

# ≡: Ars ≡: Quatuor Coronatorum

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



EDITED FOR THE COMMITTEE BY J. R. DASHWOOD, P.G.D.

## VOLUME LXIV.

### CONTENTS

	PAGE		PAGE
Proceedings, 8th November, 1950 .. ..	1	The Craft in New Zealand .. ..	84
Inaugural Address .. ..	2	Proceedings, 23rd June, 1951 .. ..	97
Proceedings, 5th January, 1951 .. ..	3	The Scottish Lodge .. ..	98
Audit Committee .. ..	3	Proceedings, 5th October, 1951 .. ..	115
The Minute Book of the Haughfoot		A Sketch of Freemasonry in Gibraltar	
Lodge, 1702-1763 (Part II) .. ..	5	before the Union .. ..	116
Proceedings, 2nd March, 1951 .. ..	61	Notes .. ..	136
In Memoriam—Rev. Herbert Poole .. ..	61	Review .. ..	145
Scottish Masonic Records .. ..	63	Obituary .. ..	146
Notes .. ..	76	St. John's Card .. ..	150
Review .. ..	81	Publications .. ..	153
Proceedings, 4th May, 1951 .. ..	83	Masonic Reprints .. ..	158

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 1953



## THE QUATUOR CORONATI LODGE No. 2076, LONDON,

was warranted on the 28th November, 1884, in order

- 1.—To provide a centre and bond of union for Masonic Students.
- 2.—To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.
- 3.—To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.
- 4.—To submit these communications and the discussions arising therefrom to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.
- 5.—To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.
- 6.—To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.
- 7.—To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, &c.
- 8.—To form a Masonic Library.
- 9.—To acquire permanent London premises, and open a reading-room for the members.

The membership is limited to forty, in order to prevent the Lodge from becoming unwieldy.

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

The annual subscription is two guineas, and the fees for initiation and joining are twenty guineas and five guineas respectively.

The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking—on the same terms—of a meal at the common table.

The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati).

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

The *Transactions* of the Lodge, *Ars Quatuor Coronatorum*, contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren but for which no time can be found at the meetings, biographies, historical notes, reviews of Masonic publications, obituary, and other matter.

The Antiquarian Reprints of the Lodge, *Quatuor Coronatorum Antigrapha*, appear at undefined intervals, and consist of facsimiles of documents of Masonic interest with commentaries or introductions by brothers well informed on the subjects treated.

The Library has been arranged at No. 27, Great Queen Street, Kingsway, London, where Members of both Circles may consult the books on application to the Secretary.

To the Lodge is attached an outer or

### CORRESPONDENCE CIRCLE.

This was inaugurated in January, 1887, and now numbers about 3,250 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and nearly 300 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

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

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

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

3.—They are, equally with the full members, entitled to subscribe for the other publications of the Lodge, such as those mentioned under No. 7 above.

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

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

A Candidate for Membership of the Correspondence Circle is subject to no literary, artistic or scientific qualification. His election takes place at the Lodge meeting following the receipt of his application.

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

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

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

Members of both Circles are requested to favour the Secretary with communications to be read in Lodge and subsequently printed. Members of foreign jurisdictions will, we trust, keep us posted from time to time in the current Masonic history of their districts. Foreign members can render still further assistance by furnishing us at intervals with the names of new Masonic Works published abroad, together with any printed reviews of such publications.

Members should also bear in mind that every additional member increases our power of doing good by publishing matter of interest to them. Those, therefore, who have already experienced the advantage of association with us, are urged to advocate our cause to their personal friends, and to induce them to join us. Were each member annually to send us one new member, we should soon be in a position to offer them many more advantages than we already provide. Those who can help us in no other way, can do so in this.

Every Master Mason in good standing and a subscribing member of a regular Lodge throughout the Universe and all Lodges, Chapters, and Masonic Libraries or other corporate bodies are eligible as Members of the Correspondence Circle.





H. C. Booth W. M.



—‡‡ Ars ‡‡—  
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# TABLE OF CONTENTS

## LODGE PROCEEDINGS

	PAGE
Wednesday, 8th November, 1950	1
Friday, 5th January, 1951	3
Friday, 2nd March, 1951	61
Friday, 4th May, 1951	83
Saturday, 24th June, 1951	97
Friday, 5th October, 1951	115

## OBITUARY

	PAGE		PAGE
Armstrong, C. H. B.	146	Keary, G. E.	148
Atkinson, J. R.	146	le Soulf, A. S.	148
Bamford, W. B.	146	Levy, L.	148
Belhaven and Stenton, <i>Lord</i>	146	Loll, O. E. G.	148
Bone, S. A.	146	Loxton, C. A.	148
Burrows, S. E.	146	McRea, <i>Sir</i> Charles J. H.	148
Card, R. A.	146	Mann, David	148
Cardwell, Owen	146	Marriott, G. A.	148
Chapman, James	146	Marsh, C. J.	148
Chetwin, H. W.	146	Milligan, J. E. S.	148
Cooper, <i>Col.</i> C. G. A.	146	Murray, W.	148
Craig, A. R.	146	Northall-Laurie, D.	148
Denny, L.	146	Oliver, P. R.	148
de Wilde, M.	147	Overett, H. G.	148
Edwards, James	147	Palmer, A. W.	149
Ford, <i>Canon</i> G. P.	147	Pett, A.	149
Gerry, J. J.	147	Poole, <i>Rev.</i> H.	61 & 149
Gill, H. E.	147	Randell, R. L.	149
Godding, J. W. S.	147	Richmond, A. E.	149
Goldfinch, P.	147	Roach, J. G.	149
Hancock, J.	147	Semmens, H. C.	149
Hardy, G. A.	147	Smith, A. H.	149
Haydon, N. W. J.	147	Smith, W. F.	149
Hedges, G. M.	147	Sprague, A. G.	149
Hemmans, <i>Dr.</i> L. F.	147	Staffurth, E. H.	149
Hutton, A. M.	147	Tarrant, <i>Lt.-Col.</i> J. F.	149
Jackson, R. S.	147	Tate, E. N.	149
Jeffries, H. T.	147	Thorpe, G. F.	149
Jones, J.	147	Warrington, <i>Capt.</i> A. F. G.	149
Jones, L.	148	Wood, H.	149

## PAPERS AND ESSAYS

	PAGE
<b>The Minute-Book of the Lodge of Haughfoot, 1702-1763 : Part II.</b> By H. Carr	5
Textual evidence of Conjoint usage ; Minutes, 1708-1710 ; Commission of Five ; Minutes, 1711 ; Charity ; Minutes, 1712-18 ; Intenders and Instructors ; Fees ; Minutes, 1719-25 ; The F.C. Ceremony ; Age ; Minutes, 1728-49 ; F.C. Ceremony again ; Minutes, 1750-6 ; Influx of Operative Masons ; Minutes, 1757-63 ; Places of meeting ; Survey.	
<b>Scottish Masonic Records.</b> By G. S. Draffen, <i>M.B.E.</i>	63
Richness of early Scottish Lodge records ; The Schaw Statutes ; Evidence of an organised system by 1600 ; Lodge names ; Warrants or Charters ; Lodge Mother Kilwinning and her daughter Lodges ; System of numeration ; Dormant Lodges ; Admissions outside the Lodge ; Overseas Lodges ; How the Dundee Lodges got their Charters.	



<b>The Craft in New Zealand.</b> By N. B. Spencer, <i>B.A.</i> ... ..	PAGE 84
Early history of New Zealand; Introduction of Freemasonry; Dispensations from Australia; Ara Lodge; Freemasons in Wellington; Three Jurisdictions in New Zealand; Provincial Grand Lodges; Grand Lodge of New Zealand; Sir Robert Stout and the Grand Orient; Recognition of the Grand Lodge of New Zealand.	
<b>The Scottish Lodge and its Furnishings.</b> By C. Marshall Rose ... ..	98
Bibles; Inventories; Floorings; Tools; Personal Regalia; Charters; Funeral furnishings; Drinking-glasses.	
<b>Freemasonry in Gibraltar Before the Union.</b> By the late Rev. H. Poole ... ..	116
Early history of Gibraltar; The first Lodge; An Antient Lodge of 1756; Intolerance of the Moderns; Neglect of Grand Lodge; The great Siege; Gibraltar becomes Predominantly Antient; Rev. W. M. Leake; Yellow Fever; Fraternal Co-operation by Grand Lodge of Ireland; Neglect by Prov. G. Lodge; Appeals to the Antient Grand Lodge.	

## NOTES

<b>The Titles of the United Grand Lodge of England: The Antients and the Moderns.</b> By Ivor Grantham ... ..	76
<b>The Catenarian Arch.</b> By H. M. Yeatman ... ..	78
<b>Lodge Cloth, 1812.</b> By Samuel Kay ... ..	79
<b>Early reference to Freemasonry.</b> By Ivor Grantham ... ..	80
<b>The falsification of the Royal Arch "Charter of Compact".</b> By J. R. Dashwood ... ..	136
<b>A Dutch beaker of 1633.</b> By Ivor Grantham ... ..	137
<b>An old Note Book of 1812.</b> By Bruce W. Oliver ... ..	139
<b>The Entered and Accepted Mason.</b> By R. J. Meekren ... ..	140

## REVIEWS

<b>San Martin, La Logia Lautaro y la Franc Masoneria.</b> By Augusto Barcia. By J. Heron Lepper ... ..	81
<b>The Red Cross of Constantine in Scotland.</b> By G. S. Draffen, <i>M.B.E.</i> By G. Y. Johnson ... ..	145



# INDEX

	PAGE
Accepcon	144
" Accepted "	140-4
Accepted Masons were Operative	141
Aesculapian Rod	99, 110
Age	27, 28, 34
Ahiman Rezon	77
Aitchison's Haven MS.	56
Algerines	111-3
Alteration of Charter	136
American Lodge of Research, Transactions of	74
Andalusia	117
Ancient Stirling Lodge MS.	105
Antients and Moderns	76, 116, 118, 120-1
Apprentice or Entered Apprentice	48-9, 53
	55, 58
Aprons	103, 106, 114
A.Q.C., Summary of Contents of back volumes	153-158
Arms of Grand Lodge	77
Ars Quatuor Coronatorum (see <i>supra</i> A.Q.C.)	
Articles of Union	76
Audit Committee	3
Avesta Bearer	112
Banners	105
Batons	102, 112
Bends	100, 113-4
Bible	42, 98, 112
Bible-Bearer	98, 112
Blackballed Brother presides as Master	89
Blackbird	99
Blue Blanket	105
Book of Constitutions	107, 113, 142
Box	32, 42, 101, 106, 114
Boxmaster	7-8, 10-1, 13-17, 22, 29
	31, 33-6, 39, 106
Breastplate, Master's	107
Builder, The	74, 142
Bylaws	104
Cable-tow	73, 102
Candlesticks	102
Casual treatment by Modern Grand Lodge	121
Catechism	21
Catenarian Arch	78
Central Control	63
Certificates	76-7
Chained Dome	78-9
Chairs	100

## Chapters referred to:—

E.G. and R. Chapter	136
Grand Chapter of England (M.)	136
Grand R.A. Chapter of New Zealand	96
Loyalty and Virtue	139
Charity	15, 28-9, 37
Charter, forgery of a	68
Charter of Compact (R.A.)	136
Charters	63-4, 70-3, 75, 104, 106
Charters (R.A.) first issued 1769	137
Chest	17, 21, 42, 47, 52, 54, 56-7

