1769	Sus. 1784	On List of Protestant housekeepers, Montreal, 1764.
Finlay, James	J. 1780	Dem. 1784	Do.
Fleming, Sampson	J. 1780	1781	See text.
Franks, John	J. 1780	Dem. 1782	Innkeeper.
Gamelin, Pierre	J. 1768	1771	See text.
Graham, J.	J. 1768	Dem. 1768	
Grant, John	J. 1768	Sus. 1784	On List of Protestant housekeepers, Montreal, 1764.
Grant, James	J. 1780 J. 1791	Dem. 1787 1792	? Fur-trader.
Gray, Edward William	J. 1768	1780	See text.
Glen, Jacob	2° 1783	1784	
Gleissinberg, Gottlieb	I. 1780	1782	Captain, Brunswick Regiment.
Hay, John	J. 1786	1786	Surveyor of the Port of Montreal.
Hertel, C.	I. 1768	1771	Le Chevalier Joseph Hertel de Rouville, a physician.
Hughes, James	J. 1768	1772	
Huntley, Richard	J. 1771	1772	
Johnson, William	3° 1781	1784	Lieut., 47th Regiment.
Jones, Robert	? I. 1783	Dem. 1787	Physician.
Judah, Samuel	I. 1780	Dem. 1784	? Lawyer.

<i>Name as given in Minutes</i>	<i>Initiated or Joined</i>	<i>Last Reference</i>	<i>Remarks</i>
La Miltière	? 1769	1769	Henri Dubois de la Miltière. Died New York, 1778.
Lanigan, Patrick	I. 1781	Dem. 1791	Ensign. Sold a negro to John Mittelberger for Sixty Louis in 1780.
Lawe, George	? 1780	Dem. 1782	Captain.
Lorimier, Charles	I. 1768	1772	A relative of J. P. Gamelin. Also related to the Clegnacourts.
Lotbiniere	I. 1769	1769	? Michael Eustache Gaspard Chartier de Lotbiniere, Marquis de Lotbiniere. Joined the American rebels in 1776, and died in New York 1799.
Maitland, William	2° 1781	Dem. 1785	
Mason, Walter	I. 1781	Dem. 1787	
Morrison, James	I. 1783	1792	Merchant.
MacGregor, Robert	I. 1783	1788	
McKay, Frank	? 1769	1769	Officer in the 60th Regiment.
MacNamara, J.	J. 1784	Dem. 1787	
McBeath, George	J. 1780	1782	
McCord, Thomas	J. 1780	Dem. 1787	Lawyer. Initiated in St. Andrew's Lodge, Quebec, in 1778. Later joined St. Paul's Lodge, Montreal.
McKenney, J. W.	J. 1782	1786	
McKenzie, James	J. 1783	Dem. 1786	
McKenzie, John	I. 1784	1785	
McMurray, Thomas	J. 1780	Dem. 1785	
	R-J. 1792	1792	
McNeale, Richard	J. 1769	Dem. 1785	S.W. Union Lodge, No. 1, New York, at Detroit.
Nielson, Andrew	I. 1769	1769	Captain, 52nd Regiment. A Charter member of the Lodge in that Regiment.
Patterson, Charles	2° 1781	Dem. 1788	Fur-trader. On List of Protestant housekeepers, Montreal, 1764.
Pollard, Richard	I. 1780	Dem. 1786	
Price, —.	J. 1768	1768	? James Price, Engineer in Montgomery's Army, 1775.
Reed, John	J. 1781	Dem. 1784	
Rochat, J.	J. 1768	1771	See text.
Robertson, Daniel	J. 1768	1772	
Sanguinet, Simon	? 1771	1772	Barrister. Historian of Invasion of 1775. Clerk of Parish of Notre Dame. Judge.
Selby, George	I. 1783	Dem. 1785	Physician.
Symes, Robert	? 1791	1791	
Thomson, Archibald	J. 1781	Dem. 1783	
Todd, Isaac	? 1769	Dem. 1783	Fur-trader.
Torrey, Joseph	J. 1768	1772	
Verchère, —.	J. 1768	1772	Louis Verchères.
Wade, Mathew	J. 1768	1769	On List of Protestant housekeepers, Montreal, 1764.
Weir, Andrew	J. 1768	1769	
White, James Dyer	J. 1780	Dem. 1783	
Williamson, Thomas	I. 1769	1769	Ensign, 52nd Regiment. A Charter member of the Lodge in that Regiment.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Milborne on the proposition of the W.M., seconded by the S.W.; comments being also offered by or on behalf of Bros. J. Heron Lepper, J. R. Rylands, S. Pope, R. J. Meckren and G. W. Bullamore.

Bro. H. HIRAM HALLETT said:—

Bro. Milborne has given us a very interesting paper, and he is to be congratulated on having taken the trouble to place on record an account of the St. Peter's Lodge, as it is of great historical importance, being the first Civilian Lodge to have been warranted in the City of Montreal so long ago as 1768. It was indeed most fortunate that its old Minute Book should have been discovered in recent times, and it is remarkable, when reading the history of many old Lodges, to find that similar discoveries of old documents, etc., are very frequently recorded. It gives me very much pleasure to propose that a hearty vote of thanks be accorded to Bro. Milborne.

Bro. J. HERON LEPPER said:—

I have had occasion at other times to be grateful to Bro. Milborne for the special knowledge he has acquired on early Freemasonry in Canada, and this paper adds to the obligation I personally feel for the time, trouble, and skill he has devoted to this particular subject. That he has been able in many particulars to add to the information given in Robertson's great book is, I think, a matter on which he has every reason to be proud.

This is the type of essay that demands admiration more than comment.

The few remarks I have to present will certainly not add to the information contained in it. I might put on record, however, that the documents in Grand Lodge archives dealing with Canadian Freemasonry of the period are very few, and add little to what has been in print for many years. Therefore, the discovery of James Thompson's letter book is a singularly fortunate event in Masonic research.

Points I have noticed in the essay are, that the Provincial Grand Lodge of Quebec studiously observed the two Festivals of St. John, and this gives an Antient flavour to their proceedings.

We should all like to know something more about the Masonic career of Bro. Pierre Gamlin. I see no reason why he should not have had some document issued in France and giving him authority over Freemasonry in Canada, but what body issued that document must remain a matter of guess-work until further evidence is obtained.

During the eighteenth century in France a dozen Mother Lodges at least were issuing Warrants; with which of these Gamlin was in communication remains to be demonstrated. I would suggest, however, that in view of the letter written by the Archbishop of Quebec in 1771, any Brother who set out to propagate Freemasonry among the French speaking inhabitants of Canada was bound to have a rough passage.

No one can read this essay without appreciating the difficulties which our early Brethren in Canada had to face, not the least of which was the carelessness of the Mother Grand Lodge in England in regard to her daughter Lodges overseas. Let us be thankful that the inherent vigour of the cuttings planted in foreign soil has enabled them to grow into such noble trees as to be worthy of the parent plant.

Bro. J. R. RYLANDS said:—

Bro. Milborne is to be congratulated not only on his good fortune in securing access to the information now available, but also on the very interesting presentation of it to the Lodge.

I have tried to compare the customs and practices of the Lodges he describes with those of our contemporary Lodge in Wakefield. There are many points of

resemblance—eating and drinking took place while the Lodge was open and in the Lodge room. There is a certain prominence given to financial matters by the central authority, and there were periods of financial difficulty in the Lodges. Income was irregular and expenditure on convivial gatherings sometimes excessive. There is also the customary reference to the various degrees as “steps.”

But it is the subject of “Lectures” which arouses my special interest. Nowadays this term has a number of meanings. A Lecture may be a set expository piece as in the Royal Arch, or it may be of the nature of a paper read in the Lodge. It may be a catechetical discourse led by the Master in the Chair, and from references here and there in Bro. Milborne’s paper it would appear that the Lectures in Montreal were of this kind. Thus, By-Law No. 2 says that the Master shall *put round* a Lecture each Lodge night. This must surely have been in the nature of a catechism, with set questions and answers. On one occasion the Master gave a Lecture in the first Step, and questioned the French Brethren present.

There was an unusual occurrence, to our way of thinking, at the meeting on the 6th June, 1780, when a *visitor* put round a Lecture in the First Degree. This event could be taken to indicate a certain uniformity in the “working” of the various Lodges: otherwise the Brethren of the Lodge would find difficulty in giving the proper replies to the visiting Brother’s questions. I should imagine this “putting the Lecture round the Lodge” would be something of an ordeal for those of the Brethren whose interests were predominantly convivial, and insistence on the practice might tend to encourage attendance on the part of enthusiasts, whilst deterring the more socially minded from making the effort to be present.

There are remnants of this custom in some of our Yorkshire Lodges, and I do not doubt elsewhere. In the old Wakefield Lodge, to which I have referred, it is still the practice, after the completion of each degree, for the Master to put the Test Questions of that degree “round the Lodge”. Occasionally a Brother is caught unawares, but is helped out by his neighbours.

In Wakefield in the 1780’s it was usual for the Master to “give instructions”. By this phrase I have always understood a catechetical interrogation of the Brethren present, the Master asking the questions, and also teaching the correct replies. As the Master of that day, Richard Linnecar, occupied the Chair of his Lodge from 1775 to 1800, he must be presumed to have been well-qualified to “give instruction”. In addition, however, he seems on occasion to have delivered “Lectures”, and I take these to have been more or less *ex tempore* moralisings on Freemasonry and its symbols. In the case of the Montreal Lodges, however, it would appear that the “Lectures” which were “put round the Lodge” were recognised catechisms.

Bro. S. POPE writes:—

I should like to thank Bro. Milborne for his interesting paper and regret that I am not able to attend to hear him read it. We read of eighteenth century Lodges assuming the powers of, or forming themselves into, Provincial Grand Lodges, but it is unusual to hear of a District Grand Lodge becoming a private Lodge.

The By-Laws adopted in 1780 by St. Peter’s Lodge, by their businesslike instruction with regard to donations “to the private fund of charity”, should have enabled the Lodge to steer clear of the trouble caused at this time by allowing such monies to be mixed with the general Lodge funds. They also show (By-Law 15) the care taken with regard to the choice of candidates, which a correspondent to the *Freemasons’ Magazine* some 14 years later did not consider was then being done. The letter reads as follows:—

The privileges of Masonry have been made too common ; they have been bestowed upon the worthless and the wicked, and the reputation of the Society has been injured. Good and true men, not immoral or scandalous, but of good report, ought only to be honoured with them ; and every Mason should be particularly careful to recommend none as Candidates for our mysteries but such whose characters will answer this description ; and previous to his Initiation every Candidate ought to subscribe the following declaration :—

I, A. B., do seriously declare upon my honour, that unbiased by friends, and uninfluenced by mercenary motives, I freely, and voluntarily offer myself a candidate for the mysteries of Masonry ; that I am solely prompted by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to my fellow creatures ; and that I will cheerfully conform to all the ancient established usages and customs of the Society.

As witness my hand

This day of

(Signed) A. B.

C. D.

Witnesses

E. F.

(*Freemasons' Magazine*, Vol. 2 (Jan., 1794), p. 20.)

Bro. R. J. MEEKREN writes :—

My interposition in the discussion of Bro. Milborne's able and lucid paper will be little more than a matter of form. In any case, as I am not a historian, it is out of my province. Indeed, though it may seem somewhat curious, I think I know less of the history of Masonry in Canada than that of almost any other part of the world. I must add that I know a good deal more since I have read my friend's paper.

Not only is there uncertainty as to the relationship (or identity) between John Rochat, Junior Warden of St. Peter's Lodge in 1768, and J. P. Rochat, to whom Augustin Prevost, in 1766, gave a Patent empowering him to establish the Rite of Perfection in Scotland, but there is a parallel uncertainty regarding this Prevost himself. According to the officially approved History of the Northern Jurisdiction, U.S.A., of the A. & A.S.R., by Bro. S. H. Baynard, Illustrious Bro. Andrew Henry Francken (not Franklin, as Gould has it, following Rebold apparently) created Col. Augustin Prevost a Deputy Inspector General at Kingston, Jamaica, "in and about the year 1774", Francken himself having received his authority from Stephen Morin some time previously. Gould, however, citing Dalcho, who, one would think, would have known, says that it was Morin himself who made "a Colonel Prevost a Deputy Inspector for the Windward Islands and the British Army" (*Hist.*, iii, p. 59). He also tells us that no less than four members of the Prevost family held commissions in the 60th Regiment in and about this time. The record says that it was an Augustus Prevost who gave the Patent to J. P. Rochat, but Gould seemed to think this was a mistake for Augustine, as there was a "Captain-Lieutenant Augustine Prevost" who joined the 60th Foot as Adjutant in 1771.

The warrant from "the Grand Master of France" that was held by Pierre Gamelin opens up a door for speculative reconstructions. In 1768 Gamelin had reached the mature age of thirty-two years. Bro. Milborne gives us the year of his marriage, 1759, the same year that Quebec was captured, and he would then

have been about twenty-three. It seems hardly likely, even in those facile days, that a blanket warrant would have been given to so young a man, especially from France, where the normal age for initiation was twenty-five years. We may therefore, it would seem, quite safely assume that the date of the issue of this document would have been subsequent to 1760 at least, and most probably later still. So that this warrant would have been granted at the very period that Freemasonry in France was rent by quarrels and schisms. There were the two fragments of the old Grand Lodge following respectively Lacorne and Chaillou de Joinville, each being, or claiming to be, the Substitute General of the Grand Master, the Duke of Clermont—who cared for none of these things. And besides these two active factions there were the chiefs of the “*hauts grades*” who were, as guerillas, each fighting for his own hand on any side that seemed advantageous at the moment; all of them sheltering under the name of the Royal duke who was the titular Grand Master, and all claiming to act in his name. It was in 1761 that the famous (or notorious?) Patent was given to Morin, which was signed by most of the leaders in this internecine strife in a moment of precarious peace. That other warrants or patents conveying more or less indefinite powers might have been issued by one or other of the parties at war, each acting as if it were the legitimate governing body of the craft, and each seeking to extend by any means the number of its adherents, seems not at all impossible.

But it is not so much the issuing of such a document that is difficult to understand. Such action is quite on a par with a number of the Deputations issued by the Grand Masters of London in the early days of the Grand Lodge. What rouses curiosity is how it came to be granted to Bro. Pierre Gamelin. He was not conspicuous by high birth, nor yet by official position, qualifications which have often been at the bottom of the selection of Deputies, Substitutes and Provincials. That youthful scion of the Bourbons who was then Grand Master of France was elected to that office for no other reason. What, then, were the circumstances which led to the grant to Gamelin by some authority in France of a “Grand Warrant” for the “whole Province of Canada”? Bro. Milborne informs us that he was an important merchant in Montreal; could we suppose, merchants frequently travel on business, that he had been to France? Or to the West Indies? There must surely have been some personal contact with representatives of some French Masonic authority. Or did the repercussions of Morin’s propaganda reach New France, as they did New Orleans and New England and New York?

Were there any Lodges in Canada before the Conquest? True, Rebold’s list mentions none, but then not only is it confessedly incomplete, but it was not the only body which might have warranted Lodges. The Mother Lodges of Marseilles and Bordeaux certainly had daughters in the West Indies, and they were not the only bodies that assumed such powers. There is nothing impossible in there having been Masons and Masonic activity in New France as early as in the British Colonies. Only there is no word or sign, and the possibility is merely theoretical. Rebold, indeed, states categorically, and in three separate places in his work, that Masonry was introduced into Canada in 1721. Twice it appears in a tabulation, of the introduction of F.M. into different countries, and then in a list of different Grand Lodges. No more than the bare statement is given, and no source or authority for it indicated. At page 617 it appears again, but this time the context sheds a glimmer of light. He says: “The activity of the Grand Lodges of England, and especially that of London, have not been limited to establishing Lodges in Europe (in the period) from 1727 to 1740. Masonry had been transplanted to Bengal, to the Cape of Good Hope, to New-Wales of the South, to New Zealand and to Java. From 1721 Lodges have been established in Canada, and the principal States of the American Union . . . had possessed it before 1740.”

It is a strange mixture and I have wondered where it came from. My impression of Rebold is not that he made up his facts by the aid of imagination; and for what purpose should he set the introduction of F.M. into Canada several years before the legendary dates of its introduction into France? But whence all this marvellous information—Lodges in Australia and New Zealand before almost these countries had been discovered by Europeans? Is there existing any antecedent statement? It does not seem possible, for if there had been anything discoverable it seems as if Lantoiné would have discovered it. So apparently it remains one of the many insoluble by-problems of Masonic research.

Bro. G. W. BULLAMORE writes:—

With regard to the formation of St. Peter's Lodge, the facts can be variously interpreted. My own view is that at Bro. Antill's advent Lodges were meeting in Montreal without authority or records.

Having received appointment or authority from Quebec, he formed one of these irregular Lodges into a Grand Lodge. This continued to exist as a Craft Lodge and eventually became known as St. Peter's Lodge.

The organisation known as the Grand Lodge of the Moderns consisted of journeymen, otherwise Entered Apprentice Lodges which were governed by Fellows belonging to the governing Fellowcraft Lodge of the district. The Provincial Grand Master appointed his officers from his Lodge to which originally the Masters of the subordinate Lodges were expected to belong. Bro. Payne's Old Regulations enacted that the Master must be among the Fellows and that Fellows or Masters could only be made "here."

The conditions in London in Bro. Payne's time seem to have been very much as at Montreal at a later date. Unattested Masons were forming themselves into groups and calling themselves Lodges and Grand Lodges without either authority or records.

It seems to me to have been a quibble to say that Bro. Antill had no authority to constitute a Fellow Craft Lodge. It is evident from the Old Regulations of Bro. Payne that Grand Lodge in London originally claimed the sole right to make Fellows. A Grand Lodge in Montreal would have a similar right and could therefore function as a Fellow Craft Lodge, and that is what actually happened.

The Apprentice Lodge which was the basis of the Grand Lodge of the Moderns has ceased to exist, but it has left its impress on the Masters' Lodge of the present day, which transacts its business in the first degree and whose Master wears the Square, the symbol of a subordinate degree, as the badge of his authority and right to govern.

When each degree was a separate Lodge I think it probable that the Lodge opened in the degree in which it was to be held. In the nineteenth century, according to a writer in the *Indian Freemasons' Friend*, an Indian Lodge could open direct into any of the three degrees and then pass up or down according to its requirements. In the early days, when Masters' Lodges were separate and usually held on Sundays, is there any evidence that they opened in the first degree?

Bro. MILBORNE writes in reply:—

It is very gratifying to find that my first major contribution to the *Transactions* evoked such kindly commendation, and I wish to express my gratitude to W.Bro. Hiram Hallett for moving the vote of thanks in Lodge and to the Brethren who commented upon the paper.

As Bro Lepper has noted, Masonry in Quebec, though Modern, undoubtedly possessed an Antient flavour. Evidence of this was offered in my contribution to his paper, *The Traditioners* (A.Q.C. lvi-138 and lvii-264) and since that was written I have found that Brethren from the Ancient Lodges Nos. 169 and 210 visited the Modern St. Andrew's Lodge, Quebec, as late as 1783.

There would seem to be little doubt, as Bro. Rylands suggests, that the "Lectures" were catechetical, and I note with great interest that the old Wakefield Lodge still puts the test questions "round the Lodge."

Bro. Pope's quotation from *The Freemasons' Magazine* is timely and interesting. I find that the practice of submitting the names of applicants to the other Lodges in town was also followed in the City of Quebec, and it was not a mere formality for in some instances a Lodge records its disapproval.

