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Quatuor Coronatorum

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



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Ars
Quatuor Coronatorum

Ars Quatuor Coronatorum

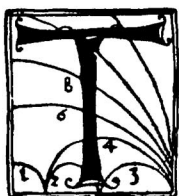
BEING THE TRANSACTIONS OF THE
Quatuor Coronati Lodge of A.F. & A.M., London

No. 2076

VOLUME LXIII

Festival of the Four Crowned Martyrs

TUESDAY, 8th NOVEMBER, 1949



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. J. Heron Lepper, *B.A., B.L., P.G.D., P.M., Treas., 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.*; C. D. Rotch, *P.G.D., S.D.*; J. R. Rylands, *M.Sc., J.D.*; S. Pope, *P.Pr.G.Std., Kent, I.G.*; *Rev.* H. Poole, *B.A., 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.*; and *Wing-Comdr.* W. I. Grantham, *O.B.E., M.A., LL.B., P.D.S.B., P.M.*; *Col.* F. M. Rickard, *P.G.D., P.M.*; N. Rogers, *P.Pr.G.D., Lancs., E.D.*; J. R. Dashwood, *P.G.D.*; and A. E. Evans, *C.B.E.*

Also the following members of the Correspondence Circle:—Bros. F. L. Bradshaw, C. F. Sykes, N. M. Schulman, J. Kimber, P. A. Turner, L. W. Marsh, A. E. Coles, C. M. Rose, H. Lewis, F. Bernhart, C. des Graz, D. Hall, W. M. Martin, F. H. H. Thomas, *P.A.G.D.C.*, A. F. Hatten, W. E. Baker, G. D. Elvidge, K. H. Bole, N. G. W. Walker, P. Roebuck, the *Hon.* Peter Vanneck, H. Johnson, J. Rodgers, A. P. Smith, J. D. Daymond, H. J. Crawford, F. V. Hazell, H. W. Crampin, B. Foskett, C. D. Melbourne, B. E. Jones, R. A. N. Petrie, F. M. Atkinson, J. J. Gerry, E. Alven, A. M. R. Cann, H. A. Hartley, S. E. Ward, and A. P. Ford.

Also the following Visitors:—Bros. G. H. Schubert, 155, Pennsylvania; J. H. Stringer, Lodge 1287; and F. J. Whyte, Lodge 1579.

Letters of apology for non-attendance were reported from Bros. W. Jenkinson, *P.Pr.G.Sec., Armagh*; J. A. Grantham, *P.Pr.G.D., Cheshire*; G. Y. Johnson, *J.P., P.A.G.D.C., P.M.*; Wallace E. Heaton, *P.G.D., P.M.*; H. H. Hallett, *P.G.St.B., P.M.*; E. H. Cartwright, *D.M., B.Ch., P.G.D.*; and W. Waples, *P.Pr.G.Reg., Durham*.

The Acting Worshipful Master read the following:—

IN MEMORIAM

ARTHUR CECIL POWELL

Brethren.—Since our last meeting, death has claimed our senior member and Past Master, in the person of R.W.Bro. Arthur Cecil Powell, who died on 20th October at the age of 81.

Bro. A. C. Powell was born in Bristol on 3rd May, 1868, and educated at Blundell's School, Tiverton. His business life was spent in the family glass-making firm of Powell and Ricketts; and he became a leading figure in Bristol business, where he was at one time President of the Chamber of Commerce. He was also a Past Master of the Society of Merchant Venturers, and a Past President of the Colston Society.

Bro. Powell was initiated at the age of 21 in the Royal Sussex Lodge of Hospitality, No. 187, Bristol, of which he was the W.M. in 1896; and he belonged to no other Craft Lodge until he joined Quatuor Coronati. He was made Prov. Senior Grand Warden of the Province of Bristol in 1904, and in 1907 he became Prov. Grand Treasurer, an office which he filled for many years. In the Grand Lodge he was honoured with the rank of Junior Grand Deacon in 1918, and in 1941 he was appointed Prov. Grand Master of Bristol.

He was exalted in the Chapter of Charity, No. 187, in 1891, and became its First Principal in 1901. For the Provincial Grand Chapter he acted as Treasurer for some years, his service in that capacity being interrupted for one year, when he held the rank of Prov. Grand Third Principal. In 1918 he was appointed Past Assistant Grand Sojourner; and in 1941 he became Grand Superintendent for the Province of Bristol.

In the Mark degree, Bro. Powell was advanced in Baldwyn Lodge, No. 183, Bristol, and occupied the chair of that Lodge in 1898. He became Prov. Grand Treasurer in 1897, and continued in that office until 1910, when he was appointed Prov. Grand Master. In 1902 he was honoured in Grand Mark Lodge with the rank of Grand Standard Bearer. He was elevated in the Royal Ark Mariners degree in the Kent Lodge, London, and later became a member of the Harris Lodge, Bristol.

Bro. Powell was installed in the Baldwyn Preceptory (K.T.) in 1891, and occupied the highest office in 1898. He was also a member of the Cotteswold Preceptory, Cheltenham, of which he became Preceptor in 1915. He was honoured in Great Priory in 1910 with the rank of Great Standard Bearer, becoming at the same time Great Admiral in the Order of Malta. In 1912 he was appointed Prov. Prior for Bristol and Gloucestershire, and Knight Commander of the Temple.

In the A. and A. Rite, Bro. Powell was perfected in Baldwyn Chapter, Rose Croix, in 1892, and was M.W.S. in 1897 and 1898. He was appointed Inspector General of the District of Baldwyn in 1912, and in the following year he was advanced to the 33°. He became a member of the Royal Order of Scotland in 1912.

He joined our Correspondence Circle in 1902, and became a member of the Lodge in 1912, reaching the chair of the W.M. in 1917.

Bro. Powell's Masonic activities were largely confined to the Province of Bristol; and his contributions to Masonic research were also almost entirely devoted to the very rich field offered by that locality. His great work, the *History of Freemasonry in Bristol*, written in collaboration with Bro. Joseph Littleton, was published in 1910. For his Inaugural Address as Master of this Lodge, he chose as his subject some French MS. rituals of 1787 in the possession of his beloved Province and their relation to some of the many peculiarities of the "Bristol Working"; and one of his major contributions to our *Transactions* was a paper on *Freemasonry in Bristol*, delivered in 1936.

Advancing years made the visits of Bro. Powell to Great Queen Street rarer, and it is a good many years since we have seen him at a meeting of this Lodge; indeed, to some of the junior members he can be little more than a name, but others, among whom I am to be reckoned, will never forget him for the invariable kindness he displayed when approached for advice or information; the memory will always remain with us of a very live, as well as kindly, personality, and of his almost passionate devotion to the city in which his life was spent.

Upon Ballot taken,

Bro. ROBERT JAMES MEEKREN, Gentleman, residing at Stanstead, Quebec, Canada.

Past Master, Lodge No. 5, Grand Lodge of Quebec,

was duly elected to Membership of the Lodge.

Two Lodges and Fifteen Brethren were elected to membership of the Correspondence Circle.

Bro. *Lt.-Col.* H. C. Bruce Wilson, the Master-Elect, was presented for Installation, and was regularly installed in the Chair of the Lodge.

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

Bro. H. C. Booth	S.W.
„ C. D. Rotch	J.W.
„ J. Heron Lepper	Treasurer
„ <i>Rev.</i> H. Poole	Secretary
„ Lewis Edwards	D.C.
„ J. R. Rylands	S.D.
„ S. Pope	J.D.
„ N. Rogers	I.G.

It was proposed by the Worshipful Master, seconded by the Senior Warden, and carried—“That W.Bro. Henry Hiram Hallett, Past Grand Standard Bearer, having completed his year of office as Worshipful Master of the Quatuor Coronati Lodge, No. 2076, the thanks of the Brethren be, and are hereby, 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



BRETHREN,—From the beginning of this Lodge it has always been the custom that the newly-installed Master should give an address, now known as the “Inaugural Address”. During the long period of the Lodge’s existence these inaugural addresses have varied very much, both in length and quality; a consideration of them in some detail was given by Bro. Radice in his inaugural address three years ago. Generally, though not always, they are connected either with Masonic Research in general, or with the work or organisation of this Lodge in particular.

After the first Installation, the W.M., after his address, read a paper by himself, which, he explained, was to fill a gap caused by another member having been prevented from doing so. In the following year, 1888, a paper was read by another member after the inaugural address, and this continued to be the practice until 1897 inclusive; though in 1892, after an inaugural address longer than usual, only a very brief summary of the paper following was read, the paper when printed in full occupying 19½ pages; and in the following year the paper read after a short inaugural address was for other reasons not printed. In 1898 the practice of reading a paper after the inaugural address was discontinued, although the address for that year was short and slight. Only once since that time has a paper been given after the inaugural address, in 1902, when both the address and the paper were short; and since that time, however short and unsubstantial the inaugural address, it has never been followed by another paper. On one occasion, when owing to the sickness of the Master-Elect there was no Installation, there was, of course, no inaugural address.

This year, when the awaited last part of Vol. lx of the *Transactions* of the Lodge is in our hands, appears to be a suitable occasion to consider the form and contents of these *Transactions*, officially called the *Ars Quatuor Coronatorum*, popularly abbreviated to *A.Q.C.*

The 60 volumes have the advantage of having preserved the same size throughout. Some learned societies have jumped from 8vo to royal 8vo, or *vice versa*, with separate 4to volumes of plates, which are a trial to the Librarian and a hindrance to the possession of a complete series; and only those who have looked through the whole series can form an estimate of the great extent and value of the work done by the Lodge. In the printing of the interior of the volumes there is no variation, except that Vol. i was printed in double column. At first there are few illustrations, mostly in the text. The full-page illustrations gradually increase in number. The illustrations accompanying the accounts of the Summer Outing reached their peak in 1904 with 25 such plates illustrating the visit to Worcester. In 1916, Vol. xxix, the total number of full-page illustrations reached the maximum number of 53, though owing to the number of illustrations and the length of the papers the notice of the Summer Outing was without illustrations and very brief. The cost of printing the volume was heavy, and the resulting deficit caused much searching of heart and a resolve to reduce the length of papers and the number of illustrations. And since that date the number of full-page illustrations has been more limited, with a few exceptions, though the tendency to fewer and longer papers has increased. As a general principle, it may be said that

full-page illustrations, judiciously selected, tend to add to the interest, but also substantially increase the cost of the volume, particularly at the present time.

The contents of the volumes may be grouped under 10 headings:—

1. Papers read in Lodge, with comments and author's reply.
2. Papers communicated, but not read in Lodge.
3. Inaugural Addresses, read in Lodge, but with no comments.
4. Notes and Queries.
5. Chronicle.
6. Reviews.
7. Obituary.
8. Exhibits.
9. Summer Outing.
10. St. John's Card.

1. *Papers read in Lodge, with comments and author's reply*

It has been the custom from the commencement of the Lodge for a paper to be read at every meeting. In the earlier years, two such papers were read at the same meeting about once a year. In 1890 and 1891 this was not done, perhaps because in 1890 a Special Meeting was held in September to welcome the Grand Masters of Pennsylvania and Canada, followed by a "Ladies' Night", and in July, 1891, there was another "Ladies' Night" to welcome American Visitors; only one more "Ladies' Night" has been held by the Lodge, in November, 1894. In '94, '95 and '99 also there was no second paper read on any night, but in 1898 there were two papers read on the same night at four meetings in the year. Between 1902 and 1916 the reading of two papers on the same night occurs only four times, and never after 1916.

Proof copies of the paper are sent in advance to members to facilitate criticism, which can be given either personally or in writing. It has always been made clear that opinions expressed in any paper are those of the author personally, and in no way endorsed by the Lodge; and provided that the paper is not irrelevant or entirely outside the scope of the Lodge, it is not excluded by the fact that its theories are fantastic or untenable. The comments are, therefore, extremely useful, and sometimes more interesting and more informative than the paper itself. The author's reply varies in length, according to the subject and the comments, from a few lines to several pages. Members of the Correspondence Circle may submit papers, and this has from time to time been done. The average length of papers read in Lodge has increased, the longest being Bro. Radice's excellent paper on the Carbonari, which was given in four parts.

2. *Papers communicated, but not read in Lodge*

In the earlier years these are mostly short papers. The exception was a series of papers on Masonic Celebrities by Bro. Gould, of which one of the longest and most interesting, on Albert Pike, occupied no less than 41 pages in *A.Q.C.* A few longer papers were given in instalments, mostly quite short. The most striking example of this is an interesting paper entitled *A Sketch of the Earlier History of Masonry in Austria and Hungary*, by Bro. Ladislav de Malczovich, which totals about 78 pages, with some illustrations, and which is given in 10 instalments, of which the first is in January, 1891, and the last in June, 1896—a procedure which seems hardly fair to the paper. After the decision in 1917 to reduce expenses by shorter papers, there is a tendency for these papers to diminish for a few years; but they are then resumed. They cover a very wide range of subjects. As they have no comments attached they have to rely on the Notes and Queries section for criticism.

3. *Inaugural Addresses*

These have already been referred to above.

4. *Notes and Queries*

These include short criticisms on papers printed, as well as brief but sometimes valuable additions and corrections. Also a large quantity of miscellaneous information on many subjects, which from their brevity are necessarily rather scrappy, and which vary considerably in value. They constitute now a less prominent feature than they did formerly, averaging from 10 to 20 pages annually before the economy drive of 1917, and about half that amount after that time.

5. *Chronicle*

This consists of reports on Masonic matters in various countries of the world. It originates in Vol. i as "Extracts from Correspondence, Notes, etc.," with items re South Africa, America, South America, Australia, Belgium, Burma, France, Germany, Hungary, East India, Italy, Malta, Spain, Switzerland and Turkey, as well as England, Scotland and Ireland, and with some matters of interest. In Vol. ii it is called "Chronicle". After some years it steadily declines; and after dragging out an anæmic existence with dwindling material both in quantity and quality it makes its final appearance in 1905, Vol. xviii. It is questionable whether such a section should have any place in the *Transactions* of a Lodge of Research.

6. *Reviews*

This forms throughout a valuable and interesting section of the *Transactions*. It varies very much in length from year to year, according to the works reviewed and the reactions of the reviewer.

In some cases the review is virtually a short paper on the subject by the reviewer. And though different works are reviewed by different members, the reviews are, with few exceptions, distinguished by intelligence and impartiality. A reprint of these reviews in one or more volumes would make an excellent directory to the numerous works reviewed, which would form a library on the subjects with which the Lodge is concerned.

7. *Obituaries*

This falls into two groups—the separate obituaries, mostly of members, and a few other Masonic celebrities, which sometimes extend to some pages, and occasionally are accompanied by a portrait; and the general obituary notices, which, with a few exceptions, are more or less brief.

8. *Exhibits*

The showing of exhibits of Masonic interest at Lodge meetings appears to have commenced in 1891, and has continued to the present time. The permanent interest of such exhibitions is much enhanced when illustrations of the articles are included in the transactions, and this has been sometimes done, but is, of course, restricted by the cost of producing illustrations.

9. *Summer Outings*

Since the commencement there has been an annual visit during the summer to some place of interest. It was discontinued in 1917, probably owing to war conditions, but resumed in 1920; again discontinued in 1921, and again resumed in 1922. It was once more discontinued during the late war. The accounts of these Summer Outings vary from extreme brevity to a full account, and from profuse illustration to none. They have not usually any very definite connection with Masonic research.

10. *St. John's Card*

This was a full list of all members of the Lodge and Correspondence Circle, with a frontispiece, usually coloured, and a message from the W.M. In 1921 it was decided, in the interests of economy, to cut down the St. John's Card to a

list of members joining during the past year, and so continues to the present time, being sometimes no more than a single page.

As an illustration of the results which can be obtained by applying to the volumes of *A.Q.C.* the maxim of the second of the three distinct knocks in the ancient and venerable exhortation, "Seek and ye shall find", I propose in conclusion to give a brief sketch of the attempts to elucidate two subjects, which, though very minor points in Masonic research, are useful examples of certain methods of procedure.

The first of these is the attempt to identify that exceedingly elusive personage Naymus Graecus. If no final solution has been reached, it is certainly not for the want of trying. It is the subject of no less than nine papers, ranging from one to twenty-nine pages, besides pages in other papers. Altogether it occupies about 100 pages of *A.Q.C.*, scattered through many volumes.

The subject makes its debut in *A.Q.C.* as early as Vol. iii, in 1890, in a paper of 5½ pages, by Wyatt Papworth, entitled, *Naymus Graecus*. An editorial note states that the author is not a Mason, but that the paper "may help to stimulate the study of the question, 'Who is the origin of Naymus Graecus?'"

The most useful feature of the paper is the list which it gives of the various spellings of the two names in the different MSS., on some of which suggested identifications are based.

Of the first name there are variants taken from no less than 53 examples. Of these, 23 are various spellings of the same name, Naymus or Namus—Naymus eleven times, Namus six, Neymus three, Naimus one, Namos two—the rest being Ninus and Nimus twice each, and Nainus, Namios, Namois, and Nemon each once; making a total of 30 examples commencing with the letter "N". The 20 examples beginning with "M" are more imaginative and more varied. Minus occurs four times, Mamon three, Mainnus, Mamus, and Manon twice each, and Marcus, Magnus, Mimus, Mammon, Memon, Maymus, and Manimus each once. The remaining two are Brahmins and Raymus.

Of the second name, 55 examples are taken. Of these, no less than 38 are various spellings of Graecus. Of the remaining 17, only two, Graccus and Greitious, occur twice each, whilst the 13 occurring once each include Goventis, Grenencis, Greaves, Green, and Grotius. Whatever the original form was, it always appears in association with Charles Martel.

The paper is not long, but there is space left for two luminous suggestions. The first of these is that Naymus Grecus might have been originally Pythagoras, but the name being written badly it was misread as "Nymasgroecus"—hence Naymus Graecus. An appropriate criticism of this would be the remark attributed to the Duke of Wellington, who, when he was accosted by a stranger in the street with the words, "Mr. Smith, I believe?" replied, "If you believe that, you will believe anything."

The second theory takes quite a different line. It suggests that Naymus Grecus is to be identified with Père Soubise in the Compagnonage; that this name was a French adaptation of Sabazius, who, it is suggested, figured in that connection in the original legend; and that an "Anglo-Saxon workman", on the legend being communicated to him, did not quite catch the name Sabazius, and, asking for it to be repeated, was told that it was a Greek name—so, instead of Sabazius, he wrote "Greek Name", which was Latinised by some enterprising scribe as "Namus Graecus". In a later paper it is suggested that "Namus Graecus"="named the Greek". On the suggestion that "Namus"="Name" or "Named", one hesitates to speak disrespectfully, as in a later paper it had the approval of the then Master of the Lodge as the most probable solution. The coining of the Low Latin—the very low Latin—word "Namus" to signify either the substantive "Name" or the participle "Named" is, in fact, very improbable. We know that foreign words are often assimilated into a language by altering the

termination; in Romaic Greek we find such monstrosities as το σειδωρη for "the sideboard", from the English word, and χαμμπονη for "ham", from the French "jambon", the word being impossible to write in Greek without borrowing a letter from the Russian alphabet, when, in fact, there are good Greek words for the same objects; or in Russian, "Eau de Cologne", when used adjectivally as applied to soap, is written "odekolonnoye"; but all such are cases of the naturalisation of a foreign word, and not the denaturalisation of a native word. It is true that the scholars of the Humanistic period had a habit of Latinising all names, often by adding the termination "us"; a familiar example is the transformation of the old German surname Faust, a German word meaning "fist", into the form Faustus. But these scholars regarded Latin as their literary language, into which they were naturalising words foreign to it, and, incidentally, they were not ignorant of the fact that in Latin the word for "name" is neuter and not masculine. It is surely an anachronism to antedate their scholarship to the time of either Charles Martel or Charlemagne, and to find it in a not very literate scribe of that period.

In this paper there is also an unfortunate misprint in an editorial note, which reminds us that "Charles the Bold" (*sic*), "Emperor of Germany" in 875, is not to be confused with Charles Martel. It might have been added that Charles the *Bald*, Emperor in 875, is not to be confused with Charles the Bold, the celebrated Duke of Burgundy several centuries later.

The hope expressed by the Editor, that this paper would stimulate interest and discussion on the subject, was very amply justified. At the same meeting in the following year, 1891, the challenge is taken up by Bro. C. C. Howard, a member of the Correspondence Circle from New Zealand, with a paper which he confidently entitles *Naymus Grecus Identified*. Starting from the assumption that the story means that the Masonry alleged to have been organised in France by Charles Martel was of Greek origin, he introduces us to the ancient Nemausus, later Nîmes or Nîmes, which, he suggests, was originally a Greek colony from Marseilles. The author fills twelve pages with "might have been" and "probably was", culminating in "assertion with considerable confidence" that Naymus Grecus represents Nemausian workmen descended from the original Greek colonists—incidentally, Nemausus became a Roman colony in 121 B.C.—and that as the original Greek colonists of Gaul came from Phocæa in Asia Minor, it is to that country that we must look for the origin of Masonry, &c., &c., &c., &c.

The suggestion that "Naymus Grecus" is a collective equivalent for "Nemausian Greeks", incredible as it is, is elevated to absurdity by the elaborate structure of assumptions by which it is clothed—skilled Greek architects coming from Asia Minor to Marseilles about 600 B.C., going thence to found a sub-colony of Nemausus, later Nîmes, which after nearly five centuries became a Roman colony in 121 B.C., flourishing exceedingly for some centuries further under the Romans, then successively sacked by the Vandals, the Visigoths and the Saracens, occupied by the latter for a considerable period, during which the descendants and representatives of the original Greek colonists absorbed from their latest conquerors features of Hebrew tradition, blending it with the original esoteric mysteries which they had preserved together with their traditional operative skill brought by their ancestors from Asia Minor and preserved by them intact through the various vicissitudes of their city for considerably more than ten centuries—all this provides much material for friendly and tolerant correction or query in the comments which follow.

Cleared of all this superstructure, the Nemausus suggestion is rather favourably received in the comments. Alternatives suggested, that "Namus Grecus" means "Named the Greek", a form of which suggestion we have already met, or that it is derived from Aquæ Grani, the early name of Aix-la-Chapelle, do not seem less improbable.

A written criticism sent in later by Bro. John Yarker contains a characteristic gem. Bro. Yarker writes: "I quite believe that Bro. Howard has solved the difficult question of *Namus Grecus*. I once visited Marseilles with a Greek gentleman, who took me to the Town Hall to show me a large painting of the original landing of the Greeks at Marseilles, and he was also careful to point out to me that the general features of the inhabitants were still rather Greek than French." One might as well attempt to illustrate the uniform of an under-officer in the Roman army in the time of Domitian from the figures of the four loyal Christian platoon commanders as portrayed in the *Isabella Missal Brit. Mus. Add. MSS.* 18851, with which we are familiar on the badge of this Lodge.

Two-and-a-half months later Bro. Howard's paper produces a brief but definite retort from Bro. S. Russell Forbes, confined to a single page, and entitled "Who was *Naymus* of the Greeks?" Why "*Naymus Grecus*" should be translated "*Naymus* of the Greeks" is not apparent. Bro. Forbes denies that *Nemausus* was a Greek colony, though his quotation from Pliny referring to it as a Roman colony hardly excludes the possibility of a small earlier Greek colony there. Bro. Forbes considers that *Naymus* was a personal name. He quotes that there was in Rome a *Collegia* for Greek exiles driven from Constantinople by the Iconoclasts under Constantine Copronymus about A.D. 760; and suggests that from this *Collegia* in Rome Charlemagne, on one of his visits to that city, engaged a skilled Greek Mason called *Naymus* for his cathedral at Aix-la-Chapelle, whence he passed into the service of Offa, in England, for the Abbey of St. Alban. This suggestion has the advantage of simplicity and directness, for which reason, perhaps, it has had less consideration than other more involved and extravagant theories. The connection of *Naymus* with King Solomon's Temple is explained by Bro. Forbes as, of course, only figurative.

In a paper by Dr. Begemann on the Craft Legend, which appeared under the date of three months later, the writer provokingly stops short at the *Naymus Grecus* question, on which he promises to give his comments in a continuation of the paper. It is unfortunate that this promise remained unfulfilled, as Dr. Begemann's conclusions are always well conceived, even though one may not always agree with them.

A year later Bro. John Yarker again enters the lists with a brief paper of less than two pages entitled, *The Nimesian Theory and French Legend*. Here he brings up the twelfth century French Romance of "The Four Sons of Aymon", in which two of the leading associates of Charlemagne are Solomon, called Solomon of Brittany, and Duke Naimes, whom Bro. Yarker calls Duke de Naimes. The latter is afterwards killed at Roncevaux. Bro. Yarker concludes, that it remains to be ascertained if there ever was a Duke of Naimes. Even if there had been such a person as a Duke of Nimes in the time of Charlemagne, Bro. Yarker does not explain how he could be used as the type and equivalent of the ancient *Nemausian* Greeks, who, if they had survived the lapse of centuries and the vicissitudes referred to above, would have been no more than a minutely small and very close guild in the capital of his Duchy. In fact, the person referred to is a mythical Duke of Bavaria called *Namus*, who was a prominent companion of Charlemagne. If Bro. Yarker had not been so determined to make *Namus* Duke of Bavaria into a Duke of Nimes, he might have been able to point out that the very frequent mention of this personage in the Charlemagne romances proves that, traditionally at least, *Namus* was a proper name at that period, borne by a person who figures as Duke of Bavaria; and he might have quoted, for example, from the account of the duel with battleaxes between the chosen champion of the Christians and the Moors, in Ariosto's *Orlando Furioso* canto 38 stanza 80 (I give the words from Rose's verse translation): "And, of the axes, hath Duke *Namur* one, King *Salamon* the other"—Solomon here being, of course, not the King of Israel, but Solomon of Brittany, another of Charlemagne's companions. This *Namus*

is usually referred to as "Namus the Duke": and if, as Bro. Forbes suggests, a Greek architect brought from Rome by Charlemagne for his cathedral at Aachen was also called Namus, it would be natural and necessary that he should be referred to as Namus the Greek to distinguish him from Namus the Duke, which appears to be definitely a point in favour of Bro. Forbes' suggestion.

Only six months later, Bro. John Yarker is again a contributor on the subject, calling attention in the Notes and Queries section of *A.Q.C.* to a theory advanced by R. H. Murdoch that Naymus Grecus is more correctly Manus Graecus, and is that Marcus Graecus from whose MSS. Roger Bacon was said to have obtained the secret of gunpowder. The connection between the erection of buildings and the invention of explosives is not explained; at best they can only be complementary in the sense of the destroyer facilitating the work of the creator. This theory we shall meet with again.

In June of the following year, 1894, Bro. W. H. Upton, local Secretary for Washington, U.S.A., in a paper on *The True Text of the Book of Constitutions*, devotes about a page to the question of Naymus Grecus. He concurs with the solution that Naymus Grecus—Namus Grecus, meaning "named Grecus", but suggests a new line by which that result is reached. According to his theory, the original expression was "height Grecus". Then when the term "hight" went out of popular use, and was replaced by the modern term "named", copyists wrote "hight (named) Grecus": thence "hight Namas Greecious", and finally called "Namas Grecus". The paper was communicated, so there was no comment, and no opportunity of raising the question whether it is not an anachronism to suggest that the word "hight" had become so archaic as to need interpretation at the date at which its explanation by a more modern term is supposed to have taken place.

In May, 1897, Bro. Klein, in his paper, *The Great Symbol*, introduces a new theory on the subject of Naymus Grecus. After presenting to us at some length Simon Grynaeus, a leading Continental Greek scholar of the sixteenth century, who discovered and printed in 1533 the MS. of Euclid's Elements (in Greek στοιχείαι), the author then points out that the letters of the name Simon Grynaeus suitably rearranged form Naymus Greinos; then assuming that the word Greinos was written in Greek, and the iota nu (*ν*) was mistaken for the Greek kappa (*κ*), which was anglicised by the letter c; and further that the Greek termination "os" was altered to the Latin termination "us", we have exactly Naymus Grecus; a fortunate circumstance which spares the author any occasion for further exercising his ingenuity; and he adds that as Simon Grynaeus was responsible for the revival of Euclid's Elements, and as we are told that Geometry was Masonry, it was therefore natural and fitting that the said Simon should be represented as the great teacher of Masonry under the hidden name of Naymus Grecus. Lest this should fail to convince us he brings further corroboration. He reminds us that Euclid was referred to as κύριος στοιχειωτής, the first word being the usual Greek word for "Lord", and the second meaning "a teacher of elements". And as the author of the paper affirms that the Geometry is Masonry, he suggests that Simon Grynaeus, having advanced a more accurate knowledge of Euclid's work, was therefore a master instructor of Masonry, and so might also have been referred to as κύριος στοιχειωτής. And if we write the Greek word κύριος in English letters, we have "curios", and adding the necessary "u", curious; and then by translating the second Greek word στοιχειωτής as "mason"—which it doesn't really mean—we have "curious mason". Incidentally, the example given, "curiologie" for κύριος λογος writes both Greek words in English letters, which is quite different from writing the first Greek word in English letters, and translating the second; a process which reminds one of the optimistic treasurer who produced a credit balance by adding up the year of our Lord among the pounds. Thus, if Simon Grynaeus was referred to as κύριος στοιχειωτής—of

which there is no evidence whatever—it might be taken as meaning “curious mason”. And as Euclid appropriately remarks, things which are equal to the same thing are equal to one another. Therefore, *Namus Grecus* is Simon Grynaeus. *Quod erat demonstrandum*.

After this rather fantastic effort, the topic goes into cold storage until June, 1901, when there appears a posthumous paper by the late Bro. Speth entitled, *Naymus Grecus*, immediately followed by another by Bro. Chetwode Crawley under the title of *Marcus Grecus Eversus*. Bro. Speth gives us considerable detail concerning Marcus Graecus, the alleged inventor of explosives in the West, and the “Grand Original” of the French Artillery; whose identity with Naymus Grecus had been suggested by R. H. Murdock, as reported above by Bro. Yarker. Bro. Speth also gives various references to an alchemist mentioned by Arab writers variously named Marcus, Marcouche and Marcounah, sometimes called King of Egypt. But his suggestion that this personage may be identified with Naymus Grecus is very thin, being no more than that if Naymus could be altered by copyists to Marcus, there is no reason why Marcus should not have been altered to Naymus.

Bro. Chetwode Crawley, in a masterly paper of 11 pages, gives an analysis of all that is known of Marcus Graecus, traces the stages of the myth which has grown up round his name, and for excellent reasons given in his paper, finally pulverises any attempt to connect Marcus Graecus with Naymus Grecus. Apart from the subject with which it deals, the paper is a pleasure to read for its able marshalling of facts, its logical exposure of fancies, and its clear thinking.

In October, 1905, Bro. E. H. Dring revives the subject in a paper entitled, *The Naimus Grecus Legend*. After illustrating the view that Charles II was really Charlemagne, and how the name of Charles Martel came to be substituted, he proceeds to the main point of his paper, that Naimus Grecus was really Alcuin. His suggestion that Alcuinus might have been read Maimus in the fascimiles which he produces would only be possible with a modern scribe entirely ignorant of the writing of the period, and even then he would have transcribed Albinus earlier in the line as Mbinus, which if he was reasonably sober might suggest to him that all was not well. The author, having accepted that Alcuin was one of the builders of the Cathedral at York, which was only surpassed by Charlemagne's cathedral at Aachen, he continues that “it is *hardly conceivable* that Alcuin, after having done so much for the renowned Cathedral at York, should have been ignored by Charles the Great when he planned the Aachen Cathedral. On the contrary, *it is logical to conclude* that not only was he *consulted*, but that he *was present at the construction*. He *might have assisted in the building*, or *even have been the architect*”—and proceeds to the further statement, “he would, from his high position in the favour of Charles the Great, utilise his experience in assisting Charles in building the 886 churches, which we are told Charles built in Aquitaine”: though the author admits that there is no record that Alcuin was connected with architecture or building while on the continent. It is of similar “logical conclusions” that the case is built up. The author refers to “Naimes Duke of Bavaria” or “Neymes the Duke”, the mythical companion of Charlemagne, and thinks that “it is *not at all unlikely* that the Editor of G.L. No. 1, having derived some knowledge of Naimes the Duke from a *A Life of Charlemagne*, published by Caxton in 1485, “confused him with Alcuin and thus misnamed him”. This is only the first part of the paper, which is to be continued. In the comments, the W.M. Canon Horsley and Bros. Conder, W. H. Rylands and Hughan all agree in the identification of Charles with Charlemagne, but except Bro. Rylands all disagree with the identification of Naimus Grecus with Alcuin. The W.M. prefers the suggestion of Bro. Upton that *Namus Grecus* is “named the Greek”.

Before the second part of Bro. Dring's paper, Bro. John Yarker sends a short comment on Bro. Dring's reference to the Companions of Charlemagne; in

which Bro. Yarker continues to refer to "the Duke of Naismes", instead of Naismes Duke of Bavaria, or Duke Naismes.

In March, 1906, Bro. Dring gave the second part of his paper, further developing his theory, and also endeavouring at some length to identify Alcuin with St. Alban. Of the comments, the principal both in length and substance are two written comments by Dr. Begemann. His chief point is that Charles is not Charlemagne, but his grandson, Charles the Bald, properly called Charles II. He also disagrees with the identification of Naymus with Alcuin, and of Alcuin with St. Alban. And while he rejects the reading of Alcuinus as Maimus, he thinks that the name was originally Maimus, though he does not pursue the matter further. Bro. Dring, in his reply, rejects Charles the Bald and sticks to Charlemagne.

In the same number, in the Notes and Queries section, Bro. F. W. Levander comments on the writing of Ninus for Naymus in certain MSS. making a suggestion of Ninus having been substituted for Nimus, a known name for an unknown one.

From this time the discussion rests on its laurels for 27 years, until in January, 1933, it is revived by Bro. D. Hamer in a short paper entitled, *Naymus Grecus—A New Identification*. In 5½ pages Bro. Hamer completely fails to make any case at all for his suggestion that Naymus Grecus was the Biblical Nehemiah. As the paper was communicated and not read, there are no comments.

So there the matters rests. Recapitulating, we find that the student is presented with a large and varied list of solutions:—

1. Naymus Grecus is Pythagoras, whose name was written so badly that it was mistranscribed "Nymasgroecus", whence Naymus Grecus.
2. He was Sabazius, assuming that god's identity with Père Soubise in the Compagnonage, which is emphatically rejected by Bro. W. H. Rylands in his excellent paper on the subject. An "Anglo-Saxon workman", being defeated by the name Sabazius, wrote "Greek name", which some enterprising scribe Latinised as Namus Grecus.
3. A collective personification of Nemausian Greeks, whose progenitors came from Asia Minor to Marseilles not later than the sixth century B.C., and thence founded the colony of Nemausus, where their descendants preserved their Masonic traditions intact for over 1,000 years, except for an infusion of Hebrew tradition during the Saracen occupation.
4. That Naymus Grecus was actually a Greek called Naymus, one of those who fled to Rome from Constantinople during the persecution by the Iconoclasts under Constantine Copronymus about A.D. 760, and was taken from Rome by Charlemagne on one of his visits there to assist him in his Cathedral at Aachen.
5. That he was the mythical Naymus, Duke of Bavaria, companion of Charlemagne.
6. That the last-named personage was Duke of Nismes, the ancient Nemausus, and hence the appropriate representative of the Nemausian Greeks above-named.
7. That Namus Grecus means "named the Greek", originally "height Grecus", then "hight (named) Grecus", then "hight Namus Grecus", and finally "Namus Grecus".
8. That Naymus Grecus was Simon Grynaeus, who was responsible for the first all-Greek edition of Euclid's *Elements* in 1533.
9. That he was an alchemist referred to by Arabic writers under the names of Marcus, Marchus, Marcouche, or Marcounah, sometimes called King of Egypt.

10. That he was Alcuin.
11. That he was St. Alban.
12. That he was Nehemiah.
13. One other suggestion, that Namus Grecus was the Marcus Grecus, the inventor of explosives in the West, and the uncanonised patron saint of the French Artillery, has been finally and entirely demolished by Bro. Chetwode Crawley.

It is, on the whole, a very mixed bag, including something for every taste. And on perusing the list in Wyatt Papworth's paper, we find *variae lectiones* replete with hitherto unappreciated possibilities, such as Magnus, Mammon, Manon, Graccus, Grotius, or Green, suggesting that virgin fields for imaginative planning are not yet exhausted.

It had been my intention to conclude by dealing at some length in a similar manner with another subject from *A.Q.C.* of a somewhat different character ; but I do not wish unduly to prolong this address, and I think that the example already given is a sufficient illustration of the many varied views on a single subject, ranging from the mildly plausible to the wildly fantastic, which can be assembled from the pages of *A.Q.C.*, even on a minor matter ; and by collating and comparing which, and by a process of elimination, we can progress further towards what we may at least describe as the most probable truth.

At the subsequent dinner, "The Toast of the Worshipful Master" was proposed by the Installing Master, Bro. J. Heron Lepper, in the following terms:—

BRETHREN,

Bro. Henry Christopher Bruce Wilson was born in January, 1875, the only son of Henry S. L. Wilson, of Crofton Hall, near Wakefield, at one time an officer in the 13th Hussars, the family having, to use a Spanish phrase, the sword in their blood. To-night we have installed him as our Worshipful Master, and my last and most pleasing duty as Installing Master is now to give you some account of him as a scholar, a citizen, a soldier, a Freemason, and a bright light in the world of Masonic research.

Our Brother was educated at Winchester, where not only did he reach the sixth form in classics, but took thirteenth place for mathematics as well. Incidentally, he got his colours for rowing and football. On leaving school he entered New College, Oxford, and in due time acquired his degree of B.A. Here, too, in a sense, he became an operative craftsman by rowing in the college eight.

His education completed, he began to take a prominent part in public affairs in the West Riding, for which he was appointed a J.P. in 1906. He became Chairman or Vice-Chairman of various political associations, of which we as Freemasons have no official cognisance, and in 1931 was adopted as Coalition candidate for the constituency of Rothwell, which proved to be one of the few occasions on which he has been unsuccessful in anything he undertakes.

This year was notable, too, for his abandoning Yorkshire for Hampshire, where he has remained in residence ever since, having parted with the Crofton estates.

Let us now turn to the citizen changed into a soldier. November of the fateful year 1914 found our Brother in France with the 7th Division as an officer of the Reserve. In March, 1915, he was severely wounded at the battle of Neuve Chapelle, and on convalescence was passed fit for Home Service only, and

commanded a drafting battalion for four years. He was awarded the O.B.E. (Mil. Div.). I could wish, as a Brother and a friend, that the tale of the Wilson family in our wars had ended there, but our Master's fortitude had to undergo a sterner test in October, 1944, when his only son, not yet the full age of twenty, was killed in Holland. *Qui ante diem perit, sed miles, sed pro patria.*

Before coming to our Brother's Masonic activities, let me mention some other fields he has explored. For over 50 years he has been a member of the Yorkshire Archaeological Society, and was at one time Secretary of their Record Service. He has been a member of the Hellenic Society for the same period; is an original member of the Roman Society; and belongs to various other learned bodies.

I now come to the kernel of my speech and have to tell you something about his Masonic career.

He was initiated in Old Wykehamist Lodge No. 3548 in June, 1915. Since then he has been connected with Middlesex Lodge No. 143, Old Union Lodge No. 46, St. Andrew's No. 222, St. Peter Westminster 1561, and the Grand Steward's Lodge, of which he is a Past Senior Warden; Friendship No. 6 and Economy No. 76 also have him on their rolls; and he was a founding member of Wolvesley No. 6618. In Grand Lodge he holds the rank of Past Grand Steward and Past Grand Senior Deacon. He joined the Correspondence Circle of Q.C. in 1937, and in 1940 was elected a full member of our Lodge.

He was exalted Royal Arch Mason in Cable Chapter No. 1704, and is its present Scribe E. His other Chapters are Quadratic 1691 and Friendship No. 6. He has been honoured with L.G.C.R., the Chair of Third Grand Principal of the P.G. Chapter of Middlesex; and in Grand Chapter holds the rank of Past Grand Sojourner.

Our Brother has also been active in Mark Masonry, in the Ancient and Accepted Rite, as a Knight Templar, in the Royal Order of Scotland, and in the bodies which control the Cryptic, and Red Cross of Constantine Degrees. While details of his doings in these directions can be reserved for the printed version of this speech, I should like to refer more particularly to one other Society in which he and I have been closely associated, the Societas Rosicruciana in Anglia, several of whose Fratres have become valued members of our own Lodge. In that Society Bro. Wilson has attained the highest Grade, Magus 9°. For many years he has been Secretary of its Study Group, which has done and is doing, and I trust will continue to do, invaluable work in helping Masons of an inquiring mind to make use of their talents in the best possible way.

I will only add that Bro. Wilson has been a most generous supporter of our great Charities, and that will complete my sketch of him as a Mason.

We have still got to consider him as a Masonic author. I venture to think that one of his greatest contributions to our knowledge will be his history of the Early Days of the Societas Rosicruciana in Anglia. This is still incomplete, and makes those of us who have seen the published portions feel like *Oliver Twist*. Other essays of his are:—"What is Freemasonry?"; "The Mystical Lecture in the Royal Arch"; "Mirabeau's School for the Politicalisation of Freemasonry" (which was delivered to Q.C.); "An Introduction to the Hermetic Philosophy"; "Was Moses an Egyptian Heretic?"; "Mithraism". Some of these have still to appear in print.

That, I think, completes my task of approaching our new W.M. objectively. But I have no intention of missing this opportunity of treating my victim subjectively, and letting Bro. Wilson and all of you know just how he appears to a friend who can speak from a knowledge of many long years of intimate association.

As a ritualist, Bro. Wilson is second to none; for not only does he follow closely phrases and customs passed on to us by old tradition, but imparts to the work

that glow of sincerity and dignity which communicates itself to the heart of the initiate, never to be extinguished for the rest of his life ; as a teacher he has already added much to our sum of knowledge, and we expect him to add more ; as a leader we shall be safe in following his brave heart and cool judgment ; and as a man, well, as a man, dear Brother, you have shown us all those qualities that we like to associate with the name of English gentleman ; and in rising to drink your health we wish you God's speed in your latest Masonic task, and you may rest assured that before investing you with the highest honour this Lodge can confer, the blue ribbon of Masonic Scholarship, we had previously given you our trust, our admiration, and our love.

LIST OF MASONIC ORDERS OUTSIDE CRAFT AND R.A.

Mark. P.G.(J.)Ov., formerly P.G.Swd.B. ; P.Prov.G.(S.)W., Hants and Isle of Wight ; P.Prov.G.(J.)W., Middlesex ; P.M. Menatschin 224 and P.N. Ark Menatschin 224 and D.C. of both Lodges ; P.M. and Founder, Public Schools 791 ; Senior surviving P.M. and founder, Quadratic 895, and D.C. of Lodge for many years past, P.M. and founder, Winchester 969 ; Officers Grand Masters Mark Lodge, no number ; member and Founder, Shaldon 988.

A. and A. 32° P.Sov. and for many years past Recorder Old Wykehamist 184 ; P.Sov. and formerly Recorder and D.C. Rose and Lily 97, P.Sov., Adoniram 101 ; P.Sov. and Senior Founder Winter 401.

K.T. P.G.Reg. and formerly P.G.M.B.B. ; P.P. Faith and Fidelity 26, and for a few years Registrar ; member and for many years past Marshal Public Schools 209.

Royal Order of Scotland. P.Prov.J.W., London and West Counties.

Cryptic. P.G.Swd.B. ; P.M. Public Schools 37.

Red Cross Constantine and Knight Templar Priest. Not now a subscribing member.

Societas Rosicruciana in Anglia. 9° Director General of Ceremonies ; P.G.E. (and P.M.), Metropolitan College and D.C. ; member London College Adepts and Formerly D.C. ; for many years past Secretary of Metropolitan Study Group.

Societas Rosicruciana in Scotia. Now 8° and a member of Metropolitan Study Group.

Also other less-known Orders.

Patron Mark Benevolent Fund.

Patron Royal Masonic Hospital.

Vice-Patron Royal Masonic Benevolent Institution.

Vice-Patron Royal Masonic Institution for Girls.

FRIDAY, 6th JANUARY, 1950



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., W.M.; H. C. Booth, P.A.G.D.C., S.W.; C. D. Roitch, P.G.D., J.W.; J. Heron Lepper, *B.A.*, *B.L.*, P.G.D., P.M., Treas.; *Rev.* H. Poole, *B.A.*, *F.S.A.*, *F.R.G.S.*, *T.D.*, P.A.G.Chap., Sec.; Lewis Edwards, *M.A.*, *F.S.A.*, P.A.G.Reg., D.C.; N. Rogers, P.Pr.G.D., Lancs., E.D., I.G.; *Wing-Comdr.* W. Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.Dep.G.Swd.B., P.M.; *Col.* F. M. Rickard, P.G.D., P.M.; G. Y. Johnson, *J.P.*, P.A.G.D.C., P.M.; and *Dr.* A. E. Evans, *C.B.E.*

Also the following members of the Correspondence Circle:—Bros. R. D. Eaton; N. M. Schulman; G. Holloway; E. J. Chapman; J. H. Spilman; S. A. Turner; S. J. Bradford; T. W. Wells; E. W. Clapperton; F. A. Greene; J. E. Messenger; C. M. Rose, P.A.G.St.B.; J. F. Greenfield; A. E. Smith; H. W. Chetwin; T. W. Marsh; C. F. Sykes; H. C. Healy; D. S. Colley; P. J. Watts; P. N. Linton; A. E. Mason; F. L. Bradshaw; C. G. des Graz; R. W. Rudling; A. F. Cross; J. M. Hughes; H. G. Ellis; R. A. N. Petrie; H. Chilton; J. S. Ferguson; H. R. Smith; H. Johnson; M. R. M. Cann; F. Bernhart; N. G. M. Walker; F. M. Atkinson; H. W. G. Triggs; T. H. Tyler; M. Rodgers; J. D. Daymond; H. S. White; A. M. R. Cann; S. M. Brown; B. Foskett; W. H. Leese; A. P. Smith; E. Alven; B. R. Humphreys; E. Worthington; A. S. Carter; W. Smalley; F. M. Shaw; F. E. Barber; S. F. Braham; O. Candwell; A. E. A. Prowting; H. G. Pottinger; N. Carr; W. E. Boynett; G. R. Nicholson; F. R. Betenson; C. M. Roberts; J. N. Hewitt; N. L. Eckhoff; L. Knopp; G. Pear; L. J. Humphries; E. V. Winyard; and H. Hughes.

Also the following Visitors:—Bros. F. Simpson, Lodge 4763; W. E. Page, Lodge 3824; J. H. Evans, Lodge 2470; T. B. Brown, Lodge 3122; W. J. Canell, Lodge 3048; J. L. Cross, Lodge 5026; E. Newton, Lodge 227; L. P. F. Walters, Lodge 28; and H. E. Carter, Lodge 3680.

Letters of apology for non-attendance were reported from Bros. S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; *Col.* C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; J. A. Grantham, P.Pr.G.D., Cheshire; F. L. Pick, *F.C.I.S.*, P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; H. H. Hallett, P.G.St.B., P.M.; J. R. Rylands, *M.Sc.*; 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.; J. R. Dashwood, P.G.D.; and W. Waples, P.Pr.G.Reg., Durham.

Three Lodges, one College Soc. Ros., and thirty-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, 6th January, 1950.

Present:—Bro. J. Heron Lepper, in the Chair, with Bros. W. I. Grantham, L. Edwards, F. M. Rickard, G. Y. Johnson, H. C. Booth, N. Rogers, A. E. Evans and H. Poole, 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

BRETHREN,

REPORT FOR THE YEAR 1949

During the year we have had to record with regret the deaths of three of our senior Past Masters—Bros. William James Williams, Walter William Covey-Crump and Arthur Cecil Powell. Four Brethren have been elected to membership of the Lodge—Bros. J. R.

Dashwood, W. Waples, A. E. Evans and A. J. B. Milborne—and the total membership of the Lodge is now 30.

The Lodge, moreover, has been privileged by the acceptance of honorary membership by the M.W. the Grand Master.

The propaganda commenced last year was carried on during the early part of the year, with useful results. The number of members of the Correspondence Circle who joined during the year is 432, and the membership now stands at about 2,630. It is to be regretted that no fewer than 29 members have had to be struck off the list for non-payment of dues; but we have reasonable hopes that several of these may be recovered.

A thorough overhaul and redecoration of the premises at 27, Great Queen Street was undertaken during the year; and the thanks of the Lodge are due to Bro. George Smith (of the firm of George Smith, of Avery Row), who carried out the work at a nominal cost. A most pleasing feature of the year was a gift by the Grand Lodge of Manitoba of \$1,000 (£247 6s.) towards the cost of these renovations.

Welcome donations continue to come in for our Publication Fund.

A.Q.C., Vol. 59, part 2, and Vol. 60, part 1, have been issued during the year, and the completion of the latter volume should appear very early in the coming year. We are now pushing on with the publication of the volumes in arrear as fast as the printers can handle the material.

Two new *Q.C.* Pamphlets have been issued: a facsimile of the *Letter to the Grand Mistress*, of 1724, with an introduction by Bro. J. Heron Lepper, and a modernised version of the *Cooke MS.*, with introductory notes by Bro. H. Poole.

We desire to convey the thanks of the Lodge to the Brethren who have done very useful service as Local Secretaries. Of these, we have lost four, through the death of Bro. A. J. Kaglund, of New South Wales, and the resignation of three others; but the former has already been succeeded by Bro. Chester Smith, and others have already been, or are on the point of being, appointed. Other recent appointments include Bros. J. M. MacDonald (Malaya) and A. T. Schofield (Wilts.).

Subscriptions amounting to over £600 are outstanding.

For the Committee,

J. HERON LEPPER,

In the Chair.

RECEIPTS AND PAYMENTS ACCOUNT

For the Year Ending 31st October, 1949

RECEIPTS			EXPENDITURE		
	£	s. d.		£	s. d.
Cash in hand ...	448	14 5	Lodge ...	...	42 0 9
Cash on deposit ...	786	3 0	Salaries, Rent, Rates and Taxes ...	...	1015 18 4
			S.C.S. Fund ...	...	156 0 0
Lodge ...		1234 17 5	Lighting, Heating, Telephone, Insurance, Cleaning, Carriage and Sundries ...	...	187 7 0
Subscriptions ...		79 16 0	Printing and Stationery ...	...	1143 16 11
Joining Fees ...		2178 14 2	Medals ...	...	68 5 0
Cash in advance and unappropriated ...		421 13 0	Binding ...	...	107 13 6
Medals ...		149 10 1	Sundry Publications ...	...	21 11 9
Binding ...		61 10 0	Library ...	...	3 8 0
Sundry Publications ...		96 19 5	Repairs ...	...	318 3 0
Repairs Account ...		354 16 9	Propaganda ...	...	29 4 9
Interest and Discount ...		277 6 0	Postages ...	...	182 14 9
Publication Fund ...		29 6 0	Local Expenses ...	...	4 6 4
		91 17 8	Cash in hand ...	195	16 5
			Cash on deposit ...	1500	0 0
					1695 16 5
					£4976 6 6
		£4976 6 6			

BRO. W. I. GRANTHAM read The Prestonian Lecture for 1950, entitled "Lodges of Instruction; their Origin and Development," as follows:—

LODGES OF INSTRUCTION

THEIR ORIGIN AND DEVELOPMENT

The PRESTONIAN LECTURE for 1950

BY BRO. W. IVOR GRANTHAM, P.Dep.G.Sw.B., P.M.

Section I	Pre-Union Lodges of Instruction.
Section II	The Lectures of William Preston.
Section III	The Nine Worthies.
Section IV	The Lodges of Promulgation and Reconciliation.
Section V	The proposed Masonic Professorship.
Section VI	Post-Union Lodges of Instruction.
Section VII	Regulations governing Lodges of Instruction.
Section VIII	Statistics.
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Appendix I	Extracts from records relating to eighteenth century Lodges of Instruction.
Appendix II	Extracts from the Book of Constitutions governing Lodges of Instruction.

Section I

PRE-UNION LODGES OF INSTRUCTION



N Hour shall be set apart to talk Masonry"—such were the terms of a resolution passed by the Antient Society of Freemasons in the City of York in the year 1725, when it was determined

"That every first Wednesday in the month a Lodge shall be held at the house of a Brother according as their turn shall fall out."

At every meeting of this Lodge an hour was to be set apart "to talk Masonry", from which regulation of more than two hundred years ago it is evident that the Freemasons of York fully appreciated the value of masonic instruction as distinct from the mechanical repetition of the ceremonies—an example which might well be followed by Freemasons of to-day, with advantage to the Craft.

Those monthly meetings at York corresponded to what would now be called the regular meetings of a Lodge. Those meetings were not held merely for instruction. Nearly half-a-century was to elapse before the formation of separate Lodges of Instruction.

In the meantime, Freemasonry was being spread abroad—largely through the medium of military Lodges, which lost no opportunity of indulging in masonic

work within the lines of their respective regiments wherever those regiments were stationed. In *Freemasonry and the Sea*, a paper from the pen of W.Bro. J. Heron Lepper, P.G.D., extracts are quoted from the diary of Captain John Knox, compiled in the year 1759, when this officer was serving at Annapolis in Nova Scotia. In this diary Captain Knox recorded :—

“ The detachment here is daily at exercise, nevertheless our time passes very heavily ; and when the calendar does not furnish us with with a loyal excuse for assembling in the evening, we have recourse to a Free-Mason Lodge, where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short space of time.”

The frequent meetings mentioned by Captain Knox were presumably meetings of the Lodge. No separate Lodge of Instruction is likely to have been formed at this early date ; but reading between the lines it may be inferred that “ the work ” was designed to provide the members with masonic instruction on those occasions when no candidate presented himself for admission or advancement.

In certain notes bequeathed to the Grand Lodge Library by Brother Henry Sadler, that eminent masonic student, with his vast knowledge of the records of the Craft, stated that the earliest mention of a Lodge of Instruction with which he was acquainted was that to be found in the minutes of the Lodge of Emulation No. 21 for 21st April, 1773 ; but the more recent researches of another masonic student have revealed the record of an even earlier Lodge of Instruction formed in 1768. On 1st September of that year it was agreed by the members of St. John's Lodge No. 167 (then meeting at the King's Head, Hampstead) that Brother Marshall, from the Cock in New Street

“ . . . should Attend on the Lodge & Members thereof on Thursday Nights as a School for Instruction of the Younger Members.”

This Brother Marshall was present as a visitor, and had earlier that evening been elected Tyler of the Lodge for the ensuing year, after having deputed for the absent Master. Brother Marshall must indeed have been a versatile and accommodating guest to have accepted in the course of a single evening the rôles of acting Master, Tyler and Preceptor of a weekly School for Instruction.

There may well be even earlier examples of a Lodge or School of Instruction, but such instances are not likely to be numerous on account of the frequency of Lodge meetings in the early days of the Grand Lodge era. Inspection of early Lodge Lists shows that in those days it was quite customary for Lodges to hold meetings in alternate weeks throughout the year ; and one case can be quoted of a Lodge (the Lodge numbered 163 in 1738) which met on the first, second and third Thursdays in every month, and, in addition, held a Masters' Lodge on every Sunday—a total of eighty-eight meetings in a year. The need for rehearsal can hardly have arisen with the meetings so frequent and the ceremonies shorter than those of to-day.

It will have been noticed that in the 1768 example already quoted, the expression used is “ School for Instruction ”. The expression “ Lodge of Instruction ” is first met with in the 1773 example quoted by Brother Sadler :—

21st April, 1773.

“ The R.W.M.” (of the Lodge of Emulation) “ made a Motion, which was seconded, ‘ That in order to promote a knowledge of Masonry among the members, a Lodge of Instruction be established, to

meet once a fortnight, and that Two Shillings and Sixpence be allowed from the fund of the Lodge towards defraying the expence of each meeting'. It passed in the affirmative."

(This Emulation Lodge of Instruction must not be confused with the Emulation Lodge of Improvement which was formed fifty years later by the Lodge of Hope No. 7.)

An early example of masonic instruction being imparted to a regular Lodge for a fee is to be found in the records of Anchor and Hope Lodge No. 37 at Bolton. In October, 1768, a Brother Cunningham was engaged for the purpose of "Instructing the Lodge", and a payment of £1 13s. was made to him in respect of his services.

All the published histories of eighteenth century Lodges to be found upon the shelves of the Grand Lodge Library have been carefully examined for allusions to Lodges of Instruction formed before the end of that century. In addition to the two examples already given ten other instances have been found. These twelve examples were associated with the under-mentioned Lodges:—

1768	St. John's Lodge No. 167	(Modern)	London
1773	Lodge of Emulation No. 21	(Modern)	London
1774	Lodge of Antiquity No. 2	(T.I.)	London
1786	Grenadiers' Lodge No. 66	(Modern)	London
1786	Vacation Lodge No 59 (now extinct)	(Modern)	London
1788	Old Dundee Lodge No. 18	(Modern)	London
1795	Lodge of Fidelity No. 289	(Modern)	Leeds
1796	Lodge of Jehosaphat No. 291 (now extinct)	(Modern)	Bristol
1797	South Saxon Lodge No. 311	(Modern)	Lewes
1797	St. John's Lodge No. 70	(Ancient)	Exeter
1799	Percy Lodge No. 198	(Ancient)	London
1799	Royal Gloucester Lodge No. 130	(Ancient)	Southampton

Extracts from the records of these eighteenth century Lodges of Instruction are quoted in the first appendix to this lecture. Allusions to later pre-Union Lodges of Instruction are too numerous for inclusion in the appendix; but reference to some of those later Lodges of Instruction will be made in the course of this lecture when appropriate.

In certain of these early records there can already be detected evidence of the distinction later to be drawn between "Private" and "General" Lodges of Instruction. For instance, in the case of Old Dundee Lodge in London the Brethren formed

"a Private Lodge of Instruction to be held . . . for the Benefit of the Members of this Lodge only";

but in the case of St. John's Lodge at Exeter it is clear that the Lodge of Instruction was formed for the benefit of at least two Lodges—St. John's Lodge (an Ancient non-military Lodge then numbered 74), and an Ancient military Lodge then numbered 282, which was temporarily located at Exeter.

In the published History of the Lodge of Fidelity No. 289 it is claimed that the Fidelity Lodge of Instruction, which was established at Leeds in 1795, has "continued without cessation to the present time". If capable of substantiation this striking claim would put Stability and Emulation in the shade. Through the courtesy of the present Secretary of the Lodge of Fidelity the early records relating to the Lodge of Instruction have been made available for examination. References

to the Lodge of Instruction appear in the minutes of the Lodge of Fidelity during the years 1795, 1796 and 1799 ; and the minute books of the Lodge of Instruction cover the periods:—

20th September	1801	—	13th November	1803
15th February	1807	—	7th June	1807
16th April	1819	---	7th January	1820
5th May	1825	---	10th May	1827
3rd April	1834	--	10th October	1844
15th November	1855	---	17th April	1856

In 1819, and again in 1825, the word “revived” is used in relation to the meetings of the Lodge of Instruction. Careful examination of these records shows quite clearly that the claim to continuity cannot be established.

On February 19th, 1808, three years after the Battle of Trafalgar, an echo of Nelson’s famous signal is to be found in the minutes of St. Paul’s Lodge No. 43 at Birmingham. At a regular meeting of this Lodge held on that date it was

“Proposed that every brother should do his duty, which duty consists in informing himself of the duties of Masonry, in furtherance of which Bros. Parker and Wilday have offered their houses for Lodges of Instruction.”

It is not clear whether these “houses” were public houses or private residences. Investigation would probably reveal that the houses in question were taverns ; but several examples could be quoted of Lodges of Instruction being held in private houses during the nineteenth century, and the present lecturer can remember attending meetings of the Authors’ Lodge of Instruction on several occasions shortly after the first World War at the private chambers of a member of that Lodge in the Temple in London.

As the time of the Union approached, the bitter feelings of the previous century gave way to a more reasonable attitude between the Ancient and the Modern Masons ; but until agreement had been reached between the two Grand Lodges, acts of fraternisation amongst the rank and file called for official discouragement from time to time, as, for instance, on March 7th, 1810, when the Secretary of the Lodge of Fortitude No. 6 (now Fortitude and Old Cumberland No. 12) was instructed

“ . . . to inform the Master of the Lodge of Instruction, held under the sanction of the Lodge, that the introduction of Athol Masons was totally unconstitutional, and strongly recommended to him by letter not to admit Athol Masons until the result of the anticipated Union takes place.”

Section II

THE LECTURES OF WILLIAM PRESTON

Before dealing with the period of the Union, mention must be made of William Preston’s activities in the field of Masonic instruction—activities which exercised a pronounced influence upon subsequent Lodges of Instruction.

From the records of the Lodge of Antiquity quoted in the appendix to this lecture it will be seen that William Preston formed a Lodge of Instruction in London within a very short time of his admission to that Lodge in 1774. Preston appears to have taken the then existing Masonic ceremonies and catechisms and to have developed them into an elaborate system of “Lectures”. These so-called

"Lectures" consisted of a series of questions and answers designed to afford an indirect rehearsal of the ceremonies, accompanied by running commentary and explanation. To promote these "Lectures" Preston established a number of Masonic bodies:—

- (1) the Lodge of Instruction formed with the Lodge of Antiquity in about the year 1774 ;
- (2) the Harodim Lodge, constituted in 1790, which became merged in the Lodge of Antiquity two years later ; and
- (3) the Chapter of Harodim, which functioned in London between 1787 and 1801.

For detailed information concerning these three bodies the Masonic student may be referred to the published History of the Lodge of Antiquity and to the Prestonian Lecture for the year 1927 ; but the elaborate nature of Preston's arrangement of the "Lectures" will be apparent from this record of a meeting of the Lodge of Antiquity held on March 5th, 1777, when William Preston presided as "Chief Ruler", supported by John Wilson as "Senior Ruler", W. Manning as "Junior Ruler", and twelve "Assistants":—

"Lodge of Antiquity, Mitre Tavern, Chapter Night "

(Present—18 members and 9 visitors)

"Lodge opened in the Third Degree in an adjacent Room, Procession entered the Lodge Room, and the usual ceremonies being observed, the Three Rulers were seated. A piece of music was then performed, and the 12 Assistants entered in procession and after repairing to their stations the Chapter was opened in solemn form. Brother Barker then rehearsed the Second Section. A piece of music was then performed by the instruments. Brother Preston then rehearsed the third Section. An Ode on Masonry was then sung by three voices. Brother Hill rehearsed the 4th Section, after which a piece of solemn music was performed. Bror. Brearley rehearsed the 5th Section, and the funeral procession was formed during which a solemn dirge was played and this ceremony concluded with a Grand Chorus. Bror. Berkley rehearsed the 6th Section, after which an anthem was sung. Bror. Preston then rehearsed the 7th Section, after which a song in honour of Masonry, accompanied by the instruments was sung. The Chapter was then closed with the usual solemnity, and the Rulers and twelve Assistants made the procession round the Lodge, and then withdrew to an adjacent Room, where the Master's Lodge was closed in due form."

At the time of the Union in 1813, and for several years thereafter, the Lodge of Antiquity Lodge of Instruction under the leadership of William Preston was still practising Preston's elaborate system of "Lectures". Lists of Lecturers and Clauseholders for several years before and after the Union have been preserved by the Lodge of Antiquity, and the list for the year 1813 may be quoted as an example:—

Lecturer for 1813

W. Preston, P. and D.M.
W. Meyrick, P.M. and Ch.
D. Beamont, P.M.
Stephen Jones, P.M.
J. Savage, P.M.
J. Bayford, P.M.

C. Bonnor, P.M.
J. C. Burckhardt, S.W.
Col. O'Kelly, J.W.
Jos. White, M.C.
J. Moss, P.S.W.
R. Spencer, P.J.W.

Clauseholders for 1813

Sec. 1.	C.1.	Thompson	Sec. 4.	C.1.	W. Williams
	2.	Sherwood		2.	Captain Bowen
	3.	J. Spottiswoode		3.	J. Docksey
	4.	H. Corner		4.	Holl
	5.	Smallwood		5.	Irving
Sec. 2.	C.1.	Wood	Sec. 5.	C.1.	James White
	2.	Y. Brown		2.	Thomas Johnstone
	3.	Braine		3.	T. G. J. Earle
	4.	Sir W. Rawlins		4.	D. Cooke
	5.	R. C. H. Graves		5.	} Masters' Clauses
	6.	G. Brown		6.	
Sec. 3.	C.1.	George Eves	Sec. 6.	C.1.	Earnshaw
	2.	A. Spottiswoode		2.	Gledstones.
	3.	Samuel Jones		3.	T. Bonnor
	4.	Rev. D. Lewis		4.	G. Canning
	5.	} Masters' Clauses		5.	J. R. Hall
	6.			6.	Cromie

Section III

THE NINE WORTHIES

In the year 1792, at a time when William Preston was promulgating his elaborate system of Masonic Lectures amongst the "Modern" Masons of the Metropolis, the Grand Lodge of the "Ancients" appointed nine worthy and experienced members of their own organisation to visit Ancient Lodges in London to secure uniformity in the work of those Lodges. These nine Brethren were styled "The Nine Excellent Masters", or "The Nine Worthies": and special jewels were designed for their personal adornment. Seven of these jewels now repose in the Grand Lodge Museum accompanied by several spurious imitations.

These appointments appear to have been discontinued shortly after the turn of the century; but the authority of at least one of the Nine Worthies was recognised in the west country as late as 1811, in which year on St. John's Day in Harvest, at a meeting of the Royal Cambrian Lodge No. 135, at Newport in Monmouthshire

"It was recommended by Bro. Benj. Plummer, that our Bro. Ronalds, P. Nine Worthy of the Grand Lodge, do attend this lodge to give Instruction and for which this lodge engages to defray his expenses from London and back, and to pay him two guineas per week, as long as he remains with this lodge. The sense of the lodge was taken on this question and it appeared to be unanimous."

Other contemporary allusions to the Nine Worthies may well exist amongst private lodge records, but no other instance was noted during the preparation of this lecture.

Section IV

THE LODGES OF PROMULGATION AND RECONCILIATION

Towards the end of the eighteenth century suggestions were put forward for the Union of the two Grand Lodges—the so-called "Moderns" of 1717 and the so-called "Ancients" of 1751. This is not the occasion to set out in detail the various steps which were taken to heale the breach; but in view of the influence which the Union must have exercised upon the Lodges of Instruction of that period,

it will not be out of place to mention two special organisations whose function it was to deal with points connected with the ritual. These two organisations were the Lodge of Promulgation, which functioned between 1809 and 1811, and the Lodge of Reconciliation, which functioned between 1813 and 1816.

The "Modern" Grand Lodge, having resolved on 12th April, 1809, that it was no longer necessary to continue those measures which had been resorted to in or about the year 1739 respecting irregular Masons, enjoined its constituent Lodges to revert to the ancient landmarks of the Society, and established a body called the Lodge of Promulgation for the purpose of ascertaining the nature of those landmarks and of promulgating them amongst the members of its own jurisdiction.

This reversion to its former practices on the part of the older Grand Lodge opened the way to union with its rival, and this happy event was celebrated on St. John's Day in Winter, 27th December, 1813. Earlier in that month, on 7th December, distinguished Brethren nominated by each Grand Lodge in equal numbers had been formed into a body called the Lodge of Reconciliation, charged with the duty of establishing and promulgating a uniform ritual for the united Craft.

Those Brethren of the present generation to whom the printed word appears to mean so much, are recommended to ponder over the words of the Duke of Sussex in his address to Grand Lodge on the subject of the Lectures at the Quarterly Communication held on 1st December, 1819, when the Grand Master

"stated that it was his Opinion that so long as the Master of any Lodge observed exactly the Land-Marks of the Craft, he was at liberty to give the Lectures in the Language best suited to the Character of the Lodge over which he presided."

Section V

THE PROPOSED MASONIC PROFESSORSHIP

In view of the subsequent foundation of the Prestonian Lectureship, it is worthy of note that one of the proposals considered but rejected by the Lodge of Promulgation was

"... the institution of the Office or Degree of a Masonic Professor of the Art and Mystery of Speculative Freemasonry, to be conferred by Diploma on some skilled Craftsman of distinguished acquirements and general fitness . . . under the title or designation of 'Masonic Professor of the Most Ancient and Honourable Society of Free and Accepted Masons under the Constitution of England'."

The originator of this proposal suggested, *inter alia*,

"... That the Professor . . . should be required to prepare for preservation, in an Ark to be kept sacred for that purpose, a Pandect of the Science of Speculative Freemasonry, comprising a clear and comprehensive digest of everything relating to the Art, save and except those particulars which are forbidden to be committed to writing . . . that in cases of future occasion to ascertain points concerning which doubts, uncertainty, or difference of opinion may exist, a reference to this duly Sanctioned authority may conclusively decide the question and effectually govern the practice ever after. This pandect should be written in Masonic Cypher . . ."

It was also suggested that the Professor, with the assistance of an adequate number of skilled Craftsmen, should be given authority to instruct either publicly or privately; and by way of re-assurance it was urged that

“If an ideal unpleasantness should arise from the circumstance of receiving assistance from those who are not Members of the Lodge, it may at any time be done away by the simple and ordinary practice of voting the parties Honorary Members, and then they will be to all intents and purposes embodied and actual Members of their own Community.”

Section VI

POST-UNION LODGES OF INSTRUCTION

In the year 1817, within little more than twelve months of the dissolution of the Lodge of Reconciliation, the Lodge of Stability No. 217 sanctioned the formation of the Stability Lodge of Instruction. Of the seventeen founders of this Lodge of Instruction three had been members of the Lodge of Reconciliation ; and seven other members of the Lodge of Reconciliation subsequently joined the Stability Lodge of Instruction.

The Emulation Lodge of Improvement, at first called the Emulation Lodge of Instruction, was formed by the Lodge of Hope No. 7 in 1823. Of the twenty-three founders of this Lodge of Instruction none had been a member of the Lodge of Reconciliation ; but one who had been a member of the Lodge of Promulgation subsequently attended four meetings of the Lodge of Reconciliation for his own guidance.

Much ink has been spilt over the rival claims of Stability and Emulation to have transmitted to the present day the actual words of the ceremonies agreed upon more than a century ago. Obviously it is not possible for both claimants to be right. Impartial examination of the available evidence has led at least one student to the conviction that neither body can substantiate its claim to have preserved the *ipsissima verba* of the ceremonies confirmed by Grand Lodge in the year 1816, but that the essential elements of those ceremonies are still reflected in the work of both those Lodges of Instruction.

It would be inappropriate in this place to attempt to argue the merits of these two friendly rivals—Stability and Emulation ; but it certainly is appropriate to record that the traditions of the Stability Lodge of Instruction have been handed down from one individual leader to another, while in the case of the Emulation Lodge of Improvement the traditions of that school have been entrusted to the safe-keeping of a committee.

In the case of the Emulation Lodge of Improvement numerous other Lodges of Instruction have been formed by Emulation enthusiasts in London, in the Provinces, and even in Districts overseas, to promote the ritual of their choice. These satellite Lodges of Instruction are of necessity officially sanctioned by regular Lodges, but in practice these Lodges of Instruction appear to work under the general supervision of the Emulation Committee.

Shortly after the Union a circular letter was issued by the joint Grand Secretaries urging all Lodges to depute one or more of their members to attend meetings of the Lodge of Reconciliation in London for the purpose of familiarising themselves with “the acknowledged forms”, in order that those forms might be disseminated throughout the Craft. In obedience to this injunction many Brethren travelled to London from far afield at considerable expense to themselves or to their Lodges.

No less than six members of the Lodge of Probity No. 61 made the journey from Halifax to London, where they attended several meetings of the Lodge of Reconciliation early in March, 1815. On the return of these Brethren to Halifax the Lodge of Probity resolved:—

“ . . . that a Letter Circular should be sent to the Neighbouring Lodges, informing them that the Lodge of Probity, is willing & ready

as a Lodge of Reconciliation, to communicate to them, all the new Regulations of the Grand Lodge, together with the present mode working as Masons, with the New Obligations on Condition, that the Members of such Lodges shall be obligated, on the Penalties of their Obligations, that they will not divulge or communicate the same to any Lodge, or to any Member of a Lodge, except to those Lodges or to those Members, who have complied with the Requisition of the Grand Lodge, and received Instruction from the Lodge of Reconciliation, or with some Lodge who has done so."

The result of this circular letter is reflected in a subsequent minute of the Lodge of Probity, which records acceptance of this offer on the part of the following Lodges:—

Amity	No. 280	Steeton	(extinct)
Duke of York	No. 502	Bingley	(extinct)
Royal Yorkshire	No. 265	Keighley	
Philanthropic	No. 540	Skipton	(extinct)
Three Graces	No. 541	Haworth	(extinct)

The Lodge of Harmony No. 275 of Halifax refused the offer; and no reply was received from Lodges located at Almondbury, Bradford, Heptonstall and Huddersfield.

The first meeting of local Brethren under this arrangement, described in contemporary records as "a Lodge of Promulgation", was held at Keighley on 2nd April, 1815.

"Lodge of Promulgation, under the Union of the two Societies of Free & Accepted Masons, held at the Lodge Room & under the Warrant of the Royal Yorkshire Lodge, No. 503, Rodney Inn, Keighley, Yorkshire. April 2nd, 1815. A.L. 5819."

Although this meeting was held under the banner of the Royal Yorkshire Lodge, all the offices were filled by members of the Lodge of Probity. During the course of the proceedings the members of the five participating Lodges were re-obligated in the first degree "according to the Articles of Union". The subsequent activities of this local "Lodge of Promulgation" have been recorded in detail by W.Bro. T. W. Hanson in his History of the Lodge of Probity.

In the south-west of England the members of True Love and Unity Lodge No. 248 at Brixham, on February 1st, 1815,

"... proceeded to practice on the United System with the assistance of Bros. Symes and Sandy from Torquay, and Bros. Murch and Harris from Totnes."

A month later assistance was rendered by Bros. Harder, Coswell, Leatham and Arnoll, from Torquay; and in the following September this Lodge had the benefit of assistance from Bro. Satterly, of London, and from Bros. Coswell and Lear, of Torquay.

At Gosport on Sunday, January 15th, 1815, in the Lodge of Harmony No. 309, a "Lecture Lodge" was held, and

"The Lodge was opened and closed in the different degrees in order to practise the New Forms agreeable to the present plan laid down by the Lodge of Reconciliation."

In the following month it was resolved by this Lodge

"... that lectures continue as usual on Sunday evenings, and that meetings be held on Sunday afternoons at 3 o'clock, in order to practise new Initiation, Passing and Raising."

In 1815 the Special Commissioners appointed by Grand Lodge to investigate certain complaints in the Province of Bristol visited a number of local Lodges, in which they are stated to have held Lodges of Instruction. Presumably these Commissioners took advantage of their visits to impart instruction in matters of ritual.

In the following year (1816) a Provincial Lodge of Instruction was formed in Bristol by Bro. F. C. Husenbeth, the Deputy Provincial Grand Master, on his return from London "with the newly altered mode of lecturing". This Lodge of Instruction, called the United Brotherly Lodge of Instruction, appears not to have been attached to any regular Lodge, but to have met under the authority of the Provincial Grand Master

" . . . in the Upper Room at Freemasons' Hall upon the Quay ; Or at such other place as may be appointed hereafter, by the request of the said Lodge, and the consent of the R.W. P.G.M. and his Deputy ",

to quote from a printed copy of the Bye-Laws dated 1816. Upon the formation of this Provincial Lodge of Instruction it was agreed

"That the Members of this Lodge be unlimited as to number ; but to consist only of brethren who are subscribing members of some Lodge in the district of Bristol ; and that they congregate the second, fourth and fifth Monday in every month ; and that the 5th Monday be always a Master's Night."

The entrance fee was three shillings, and the subscription sixpence a meeting for all members, whether present or absent. A visitor was required to pay

"any sum not exceeding half a guinea, which the Brethren might decide upon, or he might be admitted once without making a contribution."

But—

"any strange brother wishing to visit who is not vouched for, shall not be admitted before he has taken the cautionary obligation ; and before he is allowed to take such obligation, he shall produce his Certificate and prove himself."

This so-called "cautionary obligation" was presumably to the effect that the intending visitor was a regular Mason in good standing.

An earlier attempt to form a Provincial Lodge of Instruction for the Province of Bristol had been made in 1803—ten years before the Union. Two preliminary meetings were held at St. Augustine's Tavern in Frogmore Street at Bristol, but no records appear to have survived of any further meetings.

In the Province of Lincolnshire in the year 1825, four Lodges of Instruction were held at Lincoln in the month of September under the supervision of Bro. Peter Gilkes, the renowned exponent of Emulation working.

Fourteen years later, on October 17th, 1839, at a meeting of the Provincial Grand Lodge of Cheshire, held at the Talbot Inn, Northwich, it was resolved:

" . . . That steps should be taken to procure the instructions of a Brother skilled in the present system of working in the Craft adopted by the G. Lodge of England, to make a Circuit of this Province to instruct all the Lodges in one uniform system of working."

The Provincial Grand Master undertook to obtain the services of a suitable instructor and to contribute towards the expenses of his "Circuit". Unless this proposal came to nought it is probable that the contemporary records of a number of Cheshire Lodges would be found to contain references to this itinerant instructor.

The introduction of Deacons evidently puzzled some of the Modern Lodges. At Poole, in Dorset, the Lodge of Amity No. 137 called a "Special Lodge of Instruction" on January 14th, 1814, for the purpose of "appointing Deacons".

The city of Derby provides an interesting example of a Lodge of Instruction being formed by unattached Brethren while awaiting the outcome of their application for a warrant authorising them to meet as a regular Lodge. The Tyrian Lodge No. 253 having refused to sponsor the formation of another Lodge at Derby in the autumn of 1817, a letter in the following terms was addressed to Grand Lodge early in the new year by one of the unattached Brethren:—

"Derby 29th Jan^r 1818

Sir & Brother

Your polite Answer to an united request was duly received, dated the 10th Nov^r last, and it was handed to the W.M. of the Tyrian Lodge, requesting we might be favored with the New Book of Constitution agreeable to your direction, they have thought proper to detain the Letter until last week, when the Master informed us we could not see it, we might join their Lodge, but this we cannot do from our Circumstances in Life not being able to meet the great expences of that Lodge.

We continue to meet once a fortnight and form a School of Instruction, and are desirous of having a Warrant and becoming a regular Constituted Lodge. if obtained we make no doubt but we shall flourish, if you will have the goodness to inform us how we may procure the New Book of Constitution so that we may make our Application, we shall esteem it a particular favor, we shall wait with the greatest patience, and unwearied diligence until it can be constitutionally Obtained, and am with fraternal regard

Sir

your very Obe^t Ser^t

& faithfull Brother

M^r Edw^d Harper
&c &c

Rob^t Litchfield

Morledge Derby "

As the long-awaited warrant was never issued, it would be interesting to know how long these unattached Brethren continued to meet as an unauthorised Lodge of Instruction. In the absence of evidence to establish that these Brethren actually made Masons, it is perhaps advisable to resist the temptation to claim this as an example of another hitherto unrecorded Lodge.

Some thirty years later, in the neighbouring Province of Leicestershire, an unsuccessful attempt was made to reduce a regular Lodge to the status of a Lodge of Instruction. The Lodge in question was the Knights of Malta Lodge No. 50 at Hinckley, which still continues to flourish. Early in 1846, when attempts were being made to form a second Lodge in the city of Leicester, two of the petitioners visited the Lodge at Hinckley (then numbered 58) to enquire whether the members of that Lodge would be willing to have their warrant transferred to Leicester. The minutes of the Lodge at Hinckley contain this record of the visit:—

"It being in anticipation of Establishing another Lodge in the Town of Leicester, Ours was visited by two Brothers from St. John's for the purpose in Soliciting the favour in having our Warrant transferd. over to them and Lodge 58 in future to remain only as a Lodge of Instruction. The proposition being put to the Vote was carried unanimously in the Negative, not one Voice being in favour of the Application."

One of the London Lodges of Instruction which bridged the period of the Union was the Lodge of Instruction named after, but apparently not sanctioned by, the Castle Lodge No. 25—a “Modern” Lodge, formed in 1730, which was erased in 1854. A minute book of this Lodge of Instruction covering the years 1812-1820 is preserved in the Grand Lodge Library. The list of members with which this book commences contains the names of 220 Brethren representative of about 50 different Lodges. From the first entry in the minutes it is obvious that previous meetings had been held. During the first part of the period covered by these minutes the weekly meetings were held on Sundays; but later, with occasional intervals of inactivity, the meetings were held on Thursdays as well as on Sundays, and difficulties eventually arose over the confirmation of the double set of minutes each week. The Master was elected for a month at a time, and, on election, appointed his Wardens for that period. Casual references to “the penny” and to “the Fee” lead one to infer that the joining fee, at first ten pence, was later increased to a shilling, while the attendance fee remained at one penny.

From the figures tabulated below it will be seen that Lectures predominated over the rehearsal of ceremonies until the autumn of 1815, when a perceptible change took place in the nature of the work and the rehearsal of ceremonies thereafter predominated over the Lectures.

	Number of meetings			Nature of work					
	Sunday	Thursday	Total	Lectures			Degrees		
Dec: 20 1812				1	2	3	1	2	3
to July 15 1815	129	56	185	161	25	2	10	5	1
Oct: 22 1815									
to July 23 1820	136	52	188	55	4	0	113	18	1

Bro. Gilkes, of Emulation fame, attended the Castle Lodge of Instruction on January 17th, 1813, and Bro. Claret a week later. The Union which took place in December of that year is not even mentioned in the minutes; nor is there any reference in these minutes to the Lodge of Reconciliation, or to any change in the ritual.

That the Castle Lodge of Instruction was well equipped is to be inferred from the minutes of June 5th, 1814, which record the purchase of a set of candlesticks, and from the minutes of May 26th, 1816, which record the expenditure of

“Three Guineas & a half for a Windlass Capstern Brass Work &c &c to wind up the perfect Haslar.”

It is also noteworthy that this Lodge of Instruction subscribed a guinea a year to the Cumberland School, the precursor of the Royal Masonic Institution for Girls.

The practice of contributing regularly to the three Masonic Institutions became quite common amongst Lodges of Instruction in the course of the next hundred years; and during the past quarter of a century the Royal Masonic Hospital has derived much benefit from this benevolent practice.

With the advance of the nineteenth century, Lodges of Instruction became more numerous and their proceedings gradually acquired a more or less standard pattern. For this reason the later records are apt to lose much interest; but from time to time the written record is found to contain a lighter touch, as, for instance,

when it is recorded by the Secretary of the South Saxon Lodge at Lewes on June 18th, 1828:—

“As there was only Six Members present the Lodge was not opened & the Brethren amused themselves by a Lodge of Instruction.”

Six years later (in 1834) the members of the Tyrian Lodge at Derby were summoned

“to have a good drill.”

This reference to drill on the part of the members of a non-military Lodge serves to introduce another incident with a military flavour quoted by Bro. Lepper in his paper, *Freemasonry and the Sea*. According to the *Freemasons' Quarterly Review* of March, 1836:

“Our Brother Major R. G. Macdonald of the 49th Regiment N.I. has left England to join his regiment . . . in Bengal. The Major is the bearer of a Warrant to establish a Lodge in that place . . .”

Full of enthusiasm, Brother Macdonald identified a number of Freemasons amongst his fellow commissioned officers on board ship, and for their benefit held a periodic Lodge of Instruction with the active assistance of the Captain of the vessel, while the duties of Tyler were carried out by a serjeant.

A hundred years after this periodic Lodge of Instruction held on board an East Indiaman, there flourished in the China Seas a China Fleet Lodge of Instruction, which, with the approval of Grand Lodge, was formed for the benefit of naval Brethren serving on the China Station. Membership of this Lodge of Instruction was confined to Master Masons serving in the armed forces of the Crown; and by agreement between the three District Grand Masters of Northern China, Hong Kong and South China, and the Eastern Archipelago, it was arranged that whenever the Fleet was anchored off territory within their respective jurisdictions, meetings of the China Fleet Lodge of Instruction should, if possible, be held on shore under the supervision of one of the local regular Lodges under the English Constitution, but that if the Brethren serving in any individual ship of the China Fleet desired to hold a Lodge of Instruction on board at places where no such Lodge was located on shore, “Branch meetings” of the China Fleet Lodge of Instruction could be held on board ship. The earliest branches to be formed under this arrangement were those established on board H.M.S. “Cornwall”, “Suffolk”, “Hermes”, “Berwick”, “Petersfield”, “Cumberland”, “Kent” and “Medway”. In 1932 a separate branch was formed for the local Destroyer Flotilla. This naval Lodge of Instruction owed its inception to the “H.M.S. Hawkins” Lodge of Rehearsal, which functioned at Shanghai between 1927 and 1929. Under these elastic arrangements the China Fleet Lodge of Instruction continued to flourish until the outbreak of the second world war.

Since the introduction of sea cruises for the leisured traveller many Masonic gatherings have been held at sea. At such gatherings, under adequate safeguards, those present usually exchange Masonic reminiscences or listen to an address; the rehearsal of Masonic ceremonial in such surroundings is generally regarded as inappropriate.

Section VII

REGULATIONS GOVERNING LODGES OF INSTRUCTION

The earliest regulations governing Lodges of Instruction are those contained in the 1815 edition of the *Book of Constitutions*. These regulations, amplified in 1841 and again in 1884, were re-drafted in the 1940 revision of the *Book of*

Constitutions. To facilitate comparison the texts of the relevant regulations in these four editions (1815, 1841, 1884 and 1940) are set out in parallel columns in the second appendix to this lecture. Minor alterations to these regulations were made in 1853 and 1858 ; but as these alterations were in spelling and punctuation only it is considered unnecessary to burden the comparative table with the texts of these two intermediate editions.

It would be inappropriate in this lecture to embark upon a detailed disquisition on points of Masonic jurisprudence ; but it is worth noting that ever since the Union it has always been obligatory for a Lodge of Instruction to be held under the sanction of a regular Lodge, unless a special license has been granted by the Grand Master for the Lodge of Instruction to be held without such sanction. A formal request for such a license was put forward by the Emulation Lodge of Improvement in the year 1830, but the application was refused.

In the first edition of the *Book of Constitutions* to be published after the Union a distinction appears to have been drawn between "private" and "general" Lodges of Instruction. Regulation 21, which governed "Private Lodges", contained a clause providing for the establishment by any such Lodge of "a lodge of instruction"; and a later but un-numbered regulation in the same edition contained two clauses legislating for the establishment of "general lodges of instruction"—the word "general" indicating, presumably, that Lodges of Instruction so described were not confined to the members of the parent Lodge. In the corresponding regulations printed in subsequent editions of the *Book of Constitutions*, the earlier clause dealing with "lodges of instruction" (without any qualifying epithet) was omitted for the first time in the edition of 1841, while the later clauses dealing with "general lodges of instruction" were reproduced in essentials in all editions—the word "general" continuing to appear in every edition until that of 1884.

The *Book of Constitutions* now current contains four regulations (Rules 132—135) governing Lodges of Instruction of the type formerly described as "general", but is silent on the question of private assemblies confined to the members of a single Lodge and held for the rehearsal of ceremonies to be performed at the regular meetings of those Lodges ; such assemblies are regarded as informal meetings for rehearsal or drill.

From time to time the Board of General Purposes has been called upon to deal with alleged infringements of the *Book of Constitutions* on the part of Lodges of Instruction. In 1874 an announcement which appeared in a public newspaper, to the effect that the ceremonies of Consecration and Installation would be rehearsed at a meeting of a certain "Club of Instruction", led to the Brethren concerned being summoned to appear before the Board. Having ascertained that the so-called "Club of Instruction" was in reality a "General" Lodge of Instruction meeting without the sanction of a regular Lodge or the special license of the Grand Master, the Board of General Purposes censured the Presiding Officer, the Preceptor, the Secretary, and the landlord of the tavern at which the meetings had been held. This censure was confirmed by Grand Lodge.

As innumerable instances can be quoted of the rehearsal of abstract ceremonies by Lodges of Instruction ever since the Union of 1813, it is somewhat surprising to find it stated in Oliver's *Institutes of Masonic Jurisprudence*, up to and including the edition of 1874, that the performance of abstract ceremonies by Lodges of Instruction is unlawful. Oliver's statement was couched in the following terms:—

"No abstract ceremonies can be legally performed, and all attempts at initiating a candidate would subject such a Lodge to extinction, and its members to the utmost penalty of the law."

It is difficult to account for that part of this declaration which pronounced as illegal the performance of abstract ceremonies, if by that expression was meant the

rehearsal of the ritual of the three degrees with a member of the Order representing the candidate; but there was ample justification for the warning against the initiation of genuine candidates at the meetings of Lodges of Instruction, for numerous examples can be given of the performance of such ceremonies. In many cases Lodges of Instruction were treated as being in the nature of Emergency Meetings of the parent Lodge, and Lodge business of every description was transacted at the Lodge or at the Lodge of Instruction indiscriminately. Even as late as 1868 the Craft degrees were being conferred in their Lodge of Instruction by the members of the Lodge of Faith No. 344 at Radcliff in Lancashire, as is evident from this minute of the parent Lodge:—

24th October, 1868.

“Bro. John Davenport was passed to the degree of a fellow craft, and Mr. Mark Astley took the entered apprentice degree in a lodge of instruction.”

Another outstanding example of this state of affairs is provided by the records of Mount Moriah Lodge No. 34. According to the published History of this Lodge, “School Nights” were held by the Lodge of Instruction between 1802 and 1816; the minutes relating to the School Nights, as well as those relating to Emergency Meetings of the Lodge, were from time to time confirmed at regular meetings of the Lodge or at meetings of the School, and the ceremonies of initiation, passing and raising, were conducted in Lodge or School, or some in one and some in the other; the fees payable by candidates for initiation or for joining membership were identical whether the candidate was proposed at Lodge or at School; and finally, the ceremony of “Passing the Chair” took place in School as well as in Lodge, and ceremonies described as “Excellent” and “High Excellent” were carried out at the Lodge of Instruction on School Nights.

In the 1820 edition of the By-Laws of the Lodge of Antiquity No. 2, provision was expressly made for certain Lodge business to be transacted at the weekly meetings of the Lodge of Instruction “if sanctioned by the Master”:—

By-Law XX

“Lodges of Instruction.

A Lodge of Instruction shall be held every Friday Evening from October to June, both inclusive, at which Propositions for Admissions or Initiations (if sanctioned by the Master) shall be receivable, as if they were brought forward at a General Meeting in open Lodge (the usual Deposit being made); provided such Propositions be made in time to be inserted in the Summonses for the next General Meeting. At the Lodge of Instruction also, Candidates for the Second Degree may be examined, and the result reported to the next General Meeting of the Lodge. The Expenses of the Lodge of Instruction shall be defrayed out of the Funds of the Lodge.”

Section VIII

STATISTICS

In the absence of any official register of Lodges of Instruction maintained by either of the pre-Union Grand Lodges, it is impossible to ascertain how many Lodges of Instruction were at work in England during the period leading up to the Union of 1813; but from other sources of information it is possible to obtain an approximate idea of the number of Lodges of Instruction functioning in London under the Grand Lodge of the “Moderns” during the closing years of the eighteenth century. The following figures have been gleaned from three “Modern” publications—*The Freemasons’ Magazine* of March, 1795, Stephen Jones’ *Masonic Miscellanies* of 1797, and Browne’s *Master Key* of 1798.

	<i>The Freemasons' Magazine</i> 1795	<i>Stephen Jones' Masonic Miscellanies</i> 1797	<i>Browne's Master Key</i> 1798
Meeting on:			
Sundays	9	15	18
Mondays	3	3	2
Tuesdays	3	2	2
Wednesdays	2	3	3
Thursdays	0	3	4
Fridays	2	2	1
Saturdays	0	0	0
	—	—	—
	19	28	30
	—	—	—

No comparable figures are available in respect of the "Ancients".

From these particulars it will be observed that about half the "Modern" Lodges of Instruction then meeting weekly in London were meeting on Sundays. The popularity of Sunday meetings continued well into post-Union days, in the Provinces as well as in London, and is still reflected in the Sunday meetings of certain Masonic Clubs of Instruction.

From the year 1815 it has been obligatory for all Lodges of Instruction meeting in the London area to notify the Grand Secretary of the times and places of their meetings. Accordingly, although the official registers are by no means continuous from that date to the present time, it is, in fact, possible to quote official statistics for the metropolitan Lodges of Instruction; but it would be unsafe to assume that all those Lodges of Instruction complied with the requirements of Grand Lodge until quite late in the nineteenth century.

The first official register contains particulars of forty-two London Lodges of Instruction, the last entry being dated 1832. The Stability Lodge of Instruction, although known to have been working at that time, is not mentioned in this register; but the eighteenth entry mentions the Emulation Lodge of Improvement as the "Emulation Lodge of Instruction" with the addition of the words "for Masters only", by which was meant Master Masons (as is clear from contemporary announcements in *The Public Ledger*). The days of meeting of these Lodges of Instruction may be analysed as follows:—

Meeting on Sundays	19
Mondays	2
Tuesdays	2
Wednesdays	8
Thursdays	4
Fridays	5
Saturdays	1
	—
	41
	—

The lower total of forty-one is accounted for by reason of the fact that one Lodge of Instruction met twice a week—on Sundays and Wednesdays—while in the case of two other Lodges of Instruction the day of meeting is not stated.

From 1832 until 1841 there is a gap of nine years not covered by any official register of Lodges of Instruction; but from 1841 to the present day the number of duly registered London Lodges of Instruction will be found recorded annually in *The Freemasons' Calendar* or in *The Masonic Year Book*, as the case may be, with the exception of the year 1940, when neither the Year Book nor a supplement

was published on account of the war. The relevant figures may conveniently be summarised in a table giving the totals at intervals of ten years from 1841 to the present day:—

Year	London Lodges of Instruction		
	Number of London Lodges	Number of London Lodges of Instruction	Percentage
1841	108	3	(see footnote)
1851	126	25	20%
1861	147	43	29%
1871	186	60	32%
1881	304	114	37%
1891	374	170	45%
1901	497	218	43%
1911	681	306	45%
1921	823	316	38%
1931	1102	462	42%
1941	1280	609	47%

(The small total for the year 1841, namely 3, can hardly be accurate, because seven years earlier—in December, 1834—*The Freemasons' Quarterly Review* gave particulars of 12 Lodges of Instruction in London, with the names of "such Brethren as may be said to take the lead in their government", and then added this note:—"Besides the above, many Lodges hold private Lodges of Instruction for their individual members, as the Antiquity, Old Union, and others".)

The corresponding figures shortly before the publication of the *Masonic Year Book* for 1950 were as follows:—

1949	1485	650	44%
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The time-lag in the publication of this paper in our *Transactions* enables the corresponding figures to be given for the year 1951:—

1951	1508	802	52%
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Particulars of country Lodges of Instruction are not normally given in the *Masonic Year Book*; but in the *Year Book* for 1920 details of 331 such Lodges of Instruction were given in addition to the 294 Lodges of Instruction then registered in the London area.

From time to time a Lodge has been known to sponsor more than one Lodge of Instruction—presumably for the benefit of a scattered membership. The most noteworthy example of this multiplication of Lodges of Instruction on the part of a single Lodge appears to be that of Arklow Regis Lodge No. 4481, which, according to the *Masonic Year Book* of 1941, met at the Piccadilly Hotel in London and sponsored no less than three separate Lodges of Instruction, one at Clapton, another at Putney, and a third as far afield as Luton—all meeting on Mondays. For a short period the South Saxon Lodge No. 311, which has always been located at Lewes, maintained its only Lodge of Instruction at Newhaven. No doubt other examples of this peripatetic arrangement could be quoted from the Provinces.

At Meltham in the West Riding of Yorkshire, the Lodge of Peace No. 149 between the two World Wars maintained concurrently two Lodges of Instruction—one for the benefit of junior members, which it was customary to refer to as "the Junior Instruction Lodge".

A Lodge of Instruction for Installed Masters only, was formed in Madras in 1897, under the sanction of the Lodge of Perfect Unanimity No. 150; this

special Lodge of Instruction, instead of taking its name from the parent Lodge, became known as "The Perfect Ashlar Lodge of Instruction".

This review of Lodges of Instruction, their origin and development, would not be complete without reference to those gatherings in captivity when serving members of the Craft defied the vigilance of their guards and met together for the rehearsal of masonic ceremonial. Many accounts have been received of Masonic activities in prisoner-of-war camps on the continent of Europe and in the Far East during the second of the two World Wars, and several interesting relics of such gatherings may now be seen in the Grand Lodge Museum. These gatherings were usually held under the guise of a religious service or of a lecture, and one of the members present was always prepared to plunge at a moment's notice into the middle of an erudite sermon, or perhaps a lecture on some harmless subject such as the cultivation of mushrooms. The mental repetition of Masonic ritual in private, or its oral repetition in association with other Brethren while prisoners-of-war, may well have helped to preserve the mental balance of many Brethren during the years of their captivity.

Since the end of the war a number of Masonic Clubs or Associations have been formed with official approval within the lines of the British forces of occupation in Europe, to enable Freemasons serving with those forces to meet in enemy occupied territory for the rehearsal of the ceremonies under the supervision of responsible members of the Craft.

In conclusion it is desired to pay tribute to those enthusiastic and pains-taking Brethren who, week after week, month after month, and year after year, either as individual preceptors or else as members of a committee, officiate at the meetings of Lodges of Instruction, imbued with the one desire to assist their less experienced Brethren to master the intricacies of Masonic ceremonial and to gain a wider knowledge and a deeper understanding of the ritual of the Craft.

APPENDIX I

Extracts from records relating to eighteenth century Lodges of Instruction.

1768 (Modern) ST. JOHN'S LODGE No. 167 London

Minutes of 1st September, 1768.

NB. Br. John Marshall was this Night Elected by the Majority of I Tylor for the year Insuing & Past Nemynicon. . . This Night allso was Agreed and past Nem-con. that he should Attend on the Lodge & and Members thereof on Thursday Nights as a School for Instruction of the Younger Members.

Minutes of . . . 1787.

Proposed this Night to attend ye Lodge of Instruction at Br. Brain's on a Thursday night for ye Future Except on the Regular Lodge Night.

Minutes of 5th November, 1795.

Br. Watson proposed that a Lodge of Instruction be held at Br. Rice's on Sunday evenings during the Winter season, which proposition being duly seconded it past Unanimously—Agreed, that the Time of Meeting be at 6 o'clock, and that the Tyler give Notice to the Members for next Sunday Evening.

Minutes of . . . November, 1801.

The Secretary is requested to give notice to all the Brn. that a Lodge of Instruction will be held at Br. Fitch's, the Flask Tavern.

on Sunday evening next at 7 o'clock & every succeeding Sunday during the winter.

Minutes of . . . December, 1801.

It was agreed this Evening to meet at Br. Fitch's on Wednesday Eveng. next & hold a Lodge of Instruction.

Minutes of 9th March, 1809.

. . . that a School of Instruction be held on the last Monday in every month at 7 o'clock.

1773 (Modern) THE LODGE OF EMULATION No. 21 London

Minutes of 21st April, 1773.

The R.W.M. made a Motion, which was seconded, "That in order to promote a knowledge of Masonry among the members, a Lodge of Instruction be established, to meet once a fortnight, and that Two Shillings and Sixpence be allowed from the fund of the Lodge toward defraying the expence of each meeting". It passed in the affirmative.

Report of Committee on 21st October, 1776.

Fifth "That a Lodge of Instruction shall be held on the first Monday in each Month at The Fleece in Well Court, Queen St. Cheapside, and that the sum of 5/- shall be from time to time allowed out of the fund of this Lodge towards the expences thereof".

Minutes of 16th March, 1778.

The R.W.M. reported from last Lodge of Instructions, that 5/- was found to be too small an allowance on that occasion; it was therefore proposed that 10/6 be allowed for that purpose in future, and that the private Lodge be held for the future at The London Tavern, on the first Monday in every Month; all of which was unanimously agreed to.

Minutes of 17th September, 1781.

A Motion being made and Seconded that a Lodge of Instruction, for the members only, be held on the first Monday in every month, and that 10/6 be allowed from the Lodge Fund towards the expence of each Lodge of Instruction.

(Note—Three months later this sum was doubled.)

Minutes of 18th November, 1811.

P.M. White stated to the Lodge that the R.W.M. Wardens, himself and the Secretary, together with Brothers Batchelor and Percy of this Lodge, and Brother Moore of the Corner Stone Lodge No. 26, had resolved to form a Lodge of Instruction, to be called the Emulation Lodge of Instruction, and that they had formed Rules and Orders for the Government thereof, which being read, it was moved and seconded that the same be entered on the minutes of this Lodge for the information of the Members thereof, and the question being put, was carried unanimously.

(Note—The Emulation Lodges of Instruction mentioned in the preceding minutes must not be confused with the Emulation Lodge of Improvement, which was formed by the Lodge of Hope No. 7 in the year 1823.)

- 1774 (Time Immemorial) THE LODGE OF ANTIQUITY No. 2 London
The Memorial of John Bottomly, John Noorthouck and James Brearley
(published in 1778).

The Memorial. . . .
Sheweth

That your Memorialists . . . who are among the oldest Members of the Lodge of Antiquity introduc'd Br. William Preston into that Lodge about four years ago. . . .

That Bror. Preston after being not only admitted but honour'd with the Masters Chair, crouded in such a Succession of Young Masons, as totally transferred all the power of the Lodge to him & his new acquaintance, and enabled him to keep possession of the Master's Chair for three years and a half.

That during this time Bror. Preston kept up private Weekly meetings of these young Bretheren, under the name of a Lodge of Instruction, in which meetings, he occasionally as your Memorialists have been inform'd propagated notions of peculiar original powers residing in their Lodge, exempt from the authority of the Grand Lodge. . . .

- 1786 (Modern) GRENADIERS' LODGE No. 66 London
Minutes of 12th July, 1786.

This night Br. Moore member of the Lodge of Instruction held at this house made this Lodge a present of a set of Hiram's and the Brethren of that Lodge who were present received thanks for the same.

- 1786 (Modern) VACATION LODGE No. 59 London
(extinct)

Minutes of 26th July, 1786.

Messrs. Clark & Claridge were this night Initiated into the first & second degrees of Masonry, having been proposed, unanimously approved, and deposit paid at the Lodge of Instruction held on Friday evening.

- 1788 (Modern) OLD DUNDEE LODGE No. 18 London
Minutes of 13th March, 1788.

Lodge Night. Br. Betson proposed That a Private Lodge of Instruction be held in the Making Room of this Lodge every Monday Evening for the Benefit of the Members of this Lodge only, the expense of which is to be defrayed by the Members who may meet, 2nd and carried unanimously.

- 1795 (Modern) LODGE OF FIDELITY No. 289 Leeds
Minutes of 30th September, 1795.

It was proposed by Br. Wright & seconded by the W.M. that either the W.M. S. or J.W. do attend one night in ea week for 1 Hour say from 7 to 8 o'Clock in the evening for the instruction of Junr. Brs. & that the said Officers for Non Attendance shall Forwaite One Shilling, which was agreed to. It was also propos'd that on Monday Night next the W.M. should begin, then S.W. after that J.W. and so on alternately. The fines to be spent among the Members that attend.

Minutes of 2nd May, 1796.

It was propos'd by the W.M. that the night of Instructions should be held here every alternate Monday at 7 o'Clock.

Minutes of 11th January, 1799.

Bror. Bulmer Propos'd that the forfits of the Nights of Instruction should be given to a Benevolent Society that is either to the Infirmary or any other were the Body thinks Proper.

Minutes of 4th October, 1801.

Lodge of Instructions, Open'd in the 1st Step in Masonry in presence of . . . When P. O. & L. were given, The Master, Wardens & Deacons, was change in they respective Offices . . .

(Note—"P. O. & L." presumably stand for Preparation, Obligation and Lecture.)

Minutes of 25th October, 1801.

P. O. & L. were given twice.

Minutes of 5th May, 1825.

This day the Lodge of Instruction was revived in the presence of . . .

It was proposed by Br. Sherwood & met with the unanimous concurrence of the brethren present, that in future the Brethren should each in rotation occupy the chair, & that the S.W. of the preceding meeting should preside as W.M. that the J.W. of the preceding Meeting should act as S.W. & that the W.M. for the evening should nominate a Brother as J.W. The Lodge separated highly pleased with this arrangement & the unanimous wish of all present seemed to me—"Esto perpetuo".

Minutes of 6th September, 1838.

The undermentioned Brethren met, & after waiting a considerable time for the W.M. (unfortunately engaged on family business) retired at o'clock

(7 names)

It is worthy of remark that neither the W.M. nor any of his officers were present!!!!

The Brethren decamped in pretty good order at o'clock.

The writer of the above is in error, One of the W.M.'s very essential Officers was present viz Bro. John Chambers, Secretary.

John Young, W.M.

10th Sept., 1838.

1796 (Modern) LODGE OF JEHOSEPHAT No. 291 Bristol
(extinct)

Minutes of . . . 1796.

. . . That many of the young Brethren, being desirous of gaining Masonic knowledge, the R.W.M. be requested to hold a Lodge of Instruction for the purpose of enabling them to gain such knowledge with the greater facility . . . The R.W.M. informed the Brethren he would hold a Lodge of Instruction on the second and fourth Monday in each month at the George, Narrow Wine Street.

1797 (Modern) SOUTH SAXON LODGE No. 311 Lewes

Minutes of 2nd May, 1797.

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

Minutes of 1st November, 1797.

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

Minutes of 18th April, 1798.

Lodges of Instruction be held at the Hall twice in each Week namely on Monday and Thursday at which Days or as often as each Member can, he is requested to attend to perfect himself prior to the Anniversary.

1797 (Ancient) ST. JOHN'S LODGE No. 70

Exeter

Minutes of 12th September, 1797.

It was proposed by the W.M. of Lodge No. 282 and seconded by the W.M. of this Lodge that the brethren should meet every Wednesday evening for Instruction from 7 to 10. In case of non-attendance to pay the sum of 6d. unless they can show cause to excuse.

Minutes of 14th November, 1797.

Lodge of Instruction was opened in due form at 8 o'clock, when Bro. Joseph Hedgland was entered. Called off to refresh at $\frac{1}{2}$ past 9 and on again at 10. Closed at $\frac{1}{2}$ past in perfect harmony.

1799 (Ancient) PERCY LODGE No. 198

London

Minutes of 5th March, 1799

(as paraphrased in the published History of this Lodge).

On March 5th 1799 the W.M. and Brethren sanctioned the formation of a Lodge of Instruction, to be held in the same house, to commence on the third Monday in this month, and to be held on every succeeding Monday under the direction of Bro. Ranger.

1799 (Ancient) ROYAL GLOUCESTER LODGE No. 130 Southampton

Minutes of 26th April, 1799.

Lodge of Instruction met for the purpose of affording Bro. Thompson an opportunity of hearing a lecture when Bro. Ibbotson proposed Capt. Wm. Bellin, Mariner, to be made a Mason in this Lodge and deposited One Guinea for that purpose.

1790 (Modern) ANCHOR AND HOPE LODGE No. 37

Bolton

or later

Undated Bye-laws subsequently added to the Lodge Bye-laws of 1790:—

It is agreed by the undersigned Brethren, that they will meet at the house of Brother Henry Horrocks, Masons Arms, in Windy Bank, on the Sunday following the regular Lodge night, and every second Sunday after, at 6 o'clock in the Evening, to compleat themselves in the sacred mysteries of Masonry, and to receive regular lectures thereon.

Any person neglecting to attend exactly at above-mentioned time, shall forfeit three pence.

It is further agreed that there shall be no liquor after Opening until the end of the lecture, and that each Brother shall spend four-pence.

APPENDIX II

Extracts from the *Book of Constitutions* governing Lodges of Instruction.

1815
Of Private Lodges.
Regulation 21.

... ..
If any lodge shall give its sanction for a lodge of instruction being holden under its warrant, such lodge shall be responsible that the proceedings in the lodge of instruction are correct and regular, and that the mode of working there adopted, has received the sanction of the grand lodge.

Lodges of Instruction.