	PAGE
Chetwode Crawley M.S.	17, 21, 42, 47
	52, 54, 56-7
Choppin Bottles	99
Clerk	17, 23-4, 27, 29-30, 33-4, 39, 100
Colonist and Port Nicholson Advertiser	86
Commission of Five	7, 9-10, 14, 16-8
	22-3, 25, 27-9, 32, 39, 42, 55-6, 69
Common Form	16-7, 22, 29-31, 33-5
Conjoint Usage, evidence of	5-6
Constitutions, MS.	141
Daily Post, The	80
Deacon	18
Decay of Masonic Organisation	141
Degree by Blackmail	119
Degrees, number of	142-4
Degrees worked under Craft Warrant	140
Dispensations issued by Lodges	85
Drinking Glasses	108, 113
Dumfries-Kilwinning MS., No. 4	53, 56
Dutch Beaker of 1633	137-8
Earliest Lodge Numbers in Scotland	66
Early Masonic Catechisms (Knoop)	5, 21, 141
Early reference to Freemasonry	80
Edinburgh Register House MS.	17, 21
	32, 42, 47, 52-4, 56-7
8th Regiment, Lodge in	74
Encampment at York	140
English Social History	100
" Entered "	140-4
Entered Apprentice	48-9
Enumeration of Lodges in Scotland	65-7
Examination, nature of	21
Examinations	20

## Exhibits:—

Antient Warrant for the Provincial Grand Lodge of Gibraltar, 1785	115
Photostat of Patent appointing John Sweetland Prov. G.M. of Gibraltar	115
Record of Proceedings against W. M. Leake, Prov. G.M. of Gibraltar	115
Certificate of Lodge No. 5, Andalusia (1809)	115
Certificate of Lodge No. 309, I.C. (1818)	115
Fees	22
Fellow-Craft	25-6, 32-3, 42
	53, 55-6, 58
Finch's Lectures	140
Fines	23, 107
Fission of a Lodge	69-70
Floorings	101, 113
Flying Post	103
Formulæ of admission	18
Founders	25
Four Crowned Martyrs	137-8
Fraternity, or Society?	77
Freedom	48
Freemason, The	105, 134



	PAGE		PAGE
Freemasonry. Early reference to ...	80	<b>Lodges referred to:—</b>	
<i>Freemasonry in Lewes</i> ...	74	Aberdeen, Lodge of, 1 <sup>st</sup> ...	19, 22, 58, 64
Freemasonry in Roxburghshire and		98-100, 103-6, 110	
Selkirkshire ...	39	Airdree ...	103
Free-masons ...	80	Aitchison's Haven ...	18-20, 53, 55, 63
Freemasons Pocket Companion ...	107	73, 75, 103, 108, 110, 142	
*French Lodge founded in New Zealand	85, 92	Akaroa, No. 1660 ...	85
Fully Instructed ...	26	All Souls, No. 199 (170) ...	86
Funerals ...	107	Alnwick ...	72
Furniture ...	42, 100, 112	Amour de la Verite ...	92
Gibraltar, Freemasonry in ...	116-135	Andalusia, Prov. G. Lodge for ...	120, 122-5
Gibraltar, Prov. G. Lodge of (A.) ...	120	Ancient, No. 49 S.C. ...	69-70
127-132, 134		Ancient Stirling ...	63
Gibraltar, Prov. G. Lodge of (M.) ...	122-5, 133	Antients Grand Lodge ...	117
Gift by Supreme Council (N.J.),		Antiquity, No. 1 N.S.W. ...	85
U.S.A. ...	97	Ara, No. 348 I.C. ...	85-6, 88-9
Gloves ...	34, 103, 106	Auckland Social, No. 328 I.C. ...	85
Gowns for Candidates ...	103	Australian Social, No. 260 I.C. ...	85-6
Graham MS. ...	5	Awamutu, No. 2221 ...	93
Grand Encampment ...	140	Bedale, Lodge at ...	50
Grand Imperial Conclave of England	145	Blandford, No. 82 S.C. ...	67
Grand Imperial Council of Scotland	145	Calpean, No. 556 ...	125, 133
Grand Lectures ...	96	Canongate Kilwinning ...	58, 63-5, 98-9
Grand Lodge <i>Letter Book</i> ...	118	102, 105-6, 108-110	
Grand Lodge of New Zealand estab-		Carron, No. 138-9 ...	68
lished ...	91	Darlington, Lodge at ...	50
Grand Lodge of New Zealand recog-		Doric Kilwinning, No. 300 S.C. ...	67
nised by England ...	91-2	Dumfries Kilwinning ...	58, 98
Grand Lodge suggested for New		100, 106-7, 110, 112	
Zealand ...	89	Dunbarton Kilwinning ...	58
<i>Grand Mystery laid open</i> ...	5	Dunblane ...	19, 54-5, 98, 102-3
Grand Rank, deprivation of ...	92	Dundee, Lodge at ...	63, 104
Guilds ...	73	Dunedin, No. 931 ...	92
Hammermen ...	100, 105	Dunfermline, Lodge at ...	63
Harris MS. ...	21	Dyke ...	69, 112
<i>Historical Sketches of Freemasonry</i> ...	105	Eden, No. 1530 ...	92
<i>History of Boston</i> ...	48, 58	Eden Operative, No. 306 ...	67
<i>History of Freemasonry, Gould</i> ...	73-4, 133	Edinburgh, No. 1 S.C. ...	19, 28, 63, 71
<i>History of Freemasonry and the Grand</i>		73, 105	
<i>Lodge of Scotland</i> ...	86	8th Regiment, Lodge in ...	74
<i>History of Freemasonry in Ashby-de-</i>		Eskdale Kilwinning ...	113
<i>la-Zouch</i> ...	79	Faithful ...	140
<i>History of Holyrood House Lodge</i>		Falkirk, Lodge of ...	64, 109
<i>No. 44</i> ...	69, 99	55th Regiment, Lodge in ...	73
<i>History of Mary's Chapel, No. 1</i> ...	53, 64	14th Foot, No. 58 (A) ...	117
101, 114		Fort William, Lodge at ...	52
<i>History of Operative Lodge of Airdree</i>	104	Francaise Primitive Antipo-	
Illegal Admission ...	17, 18	dienne d'Akaroa ...	87
Initiation Pencil ...	110	Franklin, No. 2138 ...	93
Instructed ...	18	Friendship, No. 577 ...	126-7, 133
Instructors ...	19, 21-4, 31, 33	47th Regiment, Lodge in ...	73
Intenders ...	18-23, 31, 35-7, 53	Gateshead, Lodge at ...	50
Inventories ...	99, 112	Gladstone, No. 724 S.C. ...	68
Irish Master presiding in English		Glasgow Kilwinning ...	102, 108
Lodge ...	88-9	Glasgow Melrose St. John ...	65
Jacobite Rising of '45 ...	104, 111	Grand Lodge of England ...	73, 75, 91
Jacobites ...	42, 52	93, 128-9	
Jewels ...	104, 112	Grand Lodge of Ireland ...	73, 85, 91, 93
Jurisdiction ...	63	119, 128	
Keledei ...	70, 74	Grand Lodge of New Zealand ...	91-3
Kettle ...	99, 100	Grand Lodge of Scotland ...	40, 42, 64-70
Kilwinning, location of ...	70, 75	75, 91, 93	
Knights of Malta ...	139	Grand Lodge of Tasmania ...	68, 75
Knights Templar ...	139-140, 145	Grand Orient of France ...	85, 87, 92
Koran ...	99	Greenock Kilwinning ...	58
Koran-Bearer ...	112	Haddington, Lodge at ...	50
Lack of Craft records in England	141	Harmony, No. 133 ...	72
Lautaro Society ...	81	Haughfoot ...	5-60, 64, 114, 142
Law against congregations of Masons	141	Hexham, Lodge at ...	50
"Leet" or "Roll" ...	17	Highland Light Infantry, No.	
Leinster Masonic Committee, N.S.W.	85	1459 S.C. ...	70
Lewising Chisel ...	110	Hiram's Lodge, No. 290 ...	118-9, 121-2
Local numbers in Andalusia ...	121	124, 126-7	
Lodge Chest lost ...	130, 134		
Lodge Cloth ...	79		
Lodge of Sorrow ...	107		



	PAGE
<b>Lodges referred to:—</b>	
Holyrood House, No. 44 S.C.	64, 69
100-1, 105, 107, 112	
Inhabitants, No. 202 (A)	
(now 153) 119-120, 129, 131, 134-5	
Inhabitants, No. 285	117-121, 126
Inverary	98
Inverness, Lodge at	64-5
Jedburgh	20
Journeymen Masons, No. 8	
S.C. 63, 102, 105, 110	
Judah, Melbourne	87
Kelso	16, 19-20, 42, 58
	101, 103
Kilmarnock	105-6
Kilwinning	18
Kilwinning Scots Arms	64
Kirkwall Kilwinning, No. 38	
S.C. 68, 101, 106	
Knight of Malta, No. 309-120	134
Lautaro	81-2
Leith, Lodge at	64
Loyal	140
Mahara, No. 925 S.C.	93
Marquis of Granby, No. 24	50
Mary's Chapel, No. 1 S.C.	19, 28
54, 58, 63-4, 73, 100, 108	
Maybole, Lodge of	64
Melrose, Lodge at	16, 19-20, 52
Melrose St. John, No. 12 S.C.	64-5, 102
	104, 106
Melrose St. Mungo	65
Minorca	126
Montgomerie Cunningham	65
Moortown of Garron	65
Mother Kilwinning	58, 63-6, 70-1, 75
	102-4, 106-7, 113
Mother Lodge of St. John, No.	
51 (28)	117, 120, 122
Mt. Egmont, No. 670	88
New South Wales, United Grand	
Lodge of	68
New Zealand Pacific, No. 417	86-7
Old Dundee	55
Old King's Arms	80
Onehunga, No. 586 S.C.	89
Operative, No. 47 S.C.	69-70
Orthes	133
Otago, No. 844 (1146)	87
Otago Kilwinning, No. 417 S.C.	86
Our Lady Luge	64, 69
Peebles, Lodge at	19, 54, 100, 102
Peebles Kilwinning, No. 24 S.C.	40, 64
	101
Phoenix, No. 94	50
Prov. G. Lodge For Andalusia	
(A) 120, 127-132, 134	
Prov. G. Lodge for Andalusia	
(M) 122-5, 133	
Prov. G. Lodge of Quebec	74
Puntas Arenas, Lodge at	69
Queen's Edinburgh Rifles, No.	
1253 S.C.	70
Remuera, No. 1710	89
Research, No. 2429	79
Robbie Burns, No. 734 S.C.	68, 71
Roman Eagle	106, 111
Roof of the World, No. 1094	
S.C.	69

	PAGE
<b>Lodges referred to:—</b>	
Royal Arch Lodge of St.	
Andrew	72
Royal Navy Independent Lodge,	
No. 57	130
Royal Sussex	79-80
St. Andrew, Brisbane	87
St. Andrew, Inverness	104
St. Andrew, Launceston	87
St. Andrew, No. 81 S.C.	67
St. Andrew, No. 139, S.C.	68
St. Andrew, No. 358 S.C.	87
St. Andrew Kilwinning, No.	
418 S.C.	87
St. Andrew's, Lodge at	63
St. Andrew's, No. 250 S.C.	67
St. Andrew's, No. 299 S.C.	66
St. Andrew's, No. 315 (310)	
S.C.	74
St. Bernard Kilwinning	100
St. David, Dundee	102, 109
St. George, No. 108	74
St. John, Inverness	102, 104
St. John, No. 157 S.C.	66
St. John, No. 216 S.C., Stow	40
St. John, No. 262 S.C.,	
Galashiels	40
St. John's, Lodge of, at Selkirk	39
St. John's Operative, Banff	101
St. John's, No. 51	117-8, 120-1, 127
St. John's, No. 80	134
St. John's, No. 115	118, 127, 135
St. Michael, No. 38 S.C.	68
St. Michael Kilwinning, No. 63	
S.C.	98
Sanquhar Kilwinning, No. 194	
S.C.	107
Scoon and Perth	58-9, 98, 100-1
	104, 108, 111, 113
Selkirk	33-4, 41
60th Regiment, Lodge in	74
South Saxon, No. 311	74
Stonehaven	98, 103
Sunderland, The Masons' Arms	73
Swalwell	49, 58, 72-3, 142
31st Regiment, Lodge in	73
39th Foot, Lodge No. 128 I.C.	117
24th Foot, No. 426	117
Union, No. 5, Delaware	74
Union, No. 1192 S.C.	112
Union Waterloo, No. 13	120
Waitemata, No. 689	86, 89
Warrington, Lodge at	51
Westland Kilwinning	91
15, in the Artificers Company	122
24, at Canterbury	73, 75
25	124-6
51	116, 120-1, 132
73, in the 32nd Regiment	122, 127
74, in the Royals	122, 127
97	74
100	73-4
108	73
112, in the 50th Regiment	122, 127
132 (133)	74
169	74
227	127
285	121
345	131
351, in the 18th Regiment	123, 127-8
426	117, 121
490	121
517	89
604, in the 11th Regiment	123, 127