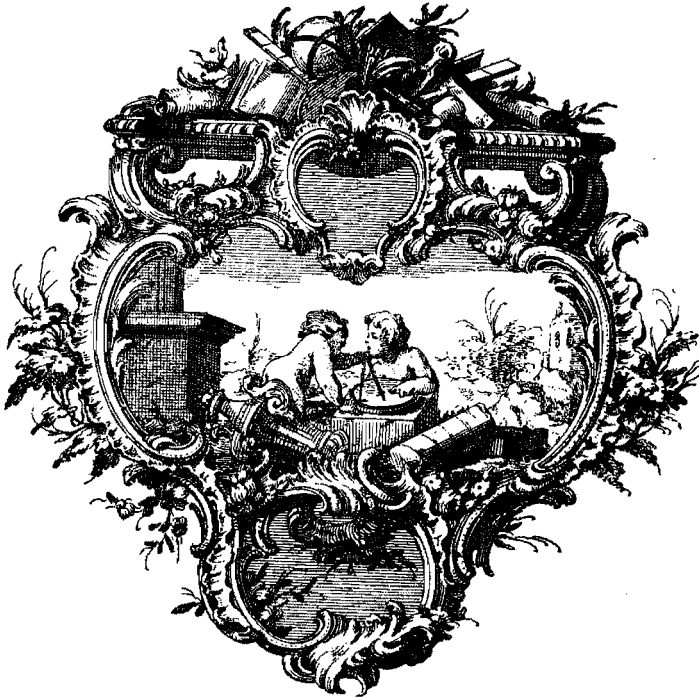
I have read Bro. Bullamore's comments with attention. In the absence of records it is not easy to say what was the condition of affairs in Montreal when Antill arrived there. Six or seven Regiments in which Lodges were held participated in the operations around Montreal in 1760, and a garrison was maintained there for many years. After the capitulation the population of about three thousand souls was increased considerably by an influx of traders and adventurers from the New England colonies, and some of these, undoubtedly, were Masons. The Provincial Grand Lodge of Quebec constituted a Lodge in Montreal prior to 1762, which has been assumed to be a military Lodge. The only clue to its existence is the presence of a Bro. Alexander Campbell at St. Andrew's Lodge in 1766, who is described as being a member of "No. 12 Montreal". No 12 is not shown on a list of the Lodges in existence in November, 1762. A Lodge was also constituted in the 4th Battalion of the 60th Regiment, which was still in existence in 1762. It is believed that this Battalion was disbanded in 1763. The Lodge does not appear on a List of 1766. The Provincial Grand Lodge of Boston also warranted a Lodge to be held in Montreal in 1765 or 1766, but beyond that bare fact I have been unable to gather any further information concerning it. It is not improbable that a number of the unattached Brethren in Montreal had received light in these Lodges.

In delving into early Masonry in Quebec, I have been much impressed by the desire of the Brethren to conduct their proceedings at all times in strict accord with the Constitutions of the Order. The power to constitute Lodges, derived from England, resided in the Provincial Grand Master, and there was no delegation of that power in Antill's authority. With all deference to Bro. Bullamore, I see no quibble in the Provincial Grand Secretary's statement that Antill's Warrant was not wide enough to give St. Peter's Lodge "a Sufficient Sanction" and that a Constitution (or Warrant) from the Provincial Grand Master was necessary.

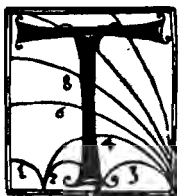
I am glad that Bro. Meekren has put upon record the problem of identity concerning the Prevosts. With reference to Bro. Pierre Gamelin, Monseigneur Montgolfier, the Superior of the Sulpician Order in Montreal, in a letter addressed to Bishop Briand, dated January 20th, 1771, concerning his conduct, writes that many merchants had allowed themselves to be seduced into joining the Order in France whither they had gone on business. It is not unlikely that Gamelin was amongst them.

I wish I were in a position to answer Bro. Meekren's question as to the existence of a Lodge or Lodges in Canada before the Conquest. M. Montgolfier, in the letter quoted above, writes that there were Masons in Montreal under the French regime, but that they were few in number and hidden (cachés). This seems to be the basis of the more elaborate statement made by the Jesuit Edouard Hamon a hundred years or so later in a brochure published under the pseudonym, "Jean d'Erbrée", that a Lodge was established in Quebec in 1755, and that the names of the members were preserved in the archives of the Order. Hamon

continues that out of consideration for the descendants of these early Canadian Masons, whose devotion to the Church repudiates the foolish conduct of their ancestors, it was, he believed, more charitable to allow their names to sleep in the silence of the Lodges. Profane and Masonic investigators have failed to bring to light any evidence to support these statements. Hamon wrote at a time when Quebec was torn by a political-ecclesiastical controversy arising out of the proposed dismemberment of the Roman Catholic Diocese of Three Rivers. He was not writing as a historian, and his statements concerning Freemasonry appear to have been introduced with the evident motive of discrediting one of the parties to the controversy. It is, however, well known that the Marquis Duquesne, the Governor of Montreal from 1752 to 1755, and Baron Dieskau, the Commander of the Troops in New France in 1755, were Masons as they are both registered as members of the Lodge held at the Horn, Westminster. (Q.C.A., vol. x, 6, 24. Gould, *Military Lodges*, p. 30.)



FRIDAY, 7th OCTOBER, 1949



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:— Bros. H. H. Hallett, P.G.St.B., W.M.; Col. F. M. Rickard, P.G.D., P.M., as I.P.M.; Lt.-Col. H. C. Bruce Wilson, O.B.E., P.G.D., S.W.; H. C. Booth, P.A.G.D.C., J.W.; J. Heron Lepper, B.A., B.L., P.G.D., P.M., Treas; Rev. H. Poole, B.A., F.S.A., P.A.G.Chap., P.M., Sec.; and Lewis Edwards, M.A., F.S.A., P.A.G.Reg., P.M., D.C.

Also the following members of the Correspondence Circle:— Bros. K. H. Bole; T. A. Caress; G. Holloway; F. M. Atkinson; F. A. Green; G. W. Watson; D. S. Colley; H. W. Chetwin; F. J. Hood; Dr. A. M. R. Cann; H. G. Russell; H. E. Cohen; R. C. D. Fell; A. F. Cross; F. L. Bradshaw; J. D. Daymond; H. Johnson; P. J. Watts; W. C. D. Hills; E. E. Worthington; H. W. Johnson; G. Raward; T. M. Jaeger; C. J. Huxtable; B. E. Jones; D. Payne; C. E. Cross; F. J. C. Watkin; and C. M. Roberts.

Also the following visitor:—G. E. Cohen, Lodge No. 41.

Letters of apology for non-attendance were reported from Bros. W. Ivor Grantham, W. Jenkinson, J. A. Grantham, G. Y. Johnson, W. E. Heaton, C. D. Rotch, J. R. Rylands, S. Pope, E. H. Cartwright, N. Rogers, J. R. Dashwood, and W. Waples.

Upon Ballot taken

Bro. Albert Edward Evans, C.B.E., M.D., B.S., D.P.H., Lord Chancellor's visitor, residing at 11, Weymouth Avenue, Mill Hill, London, N.W.7; Past Master of Hogarth Lodge No. 3396.

and

Bro. Alfred John Bidder Milbourne, Author, residing at 3833, Oxford Avenue, Notre Dame de Grace, Montreal, Quebec, Canada; Past District Deputy Grand Master, Montreal No. 2 District, Grand Lodge of Quebec.

were elected joining members of the Lodge.

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

The second portion of an interesting paper on *Freemasonry in Spain under Fernando VII* was read by Bro. J. HERON LEPPER:—

FREEMASONRY IN SPAIN UNDER FERNANDO VII

BY BRO. JOHN HERON LEPPER, P.G.D.

PART III FREEMASONRY IN POWER

GALIANO IN TROUBLE



As an interlude, let me introduce a touch of colour taken from the months of uncertainty that followed the revolt.

Cadiz, for as long as the outcome of the revolution remained in doubt, was held by the loyal troops for Fernando, and besieged by the Constitutional army under Quiroga. Little actual fighting took place after the first assault on the forts had failed, but the city was under a continuous barrage of propaganda from opponents without and sympathisers within the walls.

This year of 1820 the troops who favoured the revolution and Constitution had added to their scarlet cockade a wide green ribbon, a device which passed generally as a symbol of Masonry, the secret director of the plot.

"Actually," says Galiano, "it was merely an emblem of our hopes that our design would meet with success. The symbol had, accordingly, been copied by most of the citizens of Cadiz, who mounted the military red cockade with a green ribbon hanging from it in a loop."

Galiano was wearing such a cockade when, on 10th March, 1820, he, Colonel Felipe Arco-Agüero, and Colonel Lopez de Baños were sent as ambassadors into Cadiz from the rebel camp in San Fernando. Their mission was to announce to the citizens the success of the revolution, and to persuade the loyal troops to accept the inevitable. The loyal troops, who had suffered some casualties during the attempt to surprise the city, and consequently were not kindly disposed towards the beleaguering army, showed not the least inclination to accept what was termed the inevitable, and at once began to clear the streets of those revolutionary enthusiasts who were beginning demonstrations in favour of the Constitution; and clear the streets they did, using bullets and bayonets as their means of persuasion.

Galiano, prompter than they in recognising the inevitability of the moment, turned his three-cornered hat back to front to hide the rebel cockade, and ran for his life. While seeking a place to hide himself and his ribbon from the victorious loyalists, he first knocked at the doors of two Brother Masons, "who had joined in Masonic labours with me not many months before, and who as well by their obligation as by the laws of decent behaviour should have given me shelter". Alas! these Brethren refused to practise out of the Lodge some of the virtues inculcated in it; they were afraid to admit him; and Galiano had to scurry off elsewhere in search of a refuge. On reaching cover in a house owned by a more

accommodating friend, the first thing he did was to call for a pair of scissors to cut off the green ribbon from his cockade.

I might, perhaps, remark in passing that Spain is not the only country where to display such a colour in your hat might in times past have involved the wearer in a certain amount of liveliness.

After having narrowly escaped being massacred by the troops, the ambassadors were shortly afterwards discovered, dragged from their hiding places, and thrown into prison, where they remained until the 13th March, on which day Facundo Infante and Gutierrez Acuña arrived in Cadiz from Gibraltar bearing the intelligence that Fernando had on the 8th March sworn to observe the Constitution and to convoke the Cortes. The revolution had indeed triumphed, and its supporters were released from their dungeon in Cadiz to the full enjoyment of all the rights bestowed by the Constitution.

THE PLOTTERS

I have already expressed my opinion that the great majority of Spaniards had no particular love or wish for the Constitution of 1812.¹ How then did a minority manage to foist it on the nation in 1820?

Galiano supplies us with a plausible answer:

"During the revolt in March, 1820, the Constitutionalists—if not all of them, those exercising any influence—although few in numbers, had the advantage of being in perfect agreement, united in the bond of Masonry; and the mere fact of being numerically weak gave them vigour, because it is the privilege of such to multiply their strength by concentrating it. Moreover, they had in the army supporters who by their courage and abilities had acquired an extraordinary ascendancy over their comrades. Though the majority of the Spaniards were Royalists, they were full of timidity and indecision, and had no will to shed their blood for a government which had given them little cause for satisfaction." (*Recuerdos*, p. 293).

Elsewhere Galiano has something more to disclose about Freemasonry in the Spanish army that might be said to hold good of conspirators all the world over, particularly of those who make use of secret societies as a smoke screen:

"A few officers of good education entered upon the revolution after mature deliberation, influenced by Liberal ideas, so-called; many others from a desire to get on in their profession; yet others merely from a spirit of unrest. Freemasonry had been the means of compromising not a few, who had become Constitutionalists only after their initiation. Thus, on the whole almost without exception, the troops in Andalucía in 1820 remained hearty supporters of the cause they had espoused." (*ibid.* p. 294).

THE CONSTITUTION AND ITS TROUBLES

The revolution had been successful; the Constitution was re-established; but would it march, and would Spain be content to march behind it without breaking ranks?

It is needless in an essay such as this to pry too closely into the details of successive ministries which attempted in vain to steer the ship of state against a fierce head wind of Absolutism through straits full of cross-currents of every kind, from vested interests to starving ragamuffinry. Moreover, each ministry on taking office had the same serious problem to solve, an immediate problem, that of finance. Higher taxation and confiscation were inevitable, and do not make for popularity.²

There were other troubles.

¹ See Appendix I for documentary evidence of this fact.

² The loss of her American colonies had cost Spain, according to Allison in his *History of Europe*, £9½ millions yearly, nearly half her revenue.

No sooner was a constitutional government established in Spain than in every considerable city came into being a public or patriotic debating society, on a model similar to the famous club of the Jacobins during the French Revolution ; but though these gatherings full of noise and eleutheromania were the means used to attack more than one ministry, and actually impeded the establishment of that democratic form of government to which they paid so much lip service, Galiano assures us that at no time, though a perennial nuisance, did they ever succeed in directing the course of affairs.

The hidden hand pulling the strings continued to be that of Masonry.

A modern historian¹ thus describes the situation:

"But there was a society more powerful than the Patriotic ones, and that was the regular Spanish Freemasonry. The triumphant revolution had been concocted in its Lodges, and now it also concocted daily bread to be distributed to its adepts in the shape of ministries and public appointments. The qualifications demanded of applicants for this dole were of three kinds: persecution by the former Absolutist government ; the having taken part in overthrowing it ; or Masonic affiliation. In order to comply with the last requisite, which was the easiest to demonstrate, the Lodges were swollen by a spate of new members, some of whom were anxious to play a leading rôle on the political stage, but many others influenced by the desire to supply their own needs by this means, leaving aside those who were following the current in all good faith, thinking thereby to serve their country and keep watch over Liberty, a puny infant still in swaddling clothes."

We now have to find the answer to a question that is no mere matter of historic speculation, because still one of life or death to Freemasonry as it has existed among the English-speaking peoples for centuries past ; and on the response we give to the principle involved depends the future of the Order among men of our own race and language. Let the case be stated impartially: if goaded by the intolerance and incompetence of a despotic tyranny the Spanish Freemasons forgot or disregarded for a time, as they did, the ancient landmarks, yet some palliation of excuse may be found for them, as for men on the rack tortured into admitting anything that will end their suffering ; but having won the fight for their political liberties, having secured the establishment of the Constitution of 1812, why were not the Lodges content to refrain from further meddling with matters that not only did not concern them as corporate bodies, but also were territory forbidden by ancient tradition and established custom ?

Of course, it would have been wisdom tacitly to confess past errors by minding only their own business henceforth ; but alas ! such self-abnegation could hardly have been expected of a Society that had become light-headed through victory and power.

To borrow a trope from an old folk-tale, the Spanish Craft had assigned its soul by bond to the evil powers of discord, pledging itself in blood to a commerce with religious and political wranglings, and now found itself too weak or too unrepentant to repudiate the bargain with Satan ; for the promised reward of being granted immense influence in matters of state having once been tasted soon became too palatable and too intoxicating to be renounced.

As events proved, the Brotherhood determined to remain active in politics as the secret mainspring of the machine, at first as the ally of the legal government, but later led by inevitable impulses to dominate it, and at last to oppose it.

Little change was made in the Masonic organisation. A system of elective representation was adopted in the Lodges. Madrid became the seat of the Supreme Directory, which was attended by delegates from the Provincial Chapters, which themselves were composed of delegates from the subordinate Lodges, either civil or military. These Provincial Chapters were not backward in developing a

¹ Marqués Villa-Urrutia, *Fernando VII.*, p. 260.

tendency to become a law unto themselves. However, this is anticipating events.

As a matter of fact, none of the Ministers in the first constitutional cabinet formed by Argüelles¹ was a Mason.

The most notable members of the Masonic Directory at this time were the Conde de Toreno and Bartolomé Gallardo, but the bulk of its members, apart from these two illustrious names, had still to win their spurs in war, the arts, or statemanship.²

The first clash came in 1820, when the newly established Constitutional Government ordered the disbandment of the so-called army of Libertadores. The Masonic Directory determined to oppose this measure, and counselled pacific resistance, to wit, that Riego, who had succeeded Quiroga as General-in-Chief, should make a protest against the dispersal of his command instead of carrying out the orders given him. Most of us will agree that such disobedience could not fail to become a short cut either to civil war or to making constitutional government a laughing-stock for the professional soldier.

However, on this occasion matters did not come to a crisis, which was averted, not as a result of wiser counsels, but by a sudden whim overtaking Riego, who left both his troops and the Masonic Directory in the lurch and hurried to Madrid in order to win a few cheers from the mob. This quest of his, displaying equal folly and lack of responsibility, ended after a few days with his relegation to a command in the provinces at a safe distance from the capital.

The Army of Liberators was then disbanded according to schedule.

DISCORDS, SPIES AND TRAITORS

For a time after this disappointment the Masons kept quiet and waited on events; they were somewhat cowed, for rumours, though false, were current that they had formed a shadow ministry of their own, which was to rise to power by the help of Riego's troops, and under the penumbra of this accusation the popularity of the Sons of the Widow was undergoing with the masses a temporary eclipse. What was worse, this deplorable business of the Army of Liberators had caused a split in the Society itself. Disputes were followed by votes of censure, and the climax came when the majority of the Society voted the expulsion of a minority, negligible neither in numbers nor respectability, who disapproved of the Directory's meddling with politics.

One of those expelled was the Conde de Toreno, of whom I shall have more to say later. Another was General Domingo de Torres, who, we are told, had been outstanding for his zeal in forwarding the welfare and good name of the Order, and had a real love for its ritual, a phase of Masonry to which most of the other members of the Directory paid little attention; this trait added to his disapproval of the discussion of politics in Lodge suggests that De Torres was a sincere Freemason of the ancient, free, and accepted mintage.

After these expulsions the intransigent majority in the Society continued to oppose the Ministry; and when their efforts were proved to be meeting with little success, one faction in the Directory was even prepared to go so far as to give a half-hearted support to the Court party in order to embarrass the government.

Galiano refused to support any understanding, however slight, with the Palace Camarilla, and found a strange friend and ally to back him in his opposition. This was none other than José Manuel Regato, of infamous memory as *agent provocateur*.

Let us turn aside for a moment to examine this man and his methods.

¹ Agustín Argüelles (1778-1844), in later years a Minister during the Regency of Queen Christina, and tutor to Isabel II until the revolution of 1843.

² José María Queipo de Llano Ruiz de Saravia, Conde de Toreno (1786-1843). Bartolomé José Gallardo (1776-1852).

Fernando with his Camarilla all through the Constitutional period 1820-23, kept hatching plot after plot to upset and embarrass the successive Liberal governments; and of course he maintained spies in the enemy camp; of these Regato, who had been in his pay in a similar capacity long prior to 1820, became the most active and dangerous, because to all appearances an incorruptible democrat, who in his harangues to the public and exhortations to his Brethren in the Lodges kept on and on demanding action of the most violent kind against Absolutism wherever established. Thus, when Naples was invaded by the Austrians and autocracy re-established there, Regato acting on instructions from Fernando organised a mob to break the windows of the embassies in Madrid of the countries of the Holy Alliance. The idea was that the insulted sovereigns would, as a reprisal, enter Spain with their troops and suppress the Constitutional government. However, the authorities were warned in time, and prevented the riot. The nominal ringleader was arrested and punished; but Regato came off scot-free, to receive congratulations from the Comuneros (of whom more later) and douceurs from Fernando. After 1823, when all the Liberals were proscribed, Regato stayed on undisturbed in Spain, and lived on the blood-money he had so diligently earned. During this latter period of his life the story goes that he became Fernando's trusted financial agent, who speculated for his master on all the stock exchanges in Europe, and flourished exceedingly in consequence.¹

We have just heard that Galiano with Regato's backing opposed any alliance between the Masons and Fernando to effect a change in the Government; but in the outcome the Directory resolved, after much debating and lobbying, to take this course, and would have done so, had not public events moved too quickly. There was a reshuffle in the Government, and among the new Ministers was Don Ramon Gil de la Cuadra, who was a prominent Mason in a Lodge of distinguished membership.² Though he was not a member of the Directory, his promotion may have been considered a concession to that Body, which at this juncture broke off negotiations with Fernando.

Be the cause what it may, the reshuffle led to a reconciliation between the Masons and the Government. Those among the former who had been loudest in attack had a plum of office dropped into their mouths, a time-honoured and often trustworthy method used by the governments of every age, every clime and every hue, in order to render the voice of independent criticism less noisy and penetrating, if not completely dumb. Among those who shared in the distribution of what is perhaps the least unwelcome form of gag was Galiano himself.

To celebrate the renewal of concord those dissident members who had been expelled from the Directory were declared absolved and restored to their rights and privileges therein.

To this amnesty no response was made by the Conde de Toreno, who never renewed his connection with the Society.

TORENO

This man, one of the most illustrious Freemasons of Spain, deserves an extended biographical note.

¹ *Vide* Villa-Urrutia, *Fernando VII*, p. 273; also Pio Baroja, *Valeta de Gastizar*. Another worthy employed as a spy at this time, though not as a Freemason, was Grijalba, the keeper of Fernando's Privy Purse. He was of humble origin, and had been with the King during his stay in France. It is hard to find any condonation for a spy, but this much must be said for Grijalba, that by mixing with the Liberals he imbibed some of their principles, and was later able to moderate in a small degree the reactionary tendencies of Fernando in the days of his triumph. Moreover, Grijalba never sought any honours for himself, and was content to remain in the background, while being kept thoroughly well informed by his agents of everything that was going on in the public and private life of the nation. He amassed a large fortune. *Vide* E. B. d'Auvergne, *A Queen at Bay*.