No general lodge of instruction shall be holden unless under the sanction of a regular warranted lodge, or by the special licence and authority of the grand master. The lodge giving their sanction, or the brethren to whom such licence is granted, shall be answerable for the proceedings of such lodge of instruction, and responsible that the mode of working there adopted has received the sanction of the grand lodge.

Notice of the times and places of meeting of the lodges of instruction within the London district, shall be given to the grand secretary.

1841

Lodges of Instruction.

1. No general lodge of instruction shall be holden unless under the sanction of a regular warranted lodge, or by the special licence and authority of the grand master. The lodge giving its sanction, and the brethren to whom such licence is granted, shall be answerable for the proceedings of such lodge of instruction, and responsible that the mode of working there adopted has received the sanction of the grand lodge.

Notice of the times and places of meeting of the lodges of instruction, within the London district, shall be given to the grand secretary.

1884

Rules 158-161.

158. No Lodge of Instruction shall be holden unless under the sanction of a regular warranted Lodge, or by the special license and authority of the Grand Master. The Lodge giving its sanction, and the Brethren to whom such license is granted, shall be answerable for the proceedings, and responsible that the mode of working adopted has received the sanction of the Grand Lodge.

159. Notice of the times and places of meeting of Lodges of Instruction within the London district shall be submitted for approval to the Grand Secretary, and in Provinces and Districts to the Provincial and District Grand Secretaries respectively.

1940

Rules 132-135.

132. No Lodge of Instruction shall be holden unless under the sanction of a regular warranted Lodge, or by the licence and authority of the Grand Master. The Lodge giving its sanction, or the Brethren to whom such licence is granted, shall be responsible for seeing that the proceedings are in accordance with the Antient Charges, Landmarks and Regulations of the Order as established by the Grand Lodge.

133. The times and places of meeting of Lodges of Instruction in London shall be submitted for approval to the Grand Secretary, and in Provinces and Districts to the Provincial and District Grand Secretaries respectively.

1815

1841

2. Lodges of Instruction shall keep a minute of all brethren present at each meeting, and of brethren appointed to hold office, and such minutes shall be produced when called for by the grand master, board of general purposes, or lodge granting the sanction, and the minutes shall be submitted to the worshipful master of the lodge giving its sanction.

3. If a lodge which has given its sanction for a lodge of instruction being held under its warrant shall see fit, it may at any regular meeting withdraw that sanction by a resolution of the lodge, to be communicated to the lodge of instruction. Provided notice of the intention to withdraw the sanction be inserted in the summons for that meeting.

1884

160. Lodges of Instruction shall keep minutes recording the names of all Brethren present at each meeting and of Brethren appointed to hold office, and such minutes shall be produced when called for by the Grand Master, the Provincial or District Grand Master, the Board of General Purposes, or the Lodge granting the sanction.

161. If a Lodge which has given its sanction for a Lodge of Instruction being held under its warrant shall see fit, it may at any regular meeting withdraw that sanction by a resolution of the Lodge, to be communicated to the Lodge of Instruction; provided notice of the intention to withdraw the sanction be inserted in the summons for that meeting.

1940

134. Lodges of Instruction shall keep minutes recording the names of all Brethren present at each meeting, and of Brethren appointed to hold office, and such minutes shall be produced when called for by the Grand Master, the Provincial or District Grand Master, the Board of General Purposes, or the Lodge granting the sanction.

Any Officer who is in possession of any property of a Lodge of Instruction shall, upon ceasing to hold his office, hand over such property to his successor, or to such person or persons as the Lodge giving its sanction, or the Grand Master, or other competent authority, shall direct.

135. If a Lodge which has given its sanction for a Lodge of Instruction being held shall see fit, it may at any regular meeting withdraw that sanction by a resolution of the Lodge, provided that notice of intention to withdraw the sanction be inserted in the summons for that meeting, and at the same time be communicated to the Secretary of the Lodge of Instruction. A decision to withdraw the sanction of the Lodge shall be notified to the Lodge of Instruction, which shall thereupon cease to exist. The decision shall also be notified to the Grand Secretary or the Provincial or District Grand Secretary, as the case may be.

1815

1841

1884

1940

The Grand Master may at any time withdraw a licence given by him for a Lodge of Instruction, which shall thereupon cease to exist.

Whenever a Lodge of Instruction ceases to exist, the books, papers, and other documents become the property of, and must be handed over to, the Lodge under whose sanction it worked, or to the Grand Secretary on behalf of the Grand Master. The other property of the Lodge of Instruction shall be disposed of in such manner as its members shall properly determine.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Ivor Grantham on the proposition of the W.M., seconded by the S.W.; and comments were offered by or on behalf of Bros. C. D. Rotch, J. Heron Lepper, G. Y. Johnson, the Rev. H. Poole, F. L. Pick, H. H. Hallett, E. H. Cartwright, S. Pope, J. R. Rylands, G. S. Draffen, C. Marshall Rose, G. W. Bullamore, H. W. Chetwin, E. Eyles, and W. Boulton.

Bro. H. C. BOOTH, S.W., said:—

I have much pleasure in seconding the vote of thanks to Bro. Grantham for his very interesting paper. It is really not possible to make comments on a paper such as this, but there are in the paper references to certain subjects which open the door for the research student to add a modicum of information on that subject gained from his own researches.

For instance, with regard to William Preston and his Chapter of Harodim, some years ago I came across a very small book in Grand Lodge Library while looking for other things. The title page stated:—

The Pocket Manual
or
Freemason Guide
to the
Science of Freemasonry
in three Parts
containing
A Syllabus of the Lectures and a
particular Detail of the Subjects
treated in each Section
with
Many interesting Remark, Charges, &c
suited to the different Degrees

Part II
London
printed by T. Chapman Navils
Court Fetter-Lane
MDCC.XCII
(Price Five Shillings each Part)

To
The Council
Assistant Council
other Officers and Companions
of the
Second Class
of the
Ancient and Venerable
Order of Harodim
for whose use
It is principally intended.
This Manual
is
Respectfully inscribed
by
The Editor

Most of the book is printed in code, but some few parts are printed in full.

CEGOSH HELBEE	Second Degree
LESEBAP CEGDIOS	General Section
OTESISL	Opening
GPOCISL	Closing
KIBCD CEGDIOS	First Section (7 Clauses)
CEGOSH ..	Second .. (9 ..)
DMIBH ..	Third .. (7 ..)
KOUBDM ..	Fourth .. (13 ..)

In Bro. Grantham's quotation on the Third Part (Third Degree), an Ode on Masonry is mentioned. There is also an Ode in the Second Part (Second Degree). This is printed in full.

The Lodge of Promulgation was formed to teach the "Moderns" the ancient landmarks, which had long been neglected by them, particularly the Installation of Masters of Lodges. It consisted entirely of "Moderns" except for one man, a Bro. Charles Valentine, who had joined the Lodge of Antiquity No. 1 after being excluded by the "Ancients or Athol Masons", and it was from him they obtained the information about the Installation, which ceremony they had not used for many years until it was quite forgotten. (See Henry Sadler's *Masonic Facts and Fictions*, page 159, etc., etc.)

BRO. J. HERON LEPPER said:—

Bro. Grantham has collected so much evidence dealing with Lodges of Instruction in the English Constitution that it is certainly out of my power to add to it. A few scraps of information, however, drawn from the sister constitution of Ireland might be considered of sufficient interest to form materials for the comments I wish to offer.

In most Irish Lodges the means of instruction employed seems to have been by question and answer, what in those days was called a Lecture. Two minutes from Lodge 569, Strabane, will illustrate this point:—

"5th November, 1788.

Afterwards a Lecture on Masonry was Given by the Master the Lodge closed etc. etc."

"7th October, 1789.

Br. And Mungan past and raised to that Supreme Degree of a Master Mason. Afterwards a Lecture on Masonry was given by our Worshipful Master"

Perhaps the most definite evidence we have that the so-called Lectures were question and answer will be found in the By-Laws of Glittering Star Lodge No. 322, I.C. This Lodge was warranted in 1759 in the Worcester Regiment, and is still in existence as one of the brightest stars in the Irish constellation. The old By-Laws were reprinted in 1870 while the Lodge was in Jamestown, Jamaica, and from a copy in the Grand Lodge Library I quote as follows:—

"Every member of this Lodge is to endeavour to instruct himself in the advancement of Masonry. Or if any Brother be rusty in a Lecture going round, he is to stand up and hail to his left hand Brother in the proper manner."

This form of Lecture, however, must be distinguished from another form of Masonic Lecture, of which we find a notice in Dublin in the eighteenth century.

In the 1780's one of the leading ritualists in Dublin was a certain William Rainsford, who is noted as being principal instructor in the Kilwinning Lodge in July, 1781. In 1785 he published a prospectus of his Masonic Lectures. From this prospectus we gather that they dealt mainly with a plea for unity, and that in Craft ceremonies regard should be paid only to essentials. It seems extremely likely that our Bro. Rainsford had the split between the "Antients" and the "Moderns" in his mind's eye, because we know from other sources that he was in friendly converse with many English Masons who visited Dublin at the time he was principally active as a Freemason.

On 1st September, 1785, the Grand Lodge of Ireland gave formal permission to Rainsford to open a room for the purpose of giving these Lectures on Freemasonry, so it was evident that he was looked upon as being orthodox in his views—orthodoxy that is from the "Antient" or Irish standpoint.

Rainsford's most intimate friend was a certain Bro. Sisson Putland Darling; both he and Rainsford were among the first batch of Prince Masons made by Bro. Laurent in 1782 in Dublin, and on that occasion Darling was invested with the authority of Most Wise Sovereign. He and Rainsford were intimately connected in Lodges, Chapters, and so forth until Rainsford's death in 1789. More important, however, after Rainsford's death Darling was obviously considered the leading ritualist in Dublin. He became a member of the famous First Volunteer's Lodge No. 620, whose reputation for ritual work is still second to none in Ireland, and in 1784—

"Worshipful left the Chair. Br. Rainsford having taken it Br. Osborn having moved that our present Worshipful Master, be requested to hold the situation of Father and Instructor to the Lodge, and that he, in future be considered an Honorary Member was unanimously agreed to he was likewise unanimously called to the Chair for the remaining six months."

Darling was a Schoolmaster in Dublin, and one of his pupils, Theobald Wolfe Tone, is still remembered for occurrences that had nothing whatever to do with Freemasonry. A Masonic pupil of Darling, however, is of more interest to us. This was the famous John Fowler, who, from 1790 to his death in 1856, was looked upon as the highest authority in matters of ritual.

I have gone into these details at some length in order to show that a Constitution which boasts that it possesses no written ritual can yet show a continuity of teaching, because John Fowler's method of ritual has undoubtedly been perpetuated in the Irish Grand Lodge of Instruction to the present day.

I should like to give a very brief sketch of the beginnings of the Grand Lodge of Instruction. At first it was unofficial; the first minute reads as follows:

"10th November, 1814.

A Meeting of several Brethren of the Ancient and Honorable Fraternity of Freemasons took place this day at the house of Brother John Fowler No. 106 Mecklenburgh Street Dublin for the purpose of constituting and forming a regular Society of Brethren to meet in future for the Sole purpose of communicating Masonic Information and promoting throughout this Kingdom a discipline and regularity of Duty at Labour as nearly resembling that practised in England as shall be found practicable to be called by such name as should be decided on at the next meeting.

Visited by Brother Coll O'Kelly Master of the Lodge of Antiquity, London."

"23rd November, 1814.

Resolved that this Society be entitled 'A Lodge of Instruction' and that the Master for each meeting do procure the Warrant of his Lodge or some other Warrant, to be used at such meeting."

It is obvious that this meeting was called on account of the Union in England, and the presence of Col. O'Kelly gives something of an official character to the gathering.

Well, this informal Lodge of Instruction continued to meet at intervals of a few weeks until February, 1818, when the minutes end. I cannot avoid the suspicion that the members by that time had learnt that the Lodge of Reconciliation had made so many compromises in fixing the new form of ritual that it would be quite impossible to recommend these compromises to the Irish Craft generally, much less enforce them. That, however, is a matter of personal opinion, and it must not be taken as a certainty.

The next trace of the Lodge of Instruction appears in October, 1856, when Victoria Lodge No. 4, Dublin, petitioned Grand Lodge for permission to hold a Lodge of Instruction, using the Grand Lodge rooms for that purpose. The permission was granted, and the undertaking was so popular from the beginning that in December, 1860, Grand Lodge erected the body into what we now know as the Grand Lodge of Instruction, which from that day to this has had the duty of defining what is and what is not correct in the Irish ritual, which is, as many of us know, extremely elastic in its phraseology, though unyielding in what we have been taught to consider the Ancient Landmarks of the Craft from the days of Anderson to the present.

I trust this short contribution will be received by our Lecturer as a token of the admiration I feel for the Lecture he has given us. It is likely to remain for a long time to come the last word on the subject, and those who have had the pleasure of hearing it will, I think, agree with me that Bro. Grantham has transfused the charm of his own personality into a very delightful piece of historical work.

Bro. G. Y. JOHNSON writes:—

In the first place I should like to congratulate Bro. Ivor Grantham on his Prestonian Lecture. His choice of subject is excellent, and it is somewhat surprising that no Prestonian Lecturer has previously chosen this title.

A search has been made through the York Records, but there is no mention of an Instruction Lodge in any minutes of the various Lodges until late in the eighteenth century.

The Minutes of the Union Lodge of York, now the York Lodge No. 236, for the 17th January, 1785, state:—

"It was proposed by Brother Sedgewicke that as some of the Brethren had expressed a wish to have a Sunday Nights meeting for instruction instituted, it was resolv'd by the R W. that summonses should be issued particularly requesting the attendance of the Members on business at Bro: Lockwoods the ensuing Sunday at $\frac{1}{2}$ p 6 in the Eveng. — which met with the unanimous approval of the Lodge."

We know that this Instruction Lodge continued to meet for a few years, as the matter is again referred to in the Minutes of the 7th January, 1788, when

"Bro: James Rule proposed that the W M: and Bro: Bowling be requested to attend on Bro: Wilkinson & Bro: Coultate respecting the Sunday Eveng: instructions."

Nothing more is heard of the Instruction Lodge for some years, and no doubt it ceased to meet.

The changes introduced into Lodges at the time of the Union are mentioned in the Minutes of the Union Lodge, the first note being on the 4th May, 1818, which states:—

“The Lodge was proceeded to be opened by the new way of Lectureing which said new way was perform’d.”

In the same year, on the 3rd August:—

“The Master proceeded to instruct the Brethren in their new pursuits with a prudent Energy of spirit.”

Instruction given in the Regular Lodge does not appear to have been found sufficient, and the matter was again dealt with in 1822. The Minutes of the 21st October state:—

“It was at the W. Master’s Recommendation proposed by Brother Bradley, and seconded by Brother Butler that the System of Working the Lodge as adopted by the Rt. Worpl. Grand Lodge and taught by the Lodge of Reconciliation in London may be adopted in future, which was agreed to unanimously; it was then proposed that a Lodge of Instruction do assemble in the Lodge Room every Friday Evening precisely at Half past Seven o’clock, which was likewise adopted.”

The Regular Lodge at this time was meeting twice a month, and it was found that an Instruction Lodge every Friday and the Regular Lodge on two Mondays each month was too great a strain on the members, so the arrangements were amended on the 20th January, 1823. The day of the Instruction Lodge was altered to every Monday evening, except on the Regular Lodge nights—

“by which means every Monday Evening throughout the Year will become a Meeting night, either Regular or for Instructions.”

For some years after this the Ritual is referred to in the Regular Lodge Minutes. On a number of occasions the W.M. “proceeded to give instructions in the different degrees”, the last mention being in 1833.

To turn to Bro. Grantham’s paper, I wish to pay tribute to the way the subject has been treated; to me it has proved most interesting. Bro. Grantham is blessed with a pleasing voice which can be heard with ease; this adds greatly to the pleasure of his listeners.

Bro. H. POOLE said:—

I would like to add one more reference to Bro. Grantham’s most useful list of late eighteenth century Lodges of Instruction—an example, moreover, of a type which does not seem to have come his way, for it takes the form of a newspaper advertisement.

Unfortunately, like so many of our large collection, there is no note of the paper from which it was cut, and no evidence that the date—1786—is correct. The advertisement reads as follows:—

FREEMASONRY.

The Brethren of the Bedford Lodge, held at the Thistle and Crown, Russel Court, Covent Garden, acquaint the Brethren in general, that they have opened a School of Introduction (*sic*) at the above House, where many excellent Masters have promised to give their attendance.

Bro. FRED L. PICK writes:—

Bro. Grantham's paper contains so much meat that it is difficult to see how he has packed so much within so small a space without the slightest trace of dehydration. It should go far towards the healing of controversies carried on in more than one part of the country with more zeal than information.

The spread of Lodges of Instruction during the past half-century has removed much of the difficulties still with our immediate forefathers, though, as one of our members might say, there is a tendency to psittacine recitals.

Bro. Grantham refers to the proposed engagement of a "teacher" in Cheshire in 1839. Shortly before this year Bro. Robert Marlbor, of the Duke of Athol Lodge, which has recently removed from Denton to Ashton-under-Lyne, was presented with a fine, large silver medallion still preserved by the Lodge. Bro. E. B. Beesley tells us in his *Masonic Antiquities of East Lancashire Lodges and Chapters* of the tradition that "such was his zeal for Freemasonry that in 1838, pack on his back, he tramped from Denton to London to learn the Craft Ceremonies, and then tramped home again to impart to the Brethren of this Lodge the lessons he had been taught in London."

An early member of Q.C. Lodge, Bro. William Kelly, described in his *Fifty Years' Masonic Reminiscences* the chaotic state of Masonic working in Leicester shortly after his own initiation in 1838.

Down to the early part of the present century many Lodges had to call in outside assistance for Installations at least, and in 1895 Bro. H. L. Hollingworth, of Oldham, a Director of Ceremonies, whose mark has not yet been eradicated, referred to the time when the Lodge of Friendship, 277, had to send to Saddleworth (a Yorkshire village some few miles away) for a Brother known as "Masonica John". Such a thing has been unknown for many years.

Bro. H. HIRAM HALLETT writes:—

I have read Bro. Ivor Grantham's paper, *Lodges of Instruction: their Origin and Development*, with a great deal of interest, and I sincerely congratulate him on bringing before our notice the results of his researches, as they embody much fresh matter well worth pondering.

Personally I feel that, owing to his desire for conciseness, he has left unrecorded many salient facts, and thus, doubtless unintentionally, a wrong impression is conveyed concerning that very difficult and controversial period with which he is dealing. I must, however, confine my remarks simply to one section of his paper, No. VI, Post-Union Lodges of Instruction. When referring to the rival claims of Stability and Emulation, he stated: "Obviously it is not possible for both claimants to be right". This subject intrigued me within a few years of my Initiation because the Minute Books of my Lodge, warranted in 1788, as well as records in the Taunton Masonic Library, contain numerous references regarding Lodges of Instruction formed at various periods in connection with my Lodge, as well as the trouble the Brethren then took to obtain information regarding changes in the ceremonies by paying three different noted Brethren to give them instruction in the years 1815, 1818 and 1824 respectively.

It is interesting also to record that we still possess an MS. Ritual, written in the 1840's, but it differs considerably from any of the present-day printed Rituals. My first paper dealing with these matters was written in 1922, and this was considerably elaborated in another which was published in the *Transactions* of the Somerset Masters' Lodge for the year 1930, and another, with additional notes, in 1935; I came to the conclusion then, and I still strongly hold the same opinion now, that the Lodge of Reconciliation only settled the broad essentials of our Ceremonies.

First of all, it must be borne in mind that neither printed nor written copies of the ceremonies were permitted, and, moreover, whatever alterations were decided upon during a rehearsal the members were strictly forbidden to make any notes regarding these matters in writing !

Bro. Wonnacott has recorded the dates of the 26 meetings on which the members met, but on six occasions the officers present were not mentioned. At the 20 meetings, the average attendance of the 21 members was only 9.5, thus necessitating a frequent change of officers, the Master's Chair being occupied by no less than seven different Brethren ; that of the S.W. by 11 ; the J.W. by 11 ; the S.D. by 10 ; the J.D. by 13 ; the I.G. by 11 ; the I.P.M. by 7 ; and no one acted as D.C. on any occasion, but one of the Grand Secretaries was in attendance on 17 occasions and the other on 5. Then it must be borne in mind that eighteen meetings were held during the months of August, September and December, of 1814, and eight during January and April, of 1815, and then not another meeting until March 29th, 1816—an interval of 11 months ! At the next rehearsal held on April 8th, all the officers were changed except one, at the next, on May 3rd, three more changes were made ! Considering our three ceremonies comprise over one hundred pages of printed matter, is it not preposterous to suppose all these twenty-one members had such wonderful memories that whenever called upon they could be word perfect during the long period of over two years.

Finally, on May 20th, 1816, the Brethren appeared before Grand Lodge at which "the whole of the ceremonies, openings, closings and test questions were gone through", when no discussion was allowed ; the next meeting of Grand Lodge was held on June 5th, and : "The Minutes of the Grand Lodge on the 20th May last were read, when the Ceremonies and Practices recommended by the Lodge of Reconciliation were exhibited and explained, and alterations on two points, in the Third Degree having been resolved upon, the several ceremonies, etc., recommended were approved and confirmed". It is no wonder that Bro. W. B. Hextall, the noted writer of *The Special Lodge of Promulgation*, should have thus written in 1910 regarding the Lodge of Reconciliation : "Upon careful consideration, and writing as a Member of the Craft since 1873, I find myself confirmed in the belief that any claim which may be made at present to a precise acquaintance with the ceremonies as they were settled and approved in 1816 is illusory", and that noted Brother, Sir Alfred Robbins, when he was the President of the Board of General Purposes, writing in 1930, should have also stated : "But everything was trusted to human memory passing through differently disposed minds ; and now no absolute proof can be adduced of what precisely was authorised."

I was especially interested to read about the Castle Lodge of Instruction and that during a period of about 2½ years which expired in July, 1815, it had met on 185 occasions, at which the Lectures were worked 188 times and the Degrees only 16, whereas during the period ending in July, 1820, the Lodge met on 188 occasions, but the Lectures were only worked 59 times but the Degrees 132, whereas in the noted Stability Lodge of Instruction, formed in 1817, for the first fifteen or more years of its existence it apparently only worked the Lectures, chiefly the first, and with regard to the Emulation Lodge of Improvement, formed in 1823, Lecture work predominated, as in 1830 a Memorial was sent to Grand Lodge, probably written by Bro. Peter Gilkes himself, as the Grand Secretary addressed his reply to him, in which it is stated that, "We, the undersigned members of the Lodge of Instruction called the Emulation Lodge of Improvement . . . beg leave most respectfully to state that this Lodge of Instruction is for Master Masons only, always commencing with the lecture in the Third Degree, and taking the other lectures in rotation as time will permit" ; moreover, Bro. G. J. V. Rankin has himself recorded : "Emulation alone, while accepting rehearsal as a need of the times, still cling to its lecture teaching, and still insist that its Committee must be Lecturers, or Masters of the Lectures, not merely Preceptors."

In conclusion, I should like to give my cordial congratulations to Bro. Ivor Grantham on the great honour that has been accorded him by being appointed as the Prestonian Lecturer for this year, and again to thank him for his interesting and valuable paper.

Bro. E. H. CARTWRIGHT writes:—

In his Section VI, second paragraph, Bro. Grantham would seem to imply that Emulation, when it arrogated to itself the description "Lodge of Improvement", ceased to be a Lodge of Instruction. That, however, is not the case. It is still, in fact, a Lodge of Instruction working under the sanction of the Lodge of Unions, and, if we accord to it the addition to its title that it has affected, its full correct description is the "Emulation Lodge of Improvement Lodge of Instruction".

It may be worth remarking—since a discussion on the subject was recently reported—that, similarly, the full descriptive title of the Chapter of Instruction that works under sanction of No. 1657 is the "Aldersgate Chapter of Improvement Chapter of Instruction".

It is true that Emulationists are wont to maintain that, as Bro. Grantham mentions in the next paragraph but one, no one member has ever been responsible for preserving unaltered the details of their working, but that the responsibility is, and always has been, shared by a Committee. However, both Gilkes and Fenn are reputed to have been autocrats, and, as such, are unlikely to have brooked any correction; and certainly no one who knew Sudlow can have the slightest doubt as to what his reaction would have been if anyone—even a fellow member of the Committee—had ventured to correct him. Indeed, it is difficult to reconcile the claim of a joint responsibility with Sudlow's own statement (quoted in Sadler's *History of Emulation*, p. 143) that "upon one member of the Committee rests the responsibility for the teaching of our system. You have heard from our departed Bro. Fenn that four Brethren have since the foundation of the Lodge in 1823 accepted this supreme responsibility. You know their names—Bro. Peter Gilkes, Bro. S. B. Wilson, Bro. Thomas Fenn and myself".

Bro. S. POPE writes:—

I should like to thank Bro. Ivor Grantham for his interesting lecture. The section on "The Nine Worthies" makes it clear that the payment to one of these "Nine Worthies" made by Lodge 24, meeting at Canterbury, was for defraying his expenses while visiting that Lodge for the purpose of giving instruction.

In November, 1807, Lodge No. 24 ("Antient") was visited by "Bro. Ebenezer Cohen one of the Nine Worthies"; on December 17th of that year it was "Resolved that the sum of three pounds together with two pounds collected be sent to our worthy Br. Cohen of Lodge No. 7 Woolwich".

This Lodge "No. 86 in the Royal Artillery, on payment of five guineas to the charity (in 1788) became No. 7 and is now Union Waterloo, No. 13, Plumstead, Kent".

There were Artillerymen amongst the founders and early members of Lodge No. 24, which, in 1807, was visited by members of "No. 7 E.C."; these may have been mechanics or technicians employed at Canterbury by the military authorities. It would seem that this visit of Bro. Cohen was arranged by these visitors, as there is no further reference to the matter.

It seems a pity that early Lodges of Instruction did not keep "Minutes", as when looking through the records of "The Royal Military Lodge, No. 1449" (1873), I have found those of the L. of I. more interesting than those of the

Lodge itself; perhaps the work of the L. of I. being more varied than that of the Lodge, the Secretary thereof found it easier to tell the story in his own words than to look back and see what had been, previously written, and we thus get more details. At first the term "Preceptor" is not used, their work being done by "Instructors" appointed by the L. of I. Many of the founders and early members were actually military instructors, and the attention given to detail is illustrated by the training of the deacons. We read that "the work of Freemasonry in the First degree as regards the work of the J.D. was rehearsed"; on another occasion "the work of the deacons in the three degrees was rehearsed"; and sometimes "the work of deaconing in the degree was rehearsed".

In 1879 a resolution was passed that "A work entitled 'Calmet's Dictionary of the Holy Bible' (presented by Bro. Wilson) be accepted and the thanks of the L. of I. be entered on the Minutes". This "work" has now been placed on loan in the Provincial Grand Lodge Library; there must be many such "works" stored away in Lodge safes, which would be used by students of Masonic research if placed in Libraries where they could be consulted.

BRO. J. R. RYLANDS writes:—

May I join in the congratulations which will be extended to Bro. Grantham for his excellent paper? He has not only kept within the terms of the Prestonian lectureship, but has found a subject of interest to a wide circle and has given it masterly treatment.

Ever since the days of the genius who included in the charge to the Initiate the exhortation to make a daily advancement in Masonic knowledge, there have been earnest Brethren who have tried to improve themselves in Masonic matters by regular study and practice.

Most of us will remember our own early enthusiasm, and how we read voraciously and uncritically; how we practised constantly and assiduously those rites and ceremonies to which we had lately been introduced. My own mother Lodge in West Africa was some distance away from the gold mine on which several of the younger members and I myself were employed. It was a two-day, and sometimes a three-day affair to attend the monthly meetings, and only those who lived or worked in the close vicinity of the place the local Africans called "dem White-man Ju-Ju House" could hope to attend instruction meetings.

It was not long before the small group of Brethren in the "bush" decided to hold an unofficial and presumably "irregular" Instruction Lodge. We set to work to make our own equipment and being the engineer-in-charge on the mine, most of the work fell to me. I had all the facilities I needed, and plenty of willing assistance from the African Craftsmen—carpenters, blacksmiths, turners and fitters—all of whom were consumed with friendly curiosity about the strange mahogany and bronze articles made to my designs. We made pedestals in polished figured African woods; gavels with heads of heavy *Kaku*; working tools of various kinds in copper and bronze—and my own masterpiece, a tripod and winch in gleaming lacquered brass operating on a polished block of gold-bearing quartz.

Every Sunday evening we used to unpack carefully our equipment, kept in locked cases in a spare room in one of the bungalows. We set out the room with its *painted* floor, and with our one available Past Master in the chair we would rehearse ceremony after ceremony until in due time each one of us felt up to "match box" standard. The evening would close with an hour or two spent in general conversation about Masonic matters, when we youngsters would sit at the feet of the older men and listen to their views and explanations, and especially to their accounts of Masonic visits and practices in other parts of the world. Looking back nearly thirty years on those early days, I feel that they were

among the most interesting of my Masonic life, and many others who first saw the Masonic light in the loneliest places of the Empire have told me of like experiences.

Here in Wakefield, in the records of our old Lodge, there is nothing about "instruction" in the modern sense of the word. The term does, however, occur with some frequency in the early years of the last century in the Royal Arch records. We have very few minutes of the Craft Transactions, and have to rely on the fairly continuous R.A. records for much of our knowledge of eighteenth and early nineteenth century Freemasonry.

There are several minutes of which the following are typical:—

Royal Arch Chapter of Unanimity No. 74, at the Black Bull Inn, Wakefield, December 19th, 1808.

Present: E. Steer	Z
D. Dixon	H p.t.
M. J. Naylor	J
M. Wice	N p.t.

The Chapter being opened in due form, the first Principal proceeded to give instructions; which being ended, Companion Dixon proposed etc. . . .

On 26th February, 1809

" . . . The first Principal then proceeded to give instructions, and having gone through the whole of the Introductions and Sections of the Royal Art, the Chapter was closed in due form."

8th April, 1810

"The first Principal then proceeded to give instructions, and having gone through the several introductions and sections of our Mysterious Art, the Chapter was closed in due form . . ."

For a number of years this practice of "giving instructions" was followed on every meeting night, whether or not there was an exaltation ceremony. Sometimes the Chapter would open and proceed with a ceremony followed by the "instructions"; sometimes the procedure would be reversed. We have now no certain knowledge of the nature of the "instructions", but they seem to have been lectures rather than catechisms; it is always the first Principal who "gives instructions". There is never mention of others assisting.

The last occasion on which "instructions" were given was the 11th October, 1818; thereafter the Chapter went into abeyance for nearly twenty years, and on its revival the practice was no longer recorded.

It is known that the Lodge of Unanimity (now 154) sent observers to the meetings of the Lodge of Probity in Halifax, at which the "Reconciliation" working was demonstrated, but I think that the Wakefield Lodge, like a number of the other Yorkshire Lodges, adopted as much of the new system as suited them.

I feel we must all be grateful to Bro. Grantham for the excellent paper he has presented to the Lodge, and I am sure it will be received with pleasure and interest as the Prestonian Lecture, wherever it is delivered. After all, is not Quatuor Coronati the greatest of all "Lodges of Instruction"?

BRO. GEORGE S. DRAFFEN writes:—

There are in Scotland no Lodges of Instruction as they are known under the English Constitution. They are allowed for in the Constitutions, but the regulations governing them are such as to make a meeting of a Lodge of Instruction to be, to all intents and purposes, an emergency meeting of the Lodge itself.

The Grand Lodge of Scotland permits Lodges of Instruction to be held under the following conditions:—(a) They must be held directly under the Charter of the Lodge concerned, and the Charter must be present at the Meeting. (b) They must be held in the normal meeting place of the Lodge. (c) The Minutes of the meeting must be read and confirmed at the next regular meeting of the Lodge. You will see that this formula differs little from that required for an Emergency Meeting of the Lodge. For this reason, Lodges of Instruction are, in Scotland, almost completely unknown. The difficulty is overcome by most Lodges by having one regular meeting in the month and one special meeting. At the special meeting, work of instruction only is undertaken, and the Minutes of the special meeting are, of course, read at the next regular meeting. This accounts for the fact that many Scottish Lodges meet twice a month and some even more frequently, every alternate meeting being an Instruction Meeting. And I know of some cases where the Lodges meet weekly except in the summer months.

The Grand Lodge of Scotland once (in 1837) issued a Charter—without a number—to a “St. John’s Lodge of Instruction” to meet in Edinburgh. Unfortunately, nothing is known of this Lodge and, a few years later, Grand Lodge purchased some equipment belonging to “The Victoria Lodge of Emulation” which had become inactive and which is presumed by historians to be the St. John’s Lodge of Instruction under another name. This is the only recorded instance of a Scottish Lodge of Instruction within the limited meaning of that title as used in this lecture.

BRO. C. MARSHALL ROSE writes:—

In delving into the antiquities of Scottish Masonry for a totally different purpose, I have come across incidents relating to the imparting of esoteric knowledge in the eighteenth century to Initiates and Fellow Crafts. In the hope that these Scottish records may be a corollary to Bro. Grantham’s most interesting and factual study of English Lodges of Instruction, I beg to offer the following comments.

The definite date of the first Lodge of Instruction to be commenced in England is that of St. John’s Lodge No. 167, which held its first meeting on September 1st, 1768, and described as “a School of Instruction for the Younger Members”. It will be noted that this date is ten years later than that recorded in the Holyroodhouse Lodge History, p. 352. We read: “There existed in Edinburgh about the middle of the eighteenth century a Society of Instruction for Young Masons under the Mastership of Robert Norie”. It is to be stated that Bro. Norie died in 1760. Still earlier in the records of this Lodge, viz., 28th March, 1745, there is a Minute of an Instructor being appointed to prepare Candidates for each successive step.

The following references, although not falling into the modern definition as to what is a Lodge of Instruction, we do find that the Scottish references about the perfecting of Brethren in the performing of the ceremonies, are more numerous and earlier than those found in contemporary English Masonic records. Murray Lyon, in his history of the Lodge of Edinburgh, makes mention that “Minutes of Dunblane, 1725, define the duty of Intender to be ‘the perfecting of Apprentices so that they might be fitt for the future tryalls’”. Murray Lyon makes further reference to this matter in his remarks that “the appointment of Instructors has for a century-and-a-half [*circa* 1750] obtained in the Lodge of Peebles”.

Ancient Lodge, Stirling, has this Minute [*circa* 1745]: “After Lodge is formed and while it continues, a certain portion of the time be spent in the Instruction of prentices in the Royal Art, and in a way not to be expressed in writing”. *A.Q.C.*, Vol. vi, p. 108.

Again, in the History of Forbes Lodge No. 67, which existed prior to 1755, Bro. Reddell, its historian, says "up to 1878 such a thing as a modern ritual had never been used in Forbes Lodge. All the Degrees and Ceremonies were taught and transmitted orally". These references rather presuppose that some sort of a Lodge of Instruction must have been in being.

Three more analogous references may be quoted: St. John's Lodge, Falkirk, No. 16. 1757. "Resolved that so as to improve the knowledge of the members there should be appointed an Extraordinary Examiner to catechise the brethren". A year later Dumfries Lodge also appointed an Instructor. Forty years later we find a more distinct statement, that of St. John's Lodge, Inverness, 3rd February, 1795. (Ross, p. 116.)

"A number of Brethren having sometime ago expressed a wish that there should be a Master Mason meeting held monthly for improvment of the Brethren in that sublime degree of Masonry. . . . This meeting therefore appoint the 1st Tuesday in every monthe for that purpose."

Murray Lyon, in his History of Freemasonry [Scotland] Edition 1872, makes mention of Lodge of Edinburgh having "Lectures of Instruction upon the Mysteries of the Order", under date of 23rd January, 1822, when it was unanimously resolved:—

"That the regular meetings should be continued to be held on specified days, but that they should alternatly—the one as a convivial meeting, the other as an instruction meeting."

Murray Lyon goes on to state that this arrangement was not a success.

This final note may be of interest, although perhaps not coming within the scope of Bro. Grantham's paper.

Kelso Lodge No. 58. 18th June, 1754 (Vernon):

"Lodge of Instruction formed in order yt wee might see the method practiced in passing fellow crafts in their and other Lodges in and about Edinburgh."

This meeting reveals that Kelso Lodge had attained only to the Two Degrees of Apprentices and Fellow Crafts and knew nothing of the Masters part. Thereafter the Third Degree was regularly practiced.

Bro. GEO. W. BULLAMORE writes:—

A Lodge of Instruction which can propose, elect and admit candidates and accept the necessary fees, differs so little from a regular meeting that Bro. Grantham's suggestion that there was little need of them when the regular meetings were held fortnightly, is certainly worthy of consideration.

My personal view, however, is that a fundamental change in Masonry took place after Culloden. Until that time there was a political undercurrent of Jacobitism which found Masonic Lodges of great use. The ostensible object would be the working of the Masonic Catechism, known as Lectures, and the manner of conducting the ceremony of admission was of far less consequence than the political colour of the candidates. There were higher degrees also which could be utilised for still greater secrecy, and the petition around 1760 asking the Duke of Cumberland to replace the Pretender as head of the Rose Croix, is some indication of this. I cannot imagine an ardent Hanoverian being admitted

knowingly to the earlier meetings of this order or to the Lodge of which it was an appendage.

After the '45 the Jacobite cause was dead and the admission of candidates, irrespective of their political views could be freely indulged in. The ceremony itself became of greater consequence and this would necessitate rehearsals and bring into being the Lodge of Instruction.

Bro. H. W. CHETWIN *writes*:—

Bro. Grantham is to be congratulated on the production of a most interesting paper on what, at first approach, might appear a somewhat arid subject. It is one to which hitherto little attention has been given and Bro. Grantham's work will encourage search for references to Lodges of Instruction in old Lodge minutes.

In the minutes of Lodge of Love and Honour No. 75, of Falmouth, appear the following entries:—

March 27th, 1782:

Brother Arter then proposed that certificates should be granted to those persons desirous of having the same, and that a Lodge of Instruction should be held at Bro. Bellhouse's on Sunday evening the 31st day of March instant, which was agreed to.

April 2nd, 1799:

Bro. Harris next proposed a meeting of the members once in every quarter of a year at Eleven o'clock in the morning precisely to open the Lodge and continue until 2 o'clock and then to dine together, which being approved by all present, the first Wednesday in May next, was approved for the next meeting.

May 1st:

Met at 11 o'clock conformable to the resolution then entered into for the benefit of Instruction and continued together until Six in the evening, during which time the R.W.M. gave several Learner Lectures on the different degrees of Masonry and received the thanks of the Lodge.

Sept. 3rd, 1799:

A letter having been received by the Right Worshipful Master from the Grand Lodge respecting the Act lately passed for the more effective supervision of Societies established for seditious or treasonable purposes and for better preventing treasonable and seditious practices whereby an affidavit is required stating the names of members and time of meeting, which letter the R.W.M. caused to be read to the members and Brethren present upon which the W.P.M. proposed that the quarterly [Lodge] of Instruction should cease . . . seconded by W.S.W. and approved.

There is no suggestion of any rehearsal in the minutes quoted, and it is an open question whether Lodge proceedings were then sufficiently ceremonious to render rehearsals necessary.

W.Bro. E. EYLES (St. John's No. 167) *writes*:—

It was with pleasure, but with some surprise, that I learned from W.Bro. Grantham's valuable Prestonian Lecture that the reference in my *History of St.*

John's Lodge to a School of Instruction meeting in 1768 was the earliest known. It was given there as an extract from the minutes without any idea of it being unusual.

It has often struck me that when Masonic activities of early days are referred to, it would be a matter of interest—and correctness—if the Lodges concerned were given the numbers they bore at the time. If this had been done in this Lecture, it would have been noted in Appendix I that *St. John's Lodge* was numbered 401 at the time of the first minute, 269 at the second, and 221 at the times of the other four extracts. Similarly, that the first three minutes of the *Lodge of Emulation* were made when the Lodge was numbered 391, and the other when it was No. 13.

When considering Post-Union Lodges of Instruction, it is a striking fact that they are often noticed to blossom with great promise, but soon languish; probably rising and falling with the presence or absence of an inspiring Preceptor. But what happened to one flourishing Lodge of Instruction may have affected many.

This Lodge met in June, 1828, at the Holly Bush, Hampstead, under the sanction of *St. Michael's Lodge No. 367*. Thirty-four were present at the inaugural meeting, with *W. Bro. Gilkes, P.M. of 367*, as Master. Things went on smoothly, and in the first year forty-five meetings were held. The attendance dropped somewhat in 1829, and early in 1830 a letter was read from "the Grand Lodge" stating that "no Lodge of Instruction should be held unless sanctioned by a regular Lodge and the Master or a Past Master of the Lodge granting the Sanction do preside". The first sentence of this message was only a repetition of the usual procedure, but the second was new and proved fatal. Masters could not be expected to attend as often as needed, and only four later meetings were recorded. It would be interesting to discover whether other records showed if the action of Grand Lodge had the effect of closing Lodges of Instruction generally. They might, on the other hand, show that the injunction of constant attendance by representatives of the sanctioning Lodge was completely ignored. As the injunction does not now hold, Grand Lodge may have cancelled the order, but that is a matter of searching *G.L. Minutes*.

Bro. W. BOULTON writes:—

With regard to *Bro. Ronalds*, mentioned on page 11 of the *Prestonian Lecture*, this Brother was on the 7th February, 1805, being then described as late of *Lodge No. 81*, elected a full member of the *Middlesex Lodge*, then *No. 194*.

He had previously, on the 6th December, 1804, been elected an Honorary Member, and there also appears on the minutes on the 3rd May, 1804, that "the W.M. Gave a Lecture in the First Degree and the Reason was given in the same by *Bro. P. Ronalds*, one of the Nine Worthies".

There is also a further minute of a meeting on the 7th March, 1805, that *Bro. Ronalds* be employed to cover the chairs with hair cloth, and on the 4th April, 1805, *Bro. Ronalds* gave the Reason in the Fellowcraft, likewise the Decoration.

I cannot at present say when *Bro. Ronalds* ceased to be a member of the Lodge, but the Grand Lodge return for 1808, which can be inspected at *Free-masons' Hall*, does not show him as a member.

Our other Worthy was *Bro. Bollon*, who, according to the minutes of the 1st September, 1803, was leaving the country and presented the Nine Worthies Jewel to the W.M., while on the minutes for the 6th October, 1803, the W.M. informed the Brethren that he had delivered the Nine Worthies Jewel to *Bro. Harper, D.G.M.*, at Grand Lodge.

Bro. IVOR GRANTHAM writes as follows in reply:—

It was indeed a privilege to be allowed to give the first rendering of the Prestonian Lecture for 1950 at the January meeting of the Quatuor Coronati Lodge, even though that occasion did not happen to be one of the three official deliveries sanctioned by the Board of General Purposes. In accordance with the practice established by a number of my predecessors, who have been accorded that same privilege, a complete list of the official and unofficial deliveries of the Prestonian Lecture for 1950 is given at the end of this reply for purposes of record. The presence at the January meeting of no less than four of my Prestonian predecessors was distinctly gratifying; but it is with a sense of deep sorrow that I recall that amongst the other Brethren present was one who was destined to be called from our midst within a few weeks of his appointment as Prestonian Lecturer for the following year—a melancholy event which deprived me of the pleasure of handing on the torch of William Preston to our late and much esteemed Bro. H. W. Chetwin, P.A.G.D.C.

The spoken comments which this paper evoked from the Master and Wardens covered so much ground that no time was left at the Lodge meeting for the comments of other Brethren, much less for any reply on the part of the Lecturer. I therefore welcome this opportunity of thanking the numerous Brethren who subsequently contributed their comments in writing.

As I had confidently hoped would be the case, the position of Lodges of Instruction in the Irish and in the Scottish Constitutions has received treatment at the worthy hands of Bros. J. Heron Lepper and G. S. Draffen; and here it may perhaps be placed on record that there is preserved in the Library of the United Grand Lodge of England a copy of the minutes of the Grand Lodge of Instruction of Ireland from 1814 to 1908. The recent labours of Bro. G. Marshall Rose in connection with his study of Scottish Lodge Inventories has enabled him to contribute items from Scottish records for comparison with those taken from the records of Lodges under the English Constitution, to which this paper was confined, and I congratulate Bro. Rose on having found an allusion to a Lodge of Instruction in Scottish records at least eight years earlier than the earliest so far traced in England.

Bro. Hallett's contribution is much appreciated, but I note with regret his feeling that in certain sections of this paper a false impression may have been created by my desire for conciseness. No one is more conscious than the Lecturer himself of the extreme conciseness with which he has dealt with the Lodges of Promulgation and Reconciliation; but it should be remembered that this paper was compiled primarily for delivery in the series of Prestonian Lectures. Another essay designed for publication in our *Transactions* in relation to either of these two special Lodges could hardly have been justified in the face of the exhaustive manner in which the Lodge of Promulgation was dealt with by Bro. W. B. Hextall in *A.Q.C.*, volume xxiii, and the Lodge of Reconciliation by Bro. W. Wonnacott later in the same volume. The interested reader of the present paper who desires further information upon either of these two bodies, but cannot conveniently consult the earlier volumes of our *Transactions*, cannot do better than read the last of Bro. Hallett's own papers on this subject, published in pamphlet form by the Somerset Masters' Lodge, entitled *A Short Account of the Lodges of Promulgation, Reconciliation, Stability and Emulation*—a contribution to which I myself have made frequent reference.

During the preparation of this paper, Bro. Eyles was kind enough to allow me to peruse at leisure the minute book of a Lodge of Instruction formerly held under the sanction of St. Michael's Lodge No. 211. Bro. Eyles now enquires whether the minutes of Grand Lodge contain any allusion to the edict received by this Lodge of Instruction in the year 1830 to the effect that a Lodge of Instruction should not be held "unless . . . the Master or a Past Master of the Lodge

granting the Sanction do preside". A search of relevant records in the Grand Lodge Library throws no light on this point ; but it is clear from the minute books of this Lodge of Instruction that due heed was paid to this injunction for at least twelve months, because throughout that period the chair of the Lodge of Instruction was invariably occupied by a Bro. Robotham, who was Master of the Lodge of Fortitude and Old Cumberland, to which the Lodge of Instruction had been transferred. I note Bro. Eyles's view that whenever allusion is made to events which occurred before the final Lodge enumeration of 1863 it is a matter of "correctness" for a Lodge to be referred to by the appropriate number previously borne by that Lodge, instead of by the number borne by that Lodge to-day. This, I suggest, is a matter of opinion, and neither practice can legitimately be described as "correct". For the purpose of this paper I preferred to use their present numbers when referring to Lodges which still exist, so that those Lodges could be readily identified by Brethren attending deliveries of the Prestonian Lecture. The adoption of the practice advocated by Bro. Eyles would have led to confusion in the minds of many listeners ; the student can always refer to Lane's *Masonic Records*, and will not be misled.

As Bro. Rylands has introduced the subject of Masonic instruction in Royal Arch Chapters, with examples from Wakefield in the first two decades of the nineteenth century, the present opportunity may be taken of recording that the earliest example known to me of a Royal Arch Chapter of Instruction is that which functioned under the Royal Cumberland Chapter at Fountain Court, in the Strand, London, in the year 1789 ; a Chapter summons¹ for 18th December, 1789, bears a manuscript endorsement on the back page to this effect :—

NB. The 4th Friday falling on Xmas Day It was agreed on last Chapter to meet the 3d friday, as several are to be Exalted.

Chapters of Instruction Monday 21st Thursday 31st December
Thursday 7th & friday the 15th January next.

Another London Royal Arch Chapter of Instruction was mentioned in an announcement which appeared in *The Morning Advertiser* on 8th February, 1794 :

Royal Arch Masonry.

A Grand and Royal Chapter of this Sublime Degree is held on the second Thursday in every month, at the King's Arms Tavern, Old Compton-street, Soho ; and a Chapter of Instructions is likewise held on every intermediate Thursday, at seven o'clock precisely.

The remaining comments, all of which are welcome, do not appear to call for any detailed reply ; but two points of interest, which have come to my notice since the preparation of this paper, should perhaps be mentioned for the sake of completeness.

An arm-chair, formerly used by the Old Concord Lodge of Instruction and bearing the name of that body carved on the back, may be seen in the Grand Lodge Museum.

A manuscript note left by the late Bro. Lennard Forsyth records that on 1st September, 1795, a Lodge of Instruction was formed by the now extinct Lodge of St. George No. 497 at North Shields, Northumberland.

If it is permissible for a contributor to the pages of our *Transactions* to turn for a brief moment from fact to fiction, mention must be made of "The Faith and Works Lodge of Instruction No. 5837", which is reputed to have catered for

¹ By courtesy of the Library, Art, and Publications Committee of the Board of General Purposes, a photographic reproduction of this summons will be published with this reply.



Chapter Summons. Reproduced by the courtesy of the Library, Art and Publications Committee of the Board of General Purposes

The 4th Friday falling on Xmas Day & it was agreed in
 last Chapter to meet the 3rd Friday, as usual are to be called
 Chapter of Exchequer Monday 21 January 24
 Chapter of Exchequer 7th Friday the 28 January next

the needs of military Brethren in London during the first of the two world wars. This fascinating tale, entitled "In the Interests of the Brethren", will be found in *Debts and Credits*, a series of short stories from the pen of the late Bro. Rudyard Kipling, a former member of our Correspondence Circle.

Finally, allusion must again be made to the proposed Masonic Professorship, a proposal which was briefly dealt with in the fifth section of this paper. From a manuscript recently located in the Grand Lodge Library (G.L. 11,904) it is now clear that this proposal formed part of a larger and more elaborate plan for the establishment of a Masonic College, a scheme laid before the Lodge of Promulgation by its Secretary, Charles Bonnor, but politely shelved. This manuscript is in the handwriting of Bonnor, and resembles, although it is not identical with, the "Plan" epitomised by Bro. W. B. Hextall in *A.Q.C.*, xxiii, at p. 55. As this manuscript appears never to have been published, a copy is now printed as an Appendix to this paper.

Grand Lodge MS. — G.L. 11,904.

Observations on certain Deficiencies in the Arrangements of the Most Ancient and Honourable Society of Free and Accepted Masons under the Constitution of England, with a Plan to remedy the Evils they produce, by the establishment of a Masonic College, or Incorporation of Skilled Craftsmen.

To which is added

A Minor Plan.

1809

The recent determination of the Grand Lodge to restore an unity of form in respect to the *Word* which constitutes the third Secret in the first and second Degrees of the Order, may be deemed an important step towards the adoption of other Regulations, which are essential to the character of the Craft in this Country, where a variety of Events have combined at different periods to disturb, disarrange and almost to destroy the System.

It has been the fate of moral as well as of religious Institutions, to suffer severely under the pressure of worldly vicissitudes. In like manner as the most sublime of all Religions, namely that which is taught by the Gospel, has been reduced to so low an estate as to be in imminent danger of extinction; so the most perfect of all moral Institutions, namely, the Masonic System, has encountered its dark ages, and approached the very verge of annihilation. They both however have happily survived the dangers to which they have been exposed, and bid fair to become lasting Monuments of Gods goodness to Man. We have divine authority for considering them as the means of happiness both here and hereafter; for, though the main characteristic's of morality profess to imply only terrestrial operation and effect, its consequences are so far from being restricted to this world, as to render extremely questionable our claims to happiness in the next, if we prove to have disregarded the important duties of man to man. Masonry, which exceeds the bounds prescribed to Ethicks, inculcates not only our duty to our neighbour, but our duty to God also, as well as to ourselves; and so evident are its advantages, and so obvious its means for the accomplishment of its end, that whilst every religious System that has been established from the beginning of the world to the present day, has, more or less, been resisted, reviled and rejected; this beautiful system of Morality and Religion blended, has been hailed and adopted by men of every Religion in all Ages. To the Pagan, the Jew, the Mahometan, and the proselyte of every other religious persuasion, as well as to every sect of the Christian Religion, the Masonic System has been, and is equally acceptable by all adopted and by all approved. It would be strange indeed if an

Institution, which among other beneficial effects, cements in bonds of brotherhood the inhabitants of every Country, whilst it enforces the loyalty and fidelity that is due from every people to the Government that protects them in the enjoyment of their privileges, did not find friends and supporters in every part of the world. It tends more than any other human Institution to mitigate the effects of the divine wrath which manifested itself in the confusion of tongues at the destruction of Babel ; for it teaches a language that is understood in every quarter of the Globe, and it opens a medium by which the claims as well as the wants of the distressed of all nations are made known and relieved. Like the "Religion of Virtue", it includes our duty to God and to our neighbour, and it further enforces the observance of those salutary duties which every man owes to himself.

Such an enumeration of its claims to respect, to veneration, and above all to *preservation*, might be considered superfluous, because it declares that only which is too well known to require being pointed out, and too well confirmed to be in any degree questioned ; but that a Treatise which professes to be devoted to the *preservation* of a System, would be mainly deficient, if it did not aim to impress the mind with a just sense of its value.

The laxity of our practice in the performance of our Lodge ceremonies, is too notorious to require an exhibition of the proofs or an odious selection of instances. Were it otherwise, that ungracious Task might easily and effectually be performed to a painful extent. In many Lodges they do not relate exclusively to total ignorance in the more advanced stages of Masonic lore ; but they descend even to the initiating and introductory ceremonies of admitting Candidates and Graduates to the several Degrees of the Order ; nay (which is still more humiliating) the simple, but impressive Ceremonies of opening and closing the Lodge in the several Degrees, are too often performed in a stile that would induce the Masons of other Countries to resist our claim to the Masonic Character.

To rescue the Fraternity in this our native Land from imputations so degrading ; to render Masonry as perfect in its practical forms here, as it is understood to be almost every where else ; to make the conviviality in which we seek the refreshment that Masonic Industry is entitled to, a secondary, instead of a primary, or, as in many instances it is, the sole object in view ; to place the whole brotherhood acting under the sanction of the illustrious Grand Master of England, by a well timed exercise of his influence and authority, in such a state of discipline, as to entitle every Lodge to the respect which Masonic correctness, when it is duly practiced, will at all times command, would indeed be to emblazon his Royal name with an effulgent radiance, and exhilarate his philanthropic Heart with the most gratifying reflections.

There is a wide difference between the nature of that decay which in former times brought the Order in this Country to so low an ebb, and that for which it is the object of this Treatise to propose a remedy. In the former instance, the Lodges themselves had declined and wasted away ; in the present, the Lodges are numerous and populous. The former condition of the Fraternity was like that of an Army reduced to a skeleton ; it was incapable of action to any extent, till it was recruited and its ranks filled up. In the accomplishment of that first and most essential Task, the Grand Lodge has manifested its wisdom in its moderation. It judiciously foresaw that a premature enforcement of discipline would tend to discourage the volunteering spirit, which, if treated with temperance and forbearance, promised a liberal supply of numbers, and the harmony which skilful management has established among the Craft, prepares them for receiving the Impressions that are calculated to restore them to their proper character.

After the revival of that spirit among the Free Masons of England (about ——— years ago) which is essential to the progress of human pursuits, Scisms prevailed, which generated dissensions of the most alarming kind ; but time and temperate reflection having done much towards restoring the Patient to a state of

convalescence, the Grand Lodge has at length happily perfected the cure, and by the recent measure on which the object of this Treatise is founded, the Craft are completely placed in a situation to contemplate with steadfastness and to deliberate with harmony as well as with confidence, on the duty remaining to be performed for the restoration of its character, and preservation of its existence, both of which are in imminent danger, if speedy means are not resolved on for their conservation. To resort to the former figure of a military body, they resemble a Regiment, whose numbers are compleated, but composed for the most part of untrained Recruits. A well regulated Drill is not more essential to the one than is a judicious Discipline to the other. To tolerate a Regiment of Recruits in the state above described, would not be more preposterous, than to permit any longer the laxity of practice which prevails in the Masonic Lodges of this Capital.

That the Craft are at length in a condition to profit from an improved arrangement, is the result of a combination of circumstances, that calls for the most animated expression of their gratitude. Years of torpor had nearly extinguished the vital spark of their Masonic existence, when its latent powers were gradually called into action by the accession of influence which eventually operated its salvation. Noblemen of high rank and estimation by becoming Patrons of the Order, encouraged, stimulated, and kept alive the yet unsubdued spirit of a few faithful friends to the Fraternity. At length, Royal countenance was extended to the Institution by the late Duke of Cumberland, and finally, the Heir Apparent to the Throne, condescended to become its Protector in quality of Grand Master ; evincing at the same time the deep interest he took in the welfare of the Craft, by nominating as his Acting Representative, a nobleman, in whom are united all the qualities that endear the society of man to man, with a zeal for promoting the honor and prosperity of the Order, which has been successfully displayed in a long series of exertions for its welfare, and will be remembered with gratitude by the Brethren as long as the English Constitution remains. To these important and highly honourable advantages, still further acquisitions have been made. A Royal Brother of the Heir Apparent, stored with the ample produce of Masonic Harvests, reaped on the fertile and well cultivated soils of the Craft on the Continent, has been graciously pleased to dignify the Chair of the first Lodge in the Country. In that Lodge, to the lasting honor of its Past-Masters, the sacred Rites of Masonry have been duly and invariably maintained and adhered to ; there, without any deviation

(2 pages missing)

If there existed a Masonic Tribunal, paramount to every other Institution of the Craft in the World, empowered to investigate the modes of practice peculiar to the several Masonic Establishments on the face of the earth ; and if that Tribunal were to scrutinize the proceedings of the Lodges in this Country at the present period, the Craftsmen who compose a very considerable proportion of the number would be in no small difficulty to vindicate themselves to their Grand Master for the predicament in which he would be placed by their incredible deficiencies. At the present moment, circumstances of every description combine to relieve us from so distressing, so degrading a reflection, if we do but unite in the adoption of remedies commensurate to the magnitude of the evil so justly & so generally the theme of Masonic reprobation.

For the attainment of so desirable an End we may look with a mixture of hope and confidence to the Grand Lodge, where the authority of our Illustrious Grand Master, rendering efficacious the labours of the skilled Craftsmen, who united with him, more immediately constitute the Great Masonic Council of the Nation, affords the most encouraging assurances of attention to whatever is calculated or intended to promote the general good of the Fraternity. That Council seem to have been aware that too ardent or too early an endeavour to reclaim,

often defeats the end in view, by the unfitness of the materials to be wrought upon, for receiving a right impression. Hence a rigid attention to the due performance of Masonic Rites has been dispensed with. That dispensation has been attended with beneficial consequences, for the liberality of the indulgence has led men through the medium of their pleasures to take that Interest in the encrease of Masonic Associations, which has matured the Fraternity for the reformation proposed.

Masonry is at variance with no Religion. Many of the Ministers of our own Church unite with us in the cultivation of the Science ; and so would many more, if, under the fostering hand of illustrious authority, the correctness of our practice were trained to keep pace with the purity of our principles. It is a known fact that a Prelate* of the Church of England, lately deceased, (who was eminently distinguished both for his learning and his loyalty ; whose superior talents and acquirements were conspicuously display'd in the pulpit and the Senate,) professed to be an ardent admirer of Masonry, and extremely solicitous to cultivate the Science by a punctual attendance on its duties in the Lodge ; but the imperfect manner in which, generally speaking, they were performed, induced him at length, though with great reluctance, to withdraw altogether from the fraternity.

The great deficiency in the Masonic Arrangements of this Country is the want of qualified Instructors and authorized Superintendants, or Inspectors, with such Rules for their government as should render the exercise of their functions in no respect unpleasant to those whom it would be their duty to serve. The stupendous Edifice of human intellect which owed its origin to the luminous genius of Ignatius Loyola, would neither have attained its exalted character, or atchieved the astonishing objects of an ambition which made the Princes of the Earth tremble on their thrones, if the System had not been constantly invigorated and kept up by a discipline, which it was the unceasing duty of appointed Agents to watch over and enforce. The Christian Religion itself, together with every other religious Institution, would be very short lived, if, like the Masonic System in this Country, its existence was merely permitted ; and no suitable and sufficient arrangements organised for a ministerial attention to its welfare.

Under these Impressions, an idea has occurred of remedying the existing Evils by the establishment of a Masonic College, or Incorporation of skilled Craftsmen, under the immediate auspice of our illustrious Grand Master ; to consist of a President, Professors, Associates, a Registrar and a Tyler ; some of whom at least ought to be so unrestrained by other pursuits, as to be able to devote their whole time and attention to the Duties of their official appointments. As however, respect must be paid to the means by which an adequate recompence may be procured, to remunerate those who shall be invited to engage in such an Undertaking, it may be adviseable to narrow the extent of the Plan as much as possible, and to arrange it on the most economical scale. In this view a hope may reasonably be entertained that the zeal and emulation which constitute leading features of the Masonic Character, will, aided by other gratifying inducements, influence a sufficient number of qualified Brethren to engage in the service by accepting *honorary* appointments to that End ; as *their* Assistance would call for no other time than is usually devoted to Masonic Pursuits at present, by such of the Craft as aspire to the attainment of any degree of proficiency. But that w^d not be the case with the Individual who may be appointed to the superintendence and direction of the Establishment. The *whole* of *his* time, as well as a considerable portion of that of the Registrar, will be requisite to a proper discharge of their duties. Indeed the frequent occasion which the Director would have for co-operating with the Registrar, might admit of those two offices being united ; but it would be done

* The late Dr. Horsley.

by a great addition of duty to an officer whose portion of employment would be ample, without any such augmentation of labour.

Perhaps the nature of the Plan proposed may be best understood by an Outline of its intention, sketched in the shape of an Address to the Craft at large, through the Masters of Lodges, under a feigned supposition of its being approved and honoured with the requisite sanction. Such an address might be to the following effect.

Whereas it has been humbly represented to the Grand Master that the relaxed state of the Discipline which has obtained in many of the Lodges acting under the Constitution of England calls for the application of some remedy ; and whereas it has been deemed expedient not only to take measures for adopting one uniform mode of practice, but to organize and render permanent such authorities, emanating from and acting immediately under the Orders of the Grand Master, as may be made henceforth responsible for such constant communication with all the Lodges aforesaid, as shall be best calculated to possess them of and maintain them in a correct and invariable adherence to the minutiae of the practice prescribed for the perfection of the System ; — and whereas, after a due and deliberate consideration of the means by which Objects so essential to the character and Reputation of the Craft may be best attained, it has been deemed advisable to constitute and establish a Masonic College or Incorporation of skilled Craftsmen, endowed with powers and authorities commensurate to the magnitude of the duties attached to such appointments ; it is held to be proper and necessary, in announcing to the Craft at large that the Members constituting the said College are prepared to enter upon their respective functions, to premise that the Officers so appointed are so restricted in the exercise of the powers and authorities with which they are invested, and the specific nature of their services is so defined, and the manner in which they are to be performed so explicitly laid down, as most effectually to protect the several Lodges from any interference, intrusion, or interruption that can be capable of exciting the slightest degree of dissatisfaction. The Director and his Associates in the Establishment are readily to entertain and respectfully to attend to, all such applications, representations and demands of service as may be addressed to them from any and every Master of a Lodge or Lodges acting under the English Constitution. The points of service to which they are liable in the first instance to be called by any of the said Masters of Lodges, are as follows. — To instruct, or provide means for instructing with the least possible delay, such of the Brethren of a Lodge, as the Master of a Lodge may be pleased to select or recommend for tuition and completion in the several Ceremonies of Opening, Adjourning and Closing the Lodge in the several Degrees ; of Initiating, Passing and Raising ; which ceremonies ought with a strict similarity of manner, and with invariable accuracy and precision, to be performed alike in all their parts in every Lodge under the English Constitution. If from any unforeseen cause, or from want of competent knowledge, or practice in any of the Ceremonies, the Master of a Lodge should at any time be in want of assistance to go properly through the forms of Initiation, Passing or Raising, it will be the duty of the College to supply him with the assistance he may require, that his Lodge may not be discredited by an imperfect performance of its duties on account of the absence of the Officers or Brethren he usually depends upon for such assistance, or from any other cause whatever.

It is presumed that in a moderate space of time, the general progress of the Craft in the attainment of a competent knowledge and a familiarity of practice in the ordinary Ceremonies, will considerably diminish the pressure of the heavy portion of that kind of service to which the Officers of the College must expect to be subjected in the earlier stages of their official labours; and, whenever that period arrives, they will be enabled to pursue such a systematical routine of progress in the important duties of the higher departments of the Science, as shall facilitate the improvement of every Brother of the Order who is desirous of improving, and open to each Individual of the Craft a continual, an easy, and a legitimate mean of adding to his store of Masonic Learning, 'till he shall have reach'd the very acme of the Science, and attained the *ne plus ultra* of Masonic Lore.

For want of such facilities at present, our Students find excuses, or plead necessities for seeking those attainments through unauthorized and degrading channels, which they ought to have the means of obtaining under circumstances more satisfactory to themselves and less painful to those who counsel and direct the great Masonic Establishment of the Country.

The Fountains of Masonic Wisdom have hitherto dispensed their salutary supplies in very few and very scanty streams, but by means of such an Institution, they would be made to flow copiously, freely and incessantly. The Amateurs of Science whose impatience to proceed in the acquirement of knowledge with more rapidity than is consistent with the ordinary means afforded by the Lodge of which he is a member, might through the medium thus opened, pursue the gratifying object with uncheck'd celerity, as fast as his capacity for digesting knowledge may authorize his being led on. Nor is the ardent and successful suitor to calculate on that pleasure only which arises from the progress he makes; for those who distinguish themselves might be made entitled to honorary rewards, which will not only mark their superior merits to their brethren, but make the recompence of their laudable exertions the incitement to similar exertions in others.

Such an Establishment will necessarily be attended with expence; but as the amount of that expence may be defrayed by the annual subscription of 2s/. *perhaps* 1s/.¹ from each member, it would be a libel on the respect they are known to entertain for the reputation of the Craft, to question for a moment their readiness to enhance that reputation by contributing with chearfulness so small a stipend in order to attain so great a benefit: For this contribution on the part of each member (who will receive at the same time a free Ticket of admission to a Lecture which is more particularly treated of in the following pages) the Treasurer of every Lodge will give an acknowledgment, and forward it at stated periods to the Grand Treasurer, to be by him appropriated to the purposes intended and accounted for in the usual manner.

If, contrary to all probability there should at any time be found to prevail in any of the Lodges, an indifference to avail themselves of the means of improvement thus offered, even that indifference will not subject them to any mortifying censure from the College; for the independence of Lodges is too immediately the object of the Grand Masters protection to be violated under any circumstances whatever. In such case, the President of the College is restricted from carrying his

¹ Entered in pencil.

notice of such disregard to the interests and character of the Craft farther than to address a letter to the Master of such Lodge, representing that as in the Occasional Reports which he is bound to make to his Superiors, he is required to specify the progress and attainments of each Lodge separately, in respect to the prescribed manner of performing the ordinary Ceremonies, he entreats to be honoured with the Masters commands, specifying a time when it will be agreeable to him to accept a visit from a Professor, for the purpose of qualifying him to report on the subject ; or that the Master will direct such members of his Lodge as he may select for that purpose, to appoint an interview or attend a practice of the Board, either to authorize a satisfactory Report in the event of their competency, or to afford an opportunity for rendering them so, if instructions to that end should be necessary.

As however, circumstances may arise to prevent the Masters of some Lodges, as well as the Brethren composing them, from embracing promptly the offer of service which it will be the Presidents duty to make, any such officious repetition of his offer as may be in any degree calculated to excite dissatisfaction, will subject him to the marked displeasure and reprimand of his Superiors, and he will in no case press his interference farther than he finds himself encouraged to do by the declared approbation of the Master, whose will and convenience it will be his duty to consult and to respect on all occasions.

The consequence to any Lodge declining the Presidents offer of service, will, so far as the College is concerned, never amount to more than an omission of its name in the general List of those whose progress and proficiency his duty will oblige him, when called upon, to report to his Superiors.

By these restrictions on the exercise of the authority vested in the Officers of the College, the several Lodges will be secured in the enjoyment of that Independence, for a violation of which, scarcely any advantages could compensate.

In order to do away the humiliating effect which some might apprehended from calling in the assistance of strangers to perform the ordinary duties of a Lodge, the difficulty might be easily overcome by the simple regulation of each Lodge (requiring such aid) entering upon its List, as honorary members, such Officers of the College as may be liable *ex officio* to be employed there, and then, the assistance they might receive would be from their own members.

Some consideration may be necessary to determine the best way of ascertaining and supplying the deficiencies that exist in the Provincial and more distant Lodges. Such of them as are within the Kingdom and Principality of Wales might be taken in Circuit once a year, or once in two years, by Professors appointed to that duty ; for whose travelling expences provision would be to be made, either out of the College Fund, or by special contributions on the part of the Lodges visited, or jointly by the College Fund and the said Lodges ; but in these subordinate arrangements there would be no difficulty, in case the general Plan should be honoured with that sanction which is essential to its being called into action.

That some remedy is necessary for the evils which degrade the character and threaten the very existence of the Masonic Order in this Country, there can be no question, and in the foregoing suggestions it has been endeavoured to accomplish the object without subjecting those who are deficient in Masonic acquirements, to

anything disagreeable. Authority, however mildly exercised, is indispensibly necessary to the accomplishment of such an end ; an authority that would invite, induce, and impel to application, many, who would otherwise shrink from the effort. If a mere Lodge or Board of Instruction, instituted for such a purpose, were adequate to such an end, that which is attached to the Lodge of Antiquity would operate more extensive benefits, for its doors are liberally thrown open to the whole Craft ; but the very few, except its own members, who have profited from that excellent Institution, proves how necessary it is to organize an Establishment in which the power of attracting and the duty of enforcing, shall supply the want of inclination in such of those who are to be benefited, as require such incentives. A President properly authorised to act, would be miserably deficient in point of address, if he could not devise means of making the most indifferent and tardy disciples feel a pleasure in profiting from his Precepts for the advancement of their own character and consequence.

If a convenient and spacious Room, with one other at least, or two, adjoining, were to be provided for transacting the business of the College, considerable progress might be made in the task of qualifying a Selection of Members from different Lodges, who might be appointed to attend a Board in convenient numbers at convenient periods. Until the officiating Members of all the Lodges shall be tolerably perfect in the ceremonies, the Board would have an uninterrupted series of laborious service to perform ; and when they shall have made a tolerable progress in that part of their duty, they will never be without an ample portion of employment in attending to the general Instruction of the many Lodges which will more or less stand in need of assistance ; and still more particularly in a continual course of illustrations, by which, such of the Brethren as are desirous of making progress in the Lectures, may have access for that purpose.

It has been already set forth that the duties of the President, and especially if added to those of the Registrar, will require a constant attendance, for which suitable pecuniary compensation must be made ; and it would tend greatly to the perfection of the Plan, if the Fund to be provided for its support, would admit also of extending to the Professors such a pecuniary remuneration as their occasional services may be deemed entitled to. *They* would be called upon at those hours only, when the ordinary occupations of the day are concluded, and their recompence being all extra gain, without any sacrifice of the time usually allotted to, or of the emoluments derived from other professional pursuits, may be limited to a proportionally moderate amount. In that case, the Associates, though a class from which future Professors would be chosen, may be considered whilst in that state of probation, as establishing claims to a recompence in future, which they are required to merit by gratuitously discharging in the mean time the duties of the probationary class. If however, the Funds procurable for this purpose should not be adequate to the extension of salaries to the Professors, as well as to the President and Registrar, the following alternative remains. In lieu of pecuniary inducements to the Professors, they, as well as the Associates must be allured by the gratifying distinction of being selected from among their fellows as the most accomplished members of their Order, and they may be still further distinguished by personal embellishments suitable to their claims and the dignity of the characters they are appointed to sustain. Many of the Craft would covet these appointments with honorary rewards and badges of distinction, who would decline a pecuniary recompence, and it should not be lost sight of, that, as the higher and more lucrative appointments would be filled up from the Class of Professors, those who would be indifferent to such a Salary as might be allotted to a Professor, if so remunerated, might not be so to that of the President ; and in that view the Professorships would not want Candidates, whether they were made lucrative appointments or not. As however the claim to a punctual observance of official duty, on which a great deal would depend, would be feeble in the one case and

forcible in the other, the pecuniary recompence ought on every principle to be preferred, if the means of so doing are attainable.

Though the several secrets of the Order are incapable of being transmitted to posterity by any other than oral communication, and the particulars of our several Ceremonies, as well as the authorized mode of illustrating the subjects of our several Lectures &c will be little liable to be lost under the vivifying effects of the proposed arrangement, it may nevertheless be deemed right that a correct, authorized and perfect compilation of all those Ceremonies and Illustrations should be prepared and preserved, in case reference to any parts thereof should at any time become necessary. They ought to be written in the Masonic Cypher, and deposited in an Ark, sacred to that use, of which different keys might be assigned to the custody of particular Officers of the Grand Lodge, never to be opened but under circumstances of peculiar necessity, and then with a ceremony and form to be prescribed and in presence of certain Grand Officers to be nominated for that purpose. In all Processions or Meetings of the Grand Lodge, this Ark may be borne by the President of the College as the distinguishing badge of his Office and Dignity.

The President should be wholly responsible for the correct and proper discharge of all the Collegiate Duties. All Letters and Applications should be directed to him, and all answers should be signed by him or by the Registrar under his orders.

The Professors should display at stated periods, the most perfect specimens of the Art in the illustration of the different Clauses of the Lectures &c in each Degree, for the general edification of the Craft, who from the examples thus set before them, might be enabled advantageously to practice the Masonic duties in their own Lodges.

In every act and proceeding of the Professors and Associates, they should be directed by the President, who is to be responsible for what they do, and in the event of their acting improperly, he should be empowered, if they are allowed pecuniary recompence, to suspend them, and if their appointments are honorary, to decline their services ; in either case representing his reasons for so doing without delay to his Superiors.

The appointments of the Associates being altogether honorary, every Craftsman desirous of becoming a Candidate, and whose progress in Masonry has qualified him to demand an opportunity of proving his merits, should have such opportunity of convincing the President in the first instance of the strength of his claims, and of demonstrating his merits afterwards in a Public Exhibition, to which the Brethren at large might be invited. On passing these Ordeals, the duty of the President would be to recommend him to his Superiors for a Diploma, that in his subsequent visits to any Lodge, he might be received with the respect which the character he bears entitles him to.

The Associates should be qualified to act for, and supply the place of the Professors whenever called upon for that purpose.

The Registrar would have to make official Entries of all the proceedings of the College, which are to be open at all times to the inspection of those whom his Superiors may appoint for that purpose. He will have to receive and to execute the Presidents orders in all that relates to the Correspondence of the College, and to be accountable to the President for the correctness of all the amanuensial duties of the Establishment.

The President should not only be entitled to approbation on the ground of approved skill in the Craft, and a familiar acquaintance with the particulars of each Degree of the Order, but he should be a man of Education and Address ; he should be capable of an unremitting assiduity, and be zealously devoted to the performing his functions, from an innate attachment to, and an ardent anxiety for the honor of the Craft, rather than from any consideration of the pecuniary compensation

that may be allotted to him. His attendance on all meetings of the Grand Lodge should be required, and he should be competent to compose, and called upon occasionally to deliver for the edification of the Craft, such Lectures and Discourses on Masonic subjects as may be calculated to place its advantages in a conspicuous and interesting point of view, and beget and keep alive in the Fraternity an appetite for cultivating the science. Every other art and science has its Professors and public Lecturers to facilitate and stimulate the progress of its students, and to excite their emulation; and in the Capital of such a Country as England, where talents are so conspicuous, and knowledge so widely diffused, it would be strange indeed were the system to which we profess so devout an attachment, to be allowed to remain any longer without similar advocates and advantages.

It should be recollected that when the Masters and Wardens of Lodges are called together in attendance on the Grand Lodge, it is for purposes foreign to those of improvement in the art. They therefore can meet with no such opportunities of improving, either there or elsewhere, as enable them to communicate any advantages in point of practice, to their absent Brethren; and there can be little doubt, that if in return for the trifling subscription required for this purpose, they were at stated periods to be invited to witness such specimens of Masonic correctness as might be expected from the President, Professors and Associates of such an Establishment as is here proposed, the force of example w^d be striking and effectual; the gratifying result of one attendance would excite an encrease of appetite for more, without their allowing the trifling expence to act in any degree as a drawback upon pleasures and benefits obtained at so very cheap a rate.

Finally, in order to give to such an Institution the never failing influence of an Illustrious Principal and Patron; to whom its Ministers should be responsible for all they do; before whom should, from time to time be laid detailed statements of all their proceedings; and from whom should emanate all their authority; it is proposed to seek a key-stone for the perfection of the Structure, in the person of some august Individual. When it is considered that the Dignity to which he would be invited is no less than that of becoming the guardian and protector of an Establishment, which, under the authority of the Grand Master of England is sett up as the Grand Conservatory of the principles, and the great Academy for correcting and perfecting the practice of the most ancient, the most pure, and the most widely received System of Morality that ever blessed mankind by its benign influence; it is presumed that no rank however high and Illustrious, would be degraded by its possessor, becoming the Chancellor of such an Order, either by that, or by any other title that may be deemed more applicable to so dignified an Office.

A Minor Plan.

But

It not unfrequently happens that Measures of admitted utility and importance, are relinquished on account of difficulties in the way of bringing them forward. Those, whose opinion on the foregoing subject, will determine whether it ought or ought not to be entertained, may foresee or apprehend some obstacle, either in collecting as proposed, sufficient funds for defraying the expence; or in the propriety of recommending in the first instance, the establishment of an Institution on so ample a scale, before actual experiment shall have afforded satisfactory means of judging of its practicability and probable effects. To that end a Minor Plan is submitted, which is calculated to operate as a Precursor to the foregoing, in case it shall be found to produce the beneficial effects intended.

This Minor Plan proposes that the Grand Master be graciously pleased to grant his Diploma, constituting and appointing a Masonic Professor, with authority, under certain restrictions, to avail himself of the assistance of such skilled Craftsmen as may be induced by certain allurements to co-operate with him. His pecuniary recompence to depend altogether upon the voluntary disposition of Lodges severally and the Craft individually, to subscribe to his terms on a perusal of the Diploma ; which, with its Preamble may be worded so as to convey every necessary information on the subject, and a copy of which might be addressed by the Professor to the Masters of Lodges with an intimation that *two Guineas*¹ a year will entitle each Lodge to all the benefits of the Institution, and every Member of such Lodge to a free admission to one of the annual Lectures or Discourses.

With Individuals, applying for private Instruction, suitable and satisfactory terms may be easily settled.

Diploma

Whereas it has been represented unto Us that in many of the Lodges of the most Ancient and Honourable Society of Free and Accepted Masons under the Constitution of England, a laxity of practice has obtained, not merely in respect to a disregard of the ordinary Lectures, (which, insomuch as they are calculated to convey valuable and necessary information to the junior classes, and to confirm the acquirements of the more advanced Degrees, ought to be diligently attended to) but in respect also to the actual performance of the several Rites and Ceremonies which those Lectures inculcate, and which it is the bounden duty of the Craft to perform with accuracy and precision ; and that hence it is become, not only expedient but highly necessary to sanction with our approbation and to countenance with our authority, some certain and efficacious means, whereby the Masters of our said Lodges may be effectually assisted in the essential task of restoring in their several Communities such a Discipline as the character of the said Lodges severally ; the Masonic Reputation of their Members, especially their Officers individually, and the honor of the Craft universally, do imperiously demand. And whereas it has been further represented unto Us, that divers unauthorized Individuals, availing themselves of the want of means for obtaining Instruction and acquiring knowledge in the said Lodges, have recently, in sundry ways, discreditable to the Craft and disgraceful to themselves, caused printed Communications on Masonic subjects to be publicly exposed to sale, professing to contain copious information, which if in any degree entitled to be considered as authentic compilations, cannot be so prostituted, with a violation of Ties the most sacred ; and if spurious, can be no other than the fabrications of Imposters, which, whether surreptitiously obtained or otherwise, deserve only the disregard and contempt of every legitimate member of the Fraternity. And whereas it is humbly submitted unto Us, that the Precept which absolves the Craft generally from the devotion of any of that time to Masonic pursuits, which may be necessary to other avocations, suggests the expediency as well as the importance of making Masonry to some few Individuals, the prime object of their study and the particular duty for which it shall be incumbent on them to consider every other worldly

¹ Entered in pencil.

pursuit as of minor consequence, lest the latitude of the indulgence which all are entitled to claim, should endanger the existence of the System which dispenses it, and that the most effectual foundation that can be laid in the first instance (with a view to the erecting thereon at a future period a superstructure more suitable to the dignity of the Order) to do away all occasion for the Craft to resort for Instruction to polluted sources, would be for Us of our special Grace to institute a Professorship, comprising certain specific services to be performed for the benefit of the Craft, and certain defined Privileges to be dispensed and exercised for the more effectual accomplishment of the end in view ; permitting at the same time such collateral aid as may be necessary to a proper discharge of the Duties required to be performed, and sanctioning suitable proposals for remuneration. And whereas we have taken these several Premises into our Royal Consideration, and have consented to the adoption of such a measure, Now know ye whom it may concern, videlicet, all and every Brother of the Most Ancient and Honorable Society of Free and Accepted Masons under the Constitution of England, that We do accordingly institute and by our Royal seal & signature ratify and confirm the establishment of the Office or Degree of a Professor of the Art and Mystery of Speculative Masonry, the duties of which shall be performed by a skilled Craftsman of distinguished acquirements in Masonic Lore and of general fitness in other respects for a faithful and diligent discharge of the important duties of such appointment, under the title or designation of Masonic Professor of the Most Ancient and Honorable Society of Free and Accepted Masons under the Constitution of England, with our Royal authority to avail himself of the occasional assistance of skilled Craftsmen under the restrictions hereinafter specified. And it is our Royal will and pleasure that the said Appointment shall include the following services, viz. The said Professor shall cause it to be made known to the Masters of our several Lodges, that such of their members as already are in Office, or as may be intended or desirous to be brought forward, or of being qualified to discharge with propriety their several functions, he is bound and obligated by virtue of his appointment to instruct and perfect forthwith in the several duties and ceremonies of Opening, Adjoining and Closing the Lodge, as well as those of Initiating, Passing and Raising. That if from indisposition of Officers, or any other cause, the Master of a Lodge shall at any time be in want of assistance in the performance of the Ceremonies of Initiating, Passing or Raising, the Professor on receiving timely notice thereof shall either in his own person or by means of his Associates, or conjointly with them render the assistance required.* That he be authorized to instruct publicly and privately ; to convene and invite numerous bodies of the Fraternity to profit from his public Discourses or communicate Masonic Information to select Individuals, subject nevertheless to the following restrictions. He not only shall never communicate on Masonic subjects with any Persons but such as are rendered competent by their admission into the Fraternity, but he shall limit his Instructions in the second Degree to such Brethren only as shall have proved themselves entitled thereunto by the progress they have made in the first Degree, and he shall cautiously abstain from communicating the knowledge which appertains to the third Degree, to any who are not skilled Craftsmen

* Those who may feel it unpleasant to be assisted by any other than Members of their own Lodge, may remove that unpleasantness by voting the Professor & his Associates Honorary Members.

and so familiar with the second Degree as to justify their claim to a participation in the more dignified privileges of the Order. He shall compose, and at convenient seasons deliver Discourses illustrative of the Art, carefully avoiding to admit to such Discourses as relate to the more advanced Classes, any of the Fraternity who are not duly qualified to partake of the same.

He shall make a selection from among the Fraternity of such Brethren as possess the requisites, and who manifest at the same time a disposition to become his Assistants, and when they shall have proved by their acquirements and assiduity that they are entitled to promotion, he shall be authorized to recommend them to be appointed his Honorary Associates, which Appointments shall not only entitle them to personal Decorations, but constitute them Members of a Class distinguished for their superior Endowments and possessing an exclusive claim to corresponding Appointments with pecuniary compensations, in the event of its being deemed expedient at a future period, to enlarge and render permanent the Establishment, of which the present arrangement is a temporary experiment and epitome; and as a still farther incitement to their emulation, they will not be insensible to the preferable claim which the Members of their Class will have in future cases of vacancy, to the highest honours and most liberal remunerations that belong to so distinguished a branch of the Masonic System.

In all cases of recommending Individuals to the Appointment of Honorary Associates, the Professor shall address himself to the Acting Grand Master, stating fully and explicitly the qualifications of those he recommends.

The Professor shall be responsible for the conduct of his Associates, and of all others attached to his Department. In case of improper Conduct in any of them, he shall be authorized to suspend them, but he shall never proceed to such an extremity without immediately communicating to the Acting Grand Master his reasons for so doing, that a prompt decision may be had respecting the period of such suspension; the removal of it; or the dismissal of the Party offending should the case require it.

It shall be a part of the duty of the Professor to prepare for preservation in an Ark to be kept for that purpose, a Pandect of the Science of Speculative Masonry, comprising a clear and intelligible exposition of every thing relating to the Art, save and except those particulars which are forbidden to be committed to writing. This Digest of the Art shall be written in the Masonic Cypher; it shall contain defined explanations of every thing relating to the Ceremonies and furnish ample information on all Masonic Subjects that may at any future period become matter of question or uncertainty; it shall be accessible to such of the Craft only as the Acting Grand Master, the sole keeper of a duplicate Key, may be pleased to authorize for that purpose, and the Ark which contains it shall be borne by the Professor on public occasions, as an emblem of his station and dignity.

He shall ready with his Associates at all times when required to exhibit such specimens of superior attainments in the Art, as particular occasions may call for, and in quality of Public Orator, he shall prepare and deliver Dissertations suitable to the subjects proposed.

He shall be entitled to rank and precedence in the Grand Lodge; be honoured with a characteristic Jewel and other personal Decorations; he shall consider it as an essential point of duty to be present at all Quarterly Communications and on all public occasions when the Grand Lodge shall be convened.

He shall submit to the Acting Grand Master from time to time a Report of his Proceedings and the result of his professional labours.

And we do hereby nominate and appoint to the said Office of Masonic Professor, our trusty and well beloved Brother of the Lodge of No. who has been earnestly recommended unto Us as duly qualified to discharge the important duties thereof with propriety, and whose Testimonials entitle Us to expect that he will exercise the appertaining functions with every advantage to the Craft which this our Royal Act is intended to procure.

THE PRESTONIAN LECTURE — 1950

Official Deliveries

March 13	Dukinfield	-	-	-	Onward Lodge No. 6528
April 19	London	-	-	-	Beadon Lodge No. 619
April 22	Brighton	-	-	-	Sussex Masters' Lodge No. 3672

Unofficial Deliveries

Jan. 6	London	-	-	-	Quatuor Coronati Lodge No. 2076
Feb. 4	Shrewsbury	-	-	-	Shropshire Installed Masters' Lodge No. 6262
Feb. 20	London	-	-	-	Emulation Lodge No. 21
March 29	Bristol	-	-	-	Bristol Masonic Society
May 9	London	-	-	-	The Federated Temperance Masonic Lodges
May 23	Sheffield	-	-	-	Sheffield Masonic Study Circle
May 31	Plymouth	-	-	-	Devonshire West Area Masonic Study Circle
Sept. 20	Carlisle	-	-	-	Border Lodge of Installed Masters No. 5372
Oct. 19	Boston	-	-	-	Lindis Lodge No. 4690
Oct. 26	Cardiff	-	-	-	Hendre Lodge No. 3250
Oct. 27	Northampton	-	-	-	Kingsley Lodge No. 2431
Nov. 7	London	-	-	-	Old Concord Lodge No. 172
Nov. 17	Canterbury	-	-	-	East Kent Masters' Lodge No. 3931
Nov. 23	Bournemouth	-	-	-	Bournemouth Lodge of Instruction
Nov. 28	Manchester	-	-	-	Manchester Association for Masonic Research
Dec. 9	London	-	-	-	Hygeia Lodge No. 2664
Dec. 13	Haywards Heath	-	-	-	Ockenden Lodge No. 1465

Unofficial Delivery on behalf of the Lecturer

April 4	Cairo, Egypt	-	-	-	Grecia Lodge No. 1105
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FRIDAY, 3rd MARCH, 1950



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. Lewis Edwards, *M.A., F.S.A., P.A.G.Reg., P.M., as W.M.*; H. C. Booth, *P.A.G.D.C., S.W.*; C. D. Rotch, *P.G.D., J.W.*; Rev. H. Poole, *F.S.A., P.A.G.Chap., P.M., Secretary*; J. R. Rylands, *M.Sc., S.D.*; S. Pope, *P.Pr.G.Std., Kent, J.D.*; and Bros. Col. F. M. Rickard, *P.G.D., P.M.*; F. L. Pick, *F.C.I.S., P.M.*; G. Y. Johnson, *J.P., P.M.*; and Wallace E. Heaton, *P.M.*

Also the following members of the Correspondence Circle:—Bros. T. W. Marsh; P. J. Watts; G. M. Hedges; *Cmdr.* R. H. Palmer; H. W. Chetwin, *P.A.G.D.C.*; Sir C. J. McRae, *P.G.D.*; F. L. Bradshaw; G. Holloway; J. Rodgers; W. H. Leese; F. Bernhart; R. W. Rudling; T. W. Kendall; M. R. Wagner; C. G. M. Des Graz; C. M. Rose, *P.G.St.B.*; F. A. Greene, *P.A.G.Supt.W.*; G. D. Elvidge, *P.A.G.St.B.*; P. N. Lintom; C. F. Sykes; *Sqn. Ldr.* J. A. C. Kimber; A. E. Smith; H. Johnson; G. R. Shutt; N. G. W. Walker; H. L. Cohn; B. E. Jones; J. D. Daymond; B. Foskett; A. F. Cross; A. E. A. Prowting; F. M. Shaw; B. W. Oliver; and *Dr.* A. M. R. Cann.

Also the following visitors:—Bros. R. Newton, Lodge 2626; W. Isherwood, Lodge 5032; G. E. Cohen, Lodge 41; and L. C. Barnes, Lodge 5438.

Letters of regret for non-attendance were reported from Bros. J. Heron Lepper, *B.A., B.L., P.G.D., P.M., Treas.*; W. I. Grantham, *O.B.E., M.A., LL.B., P.D.G.S.B., 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. 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.*; *Cmdr.* S. N. Smith, *D.S.C., R.N., P.Pr.G.D., Cambs.*; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E., P.G.D., W.M.*; J. Johnstone, *F.R.C.S., P.A.G.D.C.*; E. H. Cartwright, *D.M., B.Ch., P.G.D.*; N. Rogers, *P.Pr.G.D., Lancs., E.D., I.G.*; J. R. Dashwood, *P.G.D.*; W. Waples, *P.Pr.G.Reg., Durham*; A. E. Evans, *C.B.E., M.D., B.S., D.P.H.*; A. J. B. Milborne, *P.Dist.Dep.G.M., Montreal No. 2 District*; and R. J. Meekren.

Thirty-one Brethren and two Lodges of Instruction were elected to membership of the Correspondence Circle.

Bro. BRUCE W. OLIVER read the following paper:—

EARLY FREEMASONRY IN NORTH DEVON: 1762 TO 1814

BY BRO. BRUCE W. OLIVER, P.P.G.W. (DEVON)

I: EARLY DAYS



OFFICIAL records give no more than the bare details in Lane's Masonic Records to the effect that the first Lodge warranted by Grand Lodge (Modern) to work in North Devon, was that held in a "Private Room" at Appledore, as No. 274, on the 18th March, 1762, closely followed by that at "The Fleece," on the Quay, Barnstaple, numbered 281, 28th May, 1762.

No Masonic historian could rest content with so meagre a story, and by a careful analysis of all the available circumstances and conditions of those times I hope to present a coherent, and possibly even a convincing tale.

The period is but seventeen years after the Jacobite rebellion of 1745, and in the closing years of the seven years' war with France: the place, as seen on the map, is a remote corner of North West Devon, almost two hundred miles from London, approachable only by roads passable but to the pack-horse train, or by heavy wheeled waggons when the seasons were dry. Yet there was much contact with the outside world, not only to the ports of Great Britain, but to those of Europe and to North America in particular, for these two towns lie on a great estuary opening into Barnstaple Bay on the Bristol Channel; Appledore, a seafaring village at its mouth, at the confluence of the rivers Taw and Torridge; Barnstaple, a town of some five thousand inhabitants in those days, situated at the head of the estuary of the Taw, a port from the days of the Saxons and still, despite the increasing size of ships, the centre of the seafaring trade of the North of the County.

That the first North Devon Lodge should be at Appledore provides a very definite clue that the inspiration came from the seafaring community for the great proportion of North Devon's connection with the outside world was by the sea, with the nearby ports of Swansea, Newport, Cardiff, Bristol, Plymouth and, further afield, the Irish ports and London.

Another influence may have been the presence of the Hampshire Militia, who were quartered in Barnstaple and were taking duty at Bideford as guard over the French prisoners there. They were followed by the Surrey Militia and Monmouth Militia.

The political history of the times provides another clue; at first the Seven Years' War, commencing in 1756, had seriously crippled this group of sea-port towns, but Hawke's great victory at Quiberon Bay freed the seas again. Great victories were won at Quebec and Minden, once more sea-born trade prospered. At home George III ascended the throne in 1760, and with a popular Monarch all was well in England. The Militia, too, embodied in 1759, returned home in 1762.

II: THE FIRST TWO LODGES

All records of our two lodges seem lost beyond recovery, who were the founders, who the first Master and Officers we do not know, but Calcott's *Candid Disquisition* was published in 1769, and Trewman's *Principles* in 1777. Both these Masonic books contain lists of subscribers, and it is permissible to assume that these were Freemasons, and were members of the Lodge in their own district, and on this assumption I base the following lists of some of the probable members.

LODGE AT A PRIVATE ROOM, APPLIEDORE

(From *Calcott*, 1769)

Mr. William Blinch, Surgeon, Biddeford
Mr. Charles Burdon, Attorney-at-Law, Black Torrington
Mr. John Burdon, Attorney-at-Law, Black Torrington
Mr. Charles Daire, Biddeford
Mr. Philip Gregory, Mercer, Biddeford
Mr. W. H. Heywood, Surgeon, Biddeford
Mr. Richard Pearce, Biddeford
Mr. John Saltren, Biddeford
Mr. Francis Walker, Woolen Draper, Great Torrington

(From *Trewman*, 1777)

Mr. Thomas Whitefield, Rector of Biddeford

LODGE AT THE FLEECE, BARNSTAPLE

(From *Calcott*, 1769)

Mr. Alexander Collmer, Peruke-Maker, Barnstaple
Mr. Philip Hill, Tawstock
Mr. James Kimpland, of the Fleece Inn & Tavern, Barnstaple
Mr. Anthony Page, junr., Barnstaple
Mr. John Place, Pilton
Mr. Hugh Powell, Barnstaple
Mr. Benjamin Pyke, of the Golden Lion Inn & Tavern, Barnstaple
Mr. George Rooke, Barnstaple
Mr. James Science, Butcher, Barnstaple

(From *Trewman*, 1777)

Mr. Henry Vicary, Barnstaple
Rev. William Nichols, Rector of Martinhoe

(From Grand Lodge Records)

Edward Perry, Barnstaple

(From the Minutes of Loyal Lodge)

These were already Masons in 1783.

John Hartnoll, Doctor, Barnstaple
Lewis Langdon, Auctioneer, Barnstaple
Geo. Kingson, Malster, Barnstaple
Wm. Barrett, Officer of Excise, Barnstaple
Richd. Yeo
Robt. Lewis, Cornfactor, Barnstaple
H. H. Drake, Town Clerk, Barnstaple
Ed. Thomas, Barnstaple

John Reed, Ship Master, Barnstaple
 Edwd. Coulan, Weaver, Barnstaple
 Robt. Lamprey, Malster, Barnstaple
 Geo. Bowen, Hatter, Barnstaple
 Richd. Tucker, Excise Officer, Barnstaple
 Benj. Kiddle, Barnstaple
 Capt. G. Buzzacott, Victular, Barnstaple

Of course, these lists are fragmentary and are by no means representative of the total membership. It will be noted that practically all the names given for the Appledore Lodge are of residents in Bideford. We know that the Lodge moved to a private room at Bideford in 1774, being then numbered 218 (Lane's *Masonic Records*). The seamen, so frequently abroad, would provide an unstable membership, and as soon as a fair number from Bideford had become Masons, it was natural that the Lodge should move to the larger town.

In Barnstaple this did not operate, and the Lodge remained at the "Fleece" throughout its existence: the house, be it noted, of Bro. James Kimpland. It was erased on the 13th November, 1776, and was not long survived by its sister Lodge, at Biddeford, which suffered a similar fate 5th February, 1777.

This collapse probably resulted from the serious loss of trade due to the rebellion of the American Colonies, which became open warfare in 1775, whilst the entry of France into the struggle against us in 1777 was the final blow, killing all trade with Spain and the Mediterranean. The Appledore Lodge disappeared completely, but at Barnstaple there was evidently continuity and several Masons were made (clandestinely) between the years 1776 and 1783, when a new warrant was obtained.

From the Letter Books of the Grand Lodge of the *Moderns*, preserved in the G.L. Library, we learn that the state of the two Lodges was causing concern in London and application was made for returns and contributions to the Fund of Charity. The letters, quoted below, give much useful information. We learn that the Master at Barnstaple was Edward Perry, a native of the town, his parents being Edward and Elizabeth Perry. He was born in 1710 and in 1737 married Joan Gubb. He had only one child, Elizabeth, who died the 3rd April, 1768, and the following November Mrs. Perry died. This double bereavement, no doubt, accounts for the despondent tone of Edward Perry's letter to the Grand Secretary.

"D.6. Bro. Perry to Bro. French (G.S.)

Barnstaple 29 Jany. 1769

Mr. French, Sir,

I received yours and am very sorry I should write to you in such a matter. — Our Lodge is very poor, and the members do not meet at all. If we ever have any prospect of communicating and to raise some money—I will endeavour to send what we can but for the present are not able to send any I am

Your affectionate Brother

(signed) Edward Perry, Master."

Edward Perry did not long survive his wife, dying on the 25th July, 1774.

The Appledore letters are still more informative, not only do they tell us who was Master, but we get the names of eleven members, six of whom are Esquires, two Gentlemen, and only two were tradesmen. Several were of the landed Gentry of the district, which possibly supplies the reason for the earlier demise of the Barnstaple Lodge, whose members would be mostly tradesmen, who suffered heavily through the loss of American trade to the larger port with the heavier tonnage of shipping.

"G.5. Brother Atchison at Appledore Devon to Bro. Berkeley,
Right Worshipful Sir,

Absence and my employment have prevented my acknowledgment of the receipt of and paying the respect due to the injunctions of our most noble Right Honorable and Right Worshipful Grand Master of the 12 instant to this time which I hope may be a favourable excuse.

In obedience to the same I now (tho late) take the liberty to transmit the following list of the members of our Lodge as it stood on the 28th ulto. and now stands

John Atchison Master Phillips Gregory Merc^r S.W.
Chas Davis Eqr. J.W. George Walker Merc^r Henry Honeycombe Eqr.
William Blinch Eqr. John Clyde Gon^r
William Vine Gent. Wrey Fans Eqr. William Hamlyn
Heywood Eqr. William Buck Eqr.

Six of whom being absent I have not the opportunity of summoning for the present to communicate the contents nor may have for these fourteen days to come. However at the Expiration of that time or sooner if opportunity offers We'll convene ourselves and transmit to your Worship the fees specified in the regulations sent me and what ever sums shall be contributed for so great a design by the Members.

I am,

Worshipful Sir,

Your worships
most affectionate and
obedt. Hble Servt.

(signed) John Atchison

Sunday
27 Nov. 1768 "

"G.8. Brother Atchison to Brother French

Sir and Brother, Private Room at Appledore in Devon 274

I now acknowledge the receipt of the notice of the intention of Our Right Honorable and Right Worshipful Grand Master to hold a Committee of Charity on the 24th int. and a Quarterly Communication on the 28th. The P.S. notifies to me that the neglect of contributing to the General Charity has endangered our Constitution. In consequence of the same I issued summonses for our congregating ourselves yesterday, when only five of us met, the rest of the Members being hindered, some through business others from the distance—However we came to this conclusion that considering the vast expence I have been at from time to time in the support of the Lodge and relief of many Distressed Brothers. and it being well known that the same was rather too weighty for my fortune, it should be recommended to the Grand Secretary to request the permission of our Right Honourable and Right Worshipful Grand Master for removing our constitution from our own private room at Appledore to some house in Bideford in Devon in our petition to be named, when certain days of assembling will be appointed, and a Quarterly Subscription sent. Would you be pleased Therefore to make this known to our Grand Master with our duty &c. and to notify to me if the same meets with approbation.

Sir, your faithful and affectionate Bro.

And Most Obedient Servant

(signed) John Atchison M.

Sunday
17th July 1769 "

48 Brother French in answer to the above

"Right Worshipful Sir,

Agreeable to your desire I have communicated the contents of your favour to me of the 17th Feby. to the Deputy Grand Master, and his Worship has ordered me to inform you, that no doubt but so choice and respectable a Lodge, tho' few in numbers, will do honour to the Craft — He is sorry to hear that you should have been at so great an expence in supporting the Lodge hitherto, but as that must have preceded from a regard to the Institution, he hopes the other members will cheerfully contribute in making you satisfaction — As to the removal of the Lodge I am authorised to inform you that the Grand Master has granted permission for that purpose, if you think it will increase the Lodge, or be agreeable to the majority of the Members. In your next you'll please to acquaint me with their resolution and the place intended for meeting that the List of Lodges may be corrected, and our future letters properly directed — Please also to transmit with your Contribution to the Charity four shillings for said alteration — I am, with kind affection to you and all the members of No. 274, Right Worshipful Sir,

Yours most affectionately,

(signed) Thos. French G.S.

Lower
New Bond St.
April 1 1769 "

In due time John Atchison is enabled to send a contribution to the Fund of Charity, which was suitably acknowledged by the new Grand Secretary.

"(' MODERNS ') LETTER BOOK 2 1769-1775

P.55

Mr. Atchison, Appledore
Sir,

Drs. Commons 16th Jan. 1770

I am favoured by your l^r of the 9th inst. enclosing half a guinea from the lodge of Appledore as a contribution for the Fund of Charity wch shall be duly bro^t to acc^{nt} next G.L. It will no doubt be acceptable though a small sum, and when the circumstances are considered, will do great honour to your zeal for the Society.

I am,

Sir,

Your affectionate Bro^r

Y obed^t serv^t

Jas. Heseltine G.S."

Whilst the brief existence of these two North Devon Lodges was drawing to a close, the Union Lodge meeting at the Globe Tavern, in the City of Exeter, was sponsoring a Provincial Grand Lodge for the County of Devon, and included in the number of Lodges lending their support was "The Lodge at Appledore." This was in 1775 when the "Lodge at the Fleece" had probably already ceased its regular meetings. The nominee of the Union Lodge was Sir Charles Warwick Bampfylde, Bart., M.P. for the City of Exeter, only twenty-two years of age; he was duly installed at Exeter on the 19th December, 1775, as Provincial Grand Master for the County of Devon and the City of Exeter. This description is interesting, including as it does the City of Exeter, and the name for the County is described as Devon, and not Devonshire, as is the P.G. Lodge to-day. Whilst authorities are not agreed, yet it appears that "Devon" is the older and more correct form.

III: LOYAL LODGE

It was Sir Charles Warwick Bamfylde nominally who issued a Provincial Warrant to the Brethren in Barnstaple, dated the 23rd August, 1783. The original Warrant is still in the possession of Loyal Lodge. It is on parchment, unadorned, except for the red lines ruled in legal style, and the red seal set on green ribbon.

The whole document is in the handwriting of the Provincial Grand Secretary, including all the signatures ! The only possible exception is the word "third" in the date, which does not fully fill its space and appears to have been written later.

The text of the Warrant is as follows:—

COPY OF THE
WARRANT OF LOYAL LODGE No. 251

C. W. BAMFYLDE, P.G.M.

To all and every our Right Worshipful and Loving Brethren.
We, Sir Charles Warwicke Bamfylde, Baronet, Provincial Grand Master of the most Ancient and Honourable Society of Free and Accepted Masons for the County of Devon and City of Exeter, duly authorised by the Grand Lodge of England, of which his Royal Highness Henry Frederick, Duke of Cumberland, &c., &c., is the present Grand Master.



Send Greeting.

Know ye, that we at the humble Petition of our Right Worshipful and well-beloved Brethren James Kimpland, John Hartnoll, and James Sciance, and several other Brethren residing at or near the Town of Barnstaple, in the County of Devon, do hereby constitute the said Brethren into a regular Lodge of Free and Accepted Masons, to be opened by the name of the Loyal Lodge in Barnstaple aforesaid. And do further at their said Petition, and of the Great Trust and Confidence reposed in every of the said above-named three Brethren, hereby appoint James Kimpland to be Master, John Hartnoll, Senior Warden, and James Sciance, Junior Warden, for opening the said Lodge, and for such further time only as shall be thought proper by the Brethren thereof. It being our will that this our Appointment of the above Officers shall in no wise affect any future Election of Officers of the said Lodge, but that such Elections shall be regulated agreeable to such Bye Laws of the said Lodge, as shall be consistent with the General Laws of this Society, contained in the Book of Constitutions.

And we hereby will and require you the said James Kimpland to take special care that all and every the said Brethren have been or are regularly made Masons, and that they do observe, perform, and keep all the Rules and Orders contained in the Book of Constitutions.

And further that you do from time to time cause to be entered in a Book kept for that purpose, an account of your proceedings in the Lodge, together with all such Rules, Orders, and Regulations as shall be made for the good government of the same, and that in no wise you omit once in every year to send to the Grand Master or to the Deputy Grand Master, or to your Provincial Grand Master for the time being, an account in writing of your said proceedings, and copies of all such Rules, Orders and Regulations, as shall be made as aforesaid, together with a List of the Members of the Lodge, and such a sum of money as may suit the circumstances of the Lodge, and reasonably be expected towards the Grand Charity. MOREOVER, we hereby will and require you the said James Kimpland as soon as conveniently may be, to send to us an account in writing of what shall be done by virtue of these presents.

Given at Exeter under our hand and the Seal of the Provincial Grand Lodge of the said County and City the Twenty-third day of August, A.D. 1783, A.L. 5783.

By the Provincial Grand Master's Command,

JOHN CODRINGTON,
Deputy Provincial Grand Master

Witness—

BEAVIS WOOD, Prov. Grand Sec.

The form, whilst conforming to that of Grand Lodge, requires that reports be made to "your Provincial Grand Master", and no number is given. In the previous year the Lodge of True Love & Unity, Brixham, had received a "Bampfylde" Provincial Warrant in very similar form, but with the addition:—

"The Provincial Grand Master doth hereby also authorise and depute Brother Henry Pollexson to assist in opening the said Lodge & installing &c. of the said officers."

That no such authority was required for Loyal Lodge gives the impression that the warrant was issued more for the purpose of legalising the situation where an erased Lodge had continued to work, rather than the creation of a new one. This impression is strengthened by an examination of the early minutes. The first is as follows:—

"September 23 1783

First Lodge held this day at the Globe Inn in Barnstaple

Mafter — Mr. James Kimpland

Senior Warden — Mr. James Sciance

Junior Warden — Mr. Alex^r. Collmer

Treasurer — Mr. Geo. Kingson

Secretary — Wm. Barrett

Standing Members — { Mr. Rich. Yeo
Mr. Edw^d. Thomas
Mr. Rob^t. Lewis

Visiting Brother — Mr. W^m. Stephens

This night was remade Enter^d Apprentices and Fellow Crafts—

Edw^d. Cowland Tyler

Lewis Langdon

W^m. Barrett

Hen^r. H. Drake

Rob^t. Lamprey

John Reed

This Lodge is clofed and adjourned 'till a further summons."