Lodges referred to:—		PAGE	Patron Saint		PAGE
617, in the 32nd Regiment (Officers)		123, 127-8	Persons referred to:—		70
661	...	131	Adair, Dr.	...	105
688	...	131	Adams, James	...	125
714	...	127	Aitchison, Simeon	...	25
58 (A.)	...	117	Aitchison, Walter	...	38
86 (A.)	...	121	Aitchison, Widow	...	15
94 (A.)	...	134	Aitt, Thomas	...	108
148 (A.)	118-9, 121, 127-8, 130-2		Aittoun, Thomas	...	108
202 (A.), in the Ordnance (later Inhabitants No. 153)	...	119-122	Anderson, David	...	34-5, 39
		127-132	Anderson, James	42, 99,	144
209 (A.), in the 4th Batt., R.A.	...	119	Anderson, Wm.	...	39
230 (A.), in the 1st Batt., R.A.	...	120-1	Anglesey, Lord	...	136
11 I.C., in the Royal Scots	...	118	Antrim, Earl of	...	120
128 I.C.	...	117	Armour, Andrew	...	134
218 I.C.	85, 128,	131	Armstrong, Matthew	48-9, 58,	142-3
224 I.C.	...	132	Arnott	...	72
227 I.C.	...	127	Arntzenius, W. N.	...	138
243 I.C., in the 59th Foot	123,	127	Ashmole, Elias	...	51, 141
244 I.C., in the 2nd Foot	118,	123	Ashiesteill (Baillie)	9-14,	39
	127-8,	131	Atkinson, Sir Harry	...	91
290 I.C., in the 39th Foot	...	117-8	Austin, G. L.	...	4
359 I.C., in the 75th Foot	...	118	Aytone, George	...	18-19
420 I.C., in the 56th Foot	...	118	Aytone, Wilzame (Elder)	...	18-19
466 I.C., in the 58th Foot	...	118	Aytone, Wilzame (Younger)	...	18-19
580 I.C., in the 66th Foot	...	128			
690 I.C.	...	127	Bailie, John	...	116
58 S.C., in the 12th Regiment	...	118	Baillie, Alexander	...	9-10
59 S.C.	...	111	Baldwin, T.	...	4
2, Andalusia	...	127, 131	Baling, Lieut.	...	116
5, Andalusia	...	130-1	Bamburgh, Matthew	48,	142-3
7, Andalusia	...	128	Bament, J.	...	139
Lodges transferred to England	...	131	Barcia, Augusto	...	81
Mark Book	...	106	Barclay, G.	...	93
Masonic Union of New Zealand	...	89	Barnes, H. H.	...	4
Mason's Confession	...	21	Bayley	...	120
Mason's Examination	5, 103		Beam, George	...	66
Masons' Guilds	...	50	Bell, William	...	74
Masonry Dissected	...	5	Bennett, J.	83,	140
Mason-Word	6, 53, 56,	64	Bennamore, Solomon	...	123
Mason Word, The. Knoop	...	58	Berkeley, Rowland	...	136
Master	37, 39,	106	Blair, Wm.	...	104
Master's Chain	...	112	Blayney, Lord	...	136-7
Master refuses to instal successor	...	89	Bleiswyk, C. A. v.P.	...	139
Matrass	...	99	Bold, Andrew	23, 25-6,	29
Medieval Mason, The	...	103	Bolivar, Simon	...	81-2
Meeting-places	13, 31,	39	Bolt, David	...	66
Military Lodge under the Moderns	...	117	Booth, Wm.	...	83
Military Lodges, Gould	117,	133	Booth, H. C.	1-2,	109
Minute Book in Italian and Spanish	...	126	Borthwick, John	...	17
Miscellaneous Works, by Richard Linnecar	...	133	Borthwick, Wm.	...	4
Moderns "discourage" Irish and Scottish Constitutions	...	118	Bowhay, J.	...	140
Moderns versus Antients	76, 116,	118	Bowie, Patrick	100,	114
	120-1		Brander, A. L.	...	98
Mort Bell	...	108	Breda, H. J.	...	138
Mort Cloth	...	107-8	Brotherstains, Wm.	...	19
Multa Pancis	...	75	Broun, Jeames	22-3,	25
Mystery of Freemasonry, The	...	5	Broun, Wm.	...	27
			Brown, John	28,	49
Neglect by Grand Secretary	...	128	Brown, Sergt. John	...	127
New Zealand	...	84-96	Brown, Thomas	...	40
New Zealand Herald and Auckland Gazette	...	85	Bruce, George	...	106
Non-Operative	41,	141	Bruce, John	35,	38-9
			Bryson, James	11-2, 14-6,	23
Officer	8-9, 11-2,	39		25-6, 30,	33-7
Old Charges	...	50	Bryson, James (Jnr.)	...	30-3
Operative and Non-Operative	22, 35, 41,	47	Buchanan, Allan	...	101
	59,	75	Busby, James	...	84
Operative Lodges	...	41, 64	Butler, John	28, 31,	33-4, 38
Operative Masons	...	35			
Ordre des Francs Macons Trahi	...	79	Cairncross, George	6, 9, 12, 14,	16-7
Organs	109,	113		23-5, 29, 31-2,	35, 37
Orientation of Tracing Boards	...	79	Cairncross, George (Jnr.)	...	35, 38
Outside admissions	...	69	Cairncross, Hugh	28, 31-5,	38-9
			Cairncross, James	...	37-8
			Cairncross, Widow	...	33-4
			Cairncross, Wm.	6-7, 9, 12,	14-5
				25, 31, 51,	58-9
			Cairncross, Wm. (Jnr.)	11-2, 14,	25, 31



Persons referred to:—		PAGE
Calcott, Wellins	...	111
Canter, J. Mulder	...	138-9
Cardoza	...	124
Carr, H.	4, 47-56, 69, 75, 79	102-3, 109, 143
Chanter, J. R.	...	140
Chetwode-Crawley, W. J.	...	133
Chubb, J. W. H.	...	83
Claperton, Adam	12-5, 23, 25-6, 29	...
Claperton, James	...	15, 25-6, 29
Claperton, John	6, 8, 10, 12, 14-5	24-5, 29
Clarke, Daniel	...	123
Clements, Wm.	...	116
Clerk, Wm.	22, 50, 58-9	...
Cockayne, Lieut. Thos.	...	116
Cockburn	...	128
Cohen, Zabulon	...	123, 129
Comerford, Capt. Jas.	...	117
Cook, Capt.	...	84
Cookson, C. N.	...	120
Cooper, Sir Ernest	...	83
Cooper, F. G.	...	83
Corles, Wm.	...	134
Cornwallis, Lt.-Gen.	...	117
Cowan, Gordon	...	134
Cowper, George	...	124-5
Cowper, Henry	...	120-3
Cowper, Matthew	...	126
Crafurd, John	...	18-9
Craig, Wm.	6, 10, 12, 14, 22	25, 26, 30-1, 42
Cramp	...	93
Crocker, A. B.	...	93
Crowe, F. J. W.	...	103
Crumbie, John	...	143
Cubie, Alexander	...	18
Cumberland, Duke of	...	122-3, 125
Cummerford, Col. Jas.	...	119
Cumming, Sergt.-Maj. A.	...	130
Cunningham, Ens <sup>n</sup>	...	116
Currie, John	...	15
Dadd, John	...	123
Dallimore, Holmes	...	99
Dalrymple, George	...	98
d'Alviella, Count Goblet	...	138
Dashwood, J. R.	...	1
Davie, Edward	...	139
De Miranda, Francesco	...	81
Dermott, Lawrence	42, 118, 121, 137	...
Dickson, Alexander	...	23, 25
Dickson, Thomas	...	34-5, 38
Dine, George (Dun ?)	22, 32-6, 38-9	...
Diocletian, Emperor	...	138
Dobson, George	16, 35-9, 41	...
Dobson, James	...	38
Dobson, John	22, 32-8	...
Dodd, A.	...	80
Dodds, James	...	131
Dodds, Thomas	...	127
Donaldson, George	...	101, 108
Donaldson, John	15, 17, 23, 25-6	29-30, 32, 42
Douglas	...	106
Douglas, Arthur	...	48, 142-3
Douglas, John	...	19
Downey, John	...	142
Draffen, G. S.	47, 58, 62, 70-3	109, 132, 145
Dring, E. H.	...	79, 80, 101
Dunckerley, Thos.	42, 111, 126, 136	139-40
Dun, George	...	16, 22
Dun, James	...	41
Duthie, Thomas	...	106
Duyshouck (Duisthueck), C. G.	...	138
Edwards, Lewis	...	1

Persons referred to:—		PAGE
Elford, Col.	...	134
Elliott, Gen. Sir George A.	...	116, 122
Elott, John	...	38-9
Exford, John	...	123
Falahill (Borthwick)	9-10, 12-4, 25	...
Falou, Andrew	...	38
Fearon, J. G.	...	83
Fender, John	...	18-19
Fenton, Joseph	...	131
Fenton, S. J.	...	132
Fergusson, Ebinezzer	...	101
Ferrara, Andrea	...	105
Finch, Wm.	...	140
Finney, Hamilton	...	127
Fitzgerald, John	...	123
ffrier, James	6, 8-9, 13-4, 25-7, 40	...
ffrier, Robert	...	15, 25-6
ffrier, Thomas	6, 8, 10, 12, 14, 16	...
ffoster, John	...	27
Fleming, Wm.	...	120, 127
Foskett, B.	...	83
Fountain, John	...	23-6
French, Thomas	...	136
Fulltoun, John	...	54
Gala, Andrew	...	35, 38
Gala = Galashiels	...	13, 15, 25
Gaskins, C. E.	...	4
Gillis, Adam	...	37-8
Gillan	...	120
Gillflang, John	...	134
Gillon, E. T.	...	89
Glene, Archibald	...	18
Gloster, John	...	123
Gloucester, Duke of	...	136
Goody, Thomas	...	116
Goudielock, D. M.	...	105
Gould, R. F.	55-6, 73-4, 119	135, 142-3
Graham	...	120
Graham, H. G.	...	59
Graham, Wm.	...	132
Grant, George	...	134
Grantham, Ivor	47, 57, 74, 129	...
Gray, George	...	6, 10, 13
Greatorex, R. W.	...	83
Greenfield, Peter	...	116
Gribben, G. A.	...	93
Griffith, John	...	74
Gumerie, Ninian	...	18
Guthrie, Thomas	...	41
Gutteridge, A. N.	...	83
Haddon, John (Haldon)	...	36-9
Haddon, Wm. (Haldon)	33, 35-8, 40	...
Halls, J.	...	139-40
Hamilton, Archibald	...	25-6
Hamilton, James	...	134
Hamilton, John	...	18, 22-6
Handisyde, John	...	19
Harborow, G. W.	...	4
Hardie, Alexander	...	25
Hardie, Andrew	6, 8-10, 12, 14	...
Hardie, James	...	99
Hardie, John	...	25
Harper, John	...	140
Harris, R. V.	...	74
Hart, G. R.	...	93
Hartley, H. A.	47, 59, 60	...
Harvey, James	...	19
Harvey, Wm.	...	63
Hawdon, Wm.	...	142
Haydon, N. W. J.	...	4
Head, H. J.	...	4
Heard, C. E.	...	83
Hearne, Edward	...	116
Henderson, Wm.	15, 25-7	...
Henry, Robert	...	35