² De la Cuadra (1775-1860) had travelled much in his youth. After 1823 he had to go into exile in London. On returning to Spain after Fernando's death, he was several times a Minister of State.

José María Queipo de Llano de Saravía was born at Oviedo 26th November, 1786, only son of the Vizconde de Matarrosa and grandson of the Conde de Toreno. His tutor, Juan Valdés, an Asturian, had Liberal ideas which he passed on to his pupil, who was given an excellent education, particularly in modern languages, so that he knew French, English and Italian well, and had some knowledge of German. The Vizconde de Matarrosa (as he was then styled) happened to be in Madrid on 2nd May, 1808, when the people rose against the French, and after the suppression of the revolt there, he hastened to Oviedo where he helped to bring about the rising in the Asturias. The Junta was grateful, and in spite of his youth chose him to go to England with Andrés Angel de la Vega to demand help for Spain. In London he was soon on good terms with all the leading politicians, both Whig and Tory, and also struck up a close friendship with Augustín de Argüelles, who had been sent to London on a diplomatic mission aiming at peace by Godoy, the Príncipe de la Paz, before his fall. Toreno stayed in London till May, 1809. In September of that year he was back in Spain at Seville where the Central Junta was sitting. In January, 1810, the Junta was dissolved, and a Council of Regency meeting in Cadiz took command. Toreno sided with the party which demanded that the Regency should summon the Cortes. In June, 1810, he drew up the petition to this effect, and on its being granted was elected Deputy for the Asturias to the Cortes, in which he joined the Liberal party, following the leadership of Argüelles. On the restoration of Fernando VII in 1814, Toreno was proscribed as a Liberal, and had to go into exile, first to Lisbon and then to London. Later on he went to France, but had hurriedly to flee back to England because of the "Hundred Days". Here he heard that all his property in Spain had been confiscated and himself condemned to death *in absentia*. In August, 1815, he returned to France once again. Shortly afterwards Porlier, Toreno's brother-in-law, revolted in La Coruña, and was hanged. On representations from the Spanish Government the French police arrested Toreno in 1816, and he was kept in prison for two months before being released. He remained in Paris until the Spanish revolution of 1820. Fernando then restored Toreno's property and offered him the post of plenipotentiary in Berlin, but he refused it, and became deputy for the Asturias in the new Cortes. The Liberals of Spain were now split into two classes, those of 1812 and those of 1820; Toreno was of the former, a *Moderado* or *Pastelero*, the latter term being an abusive one applied by their opponents. In the clash over Riego's army Toreno spoke and voted for its disbandment, and this taking of an unpopular side cost him his seat in the Cortes, to which he was not re-elected in February, 1822. Fernando invited him thereupon to form a government, but he refused and departed to Paris. During ten years of exile he travelled throughout Europe. On the 15th October, 1832, was published the first amnesty for political exiles, and Toreno returned to Spain in July, 1833. In June, 1834, he was appointed Minister of Finance (*Hacienda*). In June, 1835 he became Prime Minister, and appointed Mendizábal as his Minister of Finance. His government fell in September of the same year. Then followed another short exile in London, after which he returned to Spain in 1837. Toreno never took office again. He died in Paris on the 16th September, 1843.

A NEW MINISTRY

After the changes in the Government in November, 1820, Argüelles the Prime Minister and General Cayetano de Valdés, the new Minister of Marine,¹

¹ Cayetano de Valdés was Governor of Cadiz in 1812, and presided at the publication of the Constitution there on the 18th March. In June, 1823, he was nominated President of the Council of Regency, when the Cortes deposed Fernando for the journey from Seville to Cadiz, into which the King was forced against his will. He was a Freemason, and, though not a leader, was Master of a Lodge with a membership of distinguished people.

were initiated as Masons in the Lodge presided over by Gil de la Cuadra.¹ Presumably this was intended as a gesture of good will towards the Brotherhood, for thereafter the Directory proceeded to support the Government until it fell in March, 1821.

One member of the Directory, however, refused to bestow any approval on the alliance between the legitimate and illegitimate governing bodies. This man was Regato, whose trade as spy, traitor and stirrer-up of mischief did not permit of his furthering peace and good will; and, unhappily, this behaviour of his was copied, though not always for similar reasons, by many Masons in the subordinate Lodges. Thus the first cracks of a schism in the body of Masonry began to make themselves apparent.

In February, 1821, a mutiny in the Royal Guards had to be suppressed, and Regato and his supporters chose this time of public disorder to secede from the Masons and form an opposition society, which became so popular that, in Galiano's opinion, it would ultimately have overshadowed and destroyed the Mother Society as a power in politics but for the French invasion in 1823 that put every secret society out of commission in Spain. Knowing, as we do now, Regato's secret activities, we can understand better than his contemporaries why he did his best to widen the split in the Liberal ranks.

THE COMUNEROS

I must now give you a short account of this new secret society and its spiritual begetter.

Its legend and all the stage-scenery appertaining thereto owed their origin to a famous man of letters, Bartolomé Gallardo, who was a bit of an antiquarian and historian, as well as holding extreme Liberal views in politics, all of which qualities were apparent in his writings. He had attained celebrity as a controversialist as early as 1811, when the Liberals of Cadiz chose him as their champion to answer certain pamphlets in which they had been attacked. The reply he wrote was entitled *Diccionario Crítico Burlesco*, and the book, which became famous, contains one interesting Masonic reference in answer to the charge made by their opponents that the Liberal ranks were full of Freemasons; to this Gallardo rejoined that such cattle as Freemasons were as scarce as witches in Cadiz. We can hardly accept this as the strict truth, even though the statement came from a Brother and future member of the secret Masonic Directory; but, true or false, his book stung his opponents to fury, and they managed to get him thrown into gaol for a time, where his imprisonment was by no means severe, and he was allowed to receive crowds of visitors bringing tributes of sympathy and adulation.

This was unhealthy diet for a man who was by nature neither modest nor long-suffering; nor did he then or subsequently lack excuse for an inability to handle opponents with forbearance, for he was called upon to suffer much, including exile after 1814, in support of his political opinions. His long life was a perpetual war either as aggressor or defender; but, according to Galiano, ever candid about the shortcomings of former friends with whom he had come to disagree: "He did little damage with his weapons, though he sharpened the barbs as keenly as possibly and then dipped them in venom."

Gallardo, whether as recreation for himself or instruction for others, had been pleased to devise a model secret society, with degrees, ceremonial, legend and symbolism all of pure Spanish origin. The eponymous hero of this rite was Don Juan de Padilla, who had revolted against and been executed by Charles V, and its votaries were called Comuneros or Sons of Padilla, the theft from Masonry being patent in the latter title; and in order to introduce this child of his

¹ This fact is noteworthy, as correcting Gould's statement (given on Sunyé's authority) that Argüelles had been an active Freemason prior to this date.

imagination to the world of letters, Gallardo had written not a little and lectured his friends, probably beyond their patience. He had his reward in getting publicity for his literary creation; but he paid the price for fame when what he had projected as a Utopia was given actual body and existence by a gang of discontented Masons who seceded from the older Society.

As has been said before, this split took place in February, 1821, and the new Society adopted the colour purple as its badge, that of the Masons being green. It is hardly necessary, but may be expedient, to add that the *Comuneros* had nothing to do with the philosophy or aims of modern Communism; the movement was purely Spanish; and its existence was comprised between the dates of 1821 and the invasion of the French troops, the "Hundred Thousand Sons of St. Louis", in 1823.

Of the effect the establishment of this new secret power had on Spain, a modern historian has written:—

"In 1821 the Ministers and Cortes, with authority derived not from the nation but from the secret societies, whose instruments they were, existed at the mercy of this hidden Power, as illegal as irresponsible, and were the victims of the quarrels and bitterness of Masons and *Comuneros*; and in this way bad government above and anarchy below the surface were the guiding forces in the state." (Villia-Urrutia, *Fernando VII.*, p. 277.)

The most important founders of the new Society were Regato, General Torrijos¹ and General Palarea. Later recruits who rose to eminence in the councils of the *Comuneros* were General Ballesteros² and Don Juan Romero Alpuente, who, at the age of seventy, was still full of turbulent indignation, prompt to erupt at the sound of the word *government*; any control that interfered with his right to behave as he pleased was good enough, or, as he would have put it, bad enough, to raise the safety-valve of his temper to rebellion-point.

Your true revolutionary, like your true poet, is born, not made. Alpuente had first seen the light of day in Aragon in 1752, so, to say the least of it, he had passed the period of flaming youth when he became notorious as a demagogue, as a founder of the Landaburiana Debating Club,³ and for other tomfooleries

¹ José María Torrijos was born in Madrid of a noble family in 1791, educated in the house of the Royal Pages, and entered the army with the rank of captain. He was imprisoned in 1817 on suspicion of having been engaged in a Masonic plot. On the French invasion in 1823, Torrijos commanded an army and held out to the last hour; and thus, when the King had been restored to his Absolute throne, he was in a position to make an honourable capitulation to the French, as a result of which he was enabled to go into exile, and reached England in 1824, where for six years to come he laid plots against Fernando. He was shot in Malaga after having failed in an insurrection in 1831.

² Francisco López Ballesteros, born at Brea, Saragossa, in 1770. Died in exile in Paris on 28th June, 1832. He served in the battle of Bailén under Blake, and in 1815 became Minister of War in an Absolutist Ministry. He has been the object of much praise and an equal amount of vituperation, and may be regarded as a man in whom the Liberals put a great deal of trust, too often mistakenly. In 1820 he urged the King to publish the Constitution. Later on he became a Councillor of State. It was asserted that in 1823 he came to terms with Fernando; if so, that did not prevent the King from condemning him to death. Boldness and personal courage, not talent, had brought him high rank in the army. As a refugee he is said to have paid court to the Duc d'Angoulême to obtain protection. Why not?

³ On 30th June, 1821, during a political riot in Madrid, the Royal Guards fired on the mob, and a *Comunero*, one Lieutenant Mamerto Landaburu, was killed. The Sons of Padilla canonised him as a martyr, and gave his name to a new club. Villia-Urrutia, *op. cit.*, p. 283. Galiano has a description of Alpuente, with the white hair and feeble voice of a decrepit old man, coldly counselling all manner of excess and subversion in the Landaburiana Club. His evidence is corroborated by that of M. J. Quin, who visited the Club in 1822: "Romero Alpuente, on ascending the tribune, was received with those marks of applause which are usually conferred on popular leaders. After dwelling some time on the reports of the approaching invasion, he thus proceeded: 'During the War of Independence,' said he, 'we had in our favour the host of friars, who feared they should lose their revenues; but these are now our greatest enemies. We had also in our favour the aristocrats, who equally trembled for their riches and privileges; up to this time also, the men of literature and learning rivalled each other in supporting the cause of independence; but now—the thing must be openly confessed—now, some for one cause, some for another—all, all of these

as well. He was a Freemason, of course, and a member of that Lodge in Murcia, the discovery of which in September, 1817, caused such a rush for shelter. An unkind Spanish proverb says of Murcia, *el suelo y cielo es bueno, el entresuelo malo*, that its soil and sky are good, but all between them bad, meaning its inhabitants; all the same, the Murcian Lodge in those days had some famous members.¹

Alpuente's enemies called him a pedant. One of them dubbed him "the antique clown of the Revolution". No one professed to attach any value to his political opinions, and the lack of serious attention given to his antics may account in part for the savage indignation of the Swift brand that animated him: *Bailo bien y me echáis del corro*, says the Spanish tag—I can foot it well, but you won't let me join in in the dance. Be damned to you all!

Galiano did not like Alpuente, and, while forced to concede him the fame of a just and upright judge, asserts that this virtue was not enough to outweigh his many bad qualities; because he was a man frigidly violent in temperament; a constant preacher of anarchy, who made use of the most underhand means in order to win the applause of the groundlings (*baladí*), which he valued above all things in heaven or on earth; and to set the seal on his wickedness, continues the candid observer, he was tempestuously anti-clerical.

Galiano adds that Alpuente's manners were cold, disobliging and repellent, and that in moments of emergency he became vacillating and cowardly. Then follows the usual charge of venality, a charge which I, for one, refuse to believe.² He may have been, and possibly was, a mad dog, but your mad dog never gives up his bite for a bone.

Romero Alpuente lived to return to Spain after the amnesty of 1833, and died there in the summer of 1834 while holding the office of *Procurador* to the Cortes.

One saying of his is still remembered: that civil war is a gift from heaven. May that same Heaven forgive him, and all of us, for words spoken in folly.

In addition to these men who became leaders, most of the extreme Liberals and many of the *enfants terribles* in the Masonic ranks decided that they would find better hunting in the pack of the seceders. Amongst other notable Masons, Moreno de Guerra changed his colour from green to purple; and with him went Francisco Díaz Morales, officer in the artillery, mainly to be remembered for having planted in Spain slips from the Italian tree of Carbonarism.³

It should be noted that the Spanish Carbonari failed to gain much political importance in the early period of their establishment; and, though during the last days of Constitutional government they worked shoulder to shoulder with the most violent of the Comuneros, they never did enough mischief to win any great notoriety.

are our greatest enemies. What, then, is our remedy? Do you ask it? *We must annihilate them; we must do with them as was done in France, where, in one night, fourteen thousand were executed; then we shall be without serviles, without neutrals: all patriots, and patriots only, and we shall be again in the same situation in which we were in the year 8.*" (*Journey in Spain*, London, 1824, p. 70.) Strange language in the mouth of a Freemason!

¹ Among them were Torrijos, Van-Halen of the memoirs, Ignacio López Pinto, later a general, whose name in Freemasonry was Numa, and his brother, Juan López Pinto, later shot with Torrijos at Malaga, and also, I believe, Regato of evil fame.

² Galiano's remark about him is: "It is said of this old, perverted madman that in his last days in exile with the other Constitutionals; he sold himself to Fernando, and received pay as his spy, while betraying him at the same time."

³ Francisco Ramón Díaz Morales, born in 1786, sprang from a noble family in Córdoba, but, in spite of having received a good education, was always inclined to herd with low associates. During the Absolutist Régime he was sentenced to death for plotting, but lived to plot another day. All through his life, says Galiano, he was a seceder of every rebellion and every rebel; but there was a tinge of madness in him which might form an excuse for his misdeeds. In 1823 he had to go into exile. On the amnesty he returned to Spain, and later fought on the side of the Carlists—a strange change of heart for a former revolutionary. He died in complete indigence shortly before 1864, the year in which Galiano supplied him with an epitaph as above.

The Masons, being human, were enraged at this secession of members to form a rival secret society ; and, strange to tell, the most infuriated of all, was Gallardo, who might have been expected to find a spiritual home among the most extreme of political extremists ; but in this instance his feelings, as an author whose idea had been stolen and vulgarised in a pirated edition, were more potent than those of the iconoclast bent on destroying the divine right of kings.

This blow of the secession of the Comuneros was followed by another to the older society, when in the autumn of 1821 the Argüelles Ministry went out of office. The Masons had been working hand-in-glove with it for four months, yet without trying to dictate policy to it, as happened with the Ministry that came into power in 1823.

In the fall of 1821 this was the situation in Spain: Fernando and his supporters were intriguing at home and abroad to upset the Constitution, whilst its supporters so far from giving one another any mutual support had split into antagonistic groups full of malice and uncharitableness. As for the former *Afrancesados*, the first banner-bearers of democratic principles in the Peninsula, having been treated with disdain by the Constitutionals, they had come to look for allies in the other camp or retired to cultivate their gardens with a heartfelt, "Plague on both your houses !"

CADIZ REVOLTS AGAIN

It was just at this juncture that the Lodges in Cadiz, a stronghold of both Masonry and Constitutionalism, decided to raise a revolt against the Government, and dragged the Masons of Seville into rebellion in their wake. Murcia and Galicia followed in the same course after a short interval, and in both cases did so under the direction of the local Lodges. This Masonic rebellion against established authority took place, be it noted, without any discussion with the governing body, Grand Lodge, if we may term it so, which sat in Madrid, and was also aspiring to control the Government, though it could not control its own subordinate Lodges.

The Chapter in Cadiz, which exercised the functions of a Provincial Grand Lodge for the Masons of Andalucía, now found itself in a quandary. The policy of the Grand Lodge of Madrid was to minimise, while not approving the action of the rebellious Lodges, and to mark time ; but the Chapter being nearer the danger, saw it more clearly ; for it was a matter of urgency to prevent a civil war between the Constitutionals, a war that would have been welcome to all their enemies, and they had many, both inside and outside Spain. The crux was that the discontented Masons showed little or no disposition to listen to counsels of peace, because many of the rebels believed, and had good cause for believing, that the speediest way to promotion in the army or a post under Government was to take part in a successful revolt.

Things were in this condition when Galiano, towards the end of 1821, paid a visit to Cadiz, and applied himself to allaying the discontent, which was in the main confined to Lodges with a membership drawn from the proletariat. He was to retain no pleasant memories of what ensued.

"In the fortnight I spent in Cadiz I hardly left the Chapter, which was well nigh in permanent session. I must confess that few days in my long life have been so bitter, though it has abounded in bitter days."

The difficulty was that although most of the Masons comprising the Chapter were in favour of peace, they had no real authority over the disaffected Lodges, in fact they had even to truckle to the minority, who were all for continuing the war. After long debate the peace party secured the passage of a resolution censuring the rebels ; but this was followed by the passing of a contradictory motion which denounced the legal Government of the land.

While these inconclusive Masonic debates were dragging on, a new election to the Cortes took place, and this resulted in giving the Extremists a parliamentary majority. The Ministry fell, and the Lodges were left without an object to attack. That, however, did not calm the spirit of unrest. The Chapter had to remain in session, admitting deputation after deputation from the subordinate Lodges, and hearing interminable expositions on how the business of the Order and of the State should be conducted. Day followed day without attaining a final decision to let bygones be bygones. No wonder those proved bitter days to Galiano.

Meanwhile the Masonic Directory in Madrid had somewhat tardily, but not unnaturally, grown alarmed about the harvest of whirlwinds ripening in the south, and thereupon dispatched a special envoy to pacify the rebels. The messenger chosen was Don Olegario de los Cuetos,¹ who had risked his life and worked shoulder to shoulder with Galiano for the cause of the Constitution in 1820.

Accordingly in January, 1822, a large meeting of delegates from all the Lodges was convoked in Cadiz to hear the message he had brought. The function of Galiano and his friends on this occasion was by diligently lobbying and persuasion to secure beforehand that this meeting of turbulent rebels should come to wise decisions, meaning thereby that they should support the views of the majority of the Chapter.

The meeting opened with threats of trouble in store. A squabble began whether or not de los Cuetos should be admitted to deliver the message from Grand Lodge, and Masonic green, the emblem of hope, was becoming heavily charged with reactionary black, the emblem of mourning, when the President (I wish I could tell you his name) banged his gavel and ordered: "In the name of our laws admit our worthy Brother at once".

This firm stand had the effect of silencing the mutineers. De los Cuetos was admitted, and delivered an exhortation from Grand Lodge; and after a session full of sound and fury a resolution was carried promising obedience to the rulers of the Craft. Though this result left the minority still dissatisfied, they were unable, for lack of support from the better class of patriot in the Lodges, to make their dissatisfaction effective for the time being. The consequence, as might have been expected, was that all the malcontent Masons in Cadiz and its environs passed over to the camp of the Comuneros, and signalled themselves thenceforth by hatred of the older society.

The conduct of the Government during this crisis is not above suspicion. At the beginning of 1822, when the Freemasons of Andalucía were in revolt, Romero Alpuente was made Governor of Seville, and Regato, another anti-Mason, received official permission to travel through the South of Spain. So it almost looks as if, far from preventing firebrands from approaching the magazine, the Government had been playing the old game of "Divide and Rule", and by showing favour to the Comuneros helping on the split in the Masonic ranks.

On the assembly of the new Cortes it appeared that more than half the members were Masons, so the Grand Lodge had henceforth a great, if not a final, say in the direction of affairs. The new Ministry was, however, composed of Moderates, though Riego, the cynosure of the Extremists, became President of the Cortes. The Grand Lodge was no friend to the new Ministry, though not its open enemy, while the Comuneros were of course in active opposition, and received in this campaign the support of some of the extremist Masons, including Galiano.