The sole business transacted was the "remaking" of six Brethren, one being the Tyler and another the Secretary. The necessity for this ceremony could have arisen only if these Brethren had been made Masons in a Lodge under the rival Grand Lodge, designated "The Ancients", or had been made clandestinely. There is no record of an "Ancients" Lodge meeting in North Devon prior to this date, although the possibility of one in the various Regiments from time to time quartered in Barnstaple cannot be altogether excluded; but all these names are of local men—Robert Lewis was a Cornfactor; Wm. Barrett, Officer of Excise; Edw^d. Cowland, Weaver; Lewis Langdon, Victualler and Auctioneer; Henry H. Drake, Town Clerk; Robt. Lamprey, Maltster; and John Reed, a Mariner. Most of them were personal friends of James Kimpland, Landlord of The Fleece, and

there is little doubt that, although erased, the Lodge at the Fleece had not entirely ceased to function, and that at least six had been made there between the years of 1776 and 1783. The new Lodge even carried on with the old paraphernalia from the Fleece, for in the first statement of accounts we find:—

By cash paid to Mr. Kimpland for Pedestal	£	s.	d.
& Jewels	1	19	9

Having quoted the first minutes in full, it will probably be of interest to give a few items from the first statement of accounts, which runs from October, 1783, to the end of December, 1784.

MR. GEO. KINGSON — TREASURER

Dr.

		£	s.	d.
1783				
Nov. 6	To Mr. Wm. Marshall for making an Enter'd apprentice & Fellow Craft	2.	2.	0
1784				
Feb. 7	Mr. Rich ^d . Yeo Quarter ^y sub ⁿ	0.	5.	0
May 18	Mr. Lamprey for Regis ⁿ Fee	0.	2.	6
	Mr. Baker Quar. 5/- Do. Reg ⁿ . 2/6 & Fine 6d.	0.	8.	0
	Mr. Quash Vis' Brother	0.	1.	0
Aug. 19	Mr. Robt. Lemon being rais ^d Master	0.	7.	6
Dec. 2	Mr. David Smith { Raised Masters } (Visitors)	0.	10.	6
	Mr. Snelling Powell { For being }	0.	10.	6

Cr.

1783	By Expences for Constitution sent to Mr. ——— at Exon	5.	18.	6
Oct. 18	Richard James Sinclair of The Dove Lodge Norwich			
30	By Expences Globe	2.	9.	6
1784				
Jan. 1	By Expence for the Night	0.	4.	0
15	By do.	0.	6.	10
	By Apron	0.	1.	0
26	By relieving to Wm. Cannings of the Lodge 95 in ye City of Cork	0.	10.	6
Mar. 4	By Expences of the Night	0.	8.	3
June	By cash Paid to Mr. Kimpland for Pedestal & Jewels	1.	19.	9
May 20	By Seal for the Lodge	0.	10.	6
June 20	Registering Fees sent to Exeter	2.	2.	6
	Paid for Bread Given to the Poor	1.	2.	6
Sep. 2	By Sword paid to Cowland	0.	1.	6
Oct. 31	By cash to B. Wood for 5 Admission Register Fees & Annual Subscription sent pr. B. Langdon	2.	18.	6
Dec. 16	By Cash to Revd. Mr. Marsall	1.	1.	0
	Paid for Bread Given to the poor	2.	2.	0
	Do. for Cushion	1.	7.	1½
	Do. Bibles	0.	12.	0
	(Lodge bills not shown	8.	13.	8)
		32.	9.	7½
	Ballance in Treasurers hands	9.	8.	4½
1785	Jan. 6 Exam ^d James Kimpland	£41	18.	0

(Signed.)

The circumstances and conditions under which our founders lived and worked are very difficult to re-create nearly two hundred years later. Life was hard and oft-times coarse ; none of our modern facilities for travel had even been thought of.

The town was of not inconsiderable size for those days, but in 1783 its inhabitants numbered barely four thousand, excluding Pilton and Newport, which were then considered separate towns. Barnstaple had then barely spread beyond the confines of its mediæval walls. Two of the great gates still stood ; the markets were held in the streets—both pannier and cattle.

Within a radius of twelve miles were the towns of South Molton, Ilfracombe, Bideford and Torrington ; beyond that it was forty miles to Exeter, sixty to Taunton and seventy to Plymouth, and the condition of the roads did not encourage travel.

James Kimpland's House, "The Fleece", stood at the head of the Great Quay and was the largest Hostelry in the town, being rated at £18.

Most public events happened at this spot. Proclamations of War, of Peace, of the Fair, etc., were made outside The Fleece. The white glove of friendship was displayed from a window of the Chapel opposite ; here for all celebrations came the Mayor and Corporation to quaff Madeira in the Merchants Walk, eat Barnstaple Crisp Cake, propose innumerable toasts, each of which was followed by the firing of the Borough Chamberlins, so our early Brethren had a good conception of the importance of "firing" ; their accounts show "Masonic glasses" as an early item of expenditure.

Just opposite The Fleece was the Prison, with the windows so low that kindly friends could hold up a pot of ale from which the delectable liquor was sucked through a pewter tube. Near here, in a corner of the Fish Market, stood the "cage" in which drunkards were placed as a public exhibition. Punishments were brutal in those days. Floggings were frequent and usually started from opposite Kimpland's House ; in 1771 the Magistrates ordered that "Elizabeth, wife of Humphrey Britton, be severely whipped from the prison to Northgate next Market day from the hour of 10 to 12 till her back is bloody, and from thence back to prison."

Sports, too, were brutal ; no doubt our friends saw many a "Main" at James Kimpland's "Cockpit".

Such were the days when, in 1783, the Brethren gathered at The Fleece to discuss forming Loyal Lodge. The American Colonies were lost, but Rodney's great victory off St. Lucia over de Grasse had again freed the seas and once more trade prospered. There was evidently great interest in Freemasonry: Calcot's *Candid Disquisition* was well subscribed to, and a copy, together with that of Trewman's *Principles of Free Masonry Deliniated*, published at Exeter in 1777, is still in the possession of the Lodge.

Two other publications of the time and advertised in Devon newspapers are amusing as both being sold at the same shop, that of a Mr. Goadby in Sherborne, the title of the one being *Masonry, The Turnpike Road to Happiness in this life, and eternal Happiness hereafter* ; and the other, *Masonry the way to Hell. A Sermon wherein is clearly proved, both from reason and Scripture, that all who profess these mysteries are in a state of damnation* (!)

THE FOUNDERS

James Kimpland, born on the 12th October, 1709, was a member of a well-known Barnstaple family, many of whom occupied important positions in the town. At the age of twenty-four he was the landlord of the "King and Queen" Hotel, moving in 1746 to the "King's Arms", and ten years later to "The Fleece and Cockpit", the largest and most important hostelry in the town.

adjoining the Merchants' Walk on the great Quay. Its rear rooms overlooked the river, which flowed so close to its walls that more than once the bowsprit of a vessel shattered the parlour window. All his life he was an innkeeper, yet in both the Lodge list of members and in the return to Grand Lodge he is described as a printer. A great friend of his was Captain Buzzacott, landlord of the "Star Inn", also on the Quay, strengthening the impression that maritime influence played an important part in the Lodge at "The Fleece".

John Hartnoll, nominated in the warrant as the first Senior Warden, was a surgeon, residing in the High Street. He was born in 1723. He was taken ill shortly before Loyal Lodge was constituted, and died the day before its first meeting. The funeral took place on the day following the Lodge night.

James Sciance became, through the death of Dr. John Hartnoll, the first Senior Warden. He was, as was his father before him, a butcher, his house being at the north end of the High Street. He kept contact throughout his life with his Lodge, and his last appearance was on the 9th March, 1797. He died on the 3rd November, 1799.

Alexander Colmer, born in 1727, was a barber and peruke maker in Joy Street, and the first Junior Warden of the Lodge. Apparently, his health was not good, judging by his frequent absences from Lodge through indisposition. His last attendance was in 1797, and he died five days after James Sciance.

George Kingson, the first Treasurer, was a maltster, his malt-house being at the north end of Boutport Street, and his residence opposite. Both his sons were made Masons in Loyal Lodge, Edwin in 1808, and George in 1809, when only nineteen years of age. George Kingson never became Master, but he "passed the Chair" in 1813. The last of the founders, his death occurred in 1817.

William Barrett, in common with the founders, seems to have been a member of the old Lodge at The Fleece. He was an Officer of Excise, working at the Customs House on the Quay. With Captain Buzzacott, of the Star Inn, next door, and James Kimpland, of The Fleece, but a gun-shot away, the intimacy between these men can be safely assumed. He succeeded James Kimpland as Master in 1785, after being the first Secretary. His contact with the Lodge was maintained for some ten years.

Lewis Langdon. After the Junior Warden, the natural sequence would be to follow with the Treasurer, but Lewis Langdon is next on the original list of members, and against his name also are the letters J.W. Maybe he was first choice for this office, or this title was added later when he acted for Colmer. It seems that it would have been quite in keeping with his character to have stood aside to let Colmer act, for out of the scanty detail now available there appears the exceptionally fine character of a truly remarkable man, who loved his Lodge and who attended with the utmost regularity from its constitution until his own death—a period of a quarter-of-a-century.

At the first Lodge, held on the 23rd September, he was "remade Entered Apprentice and Fellow Craft", and, therefore, did not rank as a Mason under the Constitution of the Premier Grand Lodge, named by their rival Grand Lodge—"The Modern", yet his business career in the town coincided with the Lodge at The Fleece, and he seems to have been intimate with both James Kimpland and James Sciance. He might have been made a Mason in an "Ancient" Lodge, but it would have been outside the North Devon area, and I prefer to believe that he was made a Mason at The Fleece, prior to the founding of Loyal Lodge but after the earlier Lodge had been erased.

Langdon's attendances were remarkable and consistent, and bear every evidence of keenness and enthusiasm. His absences were rare, and when they did occur he was either "indisposed" or "out of town". He was raised to M.M. on the 22nd November, 1783, and on the 1st January, 1784, acted as J.W.:—

"Mr. Alexr. Collmer absent. Mr. Langdon in his room."

This office he filled on several occasions during the year, and on the 5th January, 1785, he was chosen S.W.

A proposal of a candidate for Initiation by the Tyler is unusual; this occurred during the first year, and the name was accepted, but evidently on a second occasion the Lodge would not have it and the candidate was black-balled. He was then proposed by Bro. Langdon, who paid the deposit of 10s. 6d., and at the next Lodge the candidate—James Merryfield—was “Balloted and accepted”.

On the 19th May the minutes record:—

“Lewis Langdon Master, deputed by Br. Kimpland who is indisposed.”

And again on June 16th:—

“Br. Kimpland indisposed, Br. Langdon Master.”

He continued to act as Master when Kimpland was ill, and he was in the chair on September 1st, when Kimpland declined the chair and:—

“A New Master Elected by Ballott, Br. Langdon and Br. Barrett Candidates. The latter chosen by a majority of 2.”

“Br. Guscott and Br. Kingson came to Late to Vote.”

One would very much like to know all that happened that evening. It seems a reasonable surmise that James Kimpland himself wished Langdon to succeed him; the voting must have been 6 to 4, and the record is in Barrett's writing as Secretary. The result seems surprising, as at a later date Langdon's Mastership was outstandingly successful, but this was after an interval of over ten years. His attendance continued as regular as before and he filled the Senior Warden's chair to St. John's Day in December, when a newcomer from Bath, Archibald Ewing, of Lodge Virtue, who had become a member only on the 3rd November, was “chosen” Senior Warden.

Lewis Langdon's name continued to be regularly entered in the Minutes and he filled any chair required of him. On 7th September, 1786, he was proposed as Secretary by the Right Worshipful Master and continued to hold that office until January, 1796, when he handed over the books to his son-in-law, John Halse, who had recently been “rose to the sublime degree of a Master Mason”.

The last years of the 18th century appear to have been precarious ones for Loyal Lodge, both attendances and the number of Meetings dwindled. At the election of Officers on the 24th June, 1788, L. Langdon was elected R.W. Master, but his name was written over an erasure of another name, which may have been Ewings. A leaf has here been removed from the Minute Book, and the next entry is dated 16th September, 1791, where Ewings was still Master and Langdon Secretary.

On St. John the Baptist's Day, 1798, and the last Meeting held at the old Globe Inn, Cross Street, Lewis Langdon was at long last Right Worshipful Master of Loyal Lodge; he continued to hold the office until the end of the year 1802, when he made way for Bro. Graham. He was again in the chair from 27th December, 1804, to June of that year, when his son-in-law took the chair, but he was Master again before the end of the year and continued in office until, on 24th June, 1806, he “passed” Bro. Hunt to the chair, who proved a most worthy successor. His attendance was still regular, on 24th June (St. John's Day), 1807, he acted as Master and his son John, whom he had initiated in 1799, was appointed Secretary on that day and elected Junior Warden on St. John's Day in winter of that year and Senior Warden on St. John the Evangelist's Day, 1808.

Unfortunately, Lewis Langdon could not be there to see that event, for during the year his health was failing, although he acted as R.W. Master on 11th June and again at his last appearance in Loyal Lodge on 14th September.

What farewell could a Mason desire more than this; he was buried on 30th November, 1808, at the age of about seventy-five.

THE MASTERSHIP OF JAMES KIMPLAND

Since the earlier Lodge had been in Kimpland's own house, The Fleece, and he had evidently been Master there, it may be wondered why Loyal Lodge also was not housed there ; but in 1773 Grand Lodge "ordered that no Master of a public house should in future be a member of any lodge holden in his house".

This order was evidently strictly enforced, for in 1785 Grand Lodge refused the petition of Lodge No. 253, Derby, since the Brother nominated as the first Master was "Master of the house". So the Globe Inn was chosen, situated on the south side of Cross Street, less than fifty yards from Kimpland's front door. It was a quiet house of Georgian character, erected in the early years of the 18th century. It is of interest that it was bounded at the rear by an ancient Guild Chapel, probably St. Katharine's Guild.

"The Globe Inn is first so named in the poor rate of 1763, when George Blaney was the landlord. In 1783 John Hill was in possession and he became a Mason on 1st July, 1784. His last appearance in Lodge was on the 16th August, 1787, and he was buried on the 21st December, 1787. His son took over the house and he was initiated on the 3rd April, 1788 ; his proposer was his neighbour, Bro. George Gread, Landlord of "The Freemasons' Arms", which was situated on the north side of Cross Street almost opposite "The Globe".

The first Minute Book, Foolscap Quarto in size of hand-made paper, is bound in white Forrel, and is still in quite good condition. The accounts are entered at the back of the book and are also in the Secretary's writing, which is good and clear in character, but rather free. All the early minutes are in the same form and most reticent as regards all proceedings.

The one visitor present on the evening of 23rd September, which is so definitely described as "First Lodge", was probably present in an official capacity. William Stephens was an Exeter Saddler, and on the 8th January, 1765, had joined St. George's Lodge, Exeter. He was a subscriber to Calcot's *Candid Disquisition* in 1769, being described as "Mr. William Stephens, Sadler, Whitehard Lodge, Exon". At a "Private Meeting" of Loyal Lodge, held at the Globe Inn on 6th October, it was :—

"Resolved Mr. Kingson, Treasurer to advance send to Mr. Stephens, Exeter, the sum of 5—18—6 for Constitution and to collect from the New Members 1—10—0 each."

I have been unable to discover any further evidence on William Stephens. He may have had relatives in Barnstaple, where there was a numerous family of the same name, and the Registers of the Parish Church record the burial of "Mary, wife of William Stephens", on the 11th January, 1762.

W.Bro. Charles Back, P.G.Sec., Devon, and T. H. Andrew, both of Exeter, are of the opinion that Stephens was acting as representative of the Prov.G.L., and that he was the Prov.G. Tyler, and they suggest that the £5 18s. 6d. represented £5 for the Warrant of Constitution and that the balance was for his expenses.

The following letter is informative, it is preserved in the Devon File in the Grand Lodge Library :

Endorsement :— "from Mr. Wood, P.G.S., Devon & Exeter, 1 Nov. 1783, addressed to Mr. G. Sweetinbourg at Mr. Hepoltimor, S.G.W., Proctor, Doctors Commons, London.

"Sirs

I have received your Favour of the 29 October informing me of the time of holding the next Committee of Charity and Quarterly Communication for which I am obliged to you.

I have hitherto made my *annual* returns in the Beginning of the year — but if any time sho^d be more proper you will oblige me in letting me know it — and I will pay due attention to the Instructions I receive — Since the Returns I sent in January last — the Lodges under mentioned have been Constituted in the province of Devon

I am Sir

Your most obe^d hbl. Servt.

Beavis Wood

Tiverton 1 Nov. 1783."

"*The Lodge of Good Intention* — in the North and Second Regiment of Devon Militia — to be held in the Town of Biddeford or wherever the said Regiment shall be — a previous dispensation was granted 3 April 1783 — and the Warrant of Constitution 2nd May 1783. Lodge nights 1 & 3d. *Wednesdays* first Master and Wardens Thos. Arter, John Handford, John Rennells — This Constitution is paid for."

"*The Loyal Lodge* in the Town of Barnstaple opened at the Globe Inn, there is no previous Dispensation — but the Warrant of Constitution is dated 23 Augst. 1783 — Lodge Nights 1 & 3d. *Thursdays* first Master & Wardens James Kimpland — Jno. Hartnoll, James Sciance — This Warrant is not yet pd. for, but I am to be pd. at the next Q.C."

The "expenses for Constitution" were sent to Exeter on 18th October by the Treasurer of Loyal Lodge, Mr. Geo. Kingson, and were probably held by William Stephens until the next Quarterly Communication of Provincial Grand Lodge, and the evidence seems fairly complete that the visit of Bro. Stephens was an official one: probably he brought the Warrant to Barnstaple, and made the business arrangements. He paid one other visit to Loyal Lodge on 18th May, 1786.

Only two days after the first meeting the second was held, at which nine members were present, and the following new members were proposed:—

"Mr. John Kirk by Wm. Barrett
Mr. Wm. Marshall by Mr. Drake
Mr. Wm. Nelson by Mr. Lamprey."

John Kirk was a Druggist and Mr. Marshall was a Surgeon, but described in the Members List as "Gent." On the 16th October there is an entry:—

"This night was Balloted and pafs'd Mr. Wm. Marshall, Surgeon also
Mr. Wm. Nelson, *refused*

and on the 6th November:—

"This night was Made	
Mr. Wm. Marshall	Entered Apprentice & Fellow Craft
Mr. John Baker	do. do.
Balloted & Made	

Kirk was not made until 1st January, 1784.

Other business on 25th September was the remaking of Geo. Bowen, an Entered Apprentice and Fellow-Craft. The Lodge was "closed 'till Oct. 2nd," no business is recorded for that night, the minutes only recording attendances and "this Lodge is closed 'till Thursday Oct. 16," but on the 6th October we find the "Private Meeting at the Globe, Barnstaple."

The first ordinary visitor made his appearance on the 16th October, when a member of the Lodge of Good Intention was present in the person of William

Cornish, who, with his Junior Warden, John Rennells, came again to the next meeting on 6th November. On this, and other evenings, members not present were entered as "absent and subject to fine", or excused:—

"Mr. Kingson (Treasurer) absent and subject to fine. (cleared indisposed). Mr. L. Langdon out of Town."

"Mr. R. Lewis } Fined for non-attendance
Mr. G. Bowen } Excused from payment Decr. 4 being indisposed."

"Capt. Reed at Sea."

The fine was 6d. a time.

Kimpland held his first Masters' Lodge on the 22nd November, the heading to the minutes being, "Lodge (on emerg'ncy) held this day at the Globe Inn at Barnstaple."

"This night was raised to Master Masons, Edw. Coulin, Jno. Reed, Wm. Barrett, Lewis Langdon, Robt. Lamprey."

In 1784 no Lodges were held during February, the Minute Book stating:—

"No Lodge held, Mr. Jas. Kimpland Master Indisposed."

This may have been due to the severe winter, the Exeter papers reported: "heavy snow, carriers and pofts have not only been greatly retarded, but in many parts almost stopt. In North Devon the snow was drifted to 18 feet in depth". Again no Lodge was held on the 1st April, this time "no Lodge opened on account of Election". This was the general election of the 24th year of the reign of King George III, when the younger Pitt, the great Prime Minister of the Napoleonic wars came to power. Our ancient Brethren had great interest in the contest at Exeter, where the R.W. Provincial Grand Master, Sir Chas. Warwick Bampfylde, was a candidate. Trewman's *Flying Post*, dated 30th March, 1784, said: "The Election for Members of Parliament for this City begins on Monday morning next. Sir Charles Bampfylde Esqr. John Baring Esqr. and John Buller Esqr. are the Candidates. A very warm contest is expected, each candidate being absolutely determined to poll even to the last man."

The Craft had delight in the success of their Provincial Grand Master, the other successful candidate being John Baring. Bampfylde represented Exeter as a Whig for a great many years.

From the 18th March to the 1st July there were no ceremonies, and one name had been rejected, but on the first, four were ballotted for and three "made Enter'd Apprentice & Fellow Craft", the fourth was John Whimble, who was not present on that night nor at the next meeting on the 15th, but on the 31st July he also was "made Enter'd Apprentice and Fellow Craft". He was a mariner and was probably at sea, pointing to the influence of seafaring in times of peace, so we can well appreciate its effect during the war years, especially in the seventeen seventies, when the Lodge at The Fleece had failed to make its returns to Grand Lodge. Writing in 1802, Beavis Wood, the Provincial Grand Secretary, told Grand Lodge that:—

"Devonshire being a maritime province, and the Lodges there having Officers lately much employed in the Sea and Land Service . . . I have found it difficult to procure that Regulation — which I had sometime since given you reason to expect. . ."

Another mariner was proposed on 26th November:—

"Mr. John Smith of Willecomb (Woolacombe) was proposed by Brother H. Drake being a seaman and soon expected to sail was ballotted for and made an Entered Apprentice and Fellow Craft."

Up to 7th October, 1784, all the names are prefixed by "Mr.", but after that date "Bro." is used, following the visit of "Mr. John Lakeman, Visiting

Brother from the Sea Captains Lodge, Exon.", who no doubt acquainted the Barnstaple Brethren with the custom in Exeter, of which the Minutes of the Union Lodge, meeting at The Globe in that City, provide an example:—

" At a Lodge held at the Globe Tavern, in the City of Exeter the Sixth Day of October 1766

Present Brother Brooke, Deputy Grand Master

" Copplestone, R.W.M.
etc. etc."

This was the first meeting and Bro. Brooke was the Constituting Officer. From the same minute book from the entry for the 27th December, 1774, we get:—

" Present Bro. Gilbert R.W.M.

" Partridge S.W.
etc. etc."

The entries at Barnstaple were from the 4th November, 1784, onwards.

" Bro. James Kimpland Master

Bro. James Sciance — S.W.
etc. etc."

One gains the impression that these Brethren were much more circumspect than we are to-day in the use of "Brother" and "Worshipful". By 7th July, 1735, "Bro. Kimpland R.W.M." is the form adopted, but in both Lodges it is only the Master who is so addressed, and once past the Chair, they revert to simple "Brother"—no matter whether Past Masters or Officers of Provincial Grand Lodge. There is something to be said for the simplicity—and possibly humility—of the old days.

There were interesting visitors on the 4th November, 1784—Bros. Richard Cross, from Lodge Kidderminster No. 178, David Smith and Snelling Powell, from Union Lodge, Bristol, and Jno. Ward, of Lodge of Good Intention. Smith and Powell are described as Comedians. They were "made" in Union Lodge, and on the 2nd December, 1784, "raised to Master" by Bro. Kimpland in Loyal Lodge. They were the first connection Loyal Lodge had with the Theatre, which later became intimate, particularly in the first half of the nineteenth century. They came to the Lodge for some months, evidently playing in Barnstaple for the winter, and the following year both were back again.

Another interesting visitor was present on the 20th January, 1785. The entry is:—

" Bro. Thos Dunckerly Junr. from the Lodge No. 252 Somerset House."

This was evidently the son, and not the famous father the Lodge would have been so proud to receive, but evidently Dunckerly, Junr., was a welcome guest. He must have stayed in the district for some time, and was present on the 3rd March. He is not generally considered to have been a very reputable character and sponged on many of the Lodges he visited, but the accounts show no payments to him, and on each occasion his name is entered in the minutes with more than usual care, and the Brethren were generous in the assistance they gave to other visiting Masons.

In these early days of the Lodge there was no false sentiment over black-balling. During the two years of Kimpland's Mastership five candidates were rejected. Indeed, one occurred at the first ballot taken; another, who had been proposed by the Tyler, was at the same Lodge "afterwards proposed by Br. Langdon", and at the next meeting "Balloted and accepted". Another case was that of Geo. Thos. Hartnoll Lee, who, on the 6th May, 1784, was "balloted for but refused", but on the 7th October he was received in the Lodge as a visiting Brother from Lodge of Good Intention. Thereafter he was present on a number

of occasions. He was not there on the 20th January, 1785, but was present on the 3rd February, when he was not too well received.

“Bro. Lee being reported to this Lodge by Wm. Barrett for his ill conduct and bad behaviour Jan. 21st by disturbing the Peace of the Public, he having made an acknowledgement of his offence was suffered to set in the Lodge upon his promising of not acting so for the future.”

He kept away for a few months, but appeared again in June.

The 3rd February produced another similar case, reported as follows:—

“Ordered by a charge made by Br. Langdon & Bro. Marshall for unMasonic behaviour that Br. Lamprey be summoned to appear next Lodge Night to answer the complaints they have made against him on pain of expulsion.”

17th Feby., 1785.

“Bro. Lamprey obeyd. the Summons and the matter between him & Br. Marshall was amicably settled Br. Langdon being from home the charge Layd. by him could not be Determined.”

Bro. Langdon was present at the next Lodge, but the affair was not referred to again, whilst Lamprey's name does not re-appear.

The first election took place on the 6th January, 1785, the minute being:—

“Officers chosen this night—Mr. Kimpland Worshipful Master, Br. Langdon Senr. W., Br. Tucker J.W., Treasurer and Secry. as before, Br. Cowland, Tyler.”

There is no indication of installation, but that might have been due to Bro. Kimpland continuing in the chair; neither is a ballot mentioned, and it would appear that all the officers were elected by the Lodge; this practice was continued for some time.

The first mention of the Royal Arch was made on the 9th July, 1785, when a joint meeting was held of the members of Loyal Lodge and Lodge of Good Intention. The full minute, with its erasures, are as follows:—

“July 9th

Private Meeting of Chapter of Loyal Arch

Br. Betty as Mr.

Lodge

Br. Reynold(s) from / of ~~Indepe~~ Good Intention

Br. Ward do.

Br. Mules do.

Br. Lee do.

Br. Coleman ~~do.~~

Br. Cridge do.

Br. Bowen

Br. Marshall

Br. Yeo

Br. Barrett

Passed to the Arch Br. Langdon, Br. Hill, Br. Coulin.

Br. Barrett, Br. Hewett.”

Of the sixteen present, six were members of the Militia Lodge and one from Devonport, four of the candidates were of Loyal Lodge and one from the Lodge of Good Intention; but Bro. Betty, an initiate of Loyal Lodge, is recorded as “Mr.”, whilst four other members of Loyal Lodge are also already Royal Arch Masons. The Rite, therefore, was known in both Lodges, and those who were already companions numbered five from Loyal Lodge, five from Lodge of Good Intention, and one (Jermy. Coleman) from the Lodge of Friendship 268 meeting

at the Prince George, Plymouth Dock. To attempt to interpret this event further, until fresh evidence comes forward, is probably unwise, but the scribe's substitution in the heading of "Loyal" for "Royal" is amusing, but not surprising, since it required the alteration of only one letter. My own conviction is that the Chapter was known to the Brethren at The Fleece, as evidenced by the presence of Richard Yeo. The absence of James Kimpland may be explained by his advanced age and growing infirmities, as evinced by the entry:—

" May 5th 1785

No Lodge held Br. Kimpland Master Indisposed."

" July 21 No Lodge opened."

" August 4th No Lodge opened."

" Aug. 18 Lodge held this Night at the Globe Inn.

Br. Langdon Master

Br. Betty S.W.

Br. Hill J.W.

Br. Gread

Wm. Barrett

Edwd. Coulin Tyler

Lodge closed 'till Sepr. 1st."

That grand old original James Kimpland was evidently failing, and Loyal Lodge was very shortly to lose his presence and guiding hand. The next two minutes tell their own story:—

" September 1 Lodge held this Night at the Globe Inn Barnstaple

Br. Langdon S.W. Acting as Master

Br. Baker S.W.

.. Hill J.W.

.. Bowen

.. Gread

.. Lemon

.. Davols

.. Whimble

.. Barrett Secty.

Br. Guscott & Br. Kingson came to Late to Vote

Right Worshm. Master B. Kimpland declined

the Chair through infirmity & old age.

A New Master Elected by Ballott

Br. Langdon & Br. Barrett

Candidates

The Latter chosen by a majority of 2

Br. Betty chosen Secretary of the Lodge

Edwd. Coulin Tyler

Lodge closed 'till Sepr. 15th."

" September 15th Lodge held this Night at the Globe Inn Barnstaple

Br. Kimpland Master

.. Barrett Master Elect

.. Langdon S.W.

.. Hill J.W.

.. Kingson Treasr.

.. Wm. Betty Secty.

.. Gread

.. Whimble

Lodge opened by Br. Kimpland who
duly placed Br. Barrett in the chair
as Master. This Lodge is closed
'till Oct. 6th 1785

Edwd. Coulin Tyler."

On five occasions Langdon had acted as Master in the absence of James Kimpland, so Barrett's election is surprising, as is the disclosure of the division of votes in the Ballot, but all appears to have been in perfect harmony on this, the last attendance of that grand old master, and Langdon continued his regular attendances.

THE MASTERSHIP OF WILLIAM BARRETT

During Barrett's brief tenure of office the Lodge continued its regular fortnightly meetings. There was one initiation and no other ceremonies. The initiation was on the 20th October, 1785, when:—

"Bro. Sutton made Enter-apprentice & Fellow Craft."

He had been proposed on the 19th May by Bro. Kingson, and "balloted for and passed" on 2nd June. He is described as "Inn Keeper of Ilfracombe". This initiation, without doubt, led to the formation of the first Ilfracombe Lodge.

Another event of equal importance was the presence on the 20th October of "Br. Ewing visiting Br. from Lodge Virtue, Bath", and his joining the Lodge as set forth in the minutes of the next meeting:—

"November 3rd, 1785. Lodge held this Night at the Globe

Br. Barrett	Master
.. Langdon	S.W.
.. Hill	J.W.
.. Kingson	Treasr.
.. Betty	Secty.
.. Tucker	
.. Ewing	This Night became a Member
.. Cread	
.. Bowen	
.. Reed	
.. Guscott	

N.B. Br. Ewing was this Night proposed by the Rt. Worship' Master to become a Member of this Lodge, and unanimously chosen, and further agreed that the Tyler should have three shillings per Quarter for serving summonses &c.
Lodge closed 'till Novr. 17 1785

Edw. Coulin Tyler."

LOYAL LODGE UNDER ARCHIBALD EWING

Archibald Ewing came to Barnstaple with the fame of Bath Freemasonry to recommend him. He was probably the son of James Ewing, a Lodging House Keeper who was initiated in the Lodge at the Bear No. 59 on the 4th February, 1766, and on the 6th January, 1767, was "duly raised English Master" (*Transactions Somerset Masters*). Archibald Ewing was initiated in the Lodge of Virtue No. 380, meeting at the Queen's Head, Bath, in 1782, but in 1783 he "withdrew" his membership. Two years' later he came to Barnstaple, taking up his residence in Boutport Street and carrying on his trade as a Maltster. His masonic progress

was of extreme rapidity. Despite his short career he was a Companion of the Royal Arch, being proposed in the Chapter of Harmony, Bath, on the 21st June, 1782, and on the 23rd August he deputed as Scribe when the "intro & sections were regularly worked". Having regard to the furniture of the Lodge of Virtue and other Bath Lodges being now at Barnstaple this early link is of particular interest.

Ewing's first visit to Loyal Lodge was on the 20th October, 1785; he became a member at the next meeting and at the following St. John's Day, 27th December, 1785, was chosen Senior Warden. 2nd February, 1786, saw him acting as Master when Barrett was "too late". He was in the Chair again during Barrett's illness in May. 24th June, 1786, saw him elected to the Chair, thus becoming Master four years after his initiation in Bath, eight months after joining Loyal Lodge.

Doubtless Ewing was a man of strong character and a keen Mason, he probably was responsible for the change in the headings to the minutes which now become

"E.P. Lodge this Night at the Globe Inn" or "F.C. Lodge" or "M. Lodge", as the case may be.

The minutes of St. John's Day are as follows:—

"June 24th 1786 Lodge held this night
and officers chosen as under for the
ensuing half year at the Globe Inn, Barnstaple

Br. Ewing	Master
.. Davolls	S.W.
.. Gread	J.W.
.. Kingson	Treasr.
.. Betty	Secty.
.. Barrett	
.. Langdon	
.. Lemon	
.. Hill	
.. Bowen	
.. Tucker	

Visiting Brothers Br. Sciance

Br. Thos. Shanks from Lodge Fortitude, No. 160 Derby

Br. Coulin, Tyler, desires to resign & become a Member.

Lodge closed till July 6 1786

Accounts Examd. by Wm. Barrett."

Those of the following meeting are:—

"July 6 1786 E.P. Lodge this Night at the Globe Inn, Barnstaple

Br. Ewing	R.W. Master
.. Davolls	S.W.
.. Gread	J.W.
.. Kingson	Tr.
.. Hill	
.. Barrett	
.. Langdon	
.. Coulin	

Br. Ward of the Lodge good Intention proposed to act
as Tyler for this Lodge by Br. Davols.

Lodge closed 'till July 20 1786."

There is no hint of an Installation ceremony or of the Master being placed in the Chair.

At the next Lodge the Secretary resigned — “Br. Betty removed from this Town. Notice given for another Secty. next Lodge Night”, but on the 3rd August the “Business of Secty. & Tyler (were) postponed till next Lodge Night Augst., 1786, when

“This Night was proposed by the R.W. Master
Br. Tucker as Secretary. Br. Ward declined
acting as Tyler being removed from this
Town. Willm. Vile, Bricklayer, of this Town
was proposed by Br. Hill and approved of by the
Brothers now present he's to be made & Raised
free of all Expenses next lodge Night.”

This business was transacted in a “Masters' Lodge”, but the two following are “Entered Prentice Lodge” meetings, at the first of which “Bro. Tucker declined the office of Secretary & Br. Langdon proposed by the Right W. Master”. This was on the 7th September, and on the 5th October we learn that

“This Night was made an Entered Apprentice
Wm. File as proposed Lodge Night held August 17 1786

N.B. No Lodge held the last Thursday in Sept. on
account of the Fair.”

The spelling of Bro. File's name in the first instance as “Vile”, is but one of many instances indicating the broad West Country accent of the day.

Postponement of meetings during the holding of the Fair was not infrequent during the history of Loyal Lodge and probably necessary, as it was held in Cross Street immediately outside the Lodge. Still flourishing as a great yearly event to-day, the Fair is of great antiquity, and as far back as the 14th century was claimed to have been granted to the Town by King Athelstan. While there were innumerable side-shows and diversions of all kinds, it was a great sheep and horse fair, the streets being packed with thousands of sheep, and hundreds of horses were made to show their paces.

Although there was no ceremony on the 6th November, 1786, the night was evidently not without incident:—

“Br. Lemmon no more a Member by his own
freewill through an acquiescence (sic) of Br. Hill
Edwd. Coulin, late Tyler of this Lodge requested
(Lodge Night) July 6th 1786 to become a Member was
This Night balloted for and was Negatived.”

Archibald Ewing's occupation of the Chair of King Solomon is the longest recorded in Loyal Lodge, lasting for ten years, and since at this period the office was held for six months at a time, from St. John's Day in Winter to St. John's Day in Harvest, this represents no less than twenty terms of office. Following his first election on the 24th June, 1786, the next St. John's Day has only the brief note: “The same officers continued”, there is no Installation or election until the 24th June, 1788, but during the previous year attendances had dwindled and no less than eight of the fortnightly meetings had been cancelled.

It will be noted that after this break of three years, Ewing was still R.W. Master and Lewis Langdon Secretary, also that James Sciance, the first Senior Warden, had returned. Whatever the cause, Loyal Lodge seems to have weathered a very severe storm at this period; but a few stalwarts kept the Lodge alive.

William Barrett kept his accounts from which the following items of expenditure may be quoted:—

		£	s.	d.
1788	Decr. 29	By Cash paid to Tyler for one year due to Xmas	0	12 0
1789	April 29	By Cash sent to London (Annual Subscription)	1	1 0
		By Cash paid to Mr. Langdon his Bill St. John Day	2	1 4
1790	Decr. 28	By Cash sent to London (Annual Sub.)	1	1 0
			<hr/>	
			4	15 4
			<hr/>	
1791	Decr. 30	By Cash sent to London Annual Sub.	1	1 0
		By Bill for Sept. 16 & 17	2	1 0
		By ye Postage of 8 Letters at 4½ p. letter	0	3 0
		By Do. 2 at 8½ p. letter	0	1 5
		By Do. 1	0	0 10½
		By Do. 1	0	0 6
			<hr/>	
			3	7 9½
			<hr/>	

From these entries there seems some hint of intermediate meetings even if informal; probably there were notes of these on the missing page; possibly Ewing resented any attempt to supersede him, but at this late date we cannot hope for further information.

Following the meeting of the 16th September, another was held on the following evening, when two candidates were approved, but things were still going far from smoothly. The next meeting was not until 6th April, 1792, and the succeeding one entered as:—

“Lodge Held on Thursday the 19th of July
1792 at the Globe Inn in Barnstaple
present B. Ewing R.W.M.
B. Devolls S.W.
B. Langdon J.W.
B. Kingson S.
B. Sciance
B. Rude pafsd to a Fellow Craft
B. Pullin Tyler

We whose names are hereunto Subscribed
Do Agree to reinstate the Loyal Lodge
and become Members as Witness our
hands this 19 day of July 1792.”

Alas, no signatures are there, the remainder of the page remains blank. Another attempt was made in December.

“St. Johns Day Decem’ 27 1792
Lodge agreed to be reinstated and the
undermention Members of it
R.W. Master B. Ewing
S.W. B. Davolls
J.W. B. Langdon

Sec.	B. Kingson	
Treasurer	B. Revd. Blake	
	B. Huggins	} of Braunton
	B. Drake	
	B. Rude	
	B. Science	
		B. Buzacott

Vis. B. Biggs

N.B. A New Board & a Board of 5 feet long
painted Black on one side agains
next Lodge Night which is to be
the Thursday before the next full Moon."

Strangely enough this Minute Book — the first of Loyal Lodge — ends with a Minute of the 16th March, 1809 ; the new book commences with another version of the foregoing : —

" 1792 Decmr. 27 St. John's Day Globe Inn Barnstaple
present Br. Ewing R.W.M.
Br. Devolls W.S.W.
Br. Langdon W.J.W.
Br. Kingson T.
Br. Science
when Br. Blake }
Br. Huggins } of Braunton
Br. Drake }
Became Members of our Lodge
also Br. Buzacott of Barnstaple
Br. Rude Visiting Br."

There were two meetings in 1793, at which there were two Raisings and one Initiation. For the first time the Lodge number was given, now No. 365. The older members, however, were still struggling to keep the Lodge alive, the last meeting that year was on the 23rd May, 1793, and the next not until 1794.

" Lodge Night held Aug. 9 1794 at
the Globe Inn in Barnstaple present
Bro. Blake acting R.W.M.
Br. Science W.S.W.
Br. Langdon W.J.W.
Br. Kingson W.T.
B. Pullin Ty.
B. Barrett Visiting B. P.M.
when Brs. Stephins, Spry, Dyer and
Br. Campble were admitted Members
Robt. Pullin Tyler
Lodge closed 'till."

The staunch original members were there — Sciance, Langdon, Kingson and Barrett, but the presence of the Revd. Blake in the Chair is a surprise ; he was Vicar of Braunton from 1791 to 1796.

Once more it would appear that the International storm was hampering the seaborne trade of North Devon. The French Revolution in 1792 had shocked the country, and in 1793 again came war with France ; Britain was facing its years of endurance through the longest war in our history. Barnstaple ships, in common with all British shipping, had to run the gauntlet of the French Privateers, who blockaded the Bristol as well as the English Channel. As in the early days of its history, Freemasonry in North Devon was at a low ebb when the British Navy had lost command of the seas, but rose buoyantly after the

"Glorious First of June" when Lord Howe in 1794 gained a great victory over the French Fleet off Brest. A victory making so great an impression on local memory that it was celebrated annually by a service in the Parish Church of Barnstaple, continued to the days of my boyhood. The King's mental illness caused distress in North Devon, no less than throughout the country, and when he made a temporary recovery in 1789 there was, on March 9th, "a general rejoicing for the King's happy recovery observed here. 45 gentlemen dined with the Mayor at The Lion. A band of Music, Horns, Clarinets, etc. attended us, went to The Walk, fired the guns and drank the King's health".

It was a period of high prices and scarcity; riots occurred in the Market Place in protest against the cost of wheat and the scarcity of bread; little wonder that Lodges were having a struggle for existence. But by the autumn of 1794 Loyal Lodge was giving every sign of returning vitality. The following minutes evidently mark a turning point; not only do they give a wealth of detail conspicuously absent in those preceding, but the actual entry is made with exceptional care and written in what can only be described as a "Copper Plate":—

"Loyal Lodge No. 365

*Held at the Globe Inn, Barnstaple on the
12th September 1794*

The Lodge was opened in due form
Bros. Huggins purposed to Examine what
Furniture is wanting and necessary for putting
The Lodge in proper order in consequence the
following Orders were made and assented to
by The Worshipful Master and all
the Brethren present

Ordered That a Perfect Ashlar, a Rough Ashlar
a Tracing Board, a White Rod and the
Jewels be prepared and made ready,
proper to be used in the first and the
second degree.

Ordered That Bro. Langdon do procure a
proper Table and Cloth, for the use of the Lodge

Ordered That the Chair be raised, and a stool be
got proper to kneel on

Ordered That Prestons Illustrations of Masonry
be procured for the use of the Lodge

Ordered That Bro. Langdon do bring forward
his Acct., and also ascertain by circular
Letters such Brethren as desire to continue
or become Members of this Lodge.

It is requested that the Worshipful Master
will wait on Bro. Barrett, to request the
state of his Account.

The resident Members are requested to make
an agreement with Bro. Langdon at a certain
sum pr. head for Supper; and procure such
accommodations as may be necessary for the purpose.

Present Bro. Ewings R.W.M.

Bro. Dyer as J.W.

Bro. Campbell as S.W.

Bro. Blake

Bro. Huggins

Bro. Rude

Bro. S. Spry

The Lodge was closed in due form and adjourned until the Thursday nearest the full Moon in next month."

The two regular meetings in the month were now finally abandoned, and monthly meetings, with the date governed by the state of the moon, became the rule. The Braunton Brethren, with their six-mile ride, no doubt influenced this decision.

Bro. Campbell was probably a military man temporarily stationed at Barnstaple, but he evidently played a prominent part in Lodge affairs during his brief stay, which terminated with the end of the year. He acted as Senior Warden on three occasions, and was the proposer of the following declaration and oath entered after the minutes of the 6th November, 1794:—

"WE, Bro. Ewing, R.W.M., Bro. Campbell S.W.
Bro. Langdon J.W., Bro. Huggins as Secy.
Bro. Spry and Bros. Sile (Visitor) do in the presence
of Almighty God and with our Hands
upon the Holy Bible do most solemnly and
sincerely swear and sincerely Declare that we are firmly
attached to the Royal Family or House of Brunswick
and the Constitution of England as by Law established
King Lord & Commons—That we will never be present
at Societies and Clubs or General Meeting of
Individuals which may have the least Tendency
towards Republicanism and Subverting the present
Constitution, and that we will give immediate Notice
should any such Meeting come within our
Knowledge to the Master and Wardens of this
Lodge we belong to, or next to the place we may
reside in. We do further declare that unbiased
by any Mercenary Motive We freely and Voluntary
offer ourselves Candidate for the
Mysteries of Freemasonry that
we are solely prompted by a favourable
opportunity conceived of the Institution a
desire of knowledge and sincere wish of being
instrumental to the happiness of our fellow
Creatures. All this we Swear without any
Hesitation mental reservation or Self
Easiness of mind in us whatsoever. So help
us God &c.

"(This was proposed by B. Campbell and Accepted
cheerfully and unanimously by us whose
Names are Subscribd. on the other Side) "

"(Signatures) Archd. Ewing R.W.M.
 Petre Campble acting S.W.
 Louis Langdon J.W.
 Thomas Huggins Secy.
 Stephen Spry
 Johan Halse
 Edward Syle Visiting Bro.
 Robt. Pullin Tyler."

This document, with its late 18th Century version of familiar phrases, is of particular interest, as it discloses much to the initiated of pre-union ritual, whilst

it clearly shows the temper of the times. The French terror was at its height, captured English seamen were tortured, and whilst the nation as a whole was intensely loyal, there were many agitators and revolutionary doctrines spread among the poorer classes, who were often in great want. On 10th December, 1792, a "very full meeting of the inhabitants" was held in Barnstaple, when an "Association against Republicans and Levellers" was formed and £100 subscribed; again in 1798, "at a private Hall 100 guineas was voted to be put into the Bank of England to assist the Government to defend the Kingdom".

Such was the civil commotion that Parliament passed by an overwhelming majority Bills against Treasonable Practices and Seditious Meetings. Promoters of political gatherings of more than 50 persons had to give prior notice to the Magistrates, who had power to attend and arrest on the spot anyone guilty of seditious speech, whilst transportation was the dreaded punishment of a second offence.

All private Societies came under suspicion, and Freemasons' Lodges, from their very nature, could not escape this, and but for Royal Influence, (was not H.R.H. the Prince of Wales himself a Mason?) Freemasonry in England might have been suppressed under the "Act for the more effectual Suppression of Societies established for Seditious and Treasonable Purposes; and for better preventing Treasonable and Seditious Practices". Fortunately, special clauses (Sections Nos. V and VI) were inserted which exempted Lodges of Freemasons, but required them to certify under Oath before a Justice of the Peace within two calendar months after the passing of the Act that "the Lodge had been usually held under the Denomination of a Lodge of Free Masons, and in conformity to the Rules prevailing among the Societies or Lodges of Free Masons in this Kingdom". Times and place of meeting, together with the names and descriptions of all members, had also to be furnished annually. As Secretaries of Lodges well appreciate, this regulation has still to be complied with. I would recommend all students to read the full statement of this given by Lane in his *Handy Book to the Lists of Lodges*, pp. 109-113.

For some time this Enactment of the 12th July, 1799, was believed to render illegal the issue of new Warrants, with the result that new Lodges could not come into being unless they could procure a Warrant which had lapsed, as exemplified by the original Lodge of Concord at Ilfracombe, which, in 1802, obtained the Warrant of Lodge of Concord, Plymouth Dock, dated 1st August, 1784, and had lapsed about 1800.

The Mastership of Archibald Ewing proceeded through these closing years of the century with quiet success. St. John's Day in winter was the only festival observed for the time being, the usual entry being "Officers of the past Year continued"; if Ewing should be absent, Langdon occupied the Master's Chair. Ewing's last appearance in Lodge was the 21st April, 1796. On the 19th June he buried his wife, Jemima Ewing, and the next Lodge was not held until 1st December, when Langdon was in the Chair and:—

"Br. Halse was elected R.W. Master and Chair'd".

William Barrett, the first Secretary of the Lodge, was there, for the last time, on that evening.

THE MASTERSHIP OF LOUIS LANGDON

John Halse, who had been Secretary since 28th December, 1795, occupied the Chair until March 9th, 1797, after which there is a break until the 31st October, when the Chair was filled by Bro. Langdon. This change may be accounted for by the considerable illness in the town, and the death of Isabella, John Halse's daughter, on the 20th November.

Halse was Master at a most disastrous time. Food was scarce and prices were soaring ; on the 9th March, 1796, a general fast was reported to have been " well observed and kept in this town ". It must be remembered that these were normally times of heavy eating and drinking, as is shown by the Town Clerk's memo. that on June 22nd " The Corporation were all elegantly entertained at dinner by Recorder Incledon at Pilton House, 2 Haunches of Venison, 2 necks of ditto, 2 Turbot, 2 Courses, and an elegant dessert. A tolerable sober meeting. N.B. All invited to dine at Pilton House this day 12 months. *Deo favente.*"

This was but a happy interlude. Barnstaple suffered in the disastrous loss of the entire Levant convoy of 31 vessels, with its three escorting battleships, captured in the Atlantic by a French squadron from Toulon. The town also suffered great loss by a terrible fire in October which destroyed the great Rawleigh woollen factory.

There was great fear of invasion. In February, 1797, a French force, designated the " Black Legion ", consisting of four ships, led by an American adventurer named Colonel Tate, sailed into the Bristol Channel and landed near Ilfracombe, twelve miles from Barnstaple. They commenced to raid the countryside and burnt a farmhouse, but, hearing that the North Devon Volunteers were marching to meet them, they hastily weighed anchor and sailed for South Wales. The tradition, still kept alive, is that the women of North Devon donned their red petticoats and marched over the hills with broomsticks to make the enemy believe the red coats were coming.

The Lodge had met the night before this raid, but, as will be seen, the minutes have reverted to the strict reticence of the early days:—

" Loyal Lodge held at the Globe Inn

Barnstaple 16th Febr. 1797

Present B. John Halse R.W.M.

B. Langdon as S.W. & P.M.

B. Science as J.W.

B. Halls as S.

When Mr. John Southcombe of Stocke Rivers
was purposed by B. Langdon.

Robt. Pulling Tyler."

The confusion of the times is shown in the minutes. Some are written at a later date over pencil, occasionally they are in wrong order and oft-times badly blotted ; but after the break during the summers of 1797-8 the Lodge resumed with the meeting briefly recorded as follows:—

" Loyal Lodge Kings Arms Inn, Barum

Oct. 31 1798. The Lodge was opened in due form

& T. Miffin was proposed by Br. Halls to

becom a Br. was Ballt. for & unanimously Elected

Present Br. Langdon R.W.M.

.. Davols S.W.

.. Kingstone J.W.

.. Graem V.B.

.. Wake

.. Halls S.

At the same time Br. Miffen was made
an Enterd. Apprentis

Rt. Pulin T."

This is the first minute indicating that the Lodge had left its original home and moved to the old-established hostelry in the High Street, the house occupied by the first Master, James Kimpland, from 1734 until he moved in 1754 to The Fleece.

Having at long last come to the Chair, Louis Langdon occupied it without break for four years, during which the Lodge prospered greatly. On the 5th December, 1799, he initiated his own son John, who had celebrated his twenty-first birthday the previous September. During this period the two St. John Days were celebrated, but no elections occurred until the 27th December, 1800, when "Br. Langdon was re-elected R.W.M." There was no further election until the 27th December, 1802, when "Brother William Graham was elected R.W.M." and continued to the 24th June, 1804, when an election was held and:—

" Officers elected to Next St. John's Day

Brother Tamlyn	R.W.M.
.. Halse	S.W.
.. Efsery	J.W.
.. Wm. Thomas	Treasurer
.. Turner	Secretary "

The minutes give no indication of an election at the next St. John's Day, December 27th, 1804, but thereafter Langdon re-occupied the Chair for the ensuing six months, being succeeded by Bro. Halls on St. John's Day in Harvest, who, in his turn, retired at the next St. John's Day, and Langdon was again in the Chair for his last period of Mastership, finally handing over to Joseph Wingyett Hunt on St. John's Day in Harvest, 1806, at the same time establishing a great continuity of Lodge tradition, for Langdon was an original member of Loyal Lodge in 1783, and Hunt went on to become the father of the Lodge, his attendances being registered almost up to his death in 1855.

During Langdon's periods of Mastership there were two meetings of more than usual import; the first of these was in 1802, during the brief peace of Amiens in the middle of the Napoleonic Wars, recorded by the Barnstaple scribe as "The very Joyful news of Peace with France after a nine years war".

" No. 365 Loyal Lodge Barnstaple

3 November 1802

Lodge of Emergency open'd in due form

Present Brother Higgs (of Exeter) P.T. — R.W.M.

Graham W.S.W.

Efsery W.J.W.

Ralph Tre.

Halls Sect.

Isaac

Davolls

Tamlin

Thomas

Rendell

Reed

Hutton

Arthur

L. Langdon P.M.

Visiting Brothers Laurence William of Exeter Esqre.

Philip Whitcombe, Willm. Shortland &

John Langdon

At the same time Brothers George Rendell &

Christopher Arthus were risen from enter'd

Apprentice to Fellow Crafts

Regulation necessary for this Lodge as

communicated by the Officers of the P.L.

Three Candlesticks, New Jewells for all the

Officers of the Lodge.

A triangle for the middle of the Table &c.

The pedestal to be reduced at least 9 inches.

A tracing board is found necessary—wch is requested to be procur'd

A neat plain & elegant Bible (with a crimson velvet cushion)

Three New Mallets to be made of mahogany

Any other Article that may hereafter occur to the R.W. Master & may be necessary must be provided

The Business of the Lodge being concluded it is now closed in good order and decorum.

It is particularly requested that the Names of the Brethren of this Lodge may be sent to the Provincial Agent that they may be forwarded to the Grand Lodge, that regular *Engraven Certificates* may be obtained for each Brother.

The Visiting Brothers Williams Higgs Whitcombe Shoreland & Langdon paid 1/6 each as such."

The importance of this meeting to Louis Langdon and his Brethren may be judged by the fullness of this minute, the longest in the first thirty years of the Lodge, and particularly marked by the terseness of the usual entries. Since William Stephens' presence at the first meeting, this was the first official visitation.

John Higgs was a member of St. George's Lodge, Exeter, and from 1793 had been P.G.S.B., probably Prov.G.Swd.Br. until 1799, and at the Quarterly Communication of Prov.G.L., held at the Globe Tavern, Exeter, on the 26th April, 1805, appears to have acted as Prov.G.M. in the absence of the Deputy Prov.G.M., Jno. B. Cholwick.

Laurence Williams had been Prov.G.S.W. from 1793 to 1795, when designated P.G.P.M.; in 1797 he is shown as P.G.M.P.T. in the absence of the Deputy Prov.G.M., Thomas Oke, M.D., who died in April that year.

Whether Whitcombe and Shortland were of the Prov.G.L. Party I have been unable to discover. John Langdon, who had been absent since he was "pafs from a Fellow Craft to the Third Degree of a Master", had evidently been away from home, possibly at Exeter, and may have been instrumental in arranging this visit to his father's Lodge.

The requirements of the Prov.G. Officers were complied with, but it was a gradual process, and the second of these two meetings referred to seems to be not without connection with the business of the first.

"Jan. 31
1805 Loyal Lodge, Kings Arms Barnstaple
No. 365 opened in due form
Lodge of Emergency
No. 12 Lodge of Emulation the Antwerp Tavern
London — Benj. Plummer P.M.
Worshipful Master Pro Tem.
When the following Gentlemen were regularly
proposd. and Unanimously approv'd. of to be made
Masons in this Lodge this evening being a
Case of Emergency
Mr. John Rendall } was made Entered
Mr. Thos. Rendell } Apprentice Masons
Mr. Thos Lewis }

Present	Brother	Langdon	R.W.M.
	..	Halls	P.M.
	..	Graham	S.W.
	..	Efsery	J.W.
	..	Turner	Secretary
	..	Reed	
	..	Lancey	
	..	Thomas	Treasurer
	..	Tardrew	

Lodge clofisd. in due form

Robt. Pullyn Tyler "

The astounding fact about this visit is that Benjamin Plummer was Grand Junior Warden of the Athol or "Ancients" Grand Lodge, which for the past fifty years had been the bitter rival of the Grand Lodge of the "Moderns", under whose banner Loyal Lodge was enrolled. Yet here we find him not only admitted into the Lodge, but occupying the Chair as Worshipful Master for the evening. The explanation would seem to lie in the generally accepted belief that he dealt in Masonic paraphernalia, and that his services had been sought to supply some of the requisites required. There is some confirmation from items in the accounts, although the name of the supplier is not given.

" 4 April 1805 To a Master's Apron	10 - 6
(Previous costs were usually 1/-, the maximum being 3/-)	
Dec. 1805 for Masonic Glasses	14 - 0
Dec. 1807 Jewills for Lodge	9 - 9 - 0 "

The following brief particulars of Benj. Plummer are mostly gleaned from J. Thorp's work on French Prisoners' Lodges. He was an initiate of an "Ancients" Lodge, the Royal Athelstan No. 10 (now No. 19), being made on the 4th June, 1798, becoming Master, but resigning, in 1804. If the entry in Loyal Lodge minutes is correct he must then have joined the Lodge founded on the 15th May, 1723, being the No. 19 and meeting at the Griffin, Newgate. In 1769 it was meeting at the Paul's Head Tavern, Cateaton Street, as the Mourning Bush Lodge, and united with Lodge of Emulation in 1782. From 1800 the Lodge met at the Antwerp Tavern, Threadneedle Street, being then numbered 12, as our minutes state; it would, therefore, appear that he had joined this "Moderns" Lodge.

Yet Plummer remained an "Ancient" Mason, for he was appointed G.J.W. in 1805 and Senior G.W. in 1806 of the Athol Grand Lodge, having joined the Grand Masters' Lodge No. 1 of the "Ancients", meeting at that time at the Crown and Anchor Tavern in the Strand. He became a member of many Lodges, including those of French Prisoners in this country. In 1811 he joined a "Moderns" Lodge, the Royal Naval Lodge No. 57—now No. 59. At the Union he was appointed P.S.G.W., and was present at the United Grand Lodge of the 8th March, 1815. Plummer was also a Knight Templar, holding the office of Superintendent Grand Commander for Wales in 1813, and was Grand Expert of England under H.R.H. the Duke of Kent in 1814. In 1816 he was a member of the Baldwyn Encampment, Bristol.

From this record it may be judged that Benjamin Plummer was of good report in both camps and ranked as a Mason of high character. Bro. John Thorp's opinion that he was a dealer in Masonic clothing and paraphernalia is no doubt correct, and accounts for the many Lodges he joined and visited. The silver jewels obtained for Loyal Lodge were made by Thos. Harper, who was himself a Grand Lodge officer of the "Ancients".

THE RULE OF JOSEPH W. HUNT

There can be no doubt that Joseph Wyngyett Hunt did rule and direct his Lodge with firmness and discretion. He was Master of Loyal Lodge for three periods, the first being for eight terms lasting four years, the next for one-and-a-half years or three terms, and the last was for the period still usual then of six months, and forty years later his guidance was still sought and followed.

His early progress is indicative of the opportunity the times offered the keen Mason. Initiated on the 7th November, 1805, he was "raisd. from an enterd apprentice to a Fellow Craft" on the 26th of the month, and two days later "raisd from a Fellow Craft to the Sublime degree of a 'Master' Mason". At the following St. John's Day he was appointed Secretary. In January, 1806, a Committee was set up, consisting of Bros. Langdon, Thomas and Hunt, to revise the Bye-Laws. He was elected Master on the 4th June, and St. John's Day in Harvest, 1806, saw him "pafsed to the Chair", seven months after his initiation.

Hunt was by profession a Conveyancer; his marriage to Mary Ann Bowen took place on the 12th August, 1798, and he resided at No. 48, Boutport Street. His father-in-law, George Bowen, a Hatter, of Joy Street, was admitted into Loyal Lodge on the 25th September, 1783, the record being:—

"This Night was re-made an Enterd. Apprentice and Fellow Crft. Geo Bowen"

and evidently was amongst those clandestinely made at the old Lodge at The Fleece.

The new Master ran into trouble at the first meeting after his Installation:—

"14 July

1806 *Loyal Lodge, Barnstaple*

No. 365 *Lodge of Emergency in Due Form*
Present

Br. J. W. Hunt	R.W.M.
.. Tamlyn	S.W.
.. Graham	J.W.
.. Langdon	P.M.
.. Halls	P.M.
.. Rock	
.. Woollacott	
.. Milton	
.. Randle	
.. Thomas	Treasurer
.. Turner	
.. Thomas	
.. Reed	
.. Stephens	Secretary

At this Lodge Brother Jno. Milton, Robt. Woolacott
& James Randle was pafsed to Fellow Crafts.

Lodge Closed. in Due form

James Randle

Tyler

A Report having prevailed in the Town that Brother Efsery had been guilty of a Crime which if True would have greatly affected his Moral Character.

The R.W.M. thought it his duty on the Last Lodge Night To Introduce it to the Consideration of the Brethren when it was decided that Brother Efsery should clear up his Character from the Stigma cast on it instead of which

he grossly insulted the Lodge in the person of the Master and hath since in common conversation Threatened to Commence an Action of Defamation against him for his doing what is Consived by the Lodge an essential part of his Duty in consequence of which the following Resolution was unanimously entered into by the Brethren of Thie Lodge Namely Resolvd. That we do not consider Brother Efsery as any Longer a Member of our Lodge and that The Secretary be required to write Brother Efsery an account of it in the following Terms viz:—

Brother Efsery

The R.W.M. and Brethren of the Loyal Lodge Barnstaple having met by appointment and taken into their serious consideration the Great insult offered to the Brethren Through the person of their Master against whome you have threaten'd to commence an Action of Defamation for doing what they consider an essential Duty attachd. to his Office, have Directed me to acquaint you that they have enterd. into an Unanimous Resolution that you be required to Discontinue your attendance further on the Lodge and that you do not presume to Come without previous notice from them.

I am &c. &c.

E.H.S. (Stephens)
Secty.

14 July
1806

Essery first appeared in the Lodge as a visitor on the 1st May, 1800, and became a member that night. On several occasions he had occupied the Warden's chairs when either of those Officers was absent; he became Secretary on 24th June, 1804, and a year later was elected Senior Warden, occupying the Chair for six months, after which he is entered as P.M., although he had not occupied the Master's Chair. Essery's last attendance was on 4th July, he never attended again nor is there any further reference to this affair.

During Langdon's last term of office, a return had been made to two regular meetings a month and this continued for many years. Hunt's term of office saw the Lodge with a steadily increasing membership and attendance.

The Lodge evidently considered a meeting held on the 7th May, 1807, as of great importance; it is most carefully written across two pages and tells of the visit of Lord Ebrington (Heir to the Earldom of Fortescue) and J. R. Ackland, two Aristocrats of the County. The ceremony was an initiation. No doubt, the "Silver Punch Ladle bought for the use of the Lodge", at a cost of £1 11s. 6d., for the visit of the Provincial Officers in 1802, was again in full use on this evening, and the Aprons had been cleaned for 2s. 6d. Viscount Ebrington became the second Provincial Grand Master for Devon, succeeding Sir Geo. W. Bampfylde in 1818.

At the age of twenty-one he became, in 1804, M.P. for Barnstaple, which at this time sent two Members to Westminster. In the election of 1806 he retained his seat in the company of William Taylor, Manager of the King's Theatre and The London Opera House, but in 1807, although Taylor held his seat, Viscount Ebrington lost his to Geo. Woodford Therosson.

At the St. John's Day following this visit, the Lodge for the first time appointed a Steward.

“ Brother Hunt re-elected Master and Brother
Langford Steward.”

A joining member, Francis Langford, first attended in 1806. He made an inglorious exit on the 7th April, 1808, being “unanimously ejected from the Lodge”. From the unusual number of disciplinary actions, no less than six, during Hunt's first mastership one has the impression that he was somewhat of a martinet and critical of conduct which fell below the Masonic standard.

William Fisher was to be the candidate on the 5th November, 1807, but—
“ At this night Wm. Fisher said something that is injurious to the Society he is not to be made”. In June, 1810, “ Richard Yeo was by a general voice expelled from this Society.”

Bro. Halls, the Landlord at the King's Arms, seems to have been a trifle hot-headed and on two occasions his conduct came before the Lodge, the first being:—

“ At this Lodge Night viz. 4 Jany. 1810 a Committee was appointed ; 2 viz. Br. Tor & Bro. Bowhay by Br. John Halls ; & 2 viz. Br. Rennels & Br. Nott by the Lodge to investigate the charges brot. against Br. Halls when Br. Northcott was also chosen Umpire by this Committee neverthelefs was after deliberation deemed not so proper as the concurrent decision of the whole Lodge who, after having charges exhibited against Br. Halls of unprecedentedly and unadvisably uttering Expressions derogatory to the Interest & Credit of several Individuals of the Lodge were of opinion that the Apology made by Brother Halls of Sorrow for the same and resolution of amendment in future were as far as relates to the aforesaid charge satisfactory & it is declard. as such accordingly.”

The second time Bro. Halls was in trouble was soon after Bro. Hunt had surrendered the chair in favour of Bro. Rennels. This was the 2nd August, 1810.

“ At this Lodge night a charge was laid by Brother Hunt against Brother Halls of calling him *villain*, which upon evidence was found to be brought on in heat of Passion and by provocation on the part of Br. Hunt that he charged Br. Halls with exhorbitant Prices. An Investigation of a Committee consisting of the Mester & The Officers of The Lodge by which judgement will be guided as to the Conduct of Br. Halls

This investigation did not take place as the Mastier settled the businefs amicably.”

Although so formally entered, these matters were of little importance for the principals continued their work side by side in the Lodge.

The Jubilee of George III was loyally celebrated in Barnstaple with the usual entertainments, firing of the Borough Chamberlain and illuminations. Loyal Lodge made its own preparations as the following minute shows:—

“No. 365 *Loyal Lodge Barnstaple*
 1809 *Lodge of Emergency & of Charity opened*
 Octr. 16 *in Due Form*

Present	Br. J. W. Hunt	R.W.M.
	„ Halls	P.M.
	„ Northcott	S.W.
	„ Rennels	J.W.
	„ Nott	T.
	„ Delve	S.
	„ Bowhay	
	„ Langdon	
	„ Stephens	
	„ Petters	
	„ Thomas Richd.	
	„ Thomas Edwd.	

Lodge closed in due Form until 25th of this Month unless a lodge of emergency intervenes when every Brother will have previous Notice.

At this Lodge night a committee was formed for the purpose of receiving charitable Subscriptions from the Brethren to be applied to the Relief of the Sick, Aged & Infirm on the 25th Inst. that being the most Judicious mode in the opinion of the Lodge for celebrating the 50th Anniversary of the reign of our beloved *Sovereign*.

The Committee to consist of

Wm. Rennels
 John Bowhay
 Michl. Nott
 Ed. Hammond Stephens

and that Mr. Michael Nott be appointed Treasurer.”

Then follows the list of subscribers and their contributions, amounting in all to £31 6s. The minute then continues:—

“Which Amount was instantly distributed to the necessitous poor, indigent & infirm: the brethren first being convinced that they were proper objects by domiciliary visits to the Alms houses, where Bedliers were provided and brot. that sustenance which they by imbecility were unable to fetch themselves to the satisfaction of that foundation of our Society CHARITY.”

Bro. Wm. Rennels was re-elected Master in December, Hunt being appointed Treasurer until St. John's Day in Harvest, when Joseph Wyngyett Hunt returned to the Chair, there being no indication of an Installation Ceremony, but the minutes of the previous meeting are of interest:—

“No.
 365 *Loyal Lodge Barnstaple*
 June 6th 1811
 Entered Apprentice Lodge Opened

Present Brother Rennels — R.W.M.
 „ Clarke — S.W.
 „ Rendell — J.W.
 „ Tamlyn — P.M.
 „ Tyte
 „ Northcott
 „ Oram as Secty.
 „ Chugg Vistr.
 „ Bament
 „ G. Kingson
 „ Milton
 „ J. Rendel — Tyler
 Brother Hunt was elected R.W.M.
 Brother Rennels do. Treasurer
 On R. W. Hunt's being re-elected to the Chair
 it was celebrated by a Feu de Joie
 by the Loyal Inhabitants of this Town.”

Evidently Hunt's return to the Chair was very pleasing to the Lodge, and plenty of work lay ahead of him. Twenty-five meetings were held during the year, with ceremonies on each occasion. The office of Steward was quickly revived:—

“Sept. 1811 . . . A Resolution was unanimously entered into this night that Br. Tyte be appointed a Steward of This Lodge and that he regularly receive of the Landlord or his Servants the Lodge Bill each Night before The Master or his Deputy leave the Room that it may be delivered to the Treasurer to discharge it.”

On the 5th December—“Hunt was re-elected to the Chair & Br. W. Rennels to the office of Treasurer”, and this is repeated on the 3rd June, 1812. On 3rd December we read:—

“Br. W. Rennels elected Master of this Lodge and E. Rennels Treasurer” . . .

“Vote of thanks to the Master Senior & Junior Wardens & Secretary of the Loyal Lodge No. 365 held at Barnstaple 3rd Decr. 1812.

The Lodge being opened in due form, and the day being arrived when the election of a new Master takes place, our Right Worshipful Master in a long and animated charge to the Brethren proposed a vote of thanks to his Senior and Junior Wardens, Treasurer & Secretary for their assiduous attention to the duties of this Lodge, which was seconded by Brother G. Kingson Junr. and carried unanimously.

A New Master being elected and Treasurer chosen Br. Wm. Rennells the Right Worshipful Master elect in a short but elegant speech wherein in returned his grateful thanks to Rt. Worshi. Master & Brethren for the honor they had done him concluded in proposing a vote of thanks to Joseph Wingett Hunt the present Master for his able and impartial conduct during the time he has had the honour of being Master of this Lodge which was also seconded by Br. Kingson Junr. and carried Nem Dis.”

Do we, in this effusive account by Secretary Edward Croscombe Rennells, detect a gentle tilt at the foibles of his Worshipful Master? One gathers in reading through the minutes that "long and animated" discourse was a distinguishing characteristic of Bro. Hunt. Still, there can be no doubt that he was an outstanding Master, and the years from 1806 to 1819, the last time Hunt was in the Chair, are remarkable in that the name of the Master is either Hunt or Rennells, but there were three of the latter—William, Edward Croscombe and George.

THE RENNELLS FAMILY

The easy-going spelling of the time, and the frequent omission of initials or Christian names, provides a difficult problem for the historian. In the first decade of the 19th century there were four members of the name of Rendel, Rendell or Randall, the spelling being indiscriminate, and that of Rennells provides a similar puzzle.

In the year 1762, on 22nd October, a certain John Rennells, a cheese factor, married Jane Croscomb, and the fruit of the union was six sons and a daughter. The sons were: John, born 1764; Edward Croscomb, 1765; Thomas, 1767; William and George, twins, 1774; and Benjamin, 1777. The only daughter, Charlotte, was born on the last day of 1780.

Four of these brothers were initiated in Loyal Lodge, the first being William, one of the twins, on 1st October, 1807. Next came Thomas, the 17th December, 1809; then finally, on the 30th April, 1817, William's twin brother, George, who had been a soldier, and returned with the rank of Regimental Paymaster.

William was balloted for on the 3rd September, 1807. On the 1st October we are told:—

"At this Lodge Wm. Rennells was made an
Enter'd Apprintice and the same time
became a member."

He was "pafsd. to a Fellow Craft" on the 5th November, and on the 20th "raisd. from a Fellow Craft to the Sublime Degree of a Master Mason".

To the Brethren in those early days to be "made an Entered Apprentice" had a greater significance than it has to-day. To become a Freeman of the Borough, unless a right by birth, it had to be earned by a period of servitude, being bound for a term of years, not less than seven, to a Freeman of the town. William was so bound to Edward Davie, Glazier and Painter, for seven years, the fee paid being eight guineas. He was then sixteen years of age, and the transaction is recorded in the Apprenticeship Register of the Borough of Barnstaple under the date the 13th September, 1790. By 1806 William Rennells, having earned his freedom, was running his own business and, in his turn, taking apprentices, as the following entry in the same book shows:—

"30 Apr. 1806. Edward Setler Baker son of
Thomas Baker, Cordwainer, to William
Rennells, Painter and Glazier for 7 years."

The 1st December, 1804, saw William married to Mary Ann Howse, who gave him three sons and one daughter.

Rennells' progress to the Chair was not quite as rapid as Hunt's, but he achieved the position in less than three years. He was elected the 19th June, 1810—the night the Secretary amusingly records the presence of Capt. Kingson (without his sword). During his progress Rennells became the Secretary on the 28th of the December after his initiation, he was Junior Warden on several occasions, and became Senior Warden on the 27th December, 1809. His first term of Mastership seems to have proceeded quite smoothly after he had successfully negotiated the Halls-Hunt dispute. Surrendering to Hunt in June, 1811, he

returned to the office of Secretary. By the time he came to the Chair again on St. John's Day in Winter, 1812, his brother, Edward Croscombe, had joined the Lodge and had been appointed Secretary; under William he became Treasurer, and on St. John's Day in Summer was placed in the Chair as Worshipful Master by William. It is not often that one blood brother installs another.

Edward Croscomb Rennells is described as a Musician, and no doubt he provided harmony in his Lodge in more than one sense. He remained Master until 1818, when he appears to have been ill, and resigned in April. J. W. Hunt was elected to fill the gap until June, when George Rennells was elected. George was the twin brother of William, and had been initiated on the 30th April, 1817. He was passed and raised on the 5th June, and on the 24th he passed the Chair and was appointed Junior Warden. It will be observed that his period from initiation to Mastership was fourteen months.

By June, 1819, Edward Croscomb Rennells had recovered and was again elected Master, and continued until 1st February, 1821, when we learn that:—

“On this Lodge Night a Master was balloted
for in consequence of our late Master
E. C. Rennells having resigned and Bro. J. T. Marsh
was elected.”

It may be presumed that the change was made with regret, since the Master's attendance was irregular throughout this last term of office, and there were evenings on which, although present, he did not take the Chair; yet he was re-elected three times before he resigned. During his rule the Lodge business proceeded smoothly and membership steadily increased. The outstanding event was the happy union of the two Grand Lodges—the “Ancients”, or Athol Masons, and the “Moderns”—which was ratified in December, 1813; yet of this great event there is no hint until the 30th November, 1814, when there is this simple entry in the Accounts:—

“Pd. for Carriages New Instructions - - - - 4s. 0d.”

This evidently was payment made to the post on receipt of papers from the United Grand Lodge, and the next minutes, those of the 1st December, saw the old Lodge No. 365 superseded by the new No. 469. Then came the memorable meeting of the 26th December, 1814, when Loyal Lodge received The Eight Brothers Lodge No. 286 in the North Devon Militia, a Lodge warranted by the “Ancients” Grand Lodge in 1812, thus acquiring precedence in numeration over a Lodge its senior by a quarter-of-a-century. The Eight Brothers Lodge, founded in Gosport, was already conversant with The New Instructions. On the night in question, with the exception of the Master, Edward Rennells, who acted as Past Master, and Phillip Hodge, who acted as Secretary, all the chairs were filled by the Officers of The Eight Brothers Lodge, who evidently gave a demonstration of the new Ritual, which was probably familiar to them as Masons under the “Ancient” Constitution.

Of those present, seven were members of The Eight Brothers and twenty-five of Loyal Lodge. The Lodge was opened as “a Masters' Lodge in the 3rd Degree”. The minutes make no mention of the business transacted, and concludes:—

“Lodge duly closed and the above mentioned
brothers took the United Obln.”

It is curious for us to-day that the United Obligation was taken after the Lodge was closed, but evidently the terms of the Articles of Union were strictly complied with, the requirements of article XIII being as follows:—

"XIII. After the day of the re-union, as aforesaid, and when it shall be ascertained what are the obligations, forms and regulations, working and instruction, to be universally established, speedy and effectual steps shall be taken to obligate all the members of each Lodge in all the degrees, according to the form taken and recognised by the Grand Master, Past Grant Master, Grand Officers, and representatives of Lodges on the day of re-union ; and for this purpose the worthy and expert Master Masons, appointed as aforesaid, shall visit and attend the several Lodges within the bills of mortality in rotation, dividing themselves into quorums of not less than three each, for the greater expedition ; and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language, and dress, may be happily restored to the English Craft."

The following article required these conditions to be complied with within a certain time, and when this was notified to the Grand Master the new great Seal was to be affixed to the Lodge Warrant. Should the conditions not be complied with, the warrants were to be declared forfeited.

For further details I would refer the reader to *A Tale of Two Lodges* (*A.Q.C.*, lvii, Part I).

The return made to Grand Lodge by Loyal Lodge is still preserved in Grand Lodge archives. It was not made by the Secretary, but, as often in important cases, by Joseph Wyngyett Hunt. It gives full particulars of thirty-two members, and was accompanied by the following letter:—

Barnstaple 5 Dec. 1814.

"Dear Sir & Brother

It was not until Friday morning last that the W.M. of the Loyal Lodge received the different documents respecting the Union of the Antient & Modern Masons and new instructions as to the nature of the return now to be made.—At his request I hasten to make such return with £5-10-0 enclosed the amount of Quarterage, Registering Fees &c. to Christmas next.—The last return made you by the Lodge was the 9th June last, when a Credit was given you on Sir James Esdaile & Co. for £4-5-0 which you was requested either to call or check on them for on a/c the Barnstaple Bank, we know not whether you have so done but should you not it will be desirable you should now do it, if however the return did not come to your hands or is mislaid we can provide you with another copy and wait your Instructions how to act.—The W.M. & Brethren of the Loyal Lodge beg to congratulate you on the Reconciliation recently effected and sincerely hope that Peace & harmony will now continue until time be insorbed in Eternity.

I am Dr. Sir & Brother

Truly & faithfully Yours &c.

Jos. W. Hunt."

There had been great celebrations throughout Devon in June, 1814, for the brief peace before Waterloo. The elaborate procession at Exeter (see *A.Q.C.*, lvii, Pt. I, p. 82) has already been described. That at Bideford was of equal interest!

“ . . . at 9 oc. the procession began to assemble and moved from Maiden St. in the following order . . . Taylors (with their arms), Shipwrights (a large ship on launch), Sawyers (with arms & mottoe), Blacksmiths Anchor Smiths, Farriers, Bright Smiths with their emblems, Joiners (model of house) Ropemakers, Sailors, Farmers, Gardiners, Woolcombers ‘ Bishop Blaze attended by six boys and followed by his Chaplain, Shepherd & Shepherdess, woolcombers all in uniform dresses and carrying appropriate emblems ‘ Potters (with their arms) Shoemakers — Crispian & Crispianus in robes on 2 grey horses (arms &c), Coopers Masons — colours with their arms and motto. Master Masons bearing proper emblems ; Apprentices with aprons and working tools.”

In Barnstaple there was great rejoicing and a similar procession (Trewman's *Flying Post*, 30th June, 1814), which included “the Colonel, Staff, and all the officers of the 5th North Devon Militia, and all the naval and military gentlemen resident in the town & neighbourhood”. Then the proclamations, “royal salutes from the town guns were given” at the Merchants' Walk on the Quay.

After Waterloo a county fund was raised, and the names of the subscribers were published in Trewman's *Flying Post*. Amongst those was:—

“Barnstaple Subscriptions of the Companions and Brethren of the Trinity in Unity Encampment, Chapter of Loyalty and Virtue, and the Loyal Craft Lodge No. 469, Kings Arms.”

Thirty-nine subscribers contributed £24 14s. 6d. Amongst them were: “From the Encampment £1. From the Chapter £1. From the Fund of the Craft Lodge £5. Outer Tyler 1s. 0d., Inner Tyler 1s. 0d.”

Loyal Lodge is fortunate in the possession of all its Minute Books, which has enabled us to obtain a fairly clear picture of early North Devon Freemasonry, but of the other early Lodges few records remain.

LODGE OF GOOD INTENTION

Although commencing its career at Exeter, Good Intention (in the North or Second Regiment of the Devon Militia) ranks as a North Devon Lodge, for throughout its period of activity it met either in Barnstaple or Bideford. Lane informs us that it was warranted at Exeter in 1783, meeting at the Globe Inn, St. Mary's Churchyard. Almost immediately the Regiment was moved to Barnstaple, the first member to visit Loyal Lodge being John Renolds on the night of the 6th November, 1783. Other members were: Geo. Ley, Jno. Ward, John Mulles, Cridge, Lee, John Handford, James Braby, Thos. Arter ; also probably Wm. Cornish. All these were visitors to Loyal Lodge, mostly in the years 1783 to 1786 ; the last was in 1808. From the Prov.G. Secretary's letter to Grand Lodge of the 1st November, 1783 (p. 31), we learn that Good Intention met on the first and third Thursdays, the first Master being Thos. Arter, and his Wardens John Handford and John Rennells. From the same source under the date 12th January, 1786, we find:—

“452 Lodge of Good Intention Bideford — Charity Fund £1-1-0”

but no return of “Names and ages of the persons they have made”. The difficulty of the times is indicated in the following:—

“Tiverton 23 Nov. 1789.

Dear Sir,

I duly received your kind letter of the 17 Octr. and the parcel with letters for the Lodges in the province. — I hope to have the pleasure to call on you in Town in a few days — but least I should not have the pleasure before the Quarterly Con. on Saturday next — I beg leave to represent on Behalf of the Lodges under mentioned, that it is not owing to any Neglect or Disrespect that they have not sent any contribution to the Grand Fund — but to the present low state of their stock and Subscriptions, the decipities (?) of their several Societies — and the absence of their Members who are now but a small Number, and I am also requested to assure you that after the next St. Johns Day when they hope to be in a better Condition — You may expect that the Grand Lodge will received a favourable account of them.

I am Dr. Sir,

Yours most affectionately &c.

B. Wood P.G.S.

No. 38 St. Johns Lodge Exeter

154 Lodge of Unity Plymouth

291 Lodge Newton Abbot

448 Lodge Brixham

To W. White Esq. G.S.

Free Masons Tavern, Great Queen St., London.”

Evidently the North Devon Lodges were at this time in good standing, but Loyal Lodge was passing through a difficult period and Lodge of Good Intention already declining. In the year 1783 it was meeting in Barnstaple, the Regimental Headquarters, but detachments were on duty at Bideford, and this led to Good Intention moving there in 1786 (the Lodge meeting there or at Barnstaple as required); the house at which they met is not known. There was a Royal Arch Chapter within the Lodge, as is shown by Loyal Lodge minutes for the 9th July, 1785 (p. 89).

The Militia remained disembodied from 1784 to 1792; this told against the Lodge, since only the Headquarters' Staff remained; the initiation of local civilians led to the formation of a new Bideford Lodge. Indeed, it would appear that the old Lodge merged into the new one. The last indication of activity is its appearance in the subscribers' list to Watkin's *History of Bideford*, published in 1792: —

“Good Intention Lodge of Free and Accepted Masons, in the 2d. Regiment of North Devon Militia.”

Two letters, now in G.L. Library, complete the story: —

“To B. Wood Esq. Tiverton. 5 March 1803.
As the Lodge of Good Intent in the N. Devon Militia has joined the Lodge at Bideford you will oblige me by acquainting them they would much oblige us by surrendering their Warrant for the purpose of establishing a Lodge under it, in another part of the Country, and that if they will accept a pecuniary consideration for it, I think I can obtain it for them.”

(Unsigned copy, presumably from the G.Secty.)

(To the G.Secty.)

“Dear Sir Tiverton 26 March 1803.

Since your last letter I have written to the Lodge No. 499 the faithful Lodge at Biddeford concerning the warrant of Constitution of the Lodge Good Intention proposed to be united to the Biddeford Lodge with a proposal etc. as intimated in your Letter — and have

been waiting to have an answer — but having received none, it shews like something to be in the way not yet known. . . .

(Remainder of letter deals with other Provincial business.)

I am Sir

Your most obed. & hble Servt.

Beavis Wood."

There is also this copy of a certificate from the Provincial Grand Lodge:—

"1806 Lo. of Good Intention 364A (Moderns)

A Warrant was issued by the Prov.G.M. (Modern)
to 364A—states:—

Whereas it has been duly represented unto
us that the Lodge of Good Intention No. 364, formerly
held at Barnstaple in the County of Devon has by
the Death or Discontinuance of its Members been
long interrupted and not regularly held agreeable
to the Warrant of its Constitution which is now
irregularly detained or misplaced.

And Whereas . . . etc. . . . etc. . . . the said
Lodge may be removed from Barnstaple aforesaid
to be opened and held at the Globe Inn in the
City of Exeter . . . etc. . . . etc.

1st Feby. 1806.

J. B. Cholwich D.P.G.M.

Witness: Beavis Wood P.G. Secretary."

Lane completes the history of Good Intention with the note, "Adjourned
to Crockernwell, under New Warrant in 1806 "

and "Union Lodge, Crockernwell, near Exeter 1 Feb. 1806

No payment after 1807, Erased in 1823

In 1806 No. 364, in 1814 No. 468."

This is one more example of the use of a lapsed Warrant in order to overcome the difficulties as then understood arising from the Act of the 12th July, 1799.

LODGE FAITHFUL

Of Lodge Faithful even less can be told than of The Lodge of Good Intention, for although no more than nine miles distant, it is not mentioned in the minutes of Loyal Lodge at Barnstaple, no member of Lodge Faithful appears as a Visitor, not even the first Master, although several of the Barnstaple Brethren were subscribers to his *History of Bideford*.

Fortunately, the Warrant is in the keeping of Grand Lodge. It is a typical Provincial Warrant and almost identical with that issued to Loyal Lodge nine years earlier.

"C. W. BAMPFYLDE P.G.M.



To All and every our Right Worshipful and loving Brother
We, Sir Charles Warwick Bampfylde Baronet, Provincial Grand
Master of the most Ancient and Honourable Society of Free and
Accepted Masons for the County of Devon and City of Exeter duly
Authorized by the Grand Lodge of England of which his Royal
Highness George Augustus Frederick Prince of Wales etc., etc. is
the present Grand Master send Greeting. Know Ye that We at the Humble Petition of our Right Worshipful and well beloved Brethren John Watkin, John Jewell

and John Hore and several other Brethren Residing at or near the Town of Bideford, in the County of Devon, do hereby Constitute the said Brethren into a Regular Lodge of Free and Accepted Masons to be opened by the Name of the Faithful Lodge in Bideford aforesaid And do further at their said Petition and of the Great Trust and Confidence Reposed in every of the said above named Three Brethren hereby appoint John Watkins to be Master, John Jewell Senior Warden and John Hore Junior Warden for opening the said Lodge and for such further time only as shall be thought Proper by the Brethren thereof it being our Will that this our Appointment of the above Officers shall in no wise Affect any future Election of Officers of the said Lodge but that such Elections shall be Regulated agreeable & such Bye-Laws of the said Lodge as shall be consistant with the General Laws of this Society contained in the Book of Constitution. And we hereby Will and Require you the said John Watkins to take special care that all and every the Said Brethren have been or are Regularly made Masons and that they do observe and perform and keep all the Rules and Orders contained in the Book of Constitutions.

And further that you the said John Watkins and your Succesors do from time to time cause to be Entered in a Book kept for the Purpose an Account of your Proceedings in the Lodge together with all such Rules Orders and Regulations as shall be made for the Good Government of the same and that in no wise you Omit once in every Year to send to the Grand Master or to the Deputy Grand Master or to the Provincial Grand Master for the time being an account in Writing of your said Proceedings and Copies of all such Rules Orders and Regulations as shall be made as aforesaid together with a list of the Members of the Lodge and such a Sum of Money as may suit the circumstances of the Lodge and Reasonably be Expected towards the Grand Charity MOREOVER We hereby Will and Require you the said John Watkins as soon as conveniently may be to send us an account in Writing of what shall be done by Virtue of these Presents, Given at Exeter under our hand and the Seal of the Provincial Grand Lodge of the said County and City and twenty-third day of April AD1792 A.5792.

Witnefs

Beavis Wood P.G.Secy.

(autograph)

By the Provclal Grand Master's Command
John Codrington D. Provclal Grand Master."

In this instance, as in the case of Loyal Lodge, there is no appointment of a constituting officer ; probably John Watkins performed this office as we are told he gave the Charge or Oration. He was born in Bideford in 1765, and was educated at Bristol for the Non-Conformist Ministry, but becoming dissatisfied conformed to the Church of England about 1786 and going to Bideford, kept an Academy with his friend Samuel Badcock. He was the author of a number of works, of which the first was *An Essay Towards the History of Bideford*, 1792. Two years later he removed to London.

Lane states that the Lodge met at the Newfoundland Inn on the Quay, and that it was consecrated on the 23rd May, 1792, being numbered 499, which changed at the Union to 535. It was erased on the 4th April, 1798.

From the letters already quoted under Lodge of Good Intention, it appears that its remaining members joined Faithful Lodge.

The only other letter having reference to this Lodge is the following:—

" — I want also to procure for a Bro. M — who has a *Fancy for them* — some Jewels, in the Speculative Degrees — the R.A. — and K.T.

Will you be so kind as to inform and recommend me to an Engraver and Jewell Maker for the purpose.

I am also to get ordered a New Warrant of Constitution for a New Lodge at Biddeford Devon by the Name of The Faithful Lodge — of which I shall give you the particulars — the Warrant is dated 23 April 1792 — and was constituted as appears by the Masters Return to me on the 10th Instant 23 May 1792. Master and Wardens Sworn John Watkins, Jno. Jewell, Jno. Hore — They put a Question for Information — of which I shall inform you when I have the pleasure to see you.

B. Wood

Angel Inn, St. Clement, Strand

19 July 1792.”

The name of one other member comes to us from the petition for the Lodge of Benevolence, Biddeford, dated the 25th April, 1843.

“Thos. Wickham, formerly member of Faithful Lodge No. 499.”

LODGE CONCORD

The present Lodge Concord in Ilfracombe was consecrated on the 11th November, 1866, by the Provincial Grand Master for Devon, the Revd. John Huyshe. It took its name from the previous Lodge held in the town. Referring once more to that sure source of information—*Lane's Masonic Records* — we learn that the original Lodge of Concord was at Devonport, being warranted as No. 463 on the first of August, 1784, and meeting at the Old King's Arms, Fore St., Plymouth Dock, taking its name in 1789. It moved in 1799 to the Freemasons' Inn, Chapel St., East Stonehouse, lapsing in a few months. Bro. Beavis Wood, the Prov. G. Secty., writing to the Grand Secretary in 1785, stated:—

“The Lodge of Concord, Old King's Arms, Plymouth Dock, for which New Lodge a Warrant and Constitution was granted 1 Aug. 1784. First Master and Wardens—Richd. Nelson, Charles King, Alex Corvan, Lodge Nights 1st and 3rd Thursdays.”

The demise of the Devonport Lodge enabled the Warrant to be used for the new Lodge at Ilfracombe, Grand Lodge being still under the impression that new warrants could not be issued after the Act of 1799. Lane tells us that Lodge Concord received the Warrant, then numbered 374, in 1802, and that it met at the Crown Inn, The Quay, Ilfracombe. In 1812 it moved to Sutton's Hotel, Market Street, where it remained until its erasure on the 5th March, 1828. At the Union the Lodge was re-numbered 474. In common with the other extinct North Devon Lodges its records have vanished and a certificate granted on the 20th March, 1811, to Bro. James Colmer, by B. Handy, Master; William Dennis, S.W.; William Kemp, J.W.; and Wm. Wallis, Secretary, is the only document extant. A Bro. Colmer was a visitor to Loyal Lodge the 9th October, 1794.

John Sutton became the Landlord of the Crown Inn early in 1784, and Trewman's *Flying Post* for the 4th November, 1784, advertises a sale there of Lemons:—

“To be sold at Ilfracombe on Saturday the 13th instant November at Eleven o'Clock in the Forenoon, at the House of Mr. John Sutton on the Quay, viz.; about 260 Half Chefts of Lemons.”

He was made a Mason in Loyal Lodge, Barnstaple, being proposed by Bro. George Kingson, the Treasurer, on the 19th May, 1785, “balloted for and passed” the 2nd June, and on 20th October was “made Enter apprentice and Fellow Craft”. There is no record of his “raising” or any further attendance, nor do any other Ilfracombe Brethren appear until the year 1800, when on the 18th June Bro. Brooks proposed William Wallis, Laurence Gill and William Dennis as candidates to be made Masons. Both Wallis and Dennis were from

Ilfracombe, as also, we may surmise, was Gill. In November, 1801, James Harris was proposed as a Candidate by William Dennis, so he also may have been from Ilfracombe. There is no indication in the Minutes of Loyal Lodge that there was intercourse between the Lodges: it is just possible that the following visitors, who attended Loyal Lodge on the 5th November, 1812, were from The Lodge of Concord:—Bros. Bradley, Willis, Dennis, Wallis and Watts. There were four Initiations on that evening, evidently taken two at a time. In 1812 Sutton left the Crown Inn on the Quay and opened an Hotel in Market Street, whither the Lodge accompanied him.

William Taylor, of Lynton, was a visitor on the 2nd June, 1814, it appears that he was a member of the Lodge of Concord, and in his company were Bros. Taylor, Cowell, Somervill and Hounslow, who may have also been members of his Lodge; Taylor applied for membership of Loyal Lodge that evening:—

“7 July 1814. ‘As Bro. Taylor hath bin proposed to be a member of our Lodge last Lodge Night. We have proposed to have a Return from ilfracombe Lodge Nex Lodge Night by our Lodge sending a Note to ilfracombe Respecting His beHalf.’”

The reply was evidently favourable as on the 1st September — “At this Lodge Night Br. Taylor was Ballotted for and Excepted as a Member of this Lodge.”

Although not erased until 1828, The Lodge of Concord had probably ceased working by the 7th February, 1823, when “John Cook and Charles Cornish were visiting Brethren from Ilfracombe” and the minutes continue:—

“A Requisition, signed by Brothers John Martin, G. Northcott, J. L. Davis and C. Hunt & addressed to the W.M., to propose Mr. Thos. Bidder of Ilfracombe, Chandler, to be ballotted for and if approved, to be initiated in the First Degree, which Ballot took place & T.B. was duly elected but in consequence of the inclemency of the weather & Mr. B. residing at such a distance he was prevented from being present.”

Thomas Bidder was initiated on the 3rd April, and the following month Charles Cornish joined the Lodge. Another candidate from Ilfracombe was John Jones, an Apothecary, who was initiated on the 27th December, 1824.

BYE LAWS AND PROCEDURE

Since of the early North Devon Lodges, Loyal Lodge alone has been fortunate enough to have preserved its records, we must perforce rely on them for light on the practices and customs of the times. Even then much is missing, the first inventory entered in the minutes is not found until 1821, the earliest Bye-laws we have are as late as 1865. Fortunately the Minutes of Union Lodge at Exeter contain their Bye-laws in full, and since this was a Devon Lodge, held within forty miles from Barnstaple, I propose to quote these as probably very similar, and to discuss any variations that may be disclosed by the Minutes or Accounts.

BYE LAWS OF THE UNION LODGE, EXETER, 1769

A PAGE!

MAGNA ARCANA SINT OMNIBUS NEGARA (Gothic style)

Reason with Experience convincing us that the Intellectual no less than the Material Parts of this World, if suffered to run wild will shoot out into Excrescences.

hideous to behold, and dangerous to suffer ; and that, without Order, the Shapeless Deformities of neither can be reduced into Form — We therefore, the Master Wardens and Brethren of the Lodge of Masons held at the New Coffee House in St. Peter's Church Yard, Exeter, by the Name of the Union Lodge, willing and desirous, as much as in us lies, to preserve that Unity of Love, Harmony, and good Decorum (the Basis on which this our Lodge was originally founded) have mutually agreed that the subsequent Laws be enforced and obeyed as the Private Bye-Laws of the said Union Lodge.

MANEAT ET FLORESCAT !

- 1 That the Master and Officers of the Lodge take especial Care to keep up a due correspondence with the Grand Lodge, to which they shall remit what Charity Money the Majority of The Lodge shall think proper, the Lodge reserving to themselves the Power of distributing their common Charity to such Objects as the Majority shall fix on.
2. That for the more effectual Prevention of Swearing, prophane and indecent conversation any Member offending in that Respect shall submit to such a Punishment as The Master, and Wardens of the Lodge shall judge proper — That refusing so to do, he be thrice exhorted thereto by the Master, and if he still continue obstinate, that he be expelled the Lodge and his name erased.
3. That whatever disputes may arise among the Brethren from the opening to the closing of the Lodge the same shall be quash'd, during that time by the Masters sole authority, and that the Party not submitting to such authority shall on the first offence forfeit one shilling, on the second Two shillings, and on the third Offence be fined at the Discretion of the Lodge — That refusing to submit to any or either of these Penalties he be thrice exhorted thereto by the Master, when still continuing obstinate, he shall be expelled the Lodge and the name erased.
4. That all Masonic debates be determined by a majority of the Members present the Masters to have always a casting vote in case of an equality, and every Debate so determined shall be final — That no Member be allowed to speak more than twice to each Debate, nor longer than Ten Minutes at a time unless by special leave of the Master and that the Master do not suffer more than one to speak at the same time, and that he directs who shall speak first.
5. That no Debates relative to the private Business of the Lodge or the name of a Person to be made a Mason, or is to be admitted a Member of the Lodge is to be mentioned before a Visiting Brother.
6. That if any Member shall enter the Lodge disguised in Liquor he is to be desired to withdraw — if not, to take especial care that he disturb not the Business of the Lodge, nor pay the least Disrespect to any Order arising from the Chair. That offending in either of these Points he shall be obliged to quit the Lodge. The Master appointing a proper Person to take care of him so that he do not bring Discredit on the Craft — That on his next visiting the Lodge he shall make such acknowledgement as the Majority of the Brethren then present shall think necessary — That refusing to make such Acknowledgement, he shall be expelled and his Name erased.
7. That every Member residing in, or within One Mile of Exeter, who shall fail of being present at the Lodge for the Space of one hour after the time appointed in the Master's Summons for Meeting, be the occasion of his absence what it may, shall forfeit six Pence, and pay the same at his first appearance in the Lodge after the Forfeiture committee ; such Forfeitures to be applied to the use of the pedestal. And that any Member residing in or within Ten miles of Exeter ; who shall absent himself Six Months (unless he shall during the whole time be absent from the Place of his Abode) sending no justifiable Reasons for such his absence,

nor his subscriptions due to the Lodge ; be regarded as a Visitor only when he shall next enter the Lodge — That his name be struck off the List of Members, and that he be not re-admitted a Member ; but on the acknowledgement of his fault and the Payment of his arrears.

8. That no Brother address the Master but standing — On no account using contumelious or disrespectful language to him or his officers under him, on the penalty of submitting to whatever Punishment the Majority of the Members then present shall think proper to inflict — That not submitting, he be thrice exhorted thereto by the Master, when still continuing obstinate that he be expelled and his name erased.

9. That all visiting Brethren be desired to withdraw when any Member of the Lodge shall (—?—) to the Penalty annexed to any default of Conduct.

10. That no person residing in or within Ten miles of Exeter be made a Mason at this Lodge without a fortnight's notice being given to every Member of the Lodge. But that any Person residing at a greater distance (if necessity requires) be made at the Discretion of the Majority of the Members present when he should be proposed.

11. That no person be made a Mason in this Lodge for less than Two Pounds and seven shillings, whereof two shillings and sixpence is for registering his name in the Grand Lodge according to the late Regulations received from thence and Two Shillings and Sixpence for the Tiler. The proposer of such Person to deposit half a guinea on his being accepted to be Made and the Remainder to be paid on his being made, and the Deposit to be applied to the use of the Pedestal.

12. That two shillings and sixpence be paid by every member for his Ordinary on the two feasts of St. John the Baptist and St. John the Evangelist — Extra-ordinaries to be paid out of the Common Stock — Every visiting Brother to discharge his Ordinary and no more, for which he is to pay five shillings.

13. That the Lodge be open'd precisely at Six o'Clock in the Winter and at Seven in the Summer, and that it be closed at Ten o'Clock Summer and Winter unles upon an Emergency, and that at the Discretion of the Master.

14. That no F.C. be raised to the Degree of a M.M. until six months after his being made a F.C., unless he shall be demed duly qualified, or unless it be upon an Emergency ; and in either case it shall not be done without the consent of all the M.Ms. present — And every person to be raised to the Degree of a M.M. shall pay half a Guinea to the Lodge, and one shilling to the Tiler.

15. That the Annual Subscription of every Member of the Lodge be one Pound eight Shillings, the same to be paid Quarterly, and every Member to pay one Quarter's Subscription always in advance — And every New made Member shall pay One shilling each Lodge Night that he shall attend the Lodge after his Admission untill his first Quarter's Subscription commences.

16. That every Person made at an Extra Lodge shall pay seven shillings & six pence towards the Expences of the Lodge.

17. That no Brother be admitted a Member of this Lodge without one week's notice being given to every Member previous of the time of his being ballotted for, the Ballot to be Unanimous — That if one Ball or more appear in the Negative—to avoid Mistakes, there be a fresh Ballot — That if there still appears one Ball or more in the Negative, such Brother shall not be proposed again *within Twelve Months* — But this Rule not to extend to such Persons as shall be made Masons in this Lodge, who may be proposed and ballotted for the same evening that they are made ; it being the opinion of the present Members that it is highly improper to make any Person a Mason in this Lodge, if any Objection could be made to his becoming a Member thereof.

18. That no Brother, though admitted a Member of this Lodge, shall have a Vote on any Election, or private Business of the Lodge, untill he hath subscribed these several Bye-Laws.

19. That at the Admission of Every New Member the Bye-Laws shall be read to him before his name be inserted as a Member of this Lodge, that no Brother may plead Ignorance as an Apology for the least Breach of any of the said Laws, which ought to be enforced and inviolably submitted to without the least Partiality or Prevarication.

20. That if the Lodge be deceived in making any Person a Mason, who shall after he is made become the Occasion of scandalous Reflections being cast on the Fraternity, and be deemed an unworthy Brother in the Sense of the Majority of the Lodge ; such Brother, so offending, shall be twice, or at the most thrice, admonished by the Master, when still continuing his unmasonic Behaviour, he shall never after be admitted to visit the Lodge and his Name shall be disgracefully erased.

21. That no Visiting Brother be admitted unless he be introduced by a Member of the Lodge, who shall vouch for his being a Mason, and worthy to be admitted, the Master nevertheless having the Power of proving him to be a Mason as he shall think proper — That every Visiting Brother pay one Shilling & six pence to the Tiler on his entering the Lodge.

22. That every Visiting Brother be subject to the Bye-Laws of this Lodge as long as he shall be in the Lodge — That refusing to submit to them, he shall be desired immediately to withdraw, and be excluded the Privelege of visiting the Lodge any more.

23. That the Master be elected and appointed on the Lodge Night next immediately preceding the Days of St. John the Evangelist and St. John the Baptist and that he be installed as Master on the days of St. John the Evangelist and St. John the Baptist by the preceding Master, immediately before Dinner.

24. That the Senior Warden, unless he waives his Privelege or is by the Majority of the Lodge deemed unfit shall succeed the Master as Master Elect and shall be installed on the days of St. John the Evangelist and St. John the Baptist — That if such Senior Warden waives this Privelege, or is for just and good Reasons set aside, a New Master shall be elected from amongst the M.Ms. who have served the Wardens Chairs and such of the M.Ms. as shall be found to have a Majority of Votes shall be duly elected, and installed accordingly.

25. That every member of this Lodge who may have avocation from The Place of his Abode for more than six months notwithstanding such his absence be continued a Member of the Lodge, and not liable to pay his subscriptions &c. during the Time of his Absence.

26. That every Brother not made a Mason in this Lodge, who shall be proposed and admitted to be a Member thereof, shall, upon such his admifsion pay Seven Shillings and Six Pence, to be applied to the use of the Pedestal.

27. That if any Brother breaks a Glafs, he shall pay One Shilling to the Treasurer.

(The writing changes here, and probably the following were later additions.)

28. That in order to prevent Confusion in the Lodge by having too great a Number of Members, which 'tis apprehended, may be the Occasion of disturbing the Harmony, Tranquility and good Order thereof, it is agreed that the Members residing in Exeter, or within three Miles thereof, shall never exceed the Number of Twenty four — But in order to conform as much as possible to the 17th Article, it is agreed that when the Lodge hath its full compliment of such Members, any Person residing in Exeter, or within three Miles thereof, who shall afterwards be

made a Mason in this Lodge, shall, if he desires it, be admitted a Member as soon as a vacancy happens; and during the time he waits for a Vacancy shall be admitted a Visiting Brother, without being obliged to apply to a Member for Introduction according to the 21st Article, and every Night that he visits the Lodge, he shall pay 1s. & 2d towards the Expence thereof — and if there shall be more than one Brother waiting to be made Masons, they shall be admitted and succeed in Priority according as they were made Masons, and if any waiting Brother shall waive his Privelege, or decline being admitted a Member when it comes to his turn, he shall be put upon a Footing with an esteemed only as other Visiting Brethren not made Masons in this Lodge.

29. That no Bye-Law shall be altered or any new one made without the Consent of the Majority of the Members of the Lodge, Notice being previously given in the several Summons signifying such Intention, which alteration or addition shall be made at a regular Lodge Night only, and not inserted among the Bye-Laws 'till it has the Approbation of the Majority of the Brethren at the next regular Lodge Night.

30. That the Bye-Laws be of no private Interpretation, but that when the sense of any of them shall be debated, it shall be determined by a Majority of all the Members of the Lodge.

31. That forasmuch as such of the Members as were present at the Constitution of the Lodge, and who subscribed two Guineas apice towards buying Jewels and Furniture for the same upon condition of being repaid when the Lodge was in a Capacity to reimburse them, have proposed to sink such their Subscriptions in case the other Members would subscribe a Guinea apice for the same Purpose, and they the said other Members having accordingly paid a Guinea apice to the Treasurer — It is agreed that the Jewels and Furniture which now do or may hereafter belong to the Lodge are and shall be the sole Property of the Lodge in general, and always remain and go with the Constitution.

32. That the Master of the Lodge, or one of the Wardens by his own order do take a proper opportunity soon after dinner on every St. John's day to recommend to the Members and Visiting Brethren present a Voluntary Contribution Towards increasing the Fund for Charity, and that a collection be accordingly made by the Treasurer for that Purpose.

The foregoing several Bye-Laws being read at a Regular Lodge night, February the 21st 1769, were approved of by we whose Names are hereunto subscribed do acknowledge our several assents thereto and promise our due obedience with becoming Respect and Submission.

Richd. Coplestone	R.W.M.
Jno. Louis	J.W. P.T.
Richd. Langdon	P.M.
Nath' Lynch	J.W.
John Codrington	T.
J. Jones	S.

& 34 other names, including Bampfylde who signs: —

Chas Bampfylde

& over page a further 16 including

Richard Warwick Bampfylde.

It is improbable that North Devon Brethren ventured on so elaborate a preface, but the first four articles must have been very similar, as the following indicate: —

"1784. Mr. Davolls — New Brother & not acquainted with Articles."

"1785. Bro. Ley being reported to this Lodge — for his ill conduct and bad behaviour, by disturbing the Peace of the Public, he having made an acknowledgement of his offence was suffered to sit in the Lodge upon his promising of not acting so for the future."

There were also the cases of Bro. Lamprey and Essery. No. 5 does not seem to have been observed. No. 6 is exemplified above, and also by (1807) "Br. J. Rendell attended this Lodge night very much intoxicated"; he appears to have been ejected.

Under No. 7 the fines were 6d. for absence, and for being in arrears 1s. 0d. per quarter. The next three were similar; under No. 11 the fee for making was £2 2s. 0d., 2s. 6d. for registering, and a further 7s. 6d. for being raised, but this was increased to 10s. 6d. to those made in another Lodge. The deposit required was half-a-guinea up to 1806, when it was raised to one guinea.

No. 12—The Brethren paid for their refreshment, usually 1s. 0d. for ordinary meetings. There is no hint of time of meeting, but it is quite probable that it complied with No. 13, but No. 14 was not observed.

No. 15 provided for an annual subscription of £1, payable in quarterly instalments; there were no additional payments, either under this or No. 16.

The provisions for admission (under No. 17) were similar, and the precise result was disclosed: "Br. Oxenham of Pilton was Ballotted for and rejected by one vote", although for the first few years the entry is simply: "Mr. Wm. Nelson refused", or "Mr. Jas. Merryfield Ballotted for and Negatived".

Nos. 18, 19, 20, 21, 22 and 23 appear to have been observed, but No. 24 was more honoured in the breach; the first to succeed the founding Master was the Secretary. The remaining Bye-Laws up to No. 27 were probably similar. Nos. 28 to 32 seem to be additions to an accepted form, and peculiar to the Union Lodge.

Several examples of procedure have already been given. The minutes were not signed by the Master until a very late period; it first became the regular practice in 1840. Up to the Union there is no signature, but the Tyler's name is placed at the foot of the page. The earlier entries record the cause of a member being late, absence, such as "abroad", "at Sea", "Indisposed", "absent from Barum", "absent and subject to fin", "absent but not Fined, having given proper Reason".