## Persons referred to:—

PAGE

Henry VII	141
Hepburn, <i>Dr.</i> Ross	96
Hervy, Adam	22
Hervy, Adam (Jnr.)	31
Heseltine, Jas.	119-20, 126, 136
Hewan, T. B.	124
Hind, Joseph	123-4
Hobson, <i>Capt.</i>	84
Hooper, J.	139
Hooper, W. L.	74
Hoogreve, Jearns	31
Hoppringle, John	6-7, 9, 12-3, 15 25, 30, 52, 55, 59, 60
Hughan, W. J.	101, 105, 141
Hughes, <i>Rev.</i> John	123
Hume, J.	93
Hunt, J. W.	139-40
Hunter, George	16
Hunter, Gerge (Jnr.)	31-3, 36-8, 40
Hunter, James	36, 38-9
Jenkinson, W.	111
Johnston, <i>Capt.</i> John	116
Jones, Bernard E.	78
Kennedy, <i>Maj.</i> James	116
Kent, <i>Duke</i> of	125-6, 130
Kingston, E.	140
Kingston, G.	140
Kintore, <i>Earl</i> of	104
Kirkwood, George	17, 24-7
Knoop, D.	5, 17, 21, 32, 53-6, 58
Laidlaw, John	19
Laidlaw, Wm.	19
Lane, John	70
Langford, T. P.	83
L'Anglois, <i>Capt.</i>	85
Latty, Robert	19
Laurie, W. A.	86
Lavaud, <i>Capt.</i>	84
Lawson	98
Leake, <i>Rev.</i> W. M.	121-6, 133
Lees, Robert	37-8, 40
Le Liever	85
Le Liever, E.	85
Lennox	98
Lepper, J. Heron	1, 60-1, 70-1 74-5, 95-6, 109, 115
Lepper, <i>Col.</i> Maxwell	95
Leslie, Robert	128-30
Levy, Jacob	123
Lewes	117
Lewis, John	117
Liddell, Wm.	29
Lindsay, R. S.	69, 99
Linnecar, Richard	132-3
Lister, George	40
Listor, Henry	134
Littler-Smith, C.	83
Lloyd, P. C.	86
Lourie, Margaret	23
Lourie, Robert	6-7, 9, 13-15, 17
Lourie, Wm.	6, 9, 13-5
Lows, John	27-9
Lucy, <i>Lieut.</i> George	116
Lyon, Murray	18-20, 28, 48 53-6, 58, 60, 64, 70-1, 74-5 100-5, 108-9, 114, 143
McClesh, Alexander	123
MacDougal, Alexander	66
McDowell, John	131
M'Gillerrick, John	134
McGrigor, Grigor	72
Mackaness	93
Mackie, J.	100
March, <i>Earl</i> of	19
Marsden, <i>Bishop</i> Samuel	84

## Persons referred to:—

PAGE

Mason, Wm.	127
Meekren, R. J.	20-1, 47, 57-8
Megget, Archibald	66
Mercer, Lawrence	100
Mercer, Wm.	99
Middletoun	12, 14, 23-5
Milborne, A. J. B.	4, 70, 75, 109
Miller, A. L.	20
Mitchelson, John	13
Moffat, Robert	30
Montgomerie, Ninian	21
Montresure, James	116-7
Moray, Robert	54, 69-70
Morgan, Thomas	136
Muir, G.	83
Mulligan, Roger	116
Mundell, G. F.	83
Munro	72
Murray, A. A.	98
Murray, David	13
Murray, Wm.	23, 25-7
Murrays	42
Neilson, Henry	19
Nelson, <i>Sergt.</i> Charles	127
Nichols, G. R.	86
Northcott, G.	139-40
Nott, W.	140
O'Hara, <i>Gen.</i>	130
O'Higgins, Bernardo	81
O'Mara, W. A.	83
Onsari, Fabian	81
Onslow, <i>Earl</i> of	91-2
Orange, William of	42, 59
Ovenden, S. A.	83
Paterson, Alexander	99
Patersene, Robert	19
Parsant, P. J.	138
Peacock, James	15, 24, 38
Pedden, John	18-9
Penny	100
Petticrief, <i>Hendrie</i>	18-9
Petticrief, James	18, 21
Petticrief, Richard	18
Petticrief, Thomas	19
Petticrief, Wilzam	18
Peticruff, John	108
Peticuff, James	108
Pick, F. L.	95-6, 109, 132
Plunket, <i>Lord</i>	93
Pollard, H.	140
Poole, <i>Rev.</i> H.	1, 53, 56-7, 60-1 69, 73, 96, 129, 132-4, 143
Pope, S.	1, 70, 75, 132
Preston, Wm.	42
Price, Rice	118
Prichard, S.	5, 141
Pringle, James	6, 8-14
Pringle, James (2)	6, 9, 12
Pringle, James (Torwoodlie)	10, 12-4
Pringle, John	6, 9-14
Pringle, Wm.	6, 9-10, 14
Pringle, Wm. (2)	12-3
Pringles	42
Proctor, T. W. R.	83
Pyke, Vincent	89
Quynn, Patt:	116
Rae, James	25
Rainsford, <i>Gen.</i>	122
Raish, Abraham	111
Raish, Ali	111
Ramsey, <i>Hon. Capt.</i>	127
Rendelle, James	139
Rennels, E. C.	139-40
Rennels, James	139



Persons referred to:—		PAGE	Persons referred to:—		PAGE
Rennels, John	...	139	Thomlyne, James	...	22 24, 33
Rennels, Wm.	...	139			35, 38
Rhodocanakis, Prince	...	145	Thompson	...	48, 58
Rhodocanakis, Demetrius	...	145	Thompson, Andrew	...	6-10, 12-8, 22
Richmond, <i>Duke of</i>	...	116			25-6, 28, 55
Rickard, <i>Col. F. M.</i>	...	62	Thompson, George	...	134
Rinn, James	...	134	Thomson, Henry	...	91
Roberts, Benj <sup>n</sup>	...	129	Thomson, W.	...	100
Roberts, Thomas	...	134	Thorp, J. T.	...	79
Robinson, Abraham	...	134	Thorpe, T. H.	...	4
Robinson, John	...	142	Thurborn, John	...	37
Rock, H.	...	140	Tolley	...	119, 133
Rodenhurst, Ben.	...	116	Tomline, Andrew	...	25, 30-3
Rogers, N.	...	1, 47, 59	Torr, <i>Rev. J.</i>	...	139-40
Rooke, <i>Sir George</i>	...	116	Torwoodlie	...	11-4, 17, 25
Rork, W. R.	...	127	Travers, Wm.	...	127
Rose, C. M.	...	97, 109-14	Trevelyan, G. M.	...	100
Ross, Alex.	...	104	Trotter	...	109
Ross, Donald	...	134	Tyte, John	...	139
Ross, <i>Lieut. John</i>	...	127-8			
Rotch, C. D.	...	1, 75	Vander Burch, Vrank	...	138
Rutherford, Margaret	...	28	Vallance, Joseph	...	130
Ruthven, <i>Col.</i>	...	54	Vernon, W. F.	...	16, 19-20, 26
Ryan, Wm.	...	134			39-40, 52, 101
Rylands, J. R.	...	1, 70, 75, 132	Vialoux, H. R. A.	...	93
			Vibert, L.	...	57
Saleford, Thomas	...	35, 38	Vincent, John	...	127, 134
Salter, Samuel	...	127			
Sanderson, James	...	25, 38	Wakefield, E. G.	...	84
Sanderson, John	...	6, 8-10, 12, 14	Wales, Prince of	...	91-2
		17-8, 24-5, 31, 36-9	Wallace-James, R. E.	...	18-19
Sanderson, John (Jnr.)	...	38	Waples, W.	...	47, 57, 59, 70
Sanderson, Patrick	...	12-3, 18, 25, 28			133, 142, 144
Sanderson, Patrick (Jnr.)	...	25	Ward, Charles	...	74
Sanderson, Wm.	...	30, 37-8, 40, 42	Ward, John	...	116
Sargent, T. J.	...	4	Washington, George	...	69
San Martin, José de	...	81	Watson, James	...	34, 37-8
Schaw, <i>Lt-Col. J. B.</i>	...	127	Webb, E. H.	...	83
Schipper, James	...	98	Weston, R. C. G.	...	93
Scott, Hugh	...	17-8, 31, 37	Whimble, Simon	...	139
Scott, <i>Sir James</i>	...	6-, 11-4	White, H.	...	83
Scott, John	...	6, 9-10, 13, 25	White, Patrick	...	100
Scott, Thomas	...	6	White, P. J. H.	...	93
Scott, Thomas (2)	...	6, 9, 12-6	White, <i>Sir Sidney A.</i>	...	96
Scott, Walter	...	9, 12-4, 25, 27, 29	White, Wm.	...	124-6
Scott, Wm.	...	6, 35	White, W. H.	...	96, 111, 133
Scotts	...	42	Whyts, David	...	19
Seddon, R. J.	...	91	Whyts, Richard	...	19
Seymour, H. T.	...	4	Widderspone, Robert	...	18-9
Sharp, Richard	...	123	Wight, Jeams	...	25-6
Sherlock, <i>Dr.</i>	...	80	Wilcox, A. S.	...	127
Skinner, <i>Lieut. Thos.</i>	...	122-3	Wilkins, Richard	...	134
Skinner, <i>Capt. Wm.</i>	...	122	Williams, H. J.	...	89
Sloan, James	...	134	Williamson, Janet	...	34
Smith, <i>Capt. Charles</i>	...	123	Wilson, Andrew	...	36-9
Smith, George	...	86-7	Wilson, <i>Lt-Col. H. C. Bruce</i>	...	2
Smith, Thomas	...	33, 36-8, 40	Wilson, Joseph	...	116
Snape, <i>Dr.</i>	...	80	Winter, John	...	127-8, 132-3
Spence, <i>Capt. Wm.</i>	...	116	Wren, <i>Sir Christopher</i>	...	78
Spencer, N. B.	...	83, 95-6	Wright, Jeams	...	24
Spencer, Samuel	...	136-7			
Speth, G. W.	...	101, 144	Yalden, N. J.	...	120
Stelfur, Thomas	...	38	Young	...	119
Stephens, Wm.	...	134	Young, Alexander	...	7, 9-14
Stevens, <i>Capt. Wm.</i>	...	116	Young, John	...	6, 8, 10, 12, 14-5
Stout, <i>Sir Robert</i>	...	89, 92			23, 25-6, 143
Stuarts	...	42	Young, John, Jr.	...	29
Stukeley, Wm.	...	56	Younger, John	...	7, 9-14, 25
Sweetland, John	...	126-7			
Swijs, J. C.	...	138	<i>Perth Courier</i>	...	104
Symes, <i>Capt.</i>	...	116	Places of meeting	...	13
Symington, Wm.	...	102	Postmaster dismissed	...	132
			Poverty in Scotland	...	100
Tait, John	...	39	Power to charter Lodges	...	63
Tannock, James	...	134	Preses	...	6, 10, 14-8, 22-3, 25
Tasman, Abel	...	84			29-30, 34, 36, 59
Tersonce (Hoppringle)	...	10-4, 17, 23, 25	Prestonian Lecture	...	56
		28, 30, 52, 59	Provinces formed in New Zealand	...	88
Thomas, A. W.	...	140	Provincial Grand Master arraigned	...	124-5