¹ De los Cuetos began life in the navy, and served in South America. In 1820 he changed over to the army, but returned to the sea in 1821. Subsequently he served abroad again, returning to Spain in 1823. It so happened that, after the re-establishment of Absolutism, a Masonic Lodge of which he was a member was discovered; he was condemned to death, and had to fly to France. Like other exiles, he returned to Spain in 1832. He became a Minister of State in 1843; and died in 1844.

Indeed at that moment our Brother was toying with the idea of joining the Comuneros, for his behaviour in the Masonic Convention at Cadiz had gained him the reputation of a *Moderado*, and he had determined to show himself as violent a patriot as any who ever railed against the Lord's anointed. However, for some reason which he does not state, he ultimately thought better of it, and decided to remain faithful to the Masons, much to the disappointment and wrath of the Comuneros.

THE MASONIC MINISTRY

Spain found herself in 1822 between the sword and the wall; at home whole provinces were in revolt; while on the frontier a foreign army was massing and preparing for invasion. Several influential classes in the community had had a surfeit of the Constitution as it had been administered since 1820, and were yearning for peace at any price.¹

After the suppression of yet another mutiny of the Royal Guards in July, 1822, the Ministry fell, and a new one was nominated by the secret Directory of the Freemasons, who, it will be remembered, could now command a majority in the Cortes.

Much as Fernando hated the Directory and all it stood for, he had to accept willy-nilly the Ministers it thrust upon him. He swallowed his bile and bided his hour, now close at hand.

The Masonic Government formed in July, 1822, had to be chosen from men who had not been elected as Deputies to the Cortes, and since most of the leading *Exaltados* or Extreme Liberals had seats in that assembly the Directory had perforce to give the portfolios to individuals more respected for their opinions than their abilities. When formed, the Ministry comprised: Evaristo San Miguel; Lopez de Baños; José Manuel de Vadillo;² F. Fernandez Gasco; Felipe Benicio Navarro; M. Egéa; and Dionisio Capaz—the last name giving rise to a scurvy jest from the Comuneros, that the Ministry was *incapaz*, incapable of doing its job. Though time proved that gibe to have been only too true, the names of the only Masonic Government that ever came into being to guide a great and proud people are worthy of being put into this record.³

What a warning this gives us of how a Society created for the furthering of benevolence and loving kindness may become defiled by desire of self-aggrandisement.

Not only did the Freemasons commit the folly of nominating a Ministry composed solely of their own Brethren, but they even displayed pride in what they had done, as though they had gained a great victory.

"What they actually had achieved," says Galiano, wiser forty years after the event, "was the assumption of a dreadful responsibility for having set up within the state a government functioning in secrecy, to which the public or legal Government was bound to be subservient, and for having created new elements of discord . . ." in a country that contained too many already.⁴

The Comuneros, who had hoped great things from an ultra-Liberal Cortes, became more enraged than ever on finding that they were not to be allowed a share in the booty they had helped to win; but they were not the only people dissatisfied; for the composition of the San Miguel Cabinet aroused surprise in most, disgust in not a few, and forebodings in every unprejudiced observer of this new phenomenon in statecraft.

¹ See Appendix I for the observations of an English traveller.

² According to Bejarano, Vadillo had held high office in Ecossais Masonry ever since the formation of Tilly's Lodge at Aranjuez in 1808.

³ For a contemporary estimate of their abilities, see Appendix II.

⁴ Manuel José Quintana once remarked in a letter to Lord Holland: "It is an absurd idea to think that one can govern by the same methods that are used for conspiracy." This is profoundly true now and for ever, as it was then, but too often the absurdity is not patent to those who, in a lust for glory and applause, have grown accustomed to the use of the methods.

The forebodings were justified. As regards foreign relations, San Miguel, brave soldier and respectable man of letters, was quite unfitted to conduct delicacies of diplomacy such as were called for in dealing with the Congress of Verona, then engaged in forming a league against Constitutional Spain.

At home civil rebellion and national bankruptcy had to be fought; but Fernando was the chief anxiety, and strong measures had to be taken to counter his plotting. Our observant traveller, M. J. Quin, noted in his journal the undercurrent of politics in Madrid at the close of 1822 in these words:—

“It is well-known that since the 7th July, 1822, Ferdinand VII was as much a prisoner in his palace as ever Napoleon was in his mansion in St. Helena. The Cortes were perhaps justifiable, to a certain extent, in proscribing the movements of the King, because the sincerity of his attachment to the Constitution was properly suspected, and some obscure design seemed to be on foot for getting him beyond the Pyrenees.”

Moreover, even Masonry was a house divided against itself; exactly how far this went is hard to judge, but for a certainty all the Brethren did not bow to the will of the Directory, and bearing in mind the many different streams by which the Order had come into Spain, it would seem beyond the bounds of possibility that any real unity had been achieved between the different Rites.¹

Whatever may have been the relations between the various Masonic Rites, and variety tended to divided allegiances, there was certainly no union among Masons in the political sphere; for no sooner did San Miguel's Ministry come into power than many of the Society began at once to acquire notoriety in the ranks of the opposition. The Comuneros were, as might be expected, the fiercest opponents of the Government, and the enmity between their rank and file and the rank and file of the Masons became more bitter than ever. Though the leaders of both secret societies assumed in their utterances in public a respect and consideration for one another, that never were transmuted into deeds, the commonalty on both sides scorned such duplicity, and bit the thumb with frequency and gusto at any henchman of the rival house.

In October, 1822, the Cortes assembled in extraordinary session. At this period the Directory or Grand Lodge of the Freemasons was composed of delegates from the Provincial Chapters, and most of these men were Deputies in the Cortes as well. Thus a self-constituted clique began to exercise immense influence in the councils of the nation, and the result of this was, as might have been foretold, loss of face to their Society and disaster to their country.

In the Cortes, Riego, in spite of his recent intriguing with the Sons of Padilla, was re-elected President, and at once began to make himself an embarrassment to the Ministry, in other words, the Grand Lodge, by a series of histrionics designed to catch the applause of the vulgar, desire of which was his main infirmity of mind, for he was free, they say, from greed for money or titles. His behaviour was but one of the many crosses the Ministry had to bear, for into the Cortes were carried the squabbles between the rival societies, and the appointment of a Comunero to any post under Government was the signal for a motion of lack of confidence, fathered by Masons who were still

¹ Most statements that have been made in print on this subject should be well weighed before acceptance; for example, according to Patricio de la Escosura in “*Recuerdos Literarios*” (published in *Ilustración Española y Americana* in 1876), there were two Masonic groups in the Spain of 1823: the Scottish Rite, under the direction of General Zayas, and the Reformed Rite, together with the Comuneros, under the orders of Riego, at enmity with the former. In this case the author is mistaken both in giving Masonic rank to the Sons of Padilla and in ascribing their leadership to Riego. And it is very doubtful if Zayas ever was an active Mason. José Pascual de Zayas y Chacón (1772-1827) fought against the French, and was captured at Valencia with Blake. Became a member of the Cortes for Cuba. In 1823 was Captain-General of Madrid, and kept order in the city until the French entered it. He was not sent into exile by Fernando, but was deprived of his army rank, which was, however, restored to him shortly before his death. It seems unlikely that the head of a Masonic Organisation would have been left unmolested in the Spain of the *Angel Exterminador*.

expectant of favours to come, but not on that account any more loyal to the Ministry. The spectacle must have been welcome to the Camarilla, for it showed the stifling of all uprightness in government.

A new patriotic debating club named Landaburiana was opened in November, 1822, and further harassed the Ministry by its attacks. Its reputed parent was Romero Alpuente, who, as might have been expected, became one of its leading orators. Riego on one occasion paid the club a visit, almost of state, and was received with shouts of, "Long live Riego, without his apron!", an allusion to the Masonic badge, which greeting he accepted without any show of dissatisfaction.

It was during this period of internecine warfare between the Liberal forces that Galiano, who hitherto on many occasions had been making common cause with the Comuneros, broke with them once and for all, and smote them hip and thigh in a pamphlet. After having thus demonstrated his zeal for Masonry so-called, he was selected by those who controlled the Grand Lodge as their ambassador to try what diplomacy could accomplish with the stiffnecked Sons of Padilla before open war was declared on them, hostilities having hitherto been confined to skirmishes, verbal and otherwise, between those of the baser sort on either side. He was received with full ceremonial in the Supreme Assembly, the executive body of the Comuneros, much as though he had been a Roman senator carrying peace or war wrapped up in his gown. Whether or not a man who had just castigated them in print was the right legate to send on such a mission is open to question; in any case his diplomacy failed; the Comuneros chose war.¹

Since Spain was then threatened with a more serious war against the Holy Alliance, another effort at conciliation was made, and a conference of commissioners drawn from the two societies met to arrange a truce. De La Fuente gives the date of this conference as the 9th February, 1823. The Comuneros were represented by General Ballesteros, Romero Alpuente, and Regato; the Masons by Istúriz, Galiano, and another whose name is unrecorded.

Alpuente opened the proceedings by a complaint that his party had not been given even the tiniest spoonful of the sweets of office. Regato then interrupted his indiscreet colleague, and protested with a great show of anger that the Comuneros wanted no share in the Government, but only that the country should be governed well. Words of sublimity from a spy and a traitor!

The Masons replied with commonplaces, and were too well pleased at seeing Regato and Alpuente at one another's throats to wish to terminate the dispute, which soon became violent between the two. Ballesteros, who had fallen asleep during the speech-making—and who shall blame him?—suddenly woke up, and declared that he was delighted to find that there was so much real concord between all true lovers of the Constitution, however divided in their allegiance as Masons or Comuneros; and both sides seized on this *gaffe* as a pretext for terminating the conference which could never have hoped for any happy result. Needless to say, after that, hostilities were resumed with increased vigour.²

¹ An English traveller has this to say about Galiano as he appeared to a curious observer in January, 1823: "He is yet a young man; and, as I have already observed, a little affected and pompous in his delivery. He was the editor of a provincial journal at the time of the declaration of the army of the Isla in favour of the Constitution. His style of speaking is . . . calculated more to win the ear than to convince the understanding." (Quin, *op. cit.*, 158.)

² "Serious apprehensions were entertained that the contest of intrigue for the offices of government, which was going on between the Masons and the Comuneros, would exhibit itself in scenes of open violence. It was more than insinuated that the Masons were training the ideas of their party towards the establishment of a Regency, and were resolved at all hazards to effect the removal of the King from Madrid. Both these objects the Comuneros declared they would oppose." (Quin, *op. cit.*)

At this crisis in the fate of Spain the Carbonari, who had not grown much in numbers or influence since their establishment in the country by Morales, attempted to obtain notoriety by undertaking to kidnap one of the Masonic leaders, so as to advertise that they too were a secret society to be reckoned with in the State. The only begetter of this plot was an Italian opera singer famous for his success in comic parts, and one cannot avoid suspecting that the assimilation of too many libretti from the works of Rossini and Spontini had affected his judgment. Galiano was chosen as the appointed victim to be kidnapped in revenge for the supposed kidnapping by the Masons of Don N. Megía, one of the two chief writers in *El Zurriago*, the Comunero periodical which was continually attacking political opponents with great effect. The plot to put Galiano out of the way failed. Not the last plot to miscarry in Spain.¹

THE END OF AN EPOCH

In the midst of these internal disruptions dropped the bombshell of an ultimatum from the Holy Alliance demanding the restoration of the absolute monarchy in Spain. It is worth recording that the Spanish Government, before returning its defiant reply to the united forces of Russia, Austria, Prussia and France, submitted the draft to the Grand Lodge, which approved of its terms.

In this national crisis a split took place in the Society of Comuneros, the better patriots transferring their support to the Government, while in the *Torres* and Lodges with a proletarian membership, the hate of one society for the other became more rabid than ever. In Cadiz, the cradle of political Freemasonry, but now violently pro-Comunero, green, the Masonic colour became tabu. The señoritas even had their little shoes soled with green, so that they might stamp daily on the unpopular emblem of Freemasonry. Indeed, the extreme Comuneros carried rancour so far as to make common cause with the Court Party in order to injure their Masonic rivals; though, as has been said, the more patriotic forgot all private quarrels in face of the common danger.

The French army invaded Spain and marched south from the Bidassoa, overcoming such resistance as was offered. The Cortes abandoned Madrid in good time, carrying with them Fernando, against his will, to Seville. When it became apparent that this city was untenable and the Government decided to move to Cadiz, Fernando refused to go. Whereupon the Cortes enacted a decree, on the proposition of Galiano, deposing the King and appointing a Regency to act for him; and the first of its acts was to order his transference to Cadiz.

Just about this time there was deposited in the box placed in Grand Lodge for receiving notices of motion one demanding that Fernando should be executed. This event caused intense indignation among the Brethren, and if the framer of the motion had been discovered it would have gone hard with him; but the fatal fact remained on record that such an idea had been mooted in a gathering of

¹ The Spanish Carbonari tried also to bring influence to bear on their Good Cousins in the invading French Army, which is said to have been full of members of the Society; but discipline and loyalty to the flag proved too strong to be shaken by their exhortations. "Nowadays there is no harm in confessing it: at the beginning of the year 1822 Carbonarism was everywhere, in the army, in schools, in business circles, in the Chamber of Deputies, and even in the Chamber of Peers. As it had the regiments of the line under its thumb (*à sa disposition*) it did not lack generals as well. We do not know what the result of a revolution would have been; but one was possible and even probable. The winter of 1822 saw all these attempts crumble away (*échouer*) by a combination of chances needless to recount here. That would only serve to give further proof that Carbonarism was never a definite party united by the same ideas, but a compromise (*transaction*) between lively resentments and varied principles, a sort of temporary coalition, without the power to outlast the extraordinary circumstances that had produced it. . . . The cannon of the Bidassoa succeeded in breaking up these alliances". Francois de Cordelles, *Historie des Conspirations* (Paris, 1831), quoted in Baroja's *Juan Van-Halen*, page 297.

Masons ; and though it was probably the work of an *agent provocateur*, later in the bad days of reaction they were accused of having voted for the King's death.

Give a dog a bad name and hang him. Fernando was never backward in giving full effect to the proverb.

Cadiz proved to be no more tenable than Seville. The city was surrendered to the French after Fernando had been induced to promise an amnesty to the Constitutionals for all past offences, a promise he had no intention of keeping, and broke as soon as possible.¹

The French invaders, be it told to the credit of that chivalrous nation, behaved with the utmost discretion and forbearance in the task, which many of them found distasteful, of restoring Absolutism in Spain. Their army was full of Freemasons who sympathised with the ideals they had come to uproot. De la Fuente (*op. cit.*, i, 350) states that some French officers billeted in the house of a friend of his in Madrid held a *Loge funèbre*, a Masonic funeral service, for Riego the day he was publicly hanged in that city.

The ensuing tragedy of the Constitutional régime belongs to the history of Spain rather than to that of her Freemasons. By October, 1823, Fernando had been replaced on the throne as absolute monarch, and Galiano and many of his associates, the lucky ones, were fugitives in Gibraltar. They had no means of gaining a livelihood there, nor even of paying their passage from the Rock, and were dependent on charity for the very food they ate.

Nor was charity lacking. It provided them with a ship to carry them to England, where the Spanish refugees received a hearty welcome from the British public in 1824. The Tory ministers were treaty-bound to the Holy Alliance, but had not forgotten their allies in the Peninsular War, and manifested less distaste for the Spanish than for the exiled democrats of other foreign countries. The Radicals, who nowadays would have been called Reds, welcomed the exiles as Brothers and martyrs. Subscription lists were at once opened, and John Bull hastened to unbutton his pocket. Then the Government acted. The Duke of Wellington, helped by his friend Lord Fitzroy Somerset, later Lord Raglan, made himself the champion of the proscribed Spanish ; and the outcome was that every one of the refugees was assured, for so long as he remained in England, of a sum sufficient to keep body and soul together. The grant varied according to the social status of the recipient, and ranged from £2 10s. to £5 a month. Somers Town became the centre of the Spanish colony in London. After 1826 many of the refugees migrated to Jersey, because living was cheaper there ; and after 1830 many more departed to France.

"Yes," says Galiano, "charity was not lacking. Let my countrymen abuse the English as much as they like, usually from ignorance, merely echoing French prejudice ; what stands beyond doubt is that no nation in the world can exceed or even equal the British in charity, and good proof of this not a few of us Spaniards were given."

Let us say farewell to our Brother while he is still in this vein, happy and grateful in remembrance of the help given by a people that, whatever its failings and faults, has never proved, and I trust never will prove, deaf to the call of the poor, the desolate and the oppressed, whether absolutist or democrat, whether native-born or foreign refugee, whether present ally or former antagonist.

¹ "I am afraid that if the kingly office depended, or ought to depend on the merits and capacity of the person whom the fortune of birth destines to exercise it, the *exaltados* of Spain would find several reasons for transferring the sceptre from the hands of Ferdinand VII. A pride of mind that deemed the country and all that inhabited it created for his special use, and an imbecility of resolution that would be scarcely excusable in a boy, seemed likely to lead him into the most perilous embarrassments." (Quin, *op. cit.*, 252.)

PART IV

EPILOGUE

THE REACTION IN SPAIN—SECOND PHASE

I wish to close this study with a short account of how Freemasonry came to raise its head again in Spain after the débâcle of 1823.

The second period of reaction lasted for almost ten years until Fernando VII was summoned to join his ancestors on 29th September, 1833.

While he still cumbered the earth, he maintained a kennel of bloodhounds that gave him the best of hunting after Liberals, Constitutionalist and Freemasons: and the leader of the pack was a man whose reputation became as infamous as his master's.

Francisco Tadeo Calomarde (1780-1842) was born of peasant stock. He obtained some education at the university of Saragossa, and, having begun life as personal servant to a nobleman in Madrid, afterwards entered the profession of the law. In 1814 he began to attract notice as a supporter of Absolutism and got the reputation of being what we should now call a safe party man, for which reason in 1823 he was appointed secretary to the caucus formed in Madrid and dignified with the name of Regency, while Fernando was virtually deposed and actually a prisoner in the hands of the Liberals at Cadiz. On Fernando's return in triumph to Madrid, Calomarde was made Minister of Grace and Justice, and for eight years to come was to display all the reverse qualities of both attributes. A bitter enemy of any idea bearing the finger-prints of Liberalism, he grew more of an Absolutist than the King himself, and secretly espoused the cause of that party in the state which would have liked to depose Fernando in favour of his brother, Don Carlos, as a preliminary to re-establishing the Inquisition in Spain. In his persecutions, Calomarde acquired a reputation for ruthlessness, cunning and efficiency, the memory whereof continues to stink in his native country.

On one occasion he met his match, and more than his match. In 1832, while intriguing to set aside the pragmatic sanction which made the Infanta Isabella, Fernando's daughter, heiress to the throne, Calomarde encountered the Infanta Luisa Carlota, who not only defeated his plot, but boxed his ears into the bargain; his retort on this occasion was, "*Manos blancas no ofenden*", a gallant effort to conceal his chagrin at a major reverse. The Queen's party had begun to gain the ascendant at Court even before Fernando's death, and Calomarde, as a supporter of Don Carlos, had to fly to France in 1832.

He never returned to Spain, and died eventually at Toulouse. "There is some soul of goodness in things evil": strange to say, Calomarde did not die before he had earned the reputation of a philanthropist in his place of exile.¹

The years he was in power were years of danger for any man who dared to think for himself. A popular party song of the period groups together the classes of people most hated and persecuted by the Minister of Grace and Justice and his crew of spies and informers:—

El irracional ateo,	The unreasoning atheist,
El ciego materialista,	The blind materialist,
El soberbio jansenista,	The proud Jansenist,
Y el masón epicureo,	And the epicurean Mason,
Ardían en el deseo	Burnt with desire to live as they pleased,
De vivir a su placer,	Without a King to fear
Sin monarca a quien temer	Or any other law but their own passions.
Ni más ley que su pasión. ²	

¹ Vide E. B. d'Auvergne *A Queen at Bay*, p. 27.

² Quoted by Baroja, *Juan Van-Halen*, p. 300.

Of course, Freemasonry was the object of special attention on the part of the police, for, incredible though it may seem, Freemasons continued to hold meetings in Spain.