Although Brethren made in the Lodge usually became members, this was by no means always the case, and it appears to have been the custom that after being made a Mason the candidate declared his intention, and then, it may be inferred, was formally accepted.

The 18th January, 1787, saw Mr. Robt. Scamp, by trade a Mason, of George Ham, "recomd. by Br. Drake, ballotted for and made an Enterapprentice", but he always appears as a Visitor. In 1795, "Bro. Halse on being 'passed' to a fellow Craft at the same time became a subscribing Member of this Lodge". Bro. Torr was made on the 22nd January, 1795, but not until January, 1807, was he "unanimously Elected a Member of this Lodge". On the 6th September, 1810, we read: "Bro. Oram declared himself a Member of the Lodge"; he had been initiated on the 5th January, 1809.

"27 Dec. 1810. William Nott was duly initiated into Masonry Entered Apprentice, and declared himself a Member of the Lodge."

Occasionally a member withdrew, but continued to visit:—

"26 Nov. 1784. Br. Drake who withdraws his subscription and desires to be a Visiting Brother."

Written notices seem to have been used up to 1786, when 13s. 6d. was paid to Bro. Trewman (of Exeter) "for Printing 1000 Summons's".

5 Jan. 1786 "it was unanimously agreed that Summonses should be printed for the use of the Lodge."

"Regular Engraven Certificates" from Grand Lodge were first mentioned in 1802.

From the first the Brethren were evidently jealous of the good report of Freemasonry in general and of their Lodge in particular, as instanced by the number of candidates refused and the discipline enforced. On one occasion a candidate accepted at the previous meeting, was present, but his Initiation was not proceeded with:—

"5 Nov. 1807. At this night Wm. Fisher said something that is injurious to the Society he is not to be made."

CLEARANCE CERTIFICATES

When a Brother left or went to sea he usually received a Certificate from the Lodge. According to Mackey, Regulations were made in General Assembly of The Masons of England, on St. John The Evangelist's Day, 1663, during the Grand Mastership of the Earl of St. Albans, one of which reads as follows:—

"That no person hereafter who shall be accepted a Freemason shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptation from the lodge that accepted him, unto the Master of that limit or division where such lodge is kept."

Within the cover of the first Minute Book of Loyal Lodge is to be found this list:—

" June 24 1784	A Certificate Granted to Br. Jno. Kirk, Druggist
Jan. 7 1785	do. do. Snelling Powell, Comedian
Feb. 3 1785	do. do. Willm. Betty, Officer of Excise
March 17 1785	do. do. Jno. Davells, Rope Maker
" "	do. do. Jno. Whimble, Mariner
" "	do. do. Lewis Langdon, Auctioneer
June 4 1785	do. do. Thos. Lemon, Mariner."

It is to be regretted that no North Devon examples are now to be found, but one issued at Exeter is worth quoting:—

No. 244 Union Lodge, held at the Globe Tavern, St. Peters Churchyard, Exeter
To the Right W.M., W.W. and B. of the Antient and
Honorable Society of Free and Accepted Masons, Greeting



Beloved Brethren

These are to certify that the bearer hereof Charles Lock our
Brother hath received the two first Degrees of Masonry in this
Charles Lock

Lodge and whose Zeal for the Royal Craft Induceth us to
(recommend him to all true &
faithful Brethren. And that this Certificate may have its due
(Effect, we have caused our said
Brother to sign his Name under our Seal in the Margin hereof.
Given under our hands and Seal of our Lodge this 19th Day
(of January A : L: 5788.

By Order of the Master
(Signatures)

Wm. Loveys Woolcombe R : W : M :
J. Andrew W.S.W.
Will: Collins W.J.W.

Rouse Secretary

Another Devon Certificate was issued to a forbear of mine, and is in my possession : —

From the East where reign Peace and Silence

W. Master and Brethren



Sealed, with our
Lodge Seal, and
signed by us in
Open Lodge, this
7th day of Septr.
Anno Domini 1824
Anno Latomorum
5824.

Be it hereby known and well and fully certified to each and every truly-worthy Brother of the most ancient and honourable Fraternity, Free Masonry, that our loving Brother — William Mare — is a M.M. etc. was made 6th Novr., passed 4th Dec. & raised St. John's Day 1821 ; declared off March 2nd 1824 from our regularly — constituted Lodge of Fidelity (No. 405) and then held at Commercial Inn in Plymouth :

We, willing to do him all the service in our power, hereby present him to you as one of us, and do inform you that, from his past attention to the best interests of the Order, and his emulous conduct in promotion of its inestimable principles, we have great reason to think he will do honour to the Craft. Accept him, therefore, with esteem for our sakes, and not only forward him in the Royal Act, but also do him any Brotherly kindness his occasions may require, which, be assured, will greatly oblige us. By him we request your acceptance of our salutations. In the interim we remain

W. Master and Brethren

Most fraternally

<i>Wm. Beniarus</i>	<i>W.M.</i>
<i>John Symons</i>	<i>P.M.</i>
<i>W. Hest Arliss</i>	<i>S.W.</i>
<i>John Sweet</i>	<i>J.W.</i>

Jno. W. Brewer Secretary

Br. Arliss, Typ.

The Document is an Indenture printed in Gothic type on parchment. The Seal is of "Ancients" type lettered "Fidelity No. 405", the number being that assigned to the Lodge at the Union.

OFFICERS, WORKING & RITUAL

So cautious are the early Minutes that the working can only be deduced from scattered entries and from items in the accounts.

In 1783, the number of Officers within the Lodge are five and the Tyler additional, they are — Master, Senior Warden, Junior Warden, Treasurer, Secretary and Tyler. There is no mention of the Past Master until 1787, and it does not actually come into use before 1801. During that year, on one occasion a Brother who had not occupied the chair is entered as P.M., and still only one Brother at each meeting is so honoured. After the visit of Benjamin Plummer in 1805 it became usual to indicate all Past Masters, but the title I.P.M. is never used.

A Steward was first appointed in 1807, but the experiment was not repeated until 1810. At an Emergency Lodge in September, 1811 —

“A resolution was unanimously entered into this night that Br. Tyte be appointed a Steward of this Lodge and that he regularly receive of the Landlord or his servants The Lodge Bill each Night before the Master or his Deputy leave the Room that it may be delivered to the Treasurer to discharge it.”

Bro. Tyte was the Assistant Tyler, and retained that office; it appears, therefore, that the above resolution was little more than an additional instruction, and there was no continuity in the appointment.

For some time there were three Tylers appointed, and in the Minutes of the 28th June, 1813, we find:—

“a Motion was made by W. Rennels that as 3 Tilers were appointed heretofore, and one only recd. a Salary, that they should do it alternately and without Salary — an Amendment was proposed by Br. Leigh that the Motion should be deferred to a fuller attendance of the Lodge which was negatived by a decided Majority — Brothers Tamlyn & Rendall were by their own accord appointed Joint Tylers — & the Tiler who delivers the Summonses is to receive the Fees & if it is done alternately by them the better & such is recommended.”

Very much later, on 24th June, 1828, we get a further hint of the position of the Tyler:—

“Proposed by Brother Wm. Young and seconded by Brother John Marsh — That no Fees be received in future by the Tyler or inner Guard, but that they be entirely be done away; and in lieu thereof and as a remuneration for his attendance on the Lodge the Tyler shall receive Two shillings per Night for regular Lodge Nights and Festivals out of the Funds of the Lodge, but the Inner Guard to receive nothing, this was carried unanimously.”

Thus ended the old custom of payments by the candidates to the Tylers. In the years between are to be found entries of one Outer Guard and two Inner Guards, or Inner Tyler & Tyler.

Deacons do not appear until after the Union and the visit of the Eight Brothers' Lodge on the 26th December, 1814, soon after which we read in the entry for the 5th January, 1815:—

“Brs. Hodge & Bowden chosen to do the office of Senior & Junior Deacons.”

Information as to Working and Ritual is, of course, scarce, and we get more assistance from the Accounts than from the Minutes. No hint is there of drawing the Lodge, or the use of mop and pail by the newly-made apprentice to remove it, as so interestingly described by Bro. Heiron in *The Old Dundee Lodge*.

The first purchase was of an apron at a cost of one shilling, probably

obtained for Bro. Buzacott, since the payment by him of a similar sum is duly entered. Other payments during 1784 are:—

Pedestal & Jewels	1 - 19 - 9
Seal	10 - 6
Sword	1 - 6
Cushion	1 - 7 - 1½
Bibles	12 - 0
Candlesticks	3 - 0 - 0
Pair of Flannel Drawers	2 - 9
Ribbands	1 - 0½
5 yds. of Beaze	4 - 2

It will be gathered that the furnishings were simple. There was but one pedestal, which would have been placed on the Centre, and the probable place for the Wardens in this, a "Moderns" Lodge, would be in the West. That this was the arrangement of the Lodge in Devon is shown in the following minute of the Union Lodge, Exeter:—

"2 Nov. 1773. The Tyler was reprimanded betn. the Wardens' Chairs for his late Ill Behaviour & upon his promising Reformation he was confirmed in his office with this Restriction that he is to be dismissed. for the next offence."

The candidate was properly and, one may say, thoroughly prepared, wearing only the garment purchased for the purpose. The ribbon may have been tape pinned to the floor to form the "Lodge", whilst the baize could have been used to cover the table or have been made up for use in the third degree, which I should consider most likely to accord with West Country practice. Two Bibles were purchased; one would be used in the obligations as in Scotland and other Grand Lodges to-day, while another rested on the Cushion placed on the Pedestal.

The Lodge had been working a year before the Tyler's sword was obtained, and since the Tyler on more than one occasion proposed a candidate, and the title of "Inner Tyler" persisted as late as 1828, there is some evidence that he may have been within the door, though still outside the "Lodge". If so, was he, in the earlier Lodge and for the first year of Loyal Lodge, armed with what would have been no mean weapon, a Trowel?

The Candlesticks were obtained from Exeter, most probably, as the cost of carriage was one shilling. Whether they were grouped around the Pedestal there is no indication. Other unspecified articles supplied by Lewis Langdon at a cost of £1 7s. 4½d. would cover the provision of the usual essentials in a simple form. Loyal Lodge possesses a set of Craft Collar Jewels in heavy cast brass, but there is no evidence when they were obtained. They would not be out of character for the early Lodge at The Fleece, and so may have been among those purchased from James Kimpland; there is also a similar Royal Arch Jewel in the form of the Shield of David. They do not seem to be those used by Loyal Lodge, since, after new Jewels had been purchased, we find in 1810: "Produce of old silver Jewels 6s. 3d."

The next acquisition was in 1787, when Bro. Davolls was paid two guineas for "the Lodge". Bro. Davolls, Senior Warden at the time, was a Roper by trade, and probably the article supplied was a "Floor Cloth". At the foot of the minutes of the 27th December, 1792, there is a note:—

"N.B. A New Book and a Board of 5 feet long painted Black on one side against next Lodge Night which is to be the Thursday before the next full Moon."

The "book" was a new Minute Book; the board was obtained at a cost of two shillings, also "a cloth for ye Board 4s. 0d." The size given seems to indicate a Tracing Board, possibly for the third degree.

The minutes for the 12th September, 1794 (already quoted p. 96), order further paraphernalia to be obtained, which seem to indicate some change in the working. Among the items "proper to be used in the first and second degree" were a Perfect Ashlar and a Rough Ashlar, which seem to prove that these were not mere ornaments, as is so often the case to-day, but were used in the ceremonies in the manner still maintained in some western Provinces, in the N.E. and S.E. corners respectively.

Eight years later "A 'Triangle' for the middle of the Table" was obtained, and is still in use, being a three-leg derrick or tripod, with pulley taking the line suspending the Perfect Ashlar. A cleat is attached to one leg to adjust the position of the stone. The cost was £7 10s. The Table in the centre of the Lodge had become important, and the pedestal was now placed in front of the Master. The White Rod (see p. 96) may be evidence of a Brother performing the duties of a Deacon, although there was no formal appointment, or more probably an example of a white rod for the use of the Master. I quote an interesting note by W.Bro. H. Hiram Hallett in *Miscellanea Latomorum*, Vol. xii, No. 9:—

"In the 18th century a St. George's Lodge was in existence in Taunton from 1764 to 1783. The following two quotations are from the first Minute Book:—

'Aug. 3rd. 1764. The Grand Master (Bro. Wellins Calcott acted by proxy) pronounced the Lodge to be a regular constituted Lodge . . . and concluded the solemnity by declaring his commission at an end and breaking his white wand . . .'

'Dec. 27th. 1764. Right Worshipful Master ——— properly clothed with his Jewell and White Wand.' This last quotation refers to a public procession from the Lodge Room to St. Mary's Church."

Bro. Hallett went on to query the symbolical meaning of "breaking his wand", and at what period was the White Wand, as an emblem of the Worshipful Master, dispensed with?

The use of a staff or rod is still a common symbol of the power of office, and its breaking is adequately explained by a reply that appeared in Vol. xiii, No. 3, of the same publication:—

"The breaking of his white wand was to show his authority had ceased. In a *History of the German Empire*, written about the middle of the 18th century, I remember reading an account of the funeral of a prince who was the last of his family, and on whose death his territory became annexed to another State. The ceremony was described at length, and it was mentioned at the end the Marshall broke his wand to show that his office had lapsed. I think the prince was a Duke of Pomerania."

A further order was that "a stool be got proper to kneel on"; prior to this the candidate knelt on the appropriate "step".

Aprons were the property of the Lodge; they usually cost one shilling each, but on occasions something more elaborate was obtained—"To a Master's Apron 10s. 6d." From time to time they were cleaned at the expense of the Lodge—"For cleaning Apron 2s. 6d." In 1813 three Moira Aprons were purchased—"one on Satin 12s. 6d., one on Jean 6s. 0d., and a print in paper 5s. 0d." Loyal Lodge still possesses the one on satin. Two pairs of Gloves were purchased in 1807 for 2s. 6d.; new candlesticks cost £11 7s. in 1809. The next year there were some alterations to the Master's Chair, and Bro. Rennells was paid for "gilding the eye of Providence".

In the early days of the Lodge it was the invariable custom to give the first and second degrees on the same night, and although as early as 1788 the first was sometimes given alone, the practice was not finally abandoned until 1813. The first occasion when the degree in which the Lodge was working was revealed was the 8th June, 1809, when we are told "Entered Apprentices Lodge opened in Due Form"; prior to that, "Lodge held this day" is used up to the 12th September, 1794, after which the entry is "The Lodge was opened in due form". The procedure seems to have been to open the Lodge direct into the degree to be worked, as, for example, on the night of the 5th September, 1811:—

"Loyal Lodge Barnstaple 365
Enter'd Apprentices Lodge
Present
J. W. Hunt R.W.M.
Tamlyn P.M.
G. Northcott S.W.
Wm. Clarke J.W. Acting
H. Pollard Secty. do.
Finch, Rendell, Rock, Tyte
Lodge closed and open'd as a fellow-Craft
present as above
Brother Gould pafs'd
Clos'd as fellow Craft & open'd as Master's
present as above
Brother Gould risen from a fellow-
Craft to a Master
Masters Lodge clos'd in due form
Rendell, Tyler."

It will be seen that the Lodge was closed in the particular degree worked. Does this explain the present inappropriate position of the "Happy Verse"? When the first two degrees were taken together, the Lodge would part in the second degree, and, when closed, "Happy may we part, and happy meet again" was an appropriate jingle. Now that it is held essential to close down through each degree to the first, the West Country custom of closing the evening with this verse seems to preserve the ancient traditions. This is done in the Exeter Ritual, and most of the Older Lodges in the Province of Devon do the same.

The only literature purchased by the Lodge was of Preston and Finch. The accounts show a payment in 1807—"Jno. Finch pr. bill 17s. 0d.", and further payments—"1810 remitted Finch for Lecture Book £1 1s. 0d.", and two years later, "Part of Finch's Lectures £8". Other payments were made by the Royal Arch Chapter—"1812 Part of Finchs Lectures £10". From the accounts of the Encampment of Knight Templar, we learn that they obtained these lectures at a cost of £33 1s. 6d., and were repaid by the Arch and Craft to the sum of £18.

INSTALLATION, &c.

It is generally believed that the "Moderns" abolished the ceremony of Installation, but this does not seem to have been the case in the West, although the evidence is very slender, due to the desire to enter in the minutes only the bare essentials and to observe their Obligation to an extreme degree. Remembering the utmost reticence that was observed throughout the minutes, the entry of the first Installation on the 15th September, 1785—"Jas. Kimpland duly placed William Barrett in the Chair as Master"—certainly implies a formal ceremony. Referring once more to the minutes of Union Lodge, Exeter, we get some confirmation:—

"27 Dec. 1786—Br. Ellicombe was unanimously chosen Master of this venerable Lodge, who after being duly installed according to the rites of this royal order appointed Brother Moore Senior Warden, Brother Cornish Junior Warden . . ."

Later entries are no more explicit:—

"1796—Bro. Halse was elected R.W. Master and Chaird."

"1806—At this Lodge Brother Hunt was duly passed to the Chair."

This form is similar to that used in recording the making of Past Masters, although they had never acted as Master in the Chair. On the 6th February, 1812, five were

"each passed to the Chair and appointed individually Past Masters."

This was in a "Masters' Lodge". It is to be remembered that the Lodge of St. John the Baptist, No. 39, Exeter, preserves the full work of a Board of Installed Masters, and proves the link with pre-Union days through the Stocker family, the first of whom, Samuel Stocker, was initiated at Exeter in 1805.

The earliest inventory we have is dated 1821, a trifle late for our purpose, but useful, as little seems to have been added in the interval since the Union:—

"The following is the list of Articles belonging to the Lodge and intrusted to the care of Bro. Christmas Hunt (Landlord of the Kings Arms)

Craft Masonry

Masters Chair	Green Baize one piece
Writing Desk	Picture of Mr. Rendle our late Tyler
Deacons 2 Black Rods	One Trunk
Tracing Board	Three Wooden Candle Sticks
Chest	3 Plated do.
Pedestal	Very old pair of Steps
Picture of the King	20 Masonic Glasses & a Box
do. Earl Moira Apron	1 Silver Punch Ladle

Superior Degrees

3 Royal Arch Steps	3 Steps Pedestal & Base .
1 Maltese Cross	1 Octagon Table
8 White Rods "	

It is obvious that the above list must have been far from complete, and that many of the smaller articles are omitted. It is of interest, therefore, to compare it with the next inventory, taken in 1828, which is much more carefully prepared, and, although there are many additions, undoubtedly a number should have been in the 1821 lists, and these I have marked "A". Up to 1821 there had been but one Pedestal, but between then and 1828 two others had been acquired. It was ordered that "the said Inventory be entered in the Minute Book", and that "it be given to Brother C. Hunt in order that he may become responsible for the same".

INVENTORY (1828)

B	1	<i>W. Master's Chair & ornaments viz.</i>
	2	The Sun
	3	The Bible Square & Compafses
	4	The Moon and seven stars
A	5	<i>One Spruce Chest containing viz.</i>
A	6	Rough Ashlar
A	7	Smooth Ashlar (or perfect Ashlar)
A	8	Triangle, brafs pulleys & stand

- A 9 Mahogany Ladder
 A 10 Crimson Velvet Cushion
 11 White Satin do.
 A 12 & 13 Two Swords and the ornaments of the W. Master's Chair
 above mentd.
 14, 15, 16 *Three Pedestals containing viz.*
 A 17 The Warrant
 A 18 Book of Constitutions
 A 19 Provincial Lodge bye-Laws
 A 20 Bye-Laws of this Lodge
 A 21 Bible
 A 22 & 23 Two pair Compases
 A 24 & 25 Two Squares
 A 26 Level
 A 27 Plumrule
 A 28, 29, 30 Three Mauls
 A 31 Twenty-four inch guage
 A 32 Skirrett
 A 33 Chisel
 34 Tin case with boards of the three degrees
 35 *Tin box containing viz.*
 A 36 Masters Jewel
 A 37 Past Master's Jewel
 A 38 Senr. Warden's do.
 A 39 Junr. Warden's do.
 B 40 Senr. Deacon's do.
 B 41 Junr. Deacon's do.
 A 42 Secretary's do.
 A 43 Treasurer's do.
 A 44 One Masonic Silver Seal
 45 Treasurer's Tin box with padlock
 A 46 Preston's Modern Masonry
 47 Song Book presented by Brother Winsford
 48 History of the Union
 49 Quarterage book
 A 50, 51, 52
 & 53 Four minute books marked A. B. C. & D.
 54 & 55 Two Cash Books (Treasurer's)
 56 One Cash Book (Lodge)
 57 Return book
 58 Entry book for Names
 59 Picture of the King
 A 60 do. Earl Moira's Apron
 A 61 Green baige one piece
 A 62 Thirty Lamb skin Aprons
 A 63 & 64 Deacon's two black rods
 A 65, 66, 67 Three Mahogany Candlesticks with brafs knobs or tops
 B 68 Mahogany candlestand (Master's)
 A 69, 70, 71 Three plated candlesticks
 A 72 Thirteen Masonic Glafses and box
 73 & 74 Two Stools
 75 Master's footstool
 76 Window shutters of Lodge Room
 77 Doors leading to the Lodge Room
 A 78 Silver punch Ladle

All silver Jewels
 with garter blue
 ribbon

A	79	Lanthorn
A	80	Cable tow
	81	Two pair drawers
	82	Pair slippers
	83	Brown holland covering for the W. Master's Chair
	84	
A	85	Writing Desk
A	86	Tracing Board
	87	Box for Mahogany Candlesticks
A	88	Picture of late Br. J. Randall

The above is an inventory of the visible property belonging to the Lodge of Craft Masons — but the Committee recommended that there be further procured for the Lodge, viz.

Three dozen Masonic Glafses
Jewell for the Inner Guard
do. „ „ „ Tyler
and Cuffs for the Principal and afsistant
Officers, all of which were ordered by the
unanimous consent of the Lodge.

(Items marked B were obtained after the Union)

The twenty firing glasses had evidently been robustly used, so a further three dozen were procured. Loyal Lodge still maintains the tradition with three times three, and a running fire around the tables.

CHARITY

The cause of Charity was not neglected by the North Devon Brethren, the accounts show the usual small payments to the poor and distressed. In the first few months there are amongst the disbursements:—"James Sinclair, Dove Lodge, Norwich 5/-", "by relieving Wm. Cannings of the Lodge No. 95 in ye City of Cork 10/6d." The Brethren played their part in relieving the poor of the town in time of scarcity, and on the 2nd September, 1784, "Paid for Bread given to the poor £1.2.6"; and again, just before Christmas gave to the Vicar, the Rev. Marshall, one guinea and two guineas for "bread given to the poor."

There was no "Almoner"; relief was generally voted by the Brethren in Lodge and frequently distributed by its members. On the 21st July, 1785, it was "agreed to give Widow Bowden 5s. 0d.", and the following Christmas "it was agreed that the Master should have for the Widow Bowden 5s. 0d., Bro. Saunders 2s. 6d., and that each Member should have 1s. 6d. for the Treasr. to relieve what object he should think most in Need."

Careful consideration was given to each applicant, and a refusal occasionally followed.

"2nd March 1786. Application recd. from Hymen Ruben (or Ralph) for 25s. 0d. to redeem his Cloths now pledged with Mr. Reynolds — rejected to by the Majority of Brothers as not a proper object of Charity."

On the 2nd June, 1785, relief to the amount of 5s. 6d. was given to "a Turk" and a year later the Lodge "relieved two Turks 4s. 10d." Most Ports were subjected to visits by these gentry, of whom Bro. Thomas Dunckerley gave warning in a letter dated 16th November, 1786.

"Persons disguised like Turks who pretend they were made Prisoners in attempting to relieve Gibraltar have imposed on Lodges at Bristol and Bath."

The siege of Gibraltar by the French had lasted from 1779 to 1783; Trewman's *Flying Post* reported that on 13th September, 1783, "The Spaniards and French were defeated in their grand attack on Gibraltar, with the loss of ten floating batteries and four thousand men."

On the death, in 1806, of Brother Pullen, Tyler from 1787 to September, 1805, there is the laconic account, "Bury Brother Pullen £2.2.0", whilst in 1809 the widow of the first Tyler of the Lodge, Bro. Coulin, was relieved with a gift of five shillings. Pullen was succeeded as Tyler by John Mules, who continued until 5th February, 1807, when he resigned through illness. In June, 1812, he was given five shillings, and in July his widow received one pound.

The long drawn out war is marked by gifts from the Lodge funds.

"2nd June 1808. At this Lodge Night a subscription of Two Guineas was unanimously voted to be taken from the fund for the remittance of the same to the Secretary of London for the relief of the British Prisoners in France."

A French Prisoner was given ten shillings on the 23rd May, 1814. Throughout these years there is a ready list of payments to distressed Brethren, varying from 2s. 6d. up to £3. Brethren in Exeter and Bideford also were relieved.

Disastrous fires were not infrequent since many houses were half-timbered and thatch was the usual roof covering; in 1807 the village of Chudleigh was almost destroyed and relief funds were opened. We read in the Minutes of the 24th May, 1807:—

"At this Lodge night it was agreed that three Guineas be sent to Br. Trewmans, Printer, Exeter, for Relief of the Poor Sufferers at Chudley by the late fire."

Two days later the accounts record:—

"Sent to Chudley for the Distressed Inhabitation £3 - 3 - 0."

My old school fellow, H. P. Shapland, in his *History of the Fortitude & Old Cumberland Lodge No. 12* (Original No. 3), recounts the following incidents:

"Feby. 4 1807. A letter was read from the Master, Wardens of the Loyal Lodge 365 held at Barnstaple, setting forth a most gross imposition having been practised upon some of the Brethren of the above Lodge by a person calling himself Samuel Harris, as also describing his Person and Dress and praying the Lodge of Fortitude would open a subscription for the benefit of these unfortunate men whose losses exceed Three Hundred Pounds.

A small sum was collected by private subscription, which was recommended should be revised and again considered.

March 4 1807. Letter from Barnstaple again read, but no further subscription raised.

Jany. 3 1810. The Secretary reported that 'on May 4 1808, a Mr. Brook, otherwise Bro. Brook, brought to this Lodge as a visitor, who was afterwards proposed to join the same, and it having been satisfactorily proved, that the said Capt. Brook at the very time he was presented here as a visitor was an absconder from his Bail wch bail wore of the Fraternity', one of which (being present) had been brought to great distress, therefore the Secretary moved that the name of the said Capt. Brook, should be expunged from the Lodge of Fortitude as an unworthy member. Assented to unanimously."

The episode of Samuel Harris is inexplicable, nothing appears in the minutes to explain the matter. A year earlier the Treasurer's accounts showed a deficit and they were audited thus:—

	£	s.	d.
"(Total receipts)	39	3	3½
Due to the Lodge	34	7	8½
	<hr/>		
	£73	-11	- 0

For £31 of this sum Brother Thomas has
giving a Note carrying Ins^t. at 5 pr. Cent
Examined & approved this 6th day of February
1806. By us

Lewis Langdon M
Jos. W. Hunt."

William Thomas remained Treasurer and there is nothing to link the deficit with Samuel Harris, also it was a year later that the appeal was made. No Brother of that name appears as either a member or visitor. The only Harris noted is James, who was Initiated on the 5th November, 1801, and made a Fellow Craft the 18th March, 1802, after which he disappeared.

Of Captain Brook: We find a John Brook was Passed on the 18th June, 1800, and Raised on the 24th; he was not an Initiate of Loyal Lodge, being of the Military stationed in the Town. The 20th Regiment of Foot were in the district at the time. He attended the Lodge only on seven further occasions, the last being in January, 1807.

THE HOLY ROYAL ARCH

The details of the meeting on the 9th July, 1785, have already been given, described as a "Private Meeting or Chapter of Loyal Arch"; it was held under the Craft Warrant. There seems good reason to assume that the degree was well-known and had been practised in the Lodge at The Fleece, warranted in 1762. There is no reason to consider this meeting as an isolated occurrence, but rather that it was a joint meeting with the Companions of Good Intention, and for that reason entered in the Craft Minutes; the accounts show an expenditure of £1 11s. 3d. for "Supper for the Bideford Brethren."

No further reference is made in the minutes, but there are indirect hints, and from the 6th February, 1812, there are numerous references to Brethren "Passing the Chair", thus qualifying them for the Chapter in conformity with the ruling of Grand Chapter, that only Past Masters were eligible for Exaltation. From the meeting of 1785 one would infer that the original custom had been for all Master Masons to be eligible. Between 1812 and 1815 no less than twenty-eight Brethren received this Past Masters' degree and the practice continued in Loyal Lodge up to 1835. The following is a typical entry:—

"15 February 1813 Past Masters Lodge open'd and closed.
— Br. Narraway and Hounsell pafsed the Chair."

The earliest records now existing of the Royal Arch Chapter are the accounts entered in an octavo pocket book, similar to a Bank Pass Book. It is in the custody of the Trinity-in-Unity Preceptory of Knights Templar, whose accounts are entered at the other end of the same book, indicating the close link between the two.

Usually Chapters bear the same name as that of the Lodge to which they are attached, but in this instance it is not "Loyal", but "Loyalty & Virtue". The minute of 1785 evidently infers "Loyal Chapter", and the only explanation that

can be offered is that Archibald Ewing, who that year came from Bath and was for so long an outstanding Masonic character in North Devon, influenced the choice of title and introduced the name of his old Lodge in Bath—"Lodge Virtue."

The Royal Arch accounts are headed:—"Wm. Rennels in a/c. with the Royal Arch Chapter of 'Loyalty & Virtue'."

The first receipt shown is:—

" 1812 May 19th To Initiation of Companion	}	£1 - 15 - 0"
Edwd. Croscombe Rennels		

and this form continues until 1820, when it becomes:—

" Feby. 29 Exaltation Companion	}	£1 - 17 - 6"
Edw. Snell		

The expenditure commences with:—

" 1812 May 10 By Royal Arch Warrant	}	£4 - 0 - 6
& Carriage of same		
Part of Finch's Lectures	}	£10 - 0 - 0"
Carrd. to Knight Templar a/c		

Other early items of interest are:—

1812 Dec. 3	Remitted Grand Chapter	6 - 3 - 0
	Painting & Gilding Sundries	10 - 0
1813 Dec. 7	Moirs Apron Glazed & framed	1 - 10 - 0
1814 Aug. 3	Pd. Tyler for Summonses	11 - 0
	Altered Zd. & Jhs's Cope	8 - 2
1817 July 21	Paid Br. Northcott for a Circle of Gold R.A.	1 - 4
1818 Jan. 2	Paid John Avery for the relief of Widows & Orphans at Ilfracombe	2 - 0 - 0
1821 Aug. 27	Relieved distressed Compn.	2 - 6
	Pd. for Carriage R.A. Warrant	3 - 10
1829 July 4	Expence at Kings Arms	9 - 0
July 8	One Gallon of Beer	1 - 8
	Paid Mr. J. Marsh Bill for 3 Royal Arch Aprons	2 - 2 - 0
Nov. 11	Candles & Wood	10

Some items are to be found in the Craft accounts

1813 Feb. 23	Three Crowns purchased & two Balloting Cups	}	13 - 6

The Chapter still has in its possession two head-dresses, in form very like turbans, the balloting cups were used in the same method of balloting practised by the Borough Corporation.

Unfortunately, the first Minute Books are missing, the earliest entry now available is dated 22nd May, 1829. The accounts provide conclusive evidence of continuous, if not regular, working of the Degree from 1811, and when in 1939 The Supreme Grand Chapter warranted a Centenary Royal Arch Jewel, reference was made only to the Charter of 1821, and the original Warrant paid for on the 10th May, 1812, was overlooked. It may be of interest to quote the earliest minute which has been preserved:—

*"Chapter of Loyalty & Virtue**No. 469*

Free Masons' Hall 22nd May 1829

Present

Compn.	Wm. Thorne	—	actg.	Z
„	Wm. Young	—	actg.	H
„	John Beer		actg.	J
„	Henry Rock			
„	James Rendell			
„	John Tyte			
„	Simon Whimple			
„	Philip Hodge			
„	Geo. Northcote			
„	Wm. Ackland			
„	James Lake			

At this Chapter Brothers Jno. Randall, Thomas Boyne and John Jones, who were regularly proposed at the last Chapter, were balloted for and accepted, and duly exalted Royal Arch Companions.

The M.E.Z. Compn. J. W. Hunt, having tendered his resignation, a Ballot took place and the following officers were elected, viz.

Compn.	Wm. Thorne	—	Z
„	Wm. Young	—	H
„	John Beer	—	J
„	John Beer	—	Treasurer
„	John Randell	—	E
„	James Rendell	—	N
„	Geo. Northcott	—	Principal S.

It was resolved unanimously that a Chapter be regularly held on the first Wednesday after every Quarter day independent of any other Chapter the M.E.Z. may think proper to call.

Chapter closed, in due form, with solemn prayer

J. Randall, Scribe."

Of those attending this meeting, five were companions in 1812 — William Young, Simon Whimple, Philip Hodge, James Lake and James Rendell. John Beer had been a member of the Eight Brothers Lodge, whilst J. Wyngyett Hunt had played a prominent part through the period. Loyalty & Virtue for a century remained the only Chapter in North Devon.

KNIGHTS TEMPLAR

The Degree of Knights Templar was already established in North Devon in 1791, the first Encampment being at Bideford. Little information is available, but we have a letter from Bro. Thomas Dunckerley.

"Hampton Court Palace

March 22nd 17

Most Excellent and Exalted Knights Companions of the Encampment of Redemption (being No. 5 England) held at The Golden Lion Inn in the City of York

I accept with gratitude the confidence you place in me as Grand Master by the Will of God of the Most Noble and Exalted Religious and Military Order of Masonic Knights Templar of St. John of

Jerusalem. I must request that as soon as possible you send me the Names, Ages, Professions & Residence of all the Knights of your Encampment, as I intend to have a regular Register of our Order. Being Grand Superintendent of the Royal Arch Masons at Bristol, I was requested by the Knights Templar in that City (who have had an Encampment time immemorial) to accept the Office of Grand Master, which I had no sooner comply'd with than petitions were sent to me for the same purpose from London, 1. Bath, 2. the first Regiment of Dragoon Guards, 3. Colchester, 4. York, 5. Dorchester, 6, and Biddeford, 7. I suppose there are many more Encampments in England, which with God's permission I may have the happiness to revive & assist. It has already been attended with a blessing, for I have been but two months Grand Master & have already 8 Encampments under my care — I shall form a few statutes for regulating our Order as soon as I have appointed the Grand Officers of the Grand Encampment of All England, to be held on the 24th June annually at London."

Bideford was not given quite the precedence to which it was entitled, for later in the letter Dunckerley wrote:—

"I have given No. 5 to Yr. Encampment tho' Dorchester & Biddeford petition'd previous to your Application, but as no Dispensations or Warrants are yet made out, I show every preference in my power to the second City in the kingdom."

That the Encampment at Biddeford added their petition to that of Bristol, shows them to be already established and working—as did the Arch to their Degrees—under the authority of a Craft Lodge Warrant, but what Lodge?

The Militia Lodge of Good Intention was the only one functioning at Biddeford at that time. Lodge Faithful was not constituted until 1792, and the Appledore Lodge had been erased in 1777. It would appear improbable that the degree would be in a Militia Lodge, most of whose members were dispersed by the disembodiment of the Regiment. There does seem the possibility that the Encampment had been founded under the Appledore Warrant, and had continued although the Craft Lodge had ceased.

In a letter dated January 27th, 1792 (presumably to a Devonian Brother), Dunckerley wrote:—

"Although Mrs. Dunckerley (the Lady Patroness of Knight Templars) is near 80 years of age, and I am not far from 70, yet we intend (with God's permission) to visit the West of England next summer, and if we should winter at Plymouth, it is probable that I may have the happiness of conversing with some of the Knights Companions from Exeter, Redruth & Biddeford . . ."

From this letter also we learn that Biddeford met at the "New Ring of Bells".

There is little more to tell of this "The Trine Encampment, Biddeford, Devon". Several Barnstaple Brethren took the degree, and in 1812 they petitioned for a Warrant at Barnstaple. In the minutes of Grand Conclave dated March 16th, 1812, is the entry:—

"Read a letter from Sir Joseph W. Hunt of Barnstaple, dated 26th January, enclosing a petition for holding an Encampment of Knights Templar at the said place, to be entitled the Trinity in Unity Encampment, to be domiciled at the Kings Arms Inn, and directed

to Sir Joseph Wingyett Hunt Hunt, Rev. John Torr, and George Northcott; the whole of the said Knights being Installed in the Trine Encampment, Bideford, Devonshire, and recommended by Sir Samuel Crocker, and sundry Knights of the Royal Edward Encampment Bridgewater.

The said petition being taken into consideration, was granted accordingly."

The Bideford Encampment had evidently ceased to function, but its members from Barnstaple gave continuity to its traditions, extended by Sir Knight J. W. Hunt, the first Preceptor of Trinity in Unity, whose last attendance is recorded in the minutes of September 27th, 1852.

The first meeting was held at the King's Arms Inn on April 14th, 1812.

The early minutes are missing; therefore, most of the information must be gleaned from the small account book with the Royal Arch minutes at the other end. The first page is as follows:—

Dr.		Encampment	
Sir William Rennels Chancellor		Cr.	
To the Trinity in Unity			
1812		1812	
Apl. 14	To Cash Sir W. Rennels	March	By Cost of Dispens ⁿ . 1 - 11 - 0
	Installation &c. 1 - 18 - 0	31	Postgs. &c. by Gr. Mr. 0 - 10 - 6
	do. Sir John Brooks 1 - 18 - 0		Expenses at first
Knights	do. Sir Mich' Nott 1 - 18 - 0		opening 1 - 12 - 0
Templar	Cash John Halls do. 2 - 0 - 0	Apl. 14	Registering Fees &c.
Apl. 16	do. Henry Rock do. 2 - 0 - 0		Cumberland School 2 - 10 - 0
Malta	Revd. J. Torr 0 - 5 - 0		
Hospital	W. Rennels 0 - 5 - 0		
& Rhodes	J. Bowhay 0 - 5 - 0		
May 14			
Hospital	J. Halls 0 - 5 - 0		
Malta &	Henry Rock 0 - 5 - 0		
Rhodes			
<hr/> £10 - 19 - 0		<hr/> £6 - 3 - 6	

These early entries are informative; the first three Knights to be installed paid a low fee, so they may have been active in the formation of the Encampment. This meeting was on the 14th, and two days later three took the Malta degree, which was thus worked from the inception of the Encampment. In all, eleven were installed during the first year, and nine received the Malta.

The Rose Croix also was under the same Dispensation, the first occasion being August 27th, 1812, "Rosea Crusio", when six Knights paid the fee of five shillings.

One of the payments was the sum of £33 1s. 6d. for Finch's Lectures on the 14th April. The lectures evidently covered all the degrees, and the receipts show £8 from the Craft Lodge and £10 from the Royal Arch. Finch must have exercised considerable influence on the Ritual at Barnstaple.

Sir William Rennels' entries finish in 1818, and the next is in 1844, whilst the Royal Arch continued up to 1842. Evidently a separate account book was commenced for the Knights Templar, but is now missing. The Craft Lodge minutes provide a few fragments of continuity. Those for January 7th, 1819, have the mark $\overline{\text{H}}$ after the name of Jno. Avery. Then follows:—

“ At this Lodge Sir. K^t. Hunt made his proposed motion for the appointment of a Committee to investigate the concerns of the Lodge and to revise its Bye-Laws — full authority was given to any three of them to form a quorum whose proceedings should be equal to the whole. The following persons were named as the Committee, namely:—

Sir Knight J. W. Hunt — President
do. Northcott — Vice-President
do. Kingson
do. Rennels
Companion Avery
do. Young
Brother Snell

The Committee have agreed to meet on Saturday the 16 Inst. in the Lodge Room (in Secret Lodge) at 6 o’Clock in the Evening.”

The sign after the name of Jno. Avery was evidently intended for the form much used by Dunckerley, who wrote:—

“ I wish you would amend the ꝥ_E on the Patent, under my name. It is the signature of our Order, Templum Hierosolyma Eques. For the Royal Arch it is ꝥ Templum Hierosolyma.”

The last occasion “ Sir Knight ” was used in the Craft minutes was the 12th July, 1820, when the Master is entered—“ Sir E. C. Rennells R.W.M. ”, and others were given the same title. This meeting is described as “ The adjourned Celebration of St. John’s Day ”. The explanation is given in the previous minute—the 6th July, 1820:—

“ Present Brother Sir E. C. Rennels, R.W.M., Sir Jos. W. Hunt, P.M., Sir John Hooper, S.W., Brother Young, J.W., Sir Geo. Northcott, etc. etc.

At this Lodge it was proposed by Sir J. W. Hunt, seconded by Brother Avery that the Celebration of Saint John’s Day shall be held on Wednesday next Sir John Halls dyeing on Saint John’s Day last —
— Lodge closed in Harmony & Peace
½ past 9 o’Clock.”

It was evidently the custom to close the Lodge after Refreshment.

In the foregoing paper I have endeavoured to trace Masonic history in North Devon from the first recorded Lodges in 1762 up to 1814, when the effect of the Union of the two Grand Lodges becomes manifest, but I have trespassed beyond that date on occasions in amplifying the story. I have also stepped beyond the confines of North Devon for missing information which could be supplied from the Minute Book of Union Lodge at Exeter. Loyal Lodge is now numbered 251, and provides a strong link in the North Devon Masonic Chain of 185 years. There are now prosperous Lodges at South Molton (No. 421), Bideford (No. 489), Ilfracombe (No. 1135), Torrington (No. 1885), Lynton (No. 3251), Holsworthy (No. 3483), Braunton (No. 5624), and the St. Nicholas Lodge No. 6377, Ilfracombe. A new Lodge at Barnstaple, the Lodge of Good Intention No. 6927, will be consecrated this year, A.L. 5950.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Oliver on the proposition of the W.M., seconded by the S.W., comments being also offered by or on behalf of Bros. F. L. Pick, W. Phillips, G. W. Bullamore, J. A. Grantham, C. F. Sykes, C. D. Rotch and S. Pope.

The Acting WORSHIPFUL MASTER said:—

Our thanks are due to Bro. Oliver for an interesting paper, admirably read, and in the reading so admirably compressed.

The scenes of his story bring back our boyhood memories of Charles Kingsley's "Westward Ho!," with the names of Bideford, Torridge, and Yeo, although it is disappointing to read that in 1810 Richard Yeo "was by a general voice expelled."

As there is in existence a mezzotint (by A. Sanders, after Sir Joshua Reynolds) of John Codrington Warwick Bampfylde, apparently the brother of Sir Charles, and the name of the Deputy Provincial Grand Master was John Codrington, it would be interesting to know what was the personal relationship between the latter and the Provincial Grand Master.

In connection with the Lodge of Good Intention in the North Devon Militia, it may be recalled that there was later an Antients Lodge in the regular Battalion of the Eleventh Foot (the Devons) and that this Battalion was captured in Flanders in 1798 (Gould's Military Lodges 144/5).

Lord Moira, Acting Grand Master and a friend of the Prince of Wales, is said to have been instrumental in obtaining exemption for Freemasons' Lodges from the Act of 1799.

The Loyal Lodge still has its Installation Meeting on December 27th, St. John's Day; one wonders how many other Lodges do likewise.

The Lectures referred to on page 27 are obviously those of William Finch, but "Jno. Finch pr. bill 17s. 0d." cannot refer to him, unless the Christian name is wrongly given. It would be interesting to know what was the "History of the Union" mentioned in the inventory of 1828. Was the cope for the Zd. and Jhs. referred to therein the ordinary robe of a Principal, or was it something more elaborate?

For the reasons I have given, I feel sure that the Brethren will be anxious to give Bro. Oliver a cordial vote of thanks, and I move accordingly.

Bro. H. C. BOOTH, S.W. said:—

Worshipful Master. I have much pleasure in seconding the vote of thanks to Bro. Bruce W. Oliver for his interesting paper.

Once again we have an example of the connection between the Sea-faring people, the Militia and Masonry, much the same as on the North East Coast, viz., the old Sea Captains Lodge of Sunderland.

On page 88 he mentions the early connection between the Loyal Lodge and the Theatre. In the old Athol Lodge at Wooler, Northumberland, All Saints Lodge, we find in the minutes several references to Actors asking for the patronage of the Master and Brethren and requesting them to bespeak a play. And this was frequently agreed to.

Page 98. This Enactment of the 12th July, 1799, troubled both the "Moderns" and the "Ancients" or "Athol Masons". The Athol Lodge of All Saints Wooler was founded in 1802 on a Warrant previously issued to a Lodge at Macclesfield, Cheshire, and which was then defunct.

Page 102. We find that, in spite of all the edicts of the rival Grand Lodges, there was considerable fraternisation between the members of the Lodges under

both the "Ancients" and the "Moderns". And the further away from London, the more those edicts were disregarded, until in the North they were ignored altogether.

Page 121. It has always been the custom in my Mother Lodge, Albert Edward 1557, to ask the new Candidate, on his Initiation, in open Lodge if he intended to become a subscribing member of the Lodge. On his answering in the affirmative, the Treasurer was asked to make a note of it.

Page 126. One of the most interesting remarks in the paper is on this page: "A further order was that a stool be got proper to kneel on"; prior to this the Candidate knelt on the appropriate "step". This is interesting, not for the remark itself, but for the last three words, "the appropriate step", and all that it refers to.

From the old lectures:—

Q. How will you be tried?

A. By the Plumb upon the first step of a Right Angled Oblong Square whose proportion in length is three times its breadth.

* * * * *

Q. What did the Sen. Warden then teach you?

A. He taught me to walk one step upright like a Mason upon the first step of a Right Angled Oblong Square, where I was tried by the Plumb and found upright.

Q. What was the next thing he taught you?

A. He taught me to kneel upon the first step, etc., etc.

Note. In the second it is the second step tried by the square and found just.

Yes, the Lodge drawn on the floor and afterwards washed out by a mop from a pail.

What a lot they lost by getting "a stool proper to kneel on."

Bro. FRED. L. PICK said:

As in his previous paper, Bro. Oliver has given us a good background, both Masonic and Social. The first mystery he unfolds is the remaking of several Brethren in the Loyal Lodge, Barnstaple. It seems to me unlikely that these civilians had been made in any Military Lodge and one wonders whether there had been in the district some untraced, unattached Lodge. What is the possibility of Irish influence? The Christian name of Lewis Langdon is suggestive and Bro. Oliver pays a tribute to this fine Mason. It is interesting to find the Lodge raising visitors in 1784.

Another curious point is the part played by Mr. Goadby in lending his name to two pamphlets, one anti-Masonic and the other in favour of our Institution. They are reproduced together in Bro. Thorp's reprints.

In 1789 and 1811 we have a fairly late example of the custom of marking important toasts by the actual discharge of musketry. In 1797 we find the Loyal Lodge meeting under conditions not matched in this country for a century and a half, when the Quatuor Coronati Lodge itself found it desirable to curtail a meeting. This Lodge also lived up to its name in its adoption of the changes introduced following the Union.

It is interesting to find the Brethren of Barnstaple, as elsewhere, combining with the Trades and Friendly Societies in 1814 and to observe that they were honoured with the principal place.

There does not appear to be any evidence that the election and installation of the Master followed any ritual form.

On the subject of equipment, the five yards of baize purchased in 1784 would surely be used as table cloths, the five-foot board painted black on one side being used for another purpose. The use of the rough and perfect ashlar in the N.E. and S.E. corners or parts of the Lodge is still common in Lancashire.

Finally, I am interested in Bro. Thomas Dunckerley's warning against spurious Turks as in the Lodge of Friendship (now 277) Oldham, we have recorded in the Cash Book:—

27 July, 1795.	To relieving a Brother Turk	3s. 6d.
	„ Brother Smith	3. 0d.
3rd March, 1950.		

Bro. W. PHILLIPS writes:—

The rough proof of the paper on *Early Freemasonry in North Devon* has proved of great interest to me and W.Bro. W. E. Chambers, P.P.A.G.D.C. (N.E. Yorks) who is collaborating with me on the History of the Old Globe Lodge No. 200, Scarborough, the records of which are continuous from 1788.

The Old Globe Lodge was first (in 1788) warranted by the "Moderns", applied for and obtained a warrant from the "Ancients" in 1791 and worked under both warrants until April, 1798, when the members requested erasure from the Roll of the "Moderns" and continued under the banner of the "Ancients" until the Union in 1813.

Bro. Perry's letter of 29th January, 1769, is of interest to us, for the Grand Lodge of the "Moderns" expressed similar concern respecting returns and contributions to charity from the Old Globe Lodge and this concern finally led to the break with this Grand Lodge. The Old Globe Lodge first complained to Grand Lodge of the excessive demands made upon them by the Provincial Grand Lodge at York, and after the Grand Lodge reminded the Brethren in 1798 that no returns had been made since 1792 and that one guinea was a small charity subscription to cover the past six years, the Old Globe Lodge requested erasure from the Roll.

The Warrant of the Loyal Lodge issued by the Provincial Grand Lodge and particularly Bro. Bruce Oliver's remarks on it, tend to confirm suppositions that Bro. Chambers and I have had for some time. The 1788 Modern Warrant to the Old Globe Lodge was also issued by the Provincial Grand Lodge at York, and our records show that the Old Globe Lodge sent ten guineas to York for this warrant, five guineas of which the Provincial Grand Secretary transmitted to the Grand Lodge in London. It has been our opinion that the Old Globe Lodge worked for some time before the date of our first written record without a warrant and may have, in fact, been a continuation of the Lodge meeting at the Turk's Head in Scarborough, which was warranted by the Grand Lodge of All England held at York. The Turk's Head Lodge was constituted in 1762 and the last record of it was dated 1768, though we can find no trace of it being erased from the Roll of the Grand Lodge of All England. We know that the Brethren generally disbanded and that the Jewels of the Lodge were given to the Grand Lodge in York in 1779, but our records appear to indicate that some of the Brethren may have kept in touch and met as Masons, possibly also making, passing and raising candidates and on finding new accommodation at the Old Globe Inn, decided to regularise the position and seek a new Warrant.

The resolution of Loyalty and Fidelity to the Constitution of England approved by the Loyal Lodge on 6th November, 1798, may have been prompted by a communication from Grand Lodge similar to the one issued in December,

1949, and we find a similar circumstance in the Old Globe Minutes of 15th February, 1793, reading as follows:—

“It was unanimously resolved at the Meeting that Masons from their secrecy are liable to suspension and misrepresentation, that the members of this Lodge wish at this critical time to express their duty and loyalty to the King and the Constitution and that the Worshipful Master and Wardens do prepare resolutions for that purpose to be laid before the members at the next Lodge Night.”

We note that the Loyal Lodge purchased jewels in 1807 made by Thomas Harper, of Fleet Street, London. The Old Globe Lodge are proud to possess and still use in the Lodge, collar jewels supplied by the same maker and purchased at approximately the same time and original correspondence and invoices from Thomas Harper for such items are still retained in our records.

Other items that strike a familiar note with us include the fact that the Tyler signed the Minutes book up to the time of the Union, in the Old Globe Lodge the Secretary and Tyler signed this book until 1796, and after that date the Master's signature always appears. Minutes of the Loyal Lodge of December 27th, 1810, say, “William Nott . . . declares himself a Member of the Lodge” and in the Old Globe Minute on March 20th, 1794, “Brother Smith signified his intention of being raised to the 2nd Degree next Lodge night”. A pair of flannel drawers purchased by the Loyal Lodge for 2/9 in 1784, our cost 3/1 (including making) in 1788. Loyal Lodge gives relief of 5/6 to a “Turk” in 1785, who it is suggested may have been an impostor. Was Mohamet Ben Ali, of Baghdad, who received 10/6 from the Old Globe Lodge in 1792, such an impostor.

The Minutes 1812 to 1815 respecting Brethren “Passing the Chair”, compare with many such entries in our Minute Books dating from 1797, and we have used the following paragraphs in our History respecting this Ceremony:—

“This particular Minute is the first of many references to Brethren ‘Passing the Chair’.” Under the “Ancients” the Royal Arch was in fact worked as a fourth degree in a Craft Lodge, and one of the qualifications for Exaltation was to be a Past Master of a Craft Lodge.

It was appreciated that in the normal way a considerable time may elapse before Brethren could acquire this qualification, but the regulation was sometimes evaded by a ceremony of “Passing the Chair”, which gave the candidate sufficient knowledge of the secrets of a Past Master to satisfy the Exaltation requirements of the Holy Royal Arch Ceremony without him actually occupying the Chair of a Lodge.

The custom existed in some places until about 1850, and the ceremony referred to in the Old Globe Minutes as “Passing the Chair” is also known as “Past Master of Arts and Sciences” and in some places as the “Virtual Master Degree.”

Finally, may we reiterate the pleasure we have had in reading this proof of Bro. Bruce W. Oliver's paper and join in the thanks which we are sure will be expressed by all who attend the meeting when it is read.

Bro. G. W. BULLAMORE writes:—

It is interesting to note that although these early Lodges worked under a Modern Warrant, the ceremonies were of the unorganised traditional type that eventually gave rise to the Grand Lodge of the “Antients”. We know that third degree Lodges accepted constitutions from the Modern Grand Lodge (a Lodge of Fellowcrafts), but their Freemasonry must have been a separate tradition. Re-

making was a matter of principle rather than an alteration of ceremony, as the "Moderns" recognised no other Masonry. "Clandestine" does not appeal to me as the correct adjective for their earlier Lodges.

Masonic research is hampered by the postulate that Anthony Sayer was the founder of organised Freemasonry, and that the ceremonies of the "Antients" were invented after his time. To me, it seems more probable that the "Antients" were the true line of descent of the third degree and Royal Arch, while the Modern Grand Lodge was originally a Fellowcraft Lodge that attempted under Bro. Payne, about 1720, to regain control of the accepted Masons who were holding irregular meetings under Anthony Sayer and others. The accepted Mason ceremony was possibly an emasculated entered apprentice ritual retained by the Masons' Company of London when they discarded the term Freemason and entered into the solemn League and Covenant to abstain from popery and paganism.

It was a necessity for the "Moderns" to accept officially the third degree as a prelude to the Union, but they succeeded in retaining the first degree as the one in which business was transacted, and also the fellow with his square as the Master of the Lodge. They were also fairly successful in doing away with duty to God, King and Country, in favour of civil, moral and religious duties.

Bro. J. A. GRANTHAM writes:—

I read the rough proof of the paper with very great interest.

I may mention in passing, that Jeremiah Coleman was appointed Tyler of Friendship, Devonport (in his absence), on 20th November, 1771. His last minuted appearance in that Lodge was on 18th May, 1785.

The first *recorded* working of R.A. in Friendship was on 28th October, 1784. Coleman attended this meeting as a R.A. Mason.

Bro. C. F. SYKES said:—

I would like to be associated in the vote of thanks to Bro. Bruce Oliver for his very interesting paper. I heartily congratulate him upon his excellent diction, which has undoubtedly rendered the paper doubly interesting.

A year or two ago I was in North Devon, and remembered reading an earlier paper by Bro. Oliver relative to the unique Masonic furniture in the possession of Loyal Lodge. Mentioning to a Bideford Brother that I would value the opportunity of seeing the collection, I was recommended to call on Bro. Oliver, who would most likely arrange for my visit. I followed this advice and was more than rewarded, for Bro. Oliver himself conducted me over the Loyal Lodge premises, and I had the enormous advantage of not only inspecting the furniture, but of learning the detail of its romantic history from the Brother who, above all others, knew the whole story. The result has been that the visit remains in my mind as one of the most delightful memories of my Masonic career.

Regarding to-night's paper, I very much like the manner in which the history of North Devon Masonry has been woven into the historical background of our national story. During the period covered, Barnstaple especially becomes so very much alive.

There is but one portion of the paper upon which I venture to comment further. Bro. Oliver tells us that in 1773 Grand Lodge "ordered that no Master of a Public House should in future be a member of any Lodge holden in his House"; that this order evidently was strictly enforced, and an example of the order in action is given. At Barnstaple it occasioned the removal of Loyal Lodge from Kimpland's own house, The Fleece, to the Globe Inn. In the next paragraph

we learn that John Hill, Landlord of the Globe, became a Mason on 1st July, 1784. He died in 1787, and in 1788 his son, who had taken over the house, was initiated. During the intervening years (1773-1784), had the attitude of Grand Lodge changed relative to such Landlords? I should like to think it had. Otherwise Loyal Lodge, so correctly named, as the paper undoubtedly shows, slipped up and recognised the order of Grand Lodge in 1773 more in the breach than in the observance.

Bro. S. POPE said:—

I should like to thank Bro. Oliver for his history of Early Freemasonry in North Devon, for which he has gathered information from many Lodges, some of whose records have been lost. The general information concerning happenings in the outside world helps us to understand the ups and downs of these old Lodges.

We are informed that in 1798, at a private hall, one hundred guineas was voted to be put into the Bank of England to assist the Government to defend the kingdom. A full account of this fund is given in Vol. x of the *Freemasons' Magazine*, which informs us that a large sum was immediately subscribed by the Court and His Majesty, and that a meeting was held in the square of the Royal Exchange, where a hustings was erected Local newspapers and old minute books inform us that Freemasons' Lodges were among the public bodies which subscribed to this fund.

The information concerning the "Private Meeting of Chapter of Loyal Arch" is scanty, and it may be interesting to recall what happened at similar meetings where more information is available. That a combined meeting was held suggests that neither of the two Lodges could work the Royal Arch alone, and, as six members of the Militia Lodge were present, they may also have assisted.

The Faversham Lodge records show that at an emergency meeting—actually referred to as a "Bye Lodge"—in 1778, Military Royal Arch Masons assisted to exalt members of that Lodge, and as only one member of the Faversham Lodge was a Royal Arch Mason, the actual work must, to a large extent, have been done by the visitors.

In 1775, members of the same Lodge—the St. Andrew's Royal Arch, held in the 2nd Regiment of Greys—visited the Marquis of Granby Lodge, Durham, and held a Chapter of Royal Arch, when nine members of the Durham Lodge were "initiated".

Bro. C. D. ROTCH said:—

The records of Masonry in so remote a part of the country as North Devon are extremely interesting. As one would expect, the attendances of such Lodges, with probably a widely dispersed maritime membership, is small. I am sorry the author has not given more complete statistics. In the history of the Lodge of Friendship, the average attendance in 1752 was 12; 1753, 13; 1754, 12; 1762, 8; 1763, 11; from 1763-1766, a halcyon period, the 69 meetings averaged 14.5. In the minutes of the Lodge of Antiquity No. 2, attendances were low in number in the period 1750-1775. Like all minutes of this period which have survived, there is little, generally speaking, of much interest recorded. They merely give a list of members present, work done and cash in the till. The name of the Officer who performed the ceremony is seldom, if ever, mentioned. It appears to have been the custom in North Devon, as well as in the London area, for the first and second degrees to be conferred on the same night. A letter from Grand Secretary French is mentioned; some notes on him will be found in the history of the Lodge of Friendship on page 115. But the minutes of present-day Lodges, if examined in 100 years' time, will be found equally uninformative, except that the Officer who confers the degree is always identifiable by name or office. The form of ritual

used is not referred to. Masonic minutes of the middle to late eighteenth century occasionally record that charity and kindness formed part of the regime, and the paucity of numbers must have conduced to much greater fraternal intimacy and genuine affection than the unwieldy Lodges of to-day, which frequently contain 100-200 members; thirty years or more of waiting to attain office, which every good Mason has a right to hope for. Many members of this kind of Lodge can hardly know half the Brethren by name. In this respect we may well ponder whether Masonry has progressed; numerically, it certainly has—spiritually, I doubt. Masons as a whole are extremely loyal to Grand Lodge, and would, in my opinion, readily respond to a hint from high authority that 60 should be the limit of membership, except for class Lodges, Schools, Services, etc., where membership is widely scattered. Lodges beyond that figure should split up. A Lodge of 60 would probably have an attendance of about 40. In most towns there is accommodation for several Lodges of this number; for attendances of 100 and upwards, facilities for dining are very restricted.

BRO. BRUCE W. OLIVER writes in reply:—

It is very pleasant to read through the comments on my paper and to find that so local a subject has proved of interest to the Brethren, and that the Worshipful Master has memories of my district. The point he raises in reference to John Codrington is intriguing; Charles Warwick Bampfylde's mother was a Codrington, and there can be little doubt that John Codrington was his uncle. I am seeking proof of this.

Besides the "Antients Lodge" in the regular Battalion, there was later an "Antients Lodge" in the North Devon Militia—the Eight Brothers Lodge.

John Finch, a member of Loyal Lodge, was a local tradesman and had, as far as I have been able to discover, no connection with the well-known William Finch.

As regards the "copes" for "Zd and Jhs" the entry quoted is the only information available.

Bro. Booth's interesting information would seem to prove that there was much greater uniformity in the early days than one would suspect, having in view the difficulties of travelling at the end of the eighteenth century.

We have no direct reference to "drawing the Lodge", but the reference in an early inventory to "a very old pair of steps" tempts a guess that they may have had a ritualistic significance.

The point raised by Bro. Pick with regard to the remaking of Brethren at the first meeting held by Loyal Lodge, calls for very careful consideration. My own conviction is that they had been made at "The Fleece" after the Lodge there had been erased by Grand Lodge, and that although nominally a new Lodge, Loyal Lodge was in fact a continuance of the older Lodge. I still hope that more detail may come to light of the formation of the two North Devon Lodges in 1762. They would hardly have come into existence if there were not already a number of Brethren in the district. As Bro. Pick hints, Irish influence may well have been at work, as the trade between the port of Barnstaple and Ireland was considerable, and the visits of Irish Masons are recorded in the minutes; but equally probable is the connection of the sea-faring trade with Bristol, and even to-day there remains in the Loyal Lodge ritual fragments of "Bristol practice."

I am glad that the record of firing after Toasts has proved of interest, and it may be worthy of mention that Loyal Lodge has in its possession a number of eighteenth-century firing glasses, and still continues the practice in the form which has come to be known in Devon as "Barnstaple Fire."

Lancashire is fortunate in maintaining the proper use of the rough and perfect ashlar with all its fine symbolism. Unfortunately, it is a custom fast disappearing, and seems to be already lost in the south west.

I must thank Bro. Sykes for his kind remarks, we remember his visit to us with much pleasure. I should like to reassure Bro. Sykes as regards the observance of the commands of Grand Lodge, the prohibition did not prevent a landlord being a member of the Lodge in his house, but he was not to become its Master, and this ruling was scrupulously observed.

With Bro. Pope, I wish we had more information on the "Private Meeting of the Chapter of 'Loyal Arch'", yet much, if only of local interest, emerges, the numbers attending from each Lodge were practically equal—six from Good Intention, and five from Loyal Lodge. Bro. Betty, who acted as "Mr.", was an Initiate and member for Loyal Lodge and was qualified to preside, the others seem to have been members of the earlier Lodge at the Fleece. The Lodge of Good Intention was formed in Exeter and probably became acquainted with the Royal Arch in that city, but within a month or so they were in Barnstaple.

From this evidence I infer that the Royal Arch was known in Barnstaple prior to 1783, and would therefore have been known to the Lodge at the Fleece, founded in 1762. Chapter meetings must have been held in Loyal Lodge after 1783, since Bro. Betty was sufficiently skilled to preside. I feel that this Chapter meeting was recorded in the craft minutes more because it was a joint meeting, and that the Lodge bore the cost of entertaining the visitors, than that the holding of a Chapter was an extraordinary occurrence.

Most Brethren will probably be in favour of Bro. Rotch's suggestion that the number of members should be limited to a reasonable figure. When I first joined the Lodge the numbers were about sixty, and at refreshment all were seated at one table. Now that the number has more than doubled, the intimacy and communion of the earlier days is largely lost.

The paper, as originally written, was ruled as much too long by the secretary, and much detail was omitted. Perhaps I might now add a few attendance figures in comparison with those quoted by Bro. Rotch. In 1784 the membership was eighteen and the average attendance was eleven. By 1788 the membership had risen to thirty-two, but the average attendance had dropped to nine. 1794 was a bad period, the membership was below thirty with an average attendance of eight. By the union of the Grand Lodge, the average attendance rose to thirteen with a membership of 34.

I shall look forward to reading the history of Globe Lodge No. 200, Scarborough, which is being prepared by Bro. Phillips and Bro. Chambers, which again promises to prove that the variations between the far north east and the south west were very slight. I must confess to a feeling of envy that the Globe Lodge in Scarborough, founded in 1788, should have the proud number of 200, whilst Loyal, founded in 1783 at the Globe Inn, Barnstaple, has to rest content with the humble 251.

As usual, Bro. Bullamore dives into the thick of the fray. None of us can claim much knowledge of early ritual from the minutes, yet reading them through as a whole while agreeing that they were traditional in type, I do not feel we should say they were unorganised, for on several occasions a ceremony was postponed when the Master was "Indisposed", and this indicates some care for procedure, where in a Lodge of a dozen or so members, the number who could carry out the procedure in a proper manner would be few. The term "Clandestine" was not applied to the Lodge at the Fleece as such, but to its having continued to function after the erasure.

Bro. Grantham's note on Jeremiah Coleman is of great interest; can he tell us if Jeremiah was a seaman? I should like to record my gratitude to Bro. Grantham for the facilities given me to examine the original records preserved in Grand Lodge, relating to the Province of Devon.

NOTES




PHOENIX LODGE AT PARIS.—In the article on the Phoenix Lodge at Paris in *A.Q.C.*, Vol. lxi, the two Certificates reproduced facing pages 244 and 245 were accidentally reversed: that facing page 245 should have been called Type 1, and that facing page 244 Type 2.


In the same article, at the bottom of page 243 and on pages 244-5, reference was made to two other Certificates in Bro. A. I. Sharp's collection, which at that time could not be found; these have now come to light, and are here reproduced. The first, issued by Lodge Perseverance No. 98, at Les Abricots, St. Domingo, in 1803, is a primitive example of Type 1; the grammar and some of the accents in the French part are curious—possibly this is attributable to its being "Creole" French. The second, issued by Chapter "No. 2 of the registry of Paris", is the more normal Type 1, though it also is clearly an early version, and is hand-written and hand-drawn throughout, and the heading is hand-painted in water-colours. In place of the usual representations of the obverse and reverse of a Mark Token, it has on the right side a Lodge Stamp bearing a Square (acute-angled) and Compasses of the F.C. degree, encircled by the words "Friendship for ever", which may or may not be the name of the Lodge or Chapter, while on the left side is a circular painting of a brown dog or jackal on a green field.

Below are transcripts of the two Certificates:—

D'UN LIEU TRÈS ÉCLAIRÉ OU RÈGNE LE SILENCE L'UNION ET LA PAIX

À Tous les Éclairés Réconnus Éléves & initiés Super-Exellents Maçons, de Royal Arche, sous le Canapé Celeste G^d. P.^r & off^{es}. du Chapitre de Royal Arche Super Excellent Maçons Établi en vertu des Constitutions de la R^{ble}. L.  la perseverance O^u. des Abricots délivré par le Grand Orient de pensilvanie

SALUT

Certifions, Déclarons, et Attestons que le porteur des présentes Notre fidelle et bien Aimé frère Brice Chamau Jeune, Réconnu après un Rigide Examen App^{ts}., Comp^r., et Maître; Après avoir passé la Chaire en la ditte L. , à été par nous initié au Sublime Grade de Royal Arche, Super Excellent Maçons, après avoir suporté avec fermeté, Zéle et Constance les Épreuves Réquises et Nous avoir donné des preuves de sa ferveur pour la splendeur de Notre Ordre Royal; en Conséquence, nous le Récommandons Comme Tel à Tous vrais et fidelles freres de Notre Ordre Sublime, et lui avons fait mettre sa signature en marge NE VARIETUR

Donné sous Notre seing et seau de Notre Chapitre, aux Abricots en L'ille S^t. Domingue le premier jour du Mois de May de L'an de Notre Seigneur 1803 et de Royal Arche Super Excellente Maçonnerie 3303

THE MOST ENLIGHTENED EAST WHERE
REIGNE SILENCE UNION AND PEACE

To all Enlightened, Entered, passed, Raised and Exalted Super Excellent Royal Arch Masons, under the Canopy of heaven, We the High priest and officers of the Chapter of Royal Arch Super Excellent Masons held under the sanction of L \square perseverance O^u. Abricots, The Registry of Pennsylvania

SEND GREETING

Dohereby, Certify, declare and attest that the bearer Our faithfull true and vell beloved brother Brice Chamau Junior, having proved by due Examination to be Well qualified in all the Three degrees Of apprentice fellow Cruft and Master Mason and to have passed The Chair in said L \square , Was by us initiated into that Sublime degree of Royal Arch Super Excellent Mason, he having With due honour and justice to the Royal Community justly supported the amazing trials of Skill and Valour Attending his admission, and as such We recommend him to all true and faithfull brothers of dear Royal Community, and We have Caused him to put his hand NE VARIETUR

Given under our hands and seal of our Chapter at Abricots in the Island Of St. domingo This day 1st of may in the year of our Lord 1803 and of The Royal Arch Super Excellent masonry 3303

It is signed in the upper left margin "B. Chamau", with the usual caution "Ne Varietur". Below the signature is a red silk ribbon threaded through slits in the parchment; but there is not now any seal attached.

It was, of course, quite normal for Lodges to be working long before they became regularised by a Warrant, and, though the Warrant of Lodge Perseverance No. 98 was granted by the Grand Lodge of Pennsylvania only on 5th September, 1803, we see from this Certificate that it was not only in existence, but was working the Royal Arch six months or more earlier. It was evidently established under the authority of the Provincial Grand Lodge of St. Domingo, which was authorised by the Grand Lodge of Pennsylvania in January, 1802; but Sachse (*Old Masonic Lodges of Pennsylvania*, p. 270) reproduces a Seal of Perseverance Lodge, which combines the date 1802 with the number 98, which the Lodge did not receive until the end of 1803.

Across the top right corner of the Certificate, on the back of the parchment, is written:—

Vu & Verifié en la R. L. \square L'étoile Polaire—les travaux en activité—constituée par Le G. O. de France à L'O. de la N^{lle} [here a word has been erased, and "Ecosse" substituted in a different ink]
L'an de la Vraye Lum. Le 10^e mois 5806

Par Mandem^t. de la R. L.
M^{re}. Lefebvre

I think it is fairly certain that the original word that was erased was "Orléans", though I can suggest no motive for the alteration. Lodge L'Étoile Polaire was established at New Orleans, Louisiana, by the Grand Orient of France on 19th December, 1803,

The signatures on the Certificate, so far as I have been able to read them, appear to be:—

	A. Burot	G. P.	
	R. A.		
Scellé et Timbré par Nous			
Grand Garde des Sceaux et Archives	Chamau aîné ¹	Pr	
	R. A. P. J.		
Bruneteau ²			
R. A. R. + S. P. R. S., G. I. G.	Dangluze	2 ^{me}	
	R. A.		
Vu	Berger	3 ^{me}	
Zanico ^{1, 2}	R. A.		
Vu			
Morel de Guiramand ^{2, 3}			
V ^{ble} . G. P. et fondateur de la			
R. L. et du Ch. No. 88 de St. Marc			
Vu			
Susson ¹			
R. A.			
Em. Gigaud			
R. A.			
Par Mandement de la R ^{ble} L			
J. N. fachou (?)			
R. A. S ^{te}			

Grand Maître

D'un lieu très éclairé

Où regnent le Silence, l'Union et la Paix

A tous les éclairés, reconnus élevés et initiés Super-Excellens maçons de R. A.

Sous le can. Cell. Nous Grand Prêtre et off. du Chap. de R. A. super-excellens maçons sur le registre No. 2 de l'O. de Paris.

SALUT

Certifions déclarons et attestons que le porteur des présentes notre fidèle aimé f. Charles Louis Nicolas Bernard LeVavasseur Précourt propriétaire reconnu d'après un rigide examen, apprentif Compagnon Maître et R. + et après avoir passé la chaire dans la dite loge, a été par nous initié au subl. g^{de} de Royal-Arch, Super-excellent maçon après avoir supporté avec fermeté, zèle et constance les épreuves requises et nous avoir donné des preuves de sa ferveur pour la splendeur

¹ Sachse, *Old Lodges of Pennsylvania*, vol. ii, p. 280-1, gives a Petition dated 5th August, 1808, from members of Lodge No. 47 ("Union of Franco-American Hearts", at Port au Prince, St. Domingo), then in exile in New Orleans, among the signatories to which are Chamau (no indication whether the Elder or Junior), Susson and Zanico.

It will be noted that the New Orleans endorsement on the back of the Certificate is dated towards the end of 1806, and the Master who signs it, "Lefebvre", may have been either Celestin Lefebvre, mentioned by Sachse (*ibid.*, p. 254) as one of the original petitioning members of Lodge No. 47 in 1789, or Robert Edward Lefebvre (*ibid.*, p. 282) in the list of members of the same Lodge.

² *Ibid.*, p. 282-3, in a list of members of Lodge 47.

³ *Ibid.*, pp. 276 and 278, a Petition from members of Lodge No. 88 in exile in "St. Yago", Cuba, in September, 1806.



It is a true fact indeed.
in regard to the House of Representatives.
I have the honor, therefore, to advise you, in writing, accordingly, that
I shall send him, with your letter of the 10th inst., a copy of the same.
I am, Sir, very respectfully,
Your obedient servant,
J. M. Smith

[illegible]

Wichman
G.W. P.
Well about. Haudrey;
R.A. - O.F.

[Signature]

Cherry

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Went down to the N. 34
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1894

Wm. L. Garrison

100

The most notable thing that I
have seen before I have seen
in all my life. I had never seen
before. I had never seen
the things of the world. I had
never seen the things of the world.

[illegible]

Lucy

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[illegible]

100-44388-100

(Faint handwritten notes)

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de N^o. O^o. royal. En conséquence nous le recommandons comme tel à tous les vrais et fideles f...f... de N^o. O^o. subl...

Donné sous notre seing sceaux et timbre de notre chap^o. de Paris le premier du second mois de l'an de N^o. S^o. 5807.

The most enlightened East
Where reign Silence, Union and Peace

To all enlightened, entered, passed raised and exalted super excellent royal Arch masons.

Under the can^o. of heaven, We the high Priest and officers of the the Chap^o. of Royal-Arch Super-excellent masons held under the number 2^d of the registry of Paris.

SEND GREETING

Do hereby certify declare and attest that the bearer our faithful true and well beloved brother Charles Lewis Nicolas LeVavasseur Précourt owner of lands, having proved by due examination to be qualified in all the three degrees of apprentice, fellow craft and Master, besides, Red-Cross, and after having passed the chair in the said lodge was by us initiated into that subl^o. degree of royal-arch super-excellent mason, he having with due honor and justice to the royal community justly supported the amasing trials of skill and valour attending his admission and as such we recommend him to all true and faithful brothers of our community.

Given under our hands and the seal of our chap of Paris on the first of the second month of the year of our Lord 5807.

The Certificate is signed "Levavasseur Precourt" up the right margin; both margins are slotted to receive ribbons, but no ribbons or seals are now extant. The painted ribbon across the arch at the top, bearing the words "Holiness to the Lord", is crimson-lake in colour. It is not clear whether the date of the Certificate is February 1st or April 1st, depending on whether the Lodge began its year in January or March.

Signatures, so far as I can read them, are:—

Le Crieure (?)	Hacquet
S...G...Insp...M ^r ... du 33 ^e	Gr... Pr...
off... du G... O... de France	1 ^{er} Ch. Latour Maubrey
Vivel	R... A... K... S...
R... A... R... +...	2 ^{de} (no signature)
Jougard	B J J Nerble (?)
R... A... K... C... S...	R... A... S... C... K...
Tatin (?) orat...	
Dubois Deviliere	Bathsey (?)
Rx Ax	2 ^{eme} Surv ^t

par mendment du S... Chapitre
Boussemart
S... G^{al}...

Thory
 Ch... R... A...
 Porté en notre registre
 de grand insp... No. 80
 Du Saint Eloy S... du R... S...
 32^e degre Ec...
 Le Beauff
 R... A... R... +...
 Korff Ch... R... A...
 de Drieberg

The Diary of a Country Parson.—Bro. E. L. Hawkins, in October, 1909 (*A.Q.C.*, Vol. xxii) gave a very full account of the Minute Book of the Lodge of Alfred in the University of Oxford (1769 - 1783), but at that time the Diary of James Woodforde (1758 - 1781) had not been published. It therefore seems useful to put on record the details of Woodforde's membership of the Lodge of Alfred. The first relevant entry in the Diary is:—

Ap. 21 [1774] I breakfasted and slept again at New College. For a Pr. of Gloves the other day pd 0. 2. 0. I went with Holmes today to the Free-Masons Lodge held this day at the New Inn, was there admitted a Member of the same and dined and spent the afternoon with them. The Form and Ceremony on the occasion I must beg leave to omit putting down. Paid on admission for fees &c. £3. 5. 0. It is a very honourable as well as charitable Institution and much more than I could conceive it was. Am very glad on being a Member of it. I supped and spent the evening in the Chequer. Mr. Stinton one of our Lodge supped &c., with Holmes in the Chequer he is a very worthy man.

The relative entries in the Minutes are:—

[27/1/74] A motion was made by the W. J. Warden seconded by Brother Treasurer, That the Reverend James Woodford (*sic*) M.A. of New College be made and admitted a member of this Lodge.

Ordered, that a Ballot be taken on the Question next Lodge night.

[10/2/74] A Ballot being taken on the Question Resolved, that the Reverend James Woodford be made and admitted a Member of this Lodge.

[21/4/74] The Reverend James Woodford was entered an Apprentice and paid his Fees £2. 2. 0
 . . . Woodford [and others] paid their
 Subscription for this Term

[his proportion of total 10. 6]
 The same Brethren . . . paid their Quarterly
 Subscription for Charity

[his proportion of total 2. 6]

It will be seen that these sums add up to only £2 15s. 0d. and not £3 5s. 0d. as stated in the Diary. Presumably Woodforde's calculation was at fault. "Holmes" was a Visitor to the Lodge (almost an habitual Visitor until 5/6/77, when he was proposed for joining). He was the Rev^d. Robert Holmes, at this time Master of the "Constitution" Lodge No. 396, the City Lodge which met in the Turl, having been founded on 17th March, 1770, soon after the Lodge of Alfred had been opened for the University. There had been two meetings of the

Alfred Lodge in March, on 10th and 24th, but Woodforde was away from Oxford on a visit to his home at Ansford, having left on February 1st and returned on the evening of March 24th, the Lodge having met in the afternoon. Mr. Stinton, described by Woodforde as "a Senior Fellow of Ex: Coll:", was the Rev^d. Thomas Stinton, M.A., Initiated in the Lodge on 6th November, 1772, and Passed the same day, but not Raised until 8th February, 1774. As he was Secretary in 1773, it seems amazing that he was not Raised sooner. He was the last Master of the Lodge, serving the office in both 1781 and 1782.

Woodforde was Passed on 5th May, and Raised on 16th June. At this time, it was quite common for the first two degrees to be conferred on the same day, so that, although this was not so in Woodforde's case, there is nothing surprising in the interval of only a fortnight between his degrees.

The records in the Minutes are as follows:—

5/5/74 Brother Woodford was passed Fellow	
Craft & paid his fees	£1. 1. 0
16/6/74 Brother Woodford and Cox were	
raised to the DIGNITY OF MASTER & paid	
their fees	[his share was 1. 1. 0]
Brother Woodford paid for his Medal	10. 6

No records of either of these ceremonies appears in the Diary as published, but it is quite possible that something may have been in the holograph Diary, which is not included in the published one.

Woodforde's name is first spelled with the final "e" in the minutes of 24th June, 1774, and thereafter it is fairly consistently so spelled.

The Medal, of which two complete examples and a portion of another (all in white metal) are in the Grand Lodge Museum, was struck at the end of 1772, as a general medal of membership, and not in commemoration of any special event. The Minutes record that on 22nd October, 1772, the Treasurer produced a "Dye of a Medal", and forty were ordered to be struck "for the use of the Lodge". At the next meeting, fifteen days later, it was ordered that "All Master Masons to pay 10/6 for the medal"; a fortnight later, it was reported that the medal was found to be defective "in many points", and it was ordered that an alteration should be considered; but nothing further appears in the Minutes on the subject, and all known examples of the medal show the same curved flaw in front of the King's face, so it is probable that nothing was done. The medal was illustrated on page 199 of *A.Q.C.*, Vol. xxii, and, though faint, traces of the flaw are visible. There is a copy of the medal in the Ashmolean Museum (bearing the same flaw), which seems from its weight to be silver, but the Minutes give no clue as to any such special medal being struck.

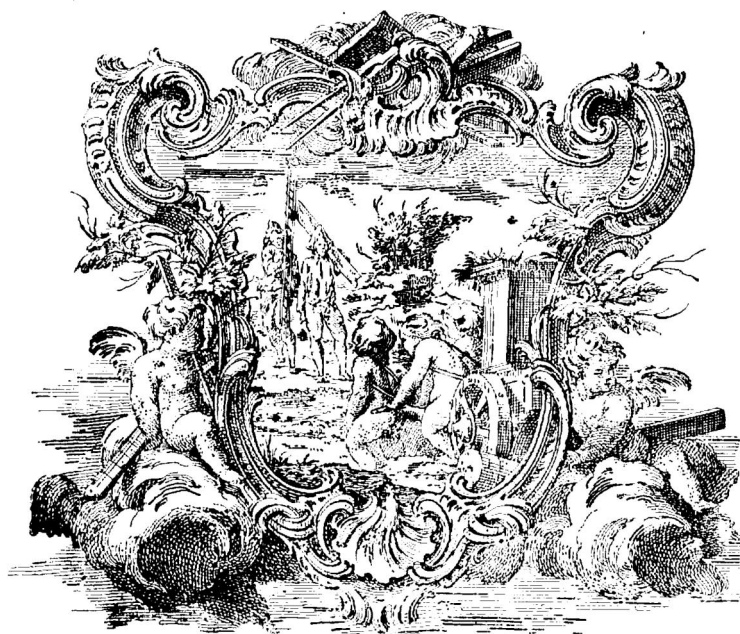
The next entry of Masonic interest in the Diary is that of 2nd January, 1775, when "Fisher and myself went to an auction of Books this evening at Circencester, the Auctioneer very saucy. I met with Brother Small (Free Mason) at the Auction". Presumably this must be Joseph Small, Fellow of Exeter, Initiated and Passed in the Lodge of Alfred on 12th June, 1771, and Raised twelve days later; he "declared non-resident" on 2nd December, 1773.

On 28th February, 1775, Woodforde "supped & spent the evening at Braze-Nose Coll: with Brother Wood"; this must have been the Rev^d. James Wood, Founding Junior Warden of the Lodge in 1769, for the only other Wood in the Lodge (other than a Serving Brother) was at Balliol.

And finally, on 29th June, 1775, ". . . whilst Dr Wall and self were at the Lodge": at the meeting on "Holy St. John 1775", *i.e.*, 24th June, Martin Wall, M.B., Fellow of New College, who had become a joining member of the Lodge (from what Lodge is not stated) on 10th February, 1774, and had been S.W. during the year just completed, was installed (?) Master, and invested

Woodforde as his Chaplain, so that this meeting five days later was their first meeting in official relationship. No ceremonial work is recorded at this meeting.

Woodforde continued to attend Lodge regularly whenever he was in Oxford, but there are certain intervals when he was absent visiting his home at Ansford. In November, 1774, came news of the death of Dr. Ridley, Rector of Weston Longville, "one of our Livings in Norfolk", and a few weeks later a "meeting of the whole House in Hall" was called to elect someone for presentation to the living. Woodforde and a Mr. Hooke were the rival candidates, and Woodforde received 21 votes to Hooke's 15. Accordingly he resigned his Fellowship, but, pending its expiry, he continued in Oxford. He attended Lodge up to and including 8th February, 1776. He then paid a visit to Ansford, leaving Oxford on 15th February, 1776, and remaining there till May; he returned to Oxford on 12th May for a week, and finally left on the 20th to take up his Norfolk living. No meeting of the Lodge took place during the week that he was in Oxford, and the Lodge of Alfred knew him no more. He had just missed one of the most exciting meetings the Lodge ever held, when on March 9th the Deputy Grand Master and six other Grand Officers attended the Lodge in state.



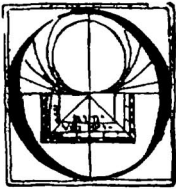
REVIEWS

SCOTTISH MASONIC RECORDS, 1736 - 1950

By George S. Draffen, M.B.E.

Grand Librarian, Grand Lodge of Scotland

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OFFICIAL publications such as this, seldom make for excitement or intensity of interest in the reader, and while I look upon this work by my friend Bro. Draffen as one of the most important that has appeared north of the Tweed within the last fifty years, it will undoubtedly be consulted more often as a standard book of reference than as a pastime. But I venture to prophesy at the outset of this review that no serious student of Masonry will be capable of examining its pages without amazement, or of closing them without admiration for a masterpiece of compilation. For it contains the record, as complete as industry and enthusiasm could achieve, of every Lodge that has at one time owned allegiance to the Grand Lodge of Scotland, giving the dates of Constitution of those which are not of Time-Immemorial standing, the numbers borne on the roll of the Grand Lodge at various periods, and in addition, a matter of considerable importance, the distinctive colours adopted by every one of those several Lodges.

Moreover, besides those Lodges that are now or have been pillars of the Grand Lodge of Scotland, the book contains lists of those Lodges that were established by Mother Kilwinning and Melrose St. John, during the period that those venerable bodies maintained their independence: nor has the Irish Lodge, warranted at Paisley in 1754, been deemed unworthy of its place in the sun at high meridian.

Let it be noted too that the book is well produced in clear type, and has indexes on every possible subject that might help to identify a Lodge: and having given the format its due praise, let me try shortly to do the same by the contents of the book, by pointing out that the discerning reader will find it much more than a mere catalogue of names, numbers, places and dates.

What's in a name? Romance sometimes. ANCIENT BRAZEN; BOW FIDDLE; GRANT'S EAST FLORIDA; HOOKER ST. JOHN; MANY PEAKS; ROOF OF THE WORLD: do not these names by their very sound arouse one's curiosity to know more about the Lodges that owned them? And rightly so, for some of them are memorials of the fact that Scotland has never been big enough to contain the whole of her Freemasonry, whereon the sun never sets.

As regards the numbering, we learn from Bro. Draffen's preface that on the formation of the Grand Lodge of Scotland in 1737, the constituent Lodges were placed on the roll in order of seniority, and that official numbers were not attached to the warrants until about 1756. This enumeration remained in force till about 1809, when certain changes had to be made in consequence of the

return of Mother Kilwinning, a dissident since 1743, with her satellites to the banner of Grand Lodge. There was another enumeration, carelessly done in 1816, and this had to be corrected in a revised version of 1822, while a final and last renumbering took place in 1826, which is still in use. Those students who have ever faced the task, as I have, of attempting to identify a Scots Lodge by its number in the early years of the nineteenth century, will know that the riddle of the sphinx was a mere crossword in comparison, and their gratitude will go out to Bro. Draffen for having provided the clue to the labyrinth.

Places where Scottish Freemasonry has made its mark I have already referred to, and can only add that its motto might well be the same as that of the Royal Artillery—UBIQUE.

Dates are like taste, and do not as a rule admit of dispute, and as dates (apart from the fruit) are an aversion of mine, I should not find fault, even if capable of doing so, with any to be found in this book. Enough to say that personally I am prepared to accept what the scholarship and integrity of the author has offered us as being reliable.

There remains only one other point to which I should like to allude, because it is one of immense interest, the old Scots custom of allowing a Lodge to be "reponed", that is re-established after a long period of dormancy, provided one of the original members is still in the land of the living and willing to join with other Brethren, who prior to the date of revival, had no connection with the Warrant. Many instances of that custom will be found in this book, and its existence explains why the Grand Lodge of Scotland retains dormant Lodges on its list for long years after they have ceased to give any sign of life. Thus, to mention one instance that interests me personally, the old Lodge of St. John, Falkirk, now No. 16, formed in 1736, became dormant in 1839, and was reponed in 1864. It still possesses many of its original possessions, including some portraits, and no doubt still enjoys as high a reputation as when I, as a school-boy within easy distance of its bailiwick, heard of its glories from the mouth of local Brethren in pleasant Stirlingshire.

That completes my task as a reviewer, but I cannot refrain, as friend and fellow-student, from offering a few words of congratulation and admiration to the author. In this book he has erected a monument to himself that will be more lasting than brass, and what amazes me is the celerity wherewith it was completed, for it was only begun not so very long ago. It is an open secret that his Mother Constitution is not unmindful of the great service he has rendered it, and I now speak, if I may, for the great universal body of Masonic historians, tender him our thanks, and our hope that this excellent piece of craftsmanship will be succeeded by many others in the years that are yet to come.

JOHN HERON LEPPER.

HISTORY OF THE GODERICH LODGE No. 1211, LEEDS in the Province of Yorkshire (West Riding)

The First Seventy-five Years (1868 - 1943)

By *W.Bro. F. R. Worts, M.A., P.Prov.G.D.*

To the Masonic student of the present day, the records of a mid-Victorian Lodge can hold little of historical value, and yet the records of to-day will become the archives of to-morrow. For this reason the volume which forms the

subject matter of this review can be strongly commended as a Lodge History of interest to the present generation and of value to the student of the future.

On three separate occasions since the formation of Goderich Lodge in 1868, the history of this Lodge has received treatment at the hands of different Brethren; but on none of those occasions was any attempt made to give more than a brief sketch of the formation and development of the Lodge. There has now been published a comprehensive volume from the pen of W.Bro. F. R. Worts, M.A., P.Prov.G.D., a Past Master of the Lodge, and Honorary Librarian to the Provincial Grand Lodge of Yorkshire (West Riding). For the benefit of the future historian of any other Lodge, this volume may be held out as a model of methodical treatment of Lodge records. The narrative has been written against a background portraying the industrial development of Leeds and the general upheaval occasioned by two world wars. Such local and contemporary colour is essential for the proper appreciation of the history of any Masonic Lodge, but this background is often lacking in published records.

After preliminary mention of earlier Lodges in Leeds, the history of Goderich Lodge is given in three well-balanced chapters, these three chapters being devoted to successive periods each of twenty-five years, with additional matter at the end of the third chapter to cover the last two years of Masonic activity at Leeds in conditions of war. In the remaining chapters certain specific aspects of Lodge activity have been accorded separate treatment. The ritualist will turn at once to that section where "the work" of the Lodge has been analysed with meticulous care; the reader with a love of figures will find a happy playground in those sections which deal with the finances of the Lodge and with the manifestation of what the author describes as "The Second Grand Principle"; while those with a leaning towards biographical detail will be rewarded by reading the chapter entitled, "Some Pillars of the Lodge", and the statistician may turn with confidence to the nineteen Appendices which cover nearly fifty pages and bring the information down to the year of publication (1951). Of these Appendices, perhaps the most important is that which describes with care those books and documents which together constitute the archives of the Lodge; but in this list of archives, Lodge Inventories are conspicuous by their absence, and no such Inventory is mentioned in the main body of this work.

Quoting whenever appropriate from the original minutes, the author has instilled both life and interest into these written records of the past. From the early pages of this book it is evident that discord well-nigh wrecked Goderich Lodge on more than one occasion during the first few years of its existence. An earlier chronicler referred discreetly to "a group of devoted Brethren" who "steered the tender barque of Goderich over the rough seas of adversity and guided it into the haven of prosperity". Now that the passage of time has enabled those early troubles to be viewed in perspective, and to be recounted without risk of offence, Bro. Worts has drawn aside the curtain to reveal the nature of that discord and to pay tribute to the sound influence of one to whose memory this volume has been dedicated—a member honoured by his Brethren with the title of "The Reconciler".

In this well-produced volume of some 250 pages, the reader will look in vain for an Index; but the effect of this omission is reduced to a minimum by the orderly arrangement of the whole work. Two Forewords precede the author's own Preface—the first from the pen of W.Bro. Milbourne E. Clark, P.G.D., Provincial Grand Master of Yorkshire (West Riding); the second from the pen of the Master of Goderich Lodge at the time of the publication of its History. Upon the title page the author is described as "Hon. Provincial Librarian"; to that description his fellow members will hereafter feel disposed to add "Historian of Goderich Lodge No. 1211 on the roll of the United Grand Lodge of England".

July, 1951.

IVOR GRANTHAM.

POUR LA FOY

A Short History of the Grand Priory of Scotland

By *George S. Draffen, M.B.E., J.P.**(Printed and Published by David Winter & Son, Ltd., Dundee)*

Despite a goodly list of authorities quoted, the literature of Masonic Knight Templary is not so extensive that one can afford to overlook Bro. Draffen's very substantial and excellent contribution. Although the Grand Priory of Scotland, under its present title, dates only from 1907, it has a clear line of descent from the Early Grand Encampment of Ireland, under whose auspices Knight Templary was introduced into Scotland about 1790. The break with the Mother Grand Encampment began in 1809, and was complete within a couple of years, when the Charter of the Royal Grand Conclave of Scotland was issued by the Duke of Kent, then Grand Patron of the Order in England. Five well-defined Lines of Templar Descent in Scotland are indicated, and it is refreshing that Bro. Draffen considers it improbable that the Masonic Knights Templar are lineal descendants of the Order of A.D. 1118, but it is a pity conditions of space do not allow him to expand a brief reference to Chetwode Crawley's paper in *A.Q.C.*, xxvi. Though the book now under review will have a wide appeal, it is unfortunate that not all its readers will have access to a run of *A.Q.C.*

Once again the sound work of our pioneer R. F. Gould is demonstrated, as his statement of 1899 on the coming of Knight Templary into Scotland is still unrefuted. Credit is given to the influence of the many Military Lodges in existence in the eighteenth century, but the Order probably had its origin in the flood of degrees introduced on the Continent of Europe during that century. Once established in Scotland, they appear to have had some doubts as to the validity of the Irish Charters, and if that granted by the Duke of Kent conferred no greater degree of authenticity it had the appeal of respectability—compare the later attitude of the Duke of Sussex when approached by Scotland.

The close connection between Knight Templary and Royal Arch Masonry is commented upon; in fact, some Encampments practised the R.A. degree as part of, or in preparation for, the Templar Ceremony. It was in 1818 that a Committee of the Royal Grand Conclave met a Committee of the S.G.R.A.C. of Scotland, and by January, 1819, they had agreed which of several minor degrees were to be regarded as R.A. and which as Templar.

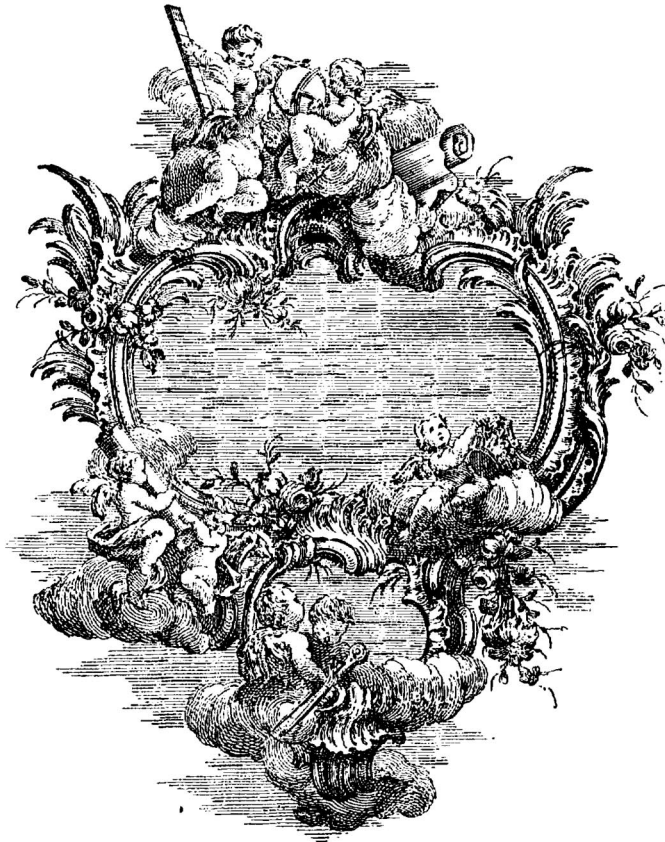
As the history unfolds we find the usual stories of financial difficulty and schism ultimately overcome. Members of the degree of Knight Templar Priest, which is still worked in the North of England, will be interested to hear this had "lately" been established in Edinburgh in 1822. The records of the Early Grand Encampment of Scotland are, unfortunately, incomplete, as the three Minute Books prior to 1889 are missing. The stories of the various Templar bodies now happily united under Grand Priory are concisely told. There are generally difficulties to iron out after any amalgamation, and it is interesting to learn that as recently as 1919 the degree was being conferred under a Craft Warrant. This ritual is given in an appendix, and another contains a brief historical statement on the development of the ritual and ceremonial of the Order. One real danger appears to have been overcome rather over a century ago, when the Order might have separated itself entirely from Freemasonry, as power to admit non-Masons was taken, but this appears to have been so strictly controlled that it became a dead letter.

Pour la Foy has its limitations, largely imposed, I suspect, by the economic conditions of the time of publication. More background could usefully have been

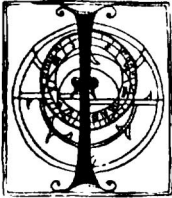
provided, including biographical material—for example, a concise life of that extraordinarily interesting character, Alexander Deuchar, is to be found in Murray Lyon, but, once again, not all readers have access to a good Masonic library. I found the lack of an Index troublesome, and more generous margins would vastly have improved the appearance of the pages. It is, however, a valuable contribution to Masonic literature, and is worthy of a place in every student's collection.

31st July, 1951.

FRED. L. PICK.



OBITUARY



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

Joseph Harold Allen, of Sheffield, on 17th April, 1950. Bro. Allen was a member of Milton Lodge No. 3849. He was elected to membership of our Correspondence Circle in November, 1921.

George Kennedy Barnes, of Llandudno, on 4th November, 1949. Bro. Barnes was a P.M. of Picadilly Lodge No. 2550. He was elected to membership of our Correspondence Circle in January, 1929.

Ernest William Barton, of Worthing, on 9th February, 1950. Bro. Barton 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 May, 1944.

Edward Alexander Bristow, of New Malden, Surrey, on 18th November, 1949. Bro. Bristow was P.M. of Victoria Diamond Jubilee Lodge No. 2875 and P.Z. of Ewell Chapter No. 1851. He was elected to membership of our Correspondence Circle in May, 1920.

Percy Harold Brookman, of Southsea, Hants., early in 1950. Bro. Brookman was W.M. of United Brothers Lodge No. 1069 and a member of Royal Sussex Chapter No. 342. He was elected to our Correspondence Circle in May, 1949.

His Honour Judge Willoughby Bullock, LL.D., F.V.I., of Old Bosham, Sussex, on 20th April, 1950. Bro. Bullock was a member of the City Livery Lodge No. 3752, and a Life Member of our Correspondence Circle, to which he was elected in January, 1928.

Major Benjamin Chaikin, F.R.I.B.A., of Jerusalem, on the 23rd April, 1950. Bro. Chaikin held the rank of Past Grand Standard Bearer. He was elected to membership of our Correspondence Circle in June, 1932.

Capt. C. Ernest Cheetham, of Solihull, Warwicks., on the 12th January, 1950. Bro. Cheetham was a P.M. of the Lodge of Harmony No. 133. He was elected to membership of our Correspondence Circle in June, 1916.

Harry Chown, of Ilford, Essex, on the 7th January, 1950. Bro. Chown held the rank of Past Assistant Grand Standard Bearer and Past Assistant Grand Director of Ceremonies (R.A.). He was one of the senior members of our Correspondence Circle, to which he was elected in June, 1906.

William Alfred Cooke, of Hampton, Middx., on the 21st March, 1950. Bro. Cooke 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 October, 1928.

Major Charles Duly, D.S.O., V.D., of Bulawayo, S. Rhodesia, on the 21st November, 1949. Bro. Duly held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.); he also held the office of Dep.Dis.G.M. He was elected to membership of our Correspondence Circle in May, 1928.

George Gallon, of Chepstow, Mon., on the 18th November, 1949. Bro. Gallon was a P.M. of Llangattock Lodge No. 2547 and Sc.E. of Marmaduke Tennant Chapter No. 1992. He was elected to membership of our Correspondence Circle in June, 1915.

Stanley Ricardo Garrard, of Sinoia, S. Rhodesia, on 12th July, 1949. Bro. Garrard was a member of Gold Fields Lodge No. 2478. He was a senior member of our Correspondence Circle, to which he was elected in May, 1905, and for many years acted as Local Secretary.

Edward Thomas Gibbs, of Bexhill-on-Sea, on the 11th December, 1949. Bro. Gibbs held the rank of P.Pr.G.D., and Z. in Cranbourne Chapter No. 1580. He was elected to membership of our Correspondence Circle in October, 1929.

Frederick John Grimsditch, of Mendoza, Argentina, on the 19th September, 1949. Bro. Grimsditch held the office of P.Dis.G.W. He was elected to membership of our Correspondence Circle in October, 1917.

Arthur Robinson Hebblethwaite, of Hornsea, E. Yorks., in December, 1949. Bro. Hebblethwaite held the rank of P.Pr.G.S.B. and P.Pr.G.Sc.N. (R.A.). He was elected to membership of our Correspondence Circle in June, 1943.

Sydney Frank Herbert, of Leicester, on 6th January, 1950. Bro. Herbert was a member of Lodge Semper Eadem No. 3091. He was elected to membership of our Correspondence Circle in January, 1922, of which he was a Life Member.

Gerard Hudson, of Johannesburg, in 1949. Bro. Hudson was a member of Charles Warren Lodge No. 1832. He was a Life Member of our Correspondence Circle, to which he was elected in March, 1909.

Rev. Dr. George Freeman Irwin, of London, S.W., on the 19th February, 1950, in his 79th year. Bro. Irwin held the rank of Past Grand Chaplain and Past Grand Scribe N. (R.A.). He was elected to membership of our Correspondence Circle in January, 1926.

Walter Stewart Ives, of London, E., in October, 1949. Bro. Ives was a P.M. of Henley Lodge No. 1472. He was elected to membership of our Correspondence Circle in June, 1944.

James William Lanagan, of London, E., on the 4th March, 1950. Bro. Lanagan held the rank of Past Assistant Grand Pursuivant and Past Assistant Grand Director of Ceremonies (R.A.). He was elected to membership of our Correspondence Circle in October, 1944.

John Meikle, of Umtali, Rhodesia, in 1950. Bro. Meikle was a P.M. of Manica Lodge No. 2678 and was a member of Bulawayo Chapter No. 2566. He was a Life Member of our Correspondence Circle, to which he was elected in November, 1900.

William Thomas Mellows, M.B.E., of Peterborough, on the 22nd April, 1950, aged 67 years. Bro. Mellows was a P.M. of Fitzwilliam Lodge No. 2533 and a member of St. Peter's Lodge No. 442. He was elected to membership of our Correspondence Circle in March, 1936, and acted as our Local Secretary.

Laurence L. Mercer, of Montevideo, Uruguay, on the 13th January, 1948. Bro. Mercer was a P.M. of Acacia Lodge No. 876. He was a Life Member of our Correspondence Circle, to which he was elected in March, 1916.

Philip Ernest Phillips, of London, S.W., on the 27th January, 1950. Bro. Phillips held the rank of Past Grand Standard Bearer and Past Assistant Grand Director of Ceremonies. He was elected to membership of our Correspondence Circle in May, 1948.

Harry Richardson, O.B.E., of Birmingham, in August, 1945. Bro. Richardson was a member of St. James's Lodge No. 482. He was a senior member of our Correspondence Circle, to which he was elected in June, 1900, and became a Life Member in 1908.

Thomas Wareham Freemantle Riley, of Vacluse, N.S.W., on the 29th December, 1949. Bro. Riley was a P.M. of Lodge No. 3, and P.Z. of Chapter No. 532 (S.C.). He was elected to membership of our Correspondence Circle in May, 1946.

John Alfred Robinson, of Nairobi, Kenya, on the 16th April, 1950. Bro. Robinson was W.M. of Lodge No. 118. He was elected to membership of our Correspondence Circle in November, 1948.

Henry Rogers, of Bristol, in 1949. Bro. Rogers held the rank of P.Pr.G.D. He was elected to membership of our Correspondence Circle in May, 1913.

Emanuel Rosner, of Edgware, Middx., on the 16th February, 1950, aged 49 years. Bro. Rosner was P.M. of Universal Brotherhood Lodge No. 5785 and P.Z. of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in October, 1943.

Dr. Harold Freize Stephens, of Closehill, Warwicks., on the 9th March, 1950. Bro. Stephens was a member of Prince Albert Victor Lodge No. 2370. He was a Life Member of our Correspondence Circle, to which he was elected in June, 1921.

William Swindells, of Stockport, on 12th December, 1949. Bro. Swindells was W.M. of Stockport Lodge No. 3656 and a member of the Stone of Friendship Ezel Chapter No. 287. He was elected to membership of our Correspondence Circle in March, 1945.

Frank Coston Taylor, M.A., F.S.A., of London, S.W., on the 7th November, 1949, in his 73rd year. Bro. Taylor held the rank of Past Grand Deacon and Assistant Grand Sojourner (R.A.). He was elected to membership of our Correspondence Circle in March, 1937.

Walter Joseph Young, of Los Angeles, Calif., U.S.A., in November, 1949. Bro. Young was a member of University Lodge No. 394. He was elected to membership of our Correspondence Circle in October, 1949.

FRIDAY, 5th MAY, 1950



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., W.M.; H. C. Booth, P.A.G.D.C., S.W.; C. D. Rotch, P.G.D., J.W.; J. Heron Lepper, *B.A.*, *B.L.*, P.G.D., P.M., Treasurer; *Rev.* H. Poole, *B.A.*, *F.S.A.*, P.A.G.Chap., P.M., Secretary; L. Edwards, *M.A.*, *F.S.A.*, P.A.G.R., P.M., D.C.; S. Pope, P.Pr.G.W., Kent, J.D.; N. Rogers, P.Pr.G.D., E. Lancs., I.G.; W. Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.Dep.G.S.B., P.M.; *Col.* C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; Wallace E. Heaton, P.G.D., P.M.; and *Dr.* A. E. Evans, *C.B.E.*, *M.D.*

Also the following members of the Correspondence Circle:—Bros. D. Payne; P. J. Watts; D. S. Colley; G. Holloway; S. A. Turner; B. W. Oliver, P.A.G.D.C.; C. M. Rose, P.G.St.B.; E. J. Chapman; G. D. Elvidge; J. E. Messenger, P.G.St.B.; R. G. Bradley; J. Ashwell; H. W. Chetwin, P.A.G.D.C.; N. G. W. Walker; H. Johnson, P.G.St.B.; D. Leveen; C. F. Sykes, P.A.G.D.C.; P. N. Linton; R. W. Rudling; L. H. J. Ralph; F. M. Atkinson; E. Worthington; F. Bernhart; E. V. Winyard; C. D. Melbourne, P.A.G.Reg.; F. L. Bradshaw; T. W. Marsh; A. F. Cross; H. E. Cohen; G. Cryer; A. F. Hatten; J. S. Ferguson; A. P. Smith; J. D. Daymond; W. E. Page; R. O. Sterne; C. R. Walker; G. R. Nicholson; C. G. des Graz; R. A. N. Petrie; W. Boulton, P.A.G.Reg.; B. Foskett; B. E. Jones; *Lt.-Col.* W. L. Harnett, *C.I.E.*, Dep.G.Swd.B.; F. J. Hood; W. G. Roworth; and S. E. Ward.

Also the following Visitors:—Bros. W. G. Wood, Lodge 5032; G. E. Colm, Lodge 41; W. A. Dorman, Lodge 3680; E. C. Evans, Lodge 68; A. Pratt, Lodge 4514; L. S. Hamer, Lodge 176; J. L. Cross, Lodge 5026; B. S. Brame, Lodge 3680; and D. Reane, Lodge 3824.

Letters of apology for non-attendance were reported from Bros. G. Y. Johnson, *J.P.*, P.G.D., P.M.; B. Ivanoff, P.M.; E. H. Cartwright, *M.D.*, P.G.D.; H. H. Hallett, P.G.St.B., P.M.; and W. Jenkinson, Pr.G.Sec., Armagh.