	PAGE		PAGE
Provincial Grand Masters (Gibraltar)	117, 122-3	Speculative Masonry	41, 47
Purchase of Charter	104	Stewards	39, 41, 100
Purchase of Warrant	120	Strengthening the Box	17, 31, 33
Quatuor Coronati	110, 137-8	<i>Substance of Pre-Grand Lodge</i>	
Rate of Wages	48, 58	<i>Freemasonry</i>	60
Recherches Historiques de Quebec,		Supreme Council of France	87
Bulletin des	74	Supreme Council (N.J.), U.S.A.	97
Red Cross of Constantine	145	Swords	105, 112
Registering	142-3	Templar Degrees	139-40, 145
Reponal of Lodges	67-8, 72	Test, Nature of	21
“Roll” or “Leet”	17	Third Degree	42, 144
Rosea Crucis	139-40	Title of Grand Lodge, Variation in	76-8
Rose Croix	139-40	Tracing-Boards	101, 113
Rose Croix a Templar Degree	139	Tracing-Cloth	79, 101
Royal Arch	78, 126, 136-7, 139-40	Tradesmen, Special fee for	22
Royal Edward Encampment	140	<i>Traditions of Perth</i>	100
Royal Order of Scotland	99, 112	Treasurer	39
St. Clair Charter	63	Tri-gradal System	42
St. Laurence the Martyr	137	Trine Encampment (Preceptory)	139
St. Paul's Cathedral	78	Trinity in Unity Preceptory	(Encampment) 139
Saints John, The two	70, 74, 109	Truncheons	102, 112
Sashes	103	Tyler's Uniform	99, 104
Schaw Statutes	18, 20, 56, 63, 72	Union, Articles of	76
	75, 144	Union, The	76, 132
<i>Scottish Freemason, The</i>	101	Vault	78
<i>Scottish Masonic Records</i>	70, 73	Wardens	36, 38-9, 106
Seals	105	<i>Whole Institutions of Free-Masons</i>	
Seals of Grand Lodge	77-8	<i>opened, The</i>	5
Secretary	39, 41	Working Tools	101, 112
Secret Societies Act	66, 70	<i>Year-Book of Grand Lodge</i>	117
Senior Lodge of New Zealand	85-6	Yellow Fever in Gibraltar	126, 131
Sieges of Gibraltar	116, 119	Youngest Mason	21, 53
Single-Session Rite	6, 32, 54		
Sloane MS.	5, 56		
<i>Social Life of Scotland in the 18th Century</i>	59		

## CONTRIBUTORS

	PAGE		PAGE
Booth, H. C.	70, 109	Meekren, R. J.	52, 139
Carr, H.	5, 57, 113	Milborne, A. J. B.	73, 114
Dashwood, J. R.	136	Oliver, B. W.	139
Draffen, G. S.	51, 63, 74, 112, 133	Pick, F. L.	96, 111, 133
Evans, A. E.	110	Poole, Rev. H.	116
Fenton, S. J.	133	Pope, S.	72, 134
Grantham, Ivor	47, 76, 80, 129, 138	Rogers, N.	51
Hartley, H. A.	51	Rotch, C. D.	70
Kay, Samuel	79	Rylands, J. R.	71, 132
Lepper, J. Heron	61, 71, 81, 95, 110	Spencer, N. B.	84, 96
		Waples, W.	47, 72, 134
		Yeatman, H. M.	77

## ILLUSTRATIONS

	PAGE		PAGE
Haughfoot Minutes of December 27th, 1725	24	Warrant of the Provincial Grand Lodge of Andalusia, 1785	120
Lodge Cloth, 1812	80-1	Dutch parcel-gilt Beaker (Delft, 1633)	138



# Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE  
*Quatuor Coronati Lodge of A.F. & A.M., London*  
No. 2076

---

VOLUME LXIV

---

## Festival of the Four Crowned Martyrs

WEDNESDAY, 8th NOVEMBER, 1950

Earlier this year, when the cost of printing rose so steeply, the Committee decided that the only way to balance the budget would be to cut down the former generous spacing and margins of our published Transactions, thus increasing the content of each page by approximately one-third; at the same time it was decided that essays be restricted to not more than 10,000 words. In this way the Transactions can be issued in a single volume of approximately 160 pages for the whole year, thus showing a further saving on packing and postage.

As from the present volume, therefore, the Transactions will appear only once a year, and as a volume of about 160 pages, plus index, although the only difference in content, as compared with earlier volumes, will be the restriction of essays to 10,000 words.

---

Bro. H. C. Booth, Master Elect, was presented for Installation, and was regularly installed in the Chair of the Lodge.

The following Brethren were appointed and invested as Officers for the ensuing year:—

Bro. C. D. Rotch	S.W.
„ J. R. Rylands	J.W.
„ J. Heron Lepper	Treasurer
„ Rev. H. Poole	Secretary
„ L. Edwards	D.C.
„ S. Pope	S.D.
„ N. Rogers	J.D.
„ J. R. Dashwood	I.G.



The W.M. proposed, and it was duly seconded and carried—"That W.Bro. *Lt.-Col.* Henry C. Bruce Wilson, *O.B.E.*, Past Grand Deacon, having completed his year of Office as Worshipful Master of the Quatuor Coronati Lodge, No. 2076, the thanks of the Brethren be, and 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 his

#### INAUGURAL ADDRESS

(which, since it referred to an early variant of the Ceremony of Installation, cannot be printed: part of the address was given in the Board of Installed Masters.)

At the subsequent dinner, "The Toast of the Worshipful Master" was proposed by the I.P.M., Bro. *Lt.-Col.* H. C. Bruce Wilson, in the following terms:—

#### THE TOAST OF THE WORSHIPFUL MASTER

Brethren: It is my very pleasant duty to propose the health of our W.M., and first, in accordance with our custom, to give you some account of him and his qualifications for the highest honour which this Lodge can confer on any of its members.

Bro. Herbert Coulson Booth was born at Oswaldtwistle, Lancashire, on the 20th September, 1877, his father being a Doctor and his mother coming from the old Border family of Carr of Scotswood and Corbridge-on-Tyne, Northumberland.

After private tuition, he went to Epsom College, Surrey. At the age of 18 he was bound an indentured Apprentice to Messrs. Scott and Mountain, Electrical and Mechanical Engineers, of Newcastle-upon-Tyne. He left this firm in 1899, after a year as Improver, on gaining a Northumberland County Council scholarship to Armstrong College, Durham University, where he graduated B.Sc. in 1903 in Electrical and Mechanical Engineering.

In the same year he joined the staff of the British Thomson-Houston Company, on the electrification of the Tynemouth lines of the N.E. Railway. On the completion of this contract, he joined the sales side, at Newcastle and later at Middlesbrough. In 1912 he left the firm to start in business at Newcastle as a Representative and later Consulting Engineer, retiring in 1945.

He was initiated in Albert Edward Lodge No. 1557, Hexham, in 1906, and was Master of that Lodge in 1919. In 1927 he attained the rank of Provincial Grand Deacon; and in 1943 he was honoured with the collar of a Past Assistant Grand Director of Ceremonies. He also became a member of the Northumbrian Masters Lodge No. 3477 in 1926, and occupied the chair in 1941.

Bro. Booth was exalted in 1920 in Ridley Chapter, No. 2260, and reached the highest office ten years later. He has been a Founder and First Principal of George Stephenson Chapter, No. 3390, and Albert Edward Chapter, No. 1557. He gained his first provincial rank as Pr.G.P.S. in 1931, and was promoted Pr.G.J. in 1936, his Grand Chapter rank of P.G.St.B. coming to him in 1943. He is also an affiliate member of Castle Park Chapter, Edinburgh, No. 520, S.C.

He was advanced in 1919 in the Tristram Mark Lodge, No. 346, and reached the chair in 1927, becoming Pr.G.I.G. two years later, and being promoted to Pr.J.G.W. in 1932.

In the Royal Order of Scotland, Bro. Booth was promoted in the Provincial Grand Lodge of Northumberland, Durham, Cumberland and Westmorland in 1930, and, after serving the offices of J.G.G. and S.G.G., reached the position of Deputy T.R.S.T.A. and Deputy Pr.G.M. in 1942. In that year he was also W.M. of Royal Kent Council, Allied Degrees, to which he was admitted in 1935.

Lastly, he was admitted in the Newcastle College, S.R.I.A., in 1919, becoming Celebrant in 1931; and attained the high rank of J.S.M. IX° in 1939 and S.S.M. IX° in 1944.

Bro. Booth joined our Correspondence Circle in 1924, and since 1929 has done most useful work as a Local Secretary for Northumberland. He was elected a Member of the Lodge in 1944, and was appointed J.D. in 1946, since which date he has steadily advanced to the honourable position which he now occupies.

Though our *Transactions* record many useful comments from him, his output of papers has not been large. Much of his work has been done in his own county, and more especially in the Newcastle College, S.R.I.A. One weighty and important paper on *The Culdees* stands to his credit in our own *Transactions*—a paper which is well-nigh exhaustive, and one which may probably be regarded as the "last word" on the subject, so far as our present knowledge goes.

Brethren—such is our Worshipful Master: and I now call on you to drink his health most heartily!



## FRIDAY, 5th JANUARY, 1951



HE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. H. C. Booth, P.A.G.D.C., W.M.; C. D. Rotch, P.G.D., S.W.; A. E. Evans, *C.B.E.*, *M.D.*, as J.W.; 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.; and G. Y. Johnson, *J.P.*, P.G.D., P.M.

Also the following members of the Correspondence Circle:—Bros. H. H. Whale, J. H. Wilkinson, G. Holloway, L. E. Spencer, S. H. Muffett, C. M. Rose, F. E. Gould, P.A.G.D.C., T. W. Marsh, H. Carr, N. Carr, J. D. Daymond, E. Worthington, M. R. Wagner, R. St. J. Brice, F. L. Bradshaw, B. Foskett, C. Lawson Reece, A. E. Cross, W. H. Leese, R. A. N. Petrie, E. Winyard, E. P. Walters, B. W. F. Armitage, R. E. Lavers and S. E. Ward.

Also the following Visitors:—Bros. H. Friend, Lodge 3816; E. G. Bush, Lodge 4256; and W. J. Sheppard, Lodge 6302.

Letters of apology for non-attendance were reported from Bros. J. Heron Lepper, *B.A.*, *B.L.*, P.G.D., P.M., Treasurer; Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.Dep.G.Swd.B., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; Col. C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; Col. F. M. Rickard, P.G.D., P.M.; J. A. Grantham, P.Pr.G.W., Derby; F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; F. R. Radice, *L.G.R.*, P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; Wallace E. Heaton, P.G.D., 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.; Lt.-Col. H. C. Bruce Wilson, *O.B.E.*, P.G.D., 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.*, P.G.D.; N. Rogers, P.Pr.G.D., E. Lancs.; J. R. Dashwood, P.G.D.; W. Waples, P.Pr.G.R., Durham; A. J. B. Milborne, P.Dist.D.V.M., Montreal; and R. J. Meekren.

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

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

## PERMANENT AND AUDIT COMMITTEE

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 5th January, 1951.

Present:—Bro. H. C. Booth, W.M., in the Chair, with Bros. Rev. H. Poole, L. Edwards, G. Y. Johnson and C. D. Rotch.

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

The Committee agreed upon the following

## REPORT FOR THE YEAR 1950

## BRETHREN,

During the year the membership of the Lodge has been increased by the election of Bro. R. J. Meekren, of Quebec, Canada; and the number of members is now 31.

The impetus given to recruiting for the Correspondence Circle by our propaganda of two years ago has by now nearly died out; and although we have elected 195 new members, this is largely offset



by the number of deaths (53) and resignations (77), besides those (51) struck off the list for non-payment of dues, and the net increase has been only 14. The membership is now about 2,645.

Seeing that during the period 1899 to 1937 the membership of the C.C. was never below 2,800, that from 1906 to 1916 and from 1921 to 1936 it was never below 3,000, and that in 1930 it was little short of 3,600, it would appear that it must still be capable of considerable expansion.

The total of outstanding subscriptions, over £750 this year, is disturbingly high; but during the past year we have recovered a very satisfactory amount of the previous year's arrears.

Donations to the Publication Fund have been welcomed; and we are grateful to a number of our Life Members who make regular contributions to this Fund.