Those who were unlucky enough to be discovered or betrayed were given short shrift. In 1825, when the Terror was at its height, a Lodge of Freemasons was accustomed to hold its meetings in a country villa (*carmen*) situated not far from the Alhambra in Granada. A gardener played the spy and denounced the Brethren, who were taken prisoners red-handed, as it were, during the initiation of a candidate. The seven members of the Lodge were led off to prison still wearing their aprons and insignia. The arrest took place on 8th August, 1825, and they were all hanged on the 9th September following.¹

A translation of the official dossier reads as follows:—

"In the room was found a screen (*cedazo*), on which was painted a sun with a moon behind; at the other end another screen with the moon; in another corner on a painted board (*tabla*) a star with a G; and at the further extremity a dais (*dosel*); on a table a crucifix with two candles, a pistol, a sabre and sword crossed, eight aprons with rich embroidery and stars, a minute book (*actas*), which began on the same day with initial letters, compasses, hammer, level (*triángulo*), etc. In Seville many more were captured with effects appurtenant to the said society (*secta*), and a chest of papers revealing the rebellion that they were about to attempt on the 12th of the current month, by which means more than a thousand persons were arrested."

It will be noted that it took little more than a month to accomplish the formalities of the trial and execution of these Freemasons, yet to those in authority this seemed much too long a time. So Calomarde and his minions preceeded to shorten the law's delays.

"Just about that time the police surprised in Granada a Lodge of seven Freemasons in the act of initiating a candidate. They were hanged; but as some time was wasted in decreeing and executing the sentence, it was ordered that for the future the legal proceedings should be completed and the penalty of death administered within the precise period of three days of prosecution, against whatever Freemasons might be discovered."²

THE EXTERMINATING ANGEL

From these quotations it will be plain that Freemasonry continued to have an existence in Spain after 1823, however precarious that existence might be.

Harshly though the Liberals were persecuted by the Government, the latter's policy of repression never seemed severe enough to the faction at Court, who thought that Fernando was too easy-going with heretics and birds of a like feather, and would have liked to put his brother Don Carlos on the throne in his stead. These bigots, according to popular rumour, inaugurated a secret society of their own, El Angel Exterminador, The Exterminating Angel. Its existence has been hotly denied and as hotly affirmed, according to the politics of the disputants; however, Vicente de la Fuente, whom no one could accuse of favouring Liberalism, contents himself with discrediting several moth-eaten fictions about supposititious leaders of the society, and though he does not personally believe that it ever existed, confesses that such a belief was current in Spain at that period.

Our safest conclusion will be to recognise its existence as based on tradition, and on such a foundation far be it from me to erect any castle in Spain

¹ Their names were Major Felipe Azo, who was the Master, Lieutenants Juan Sanchez, José Ibaneta, Ramón Álvarez, Francisco Álvarez, Cornet Francisco Merlo, all cavalry officers, with Antonio López and Manuel Suarez, who were civilians. It is significant to find the military element predominant in the Lodge.

² Marqués de Villa-Urrutia (*Fernando VII.*)

or elsewhere ; but a curious part of its traditionary history is that its chief director dissolved it by violent means when it was slipping from his control.

The aims accredited to the society were the deposition of Fernando in favour of Carlos and the assassination of all and sundry who happened to be a hindrance to this policy. Its supposed leaders were Fray Carilio Alameda, Superior-General of the Franciscans, and Dona Francisca de Asis, wife of Don Carlos, who himself was too good a Christian and too loyal to his brother and king to be made privy to the plotting of his supporters. The tradition goes on to say, and I would emphasise that it is merely tradition we are considering, that the society continued to function till 1827, when Calomarde instigated its chiefs to rebellion in Catalonia in order to make an end of them, and acting on the maxim that dead men tell no tales about Ministers of Grace and Justice, had the Exterminating Angel exterminated in its turn by the savage Conde de España.¹

MORE PLOTS

As for the Spanish Mason at home or abroad, his motto continued to be that of Rostand's Flambeau: *Je conspire !*

During the emigration, Evaristo San Miguel is said to have been at the head of the Masonic party in exile which, by the intermediation of sea captains and commercial agents, maintained relations with all the groups of Freemasons left in the Peninsula. This party was opposed by General Mina's followers, for he had never been a zealous Mason, and while in exile joined the Carbonari, a society, he considered, better suited for the purpose of organising rebellion, and no doubt he was right. Yet a third party, that of the ex-Comuneros, was led by Flores Estrada, Miláns del Bosch, and López Pinto. This last was on the worst possible terms with the other groups of conspirators.

General Torrijos was another who continued to be a fomenter of rebellion and a thorn in the eye of Fernando till the end of his life, and till that end came appears to have employed Freemasonry as a not unimportant piece on the chess-board of intrigue. A curious story illustrating this is told by the Marquis de Custine in his *L'Espagne sous Ferdinand VII.*²

Describing his voyage from Gibraltar to Tangiers in June, 1831, he mentions an Irishman named Boyd, whom he met on the ship. This man had been an officer in the British army. Having become bored with life in India he had obtained a long leave and returned to Europe to take an active part in the revolutionary movement in Spain. He told Custine: "I know the state of Spain better than if I had spent my whole life in that country. My friends in London received me as a Freemason ; they interested me in the fate of our Brethren in Spain, and I have dedicated my life to a cause which seems to me the cause of the whole human race."

This is strong *prima-facie* evidence that our Spanish guests were holding Masonic Lodges in Exile in London during the emigration ; and we may conclude that it was such a clandestine body which admitted Boyd and then sent him forth as a missionary, though he may have been made a Mason originally under an English or military Warrant.

"I had recommendations to all our Spanish Brethren," his narrative continued, "and have now made their acquaintance. They have confided their plans to me ; I know their needs, and have devoted myself to executing their designs. You see in me only the arm, not the head ; but it is a strong arm."

Be it noted in justice to the memory of a brave man, however misguided by enthusiasm, that, whatever value we attach to Custine's report about him, Boyd was no mere swashbuckler or soldier of fortune ; for we have it on

¹ Vide E. B. d'Auvergne *A Queen at Bay*, London, 1910, p. 5.

² Brussels, 1838, vol. iii., pp. 240 *et seq.*

Galiano's authority (*Recuerdos*, p. 491), that in England in the year 1830, having received a small sum of money as a legacy, he employed this capital in buying and fitting out a ship, which was intended to convey a party of Torrijos's supporters to invade southern Spain. The project came to nothing, for news of their design having leaked out, the ship was arrested in the Thames by the British Government. Boyd, like many other enthusiasts for constitutional liberty, was prepared to fight for it by other than constitutional methods.

According to Boyd, who undoubtedly talked far too much about secret affairs to a mere stranger, the conspiracy was not confined to Spain, but extended over Europe; and he went on to speak of a mysterious mission to prominent French Liberals in Paris. This statement of his about the existence of an international conspiracy was probably not far from being the truth.¹

Just as these conversations were taking place, Torrijos was sheltering in Gibraltar after an abortive attempt to stir up another rebellion against Fernando in Isla de Leon. The Spanish Government had asked for his extradition, which was refused; however, the British authorities promised to expel him from Gibraltar and send him to Malta. In the outcome it was another Spaniard disguised as Torrijos who sailed for Malta, while he remained on the Rock to continue his plotting. The police had proved, we might suggest, amenable to a bribe, and did not display too searching a curiosity about the identity of the passenger.

Boyd too was in the black books of the Spanish Government, and had been given the cold shoulder by the garrison in Gibraltar because of his politics.

The plot in which he was engaged ended in complete failure. Later in the year 1831, Torrijos headed his last rebellion, and landed in Algeciras with 200 companions. They were lured to Malaga, captured, tried by a drumhead court-martial, and summarily shot to the last man. Among the names of those who died on that occasion we find that of Robert Boyd, officer in the English army.² One more Irishman, Freemason, conspirator, and martyr in the cause of Spanish democracy.

Yes, there is little doubt that the Spanish Freemasons continued to plot for many a long year to come. About 1836 in Spain the inexorable enemies of all secret societies invented a composite name to describe them: *La Carcoma*, a word formed from the first syllables of *Carbonario*, *Comunero*, *Masón*.³

BIRTH OF AN INFANTA AND OF CIVIL WAR

Whether Calomarde and the Conde de España did or did not exterminate the Society of the Angel in 1827, it is undoubted that the persecution of Freemasons slackened somewhat from that date; and when, in 1830, the King married his fourth wife, Maria Cristina Princess of Parma, the Spanish exiles acclaimed the match; for the new queen was supposed to have Liberal tendencies, so much so, that by some of her new subjects, not the most kindly disposed to her, she was labelled a *Freemason*!

As things turned out, however, it was not till after the birth of the Infanta, later Isabella II of Spain, in whose favour Fernando, by a pragmatic sanction revoked the Salic Law established by Felipe V, that the young Queen, in order to secure the succession of her daughter to the throne, began to turn towards the Liberal parties in the nation, simply because she could hope for little, if any support from the Absolutists. Fernando was a dying man; his intellect was dead already. His brother, Don Carlos, and all his gang of uncontrollable enthusiasts, were only waiting for the last breath to leave the King's body before

¹ On this subject the reader should refer to Bro. F. Radice's papers in *A.Q.C.* on the *Carbonari*.

² Diego San José *Martirologio Fernandino*, Madrid, 1931.

³ Morayta, *Masonería Española*.

dealing well and truly, in a manner of speaking, by the infant Queen and her mother.

On the 15th October, 1832, Maria Cristina, as Regent, published the first amnesty, which included all political offenders except those who had voted for the deposition of Fernando at Seville in 1823. This act of grace restored many of the exiles to their country. Naturally, they were grateful, and in the ensuing civil war Maria Cristina found no stauncher adherents than those who had formerly been rebels. Freemasonry, that is to say, Political Freemasonry, had raised its head again in the land and proceeded to give the Queen Mother its collective support, no matter how bitterly the different Rites might disagree among themselves about political courses of action; and disagree they did!¹

By a second amnesty, the ban on Freemasonry in Spain was lifted on 26th April, 1834, when the Minister of State, Don Nicolás Maria Gareli, promulgated in Aranjuez a Royal decree about secret societies. Note that this decree was issued by a Council composed entirely of Conservatives and reactionaries; the whirligig of time had brought in one of its revenges.

Toleration, not approval, inspired the wording of this decree. The preamble began by stating that the evils which had been caused by secret societies were notorious. After that came these ordinances:—

- (1) The grant of an amnesty to all who had belonged to such societies.
- (2) An undertaking that all prosecutions then pending for offences arising from membership of such societies would be dropped.
- (3) The warning that all persons who continued to belong to such societies after the date of the decree would, if Government servants, be deprived of office and salary.

To be cashiered was, of course, a mild punishment compared with being hanged within three days of arrest, as the law then stood; but, even so, this last clause never became operative, for the simple reason that it was found to be impracticable.

Fernando VII died in September, 1833, and thereupon the first Carlist War broke out, and lasted till both sides, in a state of exhaustion, signed the Convention of Vergara on 29th August, 1839. During these years of civil upheaval and misery, Masonry grew and intrigued, and became more and more a power in politics. Indeed, if credit be given to some stories, it had acquired supporters in very high quarters prior to 1833. These rumours should be weighed for what they are worth. Personally, I attach little value to them.

Take the following as a gossip column.

The Infante Don Francisco de Paula was ten years younger than his brother Fernando, and was supposed to be the son of Godoy, the Prince of Peace. He was not *persona grata* at Court, and, in revenge, tried to make himself popular with the masses by appearing less of a bigot and reactionary than his brothers.

¹ All the same, I cannot credit the tale given by E. B. d'Auvergne in *A Queen at Bay* (p. 54), that before the death of Fernando in 1833 a Masonic Lodge had been formed in the Royal Lifeguards and taken the name of "Cristina"; that a captain, son of the Marqués de Albadete, refused to join this body; and that his example was followed by the whole regiment except 5 officers and 25 privates; and that thereupon as many as 150 of the Guards were discharged in one day and loyal troops obtained to fill their places. The refusal to join the Lodge was taken as a token of having Carlist leanings. Pirala in his *Historia de la Guerra Civil*, vol iv, p. 664, thus refers to the *Rito escocés*: "That secret society was in existence and rendered great services to the cause of liberty up to 1820. In 1821 another was founded, called the Comuneros of Castille, by Regato and other secret agents of Absolutism. Most of the Ecossais Masons went over to it, including Torrijos, Palarea, etc., who had been Masons of high degree; they took the leading places in the Comuneros, and Ecossais Masonry practically became extinct in Spain. . . . After the amnesty the exiles returned in 1833 and 1834. In 1835 the Ecossais Masons began to organise themselves afresh". Pirala goes on to say that they were opposed by other secret societies supported by the Moderado elements in politics. Quarrels and constant intriguing succeeded.



His wife, the Infanta Luisa Carlota, elder sister of Queen Maria Cristina, went much further than he did in opposing the Carlist faction, and it was mainly owing to her boldness and decision in snatching a vital document from the claws of Calomarde, followed by the further assault on his ears already mentioned—"White hands never offer an insult!"—that Isabella II succeeded to the throne of Fernando VII.

Regarding the Infante Don Francisco's alleged connexion with the Craft: Pío Baroja states (*Crónica escandalosa*, p. 51) that he entered French (Ecossais ?) Masonry in Madrid in a Lodge presided over by General Zayas; Villa-Urrutia (*op. cit.*, p. 245) says, without giving his authority or any date, he assumed the name of *Dracón* (Draco),¹ which his Brethren unkindly transposed into *Bracón* (snub-nose); while Gould (iii, p. 316) gives the further information that Don Francisco was a member of the Supreme Council of Spain, and was in 1829 elected Grand Master of the Grand Orient and Sovereign Commander of the Ancient and Accepted Rite, whereupon he proceeded to amalgamate these bodies with the original Grand Lodge of 1769.

I cannot regard this last story as anything but a piece of moonshine. It is extremely unlikely that any one of these Masonic bodies had a corporate existence in the Spain of 1829, and it is more than a little doubtful if the Infante dared have been an avowed Freemason at such a time; however, quite apart from such improbabilities, no doubt exists that in the years of political struggle that followed 1833 the Ecossais Masons, *i.e.*, the A.A.R., were always at loggerheads with the other Masonic Rites. Thus, in the Liberal camp in 1839, the Ecossais Masons were waging fraternal and political war against what Baroja calls "*los demás hijos carnavalescos de Hiram*", the other sons of Hiram in fancy dress;² and the military mutinies in that year were ascribed to their intrigues directed to discrediting Espartero, the Queen's most successful general. They were said to fear that this officer, apparently a Moderado in politics, might end the war and make himself a dictator; so, at their instigation, General Seoane, who was a Progresista and Ecossais Mason, engineered the mutiny of Hernani. Espartero, for his part, was said to be under the thumb of the *Old Masons* (Galiano's companions in subversiveness, I suppose, are meant), who were all Anglomaniacs because they had eaten the bread of exile in that country; and when the Carlist danger was over in 1840, and this branch of the Order began to intrigue against Queen Cristina, they carried Espartero with them.

None of these tales may have more than a grain of truth in it, but the very fact of their existence shows that no central authority was controlling the Freemasons of Spain as late as the year 1840.

Nor any of the Antient Charges either, the more's the pity!

No; I cannot accept the alleged amalgamation of the different Spanish Masonic Rites in 1829, and regard it as a myth based on imperfect knowledge of facts and conditions.

Though the Infante Francisco's real connexion, if any, with the Masonic party or some Masonic party in Spain is obscure, and was perhaps in reality confined to temporary short political alliances, as expediency suggested, there is no doubt whatever that his second son, Don Enrique, was an active Brother of the Craft, and we have learnt only too well by this time what being an active Brother in Spain meant in those days. This Prince was the *enfant terrible* of the

¹ "The Apprentice Freemason after his initiation ceased to be called Juan, Pedro, or whatever his Christian name might be, and with peculiar modesty he adopted the name of Cato, Horatius, Cocles, Leignitz, or some such celebrity." (B. Pérez Galdós, *El Grand Oriente*.) See the illustration of the Masonic certificate issued in 1817, where Cadiz appears as Salamina, *i.e.*, Salamis, and Solon and Confucius are among the signatories. The reason for such concealment of identities is self-evident; if the document fell into hostile hands, it would give no clue to the persons who had issued it.

² *Las Mascaras Sangrientas*.

Court from early youth, fell into disgrace, assumed the airs of a Liberal and Republican, and consequently, as a matter of course, joined the Freemasons about the year 1846. He was shot dead in a duel by his cousin, the Duc de Montpensier, on 12th March, 1870, and was buried with full Masonic honours in the cemetery of San Isidro.¹

This tragedy brings the story of Spanish Freemasonry to well within living memory, and it is no concern of ours to inquire whether or not its unholy alliance with politics has been continued since then; the last word on that rests with the United Grand Lodge of England, which can be trusted never to maintain fraternal communication with any Masonic Jurisdiction that proves itself unfaithful to the Old Charges, which have become the touchstone of the true metal all the world over.

APPENDIX I

An English visitor to Spain during the closing months of the Constitutional period has left a record of what he heard and saw there.² Let him speak for himself.

The Cortes had brought upon themselves no slight degree of unpopularity by the precipitate manner in which they suppressed the convents; and they gained no recompense for it in the accession of revenue which was desirable from this source of national property . . . And what has been the result of it? Those convents which had been so unduly suppressed have been exposed to sale, as well as the lands appertaining to them, and in very few places has a purchaser been found. It may be called religious fanaticism or monkish influence; but such is the character of the people, they would deem it a sacrilege to appropriate to their own use the land of a convent. See, then, the consequences. These very resources which the Cortes imagined the most ready and the most productive turned out to be mere encumbrances on their hands. They raised for themselves hosts of well-organised and influential enemies, in every part of the country, in the ruined communities, and there is no calculating the extent of the odium which they incurred among the people, who deemed their religion insulted, and all their early prejudices offended by this sweeping annihilation of the monasteries . . . such were their feelings and dispositions; and he must be little acquainted with human nature who would wantonly wage war against these strong foundations of national character. The unpopularity of this measure was evident from the number of petitions which were presented to the Cortes against the suppression of various convents. (p. 92.)

A latent war had been going on for some time between the Cortes and the See of Rome. The Cortes had abridged in many important points the jurisdiction which the Pope exercised, or assumed, over the Spanish Church; and it was supposed they would persevere in these reforms until they should reduce its connexion with the Papal See to the same point at which the recent concordats have left the Church of France. These innovations the Roman Church opposed, and in consequence it refused to receive the envoy who supported them. (p. 125.)

The woman at Villa Real who showed us the chapel informed us that the clergy explained the Constitution every Sunday from the pulpit, and that the inhabitants were some for the new system, some against it. The point in which all agreed was a love of peace and quietness; as to the rest, they were not particularly anxious one way or the other. (p. 43.)

¹ E. B. d'Auvergne *A Queen at Bay*, p. 281.

² *A Visit to Spain*, by Michael J. Quin, 2nd Edit., London, 1824. "In the latter part of 1822 and the first four months of 1823, etc."

[Galiano tells us that all the clergy were against the Constitution, but when invited to support it in public discourses had to accept, lest worse should follow.] (p. 362.)

Conscription was unpopular. So were taxes and methods used in collecting them. It was stated frequently in Cortes that the amount of the contributions levied was less than under the despotism, but the people generally did not believe this allegation. The great majority desired nothing but peace. The clergy generally were hostile to the Constitution. It had reduced tithes to one half. "The Spanish people are wedded to their religion, or at least to its ceremonies." (p. 160.)

The mass of the population of Spain was indifferent to the Constitution ; and it was opposed by two powerful classes, the clergy and the nobility whom it had burdened with heavy taxation. "Each day new enemies to the systems rose from the bosom of the country ; and in point of fact it was upheld only by the army, by those enjoying public employments, and those desirous to obtain them." (p. 162.)

It was considered a great misfortune in the Constitution of the present Cortes that there were very few of the deputies men of property. To the majority the stipend (about 5 dollars a day) paid for their attendance was a primary consideration. Nobody would say that a poor man might not be a good legislator. But when it is considered that almost every law which is enacted has an immediate or remote influence upon property, it would perhaps be desirable, if the security of property be an object of care to the Constitution, that the legislator should have an interest rather in protecting than undermining it. (p. 95.)

It is a remarkable fact that perhaps in no capital of Europe was freedom of opinion less tolerated at this time than in Madrid. Infamy was attached to that side which did not hold that the established Constitution was the best which Spain could adopt, and that it was so perfect as to need no alteration whatever. If one of independent mind ventured to think otherwise and to express his sentiments freely in society, he was put down as a factious individual ; his most intimate friend would either denounce him to the Government, or abandon him as an enemy with whom he could hold no converse. (p. 95.)

The theatre in Vitoria was entitled teatro nacional—"for everything which before the revolution had the epithet of Royal added to it is now called national". (p. 47.)