One Grand Lodge, one Lodge and twenty-nine Brethren were elected to membership of the Correspondence Circle.

The Congratulations of the Lodge were offered to the following Brethren of the Lodge and Correspondence Circle, who had been honoured with appointments and promotions at the recent Festival of Grand Lodge:—Bros. G. Y. Johnson, Past Grand Deacon, and F. L. Pick, Past Assistant Grand Director of Ceremonies; Bros. W. R. Hornby Steer, Grand Deacon; W. R. Girling, L. M. Douglas, Arthur Sharp and H. R. Wood, Past Grand Deacons; Rev. G. F. Naylor, Past Assistant Grand Chaplain; Wilfred Boulton, Past Assistant Grand Registrar; G. C. Haines, Assistant Grand Director of Ceremonies; E. S. C. Heathcote, K. J. Aveling, T. S. Barlow, Archibald Henderson, J. Hodes, B. W. Oliver, David Robertson, Wm. Rutherford, A. Leslie Smith, H. L. Stevens, J. E. Suter and Eric W. White, Past Assistant Grand Directors of Ceremonies; *Lt.-Col.* W. L. Harnett, Deputy Grand Sword Bearer; E. J. Blackwell, G. P. Hobdell, W. J. Holland, R. M. Meyer and John Parker, Past Grand Standard Bearers; W. G. H. Fewster and G. K. March, Past Assistant Grand Standard Bearers.

Bro. J. HERON LEPPER drew attention to the following

EXHIBITS

From the Grand Lodge Library and Museum:—

Set of Officers' Jewels of Doagh Lodge, No. 294 I.C.

Small silver Ladder used in Convivial Lodge No. 202 I.C., Dublin, Warranted 1796.

Several pictures of Candlesticks, Floor-cloths, Banners, Chairs, etc., used in Irish Lodges.

It was resolved that Bro. John Richard Rylands be appointed a Trustee of the Staff Contingency Fund of the Lodge in place of Bro. Douglas Knoop, deceased.

Bro. C. MARSHALL ROSE read an interesting paper entitled "The Irish Lodge; Its Furniture and Properties", as follows:—

THE IRISH LODGE: ITS FURNITURE AND PROPERTIES

BY BRO. C. MARSHALL ROSE, F.S.S., P.G.St.B.



In presenting this paper on Lodge Furniture and Properties, I would state that it will deal largely with Ireland and its Masonry in the 18th and early 19th Centuries. It will, I trust, be of interest to those who, like myself, have but little knowledge of Masonic matters relating to Constitutions other than our own. What information I have collected concerning Irish Lodge furniture—the Irish Mason ever in the background—I freely submit with some trepidation to the members of Quatuor Coronati Lodge, with the conscious knowledge that we have among its members Masons who are learned and erudite authorities on Irish Masonry. Perhaps I may soften their criticism by saying it is but an Englishman looking at Ireland.

I have found this study a most fascinating one ; it has, in addition to giving me some insight into Irish Masonry, caused a complete re-orientation of my ideas of Irishmen, ideas which have been gathered from certain types of novels which had a vogue in my boyhood and continued until now, also a concept, perhaps unconsciously, conveyed by our present-day alleged comedians. My present knowledge may still be vague and formless ; I but state my reactions obtained whilst studying Masonic literature and the putting the results of my researches upon paper.

In this brief introduction, I would at once state that whatever has been written in this paper should not be considered derogatory or disparaging to Irish Masonry or Masons. My aim has been to show our Irish Brethren to be what they appear to be as seen in the old minutes books and other records, as men of fervour and sincerity, who looked upon Masonry as something more than a convivial gathering or a place to air personal grievances.

These records convey the impression that the Irish Mason was at heart a Puritan in his outlook, by temperament austere, causing him to prefer plain rooms with whitewashed walls in which to hold and carry out Masonic ceremonies. He was a religious realist, a man interested in Persons and not in Things. This concept of an Irish Mason may, perhaps, explain why he lays such a different emphasis upon certain forms and ceremonies in contradistinction to his English Brother.

We English Masons, with exceptions, consider our Ritual to be of paramount importance : it is our yardstick, the norm with which to measure the "standard" of a Lodge. Not so the Irish. For one reason they have no printed Ritual—thus the spirit of Masonry is stressed rather than the printed word. Oral teaching, whereby Masonic truths are communicated from one Brother to another, is characteristic of Irish tradition. It explains why so little documentary evidence is to be found in the old records ; what there is is laconic in the extreme, making

the task of Masonic research workers so difficult. These minutes of Lodge proceedings of past days were matters of concern to the Brethren then present. We of this generation, living in different times and manner, cannot put ourselves in their place, but we can recognise and appreciate the importance of the records of those Masons who so well and truly laid the foundations of Irish Freemasonry.

This change of emphasis makes one wonder what would be the effect upon a meeting of English Masons if two Brethren brought into open Lodge their personal differences. Yet we read of two Irish Brethren who, having a serious quarrel over the purchase price of a mare, did so. A committee was appointed to adjudicate, and eventually it had to dispose of the animal. In another Lodge, a still more serious charge was made in open Lodge against a Brother by another Brother—the father—alleging that this Brother had had carnal knowledge of his daughter. We can readily understand the father's reason to refer such a subject to a body of Masons rather than invoke the Criminal Law.

Likewise, a Treasurer in 1784 accepting a watch from an Initiate in payment of his dues, which was not redeemed until two years later. In the meantime the watch was deposited in the Chest as Lodge property. In 1815 another Lodge Treasurer paid from Lodge funds 10d. for each member, a stake in a raffle for a watch, probably to assist an indigent Brother.

I would state that the numbering of Lodges has caused me much difficulty, amounting almost to dismay. Many Lodges mentioned in this paper had, relatively speaking, a short life, and at times the Warrant was lost, withdrawn or suspended, thus causing a confusion in the numbering. What a feeling of relief was experienced when I came across this authoritative statement:—

“As no student has yet done for Ireland what Lane did for England the task of identifying a particular Lodge in the former Country for a particular year is often one of great difficulty.” (J. Heron Lepper, *A.Q.C.*, vol. xxxv.)

Attention should be called to the several cash transactions, *viz.*, the odd individual items of shillings and pence which will be noticed in reading the recording of Lodge expenditure. Readers may be reminded that during the 18th century a £1 sterling was worth approximately £1 1s. 8d. in Irish currency; consequently, the cash payments need to be correlated.

In conclusion, I would state that I have made but passing reference to Military Lodges and their Ambulatory Warrants; these Lodges and Warrants, as the volumes of *A.Q.C.* show, have been most authoritatively dealt with by experts.

Finally, the material which has been garnered for this paper is collated and grouped under four main headings:—

(a) THE LODGE ; and its Furnishings.

The Bible ; Inventories ; Furniture ; Chairs ; Floor Cloths ; Transparencies ; Candlesticks ; Tools ; Organ, etc.

(b) PERSONAL REGALIA :

Aprons ; Gloves ; Jewels ; Uniforms ; Gowns, etc.

(c) ADMINISTRATIVE NECESSARIES :

Warrants ; Seals ; Constitutions ; Banners ; Funeral Palls ; Certificates ; Ballot and Charity Boxes ; Swords and Daggers, etc.

(d) THE CHEST and its Contents.

Drums ; Bellows ; Cannon ; Glasses, Jugs, Decanters, etc.

I would desire to thank those who have rendered me assistance ; full acknowledgment will be made when replying to the comments hereon.

THE LODGE AND ITS FURNISHINGS

THE BIBLE

I consider it incumbent upon me, before dealing with the V.S.L. as a part of Lodge equipment, to draw attention to an agreed statement in *Aims and Relationships of the Craft* issued in August, 1938, by the Grand Lodges of England, Ireland and Scotland, and again in 1949. Paragraph 4 reads:—

“The Bible, referred to by Freemasons as the Volume of the Sacred Law, is always open in the Lodges. Every candidate is required to take his Obligations on that book or on the Volume which is held by his particular creed to impart sanctity to an oath or promise taken upon it.”

One of the earliest Bibles mentioned is an old Bible, printed in Dublin in 1739. On its cover is stamped “Grand Master’s Lodge, Ireland, 1760. In masonry 5760.” This Bible is in the custody of the Grand Lodge of Ireland.

Another reference to a very old Bible (unfortunately there is no date mentioned) is recorded by Samuel Leighton in his *History of the Province of Antrim*. He states, when dealing with Masonry in Larne, that a descendant of a Master is still in possession (1938) of an ancient Bible which was used in the Lodge ceremonies. “It is bound in calf skin with the remains of the hair still attaching to it.”

Is it that the Irishman is by temperament a religious realist, that we have so few records of the V.S.L. in Masonic Histories, or is it that it was taken for granted—consequently so few references are to be found? Far be it for me to suggest that no regard was paid to the Bible; indeed, quite the contrary is shown in many Minute Books. In a recorded incident which took place in Lifford Lodge, No. 569, C. Donegal, on 16th December, 1795, it would appear that on this night feelings ran high and tempers were lost over the question of the removal of the Lodge; in fact, it was described as a fracas. This serious matter was adjudicated upon by a Committee, and we read the following judgment:—

“Charles York seith that Bruther Kelly stoull the houley Bible of the louge 569 frome the louge and left the tilean of the louge at Owne Mc Coulgans nite. It is agreed that Brouther Keley Is under scansher for the spease of 2 years from his Deed.”

Later we read that Bro. Kelly, who was the Tyler, petitioned the Lodge, “praying a mitigation of his censure which upon consideration was remitted and he was restored to the Benefits of the Lodge.”

Two notes may be noted of Bibles being presented. Lodge No. 2, Dublin, was in 1829, presented with a “Handsome Bible” by Bro. J. Murphy. When we find such a restraint upon language in Irish minutes, the use of this superlative adjective is to be duly noted. Another Dublin Lodge, No. 500, records the presentation in 1856 of “Two Books of Holy Writ by Brother Leeson and Brother Smith.”

The accounts of Temple of Fame Lodge, No. 822, Comber, show two purchases in the same year, viz:

19th March 1805	
Paid in lue of a Bibel	16. 3
10 December 1805	
“By a Large Bibel”	17. 1

whilst Lodge 792, Co. Down, bought a Bible for 5s. 8d. (no date is given). A still smaller sum was expended by a Lodge in 1811 on a Bible; the accounts show it cost but one shilling and threepence.

In an old chest in County Down were found three Bibles, the largest having a triangle on back and front impressed on dark blue leather with "G" in centre, and sides lettered "Ballygowan Lodge No. 136"; on fly leaf, an impression of Lodge Seal, and in writing, "Union Lodge Ballygowan 136. Bought 24 June, 1820. Price 6. 6."

Mention must be made of a Bible of great Masonic interest, dated 1712, and in the possession of Grand Lodge of Ireland. It was the V.S.L. used in Lodge 227 (46th Regiment, 2nd Duke of Cornwall's L.I.), mentioned again in connection with its chest. This Lodge was established 4th May, 1752, and its Bible was reputed to have been used when George Washington received a degree in Masonry. The word "reputed" is used, as Bro. Lepper in his paper *The Poor Common Soldier*, says that this Bible could not have been used for the purpose of obligating him (Washington) in any of his Masonic Degrees. (*A.Q.C.*, xxxviii.)

To quote another authority on Irish Masonry, Dr. Chetwode Crawley, on this controversial subject, says:—

"It has been asserted, on no mean authority that the Bible used in the Lodge for nearly a century . . . was that on which Washington received a degree in Masonry. The fact is the extracts show that the tradition was already current in the generation that had seen Washington die." (*A.Q.C.*, vol. xvii, 1904.)

The Lodge records show that this Regiment was a much-travelled one, and the Bible was used in obligating those who accepted the tenets and principles of Freemasonry in many parts of the world.

INVENTORIES AND FURNITURE

Before discussing the Furniture of "ordinary" Lodges, notice must be taken of Masonic symbols shown on the first summons of the Grand Masters' Lodge, formed in 1749. This summons depicts the V.S.L., square and compasses, two pillars, three candlesticks with lighted candles, Rough and Perfect ashlar; level; Plumb-rule, 24 inch gauge, trowel, heavy Maul, and a platform of three steps. A copy of this summons is illustrated in *History of Grand Lodge*, p. 229.

In a paper on English Lodges (*A.Q.C.*, vol. lxii), mention was made of English Lodges making rules in By-Laws as to the responsibility of the master and other officers for the safe keeping of the Lodge furniture and their obligation to take an Inventory annually. That these rules were not carried out is to be deplored.

In considering Irish Lodge Furniture we are at once conscious of a change of emphasis. Only one record has been found of a By-Law governing Furniture and with special reference to an Inventory. It relates to Lodge 9/137, Dublin, whose first set of By-Laws were "read and approved" 29th January, 1770. The relative rule is quoted.

Rule the 11th.

"That the master, wardens, secretary and other officers of the Lodge shall", then are stated the rules governing the chest; the By-Law continues: "and a list or Enventory of all the Jewels, Tabel Furniture and Goods the property of the Lodge; shall be kept by the Master for the time being and Delivered up into the hands of the Master his successor and his Lodge, in the time and manner aforesaid, and if any of the said Jewels, Table Furniture, or other goods and property of this Lodge, shall be Lost, mislaid, broke or Damaged; what the loss of the same shall be made Good by the Master in whose time the same was so lost or Damaged."

One most important difference between the Irish By-Law and its English equivalent, is that a financial obligation is put upon the Irish Master.

An earlier Lodge, No. 27, Cork, on 5th February, 1752, "Resolved that the secretary should make a list in this Book [the Minute Book] of the several utensils belonging to the Lodge which List he is to signe, and deliver to the Worshipfull next monthly night."

Then follows this list in another part of the book:—

"A list of the Jewels and other utensils belonging to No. 27 Lodge and in the care and possession of Richard Byrne. Treasurer and Secretary."

One small old Bible	
A square level and plumb	- - - Cedar
A pair Compasses	- - - Brass
A square level and plumb	- - - Silver
A Broad sword, a small Do.	
Two Truncheons	
One Ballot Box	
One large Chair of curious workmanship and Steps	- - - Mahogany
Three Candlesticks	Do.
Two curious Floor Cloaths and an oak case	
Anderson's Constitutions	
Do. All in Copper Plate	
One Mallet	
Four dozen Lodge Glasses	
A large mahogany chest	
A parchment roll of the by laws	
A 24 inch gauge and Gavel	
Rich ^d Byrne.	

The transcript of this Inventory has this note, made by Bro. Phillip Crossle:—

"This List must be considered as the representative furniture of a Lodge at the time for this was a well appointed Lodge."

A Masonic historian—Bro. Robert Milliken—writing in 1848, makes mention of the Cork Lodges and "the expense of their appointments".

The minutes of Lodge No. 27, Lurgan, Co. Armagh, which received its Warrant in 1763, records the purchase of Furniture. To quote the original minutes:—

13 June 1763.

"Bro. Greer, going to Dublin is desired to buy Jewels for this Lodge of solid silver, ster, also a Bible, two doz of best flint glasses, two doz of white gloves and Ribbons to hang our Jewels on."

16 August 1763.

"Ordered our Treasurer to pay John Kennedy 6/9 being his charge for cleaning our Tyler's sword, and making a dagger for us."

27 September 1763.

"Our R.W. Master bought a proposal from a Painter for furnishing us a Floor Cloath, which was agreed to, being one guinea and ordered our Treasurer to pay sd sum to his Worship for sd use."

We now have a minute relating to the purchase of Jewels:—

11 October 1763.

“Our secretary reports he had bought a set of Jewels price four pounds and eleven shillings from Brother Tudor of Dublin which he hopes will be ready next Lodge night.”

The Floor Cloth was received on the 31st January, 1764, when the Lodge “order George Torrington £1. 14. 1½ for painting Floor Cloth etc.”

The Lodge continued to prosper. We read 27th June, 1768:—

“Ordered our Senior Warden as soon as he went to Dublin to buy a pair of silver compasses of one guinea value and also three dozen of glasses for the use of the Lodge, with Lodge No 394 cut on the side of the glasses.”

A very comprehensive list is given in a contribution to Dublin Lodge of Research *Transactions*, 1925. It is compiled from documents presented by C. J. Hobson, of New York, relating to Freemasonry in Benbarb, Co. Tyrone, and transcribed by Bro. P. Crossle. The Lodge received its Warrant in 1778, and ceased to function in 1837.

	£	s.	d.
16 May 1778.			
Wm McCleare for floor cloath and Trenchers	11.	4½	
1780.			
due to me James McCleare in all for Warrant and other Tools	6.	13.	7½
27 Dec. 1781.			
Paid for pair Gloves		9.	0
8 Dec. 1785.			
Cash for Jewells to Dublin	2.	5.	6
Disbursed for a chest and other things	2.	5.	6
7 January 1790.			
Engraving the Jewels		6.	3
Painting Truncheons		6.	6
13 May 1790.			
Making chest and furnishing the Materials	1.	1.	4½
5 June 1790.			
By Cash for a Bible		3.	9½
24 June 1790.			
By Cash pt of Cross pens and not ordered before	12.	4½	
13 July 1791.			
Paid for painting chest		15.	9
(Note.—It must have been elaborately painted to have cost so much—possibly it was a combined chest and throne. P.C.)			
14 July 1796.			
By Jugs and glasses for Lodge 557 Benbarb	13.	3	
Rods made by Robt. Carlisle		?	
13 Jan. 1803.			
To cash for use of the Floor Cloth	2.	2	

This Lodge Warrant was cancelled *circa* 1854, owing to certain irregularities. The chest, having been stored in a garret in Edendarry, was not opened for very many years. When it was, the contents were presented to the Dublin Lodge of Research, in whose custody they now are, consisting of:—

- A square and compasses made of steel, painted black, and loosely tied together with a blue ribbon and rosette.
- A set of Working Tools made of wood, on each of which is painted the number 556.
- Twenty-four wooden marbles, painted white and black, for balloting purposes.
- A warden's truncheon—the paint worn off where grasped in the middle.
- Three seals—Craft, Arch and Knight Templar.

If time permitted, interesting comparisons could be made with the detailed accounts of another Lodge which was warranted fifty years later—that of Islandmagee Blue Lodge, No. 162. The records show that the Furniture and Jewels were purchased and money obtained by a method sometimes adopted, that of subscriptions ranging from 2s. 6d. to 10s. being made and the names of the donors duly recorded in the Archives.

The items purchased on 13th May, 1813, were:—

For the Warrant	7. 13. 5½
Letters and Postage	8. 8
Printing and Gleasing the frame	11. 4½
Installation of this Warrant	16. 6
This Book (minute)	5. 10
Bible	15. 2
Constitution	2. 6
Cloak	3. 12. 8
Jewels	4. 13. 5
Trimming of the Jewels	5. 10
Rods	3. 4
Chest	1. 9. 10
Stands for the Candles	3. 9½
Floor Cloth	5. 8
Coulers	3. 17. 10½
Pillars	7. 6
	<hr/>
	£25. 13. 5

Brevity being a common characteristic of Irish minutes, the following minute is quoted, especially as it enthuses over the purchase of Furniture, etc., and tells us nothing:—

3 Sept. 1806.

“At a Meeting of Free and Accepted Masons We having received this long wished for and welcome authority, the Brothers now assembled cheerfully entered into a subscription for the purpose of purchasing Tools, Jewels and all other utensils that are necessary to form a Lodge.”

Then follows a list of subscribers which totalled £29 5s. 7d.

This disappointing bald minute is followed by another equally unsatisfactory, dated 22nd December, 1806:—

“ . . . With directions to purchase all such articles as are necessary for the Decoration of the Lodge. The chest to be left in the House of Brother Hawkins, Pear Tree Tavern.”

We might well ask what were the necessary articles, etc. ? Much could be bought for £29.

The Vernon Masonic Lodge, No. 123, Coleraine, had a chequered history. It existed 1741-1783, and this closing minute, 18th February, 1783, makes sad reading:—

“ This day Bros. Robert Giveen, Junr., D'd Lindsay and Robert Galt informed the secretary they would remove the Lodge Chest with ye aprones and Jewels from Samuel Mc Donalds to Bro. Giveen and the secretary deliv^d. the key of the chest to R. G(iven). ”

This Lodge chest, with the original aprons and jewels, came into the possession of John Boyd in about 1835. In 1848 Bro. Boyd and others revived the Lodge, and a new Warrant was issued on 26th July, 1848. The first records of the newly re-constituted Lodge describes the receiving of the paraphernalia of the original Vernon Lodge. In the ancient chest—which had not been opened by Bro. Boyd until 1848—was found the Aprons, Jewels, Bible, Square and Compasses, etc., etc.

Without doubt this furniture, after being stored since 1783, could not be of much use to a newly-formed Lodge. We read:—

6th September 1848.

“ No alterations should at present be made in the size of them (the old aprons of the Lodge) but that Implements, Jewels etc be procured for the proper working of the Lodge as soon as possible ” ;

and at the same meeting Bro. Greene was authorised to purchase, Jewels, Tools and Pillars required for this Lodge.

Many Lodges in Ireland in the early days of its Grand Lodge were reluctant to submit to its jurisdiction, and continued to work without Warrants. These Lodges of “ clandestine ” or “ Hedge ” Masons need not concern us, except to report the case of a “ clandestine ” Lodge buying a Warrant and Furniture for the sum of £4. To quote from Bro. Phillip Crossle:—

2 November 1765.

“ The master and wardens of a clandestine Lodge meeting at Cootehill, Co. Cavan, knowing that Warrant 181—issued 1748 from Dublin—and the Lodge implements—could be obtained for £4 they affiliated August 1759 with the Lodge in Dublin. The bargain was made the following September when they carried off the Warrant and implements to Cootehill. ” (Lodge of Research, C.C. 1923.)

Another record of a proposed sale of Lodge Furniture is in the records of Lodge 611, Glasslough, Co. Monaghan. This Lodge, in 1831, was reduced to but eight members, and decided to join up with Caledon Lodge, No. 751. A conference between the two Lodges was convened, and it was mutually agreed that “ the valuables belonging to each member should be investigated and valued and respective claims be satisfied ”.

These negotiations eventually fell through.

The Lodge of Raphoe, No. 346, County Donegal, was most modest in its expenditure on Furniture, etc. We read in a history by Bro. T. W. R. Milner that on 20th December, 1767, the Lodge decided to purchase a Bible, Square and Compasses, a Level, Plumb Rule, a Key, Cross Pens, a Lodge Seal, and to pay for the registration of eight Brethren at a total cost of £6 13s. 9½d. There is also a reference to a “ Lodge Carpet ” costing 16s. 3d. in 1784. Possibly this was a “ Floor Cloth ”.

The initial expenses of many Irish Lodges were certainly not heavy, but is not the fact accentuated that it is not absolutely necessary to spend much on

Furniture and Working Tools to carry out Masonic ceremonies in a proper manner? Expensive fittings and regalia no doubt help the æsthetic senses, but is it not, as in other matters, a conflict between emotion and reason? "Thy sons, O Zion, against thy sons, O Greece." Yet we find in Freemasonry an attempt to do justice to both schools of thought, and to find a reconciling medium which may combine both ideals without any conflict against lawfully constituted authority.

Our thanks are due to Bro. W. G. Simpson for his researches into Lodge records, especially to those published in 1926 in his book, *Masonry of the Olden Time in the Comber District, County Down*. Among the treasures enumerated as having been in the possession of Lodge 133 are a beautiful old chair (*Infra* p. 174). Banner—Black velvet and fringe. Craft and Arch symbols. Inscription on Arch, "Royal Blue Lodge Comber". Chest—has been upwards of 100 years in use. Drum and Drum Sticks, with emblematical painting. Ancient Processional Poles—Deacon's poles and sword.

In a subsequent entry we read of other items purchased:—

2 February 1829.			
Paid Wm. Brown for a Floor Cloth.	2.	2.	0
20 April 1829.			
Paid Wm. Brown for Painting the Flag	7.	3½	
19 June 1832.			
To cash for a cloak	1.	4.	6½
24 November 1854.			
Expense of a new cloak	2.	7.	2½

Lodge 136 also had a unique chair—which will be mentioned later.

Flags—four colours, white, black, red and purple, suggestive of the several degrees.

Chest containing Two Wardens' Truncheons (with appropriate Jewels).

Triangle of Twelve Lights—wood and tin.

Abacus, 12 inches long, fluted; blue and red.

Flag Carrier in leather, with square and compasses impressed.

Tyler's Cutlass, grooved both sides, polished ivory hilt.

Three Bibles.

Master's Maul.

Square and Compass, both of steel.

Master's Collar and Jewel—the latter of standard silver, engraved Ballygowan Union Lodge No. 136.

Secretary's Jewel—also silver.

(Both Collars are of blue silk and rosettes.)

Two R.A. Collars—white, black, red, purple and blue.

Two Pillared Priests' Collars—fine white linen, 5 inches wide.

High Priest's Cloak—fine white linen, perfect.

Three Poles, each 6 feet high, with 4 inch disc. Colours, dark blue with yellow ornaments. Each bears the number 136 and symbols thereon, viz.: (a) Square and compass; (b) Maul, level and plumb; (c) Ladder, 3 steps and maul.

Trammel.

Nine Seals.

Many documents and old books.

Unlike Ballygowan Lodge 136, a neighbouring Lodge, 165 Comber Union Lodge, Co. Down, expended little when it commenced. The initial expenses of this old Lodge are:—

June 1811.

Lettering a 1½ quair of paper	3.	4
to Kox and Turley 5 silver Jewels	2.	19. 8
to Crulars and trimming	2.	4. 5

July 1811.

to turning Working tools	1.	1
Do.	1.	8
to Colourous	14.	0
to trimings	1.	6. 0
Do.	4.	2
to other little trimings	5.	5
to Alex. Lamb to painting A stand for Colours etc.	1.	14. 1½
to a Bible	1.	3

Subsequent purchases, as recorded, were:—

18 October 1803.

Pair of Compasses	6.	0
-------------------	----	---

2 June 1809.

Scarlet marion white Fure fringe and blue stuff for a cloak	3.	17. 1
--	----	-------

3 June 1809.

Stuff for the Crullours	4.	4
-------------------------	----	---

1 Aug. 1809.

Laid out for a cloke	4.	7. 2
Pd in part of colour painting	1.	3. 9

The final history of this chest is one of regret. It was no doubt stored away and forgotten, and, when it was eventually opened, "There was a layer of mice-chewed paper fully three or four inches deep all over the bottom of the chest, much valuable writing must have been destroyed". Among the chewed remnants were the remains of one white and three red cloaks, Two Wardens' Truncheons, with emblems of office; 24 inch gauge — home-made small coffin containing E.O.M.; Level Maul, square, Banner, Pillar, Priests' Cross in centre and usual arch and other symbols.

Saintfield, County Down, is rich in Masonic history, and mention will constantly be made of its antiquities in this paper. Among its archives mention is made of "an old Bible, printed in Dublin in 1775 and presented in 1799, also an old M.M. Lamp, an old Ballot Box; obsolete columns and Mauls; old ashlar with engraved equilateral triangle, old snuff scoop; old Documents and Pair inside Trousers". In parenthesis I would state that, so far, this is the only "ashlar" I have found mentioned amongst the working tools of any Lodge: it does, however, appear as a symbol on the summons of the Grand Masters' Lodge, already mentioned.

Dublin Lodge of Research (1914-1921) makes mention that Lodge 38 Ballintry, Ballycastle, Co. Mayo, has in its possession these interesting relics:—

- Two ancient Masonic flags.
- Two Worshipful Masters' cloaks.
- A Bible dated 1790.
- An Old Maul.
- An old seal of Lodge 408.
- An antique small square.
- Pair of candlesticks with snuffers.
- The Drum of the Lodge.

One notable feature in English Lodges is the number of gifts of Furniture, etc., made by the members. In Ireland this was not such a common practice ; the reasons are probably economic and financial, and thus outside the scope of this paper.

According to *History and Antiquities of 1st Volunteer Masonic Lodge of Ireland*, No. 620, 1783-1920, written and published in 1921 by Wm. Geoghegan, this Lodge was founded in 1783, and in 1786 the following gifts are recorded :—

Two desks.
Three Branch Candlestick.
Damask cushion for Bible.
Velvet covering for the steps.
Three Branch gilt Candlestick.
Three Volumes of *Riders Bibles* elegantly bound in red morroca leather and gilt.
Three pair Candlesticks.

In 1808 the Lodge obtained sconces and sockets, two elegant urn lights. In 1814 a Brother was thanked "for his valuable present of a box and steps to his parent Lodge, the value of which is much enhanced by being his own workmanship and a permanent memorial" ; also in the same year an "esquately executed dagger and a splendid black cloth handsomely embroidered".

The effects owned by this Lodge must have been of outstanding quality and beauty, for we read of the Tyler in *circa* 1810 being reprimanded for gross neglect for having, after a Lodge meeting, left a very large and valuable portion of the Lodge property of plate unprotected.

Another reference to gifts, and again a Military Lodge — Glittering Star — 1st Worcestershire Regiment, No. 322, received "A case of Tools ; Square ; Level and Compasses joined together ; and evidently had a ring for a ribbon. Three Gavels of Indian or Burmese workmanship ; as are also the three Candlesticks, one of the columns has been lost".

In his study of "Ambulatory Warrants", Bro. Lepper makes mention of the decline of military Lodges, and especially the case of St. John's Lodge, No. 400, held in connection with 13th Regiment of Dragoons, 1791-1849, and its demise, and says that the Warrant was returned 24th July, 1849, and Jewels, Lodge Furniture, etc., sold and the amount received for them to be presented to the Orphan School.

Notes on the *Q.C.* paper are made by Bro. C. S. Burdon. He writes :—

"I recall attending an Irish Lodge in 1918 attached to 5th (Princess Charlotte's) Dragoons. There was a set of Working Tools, with Inscription Plates thereon, that was presented by a Q.M. of the Regiment, who served throughout the Peninsular War and also at Waterloo. There is a tradition that the French captured the Regimental chest during the former campaign, but returned the kit intact." (*A.Q.C.*, vol. xxxviii, 1925.)

Thurot, an Irish Commodore in the French Navy, in command of a small armament, landed 1,000 men at Carrickfergus and plundered the town in 1760. Tradition asserts that during the looting by the invaders, Masonic Lodge rooms did not escape attention. Banners, Jewels and Warrants of True Blue Lodge, No. 253, and St. Patricks, No. 270, were carried off, but eventually restored by the French.

Another record of Furniture, etc., being confiscated by the military was in connection with Dunboyne Lodge, No. 60, Eunis, Co. Clare, when "in 1922 the Lodge rooms were taken over by the Republican Forces and, after their departure, it was found that all the furniture, including a fine chair of the Master, Ivory

Mauls for the Wardens, Sheffield Plate Candlesticks, and other insignia, had been taken away. The secretary had deposited the Warrant and Minute Books in the Bank". (*Lodge of Research*, 1924, Alfred Molony.)

I venture to think that this section on Furniture, etc., might end on an unusual source of information as to its "Inventory", viz., the description of a Ball held on 18th June, 1833, in connection with St. Brendans, No. 163, Birr. The published reports make mention of "the walls being hung with banners of several orders of the craft. Countless flags on which were emblazoned mystic adjuncts and implements of the art; at the upper end stood the Throne which was placed on a platform covered with crimson velvet; the several jewels of the Lodge and the Antient Warrant in arched frames of polished mahogany and gold".

Attention may be drawn to a minute which states that earlier in the year, on 2nd April, 1838, this Lodge decided to procure a "Chair and other necessary traps", which cost £23.

CHAIRS

The Chair from Time Immemorial has always been considered the seat of authority; it is not therefore of little consequence that the chair *qua* chair should be worthy of its importance. As in English Masonry, so in Irish, some of the chairs are most worthy of mention, although the English chairs were of more elaborate design and their cost relatively high when compared with those in Irish Lodges, but price is not a criterion.

Early mention of an outstanding chair as a piece of furniture, together with a Table, is associated with Lodge 134, which has worked continuously at Lurgan, Co. Armagh, since 1743, when it received its warrant. The chair was formerly in the possession of the late Captain Wilson, of Lurgan, and was used by the Master when the Lodge met, in early days, in the house of Captain Wilson's forebears. On the back is carved, within a square frame, or centre panel, a Harp, Compasses, Square, Level and another symbol; round the outside of the frame is the date 1681, and certain letters A.J.R., K.C.B. In Volume viii, *A.Q.C.*, is a sketch submitted by Bro. J. H. Clendinning, of Lurgan. Contemporary with this chair is another of very similar design associated with Carrickfergus, which is preserved in St. Nicholas' Church of that town. In some detail the carving on the back differs from that of the Lurgan chair. The design of the frame is a circle, containing the same letters A.J.R., K.C.B., and the date is 1685. The symbols are Harp, and Square and Compasses (and degree). This chair is illustrated in *History of Grand Lodge*, p. 32.

In a note on these chairs (*Lodge of Research*, 1926), we read, it is "averred that (Lurgan) chair and table always were together and were part of the same set of Furniture. It is thought that the two chairs, with possibly a third, were used by the Master and two Wardens of an old operative Lodge in Lurgan; at the time, 1681, the Parish Church was being built. Lodge No. 134, according to their extant cash books, certainly was working before they received their present warrant from Grand Lodge in 1743".

Mention is made of a third chair now owned by Witham Lodge, No. 297 (E.C.), Lincoln. In the innermost panel a hand bearing a pair of scales, and in two other panels the square and compasses, the plumb-rule and the double equilateral triangle, and the date 1683. (*A.Q.C.*, v. 68.)

To quote from *History of Grand Lodge*, p. 38, the authors make these pertinent comments:—

"The similarity of the lettering in the Irish examples joined to the difference in dates and the variations in the tools is extraordinarily intriguing . . . what words are the mysterious letters intended to represent?"

“What is conveyed by the working tools, however, will require no interpretation. There is no doubt that, as depicted on these chairs, they have ceased to be operative and have become speculative.”

In a manuscript history of Lodge No. 134, Lurgan, compiled from its records by Bro. Jenkinson, which are in the archives of A.C. Lodge, we have particulars of another chair being purchased in 1809 for the use of the Master. Bro. Jenkinson gives a general description of Masters' chairs then in use, and this chair in particular.

“These Masters' chairs fulfilled the dual purpose of Chair and Lodge chest; the seat forming the cover of the Box like cavity in which the Lodge property was stored. Usually these chairs had a large canopy beautifully decorated with masonic emblems, sometimes carved, or as in the case of Chair of No. 134, painted on woodwork. From the cash entry it will be seen that out of a total of £17 the sum of £7 was paid for painting, indicating that this chair must have been elaborately embellished.”

This is the detailed cost sheet:—

1809, September 3rd.

To William Hills' workmanship	3.	1.	9
to Thomas Mc Kinney's	2.	19.	4
To Nails and glue		9.	3
Sawyer's Bill		2.	2½
Cash and Drink		6.	9
Allowance for Carpenters and Drinking		16.	5
Painters Bill	7.	1.	4½
Expenses of inside chair	1.	11.	7
To Castors, etc.		5.	0
To William Hills Bill for Cover		8.	4
	<hr/>		
	£17.	2.	0

Amongst the present possession of Lodge 792 — now No. 30, Killyleagh, Co. Down — is an interesting piece of Furniture, an old canopy chair occupied by the Master which might well be an object of envy by any other “old” Lodge. Unfortunately, we have no record of the date of the chair.

The *History and Antiquities of Fermoy in Saintfield, Co. Down*, contains much of Masonic interest; amongst the foremost is the Master's chair or Throne. It is one of the canopied four-poster type and has been well cared for, and has its place of honour in the dining room of the Masonic Hall when on festive occasions the Master occupies it.

“This fine old chair was once embellished with several artistically painted masonic emblems, amongst them being two cherubims, a ladder, square and compasses enclosing the letter G. etc. Unfortunately, a painter who was employed to freshen it up, obliterated the whole of them, but their slightly raised outlines are distinctly discernable. The Lodge title and number are still fresh.”

The account books of a later period show the cost of these “restoratives” under date of 14th September, 1802.

To Renooying of the Chear	2.	6
Paid John Scott for the Chaire and lokers	5.	5. 4
Paid Bro. Patterson for painting the chaire	12.	4

Bro. W. G. Simpson, in his history continuing the story of this chair, writes:—

“The chair was regarded with great veneration, and was sacred and inviolable to all save duly qualified Installed Masters.

In order to maintain its inviolability, even when the Lodge was closed and the Brethren all departed to their homes, it was enclosed within a high railing, which is so constructed as to fold round it from right to left posts of the back, to which it was hinged, meeting in the centre of the front, and there secured by a running bolt and padlock. The actual railing is placed in actual position in the dining room.”

The accounts show the cost expended on 26th May, 1811.

To the Reling of the chear by cash paid £1. 6. 9

Cork Lodge, No. 27, 1771, expended a not inconsiderable sum in those days on a chair at a cost of £5 5s. 0d., and ordered the Treasurer to have it properly decorated.

St. Brendan's Lodge, No. 163, meeting in Birr, King's County, had in *circa* 1801 a chair which merits description. In the words of Bro. Phillips Crossle, we read:—

“Bro. Fallow presented the Lodge with a Master's Chair which evidently was placed within a Throne. The Throne provided seats for three persons, namely, when at labour as an Entered Apprentice or Fellow Craft Lodge, for the Master with presumably the S.D. on his right: or when at labour as a Master Mason's Lodge (as then understood) or when meeting on Emergency as a Chapter called, the Wardens presumably moved to the east, one on each side of the Master, all sitting on the Throne symbolical of the three Grand Masters.”

It transpires that later, when the Lodge ceased to meet at the House of Pat Fallow, he claimed the chair as his own property and would not release it. Consequently, we read that in September, 1804, it was Resolved that the Old Throne be sold. Thanks were given to Bro. Robinson for purchasing the chair. He no doubt returned it to the Lodge, for in 1818 we read of it being renovated. These are the items of the cost of repairs:—

7 yards stuff at 2/2	15. 2
Fring	6. 8
Tape etc.	1. 3
Cash for trimming	1. 1
Cash for making cover of chare	3. 4
Worsted	5
Trimming for Chare	10. 0
Total Chare Account	£2. 9. 0 (<i>sic</i>)

It would appear that Raphoe Lodge, No. 346, was in its early history — *circa* 1770 — continually moving its venue, and in consequence the chair was often in need of repair — so much so that on 2nd June, 1785:—

“Bro. Samuel Boyd, carpenter alledg'd and said that frequent removing of the chair did it hurt that it was expedient for its safety to continue a year in one place.”

Another reference to the renovating of a Master's chair is in the records of a Downpatrick Lodge, No. 367, when in 1795 an Initiate had his dues and fees remitted in consideration for Painting of the Chair and Floor Cloth. The admission money was then £1 8s. 2d.

Lodge No. 432 in 1786 borrowed £2 5s. 6d. from the Box to pay for painting the chair. It is a sign of the value the Brethren attached to the Master's chair as a symbol and also as a piece of furniture, at a time when the finances of many Lodges were not in too flourishing state of affluence.

A description of the chair of Lodge No. 136, Ballygowan, is on record. It was of the four-poster type, 7ft. high, 3ft. wide and 2ft. deep. Two drawers fitted below the seat. Symbols on back — Radiant sun, cherubim, Moon, Seven Stars, Cock, Burning Bush ; Cross surmounted, by I.H.S. Adam and Eve (memo aprons), an Equilateral Triangle, the sides bearing S.K.I., H.K.T., H.A.S. The Lodge worked between 1813 and 1887. Lodge No. 133, Ulster Star and Royal Blues, had a similar chair.

A Lodge in Markehill, Co. Armagh, had a chair (which is now in the Newry Masonic Hall), with a hinged seat and cupboards underneath, made by one of its own members. The accounts show the chair to have been made in 1813.

John Darby for expenses on Boards brought	
from Newry for the Throne	2. 18. 6
Carriage	2. 0
Advanced for making	1. 2. 9

It is not often we read in Masonic Lodge minutes, of a dispute over the cost of an article of furniture or any such matter. These are usually kept in the background by the Treasurer. The following extracts from the minutes of St. Brendan's Lodge are therefore of interest. In 1836, besides obtaining new collars and aprons, it was also decided "to get the necessary alterations made in the Master's chair". Whether these alterations were carried out is not recorded, but in 1838, on 2nd April, it was proposed that a committee be appointed "for the purpose of conducting the procurement of a chair and other necessary traps for the Lodge". It may be that such a portentously worded minute caused the trouble, and we have, in consequence, the passing of this minute on 13th September, 1838.

"Bill presented for £23. 19. 0 and considered an exorbitant sum. £18. 19. 0 was offered and not accepted."

It would seem that individual members of the Lodge were concerned and the matter was a personal one. Some arrangement was come to on 11th May, 1846, when it was "ordered that the Treasurer do pay the bill", whether in full is not stated. In any case it must have been an elaborate affair for the chair to have cost even £18 19s. 0d.

Much has been written in Irish Masonic publications of Mrs. Aldworth, the Lady Freemason, but this subject is outside the scope of this paper, suffice it to say she is reputed to have presented to her Mother Lodge No. 95, Cork, "a chair of elegant construction, the first masonic chair seen in Cork".

FLOOR CLOTHS

The Tracing Boards so familiar in English Lodges, are practically unknown in Ireland, instead Floor Cloths are in general use. These date from very early days and would appear to have been in use in Ireland much earlier than the adoption of the Tracing Board in England. It may, perhaps, be assumed that Floor Cloths were in vogue when our early English Brethren were still using the "mop and pail". I have found in the Lodge Accounts but one reference to a Tyler "drawing the Lodge" on 16th January, 1738, when the Tyler was paid 2s. 6d.

The Floor Cloths differed in each Lodge, there was no uniformity. They were used by the Master for imparting Masonic knowledge, some were designed

for explaining the several degrees, unrolling the cloth according to the degree : some had cloths for each degree. One Lodge reference specifically says it was unrolled on the floor of the Lodge in front of the S.W., other references that it was hung on the wall in the Lodge Room. Some cloths were painted on both sides, probably used, one side for craft the other for imparting information of R.A., K.T., etc.

In this connection, as so few entries as to the purchase of Working Tools, etc., have been noted in the several minute books, may not the explanation be that the symbols depicted on the Floor Cloths were made use of by the Irish Master when imparting Masonic truths, in substitution for the actual tools we in England are so familiar with ?

There being no printed or standardised rituals, the Master of necessity made more use of the Floor Cloth, consequently the Lectures would have been somewhat extensively used, and these would have been anything but stereotyped, hence the design of the Floor Cloth may have been designed to incorporate the traditional history observed in that particular Lodge or County, at a time when symbolism was taught by graphic representations as well as by oral explanation.

One of the earliest references to Floor Cloths is recorded in the *History of St. John's Lodge, No. 134, Lurgan*, which received its Warrant in 1743. The entry is possibly cryptic and vague, yet throwing light upon the early history of lodge furnishings. The entry reads:—

9th November 1743.

Carpit and money to treat Brothers

7. 9½

This may not have been a Floor Cloth in the accepted use of the word, for we find in that authoritative *History of Grand Lodge of Ireland*, the first mention of a Floor Cloth is 16th February, 1748-49. This entry refers to the Shamrock Lodge, No. 27, Cork, which was formed in 1748. The Floor Cloth must have been one of the first items of furnishing to be considered, for on 16th February, 1748, the date of the first minute, it states that members of the Lodge met on this date, then follows: "Rt. Worshipful the Master likewise direct Bro. Byone (the secretary) was directed to draw a plan for a Lodge Cloathe". On 26th April, 1749, "Bro. Byrne haveing produced the Lodge Cloathe wch he design'd, and got Finished, the same were approved off, and a Vote of thanks to him was order'd to be inserted in this Book". A month later, "Bro. Rogers paid £5. 2. 4½ for painting the Lodge Cloaths". It will be noted that more than one cloth was ordered. Bro. Byrne also on this date presented to the Lodge the new Regulations, which were approved of, and these he was ordered to get engraved.

It is of interest to read and to ask why twenty years later — 1st November, 1770 — this Lodge "resolved unanimously that Rogers, painter, be paid £5. 5. 0 for a 'Foot Cloth' and that the Treasurer do pay the same".

We are indebted to the early Brethren of Lurgan Lodge, No. 394, Co. Armagh, who left such copious records, and to those of a later generation who had devoted much time to the unearthing of them.

Extracts from the Minute Book of this Lodge (Warranted in 1763, became extinct circa 1863) show that, like Lodge No. 27, Cork, the procuring of a Floor Cloth received early attention.

27 September, 1763.

Our R. W. Master brought a proposal from a Painter for furnishing us a Floor Cloath which was agreed to, being One Guinea, and ordered our Treasurer to pay sd sum to his Worship for sd use.

31 January, 1764.

Order Geo Forrington £1. 14. 1½ for painting a Floor Cloth, etc.

A note on "Old Floor Cloths", *i.e.*, "Masonic Charts", by Dyson Atha, mentions this particular Floor Cloth as being the oldest known in Ireland, going on to state "that Lodge 394 conferred no more than 3 degrees, the highest of which was known as Master Mason, and it was for this degree that this cloth was painted".

There is a coloured illustration of this Floor Cloth in the "Crossle" collection of Dublin L. of R., painted in 1764 on canvas 4ft. long; emblems in colours of blue, yellow, white and sepia on a blue ground; four winged figures at each corner of border; in top left corner — moon and seven stars, Anno 5764; in the centre sun and in the other corner No. 394. The design is built up on three steps, on which are two fluted columns supporting a centre arch, and on each side a broken arch; round the capitals are — on the left "Virtue and silence" surmounted by the figure of a man wearing an apron, on the right the words "True friendship", surmounted by a figure wearing collar, with level and apron, with his hand resting on the 47th prop; the centre arch has these words, "cemented with love", above the keystone, the V.S.L. supporting a square, level and compasses; inside the Arch segment and compasses enclosing an all-seeing eye; square and compasses; quotation from V.S.L. sword; Trowel; G; Level, a blazing half-circle; under the broken arches on the left a 24 inch gauge, on the right a Plumb-rule and Sun.

Another interesting chart is one belonging to Tartaraghan Lodge, described by Dyson Atha, belonging to Dublin L. of R.

"In the centre is a plan of a Lodge Room with its Floor cloth of masonic pattern, in the centre of which is a five pointed star, the pedestal or altar with the 3 great lights surmounted by the 3 lesser lights. In the lower left hand corner is shown the Master in a red cloak and wearing a tall hat, not an imaginative picture. On the extreme right sits the S.W. also in his robe, in the centre the J.W. The position of these officers must not be taken as the relative position to the plan of the Lodge. We also have the two pillars." (L. of R., 1929-33, p. 134.)

There are many unusual symbols shown in a Floor Cloth belonging to an Old Lodge — St. Patricks, No. 329, Ballynahinch, near Saintfield, Co. Down, *viz.*, a hand presenting a V.S.L.; a hand suspending a Balance; a figure half human, half fish; a mirror; a Hill surmounted by a Tomb; Emblems of Mortality; a Black Cross Saltaire — a St. Patrick's Cross; a White Cross; a Rose; a Lily; a five-pointed Star on keystone of Arch; Aaron's Rod; Doves; Owl; Ark, etc.

Another Saintfield Lodge, No. 425, had a "Floorcloth" which measured 4ft. 4in. by 3ft. and was painted in 1803, and paid for in three instalments:— 1809: March, 12s. 6d.; August, £1 2s. 9d.; and October, £2 16s. 10d. Total cost, £4 12s. 1d.

This cloth would appear to have been an elaborate piece of work, considering the price paid.

The accounts of one Lodge, No. 569, show that in 1784 three payments, totalling £1 13s. 8½d., were made in respect of Cloths, but we are left to conjecture whether three cloths were purchased or one only by three instalments. If three were purchased, the Floor Cloths could not have been very ornate when we find other Lodges about the same time paying five guineas or more. But then, again, could not a simple design equally convey profound truths?

The entries read:—

June 21, 1784	Paid to Neal Mc Colgan for a Floor cloth	5. 11½
August 3, 1784	Do to Neal Mc Colgan for a Floor Cloth	5. 5
December 7, 1784	Do to pay for a Floor Cloth	1. 2. 4

Another Lodge, No. 432, Ballycastle, as shown in its accounts, expended, in 1790, 8s. 1½d. for a Floor Cloth, and again a similar sum in March, 1791, used as a Wall Chart, presumably by a lecturer when describing the symbols of the degrees depicted upon the Cloth.

The accounts of Lodge 296, Cashel, Co. Tipperary, circa 1758-1789, were still more modest. The entries read:—

Yard of Clouth	1. 1
Painting do	5. 5
and "for ye tabel of implements"	3. 6

In 1791 a Lodge paid for a Floor Cloth the sum of 16s. 3d., whilst another Lodge paid £5 5s.

Much could be written on this most fascinating subject, especially if illustrated by plates. To conclude this section of my paper, I would record the comment of a writer who naively informed his readers that Floor Cloths were not to be walked upon.

TRANSPARENCIES

In the paper on English Furniture (*A.Q.C.*, lxii), Transparencies were mentioned in conjunction with the Zodiac, as being in use about the end of the 18th century, and the little information which could be obtained thereon. In our present researches we find few references to Transparencies, but again, no explanations. Some references which have been noted are set out in the hope that further light may be thrown upon them. May they have some connection with Floor Cloths? It will be noted that in these foregoing extracts no mention is made of the Zodiac.

Philanthropic Lodge, No. 207. Dublin.

14 December 1809. "Thomas Grabb S.W. on the Throne, he 'presented the Lodge with an Emblematical Transparency'. This article is met with in minutes of other Lodges, and appears to have been used to exemplify portions of the ceremonies."

St. Brendans Lodge 163.

December 1811. "By Cash paid for Transparency 10/-. This must have been a substantial affair to have cost so much. It was used for the Hiram legend and in many Lodges consisted of a large All Seeing Eye." (*Lodge of Research*, 1923.)

St. John's Lodge, No. 134. Lurgan — W. Jenkinson.

13 August 1809. Cash paid for Silk for Transparency 4. 4

15 February 1817. "To repairing the
Tranceperancerys and globes" 6. 10½
(*Q.C.*, *M.S.*, 13375-24.)

CANDLESTICKS

Of the articles of furniture still in use, one of the greatest in antiquity is the candlestick. It is not, therefore, surprising to meet with such in Masonic Lodges. There is one which may have had its origin and formed part of the stone altar of the Abbey of Kells, near Connor, in County Antrim, built in A.D. 519 and destroyed in 1641, and it is reputed that Lodge 802, Kells, now No. 189, Connor, possessed such a candlestick. This candlestick is somewhat of the shape of a double cube, and at each angle is a carving of a human face, possibly representing the four Evangelists; on the four sides are carved in bas-relief the Square and Compasses, Level, Plumb-rule, and the letters A.K.L. (Abbey Kells Lodge) 802. It is described as an Altar Candlestick, or stone Coinnleoir. In olden times a coinnleoir formed part of the furniture of some Irish Lodges; this indicates an old custom, still maintained, to place the Candlestick on the Altar, not on the floor of the Lodge.

In the adjoining county—Co. Down—is a very similar candlestick, associated with Gilford Lodge, No. 126, which was warranted in 1742. The candlestick probably dates from that time. It is of stone, about 10 inches high, and carved at

the four corners, each with a man's head. The symbols on the sides differ from that of Kells. This one has a cock ; an arch, within which is a square and compasses ; a ladder superimposed upon a sword ; and a level. The candlestick is mounted on a plinth. It is now among the 'Crossle' collection. (*Lodge of Research.*)

A third altar candlestick is associated with Co. Tyrone, Dungannon Lodge, No. 663. It is 9½ inches high and 3½ square at the base ; the centre part is octagonal. The Masonic emblems are carved in bas-relief, thereby indicating that this is an ancient cointneoir, subsequently appropriated for Masonic purposes. Lodge 113 worked from 1787-1814. This candlestick was presented by Bro. Francis C. Crossle to the Masonic Hall, Newry.

Another set of candlesticks, of totally different design and workmanship, is a relic of a military Lodge, viz., Carlow Regiment of Militia, No. 903. They are three in number, and are described as handsome copper-plated candlesticks, 14 inches high, which can be extended to 21 inches. Round the bowl at the top is inscribed "Carlow Militia No. 903" ; at the base, "Bro. Js. Brush. Dublin. Invent et Fecit".

Brush, of Dublin, carried on business of silversmith, 1771-1812.

It has been noted that Irish Masonry did not depend upon its material possessions, and, except for the candlestick just mentioned, further references are almost non-existent. We have but three notes in the Lodge of Fermoy, viz. :—

June 10, 1811	For Candlesticks	12. 0
March 1, 1831	for a candlestick	2. 0
Dec. 22, 1836	Calligo for Candlestick	1. 0

A single reference in Lodge of C. Carlow :—

1784	Three candlesticks	3. 3
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It has been noted that Dublin Lodge, No. 207, under date 1802, had "Three candlesticks and sockets". Lurgan Lodge, No. 134, expended in October, 1843, no less a sum than £2 2s. 0d. for candlesticks. One other candlestick calls for notice which formerly belonged to the First Lodge of Ireland at Cork. "Lodge No. 1" is painted on one of the square panels at the base.

There are many references to the purchase of Candles, costing in 1790 6½d. for 26 in number, in 1808 11lbs. for 1s. 4d., whilst in 1775 a Lodge expended one shilling and one penny ; in 1789 a pair of candle snuffers cost tenpence.

What an emotional thought, Masonry by Candlelight!

TOOLS

Generally we have noted in Irish, as compared to English, Lodges a shifting of emphasis. This is very noticeable in the few references to Working Tools and Jewels—movable and immovable. Tools were made of wood, probably by one of the members, and not considered of sufficient importance to make mention of in the minutes. Sometimes they were decorated and the Lodge number painted thereon. One entry says: "The old working tools of wood costing 2s. 8½d. made by Bro. James Cooper in 1826"—the date of the warrant of the Lodge. This following minute is in contradistinction to the foregoing. (Lodge 411, Drogheda.)

"March 1788 it was agreed that a Box for the Jewels and new Square and Compasses in silver etc. should be immediately got for the use of the Craft."

Wands, Rods, etc.

We find little use of the "Wand" ; the general description is "Rod", "Pole" or "Procession Poles".

A Lurgan Lodge, No. 134, makes reference to Rods in 1774, when it purchased "a pair of Rodes" for 1s. 1d.; again in 1804, "John Hill for making Polls", £2 8s.

Dunboyne Lodge, No. 60, has these records:—

27 Dec. 1791.	Sett of Rods and Truncheons and painting	6. 6
17 March 1807.	"Paid Mr. Gregg, carpenter, for three rods for No. 60"	3. 9½
8 March 1809.	"By Cash paid to Musgrave for painting Rods"	4. 1½

To mention again Tartaraghan Lodge, we read of "a Deacon's Wand in the nature of a Truncheon" in use in 1778.

In a report of a Procession to a Play on 29th July, 1751, made by Brethren of No. 27, Cork, we notice "the Master bearing a white Rod"; the "Wardens' blue Truncheons fluked with white and tip^d with Gould. The Deacons Blue Rods and every officer wearing his proper Jewel". This must have been one of the early references to Deacons and their association with Rods, although on the authority of Bro. W. Jenkinson, in his notes on St. John's Lodge, No. 134, Lurgan, he says: "It would appear that Deacons were appointed, under the Irish Constitution as far back as 2nd February 1726/7". (*Q.C., M.S.*, 13375/24.)

One Deacon's wand was found being used as a pole upon a farm in Larne.

The use of Rods decorated with ribbons for processional purposes has already been mentioned.

Truncheons

We found in English Masonic Inventories but few references to Truncheons. One related to Royal Chester Lodge having in its possession on 22nd November, 1776, "Two truncheons for the Wardens", and what in our own Grand Lodge Museum is a photograph of two truncheons, something like a small baton.

In Ireland the truncheon was used by the Wardens instead of the gavel as emblem of authority. It was a short rod, often decorated with the Lodge number. A Rule passed by Tandragee Lodge, No. 315, in 1785 is not without interest. It reads:—

"That there is to be silence at the first clap of the Master's hamer, and likewise at the first stroke of each Truncheon struck by the Sen^r and Jun^r Wardens, no laughing nor mocking at the Time there is a Lecture agiveing, under a fin^g of 1/1 to be paid Down Immediately, or to turn out of the Lodge Room."

We find rods and truncheons purchased at the same time.

27 December 1791.		
	Pd for a sett of Rods and Truncheons	3. 3
	Pd Miller for painting Do.	3. 3

The next entry relates to another Lodge, No. 431, Ballycastle, when the truncheon is associated with a different commodity:—

1801	June 8th	By 2 Truncheons	2. 8½
		By 2 Quarts Rum	9. 9

The early records of No. 367, Downpatrick, record the gift of "The Poles, Truncheons to the Fraternity gratts by Bro. Thomas Marten for which we Return Thanks". Valued at 11s. 4½d. The same Lodge, in December, 1796, paid 9s. 9d. for the "repares of Juels and painting rodes and tronchens".

Attention had been drawn to Wardens of an English Military Lodge carrying truncheons at a Masonic funeral in 1820.

Mauls

Two or three mauls might be mentioned ; the presentation by the Master of Dublin Lodge of Research to the Master of Lodge 51 Temple, Belfast—a Maul made from a corner of the Speaker's platform in the old Irish House of Commons, made of Irish oak, the necessary weight being added to by the insertion of three Sein Fein bullets from the G.P.O., Dublin, whilst that building was occupied by the rebels. (*L. of R.*, 1914-21.)

There is a brief reference of Tartaraghan Lodge purchasing a Maul in 1778, and of still greater interest than found in its antiquities is mention of a stuffed Maul for the M.M. degree. This surely added a touch of realism to the proceedings.

Compasses and other Working Tools

Unlike English Lodges, very few notes are to be found relating to this instrument. Its use was an accepted fact. The few references are in respect of the purchases made. The first item records the purchase in 1743, "To Compases 8d." Sometimes they were described as "Brass Dividers", "Cumpases", and in 1755 by one Lodge secretary as "a pair of Constitutions 6½". In 1784 a pair of compasses was purchased for 4½d.

An indication of other working tools and implements in use in 1743 is thus recorded on St. John's Day (Lodge 19, Youghal, Co. Cork):—

"The master with his proper Impliments, his Rod gilt and Gold : his deputy with square and compass. Two excellent masons, one bearing a Level and the other a Plum-rule."

One working tool, so familiar to the English mason, *viz.*, the chisel, is not mentioned in Irish records, but a tool combining the chisel and mallet is much in evidence, *viz.*, the Gavel. It is definitely the tool of an operative mason, and it is not without interest to note that the Gavels used by the Wardens of Q.C. Lodge are of this design.

Trammel

Among the interesting relics of Union Lodge, No. 136, Ballygowan, in Co. Down, which held its Warrant from 1813-1887, is a Trammel. This peculiar instrument has a centre pin at one extremity which could be pressed into a wooden floor ; round this pin revolves an adjustable arm or radius, with a chalk holder at the other extremity, by which, by means of a Trammel, circles could be drawn from one to five feet in diameter. It has been suggested that this instrument might have been used for Drawing the Lodge. If this conjecture is correct, it is of great interest to know that this survival of the Mop and Pail decade continued into the nineteenth century. It might be, however, that it was used for the same purpose as the skerrit now in present-day use, and which made its first appearance in English Masonry—Lodge of Hope, No. 54, in 1826, and in Probity Lodge, No. 61, in 1829.

ORGANS

Music has always been a feature of Freemasonry, both in and out of Lodge. Several references were found in the inventories of English Lodges of organs, etc., but so far I have found but one musical instrument in the inventories of Irish Lodges other than drums. This was in notes of Antient Union Lodge No. 13, Limerick, which dates back to 1732. The account of this instrument by Bro. J. A. Hayden reads:—

"An interesting relic still preserved in the ante room of the Lodge, is an organ of the mechanical or 'barrel' type operated by a revolving

handle, made by Lincoln, Organ Builder, High Holborn, London, dated 1819. This organ was used in the ceremonies of the Lodge down to about 1893 when its use was discontinued. It is recorded in the minutes dated 27 November 1880 when Bro. Garde was unanimously elected Organist. Presumably his duties consisted in 'grinding' the aforesaid organ." (*Dublin Lodge of Research*, 1929-33.)

This is the only record I have noted of an organist being included in the list of Lodge officers.

Our Scottish Brethren will be pleased to note this item. A Sligo Lodge, No. 20, in 1855, "Decided to purchase an engraving offered of the Installation of our late Bro. Robt Burns, as Master of Kilwinning Lodge Edinboro, it was ordered to be framed and become part of the Lodge Furniture."

PERSONAL REGALIA

APRONS & GLOVES

In the study of English Masonic History, much space is devoted to aprons and, in a lesser degree, to gloves. We read of the desire to have them decorated with multicoloured ribbons, etc.; in fact, aprons were considered the quintessence of Freemasonry. Irish Masons had a different concept, and, whilst yielding to none in their respect for the apron and its importance in Lodge proceedings, accepted it as a necessity and "got on with the work".

An early reference to aprons and gloves is in a Broadsheet published by Henry Nelson, a Bricklayer, in 1727. It was written on the occasion of the accession of George II, which synchronised with the relief of Gibraltar when it was attacked by 20,000 Spaniards, who were defeated with a loss of 5,000 men; the English loss was 300. The two events were made the occasion of much rejoicing and celebration. One outlet was the organisation of a grand procession in Dublin, when several operative guilds took part. In the "Order of Procession" we found these references to Masons, in this order of precedence:—

Fourth King Solomon, and the Master Builder of the Temple.

Seventh The Free Masons in white Gloves and Aprons.

Another early reference to aprons, again not connected with an actual Lodge, but of some Masonic importance, is a newspaper account of a Benefit Performance at the Theatre Royal, Dublin, in the presence of the Grand Master of all Ireland, the Deputy Grand Master, Grand Wardens, etc., etc., "who all Sat in the King's Box, several members of the Honourable House of Commons in the Pit, all in their Gloves and white Leather Aprons . . ." (*History of Grand Lodge of Ireland*, p. 89, quoted from *Faulkner's Dublin Journal*, December, 1731.)

Before reverting to Lodge Aprons, attention may be drawn to the *Book of Constitutions*, 1768, Regulation xxxi, which says:—

"No Master or Wardens shall be suffered to sit in Grand Lodge without wearing their proper Jewels and Aprons and white ribbands bound or edged with blue and no other Colour."

And further:—

"The Grand Pursuivant shall be liable to a fine of 2/6 for admitting into Grand Lodge any officer or member, not decently or uniformly dressed."

Nor was it only Grand Lodge that was concerned about Brethren being properly clothed. The first By-Laws of a Dublin Lodge, No. 9/137, which were approved on 29th January, 1770, in "Rule the 8th" laid down:—

"That the Lodge may be supported with Dignity and kept up with Decency, be it Provided forthwith that any member or brother who shall come and appear in the Lodge on any Regular night of Meeting, with there Beard on or Silk or Couloured Handkerchief about there neck, or that shall be Remarkable Dirty, shall pay a fine of sixpence halfpenny ster. for every such offence. And any member or brother, who shall not be properly cloathed, or that shall appear without an Apron on, the night aforesaid, all Lodges of Emergency Excepted, shall pay as a fine the sum of sixpence halfpenny ster. etc. etc."

An even earlier reference to being properly clothed was Richhill Lodge, No. 328, which, in its "By Laws and Regulation to be Observed and Obayed" in 1759, enacted a novel method of seeing that the Brethren were dressed in due form. Rule No. 4 ordered

"That no member of sd Lodge shall spend more than four pence halfpenny each at one meeting and give two pence each to the Box untill the Lodge is properly cloathed and Jewelled, and one penny at each meeting afterwards."

St. Patrick's Lodge, No. 270, on 17th July, 1805, in its By-Laws, possibly in the light of experience, adopted a more ingenuous and artless wording. This Lodge, in Rule 9, stated:—

"That all members of the Lodge do on every Lodge night appear with apron and as clean as convenient."

Some of the old minutes give the impression that in the early nineteenth century aprons were difficult to obtain. The Rules of St. John's Lodge, No. 321, Tallamore, dated December 27th, 1824, whilst laying down that members be "dressed as clean as circumstances admit", and that they be "clothed with the proper insignia of his order", that is, "with an apron at least", and the payment of a fine of at least fivepence, the rule goes on to "request that each Brother will be provided with an apron within six months after his Initiation".

Another Lodge records on June 7th, 1815:—

"That the Master has in hands for the repair to aprons and wash the gloves and answer on Saint John's Day £2. 0. 0."

The records relating to officers' aprons are by no means voluminous. One minute also mentions the colour of the trimmings, which is informative, that of Lodge No. 27, Cork, which reads:—

24th January 1778.

"It is resolved that each member do provide himself at his own expense with a new apron to be bound round with a Garter blue ribbon."

It was also resolved "that there be a new sett of officers' aprons provided the Expense to be defrayed out of the Box".

On 28th February, 1778, we read that seven officers' aprons were purchased at a cost of £4 0s. 7½d., which included the expenses at the "Provincial Meeting".

This system of exacting fines for not wearing aprons continued into the nineteenth century, when, in March, 1839, the minutes of St. Patrick Lodge, No. 270, duly record that the following were "Find for not having aprons":—

W. Irven - 3d. Andrew Sherer - 3d. John Giffen - 3d.
Hugh Huston - 3d. Alex Moor - 3d.

One of the earlier Lodges to make mention of aprons was St. John's Lodge, No. 134, Lurgan, Co. Armagh, where we find:—

1774 July 9th Robert Barnet to an apron 10d.

Although the preceding paragraph related to the cost of aprons, the following minute from a Lodge in Boyle, dated December, 1770, shows that expenditure was not made unnecessarily:—

By cash paid for binding your apron and	
“claining” gloves and aprons	8. 1½
by ditto for “ribon” and silk	1. 7½

This minute shows that gloves were used in Lodges in the performance of ceremonies.

An extract from another old minute book, that of Lodge 411, Drogheda, shows that aprons in 1790 cost only 1s. 1d., and in an earlier minute, March, 1788, amongst other items purchased were “12 new aprons for strangers”. This provision of aprons for strangers was practised in St. Brendan's Lodge, No. 163. We read that “new aprons which cost 5s. 9d.” were obtained in June, 1812, for the use of visitors. Each member was supposed to have his own apron, which he could ornament with Masonic emblems to suit his degree. The By-Laws directed each member, when attending Lodge, to wear a small ribbon attached to his collar so that it would denote his Masonic rank, that is, a blue ribbon for M.M.; red for R.A.; and green for Red Cross Mason; black for K.T., and white for R.A. and K.T. Priest.

This was necessary because, unless ornamented by the owner himself, the apron of all degrees was plain white lambskin. (P. Crossle, *Dublin Lodge of Research*, 1923.)

The Dunboyne Lodge, No. 60, which will be again mentioned elsewhere, on 27th December, 1791, purchased “4 aprons for Lodge use at a cost of 6. 6.” Extracts from the accounts of Lifford Lodge, No. 569, Co. Tyrone, about this time show that they were purchased in greater numbers. In May, 1792, Bro. Laurence purchased aprons at a cost of £1 2s. 9d., and one year later another purchase was made for the same amount. When we notice that Dunboyne paid 1s. 7½d. each, Lifford Lodge must have purchased no fewer than 28 aprons in two years. Curiously, another Lodge, No. 524, Borris Idrone, Co. Carlow, was also purchasing a quantity of aprons: hence we read in the accounts:—

27 December 1792.

Cash. 30 skins for aprons @ 1/7½	2. 8. 9
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7 January 1795.

Paid for Trimming 15 aprons for Lodge with Ribbons	2. 15. 1
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It might be suggested that Irish Lodges generally were receiving at this time an influx of new members. These two Lodges just mentioned are situate in the North and South of Ireland respectively.

This purchase of aprons “in bulk” suggests that the newly-made Brethren were unable to obtain their aprons for the Lodge. In fact, a By-Law—17—of Richhill Lodge, No. 328, dated October, 1777, reads:—

“That every person that is admitted a member of the Lodge after the first day of December 1777 shall pay 2. 8½d. towards his apron as all the members at this present Date had Done.”

The purchase of aprons for the use of visitors continued into the nineteenth century; e.g., January, 1838, “Six aprons bought for use of visitors and new members”, and 27th April, 1854, “Bill for Lodge Press and one dozen aprones £4. 10. 0 passed and payment ordered”.

Some aprons, as illustrated in the *History of the Grand Lodge* and the *Transactions* of Dublin Lodge of Research, are most elaborate, and would delight English Masons could these prints be reproduced. One apron illustrated, that of WALSH APRON, is 18in. by 15in., made of white lambskin, on which emblems are painted; its date is *circa* 1802-1816. On the flap are the words, "and the darkness comprehended it not"; the Sun, the Moon and All-Seeing Eye as motifs. Below are depicted the Square and Compasses; V.S.L.; two Columns; Maul; Level; Jacob's Ladder; Gavel; Plumbrule; Trowel; three Candles; Cross Keys; Swords; and Gauge. Indeed, an elaborate piece of craftsmanship.

An eighteenth century apron in the possession of Lodge No. 356, Maze, Co. Down, measures 17½ by 12 inches (less the fringe). This apron is on "white ground, inner border red outer blue and blue fringe". The emblems show the Master standing on a stone—on which is depicted the Square and Compass—with Trowel in one hand and Compasses in the other, Sun, Moon, Stars, two Columns supporting a multicoloured Arch, Level, Square, Plumbrule, Jacob's Ladder, Sword, and Maul, with the number of the Lodge, No. 356. (*History of Grand Lodge*, facing page 272.)

One more apron must be mentioned, differing as it does from all others, not in form or design, but because of its wearer. It is that of a "Freemasonlady's" apron twice worn by Lady Mary Aldworth, made of lambskin, trimmed with blue silk, 24 inches wide and 28 inches deep.

JEWELS

It is tantalising, when considering the subject of Jewels, that the several references cannot be grouped, such as Table Jewels, Officers' Jewels, etc. Most are mentioned under the heading "Jewels"; in fact, we have but very few records anent Jewels.

It so happens that the first reference, that of Ancient Union Lodge, No. 13, Limerick, does set out the individual jewels used when the Lodge was formed in 1732. They were made of solid silver, and bear the following inscriptions:—

Master's Jewel — Ancient Union Lodge No. 13. Limerick 1732.	
Senior Warden	1732. L/13.
Junior Warden	1732. L/13.
Chaplain	A.L. 5840.

A Past Master's Jewel was presented in 1810.

St. John's Lodge, Lurgan, No. 134, was more modest in its early days. Amongst the first items of Lodge expenditure we read: 1744, "To Juals and Glases £1. 1. 5". This small cost may be explained that only one or two officers were provided with a jewel. Later we find, in 1807, jewels were purchased at a cost of £3 10s. 0d., and in 1813, £2 9s. 4½d. was expended on "Ribons for aprons and Juels".

The minutes book of Old Lodge, Lurgan, No. 27, has many interesting notes on jewels and other items of furniture, which are noted under the heading of "Inventories and Furniture".

In some old MSS. in connection with Lodge 296, Cashel, 1758-1789, is a note, "December 1766 to a box for ye Jules 1/1d", but unfortunately, in a list of expenditure, no reference is made of the purchases of the jewels, which must have been of sufficient importance to have a box in which to keep them.

The writer of notes on Philanthropic Lodge, No. 207, Dublin, notes that on 8th February, 1773, a "S.Ws Jewel Bought", and in 1802, "Three candlesticks and sockets". "These," says the author, "are the only purchases." Minute books contain no cash entries and there is no detailed information as to purchase of various Lodge requirements. (*Lodge of Research*, 1927.)

We are a little more fortunate in our next entry, that at St. Brendan's Lodge, No. 163. "It is," says Bro. Crossle, "the only reference in Minute Book No. 1

relating to Jewels, and mentions the ceremony of handing over on Installation nights of the collar and jewels by the outgoing officers to the Master and Wardens elect, this being part of old Irish working." He goes on to mention a minute of 1st March, 1779, when "Brother Breatt (Brett) complains of not being paid by Bro. Faircloth (the secretary who had charge of the Box dues) for the silver that made the jewels".

"Unfortunately," continues Bro. Crossle, "none of the old jewels have survived the lapse of time, and before 1779 there is no reference to Lodge insignia."

Referring subsequently to the second period of this St. Brendan's Lodge, Bro. Crossle mentions that in 1812 "except on festival nights the Jewels of office are seldom referred to". Quoting from the minutes of Lodge 163 under date of St. John's Day—27th December, 1813: "Lodge opened in the 3rd degree of Masonry, the accounts settled and the Jewels etc. given up to the new installed master." A similar minute is dated 27th December, 1816. A more detailed minute is also quoted.

July, 1819, "Mr Woods was paid 17/8 for saten for Lodge Jewellry"; 1s. 8d. was paid in April, 1821, for repairing the Secretary's jewel, and the same amount, November, 1821, for repairing a Deacon's jewel.

With regard to the custom of handing to the incoming Master the Lodge jewels, one Lodge had occasion in 1820 "to severely reprimand the Master for pawning the Lodge Jewels though without intent to defraud".

The officers' jewels in the possession of Tartaraghan Lodge were of hall-marked silver, 1788; "those of the Master and Wardens are merely plate of the outline of the tools and engraved with small emblems".

A note of jewels—those of Carlow Lodge, No. 116—is most informative. The original Master's jewel was unfortunately lost, and a new one purchased in 1800. Those of the two Wardens were made in 1788.

"On the Level is engraved an open V.S.L., whereon the number VII, indicating, whilst the Lodge was at Labour, that the S.W. kept his Book open for a Perfect Lodge; it also has two columns surmounted by globes: 3 candlesticks, 47th prop of Euclid, Beehive and Bees; square and compasses; All Seeing Eye." On the Plumb rule is "engraved a closed V.S.L. indicating that the J.W. kept his Book closed during labour. Evidently when the Lodge closed, the S.W. closed his Book and the J.W. opened his; thereby indicating the precepts of the V.S.L., also Sun, 24" Gauge, square and compasses, Key, Maul, and (query) a Cable Tow". The Chaplain's jewel, dated 1806, represented a Bible opened at St. Peter, c. 2, v. 17. (*Lodge of Research*, 1927.)

This Carlow Lodge, No. 116, purchased these jewels from James Brush, a well-known Dublin silversmith, as did another Carlow Lodge, Borris Idrone Lodge, No. 524, who on 18th June, 1794, purchased

Eight Jewels 4 16. 3 each and
Eight Collars to hand them at 4 - 4 each.
A total cost of £8 - 4 - 8.

The account of an Armagh Lodge mentions jewels bought in 1799 at some length, and how they borrowed "Patrones Jewels from one Lodge and obtained Jewels from Bambridge Lodge". Two were of silver and three of pewter, and cost £2 3s. 5½d. No note is made as to what officers were to wear these jewels.

To conclude these notes on Irish Jewels, we return to England and some observations made by Bro. J. T. Thorp, as recorded in the *Transactions* of Leicester Lodge of Research, 1905-6. With reference to Ballintoy Lodge, No. 38:—

"The Jewels of the Master and Wardens are considered valuable gems, the possession of which by a Lodge in so remote a place as Ballintoy is difficult to account for. Master's Square in solid silver, with Master's emblems engraved upon both sides, among which are the

47th proposition, also some K.T. emblems. The Level and Plumb-rule were also of silver but engraved and pierced, of artistic design and superior workmanship."

"How a Lodge in this remote corner of Ireland obtained such handsome Jewels and managed to keep them . . . shows and speaks volumes for the attachment of the Irish Brethren." (*A.Q.C.*, viii, 15.)

LODGE UNIFORMS AND GOWNS must be considered in this paper, as they were part of the contents of the Chest, purchased as they were from Lodge Funds. Unlike their English Brethren of the eighteenth century who toyed with the idea of wearing a Masonic uniform, but contented themselves in passing minutes, approving designs, and then doing nothing, the Irish Masons did have a uniform, although all Lodges did not adopt it. Maybe, why the Irish Masons went further than the English was the influence of so many regiments of troops then stationed in Ireland and the visiting of Lodges by soldiers in full military uniforms. Another reason may be put forward—an economic one—when we read of Lodge No. 1, Dublin, on the 7th August, 1773, the members present proposed that in order to encourage the Woollen Manufacture of this Country each member do wear a Uniform of the said manufacture. The colour of the Coat to be Garter blue; the Waist Coat and Breeches a crimson; the cape of the Coat a velvett of same colour and white Buttons with the sun on them, or Square and Compasses and No. 1 underneath. On 4th September, 1773, these proposals were adopted. When we note the adoption of this expensive uniform in 1773, it is somewhat curious to read that on 5th August, 1779, a Committee was appointed to consider finances, large number of arrears for non-attendances and Treasurer for not collecting dues, etc.

A warrant of a Dublin Lodge, No. 209, showing a Master in full uniform, is mentioned elsewhere.

In an article, *Freemasonry in Ireland circa 1725-31*, Bro. Phillip Crossle says: "In former days the master of an Irish Lodge, to be properly clad, wore a yellow jacket and blue breeches—no apron—emblematical of the brass body and bluish tempered steel points of the Compasses . . . colour symbolical of our Faith in God." (*Dublin L. of R.*, 1924.)

It might be stated here that references to uniforms and cloaks are not generally mentioned until the later part of the eighteenth century. The Master of Union Lodge, No. 367, Downpatrick, was, says Bro. R. E. Parkinson, "in 1790 arrayed in a scarlet cloak and tall hat". The records go on to state that one Peter Hodges was initiated, and in lieu of fees we find against his name, "By stuff for the cloak 17/-". Nor was it a mere plain cloak, for in the same year the Lodge paid for "Armon" (ermine), but it is feared that for the price paid a more basely born animal supplied the fur. A further reference relating to the same Lodge says that on "16th December 1790. Paid for making the cloak 3/3".

The following entry gives an idea of the quantity of material used and the cost, and relates to a Lodge in Armagh:—

6th January 1797.		
5½ yards. of Sarrong (query) at 2/2		
for a White Robe	11.	4½
8 yards scarlet stuff at 16 ^d for a cloak	10.	8
Trimming for both	14.	6
Blue Parcian (?)	6.	6
3rd February 1797.		
Making cloaks	5.	5

In mentioning the foregoing entry a doubt arises, considering those three colours, do these cloaks belong to another degree?

The *New Age Magazine*, circa 1800, in an article written by Wm. L. Bryden, is this reference to Lodge No. 20. Sligo:—

“It having been requested that a Uniform dress be selected by the Lodge, the following dress is in consequence adopted, which shall be the uniform dress worn by such brethren as may desire to do so, viz., a blue cloth Dress Coat, with buff-coloured lining and facing, and white Kerseymere vest, both having a Lodge Button”, and further that “a die be prepared for the Lodge button”. (Q.C. Library.)

It must have been a great day in Saintfield, Co. Down, in June, 1806; thus we read of the “supreme moment” when “the master resplendent in red cloak, cocked hat, collar, gloves and newly-beribboned jewel of office, bearing the Hammer of authority, etc., and the Lodge banners floating gaily in the summer air”.

Probably wearing one of the two red coats trimmed with brown velvet now in the Saintfield collection.

That it was an honour to wear a Masonic cloak is recorded in the archives of Lodge No. 107. They were not only for Masonic occasions, for we find several Lodges loaning the cloak for balls and other functions at a stated charge, not necessarily in coin of the realm. Lodge 107 on 14th October, 1824, records that “John McFee forfeited one pint Whisky for having the honour of wearing the Cloak at a Mason’s Ball”. Again on 5th October, 1830, “Paid me pint whisky, etc.”, and as late as 1852, “Any member desiring to wear cloak, etc., will get it from the Master”. The question arises, which is not answered in the minutes, who had the “fines” or was it placed in the Lodge Chest?

Bro. Simpson (*History of Fermoy*) goes on to give other interesting details of the Gown and its uses. Two of the earliest references we have of the cloaks are:—

October 1787.

To Peiking that night that the cash was taking to by the cloak and Collares	1. 1
--	------

9 July 1789.

By Bill for making clock and Collars 2/8½. reckoned as part making money of Thos McKinzey.	
--	--

2 January 1824.

New cloak supplied	2. 5. 11½
To making cost	2. 6

Reference is also made of the cloak being worn at Bro. Moorhead’s funeral in 1787, and the incidental costs relating to the “Birel”, including gin for McLister when warning the Brethren.

Another C. Down Lodge, in an entry 10th May, 1831, “Passed that the Red Cloak will go to all the Dancing from this date till It be done”. These entries, I fear, are a digression, but do relate to Lodge effects and property. One last note may be made for Lodge accounts:—

1826. To Washing the Cloak	10d.
----------------------------	------

These uniforms and gown were not inexpensive, considering that money in those days had a different value compared with 1950.

Thus a Lurgan Lodge, No. 134, St. John’s — in September, 1835. Purchased a cloak at a cost of £1 12s. 8d., which is described as a prominent item of Lodge clothing, made of red cloth, probably trimmed with black velvet, and worn by the Master along with the Tall Hat both in Lodge and when Brethren walk on St. John’s Days. Royal Larne Lodge, No. 615, paid in 1808 £4 16s. 7½d.

for a cloak for the R.W. Comber Lodge, No. 133, paid for a cloak £1 4s. 6½d. in 1832, and in 1854 £2 7s. 3½d.

Uniforms continued to be worn in Lush Lodge until the middle of last century. The entries appear in the minutes of Carlow Lodge, No. 116:—

17 September 1844.

“Bro. Clark moved that at the next meeting the members do take into consideration the Propriety of attending the Lodge in full dress and that Masonic Coats be adopted by the Brethren.”

Later we have this minute:—

7 July 1845.

The following resolution was proposed by Bro. Clarke and seconded by Bro. Porter and unanimously carried:—

“That a Uniform Costume be worn by members of the Lodge, to consist of Black Coat faced with black silk, Gilt Masonic Buttons, white waistcoat, Black Pantaloon, Cravat and Gloves white. The adoption of the foregoing is left perfectly discretionary with the Brethren.”

This description of a uniform coincides with the dress of a “Gentleman” in that period for wear on formal occasions.

An unusual record appears in connection with Calpe Lodge, No. 325 (I.C.), meeting in Gibraltar. It would be of interest if further information could be obtained as to whether this proposition was carried out and what were the reactions of Grand Lodge to the request. This is the minute:—

13 June 1880.

“Bro. Allen proposed and Bro. Lyon seconded that Black Gowns be procured for use of Lodge officers, that the matter be referred to Grand Lodge for sanction.”

In conclusion, at a Masonic gathering the D.G. Master, R.W. Bro. Sir Charles Cameron, speaking of Masonic Dinners, recalled one he attended in 1859. He said that members of Lodge IV wore coats having blue facings and gilt buttons, resembling in appearance the coats worn by non-military members of the Lord Lieutenant's Household. (*L. of R.*, 1914-1921.)

Buttons

It may be stated that buttons were a prominent feature of men's dress in eighteenth century England. His Majesty King George the Third had a hobby—that of making buttons. Newbliss Lodge, No. 794, whose warrant is dated 1794, preserved in its Lodge Room “a complete set of hand-cut brass Dress buttons with Ulster Lodge No. 790 inscribed round a Compass and Square”.

The uniform dress selected to be worn by Lodge No. 20, Sligo, was to be adorned with a “Lodge Button”. We read *circa* 1800 “That Bro. Thomas Mostyn, Jun., be authorised to have a proper dye prepared for the Lodge Button”.

A third mention is in connection with St. Brendan's Lodge in 1849. As an incentive to the members to smarten their Masonic costume, 12 dozen Lodge buttons costing £2 18s. 6d. were ordered and to be disposed of by the Treasurer at 4s. a dozen.

This mention of an incentive to Brethren to be well dressed is not unique. Sixty years earlier, we have recorded that the Brethren of Cootehill Lodge 181, when celebrating the Festival of St. John on 27th December, 1788, were to be meticulously careful to appear in their best clothes and in decent apparel when attending church. This is followed by an entry in the Lodge Account.

“Paid 2s. 2d., to the hairdresser to trim them up before going on”. Another record in another Lodge, “Paid James Madlen for hairdressing 6s. 6d.”.

TYLERS

We have many records of the Tyler, sometimes called "Grand Sentinel", being furnished with boots and clothes at the expense of the Lodge. His duties among others were delivering summons, collecting dues and other outside occupations. It is more than probable, considering the predilection of Irish Masons for Processions, that the Tylers would have a special uniform, but no special references have been found.

INITIATES' CLOTHING

In *Freemason Examined* (1754) Alexander Slade writes that

"The Candidate was First stripped naked and then 'cloathed' by the master with the Badge of Innocence, viz., a loose white garment generally made of Holland or some other fine linen", etc.

The custom of clothing a Candidate on his Initiation was, and still is, practised in English Lodges. In Irish records, two possible entries suggest that this custom also prevailed there. It is likely that other records exist.

The first entry, unfortunately no date is mentioned, relates to some old relics, belonging to a Saintfield Lodge in Co. Down. "Pair inside Trousers". The second entry is more definite and is taken from the history of Hamiltonsbawn Lodge No. 393.

6 November 1814.

Andrew Kerr in presence of Samuel Bodell took out of the chest to buy material for the Lodge £1.

Expenses on this occasion	10d
For a pair of trousers 3½ yards of	
Flannel at 1/8	5. 10
Thread	2½
Making	10

RIBBONS

The changes of emphasis has been noted, with reference to Warrants, Ritual, etc. Another marked difference is to be found in Ireland as compared with England. It is the seeming lack of interest shown by the Irish in personal trimmings, for aprons, jewels, etc. English Lodge histories and minutes make much of purchasing ribbons for decorative purposes. Not so our Irish Brethren, and then the ribbons were purchased for the purpose of decorating the Rods and Wands, preparatory to St. John's Day processions. An item, such as ribbons, may in itself be unimportant, but when considered in relation to this paper, generally very significant.

Two references may be given:—

1812. Ribbons and the Master's Rod	3. 0
Do. to the Master's Rod	1. 8
24 June 1826. Ribboned for rods	4. 0

Did not our Irish Brethren carry out the injunction of John Lyly?
Let thy attire be comely but not costly.

ADMINISTRATIVE NECESSARIES

WARRANTS

When one compares the records of Irish and English Lodges, there is a difference in the attitude of each constitution to the importance of the warrant. In English Lodges the warrant is the foundation and therefore

accepted as such. But it is sometimes in a perfunctory manner presented to the newly Installed Master, and in like manner presented to the Initiate. Not so the Irish Warrant, it is more than a written authoritative document, it is the very heart and core of a Lodge. There is almost a spiritual and mystical quality about the Warrant which permeates the Lodge during its whole existence. To the Irish Mason the Warrant has almost become legendary. Nearly all the histories in the opening paragraph give the date of the Warrant, and throughout this paper we shall find references to the affection displayed for it by the Brethren, so much so, that disputes in the Lodge often centred round the Warrant. It is something worth "fighting" for.

The Warrant was usually in the custody of the Master, and in an Irish Lodge its most important piece of Furniture ; custom demanded that it should be exposed to view at all times when the Lodge was at Labour. It is significant that, when the Lodge went in procession to church, the Master deposited the Warrant on the altar table under the care of two Tylers.

It stood for the credit of the Lodge. It sometimes happened that the Lodge owed the Landlord for rent and for refreshment supplied, and if the Landlord seized the Lodge chest as security, the phrase was that "the Warrant was in debt to the house". We read of a landlord, not a Mason — "making exorbitant charges and impounding the Warrant, which cost £2 9. 7. to redeem".

Soon after the foundation of Grand Lodge of Ireland in the early eighteenth century, we read of the issue by Grand Lodge of a written Charter to such Lodges as would acknowledge its supremacy, and the earliest of these were delivered to applicants on 1st February, 1731-2. An advertisement was published for Lodges "to take out a true and perfect Warrant and be enrolled in the Grand Lodge Book, or they will not be deemed a true and perfect Lodge".

In the Minute Book of the Provincial Grand Lodge of Munster, we have a record of a committee being appointed to enquire into the circumstances relating to the sale of a Warrant, and the decision of the Grand Lodge of Ireland on December 6th, 1810, ordering: "That Warrant No. 520 be cancelled and struck off the Books of the Grand Lodge for having been privately sold and conveyed away contrary to the Laws and Constitutions of Masonry". This transaction was a *cause célèbre*, and is discussed at length by Bro. Lepper on Lodge No. 555, Fermoy (*A.Q.C.*, vol. xlvii, 1934). The incident is mentioned here as an example of the almost inspirational value attached to a Lodge Warrant.

Another case of the Warrant, books, jewels and other Lodge accessories being taken from the custody of the Lodge took place in Dunboyne Lodge, No. 60. There it is recorded that on 21st September, 1803, the Secretary "found the Lodge box opened and plundered". On enquiry it was ascertained that a certain Brother was illegally in possession of the missing articles. On being charged by the Lodge for this serious misdemeanour, the Brother, in his defence, stated "that various matters had been improperly conducted in the Lodge . . ." After being admonished the Brother apologised, and eventually returned the missing Warrant and other articles unconditionally.

Memoranda relating to Lodge 722, Curran and Benburb, mentions that its Warrant was dated 2nd December, 1790. In April, 1811, "a charge was brought against an old member for feloniously stealing the Lodge Warrant and when apprehended and unable to get out of the Lodge room himself having the Warrant conveyed from the room by a confederate". The result of this charge is not mentioned in the memoranda, except the statement that the Warrant was returned to Grand Lodge on 3rd April, 1823.

There is recorded a letter written to Grand Lodge in 1854 regarding another Benburb Lodge, No. 557, which states "that the Warrant of this Lodge was cancelled owing to the misconduct of some of the members, particularly in removing the chest of said number from Benburb to the house of Danny Dougan".

Another reference in an article on *Old Lodges*, in *Lodge of Research Transactions*, 1929-30, is of the transfer of a Warrant of a Military Lodge. It would appear that, in 1749, Lodge No. 205, connected with the 35th Foot Regiment, transferred its Warrant to a local Lodge. When the regiment was transferred elsewhere it may have left its Lodge chest in the Fort, and eventually the Warrant and also the Floor Cloth may have fallen into the hands of Brethren at Moy, Co. Tyrone. (Dyson Atha.)

In these old histories, especially those recording the doings of Masons in the eighteenth and early nineteenth centuries, one meets with, to a modern Mason, unusual customs and Masonic procedure. In County Donegal, Lodge of Raphoe, No. 346, under date of 2nd February, 1792, "at a full meeting unanimously resolved that Dr. Lamy—our late worthy master—be furnished with the Warrant and other Implements he may require" to visit a distant village for the purpose of "making Masons" under the Warrant of 346.

On another occasion in 1798 we read of a Lodge conveying the Lodge chest to a neighbouring town for two Initiates to take their first degree.

The Warrant No. 346 is of particular interest to members of Quatuor Coronati Lodge, inasmuch that it was cancelled on 7th February, 1833; then issued to Launceston, Van Diemens Land, in 1843; then to Toowoomba, Queensland, in 1901; and finally to Carrickfergus, Co. Antrim, on the 13th March, 1913, where it is now the J. Heron Lepper Lodge, No. 346, in the Register of the Grand Lodge of Ireland.

The cost of obtaining a Warrant varied considerably. Lodge No. 524, Borris Idrone, Co. Carlow, expended in 1775 the sum of £2 13s. 8½d. out of a sum of £4 7s. 0d. which was collected from 14 inhabitants of Borris, most of whom were not Masons; the balance was spent on Lodge equipment. The items were:—

Cash for Warrant	2. 13. 8½
Installation in Carlow	7. 2½
Expenses	3. 5
Making a Box	15. 9½
Seal and Jewels	5. 5
Riband for Jewels	3. 4
3 yards for streamers	1. 0½
3 screw loops for the rods	1. 0
	<hr/>
	£4. 10. 11

A reference to the account of another old Lodge, No. 792, and No. 30, Killyleagh, Co. Down, shows that the Warrant cost £7 14s. 5d., and the framing 1s. 8d.

It was customary to have the Warrant framed, sometimes in an elaborate manner. Thus we read of the Warrant of St. John's Masonic Lodge, No. 39, being kept in a wooden case with a sliding lid. The description is of it being a "beautiful specimen of inlaid work—the back and front ornamented with Masonic symbols originally bore the No. 199".

Again:—

June 23, 1837. Lodge No. 107.

"A new Warrant case purchased for 7/2½. It is strongly and beautifully made of polished magohany."

Yet again:—

1 October 1811. Harmony Lodge No. 555, Fermoy.

Paid for a stand and frame for Warrant 11/11

Constant references are found as to the "Glazing of the Warrant", at a cost of about one shilling.

Here is a typical entry:—

Lurgan Lodge, No. 134. 24th June 1782.

To cash Rec^d from Bro. Gadder by John Hill

Toward fraiming the Warant 2. 8½

This artless entry in the accounts sometimes had an inner significance. To quote from some old minutes of Lifford Lodge, No. 569, Co. Donegal:—

6 July 1791.

“It is hereby ordered that the Warrant shall be gleazed and a case made for it before the next night of meeting. John Bannagan is appointed to make a case and find a glass for sd warrant price 5/-.”

3 November 1792.

“A night of Marrgancy being apoynted to get the warr^{nt} Glased and to take it into consideration of Bro. Hamilton Fenney’s conduct.” Subsequent minutes are silent on this brother’s misbehaviour, but on 16 December, 1795, there was another incident.

“Being a night of Emmergency Owen McColgan charged with improper conduct in Breaking the case of the Warrant and giving bad language to the Master” (for which the Master forgave him). Evidence given by Robert Barr who “sayeth that Owen McColgan did use improper Expressions to the Worshipful and he took hold of the Warrant and refused to give it up untill it was taken from him by force after being broke in pieces.”

We further read that

“After mature deliveration it was agreed by a majority of the above Comittee that Owen McColgan is under censure of this Lodge until 1st Wednesday in January next.” (*A.Q.C.* xxxiv, 1921.)

On one occasion the Secretary minuted that “The Lodge was not opened on account of the Warrant being out getting mended”.

The explanation to this recurring item of expense is given by Bro. Lepper in a letter to a correspondent, from which I am permitted to quote:—

“The reason why the Irish Warrants needed glazing so often may have been the old ceremony still used in the 3rd degree in my extreme youth in some Country Lodges, but even then falling into disuse, when the oldest P.M. was supposed to hold it in a certain position at a certain portion of the ceremony; if his hand shook and the Warrant fell, well, it would need re-glazing.”

I cannot refrain from concluding these references to Warrants by noting, in particular, the Warrant of Lodge 209, Dublin, dated 1787. It is embellished with a coloured drawing depicting the Master seated, clothed in a red coat, yellow waistcoat, blue trousers, white stockings, black buckled shoes, cocked hat and wearing a blue collar with a pendent jewel — a square. The Master is seated between two columns surmounted by a canopy, above which is an irradiated sun. The chair is raised on three steps. Below a table, on which is displayed the V.S.L., Square and Compasses; Maul; 3 Candlesticks lighted; 24 inch Gauge; two columns — one perpendicular, one horizontal; Ink pot and quill; an open book, etc., the whole enclosed in a square. A coloured reproduction is shown in *History of Grand Lodge*, Lepper and Crossle, p. 60.

SEALS

In England the use of Lodge seals has not been generally adopted, although in the eighteenth century several Lodges had their own particular seal. Not so

in Ireland, when all Lodges had their own seal of a uniform design, a dexter arm holding a trowel; this has always been the distinctive device of Irish Lodge seals. The use of the Lodge seals date back to the early days of Masonry. As early as 1732 the Grand Lodge of Ireland adopted as their official seal the Grand Master's trowel, symbolical of the "Cement of Brotherhood". It was not until the *Ahiman Rezon*, 1839 edition, p. 27, that Grand Lodge directed Lodges to use the seal "in order to verify the Lodge transactions".

Lodge Seals were usually made of brass and were "smoke impressions". It is of interest to note that all Lodges did not conform to pattern. Union Lodge, No. 105, Tandragee, Co. Armagh, has a very ancient seal cut in slate; Saintfield Lodge, Co. Down, has a seal in force since 1768, cut on Copper and blackened with smoke from a candle; while on May 6th, 1812, Hamiltonsbawn Lodge, 393, purchased a seal for £1 2s. 9d. and a stick of wax costing 10d.

There is a definite reference to the use of a seal on 18th March, 1750-1, when we read in the minutes of Lodge No. 27, Cork: "The Seal was accordingly given to Bro. Byrne and then the Lodge was closed". This relates to the appointment of Bro. Byrne as acting secretary.

In June, 1759, Richhill Lodge, No. 328, Co. Armagh, had a seal engraved at a cost of 6s. 6d., and about the same time, Lodge 296, Cashel, Co. Tipperary, purchased a seal costing 8s. 1½d.

Bro. Lepper, in his *Fifty Years of Masonry*, in East Antrim, says: "In this collection of original impressions of Lodge seals is a seal belonging to Lurgan Lodge 134 (Warranted in 1743), but whether used as a Craft seal or some other degree I could not say. It shews a dove carrying a sprig of olive". (*A.Q.C.*, vol. xxxv, 1922.)

In the cash accounts of Lodge No. 524, Borris Idrone, Co. Carlow, is a record of the expenditure incurred in 1775, when it acquired its Warrant.

3 July 1775. Seal and Jewels

5 - 5

This was probably lost, for in 1784 is a note of the purchase of a Lodge Seal at a cost of 2s. 2d.

Thus we read in a souvenir history of Benburb Lodge, No. 557, that in its Minute Book, 1809-1829, "each entry was confirmed by an impression of the Lodge seal". Among its old possessions were three seals, Craft, Arch and Knight Templar. Newbliss Lodge, No. 794 (warranted 1794), has among its old relics still preserved in its Lodge Room, three original smoke seals — Craft, Arch and Knight Templars. Lodge 104, Armagh, in 1768, ordered a seal to be used in order to prevent certificates being counterfeited. St. Brendan Masonic Lodge, No. 163, had in use a wax seal, which was probably in use *circa* 1765. There is a record of it being used in 1778, when a clearance certificate was sealed and issued.

It was mentioned earlier that all Lodges did not conform to a stereotype pattern of seals, but all were used for the purpose of authentication. One Lodge went further; it used its seal to impart a moral precept as a quotation from the *Dublin Transactions*, 1934-38, shows:—

"In the small village of Trome on the shores of Lough Heagh, there at one time was a masonic Lodge wherein Brethren laboured at our Craft. Engraved on the seal of their Lodge, those Brethren, long passed away, have left upon record as fine an interpretation of the meaning of masonry as you will find anywhere,

Love without interest,
Friendship without deceit."

(Phillip Crossle.)

Another example of an "unorthodox" seal believed to have been used by Bro. Thomas Corker, Deputy Grand Secretary, Ireland, 1768-1801, is illustrated

in *History of Grand Lodge*, p. 200. This does not show the Trowel, but depicts the Square, Level, Compasses, Plumbrule, Ladder, Sun, Moon and the Secretary's Pens crossing the points of the Compasses.

CONSTITUTIONS

That the *Book of Constitutions* should form part of the furnishing of a Lodge was enacted in the very early days of Freemasonry. In fact, as far back as 27th December, 1728, the Grand Lodge of Munster enacted "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, etc. etc.". This, be it noted, was two years before the first Irish *Book of Constitution* was published in Dublin.

Very few *Grand Lodge Constitutions* are to be found among the contents of the chest, but a Lodge in Co. Armagh is a notable exception. This Lodge not only had one copy, but possibly more for "lending". We read of Edward Cooney, of Lodge 623, being fined in 1791 sixpence "for keeping the Constitution Book more than a month", and three months later, on 14th April, Thomas Lappin was fined the same amount for detaining the book. Thus did our earlier Brethren endeavour to make a daily advancement in Masonic knowledge, especially when we read that Brother Lappin had only been a M.M. for three months. He must have borrowed the *Book of Constitutions* on the night of his initiation.

One other reference, that of Borris Idrone, No. 524, purchasing on 6th August, 1792, "a Constitution Book at a cost of $2/8\frac{1}{2}$ ". In 1813 a copy was purchased for 7d. by St. Brendan's Lodge, which also in 1817 bought "at a cost of $6/8$ a new Hirim Raisen (*Ahiman Rezon*) and then had it bound at a further cost of $1/3$ ". When it is remembered the influence *Ahiman Rezon* had upon Irish Masonry it would not have been surprising if more frequent mention had been made of this book of the "Antients".

BANNERS

What a wide separation exists between the English Mason's conception of banners and that of his Irish Brother. In English Lodges the banner, generally speaking, if used at all, merely has the Lodge crest emblazoned upon it. Not so in Ireland. In earlier days, if not in the present, the Banner was one depicting Masonic symbols, and their motives. It was a feature in all processions, it even necessitated an appointment of a special officer, it was a Lodge emblem being a source of great pride, the cash expended upon it was by no means small. In due course it is proposed to mention what may be described as a "Battle for the Banner". Sometimes we read of Banners, Flags, or Colours, in each case it means a "piece of cloth attached by its edge to a pole or staff".

Tradition has it that when Carrickfergus was captured in 1760 by the French, the Lodge Banner was carried off and afterwards returned.

Many of these Masonic Banners are now but Museum pieces, and are relics of the time they were proudly carried in processions. This practice was partially stopped by Grand Lodge as early as 1804 in Dublin, but for some time longer in the Country Lodges it remained legal. Finally, the prohibition was printed in the *Constitutions* for the first time in *Ahiman Rezon* in 1839, and this regulation still holds good.

Dublin Lodge of Research, in its *Transactions*, 1914-21, describes an exhibition of old Masonic Banners, and draws attention "to a record which states that 37 Masonic Banners, including the 21 now exhibited, were borne in procession at the largest gathering of Freemasons of the time on St. John's Day 24 June 1844 upon the occasion of laying a foundation stone".

Although many old minutes allude to their banners, the details are very vague, yet fortunately not in every case. Dublin Lodge of Research have

assiduously gathered much information and have printed plates of several historical banners. These illustrations and descriptions do show that these banners were most artistic, and from a detailed study of them much light is thrown upon early Irish Masonry.

Banner of Lodge No. 184, Drum, Co. Monaghan, is worthy of special mention. It was

"Made of white linen with blue fringe 68" by 55" over all. Above Armorial shield stands the Master of the Lodge properly clothed, according to the custom of the time, with a red cloak trimmed with ermine — under it a blue coat reaching to his knees and beneath that a yellow jacket and white knee-breeches. (N.B., being properly clothed the Master did not wear an apron). Supporting the shield are the two Wardens attired in blue and each carrying a truncheon. The shield is painted in colours of gold, blue, red, yellow, green, white and black". (*L. of R.*, 1926).

This Lodge is reputed to be the only one in the Province of Armagh that had its own flag. It is now preserved in Newbliss Masonic Lodge, No. 794.

Another banner was that of Lodge 452.

"Made of thin purple silk, dark blue border, and brown fringe 57 x 46 inches over all. Masonic emblems painted in colours of white, gold, yellow, dark blue and brown. Warrant was issued for Bailieboro in 1767 was cancelled in 1849." (*L. of R.*, 1923.)

Yet another is described, that of Lodge 796. This Banner was "made of white linen (much soiled) remnant of black and red fringe, 50½" x 42½" over all. Masonic emblems outlined in black and the filled in in colours of blue, red, gold, yellow and brown. The Master standing over an arch, is attired with a red cloak trimmed with ermine, a gold square pendant about his neck. Under the cloak is a blue coat reaching to his knees and attached to it a white square. Warrant 796 was issued in 1794 for Bailieboro, Co Cavan. Originally the word 'Bailieboro' appeared on the label to the left and was covered with blue paint on the removal of the Lodge to Killan. Eventually 796 returned to Bailieboro where the Lodge is still working". (*L. of R.*, 1926.)

Amongst some old relics preserved by Newbliss Masonic Lodge, No. 794, were two Masonic Flags, one belonging to Lodge 794 and the other to Lodge 184, which has been already mentioned. The Banner of 794 is of special interest inasmuch as it was rescued from the rubbish heap when it was put out to be burnt in 1896.

"A MOTH EATEN RAG ON A WORM EATEN POLE."

Bro. Lepper has many important remarks to make in his recondite study *Fifty Years of Masonry in East Antrim* — 1800-1850, and these include notes on Banners.

Blue Lodge No. 917. Glenarm in 1809.

"Resolved that the Colours of our Lodge now blank, be painted with the usual emblems of Masonry and that our Treasurer do discharge the expense of the same. That Bro. Bell be requested to know what will be the expence of painting the same."

It may be noted that the Warrant of this Lodge was granted in 1802, afterwards cancelled, suspended and re-issued.

Three Lodge Banners mentioned, had certain passages of the scriptures painted thereon, which in those days may have had some special significance.

True Blue Lodge, No. 253, Carrickfergus' Banner, had a text from Genesis, chapter xi, describing the building of Babel, and the confusion of tongues, an older banner — St. John's Gospel, chapter vi — the Jews eating Manna in the Wilderness; and St. Andrews Lodge, No. 1012, Eden, quotes St. John's Gospel,

chapter i, v. 5 — “And the light shineth in darkness ; and the darkness comprehended it not”. (*A.Q.C.* xxxv, 1922.)

The Banner of Lodge No. 792, now No. 30, Killyleagh, is illustrated in *Dublin L of R. Transactions*, 1922. It is of red cloth, on which the emblems are painted in blue, black, yellow and green. Among the symbols depicted we have: the Allseeing Eye, Sun, Moon, Stars, an Arch supported by two columns, on the keystone is the letter G., within the Arch is the Square and Compasses, Emblems of Mortality, Ladder, Coffin and the Serpent ; outside the Arch are the Level, Square, Plumb-rule, Beehive, Sword, Cock and a Key. We also have a note of the cost, but unfortunately a cloak and its trimming is included. The total cost was £3 14s. 9d.

The several Lodge accounts are not very revealing as to the costs of the Banners.

Lodge 1012. 20 April 1814.

To cash for Tossils 1. 2

13 October 1821.

To Fringe and Tosels for the Colours 6. 8

15 November 1821.

To cash for making Colours 1. 8

13 May 1843.

“Agreed that Richard Hill, John McFerran and Thomas Hogset do go to Belfast on Friday 19th to Purchase cloth for Colours.”

This minute is of some moment, inasmuch that a Lodge in 1843 should purchase a banner, especially when Grand Lodge had, in 1839, prohibited the carrying of banners.

It may be presumed that this Lodge was acting in a constitutional manner, for we have an earlier minute, dated 25th February, 1826.

“Bro. John McFerran, James Reid were appointed Deligates to go to the Dy Mayor to ask Liberty to have a procession in Public on next Saint John’s Day.”

Note, we have a John McFerran also mentioned in the minute of 13th May, 1843.

In the records of a Downpatrick Lodge, 1794-1806, there is mentioned a list of members who subscribed a sum of £5 4s. 6½d. “to purchase the colours”.

There was, in these Irish Lodges, a lack of uniformity in many respects, notably in the expenditure of money upon furnishings. We have just noted £5 4s. 6½d. being expended *circa* 1806, yet in the same year, the historian of Lurgan Lodge, No. 134, makes mention of 11s. 4½d. “Paid for the Flag”, and in 1835 paying “Mrs. Walsh for Dying Flag” 3s. 0d., but it must be explained that Lurgan Lodge is not definitely mentioned.

In the study of old minutes and records, one constantly, especially in appointment of officers, comes across that of Ensign, and I was frankly puzzled as to what this appointment meant. Entries such as these:—

17 November 1800. Charles McMaster — Ensign.

8 June 1816. John Barry — Ensign.

27 May 1826. Mention of Ensign — one Hagen 4d.

15 June 1802. J. Plunkett Ensign

7 „ 1803. J. Corbet — Incine

1810. Corbet — Insin

We also have mention in 1823 of the Ensign being seventh in seniority and in 1845 of a S(enior) Ensign.

A further study of banners shows that on public occasions and processions the duties appertaining to the carrying of banners devolved upon an officer called the Ensign.