*A.Q.C.*, Vol. 60, was completed early in the year; and the whole of Vol. 61 has since been issued. The first part of Vol. 62 is well on its way towards completion, and should appear early in 1951. We are now bringing out one part (half-vol.) approximately every four months; and if this rate can be maintained, our publication should be up to date by the end of 1953.

The second issue of Q.C. Pamphlet No. 1 (Speth's *Builders' Rites and Ceremonies*) has been exhausted, and the third is now in the printer's hands.

We desire to convey the thanks of the Lodge to the many Brethren who are giving us valuable help as Local Secretaries. Our thanks are especially due to Bros. N. W. J. Haydon (Canada), H. H. Barne (Egypt), T. H. Thorpe (Derby) and T. Baldwin (Sussex), who have had to give up after many years of useful service. The work of the first two of these has been taken over by Bros. A. J. B. Milborne (Quebec) and T. J. Sargent (Ontario), and by Bro. H. J. Head (Egypt); but the other two have not yet been replaced. We now have also Bro. G. L. Austin acting as an additional helper in New Zealand; and Bros. C. E. Gaskins, H. T. Seymour and G. W. Harborow are taking up the duties for Indiana, N. Surrey and Leicestershire respectively.

For the Committee,

H. C. BOOTH, W.M.,

In the Chair.

#### RECEIPTS AND PAYMENTS ACCOUNT

For the Year Ending 31st October, 1950

	RECEIPTS						EXPENDITURE					
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Cash in hand ...	...	195	16	5			Lodge ...	...	40	7	3	
Cash on deposit ...	...	1500	0	0			Salaries, Rent, Rates and Taxes ...	...	1015	3	9	
					1695	16	5	S.C.S. Fund ...	...	156	0	0
Lodge ...	...				68	5	0	Lighting, Heating, Telephone, Insurance, Cleaning, Carriage and Sundries ...	...	331	17	2
Subscriptions ...	...				2229	10	3	Printing and Stationery ...	...	1706	8	0
Joining Fees ...	...				201	1	4	Medals ...	...	56	14	0
Cash in advance, and unappropriated ...	...				207	13	6	Binding ...	...	112	14	9
Medals ...	...				66	14	2	Sundry Publications ...	...	59	14	3
Binding ...	...				136	6	8	Library ...	...	10	1	0
Sundry Publications ...	...				417	8	0	Repairs ...	...	20	5	0
Interest and Discount ...	...				47	5	10	Postages ...	...	242	9	4
Publication Fund ...	...				34	11	5	Local Expenses ...	...	1	15	4
							Cash on deposit ...	...	1500	0	0	
							Less cash deficit ...	...	148	17	3	
										1351	2	9
										£5104	12	7

The second 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 HAUGHFOOT LODGE 1702 - 1763

### PART II

---

BY BRO. H. CARR

---

#### TEXTUAL EVIDENCE OF CONJOINT USAGE

- (1) The archaic rhyme in the *Mason's Examination*,<sup>1</sup> 1723. Here we find the two pillars associated with the EA. Prichard's *Masonry Dissected* is a trigradal text, and it reproduces a variation of the same rhyme,<sup>2</sup> but with a peculiarly Scottish flavour, since it speaks of Enter'd Prentice (a Scottish designation) and Master Mason, without mention of any intermediate stage, thus emphasising the old two-grade division.
- (2) *The Mystery of Freemasonry*, 1730,<sup>3</sup> and *Masonry Dissected*, 1730,<sup>4</sup> both contain "lettering" tests, and in each case, when one word is finished, the examiner orders, "Give me another", and in this way two words are communicated. Here, again, is evidence that the words were inseparable, and that one word alone was not enough.
- (3) The *Mason's Examination*<sup>1</sup> and *The Mystery of Freemasonry*<sup>3</sup> contain a question, "Where was the first Lodge kept?" which elicits a dual-pillar reply. This precise response appears only in these two texts, but we find evidence of conjoint usage in the vast majority of all known texts of the early catechisms up to 1730.
- (4) The "Salutation" is one of the oldest and most consistent items in all the early texts. Several versions remain, but two of them are particularly interesting. In the *Sloane MS.*, c. 1700,<sup>5</sup> the examiner asks a test question, to which the visitor was apparently permitted to reply with either of two words. In the *Graham MS.*, 1726,<sup>6</sup> the instructions are more explicit; the visitor answers with a particular word, and the examiner completes the test by responding with his part of the two-word test.
- (5) *The Whole Institutions of Free-masons Opened*, 1725,<sup>7</sup> in an entirely different context, reproduces the *Graham MS.* two-word test almost identically, showing clearly that one word was incomplete without the other.
- (6) *The Grand Mystery Laid Open*, 1726,<sup>8</sup> describes a grip, and states that it has a two-pillar title.
- (7) The structure of Prichard's trigradal ceremonial in *Masonry Dissected*, 1730,<sup>4</sup> suggests that he was preserving an ancient two-pillar usage, for he allocated both of them to the EA, and gave the R.H.P. alone to the FC.

None of these items of evidence for the conjoint usage is as important as that which may be drawn from the ER and CC texts themselves, where the evidence is irrefutable. In both cases there is the clear statement that after the EA ceremony (which contained both words) there was "more to be done" if the candidate was going on to take the FC degree, and then follows a description of a separate ceremony.

<sup>1</sup> See Knoop, *E.M.C.*, pages 66-67.

<sup>2</sup> See Knoop, *E.M.C.*, page 118.

<sup>3</sup> See Knoop, *E.M.C.*, page 104.

<sup>4</sup> See Knoop, *E.M.C.*, page 115.

<sup>5</sup> See Knoop, *E.M.C.*, page 42.

<sup>6</sup> See Knoop, *E.M.C.*, page 84.

<sup>7</sup> See Knoop, *E.M.C.*, page 82.

<sup>8</sup> See Knoop, *E.M.C.*, page 91.



In the light of all this evidence of conjoint usage, we are surely justified in taking the ER and CC texts at their face value, and treating them, not as having been altered or expanded for any particular kind of Lodge or member, but as describing the normal procedure for the admission of EA's and FC's.

In the EA narratives of both texts, immediately under the heading, the instructions begin as to what is to be done "to the person who is to get the word . . ." <sup>1</sup> We cannot doubt that the ceremony described here is the same as that which was given to Clapperton and Sanderson when they ". . . rec<sup>d</sup> the word in Common form . . ." <sup>2</sup>

TRANSCRIPT OF MINUTES OF MEETING OF DECEMBER, 1708

## Sederunt

John

John Scott was also Excused becaus  
of his absence out of the Kingdome.

<sup>2</sup> Minutes of Dec., 1710, see post.



Absents fined	Will: Borthuik of flalahill Alex <sup>r</sup> young Ashisteill and John younger being absent and haveing sent no Excuse to the meeting are each of them fined in One pund Scotts and ordained to pay the same to the Box: :master.
Absents Excused	The act anent absents being considerd with respect to flalahill and John youngers absence on S <sup>t</sup> Johns day 1707 their Excuses made that day were sustained relevant and they Excused.
Commission anent In: :trants	Commission to any fyve of the Number to admitt any qualified person to the Society of Apprentice or ffellow Croft Continued till S <sup>t</sup> Johns day 1709 with this qualitie that they have particular regaird to the act made anent Intrants 27 Dec <sup>r</sup> 1707.
Ro <sup>u</sup> Lourie fine dischargd	Robert Louries fine for his late comeing on S <sup>t</sup> Johns day 1706 is discharged.
Report anent the Common Stock	John Hoppringle of that Ilk gave in the following Report of the Commission granted to S <sup>r</sup> James Scott and him anent the Common Stock 27 Dec <sup>r</sup> 1707.  1° They find that the Recommendation granted to Andrew Thomson and William Cairncross 27 Dec <sup>r</sup> 1705 anent lending out the publick money betwixt and Candlemass next yrafter There could be nothing done therein that year in regaird the money Came not in to the Boxmasters hand in Such a Soume as could be made use of that way.  2° As to the Commission granted them 27 Decr 1706 finds ther was in the Boxmasters hands att Candlemass 1707 the Soume of Thirtie one punds twelve shilling Scotts for which the sd Andrew Thomson and William Cairncross are to pay @rent <sup>1</sup> since that terme.  3° They find there was in the Boxmasters hand att Candlemass 1708 the Soume of fforty three punds on shilling Scotts
27 Dec <sup>r</sup> 1708	of publick Stock (including the befor mentioned 31 lib: 12 sh: of prcll) for which they are to pay @rent since that terme.  4° They find the Boxmaster has now received Since Candlemas 1708 of Deficient Entrie money and fines

<sup>1</sup> A curious symbol appears in the text here ; it may perhaps be read as 5%. "Rent"=interest.



From Andrew Hardie Entry money	-	-	-	4:00:—
and a fine	-	-	-	1:00:—
From John Claperton Entry money	-	-	-	1:00:—
From John Young Entry money	-	-	-	1:00:—
From Thomas Frier Entry money	-	-	-	1:00:—
From John Sanderson Entry money	-	-	-	1:00:—

Which w<sup>t</sup> a years @rent of the @ment  
 31 lb: 12 sh from Candlemass 1707  
 to Candlemass 1708 being - - - 1:14: 9

Extends in haill to - - - 10:14: 9  
 which is now in his hands besides the  
 @ment 43 lib: 1sh: of prell bearing @rent  
 from Candlemass 1708.

5° They find that all Entries and fines pre: :ceeding this day are payd in to the Boxmaster Except these following S <sup>r</sup> James Scott Remainder of his Entry	-	-	0:13:—
It: of fines	-	-	2:10:—
John pringle of fine	-	-	1:00:—
In all	-	-	4:03:—

27 Dec<sup>r</sup>  
 1708  
 Report  
 approven

Which Report being Considered by the  
 meeting the approved the Same and  
 appointed the Boxmaster to Call in their  
 rests with the fines imposed this day  
 All which together amount to 8 L: 03 sh:  
 and particular nott of the rests to  
 be given the Boxmaster for that end.

Boxmaster

Andrew Thomson Continued Boxmaster  
 anoyr year and the former Recom:  
 :mendation anent lending out the  
 publick stock Comitted to him and  
 William Cairncross.

Officer

John Sanderson continued Officer  
 for another year.

Reproof

James Frier was publickly reprov'd  
 for Some rash Expressions he had in  
 relation to admission to the Society.

power to  
 Lend money

The Boxmaster allowed to lend to James  
 pringle in Haughfoot Twentiefour punds  
 of the publick stock for a year upon his  
 personall bond bearing @rent.

State of ye  
 publick  
 money  
 drawn out

Follows the State of the publick money  
 a double wherof given to the Boxmaster.

27 Dec<sup>r</sup>  
 1708

State of the Publick money In the Boxmasters hands				
Att Candlemass 1708 of prell	-	-	-	43:01:—
A years @rent of 31 L: 12 sh due att Candlemass 1708	-	-	-	1:14: 9
Received by him fines that tyme as particularly abovemarked	-	-	-	9:00:—
In all	-	-	-	L53:15: 9



List of Deficients to be called in						
Sr Ja: Scott	Remainder of	Entrie	-	-	-	pyd 0:13:—
It: Fine	14 Jary	1704	-	-	-	pyd 1:10:—
It: Fine	27 Decr	1704	-	-	-	pyd 1:00:—
Jo: pringle	Fine	27 Decr	1707	-	-	1:00:—
Fines 27 Decr 1708						
Falahill	-	-	-	-	-	pyd 1:00:—
Alexr young	-	-	-	-	-	1:00:—
Ashisteill	-	-	-	-	-	1:00:—
Jo: Younger	-	-	-	-	-	1:00:—
In all						8:03:—

Fifteen members present out of a total of 27.