I made some inquiries into the feeling of the Sevillians with regard to the Constitution, and the answers which I received from persons resident here for some years were shortly to this effect: That when the Constitution was first proclaimed, a number of rich proprietors, and of steady commercial men, embarked ardently in the cause, under the hope that liberal institutions would tend greatly to the amelioration of their different interests. Within the last year, however, the frequent changes of ministry produced corresponding alterations in all the offices within the reach of their power ; and the displacements and successions directed by the actual ministry, soon after they came into office, were particularly peremptory and extensive. The new *employés*, it was said, consisted mostly of that half-educated gentry who, after leaving school, had spent the greatest part of their lives in the coffee-houses and billiard and gambling rooms ; and when they found themselves invested with authority, they exercised it in a rude, and sometimes oppressive, manner, assuming to themselves the character of exclusive and ultra-zealous Constitutionals. The early and rational friends of the Constitution frequently experienced causes of disgust in the conduct of these new men ; and they found, according to their views and feelings, fifty petty tyrants where only the influence of one was formerly distantly felt. They, in consequence, retired from the scene of public affairs altogether, and yielded it to the Exaltados—so the new men were here, as elsewhere, styled. The result of these proceedings

upon the general spirit of Seville was to render it exceedingly indifferent towards the Constitution. (p. 312.)

The Constitution, no matter what may be its excellence or imperfection, has certainly not succeeded in gathering around it the sentiments and good wishes of a majority of the people of that country. I have already given some idea of the state of public feeling in Seville. The same state of apathy, to use the mildest expression, prevailed in all the towns through which we passed after leaving Madrid. From my own observations, and those of others, I can safely state that the great majority of the people on the line of that route desired nothing so much as peace. They have been vexed and injured by repeated contributions and conscriptions, and latterly by anticipations of the current year's taxes, their means of complying with them being extremely limited. The agitations prevailing the last two years in Spain have, in a great measure, suspended the usual internal trade of the provinces, and the people were called upon to make fresh sacrifices—one day to the factious, the next day to the Constitutionals—at a time when they were impoverished beyond all precedent. These are facts, and not speculations. However ardent may be an Englishman's wish that Spain may enjoy liberal institutions (and if he were without a wish of this nature he would be undeserving of his country); still, when he saw that the idea of civil liberty was carried in that nation to an extreme which promised no durability, and that this extreme, supported only by bayonets and by official *employés*, was the inviolable system which England was called upon to assist with her mighty arm, he cannot but rejoice that that assistance was refused, and that the strength of this country was reserved for more worthy purposes. (p. 317.)

APPENDIX II

(Quin, *op. cit.*, pp. 60-65.)

The Ministry of Martinez de la Rosa having lost its moral influence in the country, in consequence of a general, though perhaps, an unjust suspicion, that they favoured the mutiny of the royal guards on the 7th of July, 1822; a new ministry was formed, composed of men who were marked out for their determined zeal in support of the constitution. At the head of the new ministry is Evaristo San Miguel. He was chief of the staff of the army of Isla, and performed his duties in a blameless manner. After this he became one of the principal members of the party of Freemasons, to which he owes his elevation. It may be here observed that the party was originally formed in Cadiz in the year 1812, and in the beginning they adopted the same system of toleration and philanthropy which is held by all the Freemasons of Europe. In 1814, upon the return of Ferdinand, and the re-establishment of the monstrous tribunal of the Inquisition, they were persecuted with peculiar malignity. But their internal organisation serving them with the means of active secret communication, they formed the design of restoring liberty, and they exerted themselves strenuously to accomplish that object. The unsuccessful conspiracies of Lacy and Porlier were planned and supported by the association. At last they were fortunate in the famous rebellion of the Isla. All the operations of the army which proclaimed the Constitution were arranged in the Lodges, and everything done through the medium of Freemasonry.

San Miguel is a young man who has acquired scarcely any political knowledge, and has not the slightest tact for diplomacy, extremely irritable, and impatient of censure, however gentle the form in which it may be conveyed. In distributing the various offices attached to his department, he has been charged with great partiality—a charge, indeed, to which every minister is liable, because he very naturally has the greatest confidence in those private friends with whose

characters and abilities he is best acquainted. It is further charged against him, that he has not originated one single measure which indicates a profound and happy genius, since he has been invested with office. He gets through the routine with sufficient industry, but there is about him no attribute of a statesman. He was one of the editors of the journal called *Espectador*, immediately before his elevation to office; and it is understood that he continues to support, as well as to control, that paper by his writings.

Lopez Baños, the Minister of War, was one of the generals who commanded the Army of the Isla. He evinced, however, some delay in joining the Constitutional party. He is considered a good soldier, but not skilled in what may be called the scientific division of his department.

Gasco, the Minister of the Interior, is considered to be a man of firm and decided character. He is of active habits, and attached to liberty. He was an advocate, a profession comparatively obscure in Spain, because the Courts are not founded on a public basis; besides Gasco never acquired any eminence as a lawyer. It is believed that he has a sincere love for his country. He listens with affability to the advices which are occasionally given to him, but his great defect is, that he is not "up to the age".

The Minister of Grace and Justice, Navarro, is the declared enemy of all the usurpations and abuses of the Court of Rome. He is well versed in the canon laws, of an intelligent mind, but rather backward in that general reading which is necessary to a man who would express himself in Cortes in a lucid and impressive manner. He is of an austere, unamiable character, and rather a logician than a statesman.

Probity is a rare quality in the Spanish cabinet. It is affirmed, however, that the Finance Minister, Egea, is scrupulously honest. He works hard, is sufficiently acquainted with the routine of his office, has good intentions, but little resolution. He considers the modern science of political economy as a mere farce.

Not so the ultra-minister, Vadillo, who is well grounded in a political economy, a man of literature and knowledge. He was an advocate at Cadiz. He is blamed as too docile, and incapable of firm resolution. He has written some excellent works on the necessity of a free trade, for which he is a zealous partisan. He is considered a man of moderation and virtue.

The man who has perhaps acquired most weight in the ministry, after San Miguel, is Capaz, the minister of marine. When he was in Peru, he surrendered to Lord Cochrane the fine frigate of war, the *Maria Isabel*, in a manner far from being honourable to his courage. It must, however, be observed that most of the operations of this minister have been commented upon in violent, which is not always just, language. He is a decided enemy to South American independence, and to his representations is chiefly to be imputed the unfortunate policy which infects this, as well as the former governments, of sending out expeditions to the American continent. Report, perhaps calumny, says that these expeditions were not unproductive of gain to himself and to his friends. Such is the preponderance which he has acquired in the state, that there are not a few of his party who desire his fall, that they may have at least a chance of succeeding him.

The treasure-general, Yandiola, has no seat in the cabinet, but he is intimately connected with the present ministers, and generally consulted by them on all financial questions. He is rather a young man, forward, well educated; but though his manners are elegant and engaging, he has not been able to conciliate public opinion, which from the beginning has been adverse to him.

Besides the ministers, the leading men of Cortes, Augustin and Canga Arguelles, Galiano, Isturiz and a great majority of that body are of the party called Freemasons. It must be understood that in Spain the Society of Free-

masons is chiefly of a political character. The members composing it are persons who co-operated for the restoration of the constitution in 1820; hence they were so closely connected with the troops, who assisted them with such effect on that occasion, that they naturally adopted principles which every day tended more and more to subject the country to the rule of a stratocracy.

The Ministry of Martinez de la Rosa, and the party which supported it, was understood to be of a character rather aristocratical. They were called *Anilleros* (men who wear rings), and they consisted of the higher classes of the nobility. It is believed that an opinion prevailed very generally amongst them in favour of certain modifications in the constitution, the principal of which was the establishment of a chamber of peers. Some hopes had been given, it is said, to the Courts of Russia and France that the modifications which this party contemplated, might be effected without the aid of foreign intervention. But those expectations were effectually frustrated by the events of the 7th of July, and from that period, it is added, the two powers just mentioned determined on compelling Spain by force of arms to alter her Constitution.

The impulse which communicated to the democratic principle of the Constitution by the result of the events of the 7th of July, gave birth to a third party, who called themselves *Comuneros*. The leaders of this party, Palarea, Ballasteros, Romero Alpuente, Morales, and others, who participated by their personal exertions in the victory which was gained over the royal guards, conceived that they deserved equally well of their country for having preserved the Constitution, as the Freemasons did for having restored it. They soon gathered around them a very numerous party, which assumed itself to an exclusive interest in the third article of the Constitution, that it to say, in the sovereignty of the people. Some time after the Freemasons came into office with San Miguel, the differences between them and the *Comuneros* grew every day more prominent. The latter outstripped the former in numbers, and drew up a regular constitution, which was calculated to organise a popular confederation throughout the peninsula.

At the conclusion of the paper, a hearty vote of thanks was accorded to Bro. J. Heron Lepper on the proposition of the W.M., seconded by the S.W., comments being also offered by or on behalf of Bros. H. Poole, G. S. Draffen, F. R. Radice and G. W. Bullamore. It is regretted that a record of Bro. Poole's comments is not available.

BRO. H. HIRAM HALLETT, W.M., said:—

It is now exactly twelve months ago that Bro. Heron Lepper gave us the first portion of his paper on the *Early Days of Freemasonry in Spain*, and to-day we have had the privilege of listening to his concluding section regarding those dire events which occurred there over one hundred years ago. We are all well aware that party politics and sectarian religion always arouse the worst passions in the human heart, and the account of the bitter strife that was waged for so many years in that unfortunate country enhances the policy that our own Grand Lodge has always pursued in never expressing any opinion on political or theological questions, and forbidding any such discussions in the Lodges under its jurisdiction.

I have always lived such a very full life that I have never had sufficient time to spare to become versed in Continental Masonry, but I must say that I thoroughly enjoyed listening to and reading Bro. Lepper's paper, and so I should like to tender to him not only my own personal appreciation, but also that of the Brethren on the success of his efforts. He must have spent a tremendous amount of time in studying this section of Spanish History, and as he has written in such a delightful, lucid and charming way, I have the greatest pleasure in proposing that a very hearty vote of thanks should be accorded to him.

Bro. G. W. BULLAMORE writes:—

I have read Bro. Lepper's paper with interest. I can imagine Freemasonry becoming a revolutionary society by a system somewhat similar to that which produces class lodges. We should get rebel lodges by admitting only those who were known to be against the Government. The secret meeting, however, of large numbers of avowed enemies of the Government would undoubtedly attract attention, and I think a likely modification would be to have smaller and more numerous gatherings for the spreading of news.

The 791 Lodges of Torrubia, therefore, may have been addresses where a few people gathered with a common password. Six or seven thousand conspirators throughout the peninsula does not seem overwhelmingly fictitious.

The comparison with the 200 Lodges of England does little to contradict or substantiate Torrubia. There was a great deal of Freemasonry in England over which the Modern Grand Lodge had no control. The higher degrees had a definite Jacobite flavour, and we have no clue to the number of Jacobite Freemasons or Lodges outside the jurisdiction of the Moderns. The trouble is, that they thought too much of their necks to leave the evidence that Bro. Lepper would require.

Bro. DRAFFEN writes:—

The Scottish Lodge in Spain was actually chartered on the 3rd August, 1807, as No. 276—No. 275 being issued in 1806. It was renumbered 213 (1816), 217 (1822) and 218 (1826).

James Gordon was a member of Lodge Canongate Kilwinning (I have not got the date of his initiation) and joined the Royal Order of Scotland on the 29th December, 1804, in Edinburgh. His characteristic was HOSPITALITY. I think (but I do not know) that he probably was responsible for forwarding the petition for Lodge 276, for he most certainly did send a petition to the Grand Lodge of the Royal Order for a Royal Order Lodge. His petition is in front of me now.

The petition for the Royal Order Lodge is dated, "17 del oncéno mês del año de la 5806". Gordon's covering letter is dated from "Xerez de la Frontera. 3 February 1807".

The petition is signed by "R. W. Meade" and from the copy of his Certificate as a member of the Rose Croix Degree I find that he is Richard Worsam Meade. He was a member of Lodge Etoile Polaire in New Orleans, Louisiana and seems to have received the Rose Croix Degree (in which Rite I am not certain) at Perpignan on the 24th March, 1806.

The Secretary of the Lodge—which had been meeting without a Warrant as far as I can make out—was one Manuel Maria de Salcedo. He subscribes himself S. . . P. . . R. . . + . . . G. . . Sec. . . .

There is a further signatory to the petition, but his writing is thin and I cannot be certain of the name. It seems to be:—

Pantolon de Marcoletoz

He subscribes himself Sr (?Sov) G. . . C^{dr} S. . . P. . . R. . . C. . .

The proposed name of the Royal Order Lodge was:—

La Fuerza de Hercules.

Bro. FULKE RADICE writes:—

Now that we have Bro. Heron Lepper's whole paper we realise the debt of gratitude we owe him for illuminating a dark corner of Masonic history. For this I thank him cordially. Inevitably the paper is somewhat patchy, as even the silliest of conspirators try to follow the practice so trying and discourteous to those who wish to chronicle their deeds of effacing their traces as much as they

can. Nevertheless, Bro. Lepper has been able to piece together an interesting and sound narrative.

First of all a few facts and supposed facts concerning the persons mentioned in the paper. Where the French advanced, the Duke of Angoulême had attached to his staff Charles Albert, Prince of Carignano and a few Piedmontese attendants. One of them, Costa de Beauregard, left some interesting descriptions of this advance in a book, *La jeunesse du roi Charles Albert*. He says the French met with no resistance anywhere until Cadiz was reached, in fact the people received them with open arms. The eyewitness proceeds to say that hardly a musket shot was fired, gold was a far more effective weapon. I see that Bro. Lepper says the French set La Bisbal free. Costa de Beauregard says La Bisbal was in command at Madrid, but having received what Poohbah describes as "an insult, and a heavy one", he departed leaving Zayas in command. I am afraid here in exile I have no means of checking which statement is right. Perhaps Bro. Lepper could clear up this minor point. Zayas had been one of the few higher Spanish officers who distinguished himself in the Peninsular War, notably at Albuera, where Soult, having outflanked Beresford's right, began to roll up his line and nearly the whole of Blake's Spanish Army, which was on that flank, turned tail. Zayas rallied his own and Areizaga's divisions, faced in the new direction and held the French at bay until the first British division had come up, and even then only retreated into the support line under a direct order. As Bro. Lepper has told us, he was probably not even a Liberal or a Mason, and he evacuated Madrid very much after the fashion of one guard relieving its predecessor at its post and led his forces well out of the way. Baños made no better showing and made off South as fast as he could. Ballesteros, who was in Andalusia, remained there quietly instead of supporting his colleagues. The only resistance was put up at Cadiz, where the Trocadero fort had to be breached and taken by storm before the town surrendered, the Prince of Carignano led the stormers.

As regards the actual paper, there is not much one can criticise when a master of the art has studied the available evidence, and I for one gladly accept his views. But comment might be made on the more general question. If one considers the nature of the tenets of our Society and its ideals of universal Brotherhood, of the dignity of man and voluntary submission to laws enacted by the vote of the members, one will not find it surprising that those who formed it in the eighteenth century were the most advanced intellects of the time, who had found the politics and ethical theories of Rousseau and many others attractive and the system of government existing then oppressive. It is not surprising, therefore, that the authorities, in times of panic, should tend to consider Freemasonry as composed of subversives entertaining dangerous and unwholesome ideas. When the desire for constitutional advance had become urgent, it was natural that some of the propounders of reform should look to Freemasonry as a society where they could air their views and which they could use to further their objects. In Spain, as Bro. Heron Lepper has so admirably described, the "politicians" carried the day, in Italy the true Masons won. Efforts were made to use Italian Freemasonry for political purposes, and turn the Lodges into debating societies and even conspiratorial dens, but these failed. There were two other attempts made to use Freemasonry politically, apart from this half-hearted effort at the beginning; one was the attempt to set up Salfi's illegal lodge in Lombardy in the first years of the nineteenth century, and the other was the attempt to revive Freemasonry as a counterpoise to the Carboneria in Bologna, when it was thought that the political society was getting disreputable. Both attempts failed ignominiously and, though we do not know the details, we can presume, from what we know of the general good sense shown by our Brethren in Italy at the time, that the failure was due to respect for the Masonic obligations and the Ancient Landmarks. The Italian Mason who wanted to play the politician or the conspirator did not defile his

Mother, he formed non-Masonic clubs or joined a political secret society, where he was welcomed and privileged just because, being a Mason, he was recognised as one who would be true to his obligation. Unfortunately, our Spanish Brethren thought otherwise.

The Spanish Revolution was the first and the most enduring of the movements of the early nineteenth century. To judge from the facts given us in the paper this seems due to the fact that the government and the reactionary forces were even more feeble in Spain than in Naples or Turin. Fernando of Spain, the nephew, and Ferdinand of Naples the uncle, must have been as despicable a pair of rulers as ever disgraced a throne. The uncle perhaps was slightly less unworthy, being in possession of a kind of humorous cynicism which gave him some insight, albeit a low one, into men's characters ; and he is said to have been able to cook a wonderful omelette.

All three revolutions, in spite of rather different aims, took the shape of military pronunciamientos. In Italy the general population remained apathetic ; in Spain it was actively, but not dangerously hostile. They can be said to have been risings of progressive intellectuals who succeeded in gaining the support of a sufficiently large portion of the armed forces to ensure success. The senior officers all seem to have stood aloof for various reasons, both bad and good. Quite apart from self-interest, they must have been aware, in the case of Spain and Naples at any rate, of the utter ineptitude and bad faith of their rulers, and, no doubt, their lethargy must have been induced to some extent by the knowledge that whatever action they took they would receive more kicks than halfpence, if not worse, and such decency as existed was not the monopoly of one side. Piedmont was a special example of this. It is the energy of the juniors like Riego and Quiroga, Morelli and Silvati, Lisio and Sanmarzano, who brought matters to a head and forced the hand of their superiors.

Bro. Lepper does not state whether more sinister subversive forces played any part in Spain. Apart from mere hooliganism and violence, there are indications that they did in Naples and Turin, though the decent idealists kept them severely in check. Perhaps there is no evidence on the point as regards Spain. The history of these revolutions shows that though a secret society may be effective in preparing a revolution and even causing the outbreak, it is quite unsuited to the task of governing. In the first place, with the expansion of membership, the secret character of the Society vanishes and its nakedness is exposed. In Italy it seems to have been recognised that a secret society was not a good instrument of government, as it was not the Carbonari, but the moderate Liberals who found themselves in power both in Naples and Turin. In Spain this seems to have occurred at the beginning, but later the Freemasons themselves became rulers. In Turin the influence of the Sectaries seems to have waned after the revolution state had been set up, and the only difficulty the rulers suffered from was pressure from the leaders of the revolt, who in this case were men of their own kidney who pressed for active measures. In Naples the Carbonari tried to copy in a mild way the Paris mob in 1792, but failed to exercise much influence, though they hampered the government considerably. But the new regime fell too soon for Naples to copy Spain and for the Carbonari to become the actual rulers. Only in Spain, therefore, did the revolutionary sectaries have time to become the actual rulers, only to find Comuneros upon their backs to bite them. The Spanish example is hardly one to inspire confidence.

The Comuneros, of course, aped, however imperfectly, the famous association of the same name of, I believe, the sixteenth century, which opposed Charles V. Padilla was one of the old Comuneros. Gallardo, therefore, derived his ideas for his society from the history of his own country, though, from my recollection, the two societies had nothing in common.

Coming to a more detailed consideration of the paper, I wonder whether Bro. Heron Lepper can tell us anything of any relations between Freemasons in Spain and South Italy, 1806. The two countries were closely related and influenced each other to a considerable degree. Carlos III had been Carlo Terzo of Naples before he ascended the Spanish throne and left South Italy to Ferdinand I, Nasone (Nosey), as his beloved Lazzaroni called him. His daughter-in-law, Mary Caroline, sister of Joseph II of Austria, followed her father-in-law as a protectress of Freemasonry.

Toreno's statement that Spanish Freemasons worked against each other during the Peninsular War is interesting, and one must give it due weight. The whole question how Napoleon used Freemasonry has not been, as far as I know, fully studied. It has not yet been proved that he was a Freemason, but it is clear that he knew all about our Brotherhood. He greatly favoured it and did all to induce his most prominent officers to become initiated. But it is not clear that he used actively the Society to further his objects. My impression is that his method was more subtle, *viz.*, to attract local Freemasons in the countries he invaded by acting as protector of the Craft and thus unobtrusively bring them and their friends under French influence. From Toreno one would gather that more active methods were used in Spain, but that may be due to the fact that English Freemasonry was established at Gibraltar, which was bound to be hostile to the French invader. Freemasons everywhere, in fact, were in a difficult position. As intellectuals and, outside their Lodges, politically progressive, they were bound to appreciate and support the French reforms in government methods. As loyal citizens, again outside their Lodges, they felt bound to oppose and resent French rule, which was foreign in their countries—all the more that Napoleonic rule, though efficient, was not liberal, but autocratic. Yet their own rulers, nearly all absolutists, banned and suppressed them.