It is not often that Freemasons and their doings are deemed of sufficient importance to be recorded in State Papers, yet during the Irish troubles in the early 19th century, public processions were prohibited, but in Ireland and elsewhere it is one thing to prohibit and a more serious one to have it carried out. Thus we read in the State Papers under date 27th December, 1825, with reference to Freemasons marching in procession through the town of Coleraine. Writing to his Chief Inspector in Belfast, Christopher Plunkett says: "He and a Magistrate tried to disperse them (the Freemasons) quietly, but being unable, he stopped the procession, and seized two stands of colours, which were quickly rescued by those assembled. There were not enough police, and no military, so they had to allow the procession."

The day following the Chief Constable wrote from Ballymoney to his Chief Inspector in Belfast that "a number of Freemasons' Lodges met there yesterday, notwithstanding the notice given them to desist, as from instructions, four Lodges persisted in marching with Colours flying, and drum and fife".

"Grand Lodge enjoined a steady adherence to the antient charge in that no subject of politics or religion should be introduced at any meeting of the Craft." (H. F. Berry, *A.Q.C.*, vol. xxvi, 1913, pp. 196-205.)

A council of perfection!

THE FUNERAL PALL, etc.

Funerals and funeral customs vary the world over, and in no country are they static. Perhaps in no two countries, so close to each other, are Masonic customs so dissimilar as in Ireland and England. In the study of early English Lodge minutes and records, but few contain Masonic references relating to funeral paraphernalia or to funerals. Not so in Ireland, where the last duties rendered after death are so much more ceremonial and intimate. Thus we find the Pall or Mort Cloth is one of the articles to be found in the Lodge Chest.

The minutes and By-Laws of a Lodge in Sligo, then numbered 355, make special mention of the Pall. It was also a source of income.

August 4th, 1778. Resolved "That the Pall should be put in the Lodge Chest and the secretary should be accountable for the different uses made of it hereafter, and the money be lodged in the Chest." Relative thereof, the following By-Law, dated January 4th, 1779, somewhat clarifies the meaning of the words "the different uses made of it hereafter":—

"That any member who joins this Body shall pay the sum of 2/8½ towards defraying the expenses of the Pall. That it is agreed upon by the Brethren of this Lodge that their Pall is to be let at the sum of three half crowns within the limits of the Borough of Sligo and any distance outside the town, that is to say, within the space of five miles it is to be let at three crowns. That any Brother who has or will subscribe to this Pall shall have the use of it for himself, his wife, father, mother, brothers or sister, uncles or aunts gratis."

Similar customs prevailed in Scotland for hiring out the Pall or Mort Cloth to Masons and their families, although the Pall was not necessarily the property of a Masonic Lodge.

Another record of a Lodge owning a Pall is found in *Masonry in Downpatrick*, by Edward Parkinson. Lodge No. 367 was also the owner of a Pall purchased on 24th September, 1781, to be loaned at 2s. 8½d., except to a member of the Lodge. At the same time the Lodge purchased:—

2 Bazel skins	4. 10½
Making a bag	6½

These skins were used in the making of a bag for the Pall when it was not in use. The probable cost of a Pall was £6 10s. 0d.

In 1850 it was still customary to have a coffin covered with a pall, the corners of which were borne by pall-bearers. Then it would appear that the Pall was no longer the property of the Lodge, but of the local authority.

Funerals, wherever held, are occasions of some solemnity, and those attending are suitably attired. To assist some of our poorer Irish Brethren, an old Lodge, No. 611, in County Monaghan, kept a supply of black scarves. Another old Lodge in Downpatrick, No. 114, in 1820, borrowed from its individual members mourning scarves for the use of indigent Brethren; but before the scarves were issued they were cleaned and mangled at the expense of the Lodge, viz., sixpence.

The obsequies of members of Irish Lodges placed an obligation on the Brethren to attend the funeral, and in some Lodges fines were imposed upon absent Brethren. Before the committal an Emergency Meeting was convened, with the Master in the Chair. The Lodge was duly opened round the coffin of the deceased Brother. After the performance of ceremonial rites, the Master and Brethren went in procession to the graveside for the interment, when certain esoteric symbolical actions were carried out. Whether these ceremonies are still observed I am unable to say. Says one modern Irish writer: "Far different is the attitude of the Irish to bereavement! Here they display a richness and splendour of feeling unequalled in any other Christian nation."

To quote Bro. Lepper again, an account is given of the Lodge expenses of an early funeral:—

21 February 1826. St. Andrews Lodge No. 1012. Eden.	
Expenses of that day going to a funeral	1. 2½
Oawien half pint whiskey	8
One gallon o Beer	8
One half pint of whiskey	8
One half pint of Beer	1
	<hr/>
	3. 3½
	<hr/>

Another reference is given, fourteen years later, of the same Lodge, No. 1012. There are many such in the several Histories which have been consulted.

3 August 1840.

"Lodge met in due form the right worshipful Richard Hill in the chare when We went in procession to the funeral of our brother Alex^r Erwin to C. fergus and returned in good order." (*A.Q.C.*, xxxv.)

It must be stated that throughout the many histories which have been consulted there are references to several Lodges making contributions towards the cost of funerals, including the purchase of the coffin. One note is made elsewhere of a Lodge providing a coffin for the child of its Tyler.

An account of the funeral procession of a prominent Irish Mason, Francis Wheeler, of Antient Union Lodge, No. 13, Limerick, as recorded in *Limerick Gazette*, 27th October, 1820, is not only interesting in itself, but throws much light, not only upon Irish ceremonial Masonic dress, but also upon its insignia and working tools. One item may be particularly noted that among the officers of other Lodges taking part were Two Wardens of Waterloo Lodge, No. 233, with *Truncheons* covered with black crepe. (This was a military Lodge of the 79th Regiment, working under the English Constitution.) That these Wardens were carrying truncheons is one of the very few references to truncheons being used in an English Lodge. May be it was a compliment to the Irish Brethren in their

sorrow at the death of a prominent Freemason and not having in Ireland its own working tools.

Order of Procession

Tyler of 271.

With Sword and Insignia.

Two Deacons with Wands.

The Band of the County Limerick Militia.

Two Wardens with truncheons.

Junior Brethren, two and two.

Senior Brethren, two and two.

Two Brethren, carrying the Holy Bible covered with black crepe.

The Master of 271, and Past Master.

The Tyler of the Waterloo Lodge (of the 79th Regiment) No. 233
on the Registry of England.

Two Deacons bearing staves, with doves covered with black crepe.

Band of the 79th Regiment, with Drums muffled.

Two Wardens with truncheons, covered with black crepe.

Visiting Brethren from Royal Artillery, two and two.

The Holy Bible, borne on a crimson cushion, by two Brethren with
insignia.

The Master of the Lodge and Past Master.

Tyler of No. 13.

Two Deacons with wands.

The Band of the City of Limerick Regiment, with muffled drums
covered with black crepe.

Visiting Brethren, two and two in mourning.

The Members of No. 13, two and two in mourning.

The Treasurer.

The Secretary

in rich scarlet cloaks, black crepe hatbands, and
with wands and crepe knots.

A Member of 13, bearing the Warrant covered with black crepe.

Senior Warden.

Junior Warden

in rich scarlet cloaks, black crepe hatbands
and white gloves.

The Royal Arch with Lodge within, borne by two Brethren and
covered with crepe.

The Past Master.

The Worshipful Master

with rich scarlet cloak, and in deep mourning.

Four women, clad in white linen.

Two Medical Gentlemen, in scarves and cypresses.

The Chaplain of Lodge No. 13 in full costume.

The hearse etc, supported with Knight Templars.

Mourners etc. and Knight Templar in black gown and full
mourning bearing the Black Standard, etc. etc. etc.

One of the earliest records of a Masonic funeral procession was that of
Dr. Fifield D'Assigny, who died January, 1744-5:—

1. The Beadle of the Parish with conductors, and the Tylers of
Lodges, two and two.
2. The Corps supported by six Master Masons properly cloathed.
3. Twelve Mourners, two and two.

4. Six Serjeants of the Foot in the Regimentals, and proper cloathing.
5. Two Deacons.
6. A Master Mason with his entered apprentice, two Wardens and a number of the Craft, all properly Cloathed, two and two.

(Faulkner's Dublin Journal, 15 Jany., 1744-5.)

There is in the history and antiquities of 1st Volunteer Masonic Lodge of Ireland, No. 620, which was founded in 1783, mention made, either by gift or purchase in 1814, of a "splendid black cloth, having a square and compass handsomely embroidered in gold and silver and number of Lodge in Centre". The writer, Wm. Geoghegan, unfortunately gives no clue as to the purpose for which this cloth was used. Could it be a Pall or Mort Cloth?

One very human touch is unconsciously revealed in the expenses of Lodge 296, when we read:—

1761. Ane for a sq' and compass for	
Bro. Rombold's coffin	4d.
Circa 1758. Square and compass	
Banswith cofin	4d.

These entries would suggest that this last token of respect was made to departed Brethren. I know personally of an undertaker who always on appropriate occasions places in the coffin a small carved square and compass.

It would appear that in the early part of the nineteenth century, Grand Lodge frowned upon public funerals. We read that Royal Carne Lodge, No. 615, at a meeting held on 28th March, 1829, it was decided to "petition the Right Worshipful Grand Lodge for a dispensation as to the liberty of Burial with the Insignia of the Order". The Lodge wrote to Grand Lodge again in June upon this subject. The next time the question arose in 1829, the Lodge took matters into its own hands and recorded on the minutes:—

"Being our Regular Lodge night before St. Jons Day (December)

It was also agreed to go out and Inter any of our Brethren who may happened to be called home, with all the honours of Masonry. Reminds us of a poem Question by J. M. Synge.

I asked if I got sick and died, would you
With my black funeral go walking too?

CERTIFICATES

It was customary for a Joining member, on making his application, to deposit his certificate in the Lodge Chest and pay a fee. This subject is fully considered in the *History of the Grand Lodge*, but one or two entries may be of interest; one such certificate was used in a most unmasonic manner. It occurred on 10th May, 1803, when "Michael Gaddes throd in his certificate for 6½ to the Secretary".

Later on, 28th October, 1805, the same Lodge sent

to Belfast to get certificates prented	11. 4½
to prenting the above 2 dozen	5. 5

whilst in 1812 on four separate occasions Brethren were fined for "laving his certificate in his car". This excuse has a most familiar sound.

BALLOT BOXES

Although Balloting for Candidates was in vogue from the early days of Irish Freemasonry, very few references are to be found; in fact, I have come

across but two definite boxes. These were in use in 1792 and are most unusual relics. It would appear that some old ballot boxes had two kinds of stones, round and angular, which were used instead of beans.

Bro. Jenkinson, in his *Two hundred years of Masonry in the City of Armagh*, says of a ballot taken on 12th April, 1792: "Balloted when three angles were produced and in consequence the candidate was thereby rejected". Bro. Jenkinson goes on to state that "the By Laws of No. 623, Rule 2 one angle will keep him (a candidate) out, upon the member so putting in giving clear reason, and if in case two angles no reason required".

Among the treasures mentioned in *History and Antiquities of Fermoy*, is "an old ballot box" presented in 1799.

There is a further reference, this time to "a box of old balloting Cubes", which were formerly the property of the extinct Lodge No. 557, Benburb, County Tyrone. These balloting Cubes are numbered amongst the antiquities of Lodge 789, Tartaraghan.

Whether "angles" and "cubes" are the same, I cannot state, but as the two quotations refer to Lodges in adjoining counties, Tyrone and Armagh, and Benburb is a border town, it does suggest itself that there may be a connection in the custom of taking a ballot and the use of similar boxes and "beans".

Lodge No. 557, Benburb, Co. Tyrone, had among its possessions, "24 wooden marbles painted white and black for balloting purposes".

An unusual reference is made in some notes of Calpe Lodge 325, Gibraltar, where the writer makes mention that "when the ballot had been taken for 3 or 5 Candidates collectively, it has proved to be 'cloudy', but when taken individually it proved 'clear'".

CHARITY BOX

In the records of Irish Lodges of items of furniture, very few had alms or charity boxes. Landford Lodge, No. 76, records that in 1818 an "alms box be laid on table at meetings for collection of 'voluntary acts' for support of the Masonic Female Orphan School". Four years earlier Lodge 13, of Limerick, decided "that a Charitable Box should be formed for the purpose of having the gifts of the Lodge as they thought to contribute personally on each monthly and meeting day, and that the funds arising therefrom should be at the discretion of the Lodge". Cavan Lodge, No. 90, has in its possession a copper box, formerly used for the collection of dues.

It would be impertinent to suggest that Irish Masons were not charitable. The Lodge histories abound with records of charitable acts by the members, most of whom were not too well blessed with riches; in fact, their charity was in an inverse ratio to their wealth. Constant references appear about the "Box", not to be confused with the chest — it might be called the Cash Book, although the word one would like to use is the "Kitty". We read of grants from the box being made to men in the local jail—, possibly those who were imprisoned for debt and other minor offences, such as these two entries:—

17 October 1826. Took out of chest and gave	
to a Covan Brother	3s. 0d
Ditto to Molly Betty Lemon	2s. 0d

Lodge No. 355, Sligo, made a grant on 27th June, 1780, of sufficient importance to enter on the minutes.

"Resolved that the Treasurer pay into the hands of Brother Martin Heally 4s. 4d. in order to purchase a shirt for Packrick Cunningham who says he had the honour of being vested with the art of masonry."

John Higgins, a Brother from London Lodge, No. 4, visiting Lodge of Raphoe, No. 346, in Co. Donegal, was, on 5th April, 1787, "Seasonably refreshed and relieved by a contribution of 5/11½". No. 4 was an "Antients Lodge", now No. 7, Royal York Lodge of Perseverance. The list of members shows Bro. Higgins to have been a member, having joined in 1786 from No. 18, Philadelphia. A payment made by St. Patricks Union Lodge, No. 367, Downpatrick, was a poignant one:—

1801. July 6.

Cash paid Bro Daly for a coffin for the
child of Bro Carrol, Tyler 2s. 2d.

So one might go on recording individual gifts and also contributions to the Dublin Masonic Charities. These several entries from old Masonic minutes prove that Irish Masons had an all-embracing charity towards all men.

SWORDS AND DAGGERS

In our researches into English Masonic histories and the volumes of *Misc. Lat.*, swords were the cause of much controversy and disputation. No such wordy warfare is found mentioned in Irish records, which presupposes that such weapons were used in a peaceful manner.

The first notice is found in the notes relating to St. John's Lodge, No. 134, Lurgan, when on 8th June, 1747, a "sword was paid for out of the Box" at a cost of 1s. 7d. Again, in June, 1769, we read "that Bro Mc Clatchy was paid 2/8½ for mending 'Flaming Swords'". Another Lurgan Lodge, No. 394, on 16th June, 1763, "ordered our Treasurer to pay John Kennedy 6s. 9d being his charge for cleaning our Tyler's sword and making a dagger for us". This minute prompts one to ask the question, what was a dagger used for in 1763, if in, say, 1820 the answer may have been obvious; and further, why did swords want cleaning, for in 1770 we have a reference to another Lodge expending 6½d. for this same purpose? Yet again, this time St. Brendan Lodge, in April, 1813, Tyler was armed with a sword, the cleaning of which cost 1s. 1d., and again in June, 1819, when the cost was 1s. 8d.

A Lodge in Saintfield, in 1797, records this entry, "Outlaid cash for sords 5s. 5d"—for new swords or repairs is not mentioned, but why in the plural? We find in 1855 a Lodge had what may be described as an armoury. Lodge No. 500, formerly of Balbriggan, has this note:—

22 March 1855. "That committee be appointed for the securing of six swords to match the daggers presented by Bro. Leeson and if there should be sufficient funds for that purpose, also to procure Bibles for the use of the Lodge." In May, 1855, "Four swords be ordered."

THE CHEST AND ITS CONTENTS

THE CHEST

The outstanding physical feature of an early Irish Masonic Lodge was, excepting the Warrant, the Chest. It is not surprising that this should be so when we take into account the fact of Ireland being somewhat sparsely populated and many Masonic Lodges being held in country districts, where it was most difficult to get suitable accommodation. The chest was to hold the Lodge records, certificates, furniture, such as the working tools, collars, aprons, and also the Lodge Funds. Local banks were by no means common in those early days.

A relevant entry appears in the *History of Saintfield Lodge*:—

1796. Ballanced Book and raines in the Chest	9. 17	3
9th November 1802. The Book Ballanced and after the Bill of Drink and every Expence their remains of stock in chest	17.	5
18th December 1835. Lodg'd in the chist after being counted	3. 16.	10

The several records show that the Lodge accommodation was very limited in cubic space, and to hold the few members must have taxed the size of the room. No wonder that some Lodges built the chest into the Master's chair. Sometimes the chest was kept in the barn or an outhouse, where often moth and mice held high carnival.

In the early days of Lurgan Lodge, No. 134, warranted in 1742, the Master had charge of the box or chest; he also acted as Treasurer—a wise precaution when we remember that the Lodge cash was kept in the chest. One of the earliest entries records the obtaining of the chest:—

Aug. 20th 1742. “Our Lodge formed in Lurgan.”

Followed by

To Box and Locks	6s. 5½d.
To Ribens and utencels and socits (?)	3s. 3½d.

Another Lodge, No. 367, founded in 1765, expended on implements 11s. 4½d., and on its chest, locks and hinges £1.

The method generally adopted was for the chest to have three locks with different keys, one held by Master, one by S.W. and one by J.W., with variations amongst other officers, such as Secretary or Treasurer. This method, although sound in principle, was not always practicable; many references occur in the several Lodge minutes that the meeting could not be held because one or more “key holder” was not in attendance. Systems of fines were adopted, but this was also unsatisfactory; sometimes the chest was forcibly opened before the Lodge could carry on its work.

Such entries constantly occur:—

23 June 1769.

“Fines for Master or Wardens or Deacons who absent themselves and do not send their keys etc.”

Hence we read the minute of Lodge 596, Lifford:—

6 April 1785.

“But as our first resolve that as Bro. McColgan our Senior Warden did not attend this night that his Lock should be Broke, and he to be under sensure as Large as they Bretherine should think proper.”

7th November 1806.

“Lodge met, the master in the chair, 12 members present, no business being done for want of a Warden's Kay.”

Not only the Warrant, but the Chest, was at times held for debt. Such an incident occurred in 1773 in Dublin, when Philanthropic Lodge decided to remove to other premises, but could not do so because of a lien upon the chest, the Lodge owing the landlord the sum of 8s. 9½d.; eventually the Master paid the debt and the chest duly transferred to its new quarters, the Tyler being “paid 6½d. for removing the chest”.

One item in a Tipperary Lodge record considered by the Secretary to be of sufficient importance to make note of was in December, 1763, when this entry

occurs: "Pd for moving chest 2d". Sixty years later we read of another Lodge paying

Bro Swaney for washing the chist	1s. 1d.
and Cash spent at the moveing of the chist	2s. 2d.

The following copy of a costing account rendered to Lodge 524, Borris Idrone, Co. Carlow, gives some idea of the significance which the Brethren attached to their Lodge chest:—

30 June 1793.

Mr. Chas. Eckles to Mich'l Hoey. Dr. to amount Boards delivered Laurence Kavanagh for lodge chest etc	£1. 1. 0
---	----------

30th June 1793

The Gentlemen Freemasons	
Dr to Lance Cavanagh	
To Makeing a Lodge Chest, Mounting and putting on Locks	
3 Spring and Tumble Round Ward'd chest Locks @ 5s. 5d	16. 3
3 Do Do Drawer Locks 4s. 4d	13. 0
Brass mounting for 3 Drawers at 10d	2. 6
2 Drawer Locks at 1s. 1d.	2. 2
20 squares p chest @ 1d	1. 8
1 pair of handles p do @ 6½d	1. 1
1 pair of hinges p do	2. 8
2 lb of 12 nails @ 12d.	2. 0
3¼ .. 6 .. @ 6d	1. 10
1½ .. 4 .. @ 4d	7
	£2. 3. 0

Free Masons Society.

To Glue	8d
3 Nagins Linseed Oil	6d
4 ozs Vardigris	1. 4d
2 lbs of White lead	3d
1 Nagin of Spirits of Turpentine	4d

From the foregoing cost account it would appear that this chest was more elaborate than usual, inasmuch as we find it fitted with drawers and locks. The cost of a chest made twenty years later was also fitted with a drawer, possibly for the Treasurers:—

This chest	Locks and Hinges	8s. 5d.
Chest (cost of wood) labour		£1. 6s. 8d. Total £2 18. 0

The Morning Star Lodge, No. 133, had in its chest an ingeniously concealed compartment, that of a miniature coffin containing the Emblems of Mortality, which, says the statement, "seems to have had a great deal of wear and no doubt of great age". (*L. of R. Transactions*, 1929-33.)

The size of one chest is on record. It was probably a convenient size of all Lodge chests, viz., 4ft. x 2ft. x 2ft., on four feet. They must have been of good size when we have noted that the timber cost £1 or more. One Lodge, wanting a

new chest in 1843, asked for subscriptions from 1s. to 2s. 6d. per member. This was for a chest and throne combination.

Much has been written of the peregrinations of the Lodge chest attached to the 46th Regiment—Lodge of Social and Military Virtues, No. 227; of it being captured in America during the War of Independence and of it being returned with military honours, etc., etc. As this subject is very controversial, I but mention it and pass on.

One military chest calls for a reference that, according to R. F. Gould, Lodge No. 92 having lost its Lodge Chest at Munster in Germany, a new one was consecrated at Berwick, 2nd December, 1763. (*A.Q.C.*, vol. v, p. 101.)

Having made this introduction of the chest, we may now pass on to its contents, which, I trust, will be more interesting than the contents of Joanna Southcott's Box.

DRUMS

Very many Lodge minutes and accounts record the engagement of a Drummer and Drum at an inclusive fee, which included liquid refreshments, to take part in organised processions. We do, however, find that some Lodges had their own drum; indeed, it was a poor Lodge that had not its own drum, many of which had Masonic symbols painted thereon.

One such Lodge was at Saintfield, which purchased a drum on 22nd April, 1837, at a cost of £1 2s. 6d. On 20th June the same year an account was paid, 2s. for painting and 1s. 11d. for a drum cord. This was for its first public appearance on St. John's Day. Twenty-six members of the Lodge proudly followed the drum in the procession, who afterwards celebrated its advent in 5½ quarts of whisky at 3s. 6d. per quart, and a liberal supply of beer. Now only the carrying straps and two drum sticks remain of the drum.

The historic colour and Drums of the Dublin First Volunteer Regiment were handed to the Lodge of the same name, No. 620 Dublin, which was founded in 1783. These mementos are still in the keeping of the Lodge and are displayed at each Installation Ceremony of the Master. Lodge No. 38, Ballintry, Ballycastle, still continues proudly to exhibit the "Drum of the Lodge".

PHILOSOPHICAL BELLOWS

What was the "Philosophical Bellows"? Its use in Masonic ritual was of such consequence that a Lodge secretary was sent from the West Coast of Ireland to Dublin (a distance of 250 miles for the return journey as the crow flies, in a time before railways) to purchase such an article.

In the hope that light may be thrown upon these bellows, the facts are recorded. In the minute book of Dunboyle Lodge, No. 60, of Ennis, Co. Clare, we see that some importance was attached to this purchase and also to the action of the secretary.

5 December 1808.

"It was resolved that Bro. Michael Canny to pay to the Treasurer Three guineas given him some time back to buy a 'Philosophical Bellows', or he will incur the censure of the Lodge and that this Resolution be notified to him before the next night of meeting."

Six months later, on 24th April, 1809, we read that

"Bro. Michael Canny came forward and offers and has paid a sum of three guineas given to him some time back, for the purpose of buying a Philosophical Bellows in Dublin, and on his not finding value as he conceived, he now refunds the money advanced to him."

The accounts show that the sum given him for this purpose was returned, viz., £3 8s. 3d.

A note on these minutes reads (*L. of R. Transactions*, 1924):—

“ ‘Philosophical Bellows’ described by Michael Furnell, P.G.M. North Munster as ‘Philosophers’—small copper steam engines which by puffing and roaring on a fire with a usual accompaniment of ‘Cart chains’ had been a customary adjunct to initiations used by the Lodges of the Counties of Limerick and Clare, but now (September 1844) thank God are obsolete.” (P.(hillip) C.(rossle).)

With all due deference to the P.G. Master, £3 3s. 0d. does seem a lot of money, especially in those days, for the purpose of playing a practical joke, especially also taking into account the distance travelled to buy such an article.

Two enquiries have not produced answers. The Secretary of Dublin Lodge of Research has very kindly made search in Dublin and enlisted the help of an authority in Limerick—V. Wor. Bro. Hayden—but without result. Bro. Hayden says: “It is strange that none of the ‘Engines’ have been retained as curiosities, and, as far as I have been able to ascertain, there is no reference to them in any of the old minutes or inventories of the Lodges about the period referred to.”

From another reply, a totally different source, that of the Science Museum, South Kensington, the Keeper, in a letter, 5th September, 1949, writes: “From the simple description, ‘Philosophical Bellows’, there is little we can say beyond a surmise that it refers to some piece of apparatus intended for experiments in ‘Natural Philosophy’, as experimental science would have been called at the time, i.e., 1800. There was a good deal of instrument making for teaching purposes, and ‘bellows’ may be part of some set demonstration.”

Does not this courteous reply from the Museum authorities supply a more than possible explanation? At this time, the end of the eighteenth and beginning of the nineteenth centuries, found many Lodges, both in Ireland and England, being given lectures by the Master, and certain scientific instruments being purchased from Lodge monies. Further, it is a very significant and corroborative fact that at the same period we read in the minutes of Dunboyne Lodge that on 5th May, 1800, “a lecture was given by the Worshipful Master in the chair. No business done”.

It might be of interest to record other references to lectures. As far back as *circa* 1760, lectures were a feature of the proceedings on Lodge night, usually given by the Master. Of Raphoe Lodge, No. 346, *e.g.*:

1763. “Brief History of Freemasonry and design of seths Pillars fully explained.”

1764. “Why Freemasons wear aprons.”

1780. “Lodge in due form, the Worshipful Master in the chair and Tiler on his stand.

Grand Lecture on different points and parts of Royal Art.”

(*L. of Research*, 1934-38.)

April 1790. “A Lecture in presence of Bro. Tinnervale and R. Thornberry of Lodge No. 328, the whole done and parted in good harmony.”

5 May 1790. “No Lecture.”

2 June 1790. “No Lecture.”

7 July 1790. “No Lecture.”

(Hamilstonbawn Lodge, No. 393.)

CANNON (and MASONIC FIRE)

The first reference relates to a meeting held in 1751:—

“A meeting of the Lodge (No. 27, Cork) was held at the Court House on 24 June 1751 at which twenty four members were present, it being the anniversary of our holy patron St. John the Baptist. After the election of officers, the evening was dedicated to mirth and jollity, no more business was transacted. When Din^r. was served up a Band of Musick consisting of Trumpets, Hautbores, Violins etc continued their performance. Every Toast was proclaimed to the other Lodges of the City by a discharge of Cannon procur^d for that purpose . . .”

(*Old Time Masonry in Munster*, R. Walker.)

Another reference to firing at a banquet may be quoted, although not strictly Masonic, yet one at which Master and Brethren of Vernon Masonic Lodge, No. 123, Coleraine, attended. The quotation is from *Dublin News Letter*, 6th June, 1741:—

“Celebrating Admiral Vernon’s (after whom the Lodge was named) success at Carthage in 1737. Present Mayor, officers of Army, Revenue etc. etc. At a table in the street drank the King, the Royal Family, Admiral Vernon, success to his Majesty’s Forces by sea and land with several other loyal Toasts, at each Toast there was a volley from the Army . . . Sir John Abercrombie, Master of the Worshipful Vernon Lodge of Free Masons establish’d here, attended by the Brethren all in proper cloathing and marched out in Order to the Table . . .”

Still another reference to the use of fire-arms, although at a slightly later date, still in the eighteenth century. The extract is from Gibson’s *History of Cork*, vol. ii, p. 326. It relates to the completion of St. Patrick’s Bridge in September, 1789.

“The Freemasons of Cork took a prominent part in the ceremony and the keystone was placed in position by the Grand Master . . . The whole of Masons then gave ‘three times three’ and was returned by nine cheers of the populace and the firing of nine Cannon.”

Other vague Lodge references, which perhaps do not have a definite bearing upon the question of Masonic Fire; in fact, it has been suggested that they may relate to the perpetration of practical joking during the ceremonies. The first quotation is from an article on St. Brendan’s Lodge, No. 163, by Bro. Phillip Crossle:—

Among the sundries for Lodge use these items may be noted:

17 December 1797	To Powder and Pimetan	1s. 1d
3 May 1813	To Powder	9d
20 May 1813	To Poder and Candles	1s. 8d
June, 1818	Powder and Niter	5d
	Do and Flint	3d
	Weir (Wire)	4½d

It has been suggested that at a certain part of the ceremony, when God said let there be light, a toy cannon was fired.

From a different part of the country, viz., Downpatrick, Co. Durham, we find:—

“Not very long ago, in a chest of an old Lodge not far from Donaghadee, came an extraordinary looking instrument, which is now

one of the treasures in Provincial Grand Lodge of County Down. This was what looked like a home made pistol without any trigger or hammer. The place where the barrel would have been in ordinary cases was hollowed out and a child's brass cannon was fastened into it with copper wire. The touch hole was blackened from frequent use. The explanation is that it was used in a certain part of the Initiation ceremony."

If this should be so, it still has FIRE! as its primary object.

In the course of this paper, reference will be made to "Firing Glasses" and drinking utensils as part of the furniture and equipment of Irish Lodges. It is significant to note that particular drinking glasses, used at the after proceedings of a Lodge meeting, were designated "Firing Glasses". As far back as 1740 a goblet was called a "Cannon".

This contribution in *Dublin Lodge of Research* (1934-8), *The Making of a Brother circa 1740*, is written in the form of a ritual, and is full of Masonic lore and most illuminating. Bro. Crossle, when dealing with the "Festive Board" explains:—

A wine bottle	is called	a Barrel.
A goblet	„ „	a Cannon.
Wine	„ „	Red Powder.
Water	„ „	White Powder.
The Master is called Venerable.		

Venerable—"Charge my Brethren for a toast." When all have charged their Cannons the Senior Warden says "Venerable we are charged".

Venerable—"Senior and Junior Wardens and Brethren of the Lodge, we are going to drink to the health of the King our master, to whom God has given perfect health. Carry arms!" Each Brother places his right hand on his cannon. "Present arms!" Each raises his cannon. "Fire! Grand fire, it is for the King our Master." Each discharges his cannon. In laying it down he stretches his arm straight forward, then brings his hand to the left breast, then to the right breast and places the cannon on the table with a bang. All clap their hands three times and cry "Vivat, Vivat, Vivat!" or "Houze, Houze, Houze!"

This digression on Masonic Fire may be excused if it throws some light and instruction on a subject which has not yet been satisfactorily explained.

GLASSES

As hospitality was a feature in the conduct of Lodges, it is not surprising we have many references to Jugs and Glasses included in the contents of the chest.

We read of Lurgan Lodge, No. 134, providing themselves with Jugs, usually a set of three. The purchase of a Jug is thus related:—

24 June 1788.

Paid by David Gaddes for trateing Bro.

Douglas on Receiving the Lodge Jug 18s. 8d.

Presumably this sum included the cost of Jug.

Among the first items of equipment this Lodge purchased in 1744 were Glasses and Jewels at a cost of £1 1s. 5d.

Two items may be of special interest. In 1803, Borris Idrone Lodge, No. 524, passed three resolutions:—

- (1) 7 February 1803. "Resolution was entered into for providing the Lodge with 2 dozen Masonic Glasses with inscription as heretofore."
- (2) 7 May 1803. "Resolved that our Treasurer do pay the W.M. £2. 0. 1. to re-imburse him so much paid for two dozen Masonic Glasses . . ."
- (3) "Resolved that any member of this Lodge or a visiting member thereof breaking any of the Masonic Glasses, Jugs or Decanters shall pay 2/- for each glass and one guinea and a half for each jug or decanter."

This last minute indicates that the Jugs must have been highly valued, especially when we read of another Lodge, in the same year, purchasing two Punch Jugs at a cost of 10s. 10d.

The next item needs no comment. It relates to Newbliss Masonic Lodge, No. 794. The date is 1868. "That each member supply themselves with a tumbler and a glass at the sum of 3/- each to be held and considered as their own property during their stay in the Lodge and when leaving may be removed by them at their own option if in full standing order."

AN ARTICLE

It was in these old Irish Lodges not permissible for Brethren to retire from the Lodge except by authority of the Master, and if the Tyler allowed a Brother to do so without having received permission, the Tyler was liable to be fined. So that no member might have an excuse for retiring, the accounts of the Treasurer show that provision was made in a practical manner. The accounts of Dunboyne Lodge, held at Eunes, Co. Clare, have two curious entries:—

1809. By amount of a painted chamber Pott
sent to the Lodge by order of the
Worshipfull (James O'Gorman) 15s. 0d.

3 December 1810.
James Seaten, for a Pott which he took
into his possession without authority
from Lodge 60 (and which he
returned) 13s. 6½d.

There is no mention of the purchase of a screen. In another Lodge accounts we have, *inter alia*, this entry:—

1 September 1819 "for an article" 15s. 0d.

PLAYING CARDS

I think we must draw the veil of Masonic secrecy over the name of the Lodge which, in June, 1760, on the eve of St. John's Day, took from the Lodge Box the sum of sixpence-halfpenny for the purchase of a "pack of cards". Did the Brethren intend to cease from labour and go to refreshment early on St. John's Day?

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Rose on the proposition of the W.M., seconded by the S.W., comments being also offered by or on behalf of Bros. C. D. Rotch, J. Heron Lepper and B. W. Oliver.

Bro. H. C. BOOTH, S.W., said:—

Worshipful Master. It gives me much pleasure to second the vote of thanks to Bro. Rose for his interesting paper.

The remarks I have to make are really not comments on the paper, but rather reminders that are awakened by the reference to certain furniture or properties in the inventories.

“A platform of three steps.” How often we find this reference to the three steps of the old rituals and lectures; they also appear in one form or another on the old Certificates, Tracing Boards, Floorcloths, Aprons, etc., etc.

St. George’s Lodge, North Shields, have three old Tracing Boards. Round the picture is drawn a framing, and at the bottom are drawn three steps leading as it were into the picture.

All these have reference to the time when the Lodge was drawn on the floor, and the candidate knelt on the floor on the appropriate step or square for the degree he was taking. Later on, when Tracing Boards and Floor Cloths replaced “the Lodge”, it was thought necessary to have a “stool proper to kneel upon”.

Yes, these Tracing Boards represented the Lodge and still do to-day, for when a new Lodge is consecrated the Tracing Board is placed in the centre and covered with a satin cloth. During the ceremony the cloth is removed, and it is on the Tracing Board representing the Lodge that the elements of consecration are sprinkled.

“Banners”. Each Lodge had its Banner, but in England the Banners were smaller than what the Irish probably were.

They were used in all processions, and in the North as late as the first years of this century, when attending Provincial Grand Lodge the members of each Lodge sat together with the Lodge Banner at the end of the row.

To-day, in the opening ritual of Grand Lodge and Prov. Grand Lodge, we still hear.

Q. Bro. Grand Pursuivant where is your situation in the Grand Lodge?

A. Within the Inner Porch of Grand Lodge, M.W.G.M.

Q. What is your Duty?

A. To give a due report of all approaching Brethren, and to see that they are properly clothed, and ranged under their respective banners.

Bro. J. HERON LEPPER said:—

I wish to thank Bro. Rose for all the trouble he has taken in collecting data about the furniture and properties of Lodges in my Mother Constitution. Any comment I can make is necessarily confined to certain features of the paper which may be considered common to the whole Irish Craft; for my experience has been that local customs exist in Freemasonry as well as in other phases of life in Ireland.

Two of the most important articles in the furniture of an Irish Lodge are undoubtedly the Warrant and flight of three steps before the Altar; for each of these objects has become incorporated into the test questions that have to be answered when proving yourself a Mason according to the Irish Rite. That is as much as I care to say about the matter in print.

Banners and musical instruments were, of course, much in the public eye on St. John’s Days, when the Lodges used to begin their celebration by marching in procession to church in strict order of precedence, disputes about which might on occasions be acrimonious enough to earn the opprobrium of being described

as a riot. Grand Lodge finally forbade such processions in the 1830's, a period of great unrest; this was vastly unpopular with the Lodges in Ulster, and up to the 1860's it is no uncommon event to hear of a Lodge being cancelled for marching with band and banners on the Day of St. John. Such processions still occur in my native province, but are now confined to political societies and take place on other dates than those consecrated to the patron saints of Freemasonry.

One statement by Bro. Rose needs correction. So far from floor cloths being in general use, I have never seen one play any part in the ceremonial in any Irish Lodge. Such as do exist are preserved as memorials of antiquity, and are of such diversity of design as to discourage any belief that Irish Freemasonry ever made use of them in a ritual, which we who have loved and practised it believe to be as free from florid symbolism as any now existing under the whole canopy of heaven.

This paper does not lend itself to criticism. Perhaps I might point out that a distinctive piece of Irish Lodge furniture is the seal. Any official document issued by an Irish Lodge, such as a Return of Members to the Grand Lodge, or a letter written on Masonic business, has to have the seal affixed. This has been the custom from very remote times, and the standard pattern of an ordinary Lodge seal is a hand holding a trowel.

I think the oldest example I know of Lodges being ordered to provide themselves with a piece of furniture is the decree of the Grand Lodge of Munster in 1726, "that every Lodge should provide itself with a copy of Anderson's Constitutions". Have we any decree preceding this of a similar nature in regard to English or Scottish Lodges?

Bro. IVOR GRANTHAM said:—

In the presence of such a distinguished Irish Freemason as the Father of our Lodge, W.Bro. J. Heron Lepper, P.G.D., I hesitate to offer any comment upon a paper concerned with the subject of Irish Freemasonry; but perhaps I may be permitted in the course of these observations to put forward a few tentative suggestions in an attempt to elucidate some of the problems presented in this paper.

Bible and Altar

In discussing the furniture of an Irish Lodge, Bro. Marshall Rose has, quite rightly, given pride of place to the Holy Bible. For that reason it is somewhat surprising to find that no mention has been made in this paper of the altar, which is, I believe, the central feature of every Lodge on the roll of the Grand Lodge of Ireland.

Swords

Mention of swords, in the plural, in the year 1797 is, to my mind, suggestive of the practice of Knight Templary; but it is, I think, quite possible that the swords in question (perhaps only two in number) were acquired by the Lodge at Saintfield for Craft ceremonial purposes either in Lodge or in public procession.

Philosophical Bellows

With regard to the Philosophical Bellows, upon which in the year 1808 it was proposed to spend the sum of three guineas, three possible solutions occur to me. The bellows could, as mentioned in this paper, have been used to frighten candidates at the time of their initiation; the bellows could, perhaps, equally well have been used for symbolical ordeals by earth, air, fire and water in a higher degree; or the bellows might have been needed as an organ-blower. Brethren

who are more familiar than I am with music, and with musical instruments of a hundred and fifty years ago, may be in a position to state whether bellows could have been used at the time in question as an accessory to a Lodge organ.

Foot Cloth

If any distinction is to be drawn between a Foot Cloth and a Floor Cloth, I would suggest that a Foot Cloth was a carpet, either with or without symbolical ornament, upon which were marked in outline the positions to be occupied successively by the candidate's feet during the course of his advance from west to east in the third degree. Illustrations of two such cloths may be seen in *L'Ordre des Francs-Maçons trahi* (1745). One of these illustrations was reproduced in the unauthorised 1769 Dublin edition of the *Book of Constitutions*, a specimen of which is exhibited here to-day by permission of the Librarian to Grand Lodge; both illustrations will be found reproduced as figures 11 and 12 between pages 256 and 257 of *A.Q.C.*, volume xxix.

This paper is another useful compilation on the part of the author. I therefore cordially support the vote of thanks which has been proposed from the chair.

BRO. FRED. L. PICK writes:—

Bro. Rose has given us an interesting and informative paper, on which, no doubt, comment will be forthcoming from the Irish Brethren. I can merely contribute a note from one of those parts of England subject to Irish influence before and after the Industrial Revolution. I wonder on what grounds Bro. Rose suggests that in the early days of the Grand Lodge of Ireland some Lodges were reluctant to submit to its jurisdiction and continued to work without Warrants. There is plenty of evidence in England and Scotland, but (even remembering Trinity College, Dublin) did this condition arise in Ireland?

I think the skirret made its appearance in English Masonry earlier than 1825; the letter from Bro. Broadfoot published in T. W. Hanson's *History of the Lodge of Probity No. 61*, indicates its present use in 1816. So far as Lodge clothing goes Bros. Lepper and Crossle give an earlier example in their *History of the G.L. of Ireland* (p. 54). Warrants are still glazed and framed in Lancashire and are thus more accessible than when folded with or without the protection of a cover. The Lodge of Friendship, now 277, Oldham, whose founders in 1789 included members of the Irish Military Lodges, has a silver seal bearing the hand grasping a trowel. In the same Lodge and others in the neighbourhood, the senior of the Brethren invested as Steward is described in the Lodge List of Officers as "Steward and Standard-Bearer".

The mort cloth or pall was, of course, a treasured possession of many of the old gilds, but does not seem to have been used by our Lodges. There are, however, instances of Lodge graves. The frequent mention of truncheons reminds me that I have seen them carried by the D.C. and A.D.C. in East Yorkshire.

Many years ago I visited the Dublin Masonic Hall and was interested in the drums. The only parallel I can call to mind is the Lodge of Prince George, now 308, Eastwood, West Yorks, which organised its own band which was in request at various functions. It ran to fifteen instruments.

An earlier example of the discharge of musketry on the drinking of toasts will be found in my *Preston: the Gild and the Craft* (*A.Q.C.*, lix).

Lastly, a reference to the philosophical bellows is to be found in the poems

of Tim Bobbin (John Collier), 1708-1786. His poem on the grave of Hamer, the Rochdale philosopher, begins:—

Ho, passenger! see who lies here :
 Perhaps 'tis worth thy knowing :
 'Tis Hamer, the philosopher,
 Whose bellows have done blowing.

Bro. C. F. SYKES writes:—

I have found the paper read to-day one of great interest, and wish to tender my sincere thanks to the writer.

The Masonic symbols alluded to in the course of the paper are very varied, and some appeal to me as very unusual. I confess I am totally unable to associate the figure, half-human and half-fish, with Freemasonry.

Doubtless these symbols were utilised as a means of Masonic instruction. The importance assigned to lectures and the character of them are indicated by the Rule passed by the Tandragee Lodge No. 206 in 1765, and the examples quoted from the minutes of the Raphoe Lodge No. 346 of 1763-1790.

In the section regarding jewels, the writer of the paper states: "It so happens that the first reference, that of Ancient Union Lodge No. 13, Limerick, does set out the individual jewels used when the Lodge was formed in 1732. They were of solid silver and bear the following inscriptions."

Four jewels are then noted—those of the Master, Senior and Junior Wardens, and, lastly, the Chaplain. The first three are engraved and definitely associated with 1732. The Chaplain's jewel, however, is inscribed A.L. 5840. I am unable to find any chronology which will permit me to harmonise these two dates, A.L. 5840 and A.D. 1732. If this Chaplain's jewel were contemporary with the foundation of the Lodge, it would surely have been engraved in a manner similar to the other three. I think, therefore, that it cannot have been used when the Lodge was founded.

It would appear that in the early days only the Master, Senior and Junior Wardens were distinguished by jewels. As the century advanced, other officers were so distinguished.

In 1751, Lodge 25, Cork, possessed Deacons' jewels, as, in a report concerning a procession, Master, Wardens and Deacons are mentioned, "and every officer wearing his proper jewel".

In 1767, Lodge of Raphoe 346, Co. Donegal, decided to purchase a "key, crosspens". By inference we may consider these as jewels for Treasurer and Secretary.

A Lodge at Carlow in 1794 purchased eight jewels and eight collars: for what officers is not stated. It does, however, show that the three officers distinguished by jewels in the early days had increased to eight by the end of the eighteenth century.

I had hoped to have found some particulars of the trowel, either as a working tool or jewel. The tool is mentioned several times, but always as a symbol on summons, apron, floor cloth or seal.

I believe the trowel was formerly a jewel of importance in our English working, and to me it seems a pity that so prominent an operative tool should have almost completely disappeared from our Craft ritual. It seems to be mentioned once only—in the Charge to the Initiate. In another part of "pure Ancient Masonry" it does appear. I believe that in the Bristol working the trowel is presented to the M.M. as one of the W.T.'s.

Under the section, Swords and Daggers, the writer notes in the records of a Lodge at Saintfield an outlay for swords, and inquires, "Why in the plural?" It was the custom in England in the early days for a Brother to attend his Lodge

armed with a sword. Later this was forbidden. That a number of swords were needed by the Saintfield Lodge was, I think, occasioned by the fact that they were required for use in the First Degree. Then, when the candidate was restored to, several Brethren, bearing swords, approached him with the points of the weapons presented directly at him. At least one old Lodge still preserves this usage.

According to the *Ritual of the Apprentice Mason*, by J. M. Ragon, the French custom was for all the Brethren to be armed, and at that portion of the ceremony to which I have alluded, all present, at the command of the Venerable (Wor. Master), "Do your duty," presented the points of the swords at the candidate, and explanation of the action was given at once.

The section, Cannon (and Masonic Fire), is of great interest to me. A few years ago my attention was directed to a short article on Masonic Fire, by W.Bro. Lawrence F. Hemmans, in the *Masonic Record*. Read with the contribution in to-day's paper relative to the subject, both essays acquire additional interest. Drinking toasts is an ancient custom, and Bro. Hemmans points out that Shakespeare alludes to the practice in "Hamlet", act v, scene 2:—

"Give me the cups;
And let the kettle to the trumpet speak,
The trumpet to the cannoneer without,
The cannons to the heavens, the heavens to earth,
Now the King drinks to Hamlet."

Therefore, it must have been commonly understood that the firing of cannon, or, as we express it, a salute of guns, accompanied the drinking of toasts. Our terms, "charge" and "fire", certainly suggest a derivation from the use of firearms. "Firing glasses", too, were commonly used in my early Masonic days. The custom cannot be termed general to-day. In the West Indies, "fire" is called the "battery". In the French Ritual to which I have referred, the term "battery" also occurs.

French Freemasons had a very definite code of discipline for behaviour at table, and Ragon gives a detailed description of it in this Ritual. He writes that the table utensils had mystic names, and gives the nomenclature of twenty-three items. Among them are:—

A bottle or carafe is a barrel
A glass is a cannon
Wine is strong powder, red powder or white powder
Water is weak powder
Cider or beer is yellow powder
Liqueurs are explosive powder
To Drink is to fire a cannonade

The P.L.R. of our usage was observed and exact instruction given as to movements. The explanation is somewhat similar to that given in this paper, though with more detail. There is one difference, however. The French custom appears to have been L.R.P.

Bro. Hemmans considers it something more than a mere coincidence that our P.L.R., etc., form seven triads, *i.e.*, 21, which is the number of guns fired in a naval salute.

Bro. FULKE RADICE writes:—

In adding my appreciation of Bro. Rose's paper, I should like to add a comment on a small point, that concerning "Cannons" and "Fire". It seems that on some occasions firearms were actually discharged. On feast days in South

Italy, when noise, and lots of it, is the order of the day, the religious procession which usually takes place is greeted with a *feu de joie* from "mortaletti" (small mortars). These small mortars were made of iron, about six inches long, with a broad base about four inches wide tapering towards the muzzle. They were loaded with black powder and tamped with anything that would increase the bang, and a slow match was put into the touchhole. They were stood upright on their bases, and at the proper moment a man ran along the line and touched them off. Could the Irish Freemasons' cannons have been something similar?

As regards the "Fire", the word "Vivat", three times repeated, is used in Swiss Lodges at the end of the opening and closing, and also at the "labours of the table", in a way closely resembling that in the paper. In the Carboneria the same cry was uttered in the Master's ceremony, when the bandage was removed from the candidate's eyes. (See Part III of my paper on the Carboneria, p. 61.)

BRO. GEO. W. BULLAMORE writes:—

The smoke seals used in Irish Lodges are an interesting survival of the trowel in masonry.

The trowel suggests the layer, and, so far as I can see, the old chargess (of the mason hewers) regarded him as an outsider. Until 1356 the layers and setters were the recognised craft. I assume that the masons or hewers confined themselves to church work and the preparation of materials. In 1356, however, owing to constant disputes from the infringement of one another's work, they were forcibly amalgamated.

A carving dated 1738 on a stone in Ireland depicts a hand holding a trowel in a peculiar manner, as though it were being used for thrushing. This may be significant, as the trowel can be identified as the weapon of the Inner Guard. The reference in the Dublin Tripas to being "freemasonized the new way" suggests that Irish Masonry has two lines of descent.

The nine seals of Ballygowan 136 suggests nine degrees. Presumably, there were no duplicates, and their symbols would be of interest.

I fancy it is on an Irish K.T. seal that the bee or beehive occurs surrounded by the text, "In the beginning was the Word". This is a piece of symbolism that has now entirely disappeared. The College of Corpus Christi, Oxford, is referred to by Erasmus as "The College of Bees", and there is some evidence that the bee signified "the Word" or the "Word made flesh".

The beehive seems of fairly frequent occurrence in Irish symbolism, and I think it belongs to the higher degree, in which prominence is given to "the Word".

BRO. MARSHALL ROSE writes in reply:—

It is indeed most pleasing to receive such warm and sincere congratulations on my paper from members of this distinguished Lodge as Quatuor Coronati, recognised as it is as the foremost Lodge of Research. Such commendations are a stimulant and an encouragement to me to complete the trilogy by writing a similar paper on Furniture and Equipment, etc., of Scottish Lodges.

The several commentators have been so sparing of their criticisms that little remains to answer. The comments are mostly emendations and additions which add to the central theme. It therefore only remains for me to thank all those who have assisted me in many ways, especially to our Secretary, Bro. Poole, to Bro. Lepper and the staff of our own Grand Lodge Library for services so willingly rendered.

St. John's Day in Harvest

SATURDAY, 24th JUNE, 1950



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., W.M.; H. C. Booth, P.A.G.D.C., S.W.; *Wing-Comdr.* W. Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.D.G.S.B., P.M., as J.W.; *Rev.* H. Poole, *B.A.*, *F.S.A.*, P.A.G.Chap., P.M. Secretary; *Dr.* A. E. Evans, C.B.E., M.D., as I.G.; L. Edwards, *M.A.*, *F.S.A.*, P.A.G.R., P.M., D.C.; *Col.* F. M. Rickard, P.G.D., P.M.; and H. H. Hallett, P.G.St.B., P.M.

Also the following members of the Correspondence Circle:—Bros. *Rev.* H. A. W. Miller, P. J. Watts, G. Holloway, L. Rucker, P. N. Linton, *Major* C. S. Dodwell, F. A. Brett, T. W. Marsh, F. A. Hogg, R. Prickett, *Rev.* R. Mc R. Cann, E. H. Webb, J. F. H. Gilbard, A. Parker Smith, P.G.D., D. F. Goode, D. Payne, F. L. Edwards, T. M. Jaeger, S. J. H. Prynne, C. des Graz, R. A. N. Petrie, W. H. Leese, E. Alven, J. D. Daymond, D. M. Marrs and M. Goldberg.

Also the following visitors:—Bros. O. F. Deane, Lodge 72; N. H. C. Fowler, Lodge 176; R. Chenley, Lodge 3220; L. H. Torrance, Lodge 3500; and R. Butcher, Lodge 5594.

Letters of apology for non-attendance were reported from Bros. F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; Wallace E. Heaton, P.G.D., P.M.; C. D. Rotch, P.G.D.; E. H. Cartwright, *D.M.*, P.G.D.; N. Rogers, P.Pr.G.D., E. Lanes.; and J. R. Dashwood, P.G.D.

One Grand Lodge, two Lodges and thirty Brethren were elected to membership of the Correspondence Circle.

Attention was called to the following

EXHIBITS

Photograph of the Warrant of the Lodge of Friendship.
Photograph of the Title-page of the Book of Rules and Orders.
Photographs of two pages from the Treasurer's Book.
Photograph of the Certificate of Watson Plowman (1797).
Photograph of the Certificate of John Thorpe (1819).
Photographs of Summonses of 1821, 1829, and 1830.

An interesting paper, entitled "Lodge of Friendship, King's Lynn, Norfolk, 1762-1838", was read by the SECRETARY, on behalf of Bro. F. R. EATON, P.G.D., Dep.Pr.G.M., Norfolk, who was unable to be present:—

LODGE OF FRIENDSHIP, KING'S LYNN NORFOLK, 1762-1838

BY BRO. F. R. EATON, P.G.D., Dep.Prov.G.M., Norfolk



THE Province of Norfolk was formed in the year 1759, Edward Bacon, of Earlham, a Member of Parliament for and Recorder of the City of Norwich, being appointed the first Provincial Grand Master by Patent from Lord Aberdour, the Grand Master, dated 13th January, 1759.

EARLIEST LODGES

The earliest Lodge in the Province of which any known record exists was that at the Maid's Head, in the City of Norwich, which was constituted in 1724 by Martin Folkes, of Hillington Hall, in Norfolk, the Deputy to the Duke of Richmond, Grand Master. This Lodge, sad to say, was erased in 1809. It was followed by seventeen other Lodges (three of them Atholl Lodges) before the Lodge of Friendship, the subject of these notes, came into being. These Lodges were:—

Name of Lodge	Original Meeting Place	Date of Constitution	Date of Erasure or present place of working
1. Dukes Head	Dukes Head, Tuesday Market Place, King's Lynn	1729	1786
2. King's Head	King's Head, Market Place, Norwich	1736	Still working at Norwich as Union Lodge No. 52.
3. The Bear	The Bear, Market Place, Norwich	1747	Now working at Lowestoft, Suffolk, as Lodge of Unity No. 71.
4. Union Coffee House	Union Coffee House, Market Place, Norwich	1749	1809
5. Eleusian Mysteries	Green Dragon, Cockey Lane, Norwich	1750	1853
6. Hole in the Wall	Norwich	1751	1827
7. Angel	The Angel, Market Place, Great Yarmouth	1751	1831

Name of Lodge	Original Meeting Place	Date of Constitution	Date of Erasure or present place of working
8. Castle & Lion	Castle & Lion, Norwich	1753	Now working at Harleston, Norfolk, as Faithful Lodge No. 85.
9. Chequers	All Saints, Norwich	1754	1828
10. Shoulder of Mutton	St. Augustine's, Norwich	1755	1791
11. Flower-in-hand	Flower in Hand, Pitt Street, Norwich	1755	Still working at Norwich as Social Lodge No. 93.
12. The Dove	The Dove, Westwick Street, Norwich	1757	Now working at Great Yarmouth as Lodge of Friendship No. 100
13. The Cock	The Cock, St. Mary's, Norwich	1758	Now working at North Walsham, Norfolk, as Lodge of Unanimity No. 102
14. Sea Captains	The White Swan, Great Yarmouth	1759	1786
15. Royal Exchange	Norwich	1761	1762
16. Star	King's Lynn	1762	(probably) 1762 } Atholl 1777 } Lodges
17. Norwich No. 99	Norwich	1762	
18. Lodge of Friendship	Dukes Head, King's Lynn	1762	with whose history we now deal.

WARRANT OF LODGE OF FRIENDSHIP

Until recently, little was known of this Lodge. Fortunately the original warrant has been preserved and still exists at Grand Lodge. It is dated 9th June, 1762, and signed by Washington Shirley, Earl Ferrers, as Grand Master. It reads as follows:—

Ferrers. G.M.
No. 230

To all and Every our Right Worshipful Worshipful and Loving Brethren We Washington Shirley, Earl Ferrers, Viscount Tamworth, Grand Master of the Most Ancient and honourable Society of Free and Accepted Masons send Greeting.

Know Ye that we at the humble Petition of our Right Worshipful and well beloved Brethren John Bland, Thomas Hemmans, William Cox, John Morris and several other Brethren residing at or near Lynn Regis in the County of Norfolk Do hereby Constitute the said Brethren into a regular Lodge of Free and Accepted Masons to be opened at Brother John Morris's the Dukes Head at Lynn Regis aforesaid and do further at their said Petition and of the great Trust and Confidence repos'd in every of the said above named four Brethren Do hereby appoint John Bland to be Master Thomas Hemmans Senior Warden William Cox Junior Warden and John Morris Secretary for opening the said Lodge and for such further time only as shall be thought proper by the Brethren thereof it being our Will that this our Appointment of the above Officers shall in no wise affect any future Election of Officers

of the Lodge But that such Elections shall be regulated agreeably to such bye laws of the said Lodge as shall be consistent with the General Laws of this Society contained in the Book of Constitutions And we do hereby Will and require you the said John Bland to take special care that all and Every the said Brethren are or have been regularly made Masons and that they do observe perform and keep all the Rules and Orders contain'd in the Book of Constitutions And further that you do from time to time cause to be entered in a Book kept for that purpose an account of your proceedings in the Lodge together with all such Rules Orders and Regulations as shall be made for the Good government of the same that in no wise you Omit once in every year to send to us our Successors Grand Master or to JOHN REVIS Esqur our Deputy Grand Master or to the Deputy Grand Master for the time being an Account in writing of your said proceedings and copies of all such Rules Orders and Regulations as shall be made as aforesaid Together with a List of the members of the Lodge and such a sum of money as may suit the Circumstances of the Lodge and reasonably be Expected towards the Grand Charity. Moreover we hereby Will and require you the said John Bland as soon as Conveniently may be to send an Account in Writing of what shall be done by virtue of these Presents.

Given at London under our Hand and Seal of Masonry this
9th June A.D. 1762 A.L. 5762.

By the Grand Masters Command
Witness (signed) John Revis D.G.M.
(signed) Samuel Spencer G.S.

By kind permission of the Grand Lodge Library Committee, a photograph of this Warrant has been obtained and is now reproduced—The Warrant is written on paper backed with vellum, the last line and testing clause having been torn away—but, as will be seen, the complete form and wording is well shown in the illustration. It is curious that only *four* Brethren are named as Petitioners.

John Bland appointed the first Master
Thomas Hemmans first Senior Warden
William Cox First Junior Warden, and
John Morris as Secretary

Bro. Hamon le Strange, a former Provincial Grand Master for Norfolk, in his *History of Freemasonry in Norfolk*, published in 1896, stated that so far as he knew no Minute Books of this Lodge had been preserved. He quoted the registers at Grand Lodge as giving 49 names of Initiates and Joining members from 23rd July, 1763, to 27th December, 1805, but said that only two of them were anterior to 1774, and another folio as giving 44 names from 1805 to 17th April, 1813. The Lodge is down in the printed list of about 1781 as contributing two guineas towards the Building Fund for Freemasons' Hall.

FOR 10 YEARS THE ONLY LODGE IN KING'S LYNN

As will have been seen from the foregoing list of Earliest Lodges in Norfolk, for the first 24 years of its life Lodge of Friendship had the companionship of the Dukes Head Lodge at King's Lynn. On the erasure of that Lodge in 1786 Friendship remained alone until 14th April, 1796, when the Lodge of Strict Benevolence No. 553 came into being. For some reason the members of the latter Lodge applied for its removal to the Vine Inn at Wisbech, and its warrant bears an endorsement dated 7th November, 1807, signed by the Grand Secretary, certifying that the Lodge had been so removed though actually the removal had

taken place two years before. This Lodge was erased in 1825. In King's Lynn another Lodge had been formed in 1798—Lodge of Attention No. 572, erased in 1823. This was followed in 1810 by Philanthropic, an Atholl Lodge (still working under No. 107), in 1823 by Union Lodge No. 778 (erased in 1836), and in 1825 by United Lodge of Good Fellowship No. 795 (erased in 1851). This last mentioned Lodge was founded mainly by members of Lodge of Friendship, including William Millington, Thomas Allen and John Maxey Allen, the last two being the only Masters of No. 795 during the whole of its existence. One has the feeling that divided interests may have had a detrimental effect on all the Lynn Lodges, particularly as Masonry was apparently passing through a period of difficulties, at any rate, in that part of Norfolk. Even Philanthropic Lodge it would seem was only saved from extinction through the arrival of Philip Broadfoot and his energetic management.

NON-PAYMENT OF DUES AND FRICTION WITH PROVINCIAL SECRETARY

On 26th October, 1770, the Grand Secretary wrote to Edward Bacon, Provincial Grand Master, calling his attention to the fact that several Norfolk Lodges had neglected to send up contributions for some years past, "among them the Dukes Head in Lynn has sent nothing since January, 1765 except a guinea for the next Grand Lodge". From that date there is no letter in Grand Lodge Library relating to Lodge of Friendship until the year 1800, when the Treasurer transmitted 2 guineas to the Grand Secretary "being the amount of 2/- each as an annual payment".

In 1803 there was friction between the Lynn Lodges and the Provincial Grand Secretary, Bro. J. Boyce, and it would appear that there was justification for complaints by the Lodges of neglect and procrastination on the part of the latter in acknowledging dues and returns and in transmitting such to the Grand Secretary. The then Master of Lodge of Friendship, King's Lynn, went to the length of writing to the Grand Secretary on 21st March, 1803, asking for a list of Masons registered as made in his Lodge, and saying that he wished to establish direct communication with Grand Lodge without going through the Provincial Grand Secretary, and again on 18th May, begging that communications from Grand Lodge might be sent to him.

CORRESPONDENCE AND COMPLAINTS FROM GRAND LODGE

Lodge of Friendship No. 193 was among the Lodges that were invited to Mr. T. W. Coke's Installation as Provincial Grand Master in 1818, the Minutes of Provincial Grand Lodge giving William Millington as W.M. and George Hawkins as P.M. At that time the Lodge was not in good working order, for the Grand Secretary wrote to William Millington on 19th June, 1819, complaining that four years' arrears were due, no returns or contributions having been received since 1815. Further letters to this Lodge were sent in 1823, 1824 and 1825, calling attention to omissions and mistakes in the returns; and on 31st May, 1828, the Grand Secretary wrote stating that a Brother had been improperly advanced by the Lodge and must be re-passed and raised at regular intervals. As will be seen from particulars given later on, irregularities of the kind appear to have been a custom rather than an exception!

TROUBLE WITH THE PROVINCIAL AUTHORITIES

The Lodge was also in trouble with the Provincial Authorities as to returns and payment of dues, and this not because of neglect on the part of those Authorities, as is shown by the letters from Bro. William Rainger, the Provincial Grand Secretary, found, as recorded later, with the Treasurer's Books.

In his letter of 24th May, 1830, to Bro. Alan Bolwell, the W.M., the Provincial Grand Secretary stated that he found the Lodge was "in arrear to the Provincial Grand Lodge in various sums from the year 1825, at which time the sum of Three pounds sixteen shillings was paid". He pointed out the requirements under the Provincial Grand Lodge By-laws which had not been complied with and stated that "I am therefore desired by the D.P.G. Master (Brother Edward Lombe Esqre.) to request you will send me a list of your members with the names of your officers where and when and the hour you generally summons your Lodge — Also the balance of your accounts from the time named — I request your answer by this day week at the latest, as I have to make my returns to the Grand Secretary (Brother Edward Harper)".

To this, Bro. J. C. Ashbey replied that the Lodge was closed for the season — that the funds for various causes were exceptionally low — that there were 20 subscribing members — that they were willing to pay the present year's "subscription" and would endeavour to be regular in future — that they had had no making in 1830 — that they met every second Friday in the month from October to May, at 7 o'clock, at the Freemason, and that on receipt of the Provincial Grand Secretary's reply he would transmit the names of officers and members with the amount "as above". On 29th May, 1830, the Provincial Grand Secretary wrote to Bro. Bolwell giving various extracts from the *Book of Constitutions*, and on 14th November, 1830, another letter which is set out in full as follows:—

Worshipful Master and Brother

Your communication received from Bro. J. C. Ashbey has been laid before the D.P.G. Master who requests me to inform you he has the power of enacting any part of the sums due to the Prov. Grand Lodge, and in consideration of your funds being low, he does not object placing your Lodge upon the same footing he has other Lodges of the Province — viz. — that you will forward the payment of 6d. pr. quarter for every member of your Lodge and 5/- for each Initiation *merely* from March, 1829, to March, 1830, *with an understanding* that your Lodge will attend to his summons and if not able to attend the communication, that the annual dues be forwarded to the Prov. Grand Secretary. All the Lodges in the City and Province strictly attend to the duties of their Lodge when summoned by the Prov. Grand Lodge and the Rt. Worshipful D.P.G. Master and Prov. Grand Officers (hope) to have the pleasure of the Society of the Worshipful Master, P. Master, Wardens of the Lodge of Friendship No. 193 at their next communication. The sum due may be forwarded by Coach to the Norfolk Hotel or paid to me when in Lynn — as it is the intention of of the D.P.G. Master to visit the Lynn Lodges next month.

I have the honour to remain
Worshipful Master and Brother

Yours fraternally

(signed) William Rainger
Prov. Grand Secretary

This letter was in keeping with the endeavours of Bro. Edward Lombe, of Great Melton Hall, Norfolk, from his appointment as Deputy Provincial Grand Master in 1830 to bring the Province into Order and to do away with numerous irregularities which undoubtedly existed.

In spite of the consideration given to the condition of the Lodge of Friendship the rot had set in too far for the Lodge to be saved. The position is bluntly stated by Bro. William Newham, the last W.M., in a letter of 27th September, 1833, to Bro. A. Bolwell, the last Treasurer. He wrote:—

Dr. Sir,

By list of 1830 there appears 16 subscribers — all of whom I shall summon — so far the Treasurer's Book.

By Secretary's Book 7 is the outside in attendance — I have authority to pay all arrears if the Lodge can continue and members be found.

I am, Yours truly

(signed) W. Newham

Lynn.

27th Sept. 1833

To Mr. A. Bolwell

Treasurer.

ERASURE AND RETURN OF WARRANT

On 25th February, 1830, the Grand Secretary, acknowledged the receipt of returns up to December, 1828, but remarked that if errors were not corrected when pointed out it was impossible to keep the books of Grand Lodge in order. On 16th May, 1851, the Grand Secretary wrote to William Newham, the W.M., calling his attention to deficiencies in returns and dues and earnestly enjoining amendment in these particulars. Matters were brought to a crisis by an application made by the Lodge for the certificate of a Brother initiated in it. The Grand Secretary on 8th June, 1832, declined to send it until he had received the proper notification and dues. The Lodge having failed to make its returns, probably ceased to meet in 1831, but even if it had ceased to exist it was the duty of the last Master to make up returns of persons initiated therein and not registered. The Secretary must have replied that the Lodge had in fact ceased to meet, for on 27th June, 1832, the Grand Secretary wrote to him, saying that in that case the returns must be made up and the warrant surrendered; that numbers were about to be closed up, and that Lodges that had made no returns would be erased. The Initiates apparently pressed for their certificates, but the Grand Secretary wrote on 16th August, 1832, that on receipt of their names and dues, they should be registered, but if the returns were not received prior to 1st September, the Lodge would be reported to Grand Lodge as extinct. The threat was not then carried out as the Lodge remained on the Roll and received a new number (139) at the renumeration in 1832; but on 17th February, 1836, the Grand Secretary wrote to William Newham, the late Master, saying that nothing had been received since 1828, and that if there was no probability of the Lodge meeting and paying its arrears, the warrant must be surrendered. This having no effect, the Lodge was regarded as extinct, but was not finally struck off the Roll until 5th September, 1838.

PHILIP BROADFOOT'S EFFORTS REWARDED

Some members appear to have retained the warrant and declined to give it up, as the Grand Secretary wrote on 18th August, 1836, to Bro. Richard T. Braithwaite, of the Lodge of Goodfellowship, No. 526, saying that the warrant ought to be returned as the Lodge of Friendship was no longer in existence. Another ineffectual application was made for it on 24th February, 1838, through Bro. Philip Broadfoot, but even he was unable to obtain its surrender. Sixteen years later he did manage to obtain it and returned it to Grand Lodge, where it still remains, bearing the following endorsement:—

“This warrant delivered at the Office by Bro. P. Broadfoot, of Lynn, 22nd May 1854.”

SITUATION OF KING'S LYNN

As will be seen from a map, King's Lynn and its immedaite neighbourhood form an area somewhat cut off from the rest of the County of Norfolk — King's Lynn itself was a busy port and the whole district formed a self-contained unit — this, no doubt, accounted for the separate existence lived by the Lynn Lodges and the way in which Provincial Grand Lodge (and to some extent Grand Lodge) was ignored by them for so many years.

In addition to this, until 1835, Lynn was almost a self-contained, independent little community and had the right to close its gates against the "officers of the County".

Hamon le Strange's Records

As before stated, Bro. Hamon le Strange records that he could find no trace of any Minute Books being in existence and that the only names of Masters he had been able to trace were

1762	John Bland
1803	William Plowman
	George Hawkins P.M.
1818	William Millington
1825	" "
1828	" " (Died in Office)
1830	Bolwell
1831	William Newham

Discovery of Minute Book

So matters remained until 1945, when Bro. Wallace E. Heaton, the Chairman of the Grand Lodge Library Art and Publications Committee, a generous donor to the Grand Lodge Library, found in some book shop (where, he cannot remember) what was evidently the second or third Minute Book of the Lodge of Friendship No. 158, and with characteristic generosity he presented it, with sundry other treasures, to Grand Lodge.

The book is bound in vellum, the front cover being adorned with sketches in ink of the Sun, All-seeing Eye, Moon and Stars, and the letter "G" within a square and open compasses, below being an ink-pot surrounded by crossed quill pens. In the centre is a leather label printed

" Secretary's
Book
1798."

Within the cover is written in green ink:—

" Lodge of Friendship No. 158 King's Lynn."

The pages measure 12½ inches by 8 inches, and the book contains 126 pages, all bearing entries except a few written on one side of the sheet only and the last three sheets, which are completely blank. The paper is of good quality, the watermark on some sheets being the seated figure of Britannia with no helmet, but with spear and shield bearing the Cross of St. George, all surrounded by an oval (garter) surmounted by a Crown and the date 1795, while on the other sheets the watermark consists of the name "F. Hayes"—1795.

The entry on the first page contains a sketch in ink of a recumbent Lamb bearing a Cross, surrounded by Clouds and the words, "DISCIPULI JOANNIS"; the next three pages are blank. Then come the first recorded minutes, which are clearly written on the pages numbered 1 and 2 at the right-hand top corners.

The Light shined in Darkness, and the Darkness comprehended it not. The East is a place of Light where reigns Peace, Friendship; and Charity, this is the true Light which lighteth all those who are just and true.

WE the MASTER, WARDENS, &c. of the Lodge of Friendship, No. 193 regularly constituted, and now held at the CROWN-TAVERN, in KING'S-LYNN, in the County of Norfolk, by our Worthy Master, Mother Lodge in LONDON; Do declare and certify, that our worthy Brother *John Thorpe* was made an Entered Apprentice, passed to a Fellow Craft, and afterwards raised to the High Degree of a Master Mason, in all which Stages he has behaved himself as a true and Worthy Brother of this most Ancient and Honorable Society, and we do hereby recommend him to all regular and constituted Lodges, and to all true and faithful Brethren spread on the Face of the Globe, whom We greet by the Numbers known only to those who are enlightened.

GIVEN under our Hands and Seal at the Crown-Tavern Lodge, in KING'S-LYNN in the Year of our Lord 1850 and in the Year of Masonry 5819

John Thorpe
Treasurer,
Secretary,

W. M. King
Geo. Fawcett
John P. Nave
Wm. C. Ashing

PRINTED FOR J. VARD.

A FURTHER FIND

The discovery of the minute book intact after a period of over one hundred years since the erasure of the Lodge was important indeed, but a still greater discovery was to come—this time from the town of King's Lynn itself. Bro. L. B. Samson, of that town, a member of Philanthropic Lodge No. 107, who had long been keenly interested in Masonic history, was accustomed to search through the shelves of second-hand book shops, and on several occasions made interesting and surprising "finds". In June, 1948, while casually inspecting the shelves in the shop of W. J. Nichols, Bookseller, Broad Street, King's Lynn, he had the greatest surprise of all when he discovered records of the Lodge of Friendship which, taken in conjunction with the Minute Book, enabled a very fair History of the Lodge to be arrived at, including almost complete lists of the Masters, Treasurers and Secretaries of the Lodge from 1787, and of most of its members. Indeed, the Craft now possesses more complete records of the Lodge and its working during the whole of its existence than are possessed in respect of numerous Lodges which are still working, though later in date than Lodge of Friendship.

The find comprised:—

- (a) Two Treasurer's Books, one beginning on St. John the Evangelist's day, 27th December, 1789, and ending on 13th January, 1815, and the second following on and ending on 12th December, 1833. Each of these books is a folio bound in vellum and similar to the Minute Book. The watermarks of the first are on some pages a seated female figure with sprig in one hand and beside her a spear and shield with Cross of St. George, all within an oval surmounted by a Crown, and on other pages "L. Paine". The watermarks of the second are on some sheets a similar seated female figure, etc., as in the first book, and on other sheets "C & S" 1813. The first book has on the outside a black leather label printed "Treasurers Book" Beginning 1788. The second book bears a red leather label printed "Treasurers Book" Beginning 1815.

The first book has 84 sheets—the second book 31 sheets, a number at the end after 12th December, 1833, signed "W. Newham", having been cut out.

Upon the back cover of the first book is drawn in ink a lion's (?) face *affrontée*, surmounted by the letters "J.R.J." and a scroll from the mouth ("BDTJRJ. D5812—21/18/5"), which is taken to represent "Balance Due To J R Jeary, Date 5812, £21/18/5".

- (b) Order Book with approximate measurements of slightly over 11 inches by slightly over 8½ inches, also bound in vellum, and bearing on the outside a red leather label printed

"Order Book
Beginning 5762"

The first nine pages, headed "Rules, Orders etc.", are printed with a front page also printed:

Rules
and
Orders
To be observed and kept by the Society of
Free and Accepted Masons
in
KING'S LYNN
NORFOLK.
At their Lodge (No. 185) held at the Crown Tavern
and
Constituted in the Year 1762.

The number 185 is altered in ink to 158, and this is also struck out in ink and now ("193") added. Crown Tavern is also altered in ink to "Globe Inn". The Rules and Orders, etc., are set out in full at the end of these notes. The rest of this book contains blank pages, with list of members' names, with their ages and dates of admission from 1762 to 1830 written in ink.

- (c) A paper-covered Membership and Registration Book with printed headings, apparently issued for returns to Grand Lodge either by that body or by some Masonic publisher. It is filled in from 1819, and ends with "Returns of St. Johns 1830 Dec. 27th 1830" written in ink.
- (d) Two Lodge Summonses published by Bro. Brook, Grays Inn Place, Grays Inn, Oct. 20th, 1798.
- (e) Certificate of John Thorpe.
- (f) Book of Constitutions, second part—1815.
- (g) Three letters of 24th May, 1830, 29th May, 1830, and 14th November, 1830, from William Rainger, Provincial Grand Secretary, to the Worshipful Master of Friendship Lodge No. 193.
- (h) Letter from W. Newham to A. Bolwell on back of Lodge Summons.
- (i) Copy letter ((26th May, 1830) J. C. Ashby to William Rainger, and two other copies or drafts of letters from J. C. Ashbey.
- (j) Statement of fees, 1829.
- (k) Circular announcing appointment of Edward Lombe as Deputy Provincial Grand Master, with letter from William Rainger, both dated 13th June, 1831.
- (l) Printed Report of Quarterly Communication of Grand Lodge, 2nd March, 1831; Report of Annual Grand Festival, 27th April, 1831; and Report of Quarterly Communication, 1st June, 1831.

FIRST EXISTING RECORDED MINUTE

Now let us consider in some detail these records of the past, first of all dealing with the Minute Book.

The first written record now known of as being in existence of a meeting of this Lodge is given in full as it is a fair sample of the Minutes of the various Meetings entered in the Minute Book. It is as follows:—

Friday March 9th 5798

At a Lodge then held being a general constituted Lodge Night.

Present: Right Worshipful Brother William Baker, Master.

William Hutchinson, D.P.M.

George Hawkins, D.S.W.

Francis Howlett, D.J.W.

Richard Nurse, Treas.

John Baker, Secty.

Bro. Dalton

Plowman

Swann

Arty Brown

Ashby

Bro. Beck

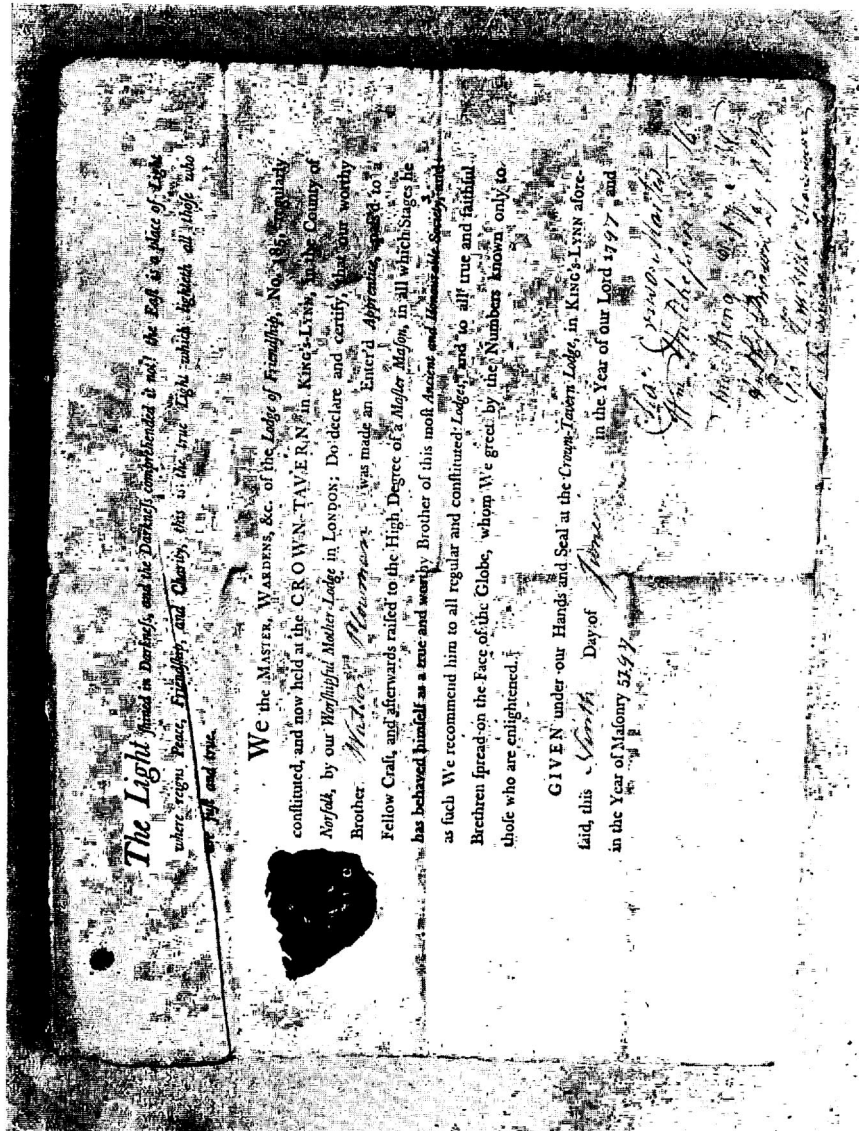
Cham

Holditch

Hilyer

Cox

At which time Bro. George Hawkins proposed that every visiting Brother should in future pay Five Shillings each night in lieu of Three



Certificate of the Lodge of Friendship, 1797

Shillings and sixpence as heretofore which was agreed to unanimously. Mr. Robert Lunn, who was proposed the last Lodge night by Bro. Wm. Hutchinson to become a member of this Lodge was ballotted for the first time and passed in, the affirmative was afterwards made an Enter'd apprentice, passed a fellow craft and raised to the high degree of a Master Mason and paid his Fees accordingly. Brother William Turner of the Lodge of Strict Benevolence in this place No. 553 and Brother William Wordsworth of the Angel Lodge Norwich No. 78. were admitted visiting brothers—Brother John Patrick from the Black Horse Lodge Norwich No. 192 was proposed to become a member of this Lodge by Brother Wm. Hutchinson was ballotted for the first time and negativ'd.

MINUTES NOT SIGNED OR CONFIRMED

The minutes continue from this 9th March until 7th December, 1820. Except in one or two cases to which attention will be called, no signatures occur and in no case is there any record of minutes being submitted for approval or being confirmed. Entries throughout are very sparse and generally consist of mere statements of fact.

Meetings are stated to be those of a "generally constituted Lodge Night", *i.e.*, a Regular Meeting or else of a "Convened" Meeting, *i.e.*, an emergency.

Throughout the Minute Book the only Officers recorded are the Master, Past Master, S.W., J.W., Treasurer, Secretary and Tyler. When a regular Officer is absent his substitute is described by the letter "D", meaning Deputy, *e.g.*, D.M., D.S.W.,—D. Treasurer, etc.

It must be remembered that the first Minutes Recorded are those of a Lodge which had been regularly meeting for a period of thirty-six years. Members present numbered sixteen, while no less than three of the Officers were described as "Deputy".

The following are extracts (and in some cases complete minutes) which contain a reference to something which may be considered as showing the individuality of the Lodge or being of rather more than usual interest:—

1798. *Friday, 13th April*: Bro. John Patrick who was ballotted for the last Lodge Night and negatived, was ballotted for the second time and passed in the affirmative and paid his subscription according.

Friday, 12th October: Mr. James Robert Scarfe proposed by Brother Wm. Hutchinson who paid his deposit accordingly.

It was agreed that the £25 in the hands of Messrs. Audley & Fydell should be drawn out to discharge the different claims upon the Lodge. R.W. Master fined sixpence for not attending the second time as was brother Hawkins J.W. the latter paid his fines accordingly.

Friday, 9th November: James Robert Scarfe, proposed last Lodge Night, was ballotted for the first time and passed in the affirmative, was afterwards made an enter'd apprentice, passed fellow Craft and raised to the high degree of a Master Mason and paid his fees accordingly.

Bro. Ellerby formerly a member of this Lodge was admitted a visiting Bro. as were also Bro. John Harrison and Jas. Crosby, both of the Lodge of Attention No. 572.

Thursday, 27th December: "At a Lodge then held being St. Johns the Evangelist."

Present—Worshipful Bro. Wm. Baker, Master, also seventeen others whose names are given: "Bro. G. Hawkins was chosen Senr. Warden, Bro. Rd. Nurse, Junr. Warden—Brother John Baker, Treasurer—Brother William

Forster, Secretary, Brother Wm. Hutchinson was elected Master but he being absent could not elect his officers, in consequence our Brother Baker agreed to sit as Master until the next Lodge Night."

1799. *Friday, 11th January* : "It was this Night unanimously agreed by the Right Worshipful Master and the members present that the addition of one shilling each night should be added to the subscription for the current year."

Friday, 11th October : "Wm. Forster Secretary—fined for non-attendance."
"Bro. Edmund Oldmeadow was appointed by the R.W. Master to act as Tyler (Thos Tuck our late Tyler having resigned) till next St. Johns Night."

1800. *Friday, 11th April* : "On this evening the Lodge was closed as an enter'd apprentices Lodge and afterwards opened by Bro. J. Swann (Deputy by Bro. J. Dalton D.M.) as a Fellow Craft Lodge and worked the lectures of that degree—Brother Saddleton rec'd a silver band to know the expense of cleaning."

Friday, 12th September : "Bro. Saddleton returned the Silver Band he had to consider for the cleaning."

1801. *Friday, 9th January* : At which time Bro. Saddleton received the silver bands and the jewels to have them repaired by next Lodge.

N.B. Likewise the seal to be repaired.

Friday, 13th March : Bro. Saddleton returned the jewels and seal which was taken the last Lodge to clean, etc.

Friday, 8th May : Present R.W. Bro. R. Marshall M, and ten others. "Bro. Henry Bunn proposed on 13th March was made an Enter'd Apprentice passed Fellow Craft."

"Bro. J. M. Scarfe Secretary was fined sixpence as also W. Plowman having having sent a note to the Master of his intended absence by Bro. Scarfe which Brother S. did not deliver until after the Lodge was opened, which 2 fines J. B. Scarfe paid accordingly."

"Brother T. Baker was fined 6d. for non-attendance which he paid."

"Bro. Forster was also fined 6d."

Wednesday, 16th Sept. : A Convened Lodge.

Present: R.W. Bro. W. Hutchinson D.M. and 5 others Bros. Philby (Filby) and Plowright were passed Fellow Crafts and raised to the high degree of Master Masons and paid their fees accordingly.

Friday, 11th December : Present: R.W. Richard Marshall, Master and 12 others.

Bro. J. R. Scarfe Secretary paid his fine. The R.W. Master was fined 6d. for not being here in time which he paid.

The following proposals of the R.W. Master were unanimously agreed to, viz.:—

"That every visitor of whatever description and from whatever Lodge shall pay seven shillings instead of five shillings, and that no visitor shall be admitted without paying his 7 shillings (in consequence of his being a stranger) which has been the former custom, and it was further agreed that no Brother resident in Lynn should be allowed to subscribe anything less than the full sum which is now raised to £1/9/- and 2/6 on P.M. Night making one guinea and a half and also that the subscription from Seamen should be raised to 18/- and that from this evening inclusive the payment towards the discharging the expenses, etc., should also be raised to three shillings from all the regular subscribers."

1802. *Friday, 12th Mch.*: Present: Rd. Marshall R.W. Master and ten others. Visitors: Bro. R. J. Fitzgerald from Theatrical Lodge, Jno. Wright from Corinthian Lodge, Newark, Jno. Harrison from Lodge of Attention, Charles Serwass and Jno Gramen from Lodge Discipuli Johannes at Marseilles. The R.W. Master was fined sixpence for not attending in due time as was Bro. Forster and J. R. Scarfe and all paid their fines. Mr. Cohan [Cowham] was proposed by Bro. Dalton and Mr. Wm. Filby by Bro. T. Filby and each paid their deposit.

Tuesday, 6th Apl.: A convened Lodge held at the Crown Tavern.

Friday, 9th Apl.: "Mr. Wm. Cowham proposed last Lodge Night and Mr. Edward Fairfoot proposed at the convened Lodge on the 6th instant, were ballotted for and passed in the affirmative. They were made Enter'd Apprentices passed Fellows of the Craft and afterwards raised to the High Degree of Master Masons and paid their Fees accordingly. Bro. Wm. Hutchinson did us the honour of paying us a visit this evening. Bro. Scarfe Treasurer was fined sixpence for non-attendance.

Mr. Wm. Filby who was proposed last Lodge Night was ballotted for and passed in the affirmative.

Monday, 27th December: "Being St. John's the Evangelist. Present R. Marshall—R.W.M., George Hawkins, P.M., R. Nurse D.S.W.—W. Plowman J.W., J. R. Scarfe, Treasy, J. C. Ashby, Secty. Bros. T. King, J. Baker, J. Lockett, T. Filby."

Mr. T. Lunn was ballotted for passed in the affirmative and made an enter'd apprentice paying his fees accordingly. Mr. C. Turner was ballotted for and finally rejected.

Bro. W. Plowman was elected R.W.M. for the year and appointed the following Officers:—Bro. R. Marshall P.M., J. C. Ashby S.W., J. R. Scarfe J.W., and J. Baker Treasurer and T. Filby Secretary both for this evening only, E. Oldmeadow, Tyler.

Mr. T. Lockett was proposed by Bro. J. Lockett who paid his deposit.

"This evening a Deputation from the Lodge of Attention of this Town No. 572 in the name of the R.W.M. Worshipful Wardens and Brethren of their Lodge waited on the R.W.M. Wardens and Bros. of this Lodge to congratulate them on the Annual Festival of St. Johns and expressed a wish to cement a lasting and happy friendship—the same was received in the most friendly manner and departed with the following Answer that the R.W.M. Wardens and Brethren of this Lodge are highly obliged by this token of your respect and will gladly do all in their power to cultivate that harmony and Friendship between the two Lodges which ought to exist between all mankind but more especially among Bro. Masons."

1803. *Sunday, February 6th*: A Convened Lodge.

"At which time it was agreed by the said members that each member residing in Town should pay 2/- per month to the Lodge and 1/- each Night he attends or a Lodge being held over and above the Subscription on St. Johns Night, Bro. R. Nurse who did not subscribe on St. Johns was admitted a Visitor and proposed by the R.W. Master to be admitted a member, the expense of this meeting was paid by the members present."

Friday, 11th February: "Bro. Barber formerly of this Lodge presented a pet'n addressed to the Grand Lodge Craving Charity which was signed by the R.W.M. and Offrs, recommending him as a deser'g of such—Certificates were granted to Bro. R. Sparks and to Bro. Swann who was formerly a member of this Lodge."

Friday, 8th April : Mr. T. Lockett was made an Ent'd Apprentice and paid "his full Initiation Fees accordingly".

The R.W.M. moved and it was agreed that the fines due from Bro. Scarfe J.W. for his non-attendance be remitted in consequence of his failure in business.

1804. *Friday, 6th January* : A convened Lodge.

"Owing to several of the members being on Military duty at Yarmo' on St. Johns no Lodge was held that eve'g and from the thin attendance this evening the adjusting accounts choosing Mast'r and appointing Offrs for the present year is postponed until the second Friday in April."

Note: This does not appear to have taken place.

1805. *Friday, 26th April* : A Convened Lodge.

Present: W. Plowman R.W.M. and 10 others.

"It was unanimously agreed the Master and present Officers should remain in Office till St. John's next. That the subscription should be £1/3/6d annl and 2/- each night to take place on St. Johns next and in the interim Convene Lodges to be held. Bro. Cruso this evening presented the Lodge with a chair for the Pass. Master which was formerly the Master's chair of the White Lion Lodge in this Town and which is considered as a Particular token of his Respect for this Lodge and Masonry in General."

Friday, 11th October : "Messrs. Rich'd Wilkinson Jno Tompson & Jas Shipp were proposed as members of this Lodge by Bro. H. Holditch who paid their deposits accordingly. The former of those candidates being obliged to leave town on the 15th instant, it was agreed to ballot for them this even'g and having passed in the affirmative they were made Ent'd Apprs. It was further agreed that this should not be considered as a precedent on any future occasion but that the order relating to the proposing any candidate and Ballotting for them be in full force, the same as if this had not taken place."

1806. *Friday, 11th April* : "Bros. T. Lockett, J. Tompson, Hy Bloye and W. Newham took their certificates and paid 2/6 each for the same which was deposited in the Charity Box."

Friday, 9th May : A Masters Lodge.

Bro. Wm Millington was raised to the high degree of a Master Mason and paid his fees accordingly. Bro. Wm Millington took his certificate and paid 2/6 for same which was deposited in the Charity Box."

Friday, 10th October : "Mr. Thomas Smith was ballotted for passed in the affirmative and made an Ent'd Appr, passed Fellow of the Craft and raised to the high degree of a Master Mason and paid his fees accordingly. Bro. Thos Smith took his certificate and paid 2/6 for same which was deposited in the Charity Box."

Saturday, 27th December : At a Lodge then held being St. John's the Evangelist.

Present Wm Plowman R.W.M., George Hawkins D.P.M., J. C. Ashby S.W., R. Nurse J.W., T. Lockett Treas., J. Tompson Secy. Bros. Roome, Millington, Lunn, Clifton, Kent, Holditch.

Mr. Henry Baker and Mr. Charles Burcham were ballotted for and passed in the affirmative. Mr. H. Baker was made an Ent'd Appr. and paid his fees.

Bro. Plowman was re-elected R.W.M. for the ensuing year and appointed the following officers:—Geo. Hawkins P.M., H. Holditch S.W., T. Lockett J.W., J. Tompson Treasr., W. Millington Secty, E. Oldmeadow Tyler. Bro.

Filby formerly a member of this Lodge was ballotted for and passed in the affirmative. The R.W.M. was fined and paid one shilling for *not closing the Lodge in due time*. Bro. Roome was fined and paid 3d. for leaving the room without the leave of the master.

1807. *Friday, 13th March*: Bros. Thos. Hunter and Charles Burcham were passed fellow Craft and raised to the high degree of Master Mason and paid their fees accordingly.

Bro. Pitcher from the Lodge of Strict Benevolence was ballotted for, passed in the affirmative and raised to the high degree of a Master Mason. Bro. Shipp was fined and paid 3d. for leaving the room without the leave of the Master.

Friday, 11th September: Bros. Ashby & Filby were each fined 6d. for inattention and deposited this in the Charity Box.

Friday, 11th December: Bro. Thos. East was appointed by the R.W.M. to act as Tyler until St. Johns, Bro. Oldmeadow being seriously indisposed.

Monday, 28th December: Being the day after St. John the Evangelist. Present: Bro. Wm. Plowman R.W.M., R. Marshall D.P.M., H. Holditch S.W., T. Lockett J.W., W. Millington Secty. Brothers Baker, Cotton, Towell, Stunnell, Roome, Hunter, Jubb, Nurse, Ashby, Crisp, Measham, Taylor, Kent, Lunn, Bloye, Filby.

At which time Bro. Measham formerly of this Lodge was proposed by the R.W.M. to be re-admitted a subscribing member was ballotted for and past in the affirmative. Mr. Samuel Rudall who was ballotted for on the 11th Inst. was made an enter'd apprentice and paid his initiation fees for the 3 degrees. Bros. Smith Dalton and Hunt formerly of this Lodge and Bro. Hunter formerly of Strict Benevolence of this Town were admitted visiting Brothers. Bro. W. Plowman was unanimously re-elected Master for the ensuing year and appointed the following officers. Bros. R. Marshall P.M., Thos. Lockett S.W., W. Millington J.W., Thos Hunter Treas., Thos Stunnell Secty., Thos East Tyler.

Bros. Smith, Dalton, Hunt & Hunter having expressed a wish to be admitted subscribing members, the motion was made by the Master and they were unanimously elected—Bro. Millington proposed Mr. J. R. Jeary of this Town to become a member and paid his deposit.

Bro. Jubb took his certificate and paid 2/6d to the Charity Box for the same.

The Master sent the following members with the undermentioned note to the R.W.M. & Brethren of the Lodge of Attention No. 572—Towell, Thomson, Hunter, Crisp.

“ R.W.S.

I send a Deputation to congratulate you on your accession to the Chair and to say we shall be happy to see you and any of your Brethren whenever it is agreeable to visit us and I trust by a friendly intercourse to cement a lasting friendship.

I am, fraternally Yrs &c

W.P.

Master.”

1808. *Friday, 8th January*: “Our late Tyler, E. Oldmeadow having been long seriously indisposed a proposition was made by the R.W.M. for his support which was unanimously agreed to and from the 1st instant, it was agreed that he should receive 7/- per week as long as he might require it and the proportion to be collected from each member at the next General Constituted Lodge Night.”

Friday, 14th October : "Also the R.W.M. and Brethren as under of the Lodge of Attention No. 572, were admitted Visitors in return for the visit paid them by the R.W.M. and Brethren of this Lodge in April last—W. Lake R.W.M., W. S. Forster P.M., W. Hutchenson D.M., J. Harrison D.M., W. Eccles Treasurer, J. Oldham Sectry., J. Lambert, Steward, J. Taylor."

Friday, 28th October : A convened Lodge.

"The R.W.M. Proposed a subscription should be open'd for the relief of the Mariners belonging to Lynn now in French prisons when it was agreed the same should stand over till the next General Lodge Night."

Friday, 11th November : "At which time was collected by the members present (and of Bro. Bloye & Bro. Cruso) the sum of £4/3/6d for the relief of Lynn Mariners now confined in French prisons."

Friday, 9th December : "Held as a Masters Lodge. £2/16/6 was collected from the following members who were not present last Lodge Night, viz.: Cotton, Crisp, Measham, Millington, Hawkins & Thompson, including Bros. Newham & Badger who were formerly members of this Lodge."

1809. *Friday, 13th January* : "Mr. Thomas Rawney proposed on St. John the Evangelist by Bro. Plowman was twice ballotted for and negatived."

Friday, 10th February : "It being considered by the majority of members present Proposition & Ballott of Mr. Rawney *invalid* he was again proposed in due form by the R.W. Master who paid his deposit accordingly."

Friday, 10th March : "Mr. John Maxham was ballotted for passed in the affirmative and was made an Ent'd Appr. passed Fellow Craft and raised to the high degree of Master Mason and paid his fees. He received his Certificate and paid 2/6 to the Charity."

"Mr. Thos. Rawney was ballotted for and finally rejected."

Wednesday, 3rd May : Among the visitors was "Bro. Thomas Rawney of Lodge No. 57, Royal Naval Lodge, London."

Saturday, 6th May : Copy of a letter sent to the R.W.M. of the Lodge of Attention of this Town:—

"R.W. Sir,

I beg to inform you that on Friday next I shall close our Lodge for this Season. On that evening I shall be happy to see you together with any of your Brethren from the Lodge of Attention that may please to honor me with their company.

I am, R.W. Sir

Yours affectionately,

(signed) Wm. Millington, M,

Lodge of Friendship 158.

Saturday morning

6th May, 5809."

Copy of a letter received from G. Y. Bonner, R.W.M. of the Lodge of Attention, in answer to the above:—

"R.W. Sir,

Having been ever ready on all occasions to embrace with the most cordial satisfaction every opportunity which has presented itself tending to the unity, unanimity and Good Fellowship of the two Lodges I received with much pleasure your polite invitation for Friday Evg' next. I had intended to be out of town that evening but unless imperious necessity forces me to the contrary I purpose putting off my

journey with the view of doing myself the Honor (in company with my Officers and some other Brethren) of visiting you in Masonic Form. I cannot pass over this opportunity of assuring you how much I feel gratified by this voluntary step towards effecting that link of fraternal Union, which I have for several years been endeavouring to accomplish and long so ardently hoped and wished for—with every fraternal good wish to yourself and Brethren.

I am R.W. Sir

Yours affectionately

G. Y. Bonner, M
of Lodge of Attention 572.

Saturday Ev'g—6th May 1809.”

Friday, 12th May : Present Wm. Millington R.W.M., W. Plowman P.M., R. Nurse S.W., J. R. Jeary J.W., P. Randolph Sec'y, R. Spalding Treas. Brothers: Lockett, Cotton, Budal, Burgess, Roome, Tompson, Holditch, Crisp, Shipp, Hunter.

At the same time were present the undermentioned Brethren from the Lodge of Attention agreeable to invitation on annexed side.

G. Y. Bonner R.W.M., W. Lake P.M., C. Peck S.W., J. Lambert J.W., J. Oldman Sec'y, Harrison, Hogg, Crawforth, Eccles, Armes and Page, at which time Bro. Wade was raised to the high degree of M.M. and paid his fees accordingly. Brothers John Hubbard and Saml. Baker, Cham, formerly of this Lodge were admitted as Visitors—Bros. Thos. Rowney of the Royal Naval Lodge No. 57, London was admitted as a Visitor. It was agreed to visit the Lodge of Attention in September (being their first Lodge Night).

Tuesday, 29th June : A Convened Lodge.

Mr. John Roome Jr. was proposed by Bro. John Roome Sr. who paid his deposit. Mr. Wm. Kimm Maugham was proposed by Bro. Hunter to become a member and to be made as a Lewis.

Friday, 30th June : A General Constituted Lodge Night and held as an M. Lodge.

Mr. John Roome Jr. was ballotted for, passed in the affirmative and made an Ent'd Apprentice, passed Fellow Craft and raised to the high degree of a Master Mason and paid his fees accordingly. At the same time Mr. Wm. Kimm Maugham was ballotted for as a Lewis was made an Ent'd Appr. passed Fellow Craft and raised to the High Degree of a Master Mason: *N.B.* Free of all Fees.

Bro. Nurse fined 6d. for non-attendance Bro. Plowman 3d. for coming into Lodge unclothed.

Monday, 14th August : At a Lodge held in Lynn Upper Roads on a Sand called the Steeple & Lodge.

Present: W. Millington R.W.M., R. Nurse S.W., J. R. Jeary J.W., R. Spalding Treasurer, P. Randolph Secty, Brothers Crisp, Ashby & Wade. At which time the undermentioned Brethren visited us viz:—

Brothers Pitcher, Lunn & Putterill and Brothers Whittingham, Eccles, Bell, Danderson & Rix of the Lodge Attention No. in this Town and Brother Rogers, Sailing Master of H.M. Cutter, “British Fair”.

The above Brethren went down in Brother Richard Spaldings Pilots Cutter called the Atlas (which was voluntarily offered by him) and held a Lodge as above mentioned After having regularly opened it and finished their business—went again on board the Cutter and spent the remainder of the day with the greatest harmony and conviviality.

Wednesday, 27th Sept. : A Convened Lodge.

Captain Robert Atkinson No. 141 Exmouth who had been there made an Ent'd Appr. and passed Fellow Craft, was raised in this Lodge to the high degree of a Master Mason and paid his fees accordingly.

Thursday, 12th October : The undermentioned Brethren from the Lodge of Friendship visited the Lodge of Attention agreeable to an invitation received from the R.W.M., William Millington R.W.M., Rd. Nurse S.W., J. R. Jeary J.W., R. Spalding T., P. Randolph S. Brothers Tompson, Roome, Hunt, Hudson, Wade, Plowman P.M., Hunter, Crisp, Lockett, Cotton, Ashbey, Towell, Marshall, Cruso.

Wednesday, 25th October : On 25th October being the day on which his Majesty Geo III entered into the Fiftieth year of his reign and held as a Jubilee in every part of the Kingdom. It was agreed by the Brethren of the Lodges of Friendship & Attention to proceed in Masonic Form to Church and which was done in the following manner.

About seventy Brethren (including visitors) met at the Cross in the Tuesday Market Place and went from thence in due form to St. Margarets Church and returned in like order. Brothers Towell and Howlett supported the Bible and Brother Holditch carried the Banner—the remainder of the Brethren went two and two agreeable to the Offices they held. After attending Divine Service the Brethren of the Lodge of Friendship withdrew to the Crown—After having dined they opened the Lodge—and having finished their business, closed it and then spent the remainder of the day with the utmost harmony and conviviality.

Present

Wm. Millington R.W.M., W. Plowman P.M., Rd. Nurse S.W., J. R. Jeary J.W., Rd. Spalding T., P. Randolph S. Brothers Clifton, Tompson, Roome, Hunt, Hudson, Cruso, Wade, Holditch, Bloye, Hawkins, Towell. Brothers Jenkins, Pitcher, Howlett, Pretty, Dickerson, Cham, Badger, Cox, Baker and Middleton, formerly members of this Lodge. Brothers Ruddiman, English, Rowney, Batterbe, Long and Hildyard, members of different Lodges.

Friday, 8th December : A Subscription was opened for the relief of Captain John Bear a Brother of this Town and 18/- being collected it was presented to him by Brother Spalding Treasurer.

Wednesday, 27th December : Being St. Johns the Evangelist Brother W. Millington was unanimously re-elected R.W.M. and for the year ensuing and appointed his officers as follows: Bros. W. Cox S.W., R. Spalding J.W., J. Roome Treasurer, W. Crisp Secretary.

The subscriptions for the ensuing year were then collected.

Also the subscription for the relief of our Townsmen Prisoners in France which sums were respectively deposited with the Treasurer for their respective purposes.

1810. *Monday, 5th January :* Bro. Randolph proposed Capt. Carl Wilkin Newman of Gottenburgh Sweden to become a member—seconded by the R.W.M. and paid his deposit accordingly.

9th February : Headed "Crown Tavern".

Capt. Carl W. Newman was balloted for passed unanimously and made an Ent'd Appr. passed Fellow Craft and raised to the High Degree of a Master Mason and paid his fees accordingly.

14th March : Copy letter.

“ Theatre Lynn, March 14th, 1810.

Right Worshipful Sir, Officers & Brethren,

Permit me to return you my most grateful thanks individually and collectively for the honor conferred on me by you attending the Theatre on Monday evening last, at the same time let me assure you that had not *particular* circumstances compeled me to apply *first* to the Junior Lodge I should not have taken that step knowing the difference (as a Brother) that is due to your Seniority.

Wishing all prosperity to your Lodge which has ever been an honor to our Worshipful Fraternity,

I remain with the greatest respect,

Right Worshipful Sir & Brethren,

Your affectionate Brother,

John Clayton Hindes.”

Monday, 9th April : A Convened Lodge.

Bro. Jeary proposed Mr. Rob't Best and Mr. John Lowther (both mariners).
Bro. Plowman Proposed Mr. Jas Gray of Lynn and Bro. Hunt proposed Mr. Geo. Tate (Pilot of Lynn) and paid the deposit accordingly.

Friday, 13th April : Bro. Martin Haberhier (a Dane who was made at the Lodge of Goede Trouw at the Cape of Good Hope) was a visitor.

11th May : Present W. Millington R.W.M., W. Cox S.W., R. Spalding J.W., J. Roome Treas., W. Crisp Secty. Bros. Wade, Pitcher, Randolph, Bloye, Clifton, Nurse, Howlett, Hudson, Jeary, Spanton, Plowman & Hawkins.

Mr. W. Sturley, Mr. Ed. Benn, Mr. Abraham Norman and Mr. Anthony Abel Bunn were ballotted for passed in the affirmative and Bros. Benn, Sturley and Bunn were made Ent'd Apprentices.

The R.W. Master was this evening honoured with three Past Masters on his left and three Ent'd Appres. on his right hand.

Monday, 12th November : Bro. Linam of Norwich was relieved with 14/6 by the Brothers and Visitors.

A slip attached by paste to page reporting Meeting of 27th December, 1810, as follows:—

“ R.W. Master of the Lodge of Friendship No. 158.

I beg to acquaint you that a deputation of five is already appointed to wait on your Lodge this evening immediately after supper.

I am, Yours Respectfully & Fraternally,

J. Oldman,

Secy.

Lodge of Attention No. 572.

Dec. 27—1810.”

Thursday, 27th December : At which time the 5th 7th and 8th and 32nd articles in our By Laws were altered by Order of R.W.M. and Brethren present.

1811. Friday, 5th April : “ It was unanimously agreed that Mr. Robert Best's guinea which was deposited April 9th 1810 should be ret'd with additional Guinea added to his family he being unfortunately lost at sea.”

Friday, 10th May : Bro. Jeary proposed that the furniture of this Lodge should be insured against fire which was unanimously agreed to the amount of £150.

Friday, 13th September : Bro. Middleton had his certificate and paid 3/6 to the Charity Box for the same. The R.W.M. was fined 1/- for not closing the Lodge in due time which he paid.

After Friday, 11th October, the following entry appears, apparently in the handwriting of Wm. Millington:—

“Nov. 13th 1772.

At a Lodge then held at the Dukes Head Inn in this Town a letter was received that the Grand Lodge having permitted this Lodge in future to bear the name of the Lodge of Friendship and to be held at any house the Brethren may think proper in this Town and on the same days appointed by our original Constitution.”

Friday, 10th November : At the Star Inn.

“It was agreed that our next Meeting be held at the Globe Inn and that the Lodge be continued there during the pleasure of this Lodge and no longer.”

Friday, 27th December : Being St. John the Evangelist.

Present Wm. Millington R.W.M., Rd. Towel P.M., Wm. Clifton S.W., Rd. Spalding D. Junr. W., R. Jeary Treasurer, J. Wade Secretary.

Bro. Wm. Clifton was elected Master for the ensuing year and appointed his Officers as under:

Cox S.W., Nurse J.W., R. Jeary Treas'r, Hunt Secty.

It was unanimously agreed to raise the yearly subscription to £1-5-0. Also for the refusal of the Master's Chair to pay a fine of one guinea—the refusal of the Wardens Chair 10/6d. each, the Treasurer and Secty 7/- each. Provided the Master does not appoint his Officers according to seniority shall pay a fine of two guineas. It was also agreed to pay one shilling each night more towards Ye Supper.

Bro. William Newham formerly of this Lodge was ballotted for and passed unanimously.

1812. *Friday, 10th January :* Present Wm. Millington D.M., Rd. Towell P.M., Cox S.W., Rd. Nurse J.W., R. Jeary Treasurer, Hunt Secretary. The Master, S.W., Treasurer & Secretary were all fined for non-attendance and paid accordingly.

Note: The above Lodge January 10th 1812 was the first held at the Globe Inn after the Removal from the Crown Inn but which was omitted at that time being entered.

(sgnd) Wm. Millington M.

(sgnd) Geo. Hawkins P.M.