The annual renewal of the "Commission of Five" rule carries a rider this year ordering " . . . that they have particular regard to the act made anent Intrants 27 Decr. 1707". This referred, of course, to the new regulation requiring that the EA and FC be conferred separately in future. (See "The Separation of the Degrees", Part I, Vol. lxiii, p. 298.)

Hoppringle's and Sir Jas Scott's report on the funds is given in full detail. Though Sir James was one of the "examiners", he was still owing £3 3s. to the Lodge at that date for entry money and fines, six years after his admission!

*"John Sanderson continued officer for another year."*

Normally, this office fell to the "youngest", i.e., the last admitted EA. There were no new candidates entered this year, and so Sanderson remained "Officer".

*"James Frier was publicly reprov'd . . ."*

Had he said that admission was too easy, or too difficult, or too cheap—or too dear? Is it possible that he had criticised the "single-session" rite or the new "separate" ceremonies? This might have been a most informative minute. What a pity there are no details.

James Pringle, in Haughfoot, borrows £24 Scotts "upon his personal bond bearing @rent (?)". Under the "Commission" to the Boxmaster and Wm. Cairncross, this money should have been lent by them. It looks as though they were doubtful as to its security, and threw the responsibility back on the Lodge.

# TRANSCRIPT OF MINUTES OF MEETING OF DECEMBER, 1709

27 Decr  
1709

Att Haughfoot Tuesday the 27th  
of December 1709 Being S<sup>t</sup> Johns day.

List of the Masons Belonging to  
that Lodge according to the Seniority.

John Hoppringle of y <sup>t</sup> ilk	
James Pringle his Brother	ab: Excusd
Andrew Thomson	
Sr James Scott of Gala	
Thomas Scott his brother	
James pringle in Haughfoot	
Robert Lourie in Stow	
John pringle wright	ab:
William Cairncross in Stockbridge	
George Cairncross in Galasheills	
James ffrier there	
William Borthuik of flalahill	
Wa: Scott now in Stow	
Alexr young Chyrurgeon	ab:
William Lourie in Stow	
John Scott Chyrurgeon	ab: Excusd
Alexr Baillie of Ashisteill	ab:
John Younger writer in Edr	ab:
William pringle now in Dalkeith	ab: Excusd
Andrew Hardie	ab:



John Young in Stow  
 George Gray in ffaims lonend  
 William Craig in Torwoodlie  
 John Claperton in Stow  
 Thomas ffrier in Galasheills  
 John Sanderson there

Præses

William Borthuik of fflalahill was  
 Chosen Præses for the insueing year  
 till S<sup>t</sup> Johns day next. With ye same privi:  
 :ledge and Commission of former præses.

27 Decbr  
 1709

Absents  
 excusd

Absents  
 ffynned

James Pringle Brother to Tersonce John  
 Scott Chyrurgeon and William pringle  
 in Dalkeith were Excused for their ab:  
 :sence.

John Pringle wright Alex<sup>r</sup> young Chyr:  
 :urgeon Alex<sup>r</sup> Baillie of Ashisteill  
 John Younger writer in Edr and Andrew  
 Hardy being absent and haveing sent  
 no Excuse to the meeting are fined Each  
 in one pund Scotts and the Boxmaster  
 ordained to call in the sds fines.

Boxmaster

Andrew Thomson in Galasheills is  
 continued Boxmaster for the insueing  
 year till S<sup>t</sup> Johns day next.

24 L: lent to  
 Ja: pringle

The Boxmaster Reports y<sup>t</sup> conforme to the  
 Warrant Last S<sup>t</sup> Johns day he lent to  
 James pringle in Haughfoot on his  
 personall Security Tuentie four lib.

@rent till 27  
 Dec<sup>r</sup> 1709  
 forgiven  
 24 L: continued  
 in Ja: pringls  
 hand till 27  
 Dec<sup>r</sup> 1710

The meeting allowed to the sd James pringle  
 the use of the sd 24 lib: till this day gratis  
 And Continued in the sd James pringls hand  
 the sd Soume till S<sup>t</sup> Johns day next and  
 ordained the Boxmaster to take a formall  
 bond from him for it bearing @rent from  
 this day.

Commission  
 anent In:  
 :trants

The former Commission anent admitting  
 of Intrants in the termes it was granted  
 S<sup>t</sup> Johns day 1708 Is continued till S<sup>t</sup>  
 Johns day 1710.

27 Dec<sup>r</sup>  
 1709

Falahills fine  
 pyd

Gala defici:  
 :ency of Entry  
 and fines pyd

Intrant

Entry Money

William Borthuik of fflalahill payd  
 in to the Boxmaster one pund as his fine  
 for absence 27 Dec<sup>r</sup> 1708.

S<sup>r</sup> James Scott of Gala payd in to the  
 Boxmaster the Deficiency of his Entrie  
 13 sh and 2 lib 10 sh: for his fines @marked  
 in the state debts 27 Dec<sup>r</sup> 1708.

James Pringle of Torwoodlie gave in his pe:  
 :tition to be admitted apprentice and  
 ffellow croft, which was agreed to and  
 he accordingly admitted.

And he payd in to the Boxmaster for his Entry  
 Sex punds Scotts.



Intrants William Cairncross yo<sup>r</sup> and James Brysone  
give in their petition to be admitted to the  
Society which was agreed to as Apprentices  
only, and the were accordinly admitted.

Entry Money And each of them were appointed to pay in  
to the Boxmaster for their Entry one punds  
Scotts.

Officer James Bryson as youngest apprentice is  
appointed Officer for the insueing year  
till S<sup>t</sup> Johns day next 1710.

Boxmaster anent the publick Stock The Boxmaster agrees to pay @rent for what  
money of the publick stock is found in his  
hand att this day from the date hereof to  
S<sup>t</sup> Johns day next.

And it is remitted to Tersonce to State the  
Same with the Boxmaster and subjoine the  
State in this book.

---

27 Dec<sup>r</sup> Charge Ag<sup>st</sup> Andrew Thomson Boxmaster  
1709 It: Sederunt 27. Dec<sup>r</sup> 1708 found in  
his hands att Candlemass 1708 of prinll  
State of bearing @rent from that time - - - - £43:01:—  
the publick @rent yrof to 27. Decb<sup>r</sup> 1708 - - - - 2: 4:—  
Stock

It: Recd by him betwixt Candlemass & 27  
Dec<sup>r</sup> 1708 as their stated - - - - 10:14: 9

Summa in his hands 27. Dec<sup>r</sup> 1708 - - £55:19: 9  
Then lent (?) warrand to Jas Pringle - - 24:—:—

Rests in his hand bearing @rent  
from that time - - - - 31:19: 9  
@rent yrof for a year to 27. Dec<sup>r</sup> 1709 - - 1:15: 3

It: Recd this day as before marked - - - - 06:—:—  
ffrom Torrwoodlie - - - - 01:—:—  
from Sir James Scott - - - - 03:03:—  
from Wm. Cairncroce - - - - 01:—:—  
from James Bryson - - - - 01:—:—

In all in his hand this 27 Dec<sup>r</sup>  
1709 ffor qch he is to pay @rent  
till S<sup>t</sup> Johns day next 1710 - - - - 45:18:—

It: In Ja's Pringles hand qch bears  
@rent from this Day the last years  
@rent being forgiven - - - - 24:—:—

Summa 69:18 - - 69:18:—

---

27 Dec<sup>r</sup> ffollowes a List of Deficients in ffynes  
1709 to be called in by the Boxmaster

John Pringle wright's absence 27 Dec<sup>r</sup>  
1707 - - - - 01:—:—  
ffor absence Dec<sup>r</sup> 1708 - - - - (Figures deleted)  
Alex<sup>r</sup> Young Chyr. - - - - 01:—:—  
Ashiesteill - - - - 01:—:—  
John Younger - - - - 01:—:—



ffor the absents 27. Dec<sup>r</sup> 1709

John Pringle wright	-	-	-	-	-	-	-	01:—:—
Alex <sup>r</sup> Young Chy <sup>r</sup>	-	-	-	-	-	-	-	01:—:—
Ashiesteill	-	-	-	-	-	-	-	01:—:—
John Younger	-	-	-	-	-	-	-	01:—:—
And: Hardie	-	-	-	-	-	-	-	01:—:—
In all								09:—:—

*"List of the Masons . . . according to the seniority."*

A complete list of all members. "Absents" and "absent-excused" are clearly marked. Eighteen members present out of a total of 26. James Pringle, brother to Hoppringle, is shown in second place on the list, which marks him clearly as one of the founders. (See "The Founders of the Lodge", Part 1, Vol. lxiii, p. 264.)

The Lodge allows the £24 loan to stand free of interest for the first year, a generous gesture, considering the constant anxiety about the "state of the publick stock".

James Pringle, The Laird of Torwoodlie, is admitted EA and FC, despite the regulation of 1707, and two other candidates admitted ". . . as Apprentices only . . ." (See p. 10.)

"James Brysone . . . youngest apprentice" is appointed Officer in place of Sanderson.

Andrew Thomson agrees to pay interest on the monies in his charge from this meeting until next St. John's Day, and Torsonce is required to check his accounts and have them entered in the minute-book. (In 1708 Cairncroce and Thomson had been jointly responsible for interest.)

TRANSCRIPT OF MINUTES OF MEETING OF DECEMBER, 1710

27 Dec<sup>r</sup>  
1710

Haughfoot Dec<sup>r</sup> 27: 1710  
List of the Masons belonging to that Lodge

Tersonce ex	
James Pringle	Patrick Sanderson
Andrew Thomson	Middletoun
Sir James Scott ab:	
Thomas Scott	
James Pringle	
W <sup>m</sup> Cairncroce	
George Cairncroce	
John Pringle ab:	
Walter Scott exc.	
ffalahill ab:	
John Younger ab:	
Alex <sup>r</sup> Young ab:	
Ashiesteill ab:	
Andrew Hardie ab:	
John Clapperton	
John Young	
Thomas ffrier	
William Craig	
W <sup>m</sup> Cairncroce yo <sup>r</sup>	
John Sandersone	
John Bryson	
William Pringle ab:	
Adam Clappertoun	

27. D: 1710

James Pringle Chosen preses for this day  
Rolls Called & the absents ffyned as  
followes viz:



Sir James Scott	-	-	-	-	-	-	01:10:—
John Pringle	-	-	-	-	-	-	01:—:—
John Younger	-	-	-	-	-	-	01:10:—
Alex <sup>r</sup> Young	-	-	-	-	-	-	01:—:—
ffalahill	-	-	-	-	-	-	02:—:—
Ashiesteill	-	-	-	-	-	-	01:10:—
Torrwoodlie	-	-	-	-	-	-	01:10:—
W <sup>m</sup> Pringle	-	-	-	-	-	-	01:—:—
							11:—:—

Tersonce & Walter Scott excused because  
of their letters testifieing their necessary ab:  
:sence being produced.

This day Adam Clapperton & Patrick San:  
:derson were admitted into this Lodge &  
rec<sup>d</sup> the word in Common form & they  
are to pay 20 Sh: Scots each Conforme to  
Custom

Sd day Torrwoodlie chosen preses untill  
next Meeting & Andrew Thomson continu:  
:ed Treasurer.

27 Dec<sup>r</sup>  
1710

Sd day Overture given in by Ashiesteill  
that the Lodge should be altered In  
respect its inconvenient.

24 Jary  
1711

Ed<sup>r</sup> 24. Jary 1711

Mett John Hoppringle of that Ilk -  
W<sup>m</sup> Borthwick of ffalahill Thomas  
Scott Brother to Gala John Younger  
writer in Ed<sup>r</sup> & Andrew Thomson in  
Galashiells Masons of the Lodge of  
Haughfoot & admitted Mr. John Mitchel:  
:son of Middletoun apprentice &  
ffellow Croft in Common form who  
paid in to the Boxmaster six pound  
Scots.

A full list of members again, and this time it contains several mistakes.