The Spanish single chamber constitution was a very imperfect instrument, and attempts to work it did much harm to the cause of liberty. Yet any attempt to alter it was regarded as a cardinal sin. As it had been the first constitution to become operative in any degree, it came to be regarded by liberals of all nations as a prototype and palladium. The Neapolitans discarded in its favour the far better Sicilian constitution set up by Bentinck in that island. This is another example of the inexperience and lack of practical sense exhibited by even the worthiest liberals during those stormy years.

Lastly, a word about the Carbonari. I agree with Bro. Heron Lepper that Morales introduced them into Spain about 1820. There seem to have been Carbonari in Spain as early as 1811, but I suspect these were foreigners, as a Neapolitan division, under Joseph Lechi, and an Italian division, under Pino, served in Napoleon's army, largely in Catalonia and Valencia. After the failure of the Neapolitan and Piedmontese movements, many Carbonari took refuge in Spain. They were received kindly, but suspicion of foreigners prevented their being able to obtain employment, and most of them received a subsistence allowance on condition that they lived away from Madrid. My grandfather, after failing to earn his own living at Madrid, had to accept an allowance of 100 pesetas a month and live at Bilbao. Most of the Italians left Spain to uphold their cause elsewhere, but many flocked back to defend Cadiz against the French. The failure of the Carbonari to obtain a footing in Spain probably lies in its origin. It was founded on the model of Masonry to enable Masons to act politically without breaking their obligations. In Spain our Brethren, unfortunately, did break their obligations and depart from the Ancient Landmarks, with disastrous results, and there was no need, therefore, of another society to serve as a cloak for their activities.

Bro. LEPPER writes in reply:—

This final address to the jury of readers must begin by saying how deeply indebted I feel to those Brethren, beginning with our W.M., who have been kind enough to write comments on this lengthy tour into Spain. Their criticisms have, in the main, been confined to underlining incidents that need further elucidation, and no one knows better than myself how welcome more exact information would be about some of the principal actors in the tragedy.

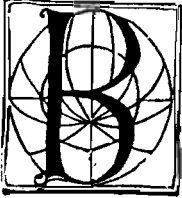
Spanish memoirs contemporaneous with the events are scarce, or, to put it in another way, all my rummaging for material available in such libraries as I had time or opportunity to visit brought in only meagre gleanings. Solely in Spain itself could the search for documents be carried out thoroughly, and so I have had to be content with such printed books as came within my reach. Nevertheless, the labour involved has been immense, for the procuring of a single piece of evidence has often meant searching for it through hundreds of pages of irrelevant matter. That is all part of the day's work in research, and I mention it merely in order to point out that most, if not all, of the contemporary evidence from which I have tried to construct a coherent narrative of events is almost certainly coloured by the prejudices and political passions of the narrators; and hearsay and gossip and romance are often almost indistinguishable from what the witness actually did see or hear with his own eyes or ears.

Hence it is refreshing to have received Bro. Draffen's comments, which put us on solid ground about the Scots Lodge at Xeres. All of us will await with eagerness future communications from him about that letter book of the Royal Order of Scotland. Its contents will assuredly add to our knowledge of Continental Freemasonry at the close of the eighteenth century. Since this essay was delivered in Lodge, Bro. Draffen's invaluable book on the Scottish Warrants has appeared, and I would take this early opportunity of congratulating him on a work that will lengthen the life by shortening the labours of every Masonic librarian and scholar for generations to come.

To my friend, Bro. Radice, I also owe hearty thanks for the scholarly and philosophic analysis he has given of the contrast between the Freemasonry of Italy and that of Spain in those years of upheaval. I am unable to clear up the nebulousity that enshrouds La Bispal's actual position in Madrid at the time of the French invasion. Since Costa de Beauregard was an eye-witness without any axe to grind, his testimony is worthy of every respect; at the same time, the report about the general's release from prison after the invasion was generally current at the time. It would be quite in keeping with his chequered career if he should have been set free by the King's faction in Madrid and put in a post of command on the advance of the French army; to desert it suddenly would also have been in character.

I have also to thank Bro. Bullamore for his remarks. While I cannot swallow quite so much of Torrubia's *olla podrida* as he seems ready to assimilate, I heartily agree with him that the Spanish Freemason had every reason not to advertise his membership of the Craft. An instance of such caution will be found in the wording of the certificate which is reproduced to illustrate this paper.

AN INTERESTING LODGE SEAL



RO. ARTHUR WEVELL, P.Pr.G.D. (Som.) and P.M. of the Lodge of Perpetual Friendship, No. 135, sends us an impression of the Lodge Seal here reproduced.

Bro. HERON LEPPER writes: This is, without exception, the most beautiful private Lodge Seal I have ever come across. It is of great interest for the following reasons:

Although the Lodge, which, incidentally, has borne its present name since the year 1778, though its number has changed several times, was always under the Modern Grand Lodge, it has for some reason or another adopted the Arms of the Antient Grand Lodge, which now, of course, are incorporated in the Arms of the United Grand Lodge.

The object at the top of the shield is the Ark of the Covenant, with the Cherubim.

I think there can be no doubt that this Seal was used for the issue of private Lodge certificates. The practice continued in the English Lodges certainly up to the year 1830, and perhaps later in outlying districts. This particular Seal, however, I should imagine, was certainly prior to 1813.

The matter is of considerable interest to students, and the Lodge may be extremely proud of holding this fine Masonic relic.



EARLY CHARTERS OF THE ROYAL ORDER OF SCOTLAND

BY BRO. G. S. DRAFFEN



THE history of the Royal Order of Scotland has yet to be written. Some twenty or thirty years ago the Provincial Grand Lodge (Royal Order) of Yorkshire reprinted the brief sketch of the History of the Order which Fox-Thomas had written during his period of office as Provincial Grand Master. This sketch and a brief mention by Gould and Murray Lyon in their *History of Freemasonry and History of the Lodge of Edinburgh (Mary's Chapel)* is the *summum bonum* of published knowledge we have of this old Masonic rite.

Though regarded by many as one of the "higher degrees"—surely a singularly inappropriate designation for those Masonic degrees which predicate membership of a Craft Lodge in their initiates—the Royal Order of Scotland is probably more nearly "Craft" than any of the others. Sufficiently well established in London by 1741 to have a Provincial Grand Master for South Britain presiding over four Lodges, which at that date claimed to have been working from "time immemorial", it is possible that the degree was not unknown in the north of England in 1736.

The present organisation of the Royal Order of Scotland as a recognised sovereign Masonic body dates from 1750, when a charter was issued in London to hold a Provincial Grand Lodge in The Hague. This charter found its way to Edinburgh, and by 1763 a flourishing Chapter of the Order had been established there. The Chapter in Edinburgh soon elevated itself to the dignity of a Grand Lodge, and has continued to exercise this function ever since.

From 1786 the Grand Lodge began to issue a series of charters for subordinate and Provincial Grand Lodges. Twelve were issued with the cognisance and approval of the Grand Lodge, when the Napoleonic Wars put an effectual stop to all communication with the Continent. At the conclusion of hostilities the Provincial Grand Master of France reported (in 1810) that he had issued a further twelve charters and requested Grand Lodge to homologate his action. Grand Lodge took no action on this request, for at the time Grand Lodge itself was almost extinct and was on the verge of a period of dormancy that lasted off and on until 1843.

As far as I am aware a complete list of the Royal Order Charters issued before 1869 (when the first of the present series was issued to the Provincial Grand Lodge of Glasgow) has never been published. Mention of many of these Royal Order Lodges is to be found scattered through masonic documents and histories, frequently in connections which might indicate that they were Craft Lodges. In order that students and others interested may have readily available a list of these Royal Order Lodges, I append a list compiled from the Minute Books and archives of the Order.

Name	Location	Warranted	No.	Local No.	Notes
Grand Lodge.	1743 The White Swan, Great Portland Street, London	T.I.	1		5th Sunday
	1750 Thistle & Crown, Chandos Street, London				
Grand Chapter	1743 As above	T.I.	2		1st Sunday
	1750 As above				
	1753 Crown & Ball, Playhouse Yard, Blackfriars				
	1750 Coach & Horses, Welbeck Street, London	T.I.	3		2nd Sunday
	1750 Blue Boars Head, Exeter Street, London	T.I.	4		4th Sunday
	The Golden Horse Shoe, Cannon Street, Southwark	11 Dec., 1743	5		3rd Sunday
	The Griffin, Deptford	20 Dec., 1744	6		2nd Sunday
Grand Chapter & Grand Lodge	(1) The Hague, Holland	22 July, 1750	7		3rd Sunday
	(2) Edinburgh, Scotland				
Grand Chapter	Norfolk, Elizabeth River, Virginia, North America	12 Oct., 1752	8		3rd Sunday
Grand Chapter & Grand Lodge	Rouen, Normandie, France	1 May, 1786	9	1	Jean Mathieus, P.G.M.
Au Choix	Paris	4 Oct., 1786	10	2	
Beaux Arts	Strasbourg	4 Jan., 1787	11	3	
L'Union	Laval	4 Jan., 1787	12	4	
La Douce Harmonie	Aix-en-Provence <i>A Craft Charter, No. 226, was issued by the Grand Lodge of Scotland in the same year to a Lodge of the same name at Aix-en-Provence.</i>	4 Oct., 1787	13	5	
Château Thierry	Château Thierry	4 Oct., 1787	14	6	
Grand Chapter & Grand Lodge	Chambery, Savoy	4 Apr., 1788	15	—	
Sincérité des Coeurs	St. Pierre de la Martinique	4 July, 1788	16	7	
Saint Esprit	Petit Goâve, St. Dominique	4 July, 1788	17	8	
L'Heureuse Recontre	Brest	4 July, 1788	18	9	
Vrai Zèle	Paris	18 May, 1803	19	10	Andre Willimenet, 1st Tirshatha
Elus de Sully	Brest	18 May, 1803	20	11	Adolphe Joseph Neveu, 1st T.
Elèves de Minerve	Paris <i>This Chapter was never erected</i>	18 May, 1803	21	112	Antoine Firmin Abraham, 1st T.
La Parfaite Union	Douai	18 May, 1803	22	12	Charles Jasques Delalande
Amitié et Fraternité	Dunkerque	10 Jan., 1809	a	13	a These charters were issued by the P.G.M. and never confirmed by G.L. owing to the war.
Parfaite Union	Valenciennes	10 Jan., 1809	a	14	
Frères Réunis	Tournay, Belgium	10 Jan., 1809	a	15	
Parfaite Union 1821 Fidele Union	Morlaix	10 Jan., 1809	a	16	
L'Aménité	Le Havre	10 Jan., 1809	a	17	
St. Napoleon	Paris	10 Jan., 1809	a	18	
Parfaite Amitié	Puy-Laurens	10 Jan., 1809	a	19	
La Sagesse	Toulouse	10 Jan., 1809	a	20	
Amitié	Courtrai	3 Nov., 1809	a	21	
Isis	Lyons	3 Nov., 1809	a	22	
St. Louis des Amis Réunis	Calais	3 Nov., 1809	a	23	
Napoleon	Livourne	5 Apr., 1810	a	24	Auguste Viamy, 1st T.

REVIEWS

GOULD'S HISTORY OF FREEMASONRY

Revised, Edited, and Brought Up To Date

by Rev. Herbert Poole, B.A., F.S.A.



THREE books that I shall always remember with gratitude, respect and a slight irritation, are Knight's illustrated edition of Shakespeare, Lane's *Records*, and the first edition of Gould's *History of Freemasonry*. All three, valuable as their contents always will be, suffered from the form in which they were presented. Imposing in their presence, they were awkward to handle or read, and in the case of Gould, the index, such an important auxiliary in a book of this nature, was to all intents and purposes useless because of its excessive brevity.

Knight is now no more than a memory of early childhood, but Lane and Gould are still working tools essential to the scholar, and so my gratitude goes out to the publishers of the latest revision of the last-mentioned book for the convenient, pleasant and efficient manner in which they have presented this famous Masonic classic. I venture to think that students all over the world will congratulate them on having secured as Editor our late Brother, the Rev. H. Poole, and all of us will regret that he did not live to see the appearance of what will be a monument to his industry, knowledge and genius. It was with him, as I have reason to know, a real labour of love, for his admiration for Gould's work was profound; and his determination from the outset of the task was to preserve as much of the original text as was feasible, while adding comments and additions drawn from the work of subsequent scholars, which help to bring the story in line with the discoveries that have been made during the past fifty years.

In my opinion he adopted the right course, and the present book will bring added fame to the names of the two great Masonic scholars with whom it is associated.

While drawing attention to the format of this edition, which is in four volumes, well printed and easy to handle, and provided with an excellent index, I must give a special mention to the illustrations, which are not only attractive in themselves, but possess a much wider general interest than the portraits contained in the First Edition of Masonic celebrities whose services to the Craft were local rather than universal. Among the new illustrations, for instance, will be found facsimiles of important manuscripts in the possession of various Masonic bodies, by whose express permission they are reproduced.

In a review such as this, two paths lie open to the explorer; one leads to those passages in the book wherewith he is in hearty agreement, the other to more debatable ground; but there is a third path which I shall attempt to follow, and it will conduct us to a proper estimate of those values which have not diminished in the course of more than half a century since this book first appeared.

As was to be expected, Bro. Poole has recast the chapter dealing with the Old Charges of British Freemasons, and has turned this section into what is practically a hand-book on the subject, and can well be consulted by anyone in search of information about these curious old documents. Bro. Poole has given

a complete list of such as have hitherto come to light. It is a curious coincidence that so far almost at the exact intervals of every two years, some new version is discovered. Thus in the eight years I have served as Librarian at Freemasons' Hall, I have acquired by gift or purchase, four of them, and have had the handling of another, which remains in private ownership. The interpretation and placing of such documents in the accepted scheme is a labour confined to very few experts, and while alive, Bro. Poole had no equal in the field. What he has had to communicate on the subject in this section of the book is likely to remain the last word for many years to come.

Another portion of the book which will always be full of interest to Freemasons all over the world is that dealing with the Craft Guilds in Europe. It has always been a moot question whether their customs influenced English Freemasonry in any way, and the claims of the Italian Comacines, the German Steinmetzen, and the French Compagnonage have been responsible for much printed matter and not a little controversy. These are things on which every student must form his own opinion, and here he will find the evidence presented that will enable him to make up his mind.

To the present reviewer, such an influence from abroad through the French trade guilds, seems not only probable but almost certain. It would, of course, be an indirect influence; first from the guilds of France to similar bodies in England, and then, as the latter began to accept non-operative members, the foreign plant would seed itself in a garden of speculative Freemasonry, probably in an altered form, due to cultivation in an alien soil. During the fifteenth century, the formative period of many of our existing customs, the influence of France is plainly marked in English literature, and it was an age that revelled in symbolism. I would go further, and give as my opinion that the evidence showing the influence of the French Craft Guilds on Freemasonry is much stronger than anything that has hitherto been produced to show a similar influence coming from the Fraternity of the Rosy Cross. After all the *Fama* did not appear till 1614, a date much too late to have had much effect on English Masonic ceremonial. That, however, is likely to remain a matter of controversy for generations to come, and a reviewer must not abuse his office in order to commend his own foibles to a helpless audience who cannot answer back.

In this connection, Gould offers a curious parallel in the Italian Secret Society of the Carbonari, which undoubtedly descended from French stock, as all of us who have read Bro. Radice's papers on the subject are well aware.

Let me also particularly commend to the student the chapter dealing with the Statutes relating to the Freemasons. It is worthy of the closest scrutiny, because it throws light on many of the early customs of the operatives that are still with us though practised in a speculative manner.

One fact is perfectly plain from an accumulation of evidence, that 1717 need no longer be looked upon as the beginning of Freemasonry in England. The formation of the Grand Lodge did, of course, help to make the Order popular with the higher classes of society, but there are indications that a similar body had been contemplated generations before, notably in the year 1663. The oath proposed for that stillborn Grand Lodge is in existence and is perhaps worth quoting, even to-day:—

“I A.B. do here in the presence of God Almighty, and of my Fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish, discover or reveal or make known any of these secrets, privities or councils of the Fraternity or Fellowship of Free Masons, which at this time, or at any time hereafter, shall be made known to me. So help me God, and the true and holy contents of this Book.”

In the original edition of Gould we got some very bad history concerning the Grand Lodge of the Antients, and since then the work of Sadler, and others, have corrected some of the errors, so it is not surprising to find that full justice has been done to Laurence Dermott and his associates in this revised edition ; and I could wish that a similar justification of the Royal Arch Degree had been included also, but little fresh material has been added, and what we can find about the history and antiquity of that degree still leaves much to be desired.

Many readers in all parts of the world will be delighted with the description given of the present Freemasons' Hall. It, however, contains one error of fact which should be noted, for the old Temple has not been preserved in the present building, though the architect's original intention was so to do, and technical difficulties alone led to the demolition of that venerable landmark.

Since Gould's time the Craft has greatly extended its borders, and many new and valuable facts are now given about the Sister Constitutions in the United States of America, Canada, and the British Dominions. Of Freemasonry such as still exists on the continent of Europe less is said. Reasons for this are obvious when one remembers the treatment given to the Craft in countries where a dictator has the direction of social intercourse between man and man.

The foregoing should suffice as a guide to a few of the details in this great book that will appeal to different types of student, but without being unfair to the original author, to my dear friend the late editor, and to my present readers for whom I profess a profound respect and will to entertain, I could not close without an exhortation to read the whole four volumes and discover for yourselves how much wisdom and benefit you will obtain from it.

To me one of its greatest fascinations has always been the hard, logical reasoning by which evidence good, bad or indifferent is sifted, and placed in its respective category.

A famous theologian has laid down a scale of credence to be given to reported miracles, and it also might well be applied to evidence about more mundane events, considering them "in connexion with the verisimilitude, scope, instrument, character, testimony, and circumstances, with which they presented themselves to us ; and, according to the final result of those various considerations, it was our duty to be sure, or to believe, or to opine, or to surmise, or to tolerate, or to reject, or to denounce."

That is not a bad exposition of Gould's method. As a relaxation, however, many of us will, at times, be glad to remember the advice of another English churchman and historian, old Thomas Fuller, who said :—

"Surely conjectures, if mannerly observing their distance, and not impudently obtruding themselves for certainties, deserve, if not to be received, to be considered."

Indeed the lot of the Masonic historian is more often to "opine or to surmise" than "to be sure".

The authentic method is harsh, but salutary, and would that it had been followed by many other writers who have achieved publicity, not to say notoriety, since the days when Gould wrote. That method formed the basis of what became known as the Authentic School. Our Lodge has always been associated with it in the past, and will, I trust, continue to be guided by the same principles that have brought us recruits from all that is best in the world of Masonic research.

JOHN HERON LEPPER.

HISTORY OF THE LODGE OF UNITY, No. 132, RINGWOOD, HAMPSHIRE

By W.Bro. H. R. Homewood, P.M. 132

The visitor to the Masonic Hall at Ringwood, Hampshire, will observe upon the walls of the Lodge Room a number of panels bearing the names of those Brethren who are known to have occupied the chair of the Lodge of Unity No. 132 since the date of its formation in 1764. In that Roll of Masters there are several tantalising gaps—gaps which aroused the interest of at least one of those Brethren and led him to delve deep into the early records of his Mother Lodge. The outcome of those researches is the handsome volume which forms the subject matter of this review—its author, W.Bro. H. R. Homewood, P.Prov.G.Supt.Wks., of the Province of Hampshire and the Isle of Wight.

In his search for material for this history, the author has wisely consulted official records in the Grand Lodge Library, the contemporary files of local newspapers, and the published histories of other Lodges in the neighbourhood. Faced with the problem inseparable from the compilation of a Lodge history—how best to present his material to the reader—the compiler of this history has proceeded upon a strictly chronological basis, and, whenever possible, has prefaced the records of each year with brief biographical details of the occupant of the Master's chair. This arrangement is apt to produce a somewhat disjointed narrative, but with the aid of an adequate index it facilitates reference to points of interest; and the author has been careful throughout this volume to emphasise the earliest recorded mention of particular features.