Friday, 17th April : It was unanimously agreed that each Bro. should continue paying 3d. per week for the benefit of Bro. Oldmeadow.

Friday, 11th September : The subscribers then present paid up Bro. Oldmeadow's subscription.

1813. *Friday, 10th Dec. :* “The W.M. Bro. Millington was re-elected Master for the Lodge for the ensuing year.”

Monday, 27th December : Being St. John the Evangelist.

“The W.M. was regularly installed and appointed his Officers as above stated.”

1814. *Monday, 12th December :* Bro. Nurse proposed that each member should pay One pound in liquidation of the present debt of the Lodge which was unanimously agreed to. Also that a supper should be provided for St. Johns in lieu of a dinner.

Thursday, 29th December : At a Lodge then held to celebrate the anniversary of St. John.

Present Wm Millington M., Wm Cox S.W., Rd. Nurse J.W., Thos Mugeridge T., J. R. Jeary S., G. Hawkins P.M.

Brothers Towell, Stevenson, Hudson, Howlett and Hunt.

Capt. Joachim Frantz Ketelboten and Sigismund Lohman (both Prussians) were proposed by the R.W.M. to become Masons and passed in the affirmative were made Entered Apprentices and Passed Fellow Craft.

It was unanimously agreed that the present Master should fill the chair for the year ensuing (which he has done with so much credit to the Lodge for two years past) and which he very handsomely accepted. He also appointed his Officers as for the year preceding.

1815. *Friday, 10th February* : The Master of the Lodge was fined 6d. for leaving the room with his jewels.

7th August : A Convened Lodge.

Bro. Cox proposed Capt Anders Hook a native of Sweden to become a Mason and was accepted and passed through all degrees of Masonry.

27th December : Being St. Johns

There not being a sufficient number of Brethren last Lodge night to form a Lodge it was postponed until tonight when Bro. Nurse was proposed as Master and accepted it and appointed his Officers as under.

W. Cox S.W.

W. Millington J.W.

T. Mugeridge T.

J. R. Jeary S.

1819. *27th January* : At a Convened Lodge then held it was unanimously agreed to remove the furniture of the Lodge from the Globe Inn Lynn to the Crown Tavern where it was originally held and to be held there in future and agreed to Report the same to the Grand and Provincial Grand Lodges (signed) Wm. Millington M.

Friday, 9th April : Crown Tavern Lynn.

A regular Constituted Lodge.

Bro. Towell proposed Mr. Mallett Case Jackson of Lynn Cornmerchant and paid the deposit.

Bro. Hawkins proposed Martin Folkes Rishton, Esq., formerly of the Great Lodge Swaffham in Norfolk who was balloted for and passed in the affirmative.

Monday, 3rd May : A convened Lodge.

Bro. Rd. Nurse proposed Mr. John Thorp the Landlord of the Crown Tavern and paid his deposit.

Thursday, 24th October : Bro. Hawkins proposed Bro. Martin Brown Folkes of Lodge 112 and he was balloted for and accepted.

Thursday, 11th November : Crown Tavern Lynn

Present W. Millington W.M. and 9 others.

"Bro Sir Martin Brown Folkes was by the unanimous consent of the Lodge proposed to be Master for the ensuing year—it was also agreed that a deputation composed of the W.M., P.M., and Bro. Thorpe should wait upon Sir M. B. Folkes at Hillington Hall where a letter was addressed, and sent on the 13th expressible of their intention and an answer politely returned by Bro. Sir M. B. Folkes of his wish to receive them on the following Monday at Hillington at 12 o'clock when they were received in the most Brotherly and Gentlemanly way and informed Bro. Folkes of his appointment which he received with animated and cheerful zeal at the

same time declared he considered it the highest honor that could be conferred upon him and that everything within his power should be exerted to support and further the Dignity and Harmony of the Lodge of Friendship. After being treated in the most hospitable manner with a redundant cold collation and Variety of choice wines the Deputation returned.

1820. *Thursday, 8th February* : No Lodge held this month Feby 1820 on account of the Mart.

Thursday, 9th November : Crown Tavern Lynn Regis.

Present Sir M. B. Folkes W.M., W. Millington P.M., J. Ashbey D.S.W., J. Thorpe D.J.W., H. Hogg T., R. Nurse S.

Brethren: Marshall, Downe, Thompson, English, Randolph, Breerton, Clarke, Bolwell, at which time it was unanimously agreed that the Lodge should be removed from the Crown Tavern to the Coffee House in consequence of Bro. Thorpe's removing there—

Also Brother Hart from Druids Lodge 127 & Brother Turner from Britannia Lodge, Sheffield 223 were admitted Visitors.

Thursday, 7th December : Crown Tavern Lynn

The Festival of St. John being held on that day owing to Bro. Thorpe's leaving the Crown Tavern before the 21st.

Present: W. Millington W.M., J. Ashbey D.S.W., English D.J.W., H. Hogg T., Cobb D.S.

Brethren: Nurse, Hunt, Downes, Whistler, Randolph, Breerton, Bolwell, Thorpe, Mann, R. Lunn, Whittingham, Thompson. At which time the officers who served last year were re-elected and accepted the appointment.

The last two Minutes are set out in full—they are followed by six empty pages in the Minute Book, which finishes it.

It will be noted that the final meeting recorded shows Bro. W. Millington as W.M., although it is stated "the Officers who served last year were re-elected", and therefore it would appear that Sir M. B. Folkes was W.M. and Bro. W. Millington should have been described as "Deputy" Master.

While the writing in the Minute Book is generally excellent it is not all in the same hand, and there are entries where the writing and spelling are both distinctly bad and appear to have been written by someone of little education—Names of persons are often spelt in more than one way.

The following matters may be considered of special interest:—

TWO OR MORE DEGREES AT A SITTING

Reference has already been made to complaints from Grand Lodge of breaches of the rules and regulations, and how on 31st May, 1828, the Grand Secretary wrote saying that a Brother had been improperly advanced by the Lodge and must be re-passed and raised. From the Minutes recorded it is evident that even in 1798 it was an ordinary occurrence for more than one Degree to be conferred on a Candidate at a single sitting. On examination of the Minutes the record of 9th November, 1798, when the Candidate was "balloted for the first time and passed in the affirmative was afterward made an Enter'd apprentice passed Fellow Craft and raised to the High Degree of a Master Mason", was nothing unusual. In fact, out of the 199 meetings recorded in the Minute Book, on no less than 22 occasions three degrees are recorded as having been conferred on Candidates at a single sitting, and on 29 occasions two degrees are stated to have been so conferred. At 37 meetings one degree only was conferred, and at the remaining 111 meetings no degrees are recorded. One is rather inclined to think that in those days breaches of rules and regulations must have been condoned by

the Grand Lodge Authorities, and that Provincial Officials were not the only ones to neglect their duties!

The Membership and Registration Book shows that in 1821 and 1822 Degrees were conferred out of due time on at least three occasions, one Brother being raised within eleven days of his being passed and two Brethren being passed three days after their Initiation. At a meeting on the 11th June, 1819, the Minute Book states that three Candidates were Initiated and passed to the degree of a Fellow Craft—all at this meeting.

The Membership and Registration Book records for 1819 and 1820 of dates of Proposals, Making, Passing and Raising do not agree with the Minute Book entries for that period up to the last meeting in the Minute Book, viz., 7th December, 1820.

The Membership and Registration Book shows 14 members were made Entered Apprentices, passed and raised at dates conforming with the requirements of Grand Lodge.

The Minute Book tells a different story, and in those cases where minutes of making, passing and raising are recorded, we find that the old habit of conferring two or more Degrees on a Candidate at one meeting still persists.

The following extracts show the discrepancies:—

		<i>Proposed</i>	<i>Making</i>	<i>Passing</i>	<i>Raising</i>	
<i>Mullet Case Jackson</i>						
Registration Book	...	11 Feb.	12 Mar.	9 Apl.	14 May	1819
Minute Book	...	9 Apl.	3 May	10 May	24 June	1819
<i>John Thorpe</i>						
Registration Book	...	11 Feb.	12 Mar.	9 Apl.	14 May	1819
Minute Book	...	3 May	10 May	10 May	7 June	1819
<i>Thomas Allen</i>						
Registration Book	...	11 Feb.	12 Mar.	9 Apl.	14 May	1819
Minute Book	...	7 June	11 June	11 June	17 June	1819
<i>Henry Hogg</i>						
Registration Book	...	12 Mar.	9 Apl.	14 May	11 June	1819
Minute Book	...	7 June	11 June	11 June	17 June	1819
<i>John Maxey Allen</i>						
Registration Book	...	12 Mar.	9 Apl.	14 May	11 June	1819
Minute Book	...	7 June	11 June	11 June	17 June	1819

CERTIFICATES

This brings us to a point that was by no means clear—on certain occasions the statement occurs in the Minutes that “Bro. — took his Certificate and paid 2/6 for same which was deposited in the Charity Box”. What kind of document was this Certificate? Grand Lodge Certificates were first issued by Grand Lodge in 1756 under the Grand Lodge Minutes dated 24th July, 1755, and the design was that of “Three Graces”. This was repeated in 1784 and 1799. In 1810 and 1813 the design was “St. Pauls”, and in 1819 the design of “Three Pillars” was adopted. As Grand Lodge did not send its Certificates to private Lodges in blank, what were these Certificates for which 2s. 6d. was paid? Were they special Certificates issued by the Lodge? It would seem that this must have been the case.

On 10th October, 1806, we have the record in the Minute Book that “Mr. Thomas Smith was ballotted for passed in the affirmative and made an Entd. Appr. passed Fellow of the Craft and raised to the High Degree of a Master Mason

and paid his fees accordingly. Bro. Thos. Smith took his Certificate and paid 2/6d. for same which was deposited in the Charity Box". Clearly there was no time for the making of a return to London and from thence receiving a Certificate for Bro. Thos. Smith. A similar procedure is recorded on 14th October, 1805, when one of three Candidates who had been passed and raised "took his Certificate". The matter has been entirely clarified, and we now know that the Certificate referred to was a document issued by the Lodge. Philanthropic Lodge No. 107 possesses the Certificate, dated 9th June, 1797, issued to Watson Plowman, and the Certificate dated 14th May, 1819, issued to John Thorpe, has now been discovered. The wording of these is identical. The only difference between them is the place of signature for the Treasurer and Secretary and the signature in the margin by John Thorpe. The forms of Certificate were evidently printed for the Lodge, as is shown by the words, "Lynn—Printed for J. Wade", at the bottom of the latter Certificate. Photographs of both these are given.

CHARITIES

Reference to a Charity Box occur in the Treasurers' Books from 27th December, 1788. The contents of that Box appear to have been carried into the general funds and accounts of the Lodge. No regular system of Collections at Lodge meetings by means of "The Broken Column" or otherwise is referred to. There are periodical references in the Minutes to the Charity Box when Brethren are stated to have taken their Certificates and paid 2s. 6d. to the Charity Box. The first of these references appears to be on 14th March, 1806, when four Brethren are said to have taken their Certificates and each paid 2s. 6d. to the Charity Box. The references to Charity other than small sums given to relieve distressed Brethren which occur frequently in the Treasurer's Books are comparatively few in number and consist generally of contributions for some Brother in need, whether the Tyler or some member of the Lodge or Strangers, or else for such objects as "Prisoners of War" or Mariners in distress. An exceptional arrangement was made to help to maintain the old Tyler, E. Oldmeadow, on his becoming apparently a permanent invalid. It will be remembered that the period covered was one when appeals for help from individuals moving from place to place about the Country were general and particularly so in such a Society as Freemasonry. The frequent references in the Treasurer's Books to distressed Brethren who were often described as "Turks" or "Moors" illustrates the need for the action taken by Grand Lodge on the 22nd November, 1786. On that date it is recorded:—

In consequence of Information having been given to the Committee of Charity, that many idle Persons travel about the Country (some particularly in the Dress of Turks or Moors), and under the Sanction of Certificates, and pretending to be distressed Masons, impose Upon the Benevolent of many Lodges and Brethren: The Committee therefore, wishing to discontinue such Practice, as disgraceful to the Society and burthensome to the Fraternity:—*ORDERED* That a Notice be inserted in the printed Accounts of the Grand Lodge, recommending the Brethren to be cautious in attending to the artful Tales of such Mendicants, as bestowing their Charity on unworthy Objects not only tends to encourage Idleness and Vagrancy, but is a Detriment to the General Fund of Charity, and the Relief of the truly unfortunate who are honest Men and of good Character, requisites as necessary to be enquired into as examining into Masonic Pretensions.

The need for an Almoner in those days, and indeed for many years later, was a very real one to see that the persons claiming help were truly Brothers of the Craft and worthy of assistance. There is no reference anywhere to either the

Girls' School of the Boys' School, although both of these Institutions were in existence at the period we are dealing with. A case is, however, recorded in 1803 of a Brother presenting a Petition addressed to the Grand Lodge craving Charity which was signed by the R.W. Master and Officers, recommending him as deserving of such. The only Rule in the Order Book touching the matter is stated to have been made on 8th November, 1782. The Treasurer's Books give more information than the Minutes.

FINES

These appear to have been small in amount, but frequent and for many varied offences as set out in the Order Book. This expressly provided that all Penalties should be decided by and be at the disposal of the Master and Wardens. The highest amount traceable is two guineas and the smallest three pence. Examples:—

Refusal of Master's Chair —	1 guinea
Refusal of Wardens Chair —	10/6 each
Refusal of Treasurer or Secretary —	7/6 each
Provided the Master does not appoint his Officers according to seniority —	2 guineas
R.W.M. for non-attendance —	6d.
Other Officers —	6d. each
Non-attendance in due time	6d. each
R.W.M. for not closing the Lodge in due time —	1/-
R.W.M. for non-attendance or not attending in due time —	6d.
A Brother for leaving without leave of the R.W.M. —	6d. or 3d.
A Brother for transgressing the Rules of Decency —	1/-
A Brother for coming into Lodge "disguised in liquor" or swearing or otherwise behave indecently therein —	3d.
The Master (or the Master who sits at the time of balloting) for holding a convened Lodge for the purpose of balloting within 3 days of the next general Lodge night —	5/-
A Brother for taking his place in the Lodge unclothed —	3d.
Master for carrying his jewel out of the room (unless on the business of the Lodge) —	6d.
Wardens not delivering their Jewels to the Master when going out of the room (except on business as Officers) —	3d.
Master for not "filling the seat" within 5 minutes of Wardens who have gone out of the Room and deliver their jewels to him —	6d.

Fines appear periodically in the Treasurers' Books and were included in the general funds of the Lodge. No separate accounts are shown for any Benevolent Fund.

SUBSCRIPTIONS & FEES

Few references to subscriptions and fees appear in the Minute Book, but considerable information is found in the Treasurers' Books where individual payments are set out in detail. From these entries the payments by Members and Visitors appear as follows:—

Annual Subscriptions

	£	s.	d.
For all subscribing members except Sea Captains:—			
From 1788 to 1801	1	: 3	: 6
1802 and 1803	1	: 11	: 6
1804. Subscriptions apparently remained at £1/11/6 but <i>none</i> were received and possibly not demanded. The Minute Book under date 6th Jan. 1804 states that "as many members were away at Yarmouth on military duty no Lodge was held that evening—the adjusting accounts, choosing Master, and appointing officers for the present year is postponed till the 2nd Friday in April." Although meetings were held during the year it was not until 26th April, 1805, that it was agreed that the Master and present officers should remain in office till St. Johns next, that the subscriptions should be £1/3/6 annual, and 2/- each night to take place on St. Johns next.			
1806. In accordance with the foregoing the annual subscription once more became and continued until 1810.	1	: 3	: 6
1811 to 1815	1	: 7	: 6
1816, 1817, 1818. No records of receipts in Treasurers Books and no meetings recorded in Minute Book from 27th December, 1815 to 27th January, 1819, except on 27th December, 1816, when 7 Brethren were present and Bro. Millington was proposed as Master and accepted.			
May, 1819. Subscriptions again collected and reduced to		8	: 0
1820. Sir Martin B. Folkes accepted the Mastership and the annual subscription is raised to	1	: 8	: 0
This amount continued for the remainder of the Lodge's existence.			

It appears that reduced subscriptions were payable throughout the period covered by the account books by certain members, chiefly mariners. These amounts varied from 14s. 6d. to 18s. per annum, and the Minute Book shows that at the meeting held 11th December, 1801, the subscription from Seamen was raised to 18s. A fee "towards discharging the expenses" was payable by members in addition to the annual subscription, and by Visitors who attended each meeting. This fee varies throughout from 1s. to 4s. each evening for members, and from 2s. in 1798 to 10s. 6d. in 1830 each evening for visitors and "non-subscribers".

These were contributions towards the cost of suppers and dinners, and as is shown by the analyses of the accounts the total collected each evening was always considerably short of the total of the "Bill for the evening".

Records throughout the Treasurers' Books show that proposers of Candidates paid a deposit of £1 1s., which was forfeited if the proposed candidate did not present himself for initiation within three months of the ballot.

Total fees for initiation, passing and raising, are shown throughout the Treasurers' Books, and the earliest record available gives these details:—

8th Feb., 1788.	Mr. R. Marshall, for making	2 - 2 - 0
	For aprons and gloves	2 - 6
	Tyler	1 - 0
	Grand Lodge	5 - 0
	For passing to Fellow Craft	2 - 6
14th Mar., 1788.	Mr. R. Marshall for Raising to a Master Mason	10 - 6
	Total	<hr/> £3 - 3 - 6 <hr/>

This first example does not show how the deposit of £1 1s. was dealt with and records are not available to show whether or not a deposit was in fact paid. All future payments, however, show that the deposit was taken into account when the fees of the newly made brother were calculated so that the Lodge received actually £2 2s. for each making. This amount remained the same until 1811, when the total amount payable was increased to £4 3s. 6d. No details are available to show how this increase was made up, but it was probably by an increase in the initiation fee to £3 3s. The fees were further increased in 1819 to £5 1s., made up as follows:—

For being passed to a Fellow Craft	1 - 1 - 0
For making	3 - 3 - 0
On being raised	16 - 0
For the Tyler	1 - 0
	<hr/> £5 - 1 - 0 <hr/>

A further increase to £5 11s. is shown from 1820 onwards, but the additional 10s. may have been in payment for the certificate.

Towards the end of the Lodge's existence the amounts are reduced to £3 10s. in 1828 (no details available) and to £2 10s. (stated in one case to include Grand Lodge certificate) in 1829 until the last meeting in 1831.

NUMERATION OF LODGE OF FRIENDSHIP

In 1762	the number of the Lodge was	283
In 1770	" " "	230
In 1780	" " "	184
In 1781	" " "	185
In 1792	" " "	158
In 1814	" " "	193
In 1832	" " "	139

MEETING PLACES

The Lodge first met at the Dukes Head, Tuesday Market Place, King's Lynn, as appears from the Warrant. This was the home of the first Lodge to be constituted at King's Lynn in 1729, which was called the Dukes Head Lodge.

It appears that so far as the Lodge of Friendship was concerned (as in the case of so many Lodges everywhere at that period) the place of meeting was decided upon through some member being the Landlord of some particular Inn or Tavern. This is shown by the warrant and last Minutes recorded in the Minute Book, the former giving the first Secretary as John Morris of the Dukes Head and the latter stating that the change from the Crown to the Coffee House was in consequence of Bro. John Thorpe's removal from the one to the other. The meeting places recorded were as follows:—

- 1762 Dukes Head, Tuesday Market Place, King's Lynn
- 1786 Crown Tavern, Church Street, King's Lynn
- 1809 August 14th. Special meeting in Lynn Upper Roads on a sandbank called the Steeple and Lodge
- 1811 November 10th. Star Inn for this meeting only
- 1812 January 10th. Globe Inn until
- 1819 April 9th. Crown Tavern until
- 1821 Coffee House, Tuesday Market Place
- 1825 Shakespeare Tavern, King Street

LODGE FURNITURE

Although no actual facts can be obtained, it is possible that the furniture (Master and Wardens' Chairs at any rate) belonging to Lodge of Friendship is that now belonging to and used by Philanthropic Lodge No. 107.

The Lantern referred to on 3rd October, 1826, would certainly seem to be the Lantern now in the possession of Philanthropic Lodge No. 107, which was found by W.Bro. C. T. Ives at the Shakespeare Inn in 1859, and purchased by Philanthropic Lodge on 7th March, 1859.

THE OFFICERS

From the commencement of the Minute Book to the end the only Officers mentioned were the Master, Past Master, Senior Warden, Junior Warden, Treasurers, Secretary and Tyler. Any Brother filling an Office temporarily was referred to as "Deputy". From 1798 to 10th December, 1813, the Master was described as "Right Worshipful Master" or "Master". In the minute of 10th December, 1813, he is described as W.M. for the first time. The only mention of Deacons is an item on 21st October, 1819, in the Treasurer's Book for *Deacons Staffs and Register Book*, 4s., and on 27th December, 1826, members holding office as S.D. and J.D. are noted.

ST. JOHN IN WINTER

The meeting on 27th December each year described as "Being St. John's the Evangelist", was the regular meeting for election of Master for the ensuing year and the appointment by such Master of the other Officers. No special ceremony is mentioned until the Minute of 27th December, 1813, when it is stated, "The W.M. was regularly installed". On that occasion, as also on some others, the Master is stated to have been "elected" at the previous meeting.

THE MASTERS

Of the first Master, John Bland, we know nothing beyond the statement in the Warrant that he was a resident of King's Lynn or its neighbourhood. Who filled the Master's Chair from 1763 to 1787 we do not know. William Hutchesson (or Hutchinson) held office five times, Richard Marshall three times, Watson



Summons of 1821

Plowman six times (consecutively), and William Millington twelve times. To William Millington the Lodge owed much, and his death during his Mastership in 1828 was a blow from which the Lodge never really recovered.

THE TYLERS

The first Tyler mentioned is James Withers, whose name occurs in the first Treasurer's Book in 1788. Whether or not Bro. E. Oldmeadow succeeded him we do not know. Bro. Oldmeadow evidently served for a long period. He had only two successors—Thomas East, elected in 1807, and John Patrick, in 1829, on the death of Bro. East.

PETER GILKES' VISIT

Bro. Hamon le Strange records in his *Freemasonry in Norfolk* (pages 224 and 225) that during the latter part of the year 1828 King's Lynn was visited by Bro. Peter Gilkes, the Preceptor of the famous Emulation Lodge of Improvement, and that on August 12th Bro. Gilkes took the Chair at the Lodge of Good-fellowship and, after passing a Candidate to the second degree, went through the ceremony of initiation according to the form propounded by him as the working of the Lodge of Reconciliation; and that special meetings were held at intervals of a week for several weeks running, at each of which Bro. Gilkes went through one or other of the ceremonies, a vote of thanks being passed to him on the 8th January, 1829. It is interesting to learn that Lodge of Friendship was also visited by Bro. Gilkes. On a loose sheet of paper found in the second Treasurer's Book of that Lodge appear the names of the Officers and Brethren who attended two convened Lodges held on 22nd August (1828) and 1st September (1828). At the first of those meetings Bro. Gilkes is described as "W.D.M.", and at the second meeting as "P.M." In each list Bro. Gilkes' name is given first, so probably he presided on each occasion.

In the second Treasurer's Book, under date 14th November, 1828, is an entry: "To Brother Gilkes (*sic*) for his Portrait Tracing Boards &c., £1.3.0."

CONTENTS OF THE PRINTED ORDER BOOK

RULES, ORDERS, &c.

It is agreed that this Lodge shall be held the second Friday in every month, from Six to Eleven each evening, from Michaelmas to Lady Day, and from Seven to Eleven, from Lady Day to Michaelmas, at which time the Lodge shall be closed, otherwise the Master shall forfeit one shilling.

That the fourth Friday in every month shall be held as a Master's Lodge, within the same Hours; and subject to the same Laws, as the general constituted Night.

That no person shall be made a Mason under the sum of Three Guineas, and one shilling to the Tyler; the sum of one pound one shilling for being passed a Fellow Craft; and the further sum of Sixteen shillings, on being raised to the degree of a Master Mason. (NOTE: This one is pasted over the original on a printed slip—evidently Two Guineas was the original figure.)

That every Member who proposes a Friend to be made shall pay the sum of One Guinea (in part of the Two Guineas mentioned in the preceding Order) and in case the person so proposed, shall be Accepted and on being acquainted therewith, shall refuse to be made, the same shall be forfeited, and applied to such use, or uses, as the Master and Wardens shall direct. (NOTE: Two Guineas is altered in ink to "Three Guineas".)

That a Master shall be chosen by the members on the Twenty-seventh day of December yearly: being Saint John the Evangelist, and that he have the sole Right of appointing his Officers. (NOTE: Altered in ink to "on the regular constituted Lodge night prior to 27th December".)

If a Lodge is convened for the proposing a Person, such Convened Lodge shall be held at least three Days exclusive, before the next General Lodge Night: or it shall be deemed unlawful to ballot and the Master (that is he who sits as Master, at the time of Ballotting) shall forfeit Five shillings.

Ordered that neither the present nor any future Landlord, of Occupier of the Crown Tavern, at which this Lodge is now Kept, or the Landlord, or Occupier of any House to which this Society may be removed, shall be admitted into the Lodge as a Subscriber or suffered to remain there in Lodge Hours, any longer than is requisite for his attendance upon the Company, without the unanimous consent of such of the Society, as shall be then present. (NOTE: "Crown Tavern" struck out in ink and "Globe Inn" substituted, but also struck out in ink.)

Ordered that every Member who shall not attend at this Lodge on the Feast of Saint John the Evangelist, shall forfeit and pay the sum of Two shillings and six-pence, except such of the Members as are Ship-Masters and shall then be at sea.

Ordered that no private or separate conversation shall be held by any two or more of the Members in Lodge Hours, but that every Member who shall hold such Conversation, shall upon the third Time of the Knocking of the Beetle by the Master, for bear the same, and be silent under the penalty of six-pence.

Ordered that no Brother who does now, or shall at any time hereafter belong to this Lodge, and subscribe to any other in this Town, shall have a Right to Vote, or Ballot upon any occasion in this Society.

Agreed, That when any Person is ballotted into this Lodge, if he does not appear to be made within Three months after the time of Balloting, such Deposit Money shall be forfeited for the use of the Lodge. (NOTE: Added in ink at the end "Except Mariners".)

As there are different degrees of misbehaviour in the Lodge, every Brother who shall be guilty of transgressing the rules of Decency and Regularity, shall be punished or fined (not exceeding Five shillings) at the discretion of the Master and Wardens.

No Visitor shall have any Vote, or right to speak upon any Debate, without leave first asked of the Master.

The Master with consent of the Wardens, shall have power to advance, and the Master alone shall have power to refuse to advance any Brother to a higher Degree in Masonry.

All Penalties shall be decided by the Master and Wardens.

No old Laws shall be repealed, or new ones made without the consent of the Master, and the majority of the Members, but if the Master objects, the consent of three-fourths of the Members shall be deemed sufficient and necessary.

As no Business can be done without the Master and Wardens, every Officer who does not appear in the Lodge Room, within thirty Minutes after the appointed hour of meeting (unless proper Notice be sent in Writing to the Lodge of his intended absence) shall forfeit Six-pence.

Every person who shall speak to, or move anything in this Assembly, shall address himself to the Master, and shall all the while stand up, and if any two, or more of the Members shall speak to the same or any other subject together, then the Master shall direct which of them shall be heard first, and the other, or others shall sit down and be silent, under the Penalty of Three-pence, for every Breach of this Order.

Every Brother when admitted a Member shall subscribe to the private Laws of the Lodge.

Every Member shall take place in the Lodge according to Seniority.

No Brother shall take place in the Lodge unclothed under the penalty of Three-pence.

No Brother shall leave the Room when the Lodge is opened, without the Master's Leave, under the Penalty of Three-pence.

No Warden going out of the Room with Leave, shall carry his Jewel with him, unless he is going upon business as an Officer, but shall deliver it to the Master under the penalty of Three-pence, and if the seat of such absent Officer is not filled within five Minutes after such Delivery, the Master shall forfeit Six-pence.

If the Master carries his Jewel out of the Room (unless when he is upon the Business of the Lodge) he shall forfeit Six-pence.

If any Brother without the Master's leave, orders Liquor, or any other thing, with which the Lodge becomes chargeable, he shall pay for it himself, for the use of the Lodge.

If any Brother comes into the Lodge disguised in Liquor, or swears, or any otherwise behaves indecently therein, he shall forfeit Three-pence.

No person shall be Ballotted for the same Night, that he is proposed. (NOTE: Added in ink "Except Mariners".)

No person shall be Ballotted for at any other time, than the general constituted Lodge Night. (NOTE: Added in ink "Except Mariners".)

When any person is Ballotted for, if there appears one Negative against him he is rejected; such Ballotting may be repeated twice within the Hour, and no more; and if there still appears a Negative the third time of Ballotting, such Person shall be finally rejected, and not any more be proposed in this Lodge. (NOTE: Altered in ink to "two Negatives".)

Every person at the time of his being made an entered Apprentice, may become a member of the Lodge if he thinks fit, without Ballotting; but when any other Brother desires to become a Member, if there are three Negatives against him, he shall be rejected; but if less, he shall be declared duly elected, such ballotting may be repeated, as in the preceding Article.

Every Member shall on Saint John the Evangelist pay twelve shillings¹ for the twelve general nights in the ensuing year, and if any Brother be admitted a Member during that time, he shall pay so many shillings,² as there are Lodge Nights between the time of his admission and the next Saint John's Day.

If any Member neglects paying on Saint John's Day, or on or between the first general Lodge Night following, he shall cease to be a member; and not be re-admitted without a Ballot.

Ordered That no Brother who belonged to this Lodge and who voluntarily erases himself out of the List of Members, shall be admitted as a Member.

Nov. 8th, 1782. At a Lodge then held it was then agreed, that no person shall hereafter be relieved under any Pretence whatever, by any of the Members of this Society, but that such Person who shall so apply for Relief, shall be referred to the Assembly of the Members of this Society, at their then next general Constituted Lodge Night, in order that the said Society may properly examine the Person so applying, and enquire into the Nature of his Exigences, and whether he is worthy of any, and what Relief, except as to any sum of Money not exceeding

¹ Altered in ink to "Twenty-four" shillings.

² Altered in ink to "two" shillings.

Ten shillings and six-pence ; at the Discretion and by the express Direction of the Master, for the Time being. At the same Time it was proposed by the Master, that this Lodge in future be adjourned from the second Friday in the Month of May, to the second Friday in the month of September ; and such Proposal was unanimously agreed to. (NOTE: "Friday" is struck out in ink and "Thursday" substituted.)

And lastly, That every Mason who joins this Lodge, having been Initiated in another Lodge, a Fee of Five shillings. (NOTE: This on a printed slip and pasted, the "Five shillings" being struck out in ink and "one guinea" substituted.)

NOTE: The original paragraph over which the last slip is pasted is readable from the back by means of a mirror. It read:—

"These Laws being revised and corrected were renewed and confirmed in March, 1765, and Printed in this Book in August, 1790."

Alterations or additions in pencil have been ignored.

THANKS

Acknowledgment is gratefully made of the assistance given by Bro. L. B. Samson, Junior Warden of Philanthropic Lodge No. 107, in checking the facts and figures and in many other ways, and to him and Bro. L. C. Vernon, Junior Warden of Lenne Lodge No. 4251, for supplying information concerning members of the Lodge and other local history.

At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Eaton 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, Ivor Grantham, F. L. Pick, G. W. Bullamore and the Rev. H. C. W. Miller.

Bro. H. C. BOOTH, S.W., said:—

I have much pleasure in seconding the vote of thanks to Worshipful Bro. Eaton for his interesting paper on the Lodge of Friendship. Although there is not a great deal, so far as I am concerned, that calls for special comment, there is one paragraph that is of special interest at the bottom of page 246, "St. John in Winter".

First it confirms the old grand festival of the year, held by all the old Lodges in Scotland and parts of England on St. John the Evangelist's Day, the 27th of December.

Second, with regard to the installation of the Worshipful Master, it states, "No special ceremony is mentioned until the Minute of 27th Dec. 1813", when it is stated, "The W.M. was regularly installed". Why? ! !

The Lodge of Friendship was a Lodge of the Moderns and they had dropped the old installation of the Master for years. After the Lodge of Promulgation, called by the Moderns, just before the Union, to instruct their members in the Installation Ceremony, because many, who had been Masters of Lodges, had never been installed, were put through the ceremony. They obtained the ceremony from the Ancients by co-opting into the Lodge a Bro. Charles Valentine, of the Lodge of Antiquity, who had once been a member of the Ancients, and expelled from that body for various irregularities. The Ancients had always kept up the old installation ceremony from the time when the Duke of Wharton was Grand Master. It is significant that "The W.M. was regularly installed" on their first festival after the date of the Union 1813.

Bro. J. HERON LEPPER wrote:—

I should like to congratulate Bro. Eaton on the happy discovery of the Minutes of Lodge of Friendship which has brought us such an interesting paper from the Deputy Grand Master of a Province that has given this Lodge two famous members, Hamon le Strange and Gilbert Daynes. Norfolk has of late been reminding us that it still retains the urge to further knowledge by publishing *The Ashlar*, and this paper is yet another step in advance.

Being a record of facts, it does not give a commentator much foothold for going beyond them; but gratitude to the author leads me to jot down a few notes which may help to explain certain points suggested by the narrative of events.

As regards the Warrant. Four names are mentioned corresponding to the Worshipful Master, Wardens, and Secretary. These were the only officers of which the Grand Lodge of the Moderns took cognizance. Deacons were only known to the Antients in 1762. The Treasurer could not be elected till the Lodge had been constituted, and such officers as Almoner, Director of Ceremonies, or Inner Guard were still within the limbo of Masonic evolution. So I find nothing strange in the fact that only four of the founders are mentioned by name in the Warrant.

A peculiar circumstance is the number of occasions on which all three degrees were conferred on a candidate at one meeting. The reason is plain. The Lodge drew many of its recruits from seafaring men, and time and tide have their own intervals, which do not always coincide with Masonic rules.

The certificates to which Bro. Eaton has drawn attention were undoubtedly demits, showing that the Brother had resigned in good standing, all dues paid. We have many examples in Grand Lodge archives. A seal is usually affixed to such documents, and the originals of some such private Lodge seals can be seen in our Museum. The seal was often affixed by means of candle-smoke instead of wax, and that might account for the cleaning needed at intervals.

The entries referring to the initiation of Bro. Maugham as a Lewis free of charge interested me very much. Still more so the account of the Lodge held on a sandbank in 1809. No doubt Bro. Eaton will agree that it never could have happened in his time as D.P.G.M.

Bro. IVOR GRANTHAM'S comments:—

We have listened to-day to a paper which would have gladdened the heart of Bro. Gilbert Daynes, whose treatment of Masonic records in the Province of Norfolk is still fresh in the memory of those of us who knew him.

While thanking the author of this paper for his contribution to our *Transactions*, let us congratulate the two Brethren whose recent discoveries of lost records rendered this paper possible; and let us also express appreciation of the entertaining manner in which, in the absence of the author, extracts from his paper have been read by Bro. Poole.

Most of us, I suppose, have heard of Lodge meetings having been held below ground in a quarry, above ground at the top of a mountain, and on board ship either upon the high seas or else in harbour—but never before have I personally heard of a Lodge meeting having been held on a sandbank. Accordingly, I would ask Bro. Eaton to give us, if he can, a little more information concerning the special meeting which the Lodge of Friendship held on 14th August, 1809, on a sandbank in Lynn Upper Roads. How far is this sandbank from the mainland, and what is the origin of its name, "Steeple and Lodge"?

I cordially support this vote of thanks.

BRO. FRED. L. PICK writes:—

We are indebted to Bro. F. R. Eaton for his presentation of the history of the Lodge of Friendship and to Bros. Wallace Heaton for rescuing the Minute Book and L. B. Samson other records after they had been heaved over among the rubbish. Once again it is possible to place long-lost information at the disposal of the historian.

Bro. Eaton mentions that Lynn and district formed a self-contained unit ; interesting background to the paper from this point of view will be found in the early chapters of G. G. Coulton's autobiography, *Four Score Years*.

The Norfolk Lodges were fond of visiting the Theatre and Bros. Lord Amherst and Hamon le Strange mention in their *History of the Lodge of Union No. 52*, that in 1825 the Lodge of Friendship, Lynn, was represented with several other private Lodges in a theatrical party attended by the Officers of Provincial Grand Lodge.

While the Lodge, like many others, conferred degrees with some irregularity, it is amusing to read that it recorded the actual date in the Minute Book, but another date in accordance with authority in the Registration Book. Local Certificates appear to have been given on Raising. Elsewhere they were often applied for on resignation, as a sort of clearance certificate.

The Lists of fees and fines are interesting. The fees were fairly large for a provincial Lodge at this period and in view of the oligarchical nature of the Government of Lynn, no doubt the Lodge was exclusive. The jewels had evidently to be deposited in the box before their wearers left the Lodge room, evidently as a precaution against loss. The Brother who took his place "unclothed" was let off lightly for 3d. At the Union Lodge, already referred to, it would have cost him five shillings. In view of the fact that the By-Laws gave the Master absolute discretion in the appointment of officers, it seems hard that he was subject to a penalty of two guineas if he did not appoint them according to seniority.

BRO. REV. H. C. W. MILLER writes:—

Mention has been made of a Mr. Coke and a Mr. Hamon Le Strange ; Coke of Norfolk is a bye-word in the district. When a young man, he became owner of Holkham in Norfolk, and reclaimed from the sea a considerable amount of land. In spite of considerable opposition from the older hands, with a small number of younger men who were willing to experiment with him, he introduced two new methods of farming, with the result that in course of time there was a revolution of farming all over Norfolk. A descendant of his, the third Earl of Leicester, was a leading light in Masonry in Norfolk, and the Earl of Leicester Lodge No. 2237, is called after him.

BRO. EATON writes in reply:—

I very much appreciate the kindness shown in the comments by members of Q.C. Lodge on my history of the Lodge of Friendship of King's Lynn. If it had not been for Bro. Heron Lepper in the first instance I should never have

attempted such a paper, and to him and to the late Bro. Poole I must express my grateful thanks for the help they gave me.

The paper does not seek to do more than record facts.

As to the Sandbank known as the "Steeple and Lodge", I have been unable to identify this in any book or map. Bro. L. B. Samson most kindly made personal enquiries and searches, but has been unable to trace the name on any of the older Admiralty Charts, and the Clerk to the Conservancy Board does not know of it.

It appears that pilots and fishermen have their own names for sands or parts of sandbanks, usually connecting such unofficial name with some incident or person. In this connection, Bro. Samson points out that Snettisham Steeple, and Lodge Hill, Snettisham, are two landmarks on the coast from which bearings could be taken, and it is possible that this "Steeple and Lodge" Sand was named on account of the fact that both the Steeple and Lodge Hill could be seen very clearly from it. The Lynn Upper Roads, particularly at the time when the Lodge was held, ran almost parallel to the coast, and the Sandbank referred to in the minutes might be the one now called Stubborn Sand, but it might equally well be that known as the Ferrier Sand. From both the Steeple of Snettisham and Lodge Hill would be clearly visible, and both would be suitable for landing. These Sands are about seven miles from the River mouth and are directly north-east from Lynn.

On an Admiralty Chart of 1825, Lynn Upper Roads is shown as running between Sands called Pandora Sand and Ferrier Sand, which perhaps gives Ferrier Sand the preference as the successor to Steeple and Lodge Sand.

History has to some extent repeated itself, for during recent years Provincial Grand Lodge has several times met at Great Yarmouth, which is situated on a sandbank, although now part of the mainland and not requiring a journey by boat to reach it! I hope the Yarmouth Brethren will not be offended at the comparison.

"Coke of Norfolk", referred to by Bro. H. C. W. Miller, was Provincial Grand Master for Norfolk from 1818 to 1845, becoming the first Earl of Leicester of the second creation in 1837. His Installation in 1819 by the Grand Master, the Duke of Sussex, took place in the beautiful Georgian building known as the Assembly House in the City of Norwich, which building, restored and perfected, has this year been opened as an "Arts Centre" for that city.

Records of the Installation make it evident that the proceedings, both public and private, must have been noteworthy.

Does any other record exist of a Grand Master singing a song at an Installation Banquet, and being escorted to his lodgings "preceded by the Grand Tyler and four of the Mayor's Officers each bearing a wax taper"?

The Earl of Leicester Lodge No. 2237, warranted in 1887 and consecrated on 5th March, 1888, was named after the Provincial Grand Master, whose great-great-grandson was initiated in that Lodge on 10th June, 1949.

Although Wells, where the Lodge meets, adjoins the Coke family estate of Holkham, the present Earl is the first descendant of "Coke of Norfolk" to be initiated in, and become a member of, the Lodge, although not the first to become a Mason.



FRIDAY, 6th OCTOBER, 1950



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., W.M.; H. C. Booth, P.A.G.D.C., S.W.; C. D. Rotch, P.G.D., J.W.; J. Heron Lepper, *B.A.*, *B.L.*, P.G.D., P.M., Treasurer; Rev. H. Poole, *B.A.*, *F.S.A.*, P.A.G.Chap., P.M., Secretary; Lewis Edwards, *M.A.*, *F.S.A.*, P.A.G.R., P.M., D.C.; J. R. Rylands, *M.Sc.*, S.D.; Norman Rogers, P.Pr.G.D., E. Lances, I.G.; Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.D.G.S.B., P.M.; and Col. F. M. Rickard, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. M. Stein, G. Holloway, A. Saywell, P.G.D., S. H. Muffett, H. A. Hartley, F. L. Bradshaw, J. E. A. Salem, P.G.St.B., H. H. Nuttall, S. G. Salisbury, T. W. Marsh, P. J. Watts, C. Lawson-Reece, C. M. Rose, H. Carr, E. E. Worthington, A. Parker Smith, P.G.D., H. Johnson, N. Carr, R. St. J. Brice, H. B. Q. Evans, C. des Graz, B. E. Jones, M. G. M. Walker, F. McK. Bladon, M. R. Wagner, J. D. Daymond, G. D. Elvidge, R. A. N. Petrie, B. Foskett, A. F. Cross, W. H. Leese, L. V. Humphries, R. E. Lavers, G. Mitchell Hodges, W. W. Clark and S. E. Ward.

Also the following Visitors:—Bros. J. M. Watson, Lodge 2911; A. G. Fathers, Lodge 3601; T. F. Mountford, Lodge 3649; and W. F. B. Jones, Lodge 5833.

Letters of apology for non-attendance were reported from Bros. W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derby; G. Y. Johnson, *J.P.*, P.G.D., P.M.; Wallace E. Heaton, P.G.D., P.M.; H. H. Hallett, P.G.St.B., P.M.; Comdr. S. N. Smith, *R.N.*, *D.S.C.*, P.Pr.G.D., Cambs.; S. Pope, P.Pr.G.Std., Kent; E. H. Cartwright, *D.M.*, P.G.D.; J. R. Dashwood, P.G.D.; W. Waples, P.Pr.G.R., Durham; and Dr. A. E. Evans, *O.B.E.*, *M.D.*

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

Attention was called to the following

EXHIBITS

Photostats of six pages of the Minutes of the Haughfoot Lodge.

From the Grand Lodge Museum:—

An Apron, two Jewels and a Sash belonging to an organisation (probably not Masonic) indicated by the letters FFO.

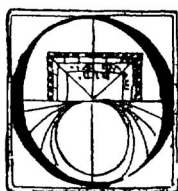
Portrait of an unidentified Madras Mason.

Two Walking-sticks carved with Masonic Emblems, one of which was probably used in the exaltation ceremony.

The first portion of an interesting paper, entitled "The Minute-Book of the Lodge at Haughfoot, 1702-1763", was read by Bro. H. CARR, as follows:—

THE MINUTE-BOOK OF THE LODGE AT HAUGHFOOT, 1702-1763

BY BRO. H. CARR



ON December 22nd, 1702, in the little Scottish hamlet of Haughfoot, a Masonic Lodge was founded, which flourished for 61 years until 1763, and apparently disappeared into thin air. Its contacts with the outside world, and with the Masonic Lodges in its neighbourhood, were very few, and the only relic of the Lodge which now remains is the Minute-Book, a priceless treasure covering the whole of the known history of the Lodge, and, incidentally, the period which saw the close of one era and the opening of another in Scottish Masonic history.

The pages of this small volume contain a whole host of problems, relating not only to the Haughfoot Lodge itself, but to Scottish Masonry as a whole, and to the transition from Operative to Speculative Masonry. The minute-book is not a new discovery. It has been for many years in the possession of the Lodge of Selkirk, S.C., and some of its contents were reproduced by Sanderson in the *Freemasons' Magazine* (1869-70), but almost without comment. A more detailed study was made by Vernon in his *History of Freemasonry in Roxburghshire and Selkirkshire*, but he, too, failed to deal with the problems, or did not realise their existence. The first few lines of the book have been reproduced on innumerable occasions, while other entries of almost equal importance are virtually unknown. In the hope of shedding a little more light on some of the obscurities in early Masonic history, we venture to reopen the pages of the Haughfoot Minute-Book.

THE MINUTE-BOOK

A BIBLIOGRAPHICAL NOTE

The Haughfoot Minute-Book is a small octavo volume, bound in plain brown calf. The binding is the original one and still in excellent condition. Originally it must have contained 12 gatherings of eight leaves per gathering, but a number of pages at the beginning of the text have been torn out or lost, and there now remain only 11 gatherings, one of which is incomplete, giving 172 pages of text in all, the size of the page being approximately $7\frac{3}{4}$ in. x $4\frac{1}{2}$ in.

The paper is unruled, rather coarse in texture, and wherever the minutes have been written with a heavy hand there is a tendency for the ink to show through. The pages having been entirely plain originally, the first user of the book made the mistake of starting his entries in the book "upside-down", but that trifling error was never discovered, and the minutes continue right through without a single blank page.

From the opening minutes of 1702 and until 1711 the pages have been neatly margined, and marginal notes are entered giving a précis of work done. Thereafter the minutes were penned by less careful hands.

As regards the missing pages, the text begins, in the middle of a sentence, on a page numbered ij, which was the contemporary method of writing the figure 2 in Roman characters.

The next following pages are numbered 12, 13, 14, 15, etc., showing that the ij was probably an error and should read 11.

A careful examination reveals:—

1. That an even number of leaves has been extracted from the beginning of the book ; on general grounds the number is probably six, but no exact evidence exists for this.
2. That, though the opening page does not appear to have been pasted to the inner surface of the cover, leaves 1 and 2 were at one time stuck together with very coarse paste, similar to or identical with that used to paste the leather covering on to the inner surface of the cover boards.
3. If the first leaf was originally pasted to the inner surface of the cover, and six leaves have been extracted, the opening page of the text would have been page 11, although (no doubt inadvertently) numbered ij.

It only remains to add that the condition of the whole book is so good that it is most unlikely that the missing pages were accidentally lost, and when we consider the esoteric nature of their (probable) contents we may be justified in concluding that they were deliberately torn out.

For their examination of the book, and the expert opinion upon which the foregoing notes are based, we are indebted to Messrs. Sangorski & Sutcliffe, of London.

HAUGHFOOT ; A Geographical Note

In 1702 the little village or hamlet of Haughfoot stood at the junction of the Gala and Lugate waters, about a mile south of Stow (23 miles S.E. of Edinburgh). It was an unimportant place even in those days: to-day no trace of it remains, and its name is not easily to be found in maps or gazetteers.

Situated within a few miles of Galashiels, Melrose, Selkirk and Stow, it is strange that such an insignificant spot should have been chosen as the meeting place of a Lodge. The minutes give no reason for the choice, but it seems highly probable that Haughfoot formed part of the estate of the Laird of Torsonce, who was one of the three founders of the Lodge, and ruled it as "Preses" or Master during its first four years.

The vast majority of the members were drawn from Galashiels, Stow and neighbouring estates, and in the accompanying large-scale sketch-map and table of distances I have endeavoured to show the situation of the village in relation to all the places mentioned in the Haughfoot Minute-Book. The * indicates places within a 30-mile radius of Haughfoot, where Lodges are known to have existed in the early years of the 18th century. (Place-names shown in *Italics* are not mentioned in the Minute-Book.)

**Aitchison's Haven*

Ashiestiel

Birkhall (Birkhill ?)

Boudean (Bowden ?)

Bowhill

Burnhouse

*Dalkeith

approx. 17 miles N.W. of Haughfoot

.. 5½ .. S.W.

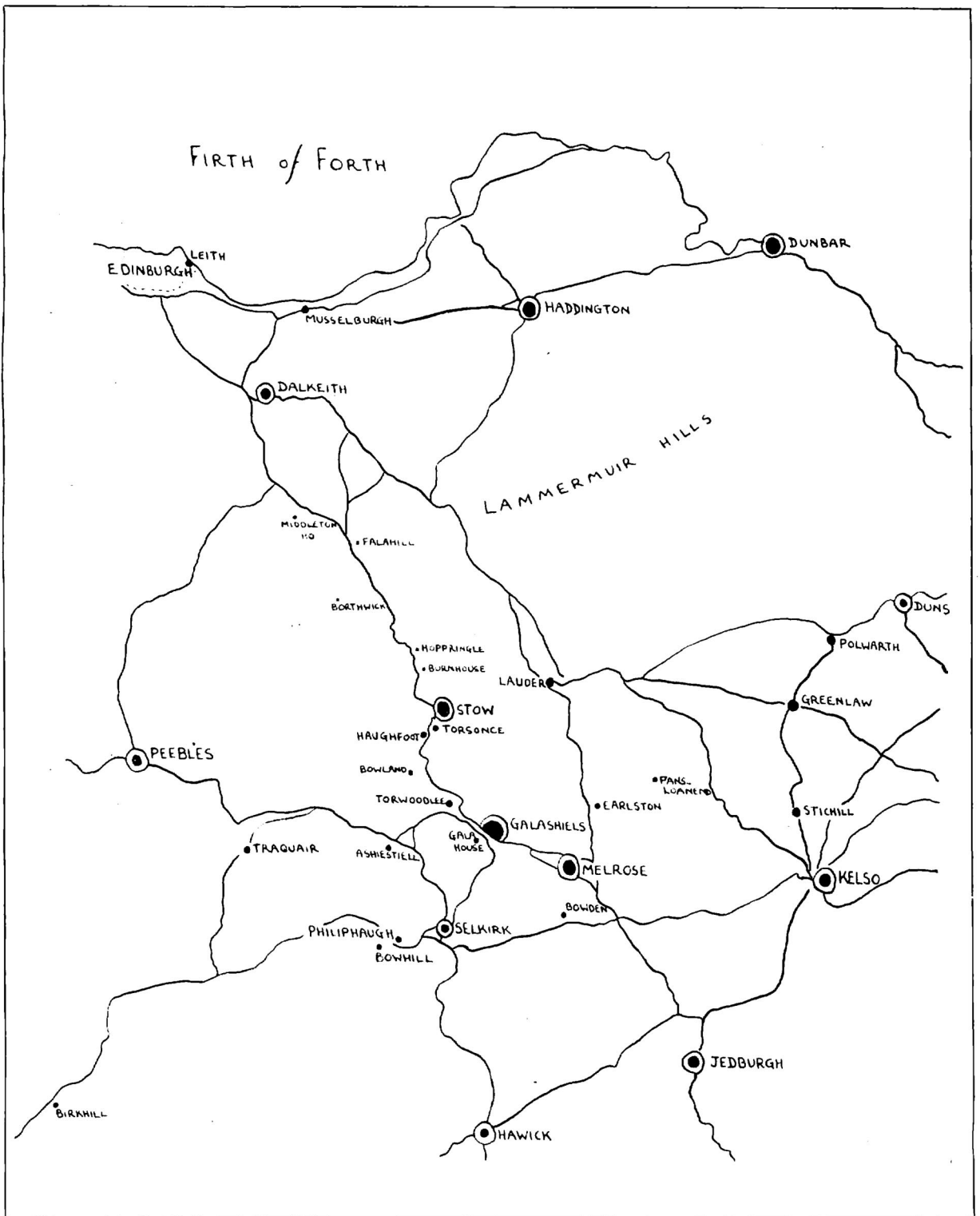
.. 17 .. S.W.

.. 10 .. S.E.

.. 13 .. S.

.. 4 .. N.

.. 14 .. N.W.



Haughfoot and its environs, showing main roads.

Scale: Approx. 7 miles to an inch.

4
22 Dec
1702
of entry as the apprentices did formerly
(The Common Judge.)
Then they whisper the word as before -
and the master or mason grips by hand
after the ordinary way.

The same day

Attestants
Sr James Scott of Gale Thomas Scott
his brother David Murray of Philadelphia
James Springle of Haughfoot Robert
Lourie of Howtownhead and John Springle
wright gave in their petition each for
themselves earnestly desiring to be
admitted into the Society of mason
and fellow Craft.

Which their desiring maturely con-
sidered was accordingly agreed to and
granted and they each of them by
themselves were duly and orderly
admitted apprentices and fellow Craft
And there was imposed on them the Summs
following to be payed in to the Box got
they accordingly each of them for them-
selves promised to pay viz:

Sr James Scott half a penny only the 21st
Thomas Scott Three punds.

David Murray one pound.

James Springle one pound.

Robert Lourie one pound.

John Springle one pound

Thereafter

*Edinburgh	approx. 23 miles N.W. of Haughfoot
Falahill	„ 9 „ N. „ „
Faims Lonend (Fans Loanend)	„ 12 „ S.E. „ „
Gala(shiels)	„ 4 „ S.E. „ „
*Haddington	„ 17 „ N. „ „
Hoppringle	„ 5 „ N. „ „
*Jedburgh	„ 15 „ S.E. „ „
*Kelso	„ 18 „ E. „ „
*Lanark	„ 30 „ W. „ „
*Melrose	„ 8 „ S.E. „ „
Middleton	„ 11 „ N.W. „ „
Mossend	„ 27 „ N.W. „ „
*Musselburgh (Aitchison's Haven)	„ 17 „ N.W. „ „
*Peebles	„ 11 „ W. „ „
Philiphaugh	„ 11 „ S. „ „
*Selkirk	„ 9 „ S. „ „
Shilie	untraced
Stockbridge (N.E. suburb of Edr.)	„ 24 „ N.W. of Haughfoot
Stow (tounhead)	„ 1 „ N. „ „
Torsonce	„ $\frac{1}{2}$ „ N. „ „
Torwoodlic	„ $3\frac{1}{2}$ „ S. „ „
Traquair	„ 9 „ W. „ „

THE EARLIEST NON-OPERATIVE LODGE IN SCOTLAND

In all the rich treasury of ancient Scottish documents relating to the Mason-craft, the Haughfoot Minutes, over and above their purely antiquarian value, possess one characteristic which distinguishes them supremely from all other records. They sketch for us the history of the earliest known Scottish Lodge that was from its beginnings purely non-operative.

The term *non-operative* is used here advisedly in preference to *speculative*, which might tend to suggest an advanced state of ritual practice. The membership of the Haughfoot Lodge was drawn from every grade of local society. The functions of the Lodge seem to have been, at first, purely social, though later on a certain amount of charitable work was done, too. But although in the course of time several operative masons were admitted, at no time in its history did the Lodge attempt to interfere with matters relating to the mason trade. In that sense it was a purely non-operative Lodge.

There were many masons' Lodges in Scotland at that time, and all of them appear to have followed the custom of admitting local nobility and gentry as honoured (if not exactly honorary) members. But, despite their mixed membership, they were *primarily* Operative Lodges, restricting the intake of labour, punishing offences against craft law and custom, and generally exercising a strict control over trade matters within their own locality.

There may have been other Lodges like that of Haughfoot, which existed primarily for social or "speculative" purposes, but, if there were any such, they have vanished without trace. Haughfoot, so far as our records go, was the first and for many years the only purely non-operative Lodge in Scotland.

It is this unique character of the Lodge which makes its Minute-Book so important for us.

TRANSCRIPT OF THE "FRAGMENT" AND THE FIRST
RECORDED MINUTE¹

ij of Entrie as the Apprentice did Leaving
out (The Common Judge.)
22 Decr Then they whisper the word as befor -
1702 and the master mason grips his hand
after the ordinary way.

The same day

Intrants S^r James Scott of Gala Thomas Scott
his Brother David Murray in philiphaugh
James pringle in Haughfoot Robert -
Lourie in Stowtounhead and John pringle
wright gave in ther petition each for
themselves earnestly desiring to be
admitted into the sd Society of mason
and fellow Croft.

Which ther desired being maturely con-
sidered was accordingly agreed to and
granted and they each of them by -
themselves were duely and orderly
admitted apprentice and fellow Croft
And ther was imposed on them the Soumes
following to be payed in to the box qch
they accordingly Each of them for him-
self promised to pay viz:
S^r James Scott half a Geinnie or 7 lib2sh
Thomas Scott Three punds.
David Murray one pound.
James pringle one pound.
Robert Lourie one pound.
John pringle one pound.

Therafter

12
22 Decr
1702
meeting att ye
Lodge on S^t Johns
day yearly

Therafter the meeting resolved with
one voice yt yr shall be ane yearly -
meeting of those concerned in this Lodge
att Haughfoot in all tyme comeing
upon S^t Johns day.

Commission to
And: Thomson

They also comitted to Andrew Thomson
on of yr Number to provide a Register
book against their next meeting.

Commission to
Jo: Hoppringle

And they Comitted to John Hoppringle
of yt Ilk to appoint the next meeting
and give timous advertisement therof
to all concerned.

¹ The orthography, initial capitals, punctuation and pagination of the text and its lay-out have been carefully followed, with the exception that the old-fashioned long f is always shown as s. A few of the more interesting pages have been reproduced photographically to show both lay-out and changes in handwriting.

THE "FRAGMENT"

The first five lines of text provide one of the most interesting of the many problems that abound in this little book. The words are an abbreviated paraphrase of the closing lines of "ritual directions" which appear in the *Edinburgh Register House* MS. of 1696, and in the *Cherwode Crawley* MS. of c. 1700. Those two texts are already well known to students, and are readily accessible in excellent transcripts. They are virtually identical, although they yield enough evidence to show conclusively that neither was copied from the other. The variations, however, are so slight as to suggest that there can be no great difference in the ages of the two texts, or between either of them and the originals from which they were copied.

They each contain a catechism of some seventeen questions and answers, of which the first fifteen belong to the entered apprentice and only the last two to the fellowcraft. The catechism is entitled:—

"Some Questiones that Masons use to put to those who have y^e word before they will acknowledge them"

implying that although all or part of them may have been used in the course of the ceremonies, they were primarily compiled as a series of test questions for use outside or away from the Lodge.

In addition to the catechism, both texts contain a chapter of ritual directions for the rendering of two distinct ceremonies, under the headings:—

In ER. "The Forme Of Giveing The Mason Word."

In CC. "The Grand Secret Or The Forme of Giving the Mason Word."

Both texts give a detailed narrative description of the ceremony for making an entered apprentice, from which it would appear that the esoteric content consisted of a "guttural sign" and dual-pillar "words".

At the end of the EA ceremony, both texts contain a few additional sentences which state that:—

" . . . to be a master mason or fellow craft there is more to be done which after follows . . ."

and in a very few words we are given a description of the FC ceremony, of which the esoteric content comprises an undescribed master-sign, the FPOF, an unnamed "word", followed by a "gripe".*

The 29 words which form the opening "fragment" in the Haughfoot Minute-Book are a paraphrase of part of this fellow-crafts ceremony as it appears in ER and CC, and they are reproduced below, side by side with the appropriate portion of ER to show both similarities and differences:—

The Haughfoot "Fragment"
 . . . of Entrie
 as the apprentice did Leaving out
 (The Common Judge) Then they
 whisper the word as befor

The Edinburgh Register House MS.
 . . . of entrie as the app(rent)ice
 did only leaving out the com(m)on
 Judge then the masons whisper the
 word among themselves beginning at
 the youngest as formerly afterwards the
 youngest mason must advance and put
 himself into the posture he is to receive
 the word and sayes to the eldest mason
 in whispering . . .

* Neither of the texts contains any hint of "legend or explanation" in connection with the FPOF.

The worthy masters and honourable company greet you weel, greet you weel, greet you weel.

—and the master mason grips his hand after the ordinary way.

Then the master gives him the word and gripes his hand after the masons way, . . .

Clearly the details given in the "fragment" and in ER and CC are all derived from the same original, and it is equally evident that the fragment was *not copied* from either ER or CC.

Taken by themselves, ER and CC could only be considered as random texts of supposedly-masonic origin, and although the date of ER, 1696, helped to "place" the two documents in relation to the many catechisms and exposures that have been brought to light, no great value could be attached to them. But the fact that a portion of parallel text has been found written into the opening pages of the minute book of a Lodge of 1702 is of supreme importance, because it invests both ER and CC with a degree of trustworthiness far beyond what we would otherwise dare to assign to them, and because it entitles us to infer the nature of the Masonic ritual which was practised in the Haughfoot Lodge.

If we are justified in the inference that the relics of ritual found in the minute-book do indeed represent the ritual practised in the Lodge, then a serious problem arises. We have already stated, and the minutes will show beyond all doubt, that this was a non-operative Lodge. The question is, "Was their ritual (as represented by ER and CC) the same as the operative ritual generally practised in the Scottish Lodges, or do the ER and CC texts represent the same operative ritual *after* it had been altered, or rearranged *and amplified* for non-operative use?"

Until quite recently the opinion was widely held amongst our foremost Masonic scholars that the operative rite in Scotland was bi-gradal, and that it is fairly pictured in the ER and CC texts as a "dual-pillar" ceremony for the EA, and a "FPOF" ceremony for the F.C. In the case of non-operatives, there is ample evidence to show that they were usually admitted to the senior grade of "Fellow or Master" in the course of a single evening, without having to suffer the delay between the two steps of EA and FC which was required for operative Masons.¹ Whether the ceremonies were "fused" into a single ceremony for this purpose, or whether they were merely conferred continuously, cannot now be determined, but it is quite clear that the non-operatives, in the single-session rite, acquired the total esoteric knowledge that was normally conveyed in the course of two operative ceremonies, *and nothing more*.

From this premise, it naturally followed that it was a division of the original EA secrets into two parts, which created three separate sets of secrets as the basis of the Trigradal system.

Against this theory, Bro. Poole, in his important paper on *The Substance of Pre-Grand Lodge Freemasonry* (A.Q.C., lxi), argues that the "work" exemplified in the ER and CC texts is not the normal Scottish operative rite, but represents the working of a non-operative (*i.e.*, the Haughfoot) Lodge.

Briefly, his views may be summarised as follows:—

- (a) The original Scottish operative ceremonies consisted of
 - (1) An EA degree with a one-pillar theme;
 - (2) An FC degree with another pillar.
- (b) That the Haughfoot Lodge, following the custom of contemporary Lodges in the admission of non-operatives, conferred these two degrees in a single session, making them virtually into a single

¹ See Lyon, pp. 84, 86, 438, and Wallace James, A.Q.C., 24, p. 33.

ceremony, which they gave as their first step, while their second was an additional ceremony which would in fact have been unknown to an operative "fellow craft or master".

- (c) That the ER and CC texts depict the rite in this advanced non-operative state, i.e., after the two pillar ceremonies had been joined.
- (d) That the "fellow craft or master" ceremony in ER and CC is the skeleton or framework of the additional ceremony which was ultimately known as the 3rd degree.
- (e) That a man who became EA and FC at Haughfoot during a single evening (as most of its earliest members did), received in fact all the principal elements of the Trigradal rite, in the course of two continuous ceremonies.

Thus the problem of the evolution of the Trigradal system may be stated briefly in two opposing theories:—

- (a) The conventional "Cleavage" theory, which holds that the three degrees were evolved by a rearrangement of materials already existing in the former two.
- (b) The "Addition" theory, which holds that the third degree was an innovation of the non-operatives.

With the documentary evidence that is available at present no solution to the problem would be capable of complete proof. There are no records whatever in authentic Lodge documents to show *details* of the ritual that was practised, and but for the "fragment" with the inferences to be drawn from it, we would be equally in the dark as to the Haughfoot practices.

Knoop, in his studies of the evolution of the Masonic ceremonies, came to the conclusion that they had a two-fold origin, those in England being primarily associated with the reading of the *Charges* or *MS. Constitutions*, while in Scotland there arose a ritual in connection with the "Mason Word". (Knoop, *The Mason Word*, p. 105, and *The Genesis of Freemasonry*, pp. 204, folg.) This association of the Mason Word with Scotland is indisputable. In a collection of 31 references to the "Mason Word", dating from 1637-1786,¹ no fewer than 25 are of directly Scottish origin, while the remaining 6 are doubtful.

Now the ER and CC texts in their title-headings claim to describe "The Forme of Giving the Mason-Word", and, in addition, they contain other Scottish characteristics, e.g., the use of the terms "entered apprentice" and "fellow-craft", and the reference to the "youngest mason", whom we identify with the "intenders" mentioned in many trustworthy Scottish documents.

But the references to the "Mason-Word" in these two texts are much more than mere indications of peculiarly Scottish practice! If we examine the references to the Mason Word in the records of

Aitchison's Haven in 1700,
 Kilwinning in 1705,
 Mary's Chapel in 1715,
 Dunblane in 1729,
 Aberdeen in 1670, 1699 & 1709,
 and Melrose in 1764¹

in conjunction with the recorded minutes of those Lodges, we find that all of them are links with primarily-operative Lodges, which were, at the dates mentioned, working only a bi-gradal rite.

¹ *Vide Carr*, "A collection of References to the Mason Word", Trans. L. of Research, Leicester, 1950/51.

Every one of these Lodges had admitted non-operatives at some time or other, and several of them had used the single-session rite. But whether they conferred the two steps in one evening, or with an interval between them, is for the moment irrelevant. The important point is that they only knew two degrees, EA, and FC-or-Master.

The ER and CC texts contain other evidence of undoubtedly operative practice. The "words of entrie" include a promise, ". . . to attend my masters service at the honourable Lodge from munday in the morning till saturday at night . . .". The "thousand ridiculous postures and grimaces . . ." are also of operative origin. These items might have been retained in the working of a non-operative Lodge because they were attractive, or interesting archaisms; but we find them in our two texts (and by inference, in the Haughfoot working) at a time when the operative rite of two degrees was generally practised in all Scottish Lodges, and there is no reason whatever why Haughfoot should have wanted to make a change, nor is there any evidence to justify the assumption that they had done so.

The rough-and-tumble atmosphere which is suggested by the "ridiculous postures & grimaces" was certainly eliminated for the admission of non-operatives. The Minutes of Dumfries Kilwinning afford an excellent example of the procedure, for when Francis Maxwell was entered there in 1712, the record says,

". . . having been easie to him in respect of his quality . . ."
(Smith, p. 61).

Whatever the requirements of their ritual-text may have been, we may rest assured that the admission of a non-operative was achieved with as much decorum at Haughfoot as at Aberdeen or Mary's Chapel.

If the transition from operative to non-operative Masonry may be considered an advance, then clearly the Lodge at Haughfoot as we find it in 1702 had advanced beyond all its contemporaries, for during the first two decades of the eighteenth century we find no trace whatever of a primarily non-operative Lodge, except that of Haughfoot.

Had there been any records of visiting as between Haughfoot and other Lodges, we might have found evidence to show how their "workings" compared. No such evidence exists, except for one supremely important minute describing an affiliation in 1704, and a parallel example in 1707.

The interpretation of those minutes, and the collection of other items of evidence which may bear on the subject, are among the many interesting problems which the Haughfoot records provide.

To sum up the evidence of this chapter:—

- (1) The appearance of the "Fragment" in the Haughfoot minute book, suggests that the Lodge was working a rite based on a version of the ER or CC text.
- (2) It was a rite of a peculiarly Scottish character.
- (3) The "Mason-Word" references in the minutes of six early Scottish Lodges suggest that those Lodges were also practising the rite depicted in the ER text, and that the principal elements of the trigadal system were already present in their two ceremonies. (with the possible exception of the "Legend").
- (4) Several operative Lodges had adopted the practice of a "single-session" rite for their non-operative intrants, and there is little doubt that they had eliminated the "horseplay" for their benefit.

- (5) Haughfoot had certainly started off with the "single-session" rite and probably adopted the more decorous routine too, but there is no reason to believe that they had otherwise altered or rearranged or amplified the ceremonies for non-operative use.
- (6) There are good grounds to believe that at this date, 1702, the ceremonies worked in the Scottish Operative Lodges, and in the Non-Operative Lodge at Haughfoot, were esoterically identical. (See Minutes of Jan., 1704, etc., pp. 272-3.)

THE MISSING PAGES

We have already referred to the pages which are missing from the beginning of the minute-book. What did they contain, and why were they torn out? If the whole of the ER or CC text was copied out there, a later enthusiast might have thought himself fully justified in destroying them, on the grounds that they revealed too much.

But there seems good reason to believe that something else was written in on those pages, in addition to the précis of the ritual-work. At the end of the "fragment" the actual minutes begin under the heading "The Same Day". It is clear that whatever matters follow this title, they are a continuation of something written on the earlier sheets.

Expert opinion suggests that there are probably 12 pages (6 leaves) missing; if the précis was a fairly comprehensive one, a careful check of words, handwriting and space required, shows that the whole would have covered about eight pages, leaving four pages unaccounted for. What did those four pages contain?

The minutes for the first few years are very carefully written up in a neat, precise and easily legible hand, and during this period especially, the records are very methodical and they generally conform to a regular pattern, *i.e.*,

- (1) A list of those present, or a complete list of members with absentees noted.
- (2) Details of "Intrants".
- (3) Election of Officers, *i.e.*, "Preses" and "Box-master".
- (4) Authorisation to a "Commission of Five".
- (5) Financial notes.

If this was indeed the first meeting of the Lodge, then it seems reasonable to assume that the missing pages contained a list of those present (*i.e.*, the founders) as well as the election of the "preses" for that meeting; and having regard to the unusual character of this apparently self-constituted Lodge, it is even possible that there may have been some record of the manner in which the Lodge came into existence.

" . . . desiring to be admitted into the sd Society of mason and f fellow Croft . . . and they . . . were duely and orderly admitted apprentice and f fellow Croft . . . "

We have here an indication of a practice which became quite common in the later speculative masonry of both England and Scotland. The title of "Mason" is equated here with the admission of an EA, so as to show that a man was a mason though he had only attained the first grade. In later years, when Haughfoot decided to confer the two degrees separately, many of its members were fully content to be admitted EA, and to remain in that status, which, *in a non-operative Lodge*, gave them all the privileges of membership and did not even preclude them from occupying the chair as "preses". (See *The Formulæ of Admission*, p. 301.)

The list of members at the beginning of the minutes of December, 1726, is also headed: "List off Masons and ffellowes."

" . . . and they each of them by themselves were duely and orderly admitted apprentice and ffellow Croft . . . "

The writer is at great pains to emphasise the separate admissions, and (though I can find no trace of such a custom in contemporary Lodge records) the founders may have believed that this was the proper procedure. The phrase does not appear again in any of the later minutes, and it is perhaps of no great moment, except that it reveals the fact that the ceremonies must have been exceedingly brief, and probably consisted of little more than the bare "entrusting".

" . . . were duely and orderly admitted apprentice and ffellow croft . . . "

In giving both ceremonies together to all six entrants, Haughfoot was departing from common practice of Scottish Lodges at that time, for the "single-session" rite was a privilege reserved only for non-operatives, who were generally the more distinguished members of the Lodge. (See *The Single Session Rite*, p. 298.)

BIOGRAPHICAL NOTES

The Founders of the Lodge.

Apart from the names of the six new entrants, the minutes of the first meeting mention only two other men who were present that day:—

- (1) John Hoppringle of that Ilk (the Laird of Torsonce).
- (2) Andrew Thomson.

Although only these two names are recorded, there were, in fact, three founders of the Lodge. The third was James Pringle, own brother to the above-mentioned John Hoppringle, and his name appears for the first time in the list of members present at the meeting in January, 1704. There is no entry anywhere of his admission into the Lodge, and it would seem, therefore, that he, with the other two, were the sole founders of the Lodge.

John Hoppringle of that Ilk. The descriptive words "of that Ilk" are a territorial designation, implying "of that same place". The lairds and landed gentry who appear in the minutes are generally given their full titles, *e.g.*, Scott of Gala, Borthwick, of Falahill, etc., but quite frequently they are referred to simply by the names of their estates, such as Gala, Falahill, Torsonce, etc.

Pringle, a surname prevalent in the S. of Scotland, possibly a corruption of "Pelerin or Pilgrim".¹ It is believed that one Pelerin after a pilgrimage to the Holy Land, settled in Teviotdale, and his descendants were called from him Hop Pringle. The prefix Hop=British Ap or Irish O' signifying a son or descendant. Hop Pringle, therefore, probably meant "son of the Pilgrim". The pilgrim's badge of a scallop or shell forms part of the armorial bearings of all the families of that name.

John Hoppringle of that Ilk, born *c.* 1660, was the elder of two sons of George Hoppringle, by his wife Agnes, who was a daughter of Wm. Borthwick, of Soutra. George Hoppringle died in 1684. In 1681 a contract of marriage was made between John Hoppringle, younger, of Torsonce, and Grissell, eldest daughter of Sir Hugh Scott, of Gala.

¹ Another explanation of the derivation of the name appears under the note on Hoppringle, below.

Witnesses to the contract were, amongst others, John Pringle, younger, of Stitchill,¹ Mr. Walter Pringle, advocate,² and James Pringle, brother to the young Laird.

In 1698, John Hoppringle was appointed a Commissioner of Supply for Edinburgh and Berwickshire. In that year, too, his father-in-law, Sir Hugh Scott, having acquired certain adjudicated lands, conveyed them to him, and Hoppringle received a new Royal Charter of them, paying-feu duties to King William.

In December, 1712, John Hoppringle, of that Ilk, nominated as curators of Margaret, his only daughter, during her minority,

- (1) Sir John Pringle, of Stitchill, Bart.
- (2) Sir Walter Pringle, advocate, afterwards Lord Newhall.
- (3) Mr. Robert Pringle, „ afterwards Secretary for War.
- (4) George Pringle of Greenknowe.
- (5) Thomas Scott, brother to Sir James Scott of Gala (the child's uncles.)

In 1733 a contract of marriage was made between Margaret Hoppringle and Gilbert, second son of Sir John Pringle (above-mentioned), of Stitchill.

John Hoppringle, of that Ilk, was the first preses of the Lodge at Haughfoot, and regularly elected to that office every year until December, 1706. In 1714 he was appointed "Clerk" or Secretary, but a change in the handwriting suggests that he may have been entering up the minutes from 1709 onwards. He gave punctual attendance at the Lodge (missing very few of its meetings) right up to 1735, and died in Edinburgh on December 21st, 1737. Margaret, his daughter, died only three months later, in March, 1738, without issue, and Hoppringle's brother James, having predeceased him, the estates by virtue of the marriage with Gilbert Pringle, were carried into the Stitchill branch of the family.

In Walter Scott of Satchell's metrical *History of the Scotts and Elliots*, there is a poem dedicated "To the very honourable and right worshipful generous gentleman, John Hoppringle, laird of Torsonce", beginning:—

"Since Providence has given you wit in store
Live as your worthy father did live you before."

Hoppringle. An old baronial fortalice in Stow Parish, Edinburghshire, on the right Bank of Gala Water, opposite Crookston (1½ miles NNW of Fountainhall Station). Now reduced to slender remains, yet shows evidence of having been a strong and important place. It was the original seat of the Hoppringle family.

Alex. Pringle, in his comprehensive work on the *Pringles or Hoppringills*, to which we are indebted for the non-masonic biographical notes on the Pringle family, says that this is a place name, descriptive of the country and of the round hill, on which the remains of Hoppringle still stand. Briefly, he analyses the name as follows:—

Hope, hopp, op, or up is derived from the same root as the Old Norse hop, a haven, denoting a small enclosed valley, branching off a larger. Ringle or Ringhill=ring or rink-hill. Thus the name means the haven of the round hill.

James Pringle, also a founder of the Lodge, was Hoppringle's younger (and only) brother, and he is generally referred to in the minutes as "brother to Hoppringle" or "brother to Torsonce".

¹ Afterwards Sir John Pringle, the 2nd baronet, and Master of the Lodge of Kelso, 1702-3. (Vernon, p. 88.)

² Admitted "Brother and Fellow Craft" at Mary's Chapel in 1670. (Lyon, p. 86.)

He was elected preses in 1706 and served in that office for one year, but as no place-name is allotted to him in the minutes, it becomes difficult to trace his attendances at the Lodge, because for a number of years there were no less than three James Pringles amongst the members, all at the same time.

He had four children. One of them, James, is described as a "wright, burgess of Edinburgh", who may possibly have been connected with the James Pringle of Haughfoot, or with the John Pringle, wright, who were both admitted into the Lodge at the first meeting, but this is extremely doubtful. James Pringle died in 1728.

Andrew Thomson. A resident of Galashiels. Was present at the first meeting and ordered to buy the minute book in which he kept the Lodge records until 1709 at least. He was the first Box-master (*i.e.*, Treasurer) of the Lodge, and was re-elected annually until 1717, though the records show that he was always having trouble with his accounts.

He was probably a lawyer and certainly a man of some education, and his minutes, like those of Torsonce later, are beautifully written. He was never elected preses of the Lodge, but deputised for Thomas Scott in that capacity on two occasions. He attended at the Lodge regularly for almost 30 years, and he died some time before the 1732 meeting, when the Lodge voted assistance to his widow.

THE SIX NEW MEMBERS

Sir James Scott, of Gala. The Gala estates had come into the family through his great-grandfather, Hugh Scott, of Deuchar, who married (in 1621) Jean, daughter of Sir James Hoppringle, the last male representative of the family of Hoppringle, of *Galashiels*.

Sir James Scott was a brother-in-law to John Hoppringle, who had married his sister Grissel Scott in 1681. His father, Sir Hugh Scott, suffered great persecution in the political troubles of the 1680s, but after the accession of William of Orange, his lands and barony were confirmed by Royal Charter, in 1692. Sir James Scott, while still "the Laird of Gala Younger" was appointed a Commissioner of Selkirkshire in 1695, and was M.P. for Roxburghshire in 1698-1702.

In 1706, Sir James granted a Seal of Cause to the "Fleshers" of Galashiels. (His grandfather had done the same for the "Weavers" 40 years earlier). Until 1706, the few Guilds of Galashiels had all been associated with the manufacture of cloth and its related processes, and the "Fleshers" were the first non-textile Craft to be thus incorporated.

After the Union of the Crowns in 1707, Sir James was a Commissioner of Supply for Selkirkshire, and in 1715 on the outbreak of the rebellion he presided over a meeting of Selkirkshire lairds, to provide horses and equipment for defence against the Pretender. (Craig-Brown I, pp. 527, 535, 536.)

Sir James Scott attended the Lodge fairly regularly and served as preses in 1707. He was last recorded absent in 1717 and died soon afterwards. His son, Hugh Scott (later Sir Hugh), was admitted to the Lodge in 1714, elected preses in 1715, 1718 and 1728, and kept up a close association with the Lodge for nearly 50 years; in the later years of the Lodge's history, he was the sole representative of the local gentry who maintained a connection with it.

Thomas Scott, brother to Sir James Scott. No place-name is ever linked with his in the minute-book, and he is invariably referred to as "brother to . . ." It is possible that he resided at Gala with the "Laird".

He was elected preses in 1708, 1711, 1712 and 1713, but was absent from two of the annual meetings, when Andrew Thomson deputised for him. He was last recorded absent in 1719 and his name is omitted from the List of Members in 1720 (and afterwards).

David Murray in Philiphaugh. An estate about 11 miles south of Haughfoot. He was a distant kinsman to the Scotts, whose paternal grandmother was a daughter of Sir John Murray, of Philiphaugh.

James Pringle. A resident of Haughfoot.

Robert Lourie (in Stow, 1 mile from Haughfoot). Probably an artisan. Later minutes show that his widow received regular assistance from the Lodge.

John Pringle (wright), possibly a carpenter, certainly an artisan. His widow too, received support from the Lodge.

This was the only occasion in the whole history of the Lodge when six candidates were admitted in one day. It is clear that a certain amount of preparatory work had been put in by the founders to assemble so many candidates at the first meeting, and though it was in the depth of winter they came from Galashiels, Stow and Philiphaugh. The candidates were a "mixed bag", a laird and his brother, two men of the artisan class, and two whose status cannot now be identified. But despite the mixture of social levels, the Lodge at its foundation was almost a "family" affair. At the end of this first meeting the membership of nine included the two Pringle founders, their brothers-in-law the two Scotts, and Murray, a kinsman of the Scotts, while some of the remaining four may have been employees of the two "lairds". At later meetings we find several instances of "servants" joining the Lodge of which their masters were already members. The word "servant" in those entries must be read in its eighteenth century sense, *i.e.*, employee, and it might represent any grade of employee from the most humble menial to a farm bailiff or steward. As an example of this, we may notice the case of Jeams Broun who was admitted in 1720 and described as the servant of John Hamilton, who at his admission three years earlier was himself described as servant to Andrew Thomson.

Another example is the case of Sir Jas. Scott's servant, John Donaldson, who was admitted into the Lodge in 1711. This same Donaldson is described in the January, 1742, minutes as "Stamp Master", which suggests an official position connected with Tax-collection, or with the administration of the Stamp Act.

The family atmosphere which we find in the Lodge after its first meeting, was maintained steadily, and in the 60 odd years of the Lodge's recorded history, we find six members of the Cairncross family (representing four generations), 7 Sandersons, 5 Scotts, 4 Ffreirs, 3 Clappertons, 3 Tomlines and 3 Youngs.

During its first 15 years the Lodge chose as its preses one or other of its aristocratic members, but from 1716 onwards (with only two exceptions, 1718 and 1728, when Hugh Scott presided) the brethren chose their rulers from the rank and file.

Several members of the local gentry were admitted into the Lodge in the years up to 1714:—

1704. William Borthwick, the Laird of Falahill, an estate about 8 miles from Haughfoot. John Hoppringle's mother was of the Borthwick family, and it is possible that William Borthwick was related to him.
1706. John Scott (brother to Sir James Scott of Gala) who seems to have been an Army surgeon, being several times recorded as "Capt. John Scott, absent", and on one occasion he is marked "Chyt." Craig-Brown, (Vol. i, p. 535) describes him as a "Colonel in the Guards".
1706. Alexander Baillie, the Laird of Ashiestell, an estate $5\frac{1}{2}$ miles from Haughfoot. Baillie was appointed by Parliament a Commissioner of Supply in 1704.
1711. John Mitchelson, the Laird of Middleton, an estate about 12 miles from Haughfoot.

1709. James Pringle, Laird of Torwoodlie, an estate about 3 miles from Haughfoot. From the Restoration of the Stuarts in 1660 till their final expulsion in 1688 the people of Scotland were kept in misery by strife waged in the name of religion, and in the struggle for religious liberty, the Scotts of Gala and the Pringles of Torwoodlie played a notable part. In 1662, soon after the accession of Charles II, George Pringle, father of James Pringle, of Torwoodlie, was fined £1,600 for his political and religious opinions and thereafter, though not conforming to Prelacy, he took no part in the struggle until it was forced upon him. In 1679 his wife was cited to appear before the Privy Council accused of worshipping in Conventicles, and when two years later the Earl of Argyle escaped from imprisonment in Edinburgh Castle, he made his way to Torwoodlie, who helped him to get away to England. George Pringle's part in this affair became known to the government and he was forced to escape to Holland, where he remained some two years.

In 1684 his only son, James Pringle (who had been too young to take any part in the circumstances which led to his father's exile), was imprisoned in Edinburgh Castle and only released at the end of three months after finding bail for £5,000 sterling. In 1685, after the failure of Argyle's rebellion, he was again imprisoned in Blackness Castle, where he suffered great hardship. In 1688 James II (of England) fled to France and a few months later George Pringle was one of the MP^s for Selkirkshire to the Convention of Estates which conferred the Crown of Scotland on William and Mary. George Pringle died in 1689, mourned as one of Selkirk's greatest sons, and he was succeeded by his only son, James, who thenceforward took an active part in public affairs, holding several offices of importance in his own district.

In 1693 he was MP for Selkirkshire. In 1715, he, with Sir John Pringle, of Stitchill, were among the Deputy Lieutenants met at Jedburgh to organise defence against the Pretender, and in November, 1715, he was appointed captain by the Town Council of Selkirk. He was made a burghess of Edinburgh in 1691, "by right of his spouse" a daughter of Sir John Hall, Bart., the Lord Provost. He received the Freedom of Selkirk in 1694, Haddington in 1698, and was admitted a member of His Majesty's bodyguard in 1715. (Craig Brown i, pp. 466, 467).

On his admission to the Lodge in 1709 he was 44 years old. He served as preses in 1710 and 1714, and attended regularly at meetings until 1731, and died in 1735, aged 70. One of his daughters, Katherine, was married in 1723 to Sir Robert Pringle, of Stitchill, whose brother George married Margaret Hoppringle (see ante.).

ST. JOHN'S DAY

The first meeting of the Lodge took place on December 22nd, 1702, but the resolution to hold the annual meeting on St. John's Day, *i.e.*, December 27th, was in full accord with craft custom in Scotland and in England. The date of meetings was rarely altered, and it is interesting to notice that on the five occasions during the Lodge's existence when St. John's Day fell on a Sunday (1719, 1724, 1730, 1747 and 1761) the meetings were held on Monday, December 28th instead. Sunday meetings were fairly common in England during the 1740's.

Some other exceptions may be noted here:—

- (1) The Dec. 1703 meeting was actually held on Jan. 14th, 1704.
- (2) The Dec. 1741 meeting was actually held on Jan. 20th, 1742.
- (3) The Dec. 1753 meeting seems to have been abandoned altogether. There was no appointment of officers, and the only minute under that date is a brief note recording a payment of charity.
- (4) There is no record whatever for Dec. 1756.

There are several instances of two separate meetings in one day, and in January, 1739, there was a two-day meeting at Galashiels. There were also a number of additional meetings held on dates other than St. John's Day, but these were generally purely "business" meetings for inspection of Boxmaster's accounts, etc. The meetings held under "Commission of Five" (about 13 in all) are briefly recorded in the minute book, the entries generally having been made after the event.

UNRECORDED MEETINGS

A careful examination of the minutes suggests very strongly that there were a number of unrecorded meetings. The minutes of December, 1714, show that some time during the preceding year the preses with four members summoned Thomas Frier to appear before them for reprimand, and although they made him take his oath anew they deferred consideration as to his fine until the full annual meeting, when the incident was first recorded.

The minutes of 1749 and 1752 also suggest the possibility of some unrecorded meetings (see minutes in part II), while in 1757, 1762 and 1763 we find the names of two (and perhaps three) members, whose admissions into the Lodge are not mentioned at all in the minutes, implying that they were probably admitted at unrecorded meetings (as above). On the whole, the minutes are written up with such brevity that it seems likely that if there were any other meetings of a purely social or convivial character, they were never recorded, simply because no important Masonic business was done.

THE PURCHASE OF THE MINUTE-BOOK

The commission to And. Thomson ". . . to provide a register book against their next meeting" is additional evidence that this was the first meeting of the Lodge. It also shows that the minutes (and the copy of the ER or CC texts) were written into the book *after the meeting had taken place*. A year later, the minutes authorise Thomson to re-imburse himself for the cost of the book, fourteen shillings, ". . . out of the first money due to the society".

WHERE DID THE FOUNDERS GET THEIR MASONRY?

Where did the Haughfoot Lodge spring from, and where did the founders get their Masonry? The problems which arise in the case of Haughfoot, are unlike any of those belonging to the history of ordinary Operative Lodges. The latter were in origin purely business associations which arose out of a natural desire to protect the interests of the craft.

The Haughfoot Lodge had no such *raison-d'être*. Its three founders were certainly not operative masons. Lacking the vital opening pages of the minute-book, which might have provided the required information, we are prompted to ask, "Where did they get their Masonry?" "Had any of them been regularly 'made', or had they merely acquired a copy of the ER or CC text, and based

their 'work' on that?" The latter possibility may be discounted perhaps, because there is some evidence that the founders were familiar with several contemporary masonic customs which are not mentioned either in ER or CC, such as the necessity to meet on St. John's Day, and the annual election of preses and boxmaster. Indeed, even the annual authorisation to a "commission of five", though it disregards the numbers required by the Schaw Statutes, suggests a knowledge of proper procedure, or at least a desire to conduct Lodge business with regularity.

It seems likely, therefore, that at least one of the founders had been regularly made a Mason, perhaps in a neighbouring Lodge, but an effort to trace any sort of connection between Haughfoot and other known Lodges in the locality, reveals an extraordinary gap in the early Scottish minutes. Records of inter-lodge visiting, or even records of occasional Masonic visitors to a Lodge are virtually non-existent.¹ In the whole 61 years of the Haughfoot minute-book, not a single visitor is mentioned. True, there were two affiliates, and their admission to the Lodge furnishes us with important evidence, but of ordinary visitors to the Lodge there is no trace at all, and the same is true of practically all the early Scottish minutes that are available.

We are loth to believe that Masonic visiting was non-existent, and the only alternative seems to be that the "clerks" of those days, in a desire to keep their minutes free of all irrelevant matters, felt that it was not necessary to record the attendance of visitors, unless they came for the purpose of affiliation, or on some special business.

Whatever the reasons may have been, the failure to record these apparently-unimportant items, has deprived us of one of the principal means of ascertaining the nature and the possible sources of the Haughfoot working.

Having failed to find evidence in the Lodge records which might indicate a connection with, or a derivation from, any pre-existing Lodge, we turn perforce to the Masonic antecedents of the three founders. Of Andrew Thomson and James Pringle nothing is known. In the case of the principal founder John Hoppringle of that Ilk, we have been more fortunate. The name of Pringle was (and still is) a fairly common one in southern Scotland. At the nearby Lodge of Melrose we find a John Pringle in the minutes of 1674, Robert Pringle in 1674, 1693, 1696, 1710, and Andro Pringle in 1696. This was a primarily operative Lodge and as usual it had a number of non-operative members. But though Melrose was only eight miles from Haughfoot, we cannot trace any connection between the Pringles of Melrose and those who played such a conspicuous part in the history of Haughfoot.

About three miles north of Kelso (18 miles from Haughfoot) was the home of a very important branch of the Pringle family, the Pringles of Stitchill, and here our studies have yielded some interesting results.

When John Hoppringle's contract of marriage was drawn up in 1681, two of its witnesses were John Pringle, younger, of Stitchill, and a Mr. Walter Pringle, advocate.² Thirty-one years later in 1712, John Hoppringle appointed "curators" or guardians-to-be for his daughter Margaret, and first on the list was the same John Pringle (now Sir John) the second baronet.

It is clear, therefore, that there must have been a close and intimate association between the two families during those 31 years. Sir John Pringle died in 1723, and 10 years later the families were brought still closer together by the marriage of Margaret Hoppringle with George, the second son of the late Sir John.

¹ In 1753 there was some correspondence with "The Brethren at Selkirk". See part 2.

² Another witness was the youthful Patrick, Master of Polwarth, whose father, the great Sir Patrick Hume, was at that time a member of the Lodge of Mary's Chapel, Edinburgh.

John. William Cairncross Mason in Sh. & frigate gave in his petition desiring liberty to associate himself wth this Lodge which being considered and he being examined wth for the meeting they.

13
4 Jan
1704

they were fully satisfied of his being a true entered apprentice and follow Craft and therefor admitted him into their society as a member thereof on all hands coming upon his solemn promise in the name of the Society to amend which he accordingly gave.

Minutes of January, 1704.
The admission of William Cairncross.

In our search for the Masonic origins of the Haughfoot Lodge, this family connection is a matter of some importance, because Sir John Pringle of Stichill was actually Master of the Kelso Lodge in the years 1702 and 1703, just at the time when the Haughfoot Lodge came into being. Lest it be thought that Sir John Pringle's connection with the Craft was a merely nominal or honorary one, it may be noted that the Kelso minutes for January, 1704, record a vote of "thanks and acnouledgement" to him for his "prudence and good conduct". (Vernon, p. 88). and he seems to have attended fairly regularly thereafter.

Nor was his connection with the Craft a mere accidental one, arising out of his position as one of the local Lairds, for we find evidence of Masonry in his family as far back as 1670, when his uncle, "Mr. Walter Pringle, Advocat", was admitted "Brother and Fellow Craft" of the Lodge of Edinburgh. (Lyon, p. 86). And the same Walter Pringle, advocate, was also one of the witnesses to John Hoppringle's marriage-contract !

Thus our search for the origins of the Haughfoot Lodge yields no absolute results, but reveals, nevertheless, a close connection between the contemporary principals of the Haughfoot and Kelso Lodges, and a more distant but direct link with the ancient Lodge of Mary's Chapel, Edinburgh.

Lacking complete proof of an immediate Scottish origin for the Masonry of Haughfoot, we must consider the possibility of an English origin. During the last decades of the 17th century and in the early years of the 18th, there was close connection between the two countries, and, though we do not know whether any of the founders had journeyed south, they might have done so, and brought back with them a form of the ritual.

The ER and CC texts, despite their Scottish characteristics, might conceivably be a Scottish paraphrase of an English text, or even a Scottish variant of English practice.

There are two more items of evidence which might tend to link the Haughfoot "working" with originally English practice.

- (1) The selection of intenders is mentioned in the *Harris No. 1 MS.*, which is an English version of the MS. *Constitutions* belonging to the second half of the 17th century.
- (2) The Haughfoot custom of authorising a "commission of five" members to make Masons (Minutes of January, 1704, etc.) is virtually paralleled in the New Articles of 1663, while regulations on this point in other places require the presence of six members or more.

The origins or sources of the ritual practised in the Haughfoot Lodge are inevitably a subject for speculation, more especially because of the unusual character of this non-operative Lodge. No hard and fast conclusions are to be drawn from such speculation, but having regard to the peculiarly Scottish features of ER and CC, and the points of similarity between Haughfoot and other Scottish practices, it seems probable that

- (a) At least one of the founders was a Mason before the date of the first meeting.
- (b) That he had acquired his Masonry from an immediate Scottish source.
- (c) That the Lodge was practising a peculiarly Scottish form of admission. But we cannot definitely answer the question, "Where did they get their Masonry?" To say that it came from Kelso and Mary's Chapel would be an overbold assumption on such meagre evidence as we have thus far adduced. Nevertheless, it is a possibility which deserves consideration.

TRANSCRIPT OF MINUTES OF THE SECOND MEETING

Haughfoot 14th January

14 Jary
17041704 years.¹

Sederunt

Mett John Hoppringle of yt Ilk
James Pringle his Brother Andrew
Thomson in Galasheills David murray
in Philiphaugh John Pringle wright
Roⁿ Lourie in Stow and James pringle
in Haughfoot Conforme to the ap-
-pointment made by the sd John
Hoppringle for yt end.

Intrant.

William Cairncross Mason in Stock-
-bridge gave in his petition desireing
Liberty to associat himself wt this
Lodge which being considered and
he being Examined befor the meeting

they

1314 Jary
1704

they were fully satisfied of his being
a true entered apprentice and fellow
Croft and therfor admitted him into
their society as a member theirow
in all tyme comeing upon his solemne
promise in the termes of the society
ament which he accordingly gave.

preses.

The meeting also continued John
Hoppringle of yt Ilk Master Mason
till St Johns day next and Elected An:
:drew Thomson Boxmaster till that
tyme.

Boxmaster

Commission
to a Quor^m
of any ffyve
to admitt In:
:trants

They also gave power to any Five
of their Number to admitt and Enter
such qualified persons as should ap:
:ply to them into the Society of this
Lodge Either as apprentice or ffellow
Croft and this Commission to continue
till S^t Johns day next.

Intrants.

George Cairncross Sone to the sd william
and James ffrier in Galasheills have:
:ing given in their petition to be ad:
:mitted into the society both as appren:
:tices and ffellow Croft, their petition
being considered and agreed to they
were formally admitted, George Cairn:

cross

1414 Jary
1704

:cross (becaus of his fathers being
formerly a mason and now mem:
:ber of this Lodge) gratis and
James ffrier was ordered to pay
in to the Boxmaster one pund Scotts.

¹ The date, originally written 1604, has been altered to 1704.

Commission
to the præses
anent appoint:
ing a generall
meeting pro re
nata.

They gave Commission to the sd John
Hoppringle to appoint a generall
meeting of the Lodge any tyme he
thinks it necessary or convenient -
for the affairs of the Society and
cause the youngest mason give
Intimation yrof to all concerned
and this Commission to continue
till S^t Johns day next.

Order to the
Boxmaster.

The Boxmaster ordered to get in all
the money due to the Lodge wt all
convenient diligence accordingly
the persons following payd in the
particular Soumes due by them viz:

payments to the
Boxmaster

John pringle wright one pund.
David murray in philiphaugh one pund
James pringle in Haughfoot one pund.
Rott Lourie in Stow one pund.
James ffrier in Galasheills one pund.

In all flyve punds Scotts.
Ther was also a Nott given to the Box:
:master of what was furdur resting

to

15
14 Jary
1704

to the Lodge viz:
By S^r James Scott of Gala seven punds -
tuo shillings Scotts
By Thomas Scott his Broyr Three punds
In all ten punds tuo shillings Scotts
which the Boxmaster was appointed to
get in wt all diligence and report to
the next meeting.

Fines for ab:
:sence

S^r James Scott and Thomas Scott his
Brother being absent from this meeting
notwithstanding their being duely
warned yrto The meeting have thought
fitt to fine S^r James in one pund ten
shilling and Thomas Scott in one -
pund Scotts unless they give such
ane relevant Excuse to the next meet:
:ing as shall be sustaind By them.

Tho: Scotts fine
Excused Sederunt
27 Dec^r 1705

Act anent
absents from
the generall
meeting on
S^t Johns day

They also ordain every absent in tyme
comeing from the generall meeting
in this place upon S^t Johns day yearly
to pay one punds Scotts of fine for each
absence toties quoties unless they send
a relevant Excuse to the sd meeting -
w^tout being allowed to make their -
Excuse afterwards.

allowance to
the Boxmaster
for the Register
book.

Andrew Thomson haveing payd out
fourteen shillings Scotts for this Register
book he is allowed the same out of the
first money due to the society.

THE FIRST AFFILIATE

The admission of William Cairncross as its first affiliate was one of the few contacts which the Haughfoot Lodge made with the world of Masonry outside its own doors, and, next to the "fragment", the minute which records his admission is, perhaps, the most interesting and the most valuable in the whole minute-book.

"*William Cairncross, mason in Stockbridge . . .*" There is no trace of a Lodge having been held in Stockbridge (a suburb in the N.E. of Edinburgh), and we must read the entry as indicating merely his place of residence. What was he doing in Haughfoot, 24 miles from his home? His son, George (who was made a Mason in the Lodge on the same day as his father joined it), is mentioned in the minutes *without a place-name* until December, 1709, when he is recorded as "George Cairncross in Galashiels", while the father is still at Stockbridge. It would appear, therefore, that the father habitually visited the son at Galashiels for the Christmas festivities, and, hearing about the newly-formed Lodge, they decided (or were invited) to join.

"*. . . mason in Stockbridge . . .*" Wm. Cairncross was evidently an operative mason, and probably unattached to any particular Lodge, being now in middle age, and having retired perhaps from actual practice of his craft. If he was still a member of some other Lodge, we would expect to find the minutes recording the fact. Another piece of evidence on this point is to be found in the minutes of December, 1706, when several men "*. . . and John Young Mason in Stow haveing petitioned to be admitted to the Society both as apprentices and ffellow craft . . . they wer formally admitted . . .*" In this instance John Young was not even an EA when he applied, and it is clear that the title "mason" is used here, as in the Cairncross minute, to describe their trade.

In the minute recording the admission of Cairncross, junior, we find he was accorded the special privilege of admission gratis "*. . . because of his fathers being formerly a mason . . .*", which suggests very strongly that the father had originally practised the trade of a mason and had now relinquished it. There is no mention of fees at all in connection with William Cairncross, and it is clear that this is not an accidental omission, since the son was also granted free admission on account of his father's status. Nor were the fees waived on account of poverty, because we see at the first meeting that artisans were assessed at "one pound scotts", and throughout the minutes fees were levied according to the status of the intrants, but never waived as in the case of the two Cairncross'. Why should the Lodge have agreed to waive the fees if it were not because of Wm. Cairncross's status as an Operative? After the first meeting, the Lodge had nine members all familiar with its ritual, whatever that ritual may have been, but they were all non-operative. Had Cairncross been a non-operative, like themselves, they would have had nothing to learn from him and there would have been no reason for free admission. But, as a qualified operative Fellow-craft, he might be very useful to them, by making them familiar with the rite as practised either in Edinburgh or in any other Lodges with which he was acquainted. Some such reason as this may explain the manner in which Cairncross was welcomed into the Lodge.

The minutes tell us nothing of the ritual, but they do confirm that Wm. Cairncross and his descendants played a leading part in the management of the Lodge throughout the sixty odd years of its history.

There may be yet one more reason why the Haughfoot Lodge welcomed Wm. Cairncross with open arms. It is suggested by a clause in the New Articles, a series of Regulations which appear in the Roberts family of *Constitutions*.

"Noe pson of what degree Soever be accepted a ffree Mason vnlesse he shall have a Lodge of five free Masons att ye least, whereof one to be

Master or Warden of that Limitt, or division wherein Such Lodge shall be kept *and another of the Trade of freemasonry.*"

(*Grand Lodge No. 2 MS.*, late 17th century. Reproduced from Poole. *The Old Charges*, p. 40.)

A similar point is emphasised in a later document of more dubious character, *i.e.*, *The Mystery of Freemasonry*, published in England in 1730. One of the questions runs as follows:—

Q. What makes a Just and Perfect Lodge ?

A. A Master, two Wardens, and four Fellows, with Square, Compass, and Common Gudge.

N.B.—One of them must be a *Working Mason*. (My italics.)

In the early years of speculative Masonry there seems to have been a desire to regularise non-operative Lodges by the inclusion of at least one operative mason, and though there is no trace of any other wholly non-operative Lodge from whom the Haughfoot men might have inherited the tradition, they may have felt that their Lodge was incomplete without a true representative of the operative craft.

If we appear to have pressed this point unduly, it is because, in the enquiry as to the operative or non-operative nature of the *Ritual* practised in the Haughfoot Lodge, the status of Cairncross *père* is of supreme importance.

" . . . gave in his petition desireing Liberty to associat himself wt this Lodge . . . "

A distinction is drawn here between ordinary candidates who petitioned for admission, while Cairncross sought liberty to associate himself with the Lodge. Exactly the same formula appears in the minutes of December, 1707, when "George Gray . . . petitioned as formerly a(n) Entered Mason for Liberty to associat

" . . . and he being Examined before the meeting . . . "

himself . . . "

It is not clear whether Cairncross was examined *before* the meeting took place, or whether he was examined *by* the meeting. The point is immaterial, perhaps, because the findings of the Lodge are quite explicitly stated.

" . . . they were fully satisfied of his being a true entered apprentice and fellow Croft . . . "

In these few words, so clearly and concisely expressed, lies the solution to the whole problem of the Haughfoot rite, for they imply that the ritual which Cairncross brought with him from outside was esoterically identical with that of his new Lodge. This is the first of only two entries in the whole minute-book which provide a means of comparison, and, fortunately, the phrasing leaves no room for doubt.

We know that all the contemporary Scottish Lodges whose records survive were practising a bigradal rite of EA, and FC (or Master). For the convenience of their non-operative members these two ceremonies were usually conferred at a "single session", and at Haughfoot the single-session rite was the normal practice for all their intrants, at that time.

It is important to observe that there is no trace in any of the Scottish documents of this period of an "expanded" rite¹ such as Bro. Poole suggests to have been the Haughfoot practice, and there is nothing in ER, CC, or the whole of the Haughfoot minute-book to suggest that an "expanded" rite was ever worked at Haughfoot.

¹ By this, I mean a rite containing something more, esoterically, than the EA and FC rite of the Scottish Operative Lodges.

The nature of the Haughfoot ritual can be tested only by this minute of Cairncross's admission, for if they had been working *an additional ceremony unknown to an Operative Lodge*, it would have been impossible for Cairncross to prove himself EA and FC by their standards. The minute shows beyond doubt that Cairncross was fully acquainted with the whole esoteric content of the Haughfoot ritual, and it proves that, at this date, their working was esoterically identical with the normal Scottish operative rite.

" . . . upon his solemn promise in the termes of the society anent which he accordingly gave . . . "

It is clear from the minute that Cairncross was admitted without any esoteric ceremonial, but they did ask him to give his *" . . . solemn promise in the the termes of the society "* (a phrase which was used in identical circumstances for another candidate in 1707). This phrase is certainly open to interpretation. It suggests, perhaps, that Cairncross' ritual was sufficiently different from theirs, to cause them almost to make him take the oath anew. This is an extreme view. The solemn promise may have been merely an affirmation that the new member would hold himself bound by the regulations of his new lodge. In either case, however, there is nothing in the minute which would justify the assumption of any *material* difference between the Cairncross ritual and that of the Haughfoot Lodge.

ADMISSION GRATIS

Two new members were formally admitted EA and FC. The compliment of free admission to Geo. Cairncross, on account of his father's status, is the only example of its kind in the Haughfoot Minute-Book where free admission is actually ordered. In the later years many members' sons were admitted into the Lodge and there are instances where no fee is mentioned, but all of these are simply omissions, due to the fact that the real accounts of the Lodge were kept in a separate book.

The free admission of George Cairncross has some parallels in early Scottish minutes. At Aberdeen in 1670 it was ordained that

" . . . our eldest sones who are the authoires of this book and all our after comeres shall have the benefit of the meesson word free of all dewes only ane speacking pynt ane dynner and a pynt of wyn w^t ther controbitione to the box & ane merk piece for y^r merk and lykwayes those who shall marrie our eldest daughters shall have the lyk benefit granted them if they be found qualified . . . "

(Miller, p. 62. My italics.)

A later example of similar character appears in the minutes of Lodge St. John, Falkirk, No. 16, dated January 15th, 1743:—

"The Society . . . thinking it their duety to put some mark of favour and regaurd on their deceast brethren do therefore enact that upon proper application anyone of such deceast brother's sons, he being duly found qualified, that he shall be entered an Apprentice, and afterwards Fellowcraft or Master, in due form, free of all charges . . . "

(Johnston, p. 7. My italics.)

As late as 1757, there is a record in the minutes of St. John's Old Kilwinning No. 6 of the admission of an operative EA, *" . . . gratis, on account that some of the Brethren present represented his deceast father (also an operative) as a worthy member of this Lodge "*. (Ross, p. 75.)

PRESES

The election or "continuation" of "preses" (or WM) ". . . until St. John's day next . . ." was a regular part of the business of every annual meeting, and the powers vested in him to call meetings of the Lodge at his discretion, were usually confirmed annually. In the absence of the preses a deputy was usually chosen "for that day". (See Minutes of 1711 and 1713.)

Our modern practice of electing the W.M. at one meeting, and installing him at the next, was unknown in Scotland at that time. The election of preses was generally the first item on the agenda (after the roll-call) and if a new man was chosen for the office, he must have taken his place immediately—because that was, as a rule, the only meeting at which he would be called upon to preside. The procedure is illustrated by a minute of the Lodge of Kelso, 1704, ". . . by the plouraletic of voices Mr. Ker of grein hed was elected master *and took his place accordingly* . . ." (Vernon, p. 88.)

Doubtless it was the impermanence of the office which tended to make the mastership a position of honour rather than of power, and there are numerous examples in the minutes which show that the preses exercised his authority only "with consent of the other members present" or "with consent of the Lodge". (See, e.g., Minutes of 1718, 1719.)

Throughout the minute-book, there is not the least trace of ceremony or ritual associated with the installation of "preses". It is interesting to notice that in this particular election (January, 1704) the title "preses" in the marginal note is equated with the title "Master Mason" in the actual minute, here clearly implying the Master of a Lodge, and not to be confused with the more usual coupling of "Fellow craft or Master". At Dunblane in 1696 Viscount Strathalan, in a similar office, was also described as Master Mason. In Scottish records this title is most frequently used to denote a Master tradesman working either as a contractor or as a salaried employee along with his servants. It is also used to distinguish the chief technical officer in charge of work being done by direct labour (Knoop SM, p. 15-20). The Haughfoot and Dunblane examples quoted above, show how easily the trade designations could be adopted into non-operative usage.