The Lodge of Unity was constituted at Lymington in August, 1764, without any distinctive name, but numbered 318 on the roll of the original Grand Lodge of England (the so-called "Moderns"). In January, 1777, the Lodge migrated to Ringwood, where it has remained ever since, meeting for ninety-five consecutive years at the White Hart Hotel. It is much to be regretted that for the whole of the period which the Lodge spent at Lymington no Lodge records are now extant; thereafter the Lodge minutes present a striking contrast. Until the appointment of Bro. William Jones as Secretary in the year 1820, most of the Lodge minutes were meagre in the extreme, the records of a whole year or more appearing sometimes upon a single narrow page; whereas later, during the thirty years of his Secretaryship, Bro. Jones instilled into his minutes a distinctive personal touch which renders their perusal a source of real pleasure to Brethren of the present generation. The laconic nature of the early minutes may be gauged from this record of the regular meeting held on November 20th, 1780:—

"Full Lodge Right Worshipful
in the Chair nothing matoured."

Perhaps the most remarkable of the early records of the Lodge of Unity is the document which, to this day at every Installation Meeting, is solemnly described as "The Warrant of the Lodge". There are many Lodges on the roll of the United Grand Lodge of England in which the document so described is not, strictly speaking, a "Warrant", but a written authority (sometimes called a "Deputation") addressed to a named individual authorising him to constitute a Lodge at a specified place; but in the case of the Lodge of Unity the precious document which the members affectionately refer to as their "Warrant" is, in fact, a document which sanctioned the removal of the Lodge from Lymington to

Ringwood, and appointed a member to the office of Master in succession to one who is stated to have resigned that office. Few visitors to the Lodge of Unity, and not all members, can be aware of the true nature of the so-called "Warrant" of this Lodge.

From Appendix No. 7, one of fourteen statistical appendices printed at the end of the volume, it will be noted that, with the exception of a brief period (1810-1814), it was not until 1887 that the average attendance at the meetings of any year exceeded twenty. Never a big Lodge, the Lodge of Unity owes its survival to small successive bands of Brethren who, throughout the first hundred years of its chequered career, faithfully maintained the principles of Freemasonry in a somewhat sparsely populated area in the South of England.

In spite of an apparent absence of meetings during the years 1859, 1860, 1867 and 1868, the Lodge of Unity received a Centenary Warrant in 1887, in which year those who attended the local celebration appear to have been oblivious of the fact that the age of their Lodge already exceeded the century by no less than thirteen years: the actual centenary in 1864 had been passed over in complete silence.

Although the arrival of the Lodge of Unity at Ringwood aroused the suspicion of the contemporary Lodge at Salisbury, it was to this Lodge (now extinct) to which the Ringwood Brethren turned for guidance in the drafting of their "Orders and By-Laws". After this initial suspicion, due to the activities of the rival Grand Lodge (the so-called "Ancients"), the relationship between these two Lodges and other "Modern" Lodges in the neighbourhood was maintained upon a cordial basis.

The history of the Lodge of Unity resembles that of many other Provincial Lodges, the regular ebb and flow of Lodge meetings being punctuated from time to time by special gatherings for the celebration of the two Festivals of St. John's Day-in-Winter and St. John's Day-in-Harvest, for the laying of foundation stones, and for other Masonic functions. Perhaps the highlight of these occasions was the meeting of Provincial Grand Lodge, which members of the Lodge of Unity attended at Southampton in 1821, when the Grand Master, H.R.H. the Duke of Sussex, K.G., installed Sir William Champion de Crespigny, Bart., as Provincial Grand Master. From the detailed description of the public procession, printed subsequently in the columns of *The Hampshire Chronicle*, two features of interest may be observed. At the head of the procession of Grand Officers marched "The Grand Usher with his staff", to be followed later by the Grand Director of Ceremonies; while, in addition to the customary two standards (those of the Grand Master and of the Grand Lodge), a third standard was carried in the procession—that of H.M. King George IV (Patron of the Order). No such office as that of "Grand Usher" will be found in the list of Grand Officers printed in any edition of the *Book of Constitutions*; and neither the standard of King George IV, as Patron of the Order, nor that of the Duke of Sussex, as Grand Master, is among the standards now displayed in the Grand Lodge Museum at Freemasons' Hall. Although the personal standard of the Grand Master and the standard of Grand Lodge are both mentioned in the first of the post-Union editions of the *Book of Constitutions* (1815), the office of Grand Standard Bearer is not mentioned until the edition of 1884.

At one period in the life of the Lodge of Unity (1826) the following resolution was passed:—

"The Brethren present at any Common Lodge Nights to have Bread & Cheese & ale only for their supper, except any Visiting Brother or Brothers should be present when the W.M. should order as he may think proper."

Previously, as early as 1777, it had been determined:—

“That no persons on a Lodge night shall presume to supp. in the Lodge Room but in case they shall have a mind to eat shall withdraw to another room.”

This sensitiveness to the sanctity of a Lodge room is uncommon at such an early period.

It is entertaining to find that a regular meeting was once postponed for twenty-four hours to enable Brethren to celebrate the 5th November, and that for a number of years, at the expense of non-Masonic residents, the departure of the last train at night was unofficially postponed for as long as might be necessary for the benefit of those attending the meetings of this Lodge.

The earliest Lodge Inventory is notable more for its quaint descriptive title than for its meagre contents:—

“An Inventory of Sumery Things Beloning to The Freemason Clubb Taken Jany 23th 1778 at The White Hart at Ringwood in ye County of Southampton.”

As is now recorded on two of the principal chairs in the possession of the Lodge, these chairs were once occupied as thrones by Their Majesties King George III and Queen Charlotte on the occasion of a Royal visit to Salisbury Cathedral, having been lent for that purpose by the former Sarum Lodge, to which the chairs then belonged. From correspondence of the year 1836 it is clear that the Lodge of Unity kept a number of hods for use at foundation stone ceremonies in the neighbourhood; these hods were lent to other Lodges for this purpose.

In the midst of the author's vivid portrayal of the life of this Lodge there will be found two substantial digressions—the first dealing with the *Book of Constitutions*, the second with the Grand Lodge certificate; but it is a matter for regret that in the case of each of these digressions the information given is misleading. The list on pages 100-101, described as “a list of known editions of the *Book of Constitutions*”, is far from complete, while the historical account of the development of the Grand Lodge certificate (pages 109-114) ignores the two types of certificate issued by the Grand Lodge of the “Ancients”.

In the Appendices, particulars will be found of the Lodge of Unity's daughter Lodges and of sister Masonic organisations. Although a Lodge of Mark Master Masons was formed at Ringwood in 1887, it was not until 1918 that the Lodge of Unity sponsored the formation of a Royal Arch Chapter. The Royal Arch was certainly well known to the Ringwood Brethren a hundred years earlier, for in 1822 five members of the Lodge of Unity went to Winchester to be exalted, and thereafter the letters “R.A.” were added to their names when recorded in the Lodge minute book, while fourteen years later the Lodge was officially notified that “the Royal Arch Scarf (not the Apron) may be worn in the Procession” of Provincial Grand Lodge.

This history of the Lodge of Unity, published early in 1951, was compiled before the second of the two World Wars, but has since been brought up to date by the inclusion of additional information and statistics. The volume contains nearly 400 pages, numerous illustrations, and an appreciative Foreword from the pen of W.Bro. W. Attenborough, M.B., B.S., when Deputy Provincial Grand Master in charge of the Province of Hampshire and the Isle of Wight; the format of this volume resembles closely that of the previously published *History of the Lodge of Amity No. 137*—both volumes emanating from the press of J. Looker, Limited, of Poole, Dorset. The illustrations have been well produced, but a comparison between the photographic reproduction of certain documents and the

printed text reveals several minor errors in transcription. Of the misprints noted there are only two which might mislead the general reader ; in the list of plates printed on page vi, Thomas Dunckerley is described as "PRO. GD. MASTER" instead of "PROV. GD. MASTER", and at the foot of page 115 the year 1820 should be substituted for the year 1830.

In the course of this history the author has paid a just tribute to the memory of Bro. William Jones and other stalwart Brethren of an earlier generation. By later generations of Ringwood Brethren another name will be equally honoured—that of W.Bro. H. R. Homewood, P.Prov.G.Supt.Wks., the author of a volume which will make a welcome addition to the shelves of any Masonic library.

IVOR GRANTHAM.

April, 1951.



OBITUARY



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

Major Constantine Bland, T.D., M.A., of Uppingham, Rutland, on 6th October, 1949. Bro. Bland was a Past Master of the Vale of Catmos Lodge No. 1625. He was elected to membership of our Correspondence Circle in May, 1928.

John Charles Brookhouse, of Tonbridge, Kent, on 28th April, 1949. Bro. Brookhouse was a Past Master of the Pellipar Lodge No. 2693. He was elected to membership of our Correspondence Circle in May, 1905.

James Sadlier Charters, of Seventh Avenue, York, on 4th May, 1949. Bro. Charters was a member of the Palatine Lodge No. 97, and of the St. John's Chapter No. 80, both in Sunderland. He was elected to membership of our Correspondence Circle in October, 1922, and became a Life Member in September, 1928.

Walter Bannister Congdon, of Minnesota, U.S.A., on 20th October, 1949, at the age of 66. Bro. Congdon was Deputy Grand Master of the Grand Lodge of Minnesota. He was elected to membership of our Correspondence Circle in March, 1936.

Canon Walter William Covey-Crump, M.A., of Ely, on 27th April, 1949, at the age of 83. Bro. Covey-Crump held the Office of Assistant Grand Chaplain in both Grand Lodge and Grand Chapter in 1929, and was promoted to Grand Chaplain last year. He joined the Correspondence Circle in November, 1920, and was elected to membership of the Lodge in 1922, becoming its Master in 1926.

Robert Hunter Davison, of Hartlepool, on 28th May, 1949. Bro. Davison was appointed to the Rank of Past Assistant Grand Director of Ceremonies in Grand Lodge, and Past Grand Standard Bearer in Grand Chapter in 1936. He was elected to membership of our Correspondence Circle as a Life Member in March, 1921.

Frank Campion Enright, of Buenos Aires, on 6th June, 1949. Bro. Enright held the Office of Deacon in the District Grand Lodge of the Argentine. He was elected to membership of our Correspondence Circle in May, 1947.

Charles Mildmay Giveen, of Holland Park, London, on 5th July, 1949, at the age of 72. Bro. Giveen was a member of the Lodge of Antiquity No. 2, and the Chapter of St. James No. 2. He was elected to membership of our Correspondence Circle in June, 1941.

Dr. Melville Hocken, M.B., B.Sc., of St. Austell, Cornwall, on 20th April, 1949, at the age of 62. Bro. Hocken was a Fellow of the Royal Entomological Society. He was a Past Master of the Lodge of Prudence No. 388, and a Past Z. of the Chapter of Prudence. He was elected to membership of our Correspondence Circle in January, 1933.

George D'Oyly Hutchins, C.B.E., of Oxshott, Surrey, on 22nd April, 1949. Bro. Hutchins held London Grand Rank and London Grand Chapter Rank, and was appointed to the Rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.) in 1947. He was elected to membership of our Correspondence Circle in November, 1946.

Dr. Arthur Carveth Johnson, M.A., M.B., of Newport, Monmouthshire, on 28th June, 1949. Bro. Johnson was a Past Grand Director of Ceremonies of the Province of Monmouthshire, and a Past Z. of the Royal York Chapter of Perseverance No. 7. He was elected to membership of our Correspondence Circle in May, 1948.

Arthur John Kaglund, of Sydney, New South Wales, on 9th July, 1949. Bro. Kaglund was a Past Grand Warden and Past H. of the Grand Lodge and Grand Chapter of New South Wales. He was elected to membership of our Correspondence Circle in October, 1945.

Richard Leslie Marsden, of Chesterfield, Derbyshire, on 12th May, 1949. Bro. Marsden was appointed to the Rank of Past Assistant Grand Director of Ceremonies in 1946. He was elected to membership of our Correspondence Circle in June, 1948.

Stanley George Edmund Nash, of Horley, Surrey, on 3rd April, 1949. Bro. Nash was a Past Master of the Mendelssohn Lodge No. 2661, and a Past Z. of the Great City Chapter No. 1426. He was elected to membership of our Correspondence Circle in May, 1933.

Sir Prabhaskar Dalpatram Pattani, K.C.I.E., President of the Council of Administration of Bhavnagar State, India, on 1st September, 1949. Bro. Pattani was a member of the Kathiawar Lodge No. 2787, and was one of the oldest members of the Correspondence Circle, having been elected a Life Member in October, 1904.

Reginald George Perriam, of Milverton, Somerset, on 8th April, 1949. Bro. Perriam held the Rank of Senior Deacon in the Provincial Grand Lodge of Somerset, and was a Past Master of Parrett and Axe Lodge No. 814. He was elected to membership of our Correspondence Circle in October, 1946.

Arthur Cecil Powell, of The Hermitage, Weston-super-Mare, on 12th October, 1949, in his 82nd year. Bro. Powell was a Past Master of the Royal Sussex Lodge of Hospitality No. 187, and Past Z. of the Chapter of Charity No. 187, Past Provincial Grand Warden, and Past Provincial Grand J. of the Province of Bristol; Past Grand Deacon and Past Assistant Grand Sojourner of England. He was elected to membership of our Correspondence Circle in November, 1902, and on 24th June, 1912, to membership of the Lodge, of which he became Master in 1917. He was also a Past President of the Colston Society, and a Past Master of the Society of Merchant Adventurers. He wrote, in collaboration with Bro. Littleton, the *History of Freemasonry in Bristol*.

Ray Lewis Quick, of New York, U.S.A., on 18th April, 1949. Bro. Quick was a member of Lodge No. 716, and Chapter No. 58 on the Register of Massachusetts. He was elected to membership of our Correspondence Circle in January, 1932.

Francis Hawking Rowe, of Peverall Park Road, Plymouth, on 29th August, 1949. Bro. Rowe was a Past Master of the Sir John Hawkins Lodge No. 3704, and an Officer of the St. George Chapter No. 2025. He was elected to membership of our Correspondence Circle in November, 1948.

Richard Skinner, of Hampton, Middlesex, on 13th May, 1949. Bro. Skinner was a Past Master of the Stockwell Lodge No. 1339, and a Past Z. of Mount Edgcombe Chapter. He was elected to membership of our Correspondence Circle in January, 1933, and became a Life Member of it in the following year.

Thomas Henry Soper, of Mutley Plain, Plymouth, on 29th August, 1949. Bro. Soper held the rank of Past Provincial Grand Deacon. He was elected to membership of our Correspondence Circle in June, 1945.

Alexander Strachan, of Cranleigh, Surrey, on 28th June, 1949. Bro. Strachan was a Past Master of the Aldwych Club Lodge No. 3794. He was elected to membership of our Correspondence Circle in June, 1916.

Alfred Henry Timms, of Swadlincote, Burton-on-Trent, on 16th April, 1949. Bro. Timms 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 January, 1932.

ST. JOHN'S CARD



THE following were elected to the Correspondence Circle during the year 1949:—

LODGES, CHAPTERS, etc.

Provincial Grand Lodge of South Wales, E. Div.
 Pilgrim Lodge No. 238, London.
 Loyalty Lodge No. 358, Bermuda.
 Lodge of Benevolence No. 489, Devon.
 Fawcett Lodge No. 661, Durham.
 Williamson Lodge No. 949, Sunderland.
 Royal Forest of Dean Lodge No. 1067, Gloucestershire.
 St. Hilda Lodge No. 1887, Berkshire.
 United Brethren Lodge No. 1923, Malta.
 Aconcagua Lodge No. 3489, Argentine.
 Honour and Virtue Lodge No. 5538, London.
 Caducean Lodge No. 5671, London.
 West Twyford Coronation Lodge No. 5674, London.
 United Masters Lodge No. 167, New Zealand.
 Engelbrekt Lodge, Orebro, Sweden.
 Cotteswold Lodge of Instruction, Gloucestershire.
 Vale of Culm Lodge of Instruction No. 4781, Devon.
 Chipping Barnet Lodge of Instruction No. 5599, Herts.
 St. Luke's Lodge of Instruction No. 6540, Bath.
 W. H. T. Mayers Memorial Lodge of Instruction No. 50, Queensland
 George Washington Chapter, No. 422 R.A.M., Texas, U.S.A.
 Library of the Provincial Grand Lodge of Ostergotland, Sweden.
 Library of the Moncton Masonic Temple, Canada.
 Masonic Temple Association of Fort Worth, Texas, U.S.A.
 Windsor Masonic Library, Bucks.

BRETHREN

Percy Lyons Abraham, Jamaica, Dist.G.M.
 Thomas Walter Adam, Wakefield, 6413, 208.
 Walter Hollis Adams, *M.B.E.*, California, 374.
 Charles Clifford Allen, Taunton, W.M. 261, 261.
 Benjamin Anson, Cheshire, 5077, 4215.
 Marvin D. Armstrong, Nebraska, U.S.A., 75, 29.
 Robert Newall Arrand, Barrow-in-Furness, 3928.
 Nelson Clifford Ashby, Eastbourne, 2434, 6620.
 Hugh Stowell Ashwell, Worcestershire, 5531.
 George Lake Austin, New Zealand, 246, 42.
 Louis Raymond Baillache, Mauritius, 439 (S.C.).
 Charles Gonville Banister, Kent, P.M. 3548.
 Charles Treby Barrett, Cornwall, 3405, 3405.
 John Charles Barter, Wilts., 4714.
 Frederick Richard Charles Barton, Kent, P.G.St.B., 1339.

- Bernard Henry Basham, Bath, J.W. 6540.
 Herbert Claude Bateman, London, S.W.11, L.G.R., 1765, 1765.
 Allen Russell Batters, Cornwall, 6278, 1205.
 James Osborne Baxter, Jr., N.C., U.S.A., 109, 46.
 Rowland Ewart Beckett, Staffs., P.M. 3995, 2974.
 Arthur John Beeson, Kent, 709, 709.
 Rev. Charles Louis Bell, Surrey, 1331.
 Walter K. Belt, Oregon, U.S.A., P.M. 85.
 Harold Henry Bennett, Surrey, P.M. 4972, 3095.
 Thomas Francis Bennett, Birmingham, 5531.
 John A. Bergquist, Sweden.
 Carl Stanley Bartram, South Australia, 105, 113.
 William Albert Binstead, Brazil, 5557, 5557.
 Frederic Burnett Bippus, Ohio, U.S.A., 154, 119.
 Walter Bird, London, W.8, W.M. 1974, 3909.
 Ejner Hugo Birch Birkved, VIII, Denmark, 8.
 Wallace Platt Birtwhistle, Hitchin, 4175.
 Albert Leonard Biss, London, S.W.16, 3327.
 Robert Francis Blandy, British Columbia, P.M. 84.
 John Stanley Blatchford, Devon, 3704.
 Harold James Blaze, Aberystwyth, 1072, 1072.
 Thomas Roper Blower, Yorks., 4480.
 Arthur Albert William Blowers, Kenya, P.M. 3084, 3727.
 Noel John Edward Boardman, Staffs., P.M. 539, 539.
 Kenneth Henry Bole, Surrey, 1685.
 Harry Diederik Albertus Bontekoe, Holland, Kennemerland.
 Frederick Charles Booth, London, S.W.16, P.M. 1475.
 James Hornby Borstel, W. Australia, 83.
 Anton Frederik Bos, Michigan, U.S.A., P.M. 33, 9.
 Thomas Charles Boulton, Gloucestershire, J.W. 592, 592.
 William Arthur Howell, Surrey, 2397, 2397.
 Robert Brame, Kent, 3680.
 Oliver Levick Bramley, Sutton Coldfield, P.Pr.G.W. (Worcs.), 1431, 1431.
 Wilmer Edgar Bresee, New York, U.S.A., P.Dist.Dep.G.M. 466, 277.
 Nathan Pereles Breslauer, Wisconsin, U.S.A., 80, 7.
 Frederick Arnold Brett, Maidstone, P.M. 5818, 5818.
 Randall Eugene Briscoe, Texas, U.S.A., P.M. 1313, 2.
 Waller Broad, London, N.10, L.G.R., 1731, 1731.
 George William Bromley, Leeds, P.M. 306, 306.
 Percy Harold Brookman, Hants., P.M. 1069, 342.
 Rev. Cyril Alfred Brown, Kenya, P.Pr.G.Ch. (Warwicks.) 4011, 4011.
 Campbell Osborne Brown, W. Australia, P.M. 83, 1526 (E.C.).
 Major Harry Newton Brown, Washington, U.S.A., 46.
 Sidney Millington Brown, Surrey, 3327.
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