BOXMASTER

Andrew Thomson was Treasurer of the Lodge for 15 years, and during all but the last two of them he combined the offices of Boxmaster (*i.e.*, Treasurer) and Clerk (*i.e.* Secretary). No clerk was appointed until 1714, when John Hoppringle of that ilk (the Laird of Torsonce) was appointed its first official "clerk". He had served the Lodge as its "preses" from 1702-1706:

What with arrears and promises, the Boxmaster's duties were not always easy, and in later years both Thomson and his successors seem to have experienced some difficulty in keeping their accounts in order.

Throughout the history of the Lodge, Committees were frequently appointed to examine the Boxmaster's accounts and report, and the terms of the appointments suggest that they were committees of enquiry, rather than audit committees!

There is no mention of a "Box" until 1725, when one of the members was commissioned to provide one. It was not a Lodge Box in the present-day sense of the word, being designed solely for the protection of the Lodge Books, papers and monies. It was a stout affair, reinforced with massive ironwork and having an inner and an outer key, one of which was customarily held by the Treasurer or Boxmaster and the other by the preses or some other respected member. (See minute of February, 1727.)

THE YOUNGEST MASON

We have a glimpse here of one of the duties which fell to the most junior member of the Lodge, *i.e.*, to give notice of the meetings "to all concerned" upon instruction from the preses. It must be assumed that this applied only to members who lived in the locality—since the writing of letters may well have been beyond the powers of all but a select few.

In 1707/8/9 the Lodge appointed the youngest Mason to be the "Officer", (a title then in current use amongst the Scottish Lodges), and in that office he was required to discharge duties which we would associate with the Tyler. In the narrative description of the EA ceremony in the ER and CC texts, we find that the youngest Mason also played a part in the actual ceremony (as intender or instructor), his duty being to go outside with the candidate and entrust him with the "due-guard" which consisted of the "signe . . . postures and words of his entrie . . .".

The selection of ". . . intenders or instructors . . ." was common practice in the Scottish Operative Lodges, and it is probable that the same applied at Haughfoot, but in later years, when we find minutes actually recording the practice, the intenders were not necessarily the "youngest masons", and they were generally selected for that duty—not by the candidates, but by the preses. (See Intenders.)

THE CLERK

Despite the Schaw Statute (1599) which required the Lodge to appoint a notary or other capable person to serve as "Clerk", which would ensure that their secretarial duties were in competent hands, Haughfoot made no such appointment for 12 years. Thereafter, "Clerks" were appointed fairly regularly, though there were a few omissions.

The entering-up of the minutes was not a very arduous duty; they are always brief, and tend to conform to a regular pattern. But in 1722, after four years without any appointment of Clerk, the records must have been in chaotic state, and George Kirkwood was offered £3 Scots ". . . to fill up the sederunts". Several similar entries in the minutes show that they were still incomplete in 1727. It should be noted, however, that insofar as they refer to the work of the meetings, the Lodge minutes appear to have been kept properly; the troubles seem to have arisen chiefly in the Treasurer's accounts, which were largely based on the records of new "intrants" and the "fines for absence". In the rolls of attendances and absentees, the minutes are frequently obscure, sometimes erratic, and in several cases there are no records at all. This was perhaps the reason why the Lodge had to pay Kirkwood to bring the records up to date.

During the last few years of its existence, there were several occasions when the Lodge had to entrust its secretarial duties to almost illiterate hands, but despite all this the minutes are intelligible enough to give us a very clear picture of its activities.

THE "COMMISSION OF FIVE"

"They also gave power to any Five of their Number to admitt & Enter such qualified persons as should apply to them . . ."

The powers contained in this minute must have been valued very highly by the members of the Lodge, for they were renewed regularly at almost every annual meeting. The actual wording of the resolution raises a number of important points.

First, it must be clear that this was an authorisation for entries outside and away from the Lodge. The quorum of five does not necessarily refer to the number of M^asons needed to constitute a regular Lodge when held at its normal time

and place of meeting. Indeed, the Haughfoot minutes are strangely silent on that point. We know that there were not more than three founders present at the first meeting in 1702,¹ and for lack of further evidence we can only assume that they believed three to be a sufficient number. In 1729, 7 members without the preses discharged all the normal functions of a Lodge (see Jan. 8th, 1729), and in the appointment of various business committees we find that “. . . any five of them . . .” were empowered to act as a quorum. (See Minutes of December, 1725, and December, 1726.)

The Schaw Statutes, 1598, required a minimum of 8 members at the admission of “maister or fallow of craft”, including the warden of the Lodge and two entered apprentices. There seems to have been no such regulation at all relating to the admission of EA's.

The evidence of the Masonic Catechisms and Exposures on the subject of numbers needed to constitute a Lodge, offers a bewildering choice of numbers ranging from 3 to 13, with a bias in favour of odd numbers. (See *Examination of Early Masonic Catechisms*, Trans. Leic. L. of R., 1946/7, pp. 33-35). If the brethren at Haughfoot were following the requirements of the ER text, they would have needed:—

5 masters & 3 EA's.
or 7 masters & 5 EA's.

while the CC text indicates that 4 masters & 3 EA's would be sufficient; but both documents qualify the regulation by adding, “the more the merrier, the fewer the better cheer”.

The *Dumfries No. 4 MS.* of c. 1710, contains an interesting regulation:—

“. . . Itm. that no mr or fellow shall presum to creat a masson without of his fellows 5: or 6 at the least . . .”

This might relate to admissions inside or outside the Lodge. Later in the same document we read:—

“. . . Itim that no lodge or corum of massons shall give the Royal secret to any suddently . . . first let him learn his Questions . . .”
(Knoop, *EMC*, pp. 54, 55.)

The “corum of massons” suggests very strongly a body of Masons working away from the Lodge, and the “Royal secret” clearly indicates a superior degree conferred after the candidate had memorised some part of the earlier work. No conclusions can be drawn from these fragments of information.

The *Aitchison's Haven MS.* which was engrossed in the minute-book of that Lodge in 1666 also contains a reference to 6 and 5, but although the document was undoubtedly based on an English original the regulation in question follows the practice of the Schaw Statute in referring to the admission of “Maister or Fellow” and ignoring the EA:—

“. . . And also that no Maister nor Fellow take allowance to be made Masones without the assent of six or fyve at lest of his fellows.” (Lyon, p. 129.)

The Scoon & Perth regulations of 1729 are particularly interesting, because they define the actual composition of a Lodge, and they contain clear indications that “outside” entries were properly provided for:—

1^{mo} That the Lodge shall consist of one Master Meason, two Wardens, two Keykeepers, one Boxmaster, and a Clerk, which Clerk shall always be a fellowcraft man.

¹ Unless there were some unrecorded visitors.

- 7^{mo} That noe quorum within this city, suburbs or a mile distant shall take upon them to enter ane apprentice, or pass him when entered without the presence or permission of the Master for the time or one of his Wardens . . . under the penalty of being deprived of being held a member of the Lodge.
- 8^{vo} That if any quorum at a greater distance from the Lodge shall happen to enter ane apprentice or pass a fellow-craftsman, then they shall be obliged with the very first conveniency, to make report to the Master of the Lodge of the same, and pay in the money or give sufficient security therfor . . .
- 12^{mo} That every entered apprentice shall subscribe the above laws at their entry, or at the next St. Jon's day thereafter of such as are *admitted in the country* . . .

(Crawford Smith, pp. 79-81.)

What a pity that the quorum for "out" entries is not specified as clearly as that for the Lodge !

In England the New Articles of 1663 required a minimum of 5 members to compose a lodge for the acceptance of a Freemason, and this number is one of the alternatives given in the Wilkinson MS. of c. 1727 and in Prichard's MD. 1730.

In Scotland, where the annual meeting on St. John's Day was almost an inviolable practice, the established Lodges would have had no difficulty in finding a quorum of members to discharge the duties of the Lodge, but there is a dearth of evidence that might indicate uniformity of Scottish practice, either as regards the proper composition of a Lodge, or as regards the minimum number required for "out" entries.

The "Commission of Five" rule, however, had nothing to do with the normal composition of a Lodge. It was a delegation of authority to any five members, "to admitt and Enter" EA^s or FC^s *outside* the Lodge. Doubtless the powers were restricted to a minimum of five members, in order to ensure that there should be no irresponsible admissions of men who would perhaps have been considered ineligible for one reason or another.

The minutes and regulations of many of the Scottish Lodges afford evidence of the practice of "out" entries, both operative and non-operative. At Mary's Chapel, Edinburgh, an early record of admission "outside" the Lodge was that of Mr. Robert Moray, Quartermaster General to the army of Scotland, who was admitted to the grade of Master at Newcastle in 1641 by ". . . ane serten number off Master and othere . . ." members of the Lodge of Edinburgh who were lawfully convened there. (Lyon, p. 103.)

The admission was duly reported and recorded, but no record remains of the number of members involved in the ceremony, or whether they had previously obtained permission to work as a Lodge.

Lyon (p. 107) quotes another minute of the Lodge of Edinburgh, dated 1667, which ratifies the passing of three of its operative members as fellow-crafts on various dates during the year, from which he deduces that these three men were passed "outside" *by permission of the Lodge*.

A regulation of Dumfries Kilwinning Lodge in 1687 reads:—

" . . . and ye said persons (*i.e.*, the Master Officers and Fellows of the Lodge) are hereby oblist not to enter or pass any persons within twelve myles of ye s^d Lodge w^out consent of ye Master Warden and fellowes under no less penaltie . . ."

(Smith, p. 8.)

This would seem to imply that outside a 12-mile radius entries might be made without permission so long as they were reported to the Lodge in due

course, but again there is no trace of the number of men required for a proper discharge of the ceremony.

At Kelso in 1720, a regulation was passed, undoubtedly for the purpose of preventing irregular "outside" admissions:—

"Kelso ye 27 day of December, 1720.

We the honnerable Lodge of Kelso thinking it fitt to insert this acke in your book that no person of your Lodge take it upon them to enter or pay (? pass) any person or persons in any place except in the place wher our lodge is founded, and this acke we do wholly condesend unto with ane voice, and that under the pennilty of twilve Pound Scotts each fillie and this we do subscribe master and warden and Boxmaster with the wholl consent of the said Lodge."

(Vernon, p. 96.)

Gould (1, 419) quotes a minute of the Lodge of Dunblane showing that Commissions were issued to authorise the entry "outside" the Lodge, ". . . of gentlemen or other persons of entire credit and reputation living at a distance from the town . . ." provided that the holders thereof obtain the co-operation ". . . of such members of this lodge as can be conveniently got, or in case of necessity, to borrow from another lodge as many as shall make a quorum".

Still no trace of the number to form a quorum, but the "Commission" in this case was apparently an authorisation to a selected group of members, not merely to "any five of their number" as at Haughfoot.

But the subject of "outside entries" seems to have been a constant source of trouble to the early Scottish Lodges, largely on account of the irregularities which the custom tended to encourage.

In 1679, Mary's Chapel proceeded against one of its members ". . . John Fulton, mason, on of the friemen of this place, By seduceing two entered prentises belonging to our Lodge . . . and other omngadrum, . . . Hes taken upon him to passe and enter severall gentlemen without licence or commission from this place . . ." The punishment was severe. He was instantly deprived of all benefits of the Lodge, the brethren were forbidden to hold converse with him and his servants forbidden to work for him until he had made atonement.

Three months later, Fulton paid a fine of £40 Scotts, and after due supplication with a promise to behave as a brother in future, he was re-admitted and "reponed". (Lyon, p. 106.)

A Melrose minute of 1739 witnesses an irregular admission by only three of their members, and the steps that were taken to punish the offence and prevent its repetition:—

"Neustied December 27 day 1739.

The companie of the Ancient Lodge of Melros being then Meete find some of their Bretherin namly Andrew Pringle Mason in Melros and Thomas Marr Wright in Melros and Andrew Buny Mason in Neustied by their own Confeshin gilty of Entring a sertain person not on St. John's day the for said companie orders and obledges thes thrie bretherin to produs eight pounds scotts to the box and every member a per of sufient gloves Confortm to the order of this Booke. Likewis the forsaid Companis orders this bretherin to come in the Companis will for that irregular action on entring any man not on St. John's day this done by the consent of the members of the said Lodge and Subscribed by us Under Subscribers.

John Mercer
Andrew Mein."

(Vernon, p. 28.)

The Minutes of Mother Kilwinning for 12th July, 1735, record a similar offence by two of their members:—

¹ “Thereafter Compeared Daniel Mories who represented that he had been admitted Member of this Lodge by Robert and William Montgomeries Masons in Mayboyle and Girvan Members of this Lodge and received from him of entry money the sum of Two Shillings Sterling and the other Two shillings the Remainder of the usual dues he was willing to pay in to the Box. After due examination he being found to be duely qualified the said two shillings was received from him and thereupon admitted a Member of this Lodge in the station of an Apprentice and hereby obliges himself to obey the Laws and Statutes of this Lodge and it being further represented that the said William and Robert Mongtomeries has been in use of Receiving and Admitting Members of this Lodge without accompting and making payment of the Entry money received.

Daniel Morise

David Muir M^r.”

But in this instance, on payment of the balance of the entry money, the entry was made legal!

The Haughfoot minutes show a large number of entries under the “Commission of Five” Rule, the earliest being John Scott, brother to Sir James Scott, of Gala, whose admission was duly reported to the Lodge and recorded under the minutes of December, 1706. (See Transcript, p. 293.)

The majority of these entries were perfectly proper, as the records show, but there were irregularities, too. Under the minutes of December 27th, 1716, we read:—

“S^d day Reported by Adam Clapperton John Young John ffountain and James Peacock that they had admitted Alex^r Methven, Chy^r., upon 21 Nov^r 1716 as an Apprentice who Subjected himself as to his Entry money to the Determination of the Lodge Which being considered by the Meeting they appoint him to pay in four pound Scots & ordaine them to be Surety ffor the immediate pay^t y^of to the Boxmaster And in regard they have transgressed the act of the Meeting giving a Commission to any 5 to receive Intrants The Meeting ffynes each of them in 12 Sh Scots & ordaines them to be publickly reprimanded by the preses”

The important point about this minute is that, despite the illegality of the admission (by only four members instead of five), the Lodge was ready to condone the offence on payment of a fine, and the new member's admission would have been regularised if he had paid his entrance fee of £4 Scots. The later minutes reveal that he never paid his fee and never appeared in the Lodge!

One more minute may be quoted to suggest that service on the “Commission of Five” was considered as a sort of privilege. It was written at a time when the Lodge was suffering from poor attendances, and, indeed, only seven members were present when this particular resolution was carried:—

“Haughfoot Dec^r. 27th, 1736.

“ . . . The Commission to ffive ffor Intrants Continued only to them who have given punctwall attendance these severall years past.”

¹ Reproduced from a transcript of the original Minute, kindly supplied by the Secretary of the Lodge.

To sum up, it is clear that the "Commission of Five" rule was instituted for three main reasons:—

- (1) To gain membership and funds for the Lodge.
- (2) To ensure the regular status of outside intrants by making illegal entries punishable.
- (3) To suit the convenience of the gentry and others who could only rarely attend at the proper place of meeting.

TRANSCRIPT OF MINUTES OF THE THIRD MEETING

<u>16</u> 27 Decr 1704 Sederunt.	Haughfoot 27 Decr 1704 The which day being S ^t John's day mett here John Hoppringle of that ilk - James Pringle his Broyr William Carn- :cross in Stockbrig David Murray in Philiphaugh Andrew Thomson in Galasheills John pringle in Haugh- foot James Pringle there Robert Lourie in Stow George Cairncross sone to the sd Will: Cairncross and Ja: ffrier in Galasheills
Fines for ab: :sence	Sr James Scott of Gala and Thomas Scott his Broyr being absent and - having sent no Excuse to the meet: :ing are each of them fined in the soume of one pundis Scotts conforme to the act y ^a nant the Last Sederunt
Præses	They also continue John Hoppringle of yt ilk master mason and preses till St. Johns day next 1705 with the same priviledges and Commission he had for the Last year
Continuation of Commission anent Intrants	They also continue till S ^t Johns day next 1705 the same the same Commission to any ffive of their Number to admitt any qualified persons to the Society of prentice or ffellow Croft.

<u>17</u> 27 Decr 1704 Accompt w ^t ye Boxmaster	Andrew Thomson Boxmaster being accompted with there is in his hands of the publick money belonging to the Society (the 14 sh. marked att the Last Sederunt being allowed to him) the soume of ffourteen pundis Eight sh: Scotts.
Commission to the Box: :master	They continue the sd Andrew Thomson Boxmaster till S ^t Johns day next 1705 and recommends to him to call in S ^r James Scotts and his Broyr Thomas their fines for absence both att the Last meeting

and this qch Extend to 2 lib 10:sh due
by S^r James and 2 lib by his Brother
Thomas

Intrants.

William Borthwik yor of flalahill
and Walter Scott Servant to the Laird
of Tersonce haveing petitioned to be
admitted into the Society both as ap:
:prentices and ffellow Croft their pe:
:titions being considered and agreed to
they were formally admitted
ffalahill payd in to the Boxmaster three
punds fourteen shillings Scotts
wa: Scott payd in to the Boxmaster one
pund nine shillings Scotts.

Ten members present out of a total of twelve. They came from Stockbridge, Philiphaugh, Galashiels and Stow. Normal business of the meeting began with the imposition of fines for absence; then the annual business, election of preses and Boxmaster, renewal of "Commission of Five" and the checking of Boxmaster's accounts. Finally, two new members were admitted, a Laird and a Laird's servant.

FEES, FINES AND FINANCE

Admission Fees

At the Haughfoot Lodge we find no trace of the quarterly dues, which were an important source of income in the Scottish Operative Lodges. The Haughfoot funds were derived mainly from admission fees and fines for absence. The fines were levied with great regularity, but the minutes show that their collection was no easy matter.

Admission fees were variable. At the first meeting the fees were actually "imposed" by the Lodge, presumably according to the financial status of the intrants. Indeed, there seems to have been a tendency to accept whatever sums were offered by the candidates, and some strangely odd payments are recorded.

Table of Fees Paid by Intrants during First 10 Years

<i>Date</i>	<i>Name</i>	<i>Status (where known)</i>	<i>Fee</i>
Dec., 1702	Sir James Scott	Laird of Gala	£7. 2. 0. Scots.
" "	Thomas Scott	Brother to Gala	3. 0. 0.
" "	David Murray		1. 0. 0.
" "	James Pringle		1. 0. 0.
" "	Robert Lourie		1. 0. 0.
" "	John Pringle	"wright"	1. 0. 0.
Jan., 1704	Wm. Cairncross	"... Mason in Stockbridge"	GRATIS
" "	Geo. Cairncross	Son of Wm. Cairncross	GRATIS
" "	James ffrier		1. 0. 0.
Dec., 1704	Wm. Borthwick	Laird of Falahill	3. 14. 0.
" "	Walter Scott	"... servant to Torsonce"	1. 9. 0.
Dec., 1705	Alex ^r Young	"Chyrurgeon"	3. 0. 0.
" "	Wm. Lourie		1. 0. 0.
Before			
Dec., 1706	John Scott	Brother to Gala	4. 0. 0.

Dec., 1706	Alex ^r Baillie	Laird of Ashiestieil	6.	4.	0.
" "	John Younger	"wryter" (=lawyer) in Edinburgh	3.	5.	0.
" "	Wm. Pringle		3.	0.	0.
" "	Andrew Hardie		4.	0.	0.
" "	John Young	"... mason in Stow "	1.	0.	0.
Dec., 1707	George Gray	"... formerly an enterd mason "	1.	0.	0.
" "	Wm. Craig	"... servant to Torwoodlie "	2.	0.	0.
" "	John Clapperton		1.	0.	0.
" "	Thomas ffrier		1.	0.	0.
" "	John Sanderson		1.	0.	0.
Dec., 1709	James Pringle	Laird of Torwoodlie	6.	0.	0.
" "	Wm. Cairncross y ^r .		1.	0.	0.
" "	James Brysone		1.	0.	0.
Dec., 1710	Adam Clapperton		1.	0.	0.
" "	Patrick Sanderson		1.	0.	0.
Jan., 1711	John Mitchelson	Laird of Middleton	6.	0.	0.

So far as English practice is concerned, the variable fees are reminiscent of those recorded in the Lodge at Chester, c. 1673, and at Swalwell, 1733. (See Knoop & Jones, *A.Q.C.*, li, pp. 133/5.)

In Scotland, during the 17th and early 18th century, variable fees seem to have been quite common custom, and substantial variations are to be found. At Aberdeen, in 1670, a distinction was drawn in the fees payable by gentlemen masons and "handie craftes prentieses". A further distinction was drawn in the fees charged for making a "master meason", so that an initiate of the Lodge paid less than a mason from outside, and the sons and sons-in-law of members had the special privilege of getting "the benefit of the Measson Word free of all dewes".¹

At Kilwinning, in 1704-5, members' sons were admitted at specially reduced fees,² and in 1736 we find a separate scale of fees for "Working Masons", with a higher scale for those who were not,³ and a similar practice was in force at Dumfries in 1687,⁴ at Kelso in 1701,⁵ and at Jedburgh in 1739.⁶

At Dunblane, in 1696, any member of the "Court", i.e., the Lodge while in session, might urge the "modification" of the entry-money,⁷ while at Peebles, in 1717, a merchant, at his entry, was invited to name his own fee, and in 1723 "Robert Patersone was lawfully entered a member . . . composition gratis upon the account he is a mechanick and of a good behaviour . . ."⁸ Variable fees were also recorded in Inverness in 1753.⁹

On December 27th, 1718, an instruction was issued to those Haughfoot members who might be called upon to serve under the "Commission of Five" rule that, as regards the entry money—

"... a tradesman pay *at least* five shill^s starling and any other person qtsoever ten shill starling" (My italics)

implying that more was to be charged whenever possible.

¹ Miller, p. 62.

² Lyon, F.M. Magazine, August, 1863, p. 156.

³ Lyon, F.M. Magazine, September, 1863, p. 233.

⁴ Dumfries, Kilwinning No. 53 (Smith, p. 10).

⁵ Vernon, p. 92.

⁶ Vernon, p. 158.

⁷ Lyon, p. 443.

⁸ Lyon, p. 446.

⁹ Ross, p. 70.

In the early years of the Haughfoot Lodge it is generally possible to judge the status and quality of the members by the amounts paid or promised. But the promises were not always gilt-edged, and when we find that Sir James Scott, the Laird of Gala, paid by very irregular instalments, and kept the Lodge waiting nearly seven years before he completed the payment of his entry-money, we are not surprised at the constant admonitions to the Boxmaster to collect outstanding dues with "all diligence".

Cautioner

In the Operative Lodges, the EA who was unable to pay his fees at the time of his admission had to provide a "cautioner" who guaranteed the payment. Among neighbouring Lodges we find the practice at Melrose (Vernon, p. 18) and Kelso (Vernon, p. 88), while at Mary's Chapel, Edinburgh, a minute of 1600 shows that these "cautionerships" were customary a century earlier. (Lyon, p. 78.) The Mutual Agreement, 1658, containing Regulations of the Lodge of Scoon and Perth, required that if fees were not paid on the spot, ". . . they are to have a cautioner not belonging to the sd Lodge . . ." (Crawford-Smith, p. 46.)

At first no such precautions were in force at Haughfoot, and, though the sums involved were comparatively small, arrears piled up alarmingly. In December, 1707, the Lodge passed a regulation, on operative lines, to meet the situation:—

"As Also y^t every Intrans who did not pay his Entire Instantly to the Boxmaster should be obleidged in tyme comeing to give instant security therfor."

Bills

Another means of trying to ensure payment of entry-money was the acceptance of Bills or promissory notes which generally fell due before the next St. John's day, giving the intrants twelve-months' credit. The extracts from the Melrose accounts suggest that this was common practice in that Lodge as late as 1750 (Vernon, p. 32), and at Kelso we read that ". . . entered prentisis gave ther tickites . . ." in 1717. The acceptance of Bills was also a custom at Kilwinning, where the funds must have been sadly depleted by the large number that proved worthless. (Lyon, *F.M. Mag.*, August, 1863, p. 156.)

At Jedburgh, in 1731, a new member granted a bill for his entry-money (Vernon, p. 155), and the same system had probably been in force for some time at Falkirk, when it was ultimately abolished by resolution in 1756. (Johnston, p. 13.)

At Haughfoot, John Lowes paid his entry-money by bill in 1729, but this is one of the few instances so recorded. The general practice seems to have been for the entry-money to be paid at once, or promised, and the Lodge thereafter accepted bills from those unable to pay. Thus we find that James Rae, who was admitted (with others) in December, 1725, promised to pay his entry-money before December, 1726, and, having failed to do this, the minutes show that "The Meeting orders the preses to get in the money ffrom Archibald Hamilton Jearns Rae and Alex^r. Hardie that they owe to the Lodge or their Bills payable here upon the ffirist fryday off ffebruary next . . ." The Bills must have been granted and renewed, for Rae did not complete the payment of his entry until December, 1729.

The dangers of the practice of giving credit for entry-monies is evidenced by a minute of January, 1729, when the Lodge authorised its Boxmaster, with one other member, ". . . to call ffor and pursue in the most effectuall manner the whole Debts owing to the sd Lodge either by Bond, Bill, Ticket, promise or otherways . . ." Arrears continued to be a source of anxiety throughout the history of the Lodge, and in 1727 a minute recommends "the Committie to give proper directions ffor prosecuting all such as are Defficient any maner off way".

Again in 1733 we find two respected members of the Lodge empowered "to pursue the deficient Members till pay^t be recovered at any Court off Justice where the members are answerable . . ." But here, too, was a complaint common to other Scottish Lodges, and the last two extracts from the minutes quoted above can be paralleled almost word for word in the records of Mother Kilwinning (Lyon, *F.M. Mag.*, pp. 156, 233), while at Kelso, too, in 1726, it was ordered that unless their debtors could give some better security for their outstanding debts, they were "to be furthwith prosecute". (Vernon, p. 99.) Needless to say, none of the minutes ever showed whether legal proceedings were actually taken. (c.f. Ross, pp. 39, 78.)

Banquets, Entertainments and Gloves

Throughout the Haughfoot records there is no trace of the "banquets" or "entertainment" which were a part of the expense incurred in an operative's admission into the Craft. The earliest mention of them is in the Schaw Statutes of 1599, where they are ordered to be provided both by Entered Apprentices and Fellow Crafts at their entry, but the several regulations on the subject make provision for an alternative money payment. (Lyon, p. 13.) One of the minutes of Mary's Chapel, Edinburgh, in 1599, shows that the custom was practised there:—

". . . And ordanis the said Johne Watt to be enterit prenteiss and and to mak his bancat wth XIIIj dayis nixtto cum . . ."

(Lyon, p. 41.)

We cannot be certain whether this was the regular practice at Mary's Chapel, however, because this minute is the only reference to banquets for more than 100 years!

The Aberdeen Statutes of 1670 also required that EA's and FC's provide "a dinner". (Miller, p. 61.)

The Melrose minute of 1674 reads:—

". . . as also it was condecendet on y^t wⁿ any apprentice is entered they most give aught-pund Scotts for meit & drink, & fortie shilling Scotts for the use of the box, by & allow y^m sufficient gloves . . ."

(Vernon, p. 12.)

The Dumfries regulation of 1687 also required ". . . Gloves and entertainment . . ." (Smith, p. 10). At Kelso, however, the banquet or entertainment does not appear and the EA and FC were only expected to pay the requisite Fees and provide Gloves. (Vernon, p. 92.)

The Schaw Statutes, 1599, required that the FC at his entrie paid in addition to his fee 10/- worth of Gloves, but no such item was required of the EA. At Melrose in 1674 the gloves were presented by EA's as well as FC's. (Vernon, pp. 22, 92). The Aberdeen Statutes of 1670 required that the EA gave to each member present ". . . ane linen Apron and ane pair of good gloves . . ." (Miller, p. 61), and Lyon records that at Dunblane, in 1724, the custom seems to have been reversed, for there the Lodge presented gloves and aprons to its intrants. (Lyon, p. 204.)

At Haughfoot there is no sign of aprons at all, and gloves do not appear in the minutes until December, 1754, when a new regulation was passed:—

"The s^d Day it is enacted a law that none can Enter here in time Coming without a pair of Gloves to each member of the s^d Lodge."

Fines

An important source of income for all Scottish Lodges of that period were the fines and penalties which were levied, and Haughfoot was no exception to the rule. The principal reason for the fines was absence from the annual meetings "without relevant excuse".

Generally, no fine was levied when a good excuse could be sustained, and there are several instances in the Haughfoot records of fines being modified or waived at the discretion of the Lodge.

Sir James Scott's absence from the meeting in January, 1704, was punished with a fine of 30/- Scots, but on that same evening a regulation was made fixing the fine for absence at £1. Scots and for a time that remained the standard rate.¹ It was often customary in drawing up the regulations for these penalties, to add a substantial additional sum in the event of non-payment of the original amount,² but as the account books of the Lodge have not survived, it is impossible to say whether the additional penalties acted as a stimulant to prompt payment. The fines for absence are a constantly recurring item in the Haughfoot records and no further examples need be quoted.

In the Operative Lodges, the penalties for misdemeanour and for infringements of the Craft (*i.e.*, trade) regulations were quite frequent, and usually severe, but the Haughfoot Lodge, being non-operative did not pretend to exercise any kind of trade control, and the fines (other than fines for absence) are comparatively rare.

One particular instance may be cited, however, as showing the rather happy-go-lucky methods which were prevalent in the Lodge.

In December, 1716, four men were publicly reprovved and fined 12/- Scots each, for having illegally entered a Mason. (The "Commission of Five" rule required the presence of at least five members). Two years later the fines, still unpaid, were reduced to 6/- Scots, and the fines were actually paid in December, 1719.

In 1737 the normal 20/- fine for absence was reduced to 6/- Scots, with a penalty of 2/- Sterling (24/- Scots) for those who neglected to pay. In December, 1747, "absents without excuse" were fined 1/- (12/- Scots) with an additional 3/- Scots "as a moerty to the Box" being their share of the evening's expenses; and in 1754, the fines for absence were again raised to 18/- Scots.

The Schaw Statute, 1598, required that all "penalties" should ". . . be distributit *ad pios usus* according to gud conscience . . ."

In 1690 a regulation at Mary's Chapel, Edinburgh, against disorderly behaviour at meetings, ordained that the fine should be for the use of the poor, and in 1693 the same lodge decreed that the fine of £12 Scots for working with cowans should also be "for the use of the poor . . ." (Lyon, pp. 49, 25.)

At Kelso, in 1701, it was enacted "That all fines . . . is to be disbursed att sight of master warden Treasurer to indigent persons or on other occasions . . ." (Vernon, p. 92.)

At Haughfoot, nothing was known apparently of the Schaw Statutes, and their fines went into the ordinary Lodge Funds.

Fees of Honour

Another source of income to some of the early Scottish Lodges, were the fees of honour paid by the principal officers of the Lodge, upon their appointment. Lyon, pp. 44, 45, quotes examples of this custom at Kilwinning in 1643 and 1724, and at Haddington in 1723, and we also find it at Jedburgh in 1744 and Kelso in 1747 (Vernon, pp. 160 and 107), but there is no trace of this practice in the Haughfoot minutes.

Fees, Fines and all financial entries usually appear in the minute-book in Scots currency (and the same method has been followed in this study); the amounts mentioned should, therefore, be divided by 12 to find their approximate English equivalent; thus £3 Scots equals 5/- sterling.

¹ Fines were imposed for late attendance too! (See Ro^{bt}. Louries fine for "late coming". Minutes of Dec., 1706.)

² A regulation at Kelso in 1702 ordained that if unpaid, the penalty was to be doubled. (Vernon, p. 93.)

Loans and Interest

As early as 1705 we find a minute (see p. 292) directing the Boxmaster with William Cairncross "to lend out what of the publick Stock they can to such responsible hands as they shall be answerable for . . ." and the interest gained by these transactions was a further small source of income to the Lodge, though judging by the difficulties of debt-collection, many of the loans were far from prudent.

The minute of December, 1706, mentions a penalty of "three shillings for each pound Scotts they are resting . . ." which would seem to be a very stiff rate of interest on unpaid accounts. But the minutes of December, 1708, indicate that the 15% rate above was intended only as a penalty, for one of the items in the 1708 accounts shows that a year's interest on £31 12s. of outstanding loans was only £1 14s. 9d., *i.e.*, a fraction over 5%.

At this rate there must have been willing borrowers, and in 1708 the Lodge granted its first loan of £24 Scots "to James Pringle in Haughfoot . . . upon his personal bond bearing @ rent . . ."

To the great credit of the brethren, the minutes, a year later, show that they waived all interest on the loan for the first year and ruled that interest should become payable from December 27th, 1709. (See Transcripts for 1708/9.) In their eagerness to ensure the security of outstanding debts or loans, the Lodge did not hesitate to accept a "pledge" when occasion arose, and the minutes of December, 1724, order that James Peacock's "line" be given up to him on payment of £1 Scots. (See 1724.) The first part of this transaction, when the line was actually pledged, was never mentioned in the earlier minutes, and the completion in 1724 is the only record of its kind in the whole minute-book. This seems to suggest that there may have been several similar transactions which never found their way into the minutes at all.

When, in later years, the accounts, through neglect or carelessness, had got into some disorder, we find records of sums in the hands of several members at the same time, and the frequent committees that were called to ascertain the true financial position of the Lodge must have experienced the greatest difficulty in deciding which members were responsible and for what sums!

Despite all efforts, the accounts seem to have continued in a chaotic state throughout the years, and we can imagine the frame of mind of the members who resolved, in 1748,

"that who ever is chosen Box-master shall pay Intrest ffor what money he receives ffrom fformer Boxmaster preceding this date".

With such a condition attaching to the office, the Lodge would have had some difficulty in finding a Treasurer, and we are not surprised that the resolution has been ruthlessly crossed out (by a later hand) with three large crosses, but the minute remains, a legible witness to the financial problems of the Lodge.

Strengthening the Box

During the early years no book of accounts was kept. Brief financial summaries were recorded in the minute-book, and usually brought forward from year to year, with adjustments and additions. Later on, these "accounts" no longer appear in the minute-book, and it is clear that a separate account book was being kept. This is, perhaps, the book which is referred to in the minutes of 1727 as "The Register", but we have no trace of it now.

Judging by the Haughfoot minutes, the Lodge was never wealthy, and the highest sum ever recorded as its assets is only £93 7s. 9d. Scots,¹ of which a substantial part was doubtless in the form of unsatisfactory bills and promissory notes.

¹ Minutes of December, 1718.

Having no quarterages or annual dues, the weaknesses of the "Box" could only be sustained by occasional voluntary donations. In December, 1715, we read:—

"The Meeting considering the low Estate of their Box & the exigencies of the poor of the Lodge qrbly the Stock may come to be Soon exhausted & thereby all further support to the necessitous rendered impracticable Doe resolve that upon every St. Johns Day there shall be a voluntary Contribution by the Members according to their ability . . . In order to qch this present meeting have contributed in manner following

Torsonce	1:10:-	W ^m . Craig	-:06:-	Jo: fountain	-:03:-
And: Thomson	-:10:-	W ^m . Cairncross		W ^m . Murray	-:03:-
W ^m . Cairncross	-:06:-	yo ^r	-:04:-	Jas. Bryson	-:03:-
Geo: Cairncross	-:06:-	Ad: Clapperton	-:04:-	Gala yo ^r .	1:10:-
Ja: Clapperton	-:03:-	Pat: Sanderson	-:03:-		
John Young	-:03:-	Jo: Donaldson	-:06:-	In all	6:09:-
Ja: ffrier	-:06:-	And: Tomline	-:03:-		

The total collected was £6 9s. Scots, or 10/9 Sterling. Clearly, donations on this scale could not improve matters very much, but, fortunately, the needs of the Lodge were not very great, and in 1717 it was resolved that the voluntary contributions should cease until the Treasurer's accounts had been inspected and it was ascertained ". . . whether there will be any need ffor the same". The voluntary contributions did not reappear regularly until 25 years later, when, during a period of sound financial management under the Treasurership of Hugh Cairncross, another voluntary contribution was started in 1742. This time it was a "levy" (despite its title) of 6/- Scots on all members, and it was modified in 1746 to 3/- Scots.

The "Reckoning"

The Lodge funds apparently had no outgoings for rent, victuals, etc., for there is no trace of any expenditure (except for the 14/- spent on the minute-book) during the first few years. Later there was a modest expenditure by way of relief to widows of formers members, but all other expenses of entertainment or refreshment, etc., seem to have been settled either by each member paying his "club" or by means of a whip-round.

A brief note jotted inside the front cover of the minute-book (in a later hand) summarises the disbursements at one of the meetings, and its appearance in that place tends to support the view that the whip-round was customary. Further evidence on this point is to be drawn from resolutions in 1711 and 1717, requiring that absentees, in addition to their fines for absence, were required ". . . to pay in a proportionate share off the Reckoning . . ." and in 1719 a number of absent Brethren were fined each 20/- Scots for absence ". . . with 12 B (i.e., 12 pence) each off them in lieu off their propperction ffor Dinner . . ." A minute of St. John's Old Kilwinning No. 6, of 1748, shows that, by reason of the absentees, there was ". . . an unnecessary charge left upon the few . . ." who attended. (Ross, p. 58.) There seems to have been no uniformity of practice as regards refreshment accounts in the contemporary Scottish Lodges. The Melrose minutes (Vernon) are full of all sorts of entries relating to meat, drink, tobacco, and it is clear that the expenses of the meetings were paid out of Lodge funds. An item in the Kelso accounts for 1706 shows that Sir John Pringle paid 12/- Scots for his dinner (Vernon, p. 94) implying that the members paid their own bills at that time. The minutes of December 27th, 1718, reveal that the Lodge that day paid "for denner and Drink twilve pound twilfe shil scots

... which suggests that they had changed their methods ; and an amusing resolution of 1732 shows that they had now adopted a combination of both:—

Kelso 6th Jany. 1732.

“ . . . and that herefter noe money to be spent out of the genell stock but that all drinking after closing of the sederunt shall be out of evy mans privatt pockett . . . ” (Vernon, p. 99).

Here it would seem, the Lodge paid all outgoing during the meeting, but the members had to fend for themselves after the Lodge was closed.

Lyon (p. 46) records that at Aitchison's Haven, Peebles and at Edinburgh, refreshment was paid for out of the Lodge Funds, but the last-named resolved in 1734 that each member should pay “ half-a-crown towards their entertainment on St. John's day yearly ”, and doubtless there were similar variations of practice in other Lodges.

The Haughfoot method of settling the accounts for refreshment and entertainment had the effect of keeping their minute-book completely free of all detailed reference to the expenses of meeting, and the only note on the subject that now remains is the one on the inside cover of the minute book. The handwriting suggests that it belongs to the later period of the Lodge, say 1740 or later, and it seems to indicate that the whip-round was not applied only for selfish purposes, for the needs of the poor were considered as well:—

Given out	of Ludge	0 - 6 - 10
for diner		0 - 13 - 6
to poor		0 - 6 - 0
for mosock		0 - 6 - 0

TRANSCRIPT OF MINUTES OF THE FOURTH MEETING

27 Dec^r
1705

Haughfoott 27th Dec^r 1705.

Sederunt

The which day being S^t Johns day
mett here John Hoppringle of y^t Ilk
James pringle his Broyr Thomas Scott
Broyr to Gala Andrew Thomson W^m
Cairncross David Murray Roth Lourie
James ffrier and Wa: Scott.

S^r James Scott Geo: Cairncross and John
pringle sent their excuses for absence
which were Sustained relevant.

This fine excu:
:sed this same
Sederunt

Will: Borth(w)ick of ffalahill is fined
in One pundis Scotts for his absence

Præses

John Hoppringle of y^t Ilk continued
præses till S^t Johns day next 1706 w^t
the same priviledges and Commission
he had Last year.

Continuation of
Commission anent
Intrants

They Also continue till S^t Johns day next
the same Commission to any ffyve of
their Number to admitt any quali:
:fied persons to the society of prentice
or ffellow Croft.

Report Box- :master	Andrew Thomson Boxmaster being accompted with he reports that he has craved Galas and Tho: Scotts ffines but has not yet received the same
Excuse of fine	Tho: Scott desired to be Excused for his necessar absence the first tyme which was admitted and he payd on pund
fine payd	Scotts to the Boxmaster for his last days absence.
<hr/>	
<u>19</u> <u>27 Dec^r</u> <u>1705</u>	Ther is now of public stock in the Box :masters hands Tuentie punds Eleven shillings Scotts
Boxmaster accompted w ^t & continued	Andrew Thomson is continued Boxmaster till S ^t Johns day next and is ordained to Crave S ^r Ja: Scotts former fines conforme to the appointment Last Sederunt
Excuse of fine	ffalahill comeing befor the closeing this Sederunt desired to be Excused for his Late comeing which was admitted and his former fine of one pund past from.
Intrants	Alex ^r Young in Galasheills and William Lourie in Stow haveing petitioned to be admitted into the Society both as appren: :tices and ffellow Croft their petition was agreed to and they were formally admitted Alex ^r young promised to pay in to the Boxmaster three punds Scotts. Will: Lourie payd in to the Boxmaster one punds Scotts.
Commission for for lending out the publick money	Allowes Andrew Thomson and William Cairncross to lend out what of the pub: lick Stock they can to such responsible hands as they shall be answerable for and recommended to them to doe their outmost endeavour to have it all lent out betwixt and Candlemass next.

Ten members present out of a total of 14, and two new men admitted.

"Commission for lending out the publick money". The Lodge, anxious that their idle funds should be profitably employed, authorised the Boxmaster, in conjunction with Wm. Cairncross, to put the money out at interest. It is rather surprising that these two were willing to accept such responsibility, seeing that they were to "be answerable" for their choice of borrowers. The appointment of Cairncross for this duty is evidence of the esteem he enjoyed in the Lodge.

Candlemas. Feb. 2nd. One of the Scottish Quarter days.

TRANSCRIPT OF MINUTES OF THE FIFTH MEETING

Haughfoot the 27 Decr 1706

27 Decr
1706
Sederunt

The which day being S^t Johns day
mett here John Hoppringle of that Ilk
James pringle his Brother Andrew Thom:
:son in Galasheills S^r James Scott of
Gala Thomas Scott his Brother David
Murray in philiphaugh James prin:
:gle in Haughfoott William Cairn:
:cross in Stockbridge George Cairncross
his Sone James ffrier in Galasheills
Alex^r Young ther William Lourie in
Stow

Absents Ex:
:cused

John pringle wright William Borthwik
of ffalahill and Walter Scott Torsonces
servant haveing Sent their Excuses to
the meeting for their absence the Samm
were admitted and they accordingly
Excused for their absence

Præses

James pringle Brother to Tersonce was
chosen præses till S^t Johns day 1707 w^t
the same privileges and Commission
the former præses had.

Intrant

John Hoppringle of y^t Ilk reported
that since the last S^t Johns day be
vertue of the Commission then granted
John Scott Brother to S^r James Scott
of Gala was orderly admitted to the
Society of Apprentice and ffellow
Croft att Galasheills and that he
payed then to the Boxmaster ffour
pounds Scotts.

27 Decr
1706
Boxmaster &
Commission a:
:nent Intrants
continued

Andrew Thomson is continued Box:
master till S^t Johns day next 1707.
The former Commission to any ffyve of the
Number to admitt qualified persons to
the Society of apprentice or ffellow Croft
is continued till S^t Johns day next.

Commission
anent lending
out the publick
money
And anent ye
deficiency of
members.

The Last years Commission is continued for
a year to Andrew Thomson and William
Cairncross anent lending out the publick
money and each debtor to the publick
Stock agrees to pay in their respective
debts to the Boxmaster betwixt and
Candlemass next under the penalty of
three shillings for each pound Scotts they
are resting

Fine for ab:
:sence

Ro^{tt} Lourie haveing been absent att calling
the rolls and proposeing no relevant
Excuse for his late comeing is fined in
one punds Scotts for the Same.

Intrants The Laird of Ashisteill John Younger
 wryter in Ed^r William pringle in Burn:
 :hous Andrew Hardie in Shilie and
 John Young Mason in Stow haveing pe:
 :tioned to be admitted to the Society
 both as apprentices and ffellow croft
 their desires being considered and agreed
 to they were formally admitted and
 they payd in to the Boxmaster as follows
 Ashisteill Sex pundis four Shillings Scotts
 John Younger three pundis five Shillings Scotts

27 Decr William pringle three pundis Scotts
 1706 Andrew Hardie four pundis Scotts
 John young one pund Scotts

Accompt of Follows ane accompt of the
 the publick haill stock belonging to the
 stock Society whither in the Box:
 masters hands or resting yet
 not payd in for Entries fines
 or oyrrways.

	Entries
Sr Ja: Scott of Gala	7: 02: —
Tho: Scott his Broyr	3: 00: —
David Murray	1: 00: —
Ja: pringle in Haughfoot	1: 00: —
Ro ^{tt} Lourie	1: 00: —
John pringle	1: 00: —
Jo: ffrier	1: 00: —
ffalahill	3: 14: —
Walter Scott	1: 09: —
Alexr young	3: 00: —
Will: Lourie	1: 00: —
John Scott	4: 00: —
Ashisteill	6: 04: —
John Younger	3: 05: —
Will: pringle	3: 00: —
Andrew Hardie	4: 00: —
John young	1: 00: —

	ffines
14 Jany 1704 Sr Ja: Scott	1: 10: —
27 Decr 1704 Sr Ja: Scott	1: 00: —
Tho: Scott	1: 00: —
27 Decr 1706 Ro ^{tt} Lourie	1: 00: —
	<hr/> 50: 04: —

27 Decr. The haill Stock as on the other syde ...	50: 04: —
1706 ffrom which to be deducted for the	
pryce of this Register book	00: 14: —
	<hr/>
There remains of public Stock	49: 10: —
	<hr/>

Ane double of this accompt ordered
to be given in to the Boxmaster
which accordingly given

Twelve members present out of a total of 17. The first record of an admission under the "Commission of Five" rule, John Scott, brother to Sir James Scott of Gala. (Three Scott brothers were now members of the Lodge.) The record is deficient in two important points:—

- (1) The actual date of admission.
- (2) The names of those present at the time.

The fact that the then preses himself reported the event and probably presided at the ceremony may have led to some carelessness in recording the admission. Later entries under this rule were usually recorded in better detail.

" . . . under the penalty of three shillings for each pound Scotts they are resting."

The penalty for unpaid debts seems extremely high. (See note under Loans and Interest, *ante*.)

" Rott. Lourie haveing been absent att calling the rolls and proposeing no relevant excuse for his late comeing he is fined . . ."

This is the earliest mention of the roll-call, which was first business of the meetings. In the later years, one of the favourite openings to the minutes was:—

"Rolls Called and found absent etc. etc."

We notice that the Brethren attached great importance to punctuality, and Lourie, failing to give good reason for his "late-comeing", was duly fined.

An Operative "Initiate" in a Non-Operative Lodge

The new members are still drawn from all classes. In addition to John Scott, brother to the Laird of Gala, we find the Laird of Ashiestieil, and Younger, a lawyer in Edinburgh, Pringle and Hardie, whose status cannot be identified, and "John Young, Mason in Stow". Unlike Wm. Cairncross in 1704, Young had not applied for affiliation, but for admission as an EA and FC. We must assume, therefore, that he was an unattached mason—a "cowan", in fact—because he had no standing in a regular craft Lodge, and, whatever benefits he might derive from his Haughfoot membership, it is clear that the Lodge could play no part at all in his industrial career. This appears to be the earliest recorded instance of the "Initiation" of an Operative in a non-operative Lodge, and he was admitted, like his fellow-candidates, by the "single-session" rite.

" . . . 'ane accompt . . ."

The assets of the Lodge, "whether in the Boxmasters hands or resting yet not payd in . . ." are given in a list which reveals a very elementary system of book-keeping. The final note, ordering that a duplicate of this account should be given to the Boxmaster, shows that he had no other records! No wonder his accounts needed such constant inspection.

TRANSCRIPT OF MINUTES OF MEETING OF DECEMBER, 1707

27 Decr
1707

Haughfoot 27 December 1707.

Sederunt

The which day being S^t Johns day Mett
John Hoppringle of yt Ilk James Pringle
his Brother Andrew Thomson S^r Ja: Scott

	of Gala Tho: Scott his Brother Ja: Pringle in Haughfoot Ro th Lourie Will: Cairn: :cross Geo: Cairncross Ja: ffrier Wa: Scott Alex ^r young Will: Lourie Will: pringle in Burnhous John young.
Absence Excused	John Scott Galas Brother Excused for his 'absence Becaus out of the Kingdom.
Absence Excused	Ashisteill Excused for his absence becaus of the reason testified by the preses and se'all other of the members.
The Excuse of ab: :sence not deter: :mined	Hoppringle of y ^b Ilk reported he was de: :sired to Excuse ffalahill and Jo: Youngers absence but the Same not sustained till further consideration of the Act anent ab: sents.
ffines for absence	John pringle wright and Andrew Hardie being absent and sending no Excuse to the meeting are each fined in one pund Scotts conforme to the Act anent absents.
Præses	S ^r James Scott of Gala chosen præses for a year till S ^t Johns day next 1708 w ^t the same priviledges and Commission the former præses'es had.
Commission anent Intrants continued	The Commission to any ffyve of their Number to admitt any Qualified person to the Society of Apprentice or ffellow Croft continued for a year till S ^t Johns day next.
	money with power to them to continue the sd Commission till S ^t Johns day next as they shall see Cause and give what directions they think proper for improvement of the sd Stock.
Intrant	George Gray in ffaims Lonend petitioned as formerly an Enterd Mason for Liberty to asso: :ciat himself with this Lodge which being considered and he Examined they were satisfied y ^b he was a true Entred apprentice and ffellow croft and therfor admitted him into their
27 Dec ^r <u>1707</u> Boxmaster	Andrew Thomson is continued Boxmaster for a year till S ^t Johns day next.
Commission to the præses and Torsonce anent the publick stock	Commission granted to the præses and John Hoppringle of y ^b Ilk w ^t any others they please to call to State with the Boxmaster the publick Stock what yrof is in his hands whether Entries or ffines and what every Member is deficient And what the sd Boxmaster and William Cairncross have done in Relation to the Com: :mission granted to them these tuo years byrun anent the lending out the publick

	society as a member yrof upon his Solemn Engadgement in the termes of the Society which he accordingly gave And paid to the Boxmaster one pund Scotts
Intrants	William Craig Servant to Torwoodlie John Clapperton in Stow Thomas Frier in Galasheills and John Sandersone there gave in their petitions to be admitted to the Society both as apprentices and ffellow Croft Their desires being Considered
27 Dec ^r 1707 Intrants	and agreed to by the meeting they were orderly and formally admitted and Entred And were ordained to pay into the Box: : master as follows William Craig 2 punds Scotts — pyd John Claperton one pund Scotts Thomas ffrier one pund Scotts John Sanderson one pund Scotts
Resolution anent Intrants in tyme comeing	Therafter the meeting Came to a generall Resolution that in tyme Comeing the would not Except on Speciall Considerations admitt to the Society both of apprentice and ffellow Croft att the same tyme but y ^t ane year att Least Should interveen betwixt ones being admitted apprentice and his being Entred ffellow Croft. As Also y ^t every Intrans who did not pay his Entrie Instantly to the Boxmaster shoud be obleidged in tyme comeing to give instant security therfor.
Officer	John Sanderson appointed Officer for a year till S ^t Johns day next.

Fifteen members present out of a total of 22. John Scott (afterwards described as Capt. John Scott) excused for his absence because "out of the Kingdom".

The Commission to the preses, with John Hoppringle and "any others they please to call" to examine the Boxmaster's accounts, is the first of a long series of such examinations.

THE SECOND AFFILIATE

At this meeting we have the record of admission of the second and last affiliate of the Haughfoot Lodge—George Gray in "ffains Lonend".

"George Gray . . . formerly an Enterd Mason . . ."

This curious description of his Masonic status leaves us wondering what his rank really was. His admission is recorded in terms almost identical with those used to describe the affiliation of Cairncross, senr. (Minutes of January, 1704), and as he was found upon examination "to be a true Enterd Apprentice and ffellow croft", it would seem that an "Entered mason" would be already possessed of all the esoteric knowledge that the Lodge could confer. The title does not occur again in the Haughfoot minutes, so we have no means of confirming its exact significance.

There is a possible indication in the later minutes of the same meeting, when four men who had petitioned to be admitted both as apprentices and fellow crafts "were orderly and formally admitted *and Entred*". The last two words might be deemed redundant, but in this particular case it would seem that they refer specifically to the FC part of the admission, because a still later minute of the same day says that ". . . ane year at Least should interveen betwixt ones being admitted apprentice *and his being Entred fellow Craft*". We see a distinction drawn here between admission and "entering", but this is the only occasion on which it appears, and, as all preceding candidates were admitted (or affiliated) as EA and FC, it is not possible to draw any definite conclusions from the term "entered mason".

To revert to George Gray, there is no mention of the Lodge in which he was made a Mason. His association with the Lodge was a very brief one. He was present at the meetings of 1708 and 1709, but his name is omitted from the full List of Members in 1710; there is no mention of his being fined for absence, and thenceforth his name disappears from the Haughfoot records.

He was probably an operative mason, but even that is not certain. The question arises, "What would be the position of an operative mason who joined a non-operative Lodge?" If he had completed his years of training and passed "Fellow or Master", his case would be comparable to that of Cairncross, senr., for whom the Haughfoot Lodge was little more than a social club which practised a ritual imitative of that which he had learned under more serious conditions in his own Lodge.

(The case of the un-entered or unattached Mason would be similar to that of "John Young, mason in Stow", which appears in minutes of 1706 and is noted on p. 294.)

" . . . every Intrans who did not pay his Entrie Instantly . . . should be oblidged in tyme comeing to give instant security therfor."

(See "Cautioner" and "Bills", p. 286 *ante*.)

"John Sanderson . . . appointed Officer for a year till St. Johns day next."

This is the first actual appointment to that office, although the selection of the "youngest mason", as recorded in the minutes of January, 1704 (see note on p. 273), was really an appointment to the same office, without title.

In some Lodges the Officer generally drew a modest payment for his services. In the Aberdeen Statute, 1670, he was empowered, when so directed by the Master and Brethren, to impound the tools of a member found guilty of "fault". (Miller, pp. 57, 58.) The Kelso minutes for 1704 record that they voted 40/- Scots to their officer for his services during the preceding year (Vernon, p. 89), while at Scoon and Perth he was to receive 4/- sterling, "less or more as he deserves". (Crawford-Smith, p. 82.) An apprentice was appointed "officer" at Kilwinning as early as 1647 (Lyon, p. 437), but in 1728, in the same Lodge, we find that "the fiscell and the officer" had each of them to pay twopence upon their appointment and half that sum upon relinquishing their respective duties. (Lyon, p. 439.)

THE "SINGLE-SESSION" RITE AND THE SEPARATION OF THE DEGREES

Having regard to the wholly non-operative character of the Lodge, their decision that the two steps of Apprentice and Fellow Craft should henceforth be conferred separately was an unexpected adoption of normal Craft custom. The operative Apprentice, at the end of his term, paid for his banquet, fees and gloves, and became an Entered Apprentice so far as his craft-grade was concerned. In actual fact he was now a journeyman and able to take work on his own account up to £10 Scots.

When, as frequently happened, his master had advanced or guaranteed the money for his banquet, etc., he usually remained in that employ until he had worked off his debt, but, apart from any special arrangement of that sort, he was free to take employment wherever it was to be had. In due time he would apply to be made Fellow-Craft, submitted his essay, and became "fellow-or-master", with the right to take apprentices and employ journeymen, or to remain himself an employee if he so desired.

The minutes of Mary's Chapel, Edinburgh, show that it was at the FC stage in the Mason's career that the Lodge exercised its strictest control. A journeyman might have served in that status the full seven years required by the Schaw Statutes, and, even though he had submitted a satisfactory essay-piece, the Lodge might pass him as Fellow-Craft and *still defer for a period of years his right to take work as a master*. Lyon (p. 27) records that the right was in some instances withheld for periods of two to ten years!

Thus the Lodges were able to control the flow of skilled craftsmen and potential master-craftsmen within their own localities. Sometimes the conditions of the industry were such that the reverse process had to be enforced, and Lyon quotes minutes of the same Lodge in 1681 which required the EA's to pass Fellow-Craft within two years after their discharge, under a substantial penalty to the masters who employed them. A similar regulation was made in the Aitchison's Haven Lodge in 1719 requiring the EA's to "make themselves fellow-crafts" before the third St. John's day after the expiry of their apprenticeship (Lyon, pp. 28, 29), and in 1750 the Lodge of Melrose, which was still working a bi-gradal rite, enacted that:—

"Every Entered prentice is to pass any time before the first Year and if they fail at or before that year they are to Loss the priviledges of the Lodge in all time thereafter . . ."

(Vernon, p. 32.)

The considerations which prompted this delay between the two stages in the operative Mason's career did not arise in the case of non-operatives, and it became common practice to admit these honoured entrants by a continuous or composite ceremony which gave their recipients the senior grade of Fellow or Master in the course of a single session.

This "single-session" rite was not a universal custom, but seems to have been introduced as a matter of convenience for the benefit of the gentry who patronised the Lodges by their membership. The Aberdeen Statutes (1670) clearly required two separate steps for admission of non-operatives and operatives alike, the first step involving the payment of fee, gloves, aprons and entertainment, while the payment for the fellowship was by way of entertainment only. The same regulations specify the fees for making *visiting non-operatives* into master-masons thus implying that Aberdeen in 1670 knew of other Lodges where the degrees were given separately. (Miller, pp. 61-62.) The Lodge of Dumfries, in 1687, had two separate ceremonies for all its entrants (see Smith, p. 10), and Scoon and Perth admitted non-operatives by separate steps in 1725. (Crawford-Smith, p. 76.)

Nevertheless, despite all the evidence we can find to the contrary, the single-session rite was widely practised for the admission of non-operatives. Were the Haughfoot men deliberately following non-operative practice, or did they do it through ignorance? If their whole knowledge of the Masonic ritual was derived from their copy of ER or CC (and the fact that they caused it to be copied into the opening pages of their minute-book suggests that they attached great value to it), they may have administered the "single-session" rite through ignorance and merely because of a scrupulous adherence to the text—which does not specify a lapse of time between the two steps.

Clearly there was no intention, when the Lodge was founded, for it to become a trade institution. The minutes, indeed, show a distinction *in the admission fees* between the artisans and the gentry, but throughout the whole history of the Lodge there were no trade regulations of the type which were framed by contemporary Lodges, and it is difficult, therefore, to judge the extent to which they were desirous of emulating trade customs. The delay between the two steps of EA and FC, which was essential for an operative Mason, would be quite purposeless in the case of a non-operative, and we can readily understand why a non-operative, or social, or speculative Lodge, like that of Haughfoot, would have no hesitation in conferring the EA and FC in a single session on entrants of high and low degree alike.

Why, then, did the Lodge resolve to adopt the normal *operative* practice for all its intrants? At Dunblane, a primarily-operative Lodge, where the "single-session" rite was customary for non-operatives, the same step was taken in 1716, and the minute recording the resolution is curiously similar to that of Haughfoot:—

"Sept. 1, 1716: It is enacted that in tyme comeing there be no meassons or vthers entered and past by the members of this Lodge at one and the same time (except such gentlemen who cannot be present at a second diet)." (Lyon, p. 443.)

At Dunblane, the separated-rite was not an innovation, but a reversion to their traditional operative working. This alone might provide adequate reason for the step.

But Haughtfoot, ever since its inception, had practised the "single-session" rite. They had no traditional reasons for working the separated ceremonies, nor was their move prompted by any material or mercenary reasons, for we find no trace of the double set of fees laid down in the Schaw Statutes of 1599, and imposed in the vast majority of contemporary Scottish Lodges. Indeed, though the ceremonies were separated in 1707, it is not until 1725 that we find the first record of the FC degree being given separately to five members who had been admitted E.A.'s in 1718-1721, and not only were they passed *without additional fee*, but, as usual, there is no trace of banquet or entertainment which might have prompted the separation of the ceremonies.

Since there is no sign of any material reason for the change, we are compelled to believe that the step was taken simply to bring the practice of the Lodge into line with that of the ordinary operative Lodges. There is no record of any visitors to the Lodge who might have brought them news of outside practice, such as we find in the Kelso minutes of 1754, when that Lodge suddenly made the discovery of the 3rd degree.

Only two names appear in the list of entrants (prior to this resolution) of members who might have brought into the Lodge the details of outside practice:—

- (1) William Cairncross, mason in Stockbridge, affiliated in 1704.
- (2) George Grey of Faims Lonend ". . . formerly an entered Mason . . .", who had been admitted a joining member in 1707 on the same day that the resolution was made.

Cairncross had a long and creditable association with the Lodge. Gray was present at only two more meetings in 1708 and 1709; but whether either of these men was responsible for the change, is a question that must remain unanswered.

To what extent was this new regulation observed? It is interesting to notice that both the Dunblane and the Haughtfoot resolutions contained loopholes which would enable the rule to be broken whenever that might be expedient.

Dunblane: “. . . except such gentlemen who cannot be present at a second diet.”

Haughfoot: “. . . except on Speciall Considerations . . .”

The minutes for December, 1708, show that the Lodge intended to adhere to the regulation, for the customary renewal of powers to the “Commission of Five” contained a new clause:—

“Commission to any fyve of the Number to admitt any qualified person to the Society of Apprentice or ffellow Croft Continued till St. Johns day 1709 *with this qualitie that they have particular regaird to the act made anent Intrants 27 Dec^r 1707.*”

Yet the very next candidate who was received into the Haughfoot Lodge, James Pringle, the Laird of Torwoodlie, was an exception to the rule, for he was admitted Apprentice and Fellow Craft. (See transcript of Minutes for December 27th, 1709).

Lest it be thought that the new regulation was a mere formality, to be honoured only in the breach, the minutes for that meeting also record the admission of two further intrants:—

“William Cairncross y^{or} and James Brysone give in their petition to be admitted to the Society which was agreed to *as Apprentices only* and the were accordingly admitted.”

Clearly the Laird of Torwoodlie was an exception, and henceforth we must read all records of admission as referring to the EA degree only, unless both grades are actually specified. Thus we find that during the next 9 years after the resolution separating the ceremonies (1708-1716 inclusive) 18 new members were admitted, and only three of them were received EA and FC:—

- (1) 1709. James Pringle, the Laird of Torwoodlie
- (2) 1711. John Mitchelson, the Laird of Middleton.
- (3) 1714. Hugh Scott, son of the Laird of Gala.

The title “fellow-craft” only appears in the minutes during that period, in connection with these three. It would seem, therefore, that the “Speciall Considerations” which qualified the resolution of 1707 were primarily dependant on the rank and quality of the intrants. The entries of the remaining candidates were recorded in varying formulæ, some of which are particularly interesting and deserve separate study.

THE FORMULÆ OF ADMISSION

Our examination of the problems arising out of the formulæ of admission begins of necessity in December, 1709, because (apart from two affiliates) all candidates prior to that date were admitted EA and FC by the “single-session” rite.

In 1709, after the Laird of Torwoodlie had been admitted EA and FC, two men upon petition were admitted “. . . as Apprentices only . . .”

In 1710, “Adam Clapperton and Patrick Sanderson were admitted into the Lodge and rec^d the word in Common form . . .” There is no mention of grade or degree, and not the least suggestion that they were received other than as Apprentices, in accordance with the regulation of 1707. This is the only entry in the whole minute-book in which the admission is so described. There can be no doubt that “the Word” is the same “word” referred to in the ER and CC headings, “The Forme of Giveing the Mason Word”, and this provides

another link between the Haughfoot working and the peculiarly Scottish form of Masonic ceremonial which arose out of the "Mason Word".

At the various meetings from 1712 to 1716, a number of new members were admitted, all ". . . in Common form".

In 1717 we find an unusual entry. There had been a meeting that day at Haughfoot as usual, but without intrants, and the last paragraph of the minutes reads as follows:—

"The s^d day at Birkhall upon—Aplication made to a pairt off the Lodge there present by William Clerk Mason—the Preses w^b consent off the Lodge *ordained him to be ffully Instructed* and to pay in off Entry money to the Treasurer ten-shill Sterling."

". . . fully Instructed . . ." This can only mean that Clerk was admitted EA and FC in spite of the 1707 and 1708 regulations; in this case the "Special Considerations" may have been the distance of Birkhall from Haughfoot, a matter of 17 miles!

A few days later, on January 3rd, 1718, a "Commission of Five" meeting was held at Galashiels, and another Patrick Sanderson was admitted. This time the Preses ordained him "to be Instructed . . .", *not* fully instructed, and he paid "off Entrie money halff a crown", *not* ten shillings sterling as Clerk had done. It would seem safe to read Sanderson's admission as EA only.

This reading is completely confirmed by the records of the next regular meeting on December 27th, 1718, when the Preses ordained John Hamilton, the only candidate that evening, ". . . to be Instructed . . .", for this same Hamilton was one of the group of five men who were all passed fellow-craft in 1725! This FC ceremony, the only one of its kind in the whole records of the Lodge, deserves separate attention. Meanwhile, we have collected sufficient evidence to show that the Lodge was indeed working the separated rite. With the exception of Torwoodlie, Mitchelson, Hugh Scott, and Wm. Clerk, no members had been given the "single-session rite" since 1707 and we see that it was by now quite customary at Haughfoot to be received into the Lodge as an EA *and to remain in that status*. This could easily happen in a non-operative Lodge, where the ties which united the members were primarily social, and we may compare this state of affairs in the Haughfoot Lodge with the condition of the craft in England in the early part of the eighteenth century, where men were "made" Masons (=EA's), and any further progress was virtually an unknown luxury. (See note "Mason and fellow-Craft" on p. 265.)

SUBSTANCE OF THE SEPARATED RITE

We may pause now to consider the nature of the Haughfoot ceremonies after the resolution of 1707 requiring that they be conferred separately in future. It is, perhaps, right to point out once again that our arguments are almost entirely dependent on two assumptions:—

- (a) That the fragment at the beginning of the Haughfoot minute-book is a relic of a transcript of either the ER or CC texts.
- (b) That the presence of the fragment *in the minute-book* implies that the Haughfoot Lodge was working a rite based on those texts.

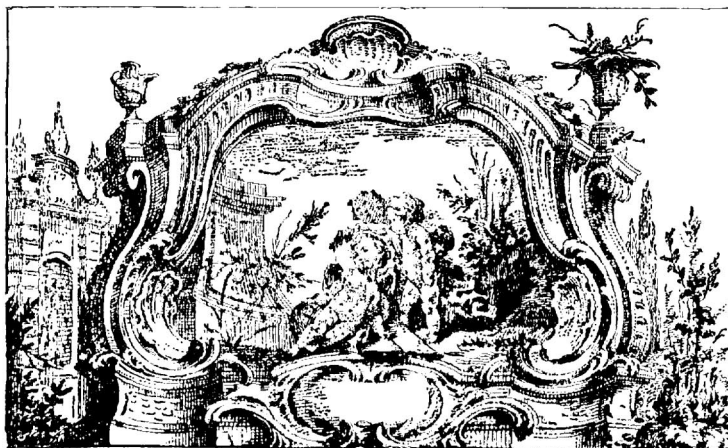
So long as the Lodge was working a "single-session" rite, there was no special problem, because we could feel reasonably certain that every intrant received the whole esoteric contents of the ER or CC text in the course of his admission as EA and FC. After the separation of the ceremonies, however, a problem does arise, because the EA ceremony in both texts is based on the conjoint use of two pillar-names, and this conjoint usage tends to create the impression that the EA

ceremony (as depicted in ER and CC) is a combination of the elements of two pre-existing ceremonies. It was this theory which formed one of the main foundations of Bro. Poole's paper on the *Substance of Pre-Grand Lodge Freemasonry* (A.Q.C., lxi), and of his deductions outlined on pp. 260-1 above. His arguments, however, failed to take into full consideration some important points:—

- (1) None of the operative Lodges at that time, despite the numerous admissions of non-operatives, had made any *actual changes* in the ritual for their benefit; the "single session" rite was simply a matter of convenience, and did not involve any ritual changes.
- (2) Having started off with the "single-session" rite, there was no reason at all for the Haughfoot Lodge to make any ritual changes, and no evidence that they did so.
- (3) There is good evidence that the conjoint usage of the two pillar-names was truly ancient practice, and that the "Mason Word" was more than a mere word.

For this evidence we must turn to the early Masonic Catechisms and Exposures. Practically all the known texts contain some allusion to the two pillars, which suggests that they may have been used conjointly. Sometimes we merely get the two names together in response to a question in the catechism. In other instances we find the two names used as a kind of test, the utterance of one requiring the response of the other.

On the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Carr on the proposition of the W.M., seconded by the S.W., comments being also offered by, or on behalf of, Bros. C. D. Rotch, H. A. Hartley, Norman Rogers, W. I. Grantham, G. W. Bullamore and S. N. Smith. At the request of the Author, all comments, whether delivered in October, 1950, or in January, 1951, will be printed in the 1951 volume, with the second part of the paper.



NOTES



MASONIC INITIATION ABOARD SHIP.—General Tomás de Iriarte, who died in 1876 at a very advanced age, was born in Buenos Aires towards the close of the eighteenth century. He entered the Spanish Army, and fought in Spain against Napoleon. In 1816 he accompanied the Spanish force under Morillo that was sent to South America to subdue the revolted colonies. He changed sides, embraced the cause of independence, and was employed by his native country in various posts of importance, including a diplomatic mission to the U.S.A. where he knew President Monroe and Lafayette. Subsequently he played a leading part in the political upheavals of his native land. In his old age he wrote his memoirs, and these have recently been published in Argentina.

In Chapter II of his *Memoirs* he gives an account of his initiation aboard ship during the voyage to South America.

The following is a translation:—

“It was during the voyage that my initiation took place into the mysteries of the **MARINA** (*Iriarte's euphemism for MASONRY*); the ceremony took place on the 24th June, St. John's Day.

“I had noticed from the time I came aboard that Seoane was showing great affection and friendship to me, and that his conversation always ended by eulogizing the **MARINA** to me in the highest terms; I had reason to suspect that he was an Adept, but it never occurred to me that there was a Lodge aboard the ship.

“I was introduced into it with all the ritual ceremonies; the place was the cabin of the first lieutenant Pardo, the hour twelve midnight, everyone was asleep except the sentinels passing on the watchword to one another; another cabin was used as the *Chamber of Reflexions*; when they removed the hoodwink after taking the usual oath, it was with no little surprise I found myself surrounded by those who were my best friends aboard; all with their swords drawn and directed at my breast.

“The hierarchical sequence of those gentlemen was as follows: Valdes, Master; La Torre, Orator; Seoane, Senior Warden; Ferraz, Junior Warden; Pardo, Director of Ceremonies; Bocalán, Frère Terrible; Tena and Plascencia held no offices; I was appointed Secretary.

“Thus there were nine of us who made up the Society; Tena and Bocalán had also been initiated in the ship; my reception was the last that took place during the voyage.

“With the exception of the three last named and of Pardo, who was an old **MARINO** recently affiliated to the Lodge, it (*the Lodge*) had been installed from the time we left Cadiz like the others.

THE GRAND LODGE LIBRARY

To enable Masonic students to see at a glance what eighteenth and nineteenth century records are available for consultation in the Grand Lodge Library, a chronological chart of the principal Craft and Royal Arch records of those centuries has recently been prepared by members of the staff at Freemasons' Hall.

This chart is here reproduced by permission of the Library, Art and Publications Committee of the Board of General Purposes.

CHRONOLOGICAL CHART OF MASONIC RECORDS PRESERVED IN THE GRAND LODGE LIBRARY.												SHEET I.
CRAFT.		1700	1720	1740	1760	1780	1800	1810	1840	1860	1880	1900
GRAND LODGE MINUTES.	M U A											
GRAND LODGE REGISTERS.	M U A											
LODGE RETURNS.	M U A											
LETTER BOOKS.	M U											
LIST OF LETTERS RECEIVED BY THE GRAND SECRETARIES.	U											
CORRESPONDENCE FILES.	M A U											
ENGRAVED LISTS.	M											
CALENDARS & POCKET BOOKS.	M U											

CRAFT.

CHRONOLOGICAL CHART
OF MASONIC RECORDS PRESERVED IN THE GRAND LODGE LIBRARY.

		1700	1720	1740	1760	1780	1800	THE UNION 1810	1840	1860	1880	1900
REGISTER OF DEPUTATIONS	M											
REGISTER OF LODGES.	M											
REGISTER OF WARRANTS AND PATENTS.	M U											
ACCOUNT BOOK OF THE GRAND TREASURER.	M											
MINUTES OF THE HALL COMMITTEE.	M											
MINUTES OF THE COMMITTEE OF CHARITY.	M											
AGENDA PAPERS OF THE COMMITTEE OF CHARITY.	M											
ACCOUNTS OF THE CHARITY FUND.	M											
REGISTER OF PETITIONERS FOR RELIEF.	M A											
PETITIONS TO THE BOARD OF CHARITY.	M											
FREEMASONS' TONTINE	M U											

OF MASONIC RECORDS PRESERVED IN THE GRAND LODGE LIBRARY.

CHRONOLOGICAL CHART
OF MASONIC RECORDS PRESERVED IN THE GRAND LODGE LIBRARY.

1700 1720 1740 1760 1780 1800 UNION 1820 1840 1860 1880 1900

MINUTES OF GRAND CHAPTER

ROYAL ARCH REGISTERS

"S.G.R.A.C. LEDGER"

LIST OF MEMBERS OF GRAND CHAPTER

CORRESPONDENCE FILES

CHAPTER RETURNS

SIGNATURE BOOKS OF GRAND CHAPTER

SIGNATURE BOOK, PRINCIPALS OF CHAPTERS

REGISTER OF CHARTERS AND PATENTS

RETURNS OF PRINCIPALS

"The acquisition of Pardo was extremely useful for as he had authority aboard it was easy for him to arrange means for our meetings without arousing suspicion.

"That night we ended our labours by celebrating the Day of St. John, which is a classic date for MARINOS, with a copious supper, so far as our means permitted, and the greatest cordiality and happiness prevailed.

"I lost no time in making myself familiar with the ritual, words, signs, and symbols; and remained in office as Secretary. All of us members at that time had the title of *Founders*; the Society was called *Logia Central La Paz Americana del Sud*, Central Lodge American Peace of the South. The object of this association, as will be seen later on, was to give a direction to all public affairs; and to this effect additions to the membership were always made from persons of capacity and influence because of their social position and more particularly because of their rank in the army and because they belonged to the Liberal party.

"In Cadiz existed another society composed of noteworthy persons which initiated officers from overseas who were most distinguished for their liberal principles and ability (*ilustración*).

"The Liberal party which was being persecuted to death by Fernando aimed in this way at creating a new country in America, in case they were forced to abandon the Peninsular to avoid the fury of that bloodthirsty tyrant.

"But the society which I had just entered was independent of the other mentioned, although there were connections between them and similar aims.

"I was very pleased with the new obligations I had contracted, because from the conversation of my comrades I had reason to believe that the ultimate results of our labours would help to strengthen the American cause.

"How many times did I listen to Valdes addressing me deliberately in these terms: 'The war which we are going to wage against your countrymen is so unjust, that if I stop a bullet, my death will be as shameful as if I died upon the gallows.'

There are further references to his Masonic career in the *Memoirs*, from which we learn that his activities in the regimental Lodge having come to the notice of the Viceroy had no small bearing on his decision to change his allegiance: Those who have read my paper on "Freemasonry in Spain" will find nothing surprising in Iriarte's behaviour.

However, all I wish to communicate on the present occasion is the only account I have come across given of his initiation by a Freemason who went through the ceremony aboard ship.

JOHN HERON LEPPER.

Lodges of Instruction.—Since the publication of Part I of Vol. lxiii, containing Bro. Grantham's Prestonian Lecture for 1950, Bro. A. J. B. Milborne has sent the following contribution to the discussion:—

It appears to have been customary in early Quebec Lodges to put "Lectures" round. Here are some illustrative extracts from the Minutes of St. Andrew's Lodge, Quebec:—

3rd February, 1763. "Opened the Lodge at 5 o'clock. Proceeded on a Fellow Craft's Lecture, afterwards proceeded to Raise Brother Alexr Fraser. Lectured on the Preparation of a Master Mason."

5th January, 1764. "Opened the Lodge at 5 o'clock & proceeded on an Enter'd Apprentice's Lecture . . ."

1st March, 1764. ". . . Proceeded to Lecture as usual . . ."

10th September, 1767. ". . . Proceeded to Lecture on the first & Second Steps of Masonry."

3rd March, 1768. "The Worshipful Master ordered that Bro. J. Fraser, who then acted as Senior Warden in the absence of B. Lawson should put round the Entered Apprentice Lecture, which being done, called to a refresh."

7th April, 1768. ". . . the Worshipful put round the Fellow Craft's Lecture."

But the most interesting minute concerning "Instruction" is that under date September 8th, 1768, at which—

". . . the Worship'l acquainted the Brethren with the proceedings of a Grand Lodge held at Brother Prentice's 5th inst., . . . That a Lodge of Master Masons meet at the Grand Lodge room on Monday the nineteenth inst. when all Master Masons are at Liberty to assemble in order for instructions. They are to meet as often as the majority present shall think proper, and a Chairman to be elected every time of meeting for the ensuing meeting night."

We have no Minutes of the Provincial Grand Lodge of Quebec for this period, and the Master of St. Andrew's Lodge, Bro. James Thompson, usually reported what had occurred at Grand Lodge to his Lodge. (See my paper, *The Lodge in the 78th Regiment*, to be read in Lodge in January next).

You will note that the meeting of the Provincial Grand Lodge, at which this decision was reached, is only four days later than the earliest reference to Lodges of Instruction given by you, and I think the significant point of the record is that the "instruction meeting" was sponsored by the Provincial Grand Lodge.

At the first meeting of the District Grand Lodge of Montreal, held on March 18th, 1768, it was agreed—

"That the Master give a Lecture on one of the degrees of Masonry Every Lodge Night."

and this agreement was embodied in the By-Laws of St. Peter's Lodge in 1780. (See *A.Q.C.* lxii, p. 268.)

The "Webb work" (usually and improperly termed the "York Rite") was introduced into Canada early in the nineteenth century by Bro. John Barney, a member of Friendship Lodge, Charlotte, Vermont. In 1817, he went to Boston

and learned the Webb Lectures from Bro. Benjamin Gleason, Grand Lecturer of the Grand Lodge of Massachusetts, 1805-42, to whom Thomas Smith Webb had imparted them. Barney wrote them out in a private key, and it is said that Webb verified the transcript.

Barney first appears at Nelson Lodge, meeting at the house of Bro. Six Halls, at Caldwell Manor, near Lake Champlain, on July 3rd, 1818. In January, 1820, Prevost Lodge, meeting at the house of Asa Frary at St. Armand, received a three-day visit from this itinerant lecturer. In April, 1821, Barney visited Golden Rule Lodge at Stanstead. He received payment at the rate of three dollars a day, and it is traditionally believed that instruction was imparted at all-day sessions, the Brethren coming and going at their pleasure. Those who lived some miles from the Lodge room slept on the floor of the Lodge instead of returning to their homes.

An Operative Masons' Ritual.—In *Miscellanea Latomorum*, Volume xvi (1931-1932), at page 71, enquiry was made as to the origin of doggerel verses concerning certain emblems of mortality, which commence:—

“Give these strangers light — Strangers
mark well this shadow which you may see.
’Tis a faithful emblem of man’s destiny.”

In the course of his researches about twenty years ago, the present writer succeeded in tracing those verses to their source—a manuscript ritual of the Friendly Society of Operative Masons. This undated manuscript was found at the headquarters of the Amalgamated Union of Building Trade Workers, in Crescent Lane, Clapham Common, London, S.W., with returns and cash books of about 1830.

Upon folio 501 of a volume entitled *Fortnightly Returns*, this entry was noted:—

“Making Part
Making Book
of Aperntice S.M.”

This ritual received treatment at the hands of the late Bro. Bernard H. Springett in *The Freemason*, Volume lxiv (1925), at page 563; but as an accurate transcript appears never to have been published in any Masonic journal, the manuscript is here transcribed *verbatim et literatim*, complete with the corrections and interlineations of the original.

OPENING VERSE

Brethren here we agree
To Strive for harmony
in this our cause
May love lead ~~this~~ these our laws
And help us in our cause —
And may the Secret be
For evermore —

CLOSING VERSE

Brethren here we depart
 let us join hand ~~in~~ and heart
 in this our cause
 may our next meeting be
 blest with ^{sweet} harmony
 honor and ^usecrecy
 united all

A prayer for the opening and Closing of the Lodge

O God who art the author of peace and lover of concord in knowledge
 of whom standeth our eternal life whose service is perfect freedom defend
 us thy humble Servants in this our undertaking that ^{we}surely
 trusting in thy defence may not fear the power of any our
 adversary through the might of Jesus Christ Amen
 in the presence of this assembly and in the memory
 of King, ~~the~~ Edward the third I now declare this Lodge Duly
 opened untill: Form of Making

Inside Tyler Speaks first, Saying who comes here to disturb
 the peace and harmony of our most worthy Lodge

1st CONDUCTOR

Says I am not come here to disturb the peace and harmony
 of your most worthy Lodge ; I am a brother with = - Strangers
 who wishes to be admitted into this our most honourable order
 if you please to admit them

INSIDE TYLER

Most worthy president their is a Brother with = - Strangers who
 wishes to be admitted in this most honourable order if you
 please to admit them = President in the name of
 the Lord admit them = Then Knock & Clap
 = and Sing Praise God &c

LEFT HAND SUPPORTER OF THE VICE

Strangers within our secret walls we have admitted you
 hoping you ^{will}prove honest faithful just and true but if you.
 cannot keep the Secret we require Go Go hence you are
 at liberty to retire is your motive pure Ans Do you Declare it is

LEFT HAND OF THE PRESIDENT

Brethren to initiate these Strangers we now proceed
and our most worthy master may he begin to read

PRESIDENT

I will thank you to kneel down, then read 90 Psalm
then say Guards Conduct these Strangers to our secret
Chambers, then you must sing Praise God &c again

RIGHT HAND OF THE VICE

Stand ye presumptuous mortals Strangers I Step here
and I must Know your trade and business here by my
great power nothing from Vengeance here shall
stay us if you are come here intending to betray us

WARDEN

Most worthy guardian of our secret ~~of~~ laws they are masons
wishing to protect the united laws —

President says, then all is well —

RIGHT HAND OF THE PRESIDENT

Strangers you are welcome if you are sincere
You never will report your time and labour here
Our trade protecting wants we by sad expression know
And its our duty to prevent the recurrence of our woe
We have one common interest and one common soul —
Should by virtue guide and actuate the whole
Our common wealth was like a savage land —
When the weak are slaves the Stronger bear command
When tyrants rule with uncontroled sway
And degraded subjects must their will obey —
Such was our domestic lots our sufferings and our care
Enraged our minds with madness and despair
For when we had united and our rights obtained
We found that only one half our rights was gained
Our interest were so many and so various
The tenor of our rights so frail and so precarious
Had we not invented Lodges our rights to ensure
All, All would have come to nought as it had done before
Strangers the design of our Lodges is love and unity
With self protection founded on the laws of equity
And when we have our mistick rights gone through
Our Secrets all will be disclosed to you —
We deem you worthy of friendship trust and Confidence to share
See that you make the prosperity of your cause your constant care
Let your tongue be faithful let your heart conceal its ~~truth~~ trust
Woe Woe and dishonour attend the faith ~~full~~ ^{less} and unjust

Another Verse — sing, eternal are thy mercies Lord
 eternal truth attends thy word
 thy truth shall sound from shore to shore
 till sun shall rise and set no more

President Give these Strangers light

Strangers Mark well this shadow ^hwish know you see
 tis a faithful emblem of mans destiny
 Behold this head once fill^d with pregnant wit
 these Hollow holes once sparkling eyes did fit
 this empty mouth no tongue or lips contain
 of a once well furnishe^d head see ~~th~~ all that now remains
 Behold this breast were a generous heart once moved
 fill^d with affection loving and behold
 Mark well these bones the flesh hath left its place
 these arms could once a tender wife embrace
 these legs in gay activity could roam
 but alas the spirit fled and life is gone
 O Death O Death thy terror strikes us with dismay
 tis only the just spirit that hath left its hearthly clay
 can set thee at defiance and in triumph say —
 O Death were is thy Sting O grave where is thy Victory
 the Sting of death is sin and we are sinners all
 the heavy stroke of death must one day on us fall

VICE PRESIDENT

Strangers hear me and mark what I do say
 Be faithful to your trust or you may rue the day
 You are now within our secret walls and I must know if
 you can keep a Secret, Ans × But will you keep a Secret, Ans ×
 then shortly you will be entitled to the endearing name of
 and what you see or hear done heer you must not disclose to any other
 Brother, we are uniting to cultivate friendship as well as
 protect our trade and due respect ^{must}unto our rules must be paid
 now hoping you will prove honest and all encroachments
 on our rights with Stand, As a token of our alliance give me
 Your right hand and now my friends if ever you prove decēitful
 Remember your latter end I will you to put these
 Strangers into darkness and condut them to our most worthy
 president to be further instructed into our most honourable order

Another Verse Sing eternal are thy &c

PRESIDENT

Strangers and pilgrims in the dark are you come here with
 pure intention to support wages and protect the mason
 trade if you are you must answer if not you are at liberty
 to retire ^{to}from the place from whence you came —
 I will thank you to kneel down And place your ^{right}right-left

your left naked breast left upon the Book
 hand upon the ~~Book~~ and your right hand in your ~~naked~~

~~Breast~~ And answer me with your Christian name, and Surname, as you are touche^d on the head, And repeat after me, Stone Masons 'being in the awful presence of almighty God, do Voluntarily declare that we will Persevere, in, endeavouring to maintain and support a brotherhood, known by the Friendly Society of operative Stone masons, and I further promise that I will to the utmost of my power, assist men in all just and ~~and~~ lawful occasions to obtain a just remuneration for our labour And I call upon God to witness this my most solemn ~~obligation~~ Declaration that neither hopes nor fears rewards or punishment or even death it self shall ever induce me directly or indirectly to give information respecting any thing in this Lodge or any other similar Lodge connected with this Society and I will neither write nor cause to be written upon paper stone wood sand or any thing else except for the use of this society and I further promise that I will keep inviolable all the rules of this society, and I never will consent to have any money belonging to this Society divided or appropriated to any other purpose than the use of this society and the support of the trade So help me God and keep me

Sedfast in my most Solemn obligation

Then Say Give these Strangers Light

And if I ^{ever} reveal either part or parts of this my most solemn ⁿ
[^] Obligation may what is before me Plunge my soul into Eternity, Amen; Kiss the Book = Put these Strangers into darkness and conduct them to the place from the place from whence they came

Another Verse, Sing Praise God &c.

Then = Knock and Clap —

Last verse —

Blest are the men of every kind
 That do unite with willing mind
 And help each other in distress
 When sick and rendered comfortless

Take notice, at time of singing that verse ^{above} take them out
[^] of the room*

Amongst entries in the "Cash Book of the Warrington Operative Stone Masons Society, Lodge No. 3 in No. 2 District" (another volume preserved at the headquarters of the Amalgamated Union of Building Trade Workers), the following items are deserving of note:—

		£	s.	d.
1832				
Oct. 24	Calico for Transparency	0	2	0
Dec. 1	Painting and Gilding the Axe	0	2	6
1833				
Jan. 19	Paid for the Wigan Regalia	2	9	0
Jan. 31	Pad for the Bible		5	0
Feb. 9	Paid for the Tyler's Dress	1	10	9½
Apr. 4	Painting Plates for Cap and Belt	0	4	0
May 14	Materials for Secretary's Scarf and making	0	13	7
May 20	Ribbon for do.	0	0	9
July 4	Paid for the Sword	0	4	6
July 4	Ale for the Flaggers Initiation	0	7	9
July 6	Ale for the Tylers and new Members	0	1	3
July 10	Ale for Committee buying Wardens Scarf &c.	0	1	9
July 13	The Wardens Hat and Scarf &c.	0	8	0
July 15	Making do. do. and Trimmings	0	3	6
July 15	Fine Box for the Warden	0	3	6
July 15	Ale for new Member and Tylers extra Lodge Night	0	1	0
July 18	Wardens Axe	0	3	0
Oct. 12	Paid for two Columns	0	5	0

Space will not permit analysis of this ritual, or of the entries in this cash book ; but it is satisfactory to be able to record that both ritual and cash book have survived the recent ravages of war.

IVOR GRANTHAM.

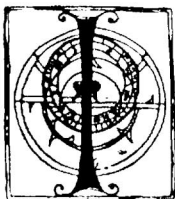
January, 1952



REVIEWS

"MORE MASONRY INTO MEN"

By Fred L. Pick, P.A.G.D.C.



IN 1909 it occurred to certain Brethren in and around Manchester that it would be a good idea to form a local society of members of the Correspondence Circle of the Quatuor Coronati Lodge. They acted quickly; the Manchester Association for Masonic Research was formed, and the members heard their first lecture on the 23rd September of that year. It was delivered by a well-known Masonic author, the Rev. J. T. Lawrence, of Accrington, on the subject of *The Landmarks of the Order*.

Bro. Pick's new booklet, uniform in presentation with the familiar Transactions of the Association, contains, in its first part, a straightforward account of the story of the Association to the present day. Unlike Quatuor Coronati, the Lodge grew out of the Association; the Manchester Lodge for Masonic Research was consecrated in 1934, with Bro. Horatio B. Wood, P.G.Std.Br. as First Master, and Bro. Pick himself as Assistant Secretary.

Another part of the booklet is devoted to a description of the summer outings enjoyed by the members of the Association, usually accompanied by their ladies. The rigours of the 1914-1918 war did not prevent these pleasant gatherings, but they had to be abandoned between 1939 and 1948. They have since been resumed; one wonders if our own Correspondence Circle will ever recapture that carefree atmosphere.

The members of the Association, and indeed a wider circle of Masonic students, will be indebted to Bro. Pick for the compilation of a very useful Index to the Manchester Transactions, covering Vols. I to XL (1909 to 1950).

The foregoing sections of Bro. Pick's compilation will appeal more directly to members of the Manchester Lodge and Association for Masonic Research. The part which will be of greater interest to Masonic students in general is the complete revision of one of the most useful of the earlier publications of the Association, the late Bro. Roderick H. Baxter's *Suggestions for a Course of Masonic Reading*, originally issued in 1913 and last revised in 1924.

Here Bro. Pick has rendered a service to the Craft at large. Every serious Masonic student could no doubt glance at his bookshelves and frame his own list of suggestions, and there would be common elements in many such lists. Nevertheless, most readers of Bro. Pick's revised list will examine it with critical curiosity, and many may note gaps in their own reading.

The three indispensable classics noted by Chetwode Crawley are here again—still indispensable—Gould's "History", Hughan's "Origin" and Sadler's "Masonic Facts and Fictions"—but with the wise recommendation that they should be regarded as works of reference rather than as books with which to begin a course of reading. This advice holds good even for the late Bro. Poole's masterly revision of Gould's great work. Many of us, in our younger Masonic days, must have bought a second-hand set of Gould, and read manfully and uncritically from end to end of the monumental work, thereafter suffering for months from a kind of Masonic mental indigestion.

The list of elementary books is good ; it includes F. J. W. Crowe's series of Handbooks, Vibert's *Story of the Craft* and that very useful recent work by Bernard Jones, *The Freemason's Guide and Compendium*. This book itself could form the commencement of a course of Masonic reading ; its value is becoming increasingly recognised.

There seems to be no really reliable modern encyclopedia of Freemasonry. Bro. Pick lists the standard works, with a warning hint where necessary. Most of them are old ; indeed it might have been helpful if Bro. Pick had given the dates of publication of all the books he recommends.

It is good to see that throughout his comments, Bro. Pick emphasises the need for a critical approach, and many will agree that he has done well to omit from his list a number of works which have an undoubted vogue in Masonic circles, but whose value to Freemasonry is open to argument. It is perhaps trite to remark that a critical attitude can be developed by making mistakes, but the young Mason may well go too far along misleading paths unless he is guided aright from the start. Few serious students will dispute that Bro. Pick offers sound guidance.

But surveying the lengthy list of titles, and visualising the imposing collection of volumes, one feels that the "Suggested Course" is rather a plan for a Masonic lifetime. One fears that only the strong in spirit will manfully plod through the totality of recommendations. The "Course" might well be lightened ; the earnest student will come to no harm, for example, in searching for Masonic allusions in Scott, Burns and Kipling. Those whose literary tastes are sufficiently modern may find surprising additions to their Masonic knowledge in Joyce's "Ulysses", whilst Press references have provided their quota of amusement as well as instruction.

Bro. Pick shows a welcome sympathy for the beginner.

"One may here mention the rebuff that still occasionally stings the young enquirer. Such a thing does untold harm to the young Mason, who is hereby assured that the brother who snubs his enquiry is probably doing so to cover his own ignorance, and one may exhort him to persist in his inquisitiveness in some other direction."

Bro. Pick has admirably indicated the other directions, and both the young enquirer and the older hand can derive much profit from his guidance. The good work commenced by Bro. Baxter has been admirably continued by his successor.

J.R.R.

HISTORY OF THE TUSCAN LODGE No. 14 (1722 - 1951)

By Bernard E. Jones

The shades of Hughan, Gould and many another pioneer must sometimes cast an envious eye on the wealth of material now at the disposal of their successors. The records of several old Lodges have recently been set forth for the benefit of students, and Bro. Bernard E. Jones has made a notable addition to Lodge histories by his story of the Tuscan Lodge No. 14. As usual, the author is handicapped by the loss of much early material, yet he has built a masterpiece out of the remains.

The original Tuscan Lodge (not to be confused with another of the same name) was founded in London in 1722. It amalgamated in 1791-2 with a younger

but then more virile Lodge, St. Mary-la-Bonne, founded in 1753: since this amalgamation, the tide of life has flowed strongly in the Tuscan Lodge, now No. 14. The earlier Lodge has left no minutes, but its continuity is demonstrated by the Engraved Lists. The reference to an original Warrant in the Warrant of Confirmation is probably conventional and misleading. The earliest known Master, Caesar Collys, must have been an interesting person. He visited the Philo Musicae et Architecturae Societas and played his part in the Grand Steward system. Sometimes in trouble over non-attendance at G.L., the Lodge appears to have thrived until a sudden and unexplained fall, till in 1791 there was only one member left, Bro. Fiske, a "difficult" character.

The other part, the King's Head Lodge, later known as St. Mary-la-Bonne, was constituted on 12th December, 1753, at a time when the newly-formed Grand Lodge of the Antients was causing some uneasiness to the "Moderns" Grand Lodge. Its minutes are complete, and Bro. Jones has compiled an efficient and interesting summary. He describes some of the early difficulties, especially with that king-pin of the eighteenth century Lodge, the Tyler. There were also financial difficulties and a double change of name. The minutes indicate that candidates were given their First and Second Degrees together and once, in 1781, all three on the same evening.

The economic side of the Lodge's life is indicated by a number of menus and details of catering costs. "In the selection of the different wines your Committee have been anxious to procure such as they consider would be most likely to suit the taste of the Lodge generally, and not of such a character as would please the palate of some few members" (1858). The expression, "Yorkshire Club" is refreshing—it simply indicates that each person was responsible for his own share of the cost (as in Q.C. Lodge to-day!).

The Lodge was granted the privilege of nominating a Grand Steward in 1815, a point to which little attention was paid in the minutes before 1919, but the privilege happened to coincide with one of the then recurrent financial crises. Bro. Jones gives dates of the first appearance in the minutes of several formulæ dear to subsequent Freemasons. Any brother interested in the progressive modifications that followed the Union will be able to find many clues in these pages.

The author indicates the impact of the two World Wars on the Lodge. In 1914-18, eight members served in the Forces, including the Master in 1915, who spent part of his "year" in the trenches. Many members were absent on war duty in 1939-45 and it is recorded that, on one occasion, when the Tyler was delayed by an air-raid, an apron could not be found for the candidate, a handkerchief being substituted.

The Lodge officially follows the Emulation ritual, but is evidently not hidebound as there is still a reference to "Phillips Working", an impressive variant used one year by an enthusiastic Master. There is an interesting chapter on Furniture and Jewels. What a tragedy that a Master's jewel said to date back to 1722 was lost over a century-and-a-half later. The replacement by the Master of the later day could not adequately fill the loss.

Another interesting chapter deals with the Tuscan as a Red Apron Lodge and the position of the Grand Stewards is clearly defined. As with the other Red Apron Lodges, Tuscan has always declined to nominate Brethren for appointment to London Grand Rank, holding that "all our Past Masters are Past Grand Stewards—although we aspire to the position of Grand Office we feel that any other rank would be inferior to that which we already enjoy."

A final word on the production of the book. We may say with Shaw's Earl of Warwick—"Now this is what I call workmanship. There is nothing on earth more exquisite than a bonny book". (St. Joan).

OBITUARY



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

John Herbert Banks, of Lindfield, Sussex, on 31st July, 1950. Bro. Banks was a Past Grand Deacon and Provincial Grand Master of Middlesex, and also Assistant Grand Sojourner, and Grand Superintendent of Middlesex. He was elected to membership of our Correspondence Circle in January, 1915.

Dr. Carlos F. Betancourt, *D.C.L.*, of Cuba, during 1950. Bro. Betancourt was a Past Master of Lodge No. 13 on the Register of Cuba, and was a Life Member of our Correspondence Circle, to which he was elected in October, 1923.

Ernest James Blackwell, of Sheffield, on 25th June, 1950. Bro. Blackwell was a Past Grand Standard Bearer, and Past Assistant Grand Director of Ceremonies (R.A.). He was elected to membership of our Correspondence Circle in May, 1918, and acted as our Local Secretary for some years.

Albert Victor Davis, of London, N., on 17th May, 1950. Bro. Davis was a member of Stephen's Lodge, No. 3089. He was elected to membership of our Correspondence Circle in October, 1907.

George Munn Gray, *M.D.*, *F.R.C.S.*, of Penryn, Cornwall, on 18th June, 1950, in his 72nd year. Bro. Gray held the office of District Grand Master and Grand Superintendent of Nigeria. He was elected to membership of our Correspondence Circle in October, 1920.

Frederick Joseph Guest, of London, S.W., in 1950. Bro. Guest was Senior Warden of Gwynedd Lodge No. 5068. He was elected to membership of our Correspondence Circle in May, 1946.

Frederick Charles Guildford, of Hatch End, Middlesex, on 27th July, 1950. Bro. Guildford was Master of Ex Libris Lodge No. 3765, and a member of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in May, 1937.

Edwin Hawkesworth, of Leeds, on 24th July, 1950. Bro. Hawkesworth was a Past Grand Deacon and Past Assistant Grand Sojourner. He was elected to membership of our Correspondence Circle in March, 1921, and acted as our Local Secretary for many years.

Thomas Lax, of Ilkley, Yorks., on 14th May, 1950. Bro. Lax was a member of the Lodge of Prudence No. 2069, and a P.Z. of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in May, 1933.

Wilfrid Murrell, of Bradford, on 27th June, 1950. Bro. Murrell was a member of Lodge of Felicity No. 6001. He was elected to membership of our Correspondence Circle in October, 1948.

James Henry Smith, of Ilford, Essex, on 19th June, 1950. Bro. Smith was Junior Warden of the Lodge of King Solomon No. 2029, and S.N. of the Chapter

attached thereto. He was elected to membership of our Correspondence Circle in October, 1934.

Samuel Smith, of Newcastle-upon-Tyne, in August, 1950. Bro. Smith was a member of Lord Collingwood Lodge No. 3246. He was elected to membership of our Correspondence Circle in May, 1928.

George Stevens, of New Malden, Surrey, on 12th September, 1950. Bro. Stevens was a Past Grand Standard Bearer. He was elected to membership of our Correspondence Circle in March, 1930.

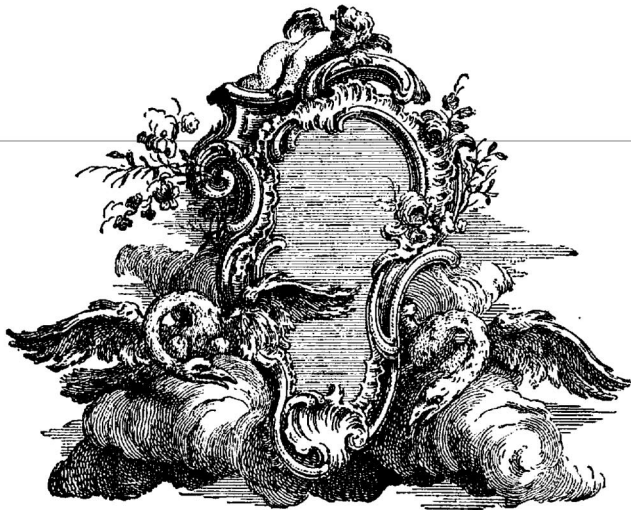
William Winship Straughan, of Gateshead, in July, 1950. Bro. Straughan was a Past Master of Ravensworth Lodge No. 2674, and a member of the De Burghi Chapter No. 424. He was elected to membership of our Correspondence Circle in March, 1950.

Captain Francis Henry Hale Thomas, *O.B.E., T.D.*, of Hadleigh, Essex, on 13th August, 1950. Bro. Thomas was a Past Assistant Grand Director of Ceremonies, and a Past Grand Standard Bearer (R.A.). He was elected to membership of our Correspondence Circle in November, 1911.

Thomas William Whipp, *F.S.L., A.R.I.B.A.*, of Scarborough, on 28th June, 1950. Bro. Whipp was elected to membership of our Correspondence Circle in March, 1926, and became a Life Member.

Slater Willis, of Sheffield, on 9th August, 1950. Bro. Willis was a Past Grand Deacon and a Past Assistant Grand Sojourner. He was elected to membership of our Correspondence Circle in October, 1922.

Arthur Wyborn, of Arncliffe, N.S.W., on 25th September, 1950, aged 58 years. Bro. Wyborn was a member of Queensland (New Guinea) Lodge No. 292, and of the Chapter attached thereto. He was elected to membership of our Correspondence Circle in June, 1950.



ST. JOHN'S CARD



THE following were elected to membership of the Correspondence Circle during the year 1950:—

LODGES, CHAPTERS, etc.

Grand Lodge of Denmark
Grand Lodge of Utah
Chaloner Lodge No. 2644

Doom Dooma Lodge No. 3812
Enugu Lodge No. 5440
Lee Britten Lodge No. 5782
Industry Lodge of Instruction
Kent Installed Mark Masters' Lodge No. 999
Waverley Lodge No. 296, N.S.W.C.
Sydney Lodge of Research No. 290, N.S.W.C.
Library, A. & A.S.R., Oakland, California
King Solomon's Lodge No. 22, Toronto
Societas Rosicruciana in Scotia, West of Scotland College

BRETHREN

John Akenhead	Thomas Richard Theodore St. John
John Andrews	Brice
Alan Bowker Arnold, jnr.	Alexander Hoy Brown
Howard Houston Arnold	Keva Brown
Dr. Wilfrid Godwin Attenborough	George William Burrough
Robert Haddow Austin	Hophni Octavius Bye
Egon Benedict Babler	John Pearman Caddick
John Ramsden Barlow, LL.B.	Owen Caudwell
Lt.-Col. Arthur Harman Barnes	Samuel Carlton
Lt.-Cmdr. Frederick Aneurin Connop	Alphonse Cerza
Behenna	Leslie Cyril Chapman
John Doglish Bellett	Gilbert Edenson Cohen
Charles Abel Bennett	Edgar A. Coleman
Frederick Roger Betenson	Stanley George Cook
William Binns	Harold Beresford Cooper
Ronald William Blaxland	Donald Spencer Coote
Sydney Neville Blythe	Thomas William Percival Cornes
John Brian Branston	Sidney Cowan

Lieut. Rupert Jose Evelyn Craven,
R.N.

Guy Cryer

Philip John Dawson

Owen Frederick Deane

John Reginald Curtis Denny

Eric Rupert Dibbs

William Richmond Duff

Lawrence Dulake, *M.B.*

Perry D. Dunn

Norman Charles Dutt

Frank Henry Eiles

Lt.-Col. Raymond A. Egner

Francis Henry Farrar

James Emrick Faulk

Rev. Prebendary Francis William
Ferraro

Thomas Ferry

Walter Flack

Leslie Wilfrid Fletcher

Cecil Ernest William Fister

William Edward Foster

Edwin Percival Frake Walters

Jacob Galba-Bright

Dr. Gerald Brossean Gardner

Charles Eugene Gaskins

Peter G. George

Einar Garrard

John Gibbs

Peter Charles Gilbertson

Stanley Glithero

Albert Gorella

Reginald Alfred Goodman

S. Fabian Goodman

Bruce Rudolph Hallows

Hugh Ragsdale Hammersley

George William Harborow

Aubrey James Harding

Henry Charles Heal

Charles Ernest Heard

George Asher Hendrickson

Henry Warren Hewit

Thomas Glenn Hoffman

Lt.-Col. William Hughes Holroyd

Raymond B. Holtz

George Ellswerth Hunter

Leon E. Hunter

Dr. Gottlieb Imhof

Alan Robert Jole

Cabell Beauchamp Jones

Jesse Jones

R. E. Jones

James Judelson

George Edward Keary

Sq.-Ldr. John Arthur Charles Kimber

William James King

Roy Ernest Knight

John C. Kost, jnr.

E. Kramer

Jonathan Lane

Harold Lawden

Clifford Lawson-Reece

Julian Halcote Lefoire

Major Harold John Le Mare

William John Lewis

Arthur Joseph Lista

Francis Hubert Loft

John Mann Luxmoore

Chester Cameron Macdonald

Howard B. Macdonald

Archie V. Maddock

Gerhard Mainzer

John Mair

Andrew Majoribanks

John Russell Marriott

Douglas Meddick Marrs

Lt.-Col. George Marshall

Roy Lowell Martin

Vincent Smith Martyn

Eric Chester McKaige

Richard Allen McLaughlin

William McMunn

Rev. Hubert Augustus Willie Miller

Norman Irwin Morris

Walter Naef

Cecil Ernest Nash

Francis Nicholson

Frank Noble

Alfred Leslie Noon

Lt.-Col. Herbert Henry Nuttall

Sylvanus F. Nye

Clarence Eugene O'Neal

Robert Vandervoort Osborne

William Edward Page

Cmdr. Reginald Howard Palmer,
O.B.E.

James Samuel Bennett Pascoe

Frederick Pilling

William Plumpton

George James Powell

Edward Reuben Price

Ernest Edward Raggett

Ernest Arthur Reynolds

George Edmund Roach

Richard Earl Robinson

Lancelot Rutherford

Henry Dennis Saker

Joseph Ezra Aclair Salem

Richard Henry Sampson

Ross Shumaker

Reginald Joseph Gordon Shute

Gerald Rex Shutt

Eric Rupert Smith

Percy Smith

Robert William Stuart Smith

Marion Snyder

Paul Clifford Sortman

Conrad Birger Martin Stockvig

Frederick Thomas Charles Stoneman

John Bolam Storey

Henry Ernest Stratton

William Winship Straughan

Richard Benjamin Magniac Sullivan

Robert William Summerbell

William George Thomas

Edward Arthur Thorp

Herbert Threadkell

Samuel Arthur Turner

Richard Hugh Williams-Vaughan

H. S. Vince

Walter Montgomery Voigt

John Black Vrooman

James Isaac Walker

Vernon Geoffrey Wardley

Thomas Leslie Warren

William John Warren

William Cecil Watkins

John Henry Weaver

Sherwood Vincent Westlake

Henry Hulford Whale

Conway W. Wherry

Eric Watson White

James White

Frank Claude Williams

John Lloyd Williams

Bertie Joseph Willson

Dewey H. Wollstein

William Harry Cleaton Wood

Arthur Wyborn

Roy Wycoff

John Forrest Zietlow, jnr.