- (1) The list includes the name of the Laird of "Middletoun" who was not admitted until 4 weeks later at a "Commission of five" meeting held at Edinburgh!
- (2) The names of James Frier and James Pringle of Torwoodlie are omitted, although they reappear in the list of members for 1711. Though absent, Torwoodlie is chosen preses till 1711.
- (3) Five other names are missing from the 1710 list.

- (1) David Murray & George Gray — no further trace.
- (2) Robert Lourie { Their widows are  
relieved from the Lodge
- (3) Wm. Laurie { funds from 1711 onwards.
- (4) John Scott who reappears on the 1714 list.

*"This day Adam Clapperton and Patrick Sanderson . . . recd the word in Common form . . ."*

(See "The Formulæ of Admission", Part I, Vol. lxiii, p. 301.)

*"Sd day overture given in by Ashiesteill that the Lodge should be altered In respect its inconvenient."*

This is the first hint of a complaint about the inaccessibility of Haughfoot as a place of meeting. Nothing was done about it for the next five years, but from 1716 onwards meetings were held fairly regularly at Galashiells.

(See "Places of Meeting", p. 39.)



## A COMMISSION OF FIVE MEETING AT EDINBURGH

Immediately after the close of the 1710 minutes we find the record of the second entry to the Lodge under the "Commission of Five" rule. This time the entry is fully documented, giving date and place, Edinburgh, with names of the five members involved, who comprised four members of the "gentry" with Andrew Thomson. Mr. John Mitchelson, the Laird of Middleton, was admitted EA and FC (despite the regulation) and paid £6 Scots.

## TRANSCRIPT OF MINUTES OF MEETING OF DECEMBER, 1711

27. D:  
1711

List of the Masons of the Lodge  
of Haughfoot

The Laird of Tersonce	exc:	Jas Bryson
James Pringle	ab:	Torrwoodlie
Andrew Thomson		W <sup>m</sup> . Pringle
Sir James Scott	exc:	Adam Clapperton
Thomas Scott	exc:	Pat Sanderson
James Pringle		Middletoun
W <sup>m</sup> . Cairncroce		exc:
Geo. Cairncroce		
John Pringle	ab:	
Walter Scott	exc:	
The Laird of ffalahill	ab:	
John Younger	ab:	
Alex <sup>r</sup> . Young	ab:	
The Laird of Ashiesteill	exc:	
Andrew Hardie	ab:	
John Clapperton		
John Young		
Thomas ffrier		
James ffrier		
William Craig		
W <sup>m</sup> . Cairncroce	yo <sup>r</sup>	
John Sandersone		

27: D: 1711

Mr. Thomas Scott chosen preses till next S<sup>t</sup>  
Johns day.

Andrew Thomson Chosen preses for that  
day

The Rolls called & the absents ffyned as  
followes viz:

James Pringle	- - - - -	01:10:—
John Pringle	- - - - -	01:—:—
The Laird of ffalahill	- - - - -	01:10:—
Andrew Hardie	- - - - -	01:—:—
The Laird of Torrwoodlie	- - - - -	02:—:—
W <sup>m</sup> . Pringle	- - - - -	01:—:—

£08:—:—

Sd day The Laird of Tersonce Sir James  
Scott Thomas Scott Walter Scott John Younger  
Ashiesteill Thomas ffrier & the Laird of  
Middleton were excused.

Absence

Sd day Resolved & Enacted That in all  
time comeing the Absents Shall over & above  
their ffyne be obliged to pay their Share  
of the Reckoning.

27. D: 1711

Sd day Agreed that the Boxmaster pay in  
to the Relicts of Robert & W<sup>m</sup> Lourie Six  
Shills Sterling out of the publick Stock.



Sd day James Peacock John Currie & John Donaldson Serv<sup>t</sup>. to Gala & Andrew Tomline were entered in Common form & each of them ordered to pay one pound Scots of Entry money to the Boxmaster.

Sd day the Boxmaster Continued

Thirteen members present. Thomas Scott chosen preses, though absent from the meeting, and four new members were "Entered in Common form . . .", among them, "John Donaldson, Serv<sup>t</sup> to Gala", who served the Lodge as clerk almost continuously from 1726 to 1752.

The fact that Scott of Gala was his employer in 1711 suggests that this was the same Jo. Donaldson who signed a parish document in 1714 as "present Bailie at Galashiels".<sup>1</sup> In the Lodge Minutes for 1742, he is referred to as Stamp Master (?).

Resolved that ". . . absents shall over and above their ffynes be obliged to pay their Share of the Reckoning".<sup>2</sup>

### CHARITY

At this meeting we find record of the first of a whole series of charitable gifts made by the Lodge. This time it was only 6/- sterling (£3 12s. Scots), but although a number of such donations are recorded in the minutes, it is clear from the item jotted inside the front cover of the minute book that the Lodge also gave payments in charity which were not recorded in the minutes. These probably came out of the whip-round which paid for the "reckoning", with something to spare.<sup>2</sup>

In 1713 the Lodge again voted £3 Scots to Mrs. Wm. Lourie, and £1 16s. to Robert Lourie's widow. For the next three years benevolence took a more practical turn, and the two widows were provided with an annual gift of meal, in quantities varying from 3 to 5 stones, which might have been enough to keep them in bread for a whole year. This form of practical benevolence may well have been dictated by the low state of the Lodge funds. The minutes of December, 1715, carry a resolution on this point, ordering a "voluntary" contribution by the members annually "according to their ability". (The resolution is reproduced in full.<sup>2</sup>) Two years later the contribution was stopped ". . . till the Treasurers acpts be Inspected and it be known whether there will be any need ffor the same", but the gifts of meal continued annually.

A minute of January 6th, 1729, shows simple charity at its best:—

Stow Janry. 6th, 1729

We undersubscribers members off the Lodge off Masons at Haughfoot being Informed that there are some Indigent persons belonging to sd Lodge in and about Galasheils and that the badness off the weather hindred application to be made ffor them at the generall meeting at Haughfoot last S<sup>t</sup>. Johns day ffor Supply out off the common Stock Therfor we herby Consent that the Committie appointed ffor Stating the publick accounts take in to their Consideration the case off these persons and give them such supply out off such ffunds as they shall think proper ffor their present Relieff and Suitable to the publick Stock

sic Subscribitur

Jo: Hoppringle

Jo Young  
Ja: Claperton  
Adam Claperton  
John Claperton  
will: Henderson  
Ro<sup>th</sup>. ffreir

Another minute, under date December, 1732, ordered that a bill for six pounds (which was about to mature) should be divided between three widows ". . . Confforme to the particular exigencies off the pairties . . ." Widow Aitchison got £3 (Scots), and the other two (one of whom was the widow of Andrew Thomson, the first Boxmaster) received 30/- each.

In 1747, Wm. Cairncross's widow received 30/- and was invited to apply for more if she needed it, and, indeed, she received steady assistance from the Lodge until 1754.

But the Lodge charity was not confined solely to widows. In 1758 a grant of 9/- ster'g was made to one of the early pillars of the Lodge, James Bryson.

<sup>1</sup> Craig-Brown, I, p. 487.

<sup>2</sup> v, "The Reckoning", Part I, Vol. lxiii, p. 290.



And in 1759 again the Lodge voted “. . . five shillings for the Ease of James Bryson”. The sums disbursed by the way of charity, may seem trivial to our way of thinking, but they represented a substantial portion of the Lodge income, and they compared very favourably with neighbouring Lodges. A minute of Melrose, dated 1745, says:—

“The company this day have agreed to give Margaret Hislop widow in Selkirk 3 pounds scots and to give to Andrew mien elder 6 pound scots.”

(Vernon, p. 30.)

The Kelso Lodge, in 1704, voted a crown to the widow of the late master and undertook to raffle her four flour-pots for her benefit. (Vernon, p. 88). In 1706 the same Lodge voted 10/- and 5/- (sterling) to two widows (Vernon, p. 94), and in 1719 “. . . “We payed out for denner and drink and to pepell in nesitey the soun of fiftine pound Scotts”. (Vernon, p. 96.)

When we take into consideration the fact that both of these Lodges were vastly stronger numerically and financially than the Haughfoot Lodge, it is clear that the Haughfoot brethren were fully alive to their duties.

The Haughfoot minutes of December 29th, 1760, are worth reproducing in full, and they make a fitting conclusion to this chapter:—

Galashiells December 29th 1760.

It is unanimously Agreed by the (? masons)		
of this Lodge that George Dobson is		
Presses & George Dun Box Master		
George Dun & George Hunter wardens		
Given to George Cairn Cross		sh d
To James Bryson	Charitably }	7: 6
December 29th 1760		4: 0
It is unainomously Constitute that		
all absent members of the Lodg		
pay in their Equal proportion for		
the Ease of the poor anually to the		
Box Master aney time when Convenience		
Serveth		
Given to the poor by Each member		
Eight pence and in the Box		
Resteth nothing		
Next mitting att Selkirk.		

---

**Of the remaining minutes, 1712 to 1763, all the items of special interest are reproduced at length, and a brief summary is given of the principal details of every recorded meeting except those where the only business done was purely financial. A complete record of all intrants, officers, etc., is printed in the Appendix.**

*Haughfoot Dec<sup>r</sup> 27 : 1712*

Preses and Boxmaster Continued. One man entered “in Common form”, but no mention of a fee!

*Haughfoot Dec<sup>r</sup> 27 : 1713*

“After Calling the Rolls Andrew Thomson *was chosen preses for that day* & Mr. Thomas Scott to continue yrafter till next St. Johns day . . .”

One man entered in “Common form”.

*Haughfoot Dec<sup>r</sup> 27 : 1714*

“The preses for last year reports that he & 4 oy<sup>r</sup> conveyed Thomas ffrier before y<sup>m</sup> & reprimanded him for his fault & administred the oath of new to him & left the Consideration of his ffyne to the meeting.

The Meeting because the Committee report he was very Sorry for his fault passes from any fyne.”

Another ffrier in trouble! And it must have been serious, too, since the Lodge deemed it necessary to administer the oath anew. Our best clue to his fault is to be found perhaps



in the actual words of the oath, which is reproduced here from the *Edinburgh Register House MS.*, 1696:—

“By god himself and you shall answer to god when you shall stand nakd before him, at the great day, you shall not reveal any pairt of what you shall hear or see at this time whither by word nor write nor put it in wryte at any time nor draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered mason so help you god.”

(Knoop, *E.M.C.*, p. 33.)

The obligation in all its clauses is confined to the one subject of secrecy, and it seems fairly clear that it was in that sphere of his Masonic duties that ffrrier had broken faith.

*“Hugh Scott yor of Gala was admitted prentice & ffellow Croft in Common form . . .”*

The “single-session” rite was still the privilege of the gentry, despite the regulations.

*“John Borthwick, Torrwoodlie’s serv’ was also admitted in common form . . .”*

His master was preses that year. A committee, headed by Cairncross, sen<sup>r</sup>, appointed to “adjust” the Boxmaster’s accounts.

*“The Boxmaster Andrew Thomson continued & Torsonce Clerk.”* This is the first official appointment of a clerk!

*Haughfoot Dec’ 27, 1715*

Hugh Scott, admitted EA and FC a year ago, chosen preses for this year.

Resolution for an annual “voluntary contribution” to strengthen the box, and £6 9s. 0d. Scots collected for that purpose.

*Haughfoot 27, Dec’ 1716*

George Cairncross chosen preses, John Donaldson, Clerk, and the Boxmaster continued.

Four offenders report that they were concerned in the illegal admission of a candidate on November 21st, 1716. There should have been five members present. (See “Commission of Five”, where the minute is reproduced in full.<sup>1</sup>)

At the end of the minutes of this meeting we find a new heading:—

*“Gala: Dec’ 27 1716”*

followed by details of a meeting held there on the same day as the Haughfoot meeting recorded above. There were seven named members and “several others” present, and three new men were admitted in common form. At first glance this looks like an ordinary “Commission of Five” meeting, but it is, in fact, the first of several instances of two ordinary Lodge meetings being held on the same day, in two different places. Quite often, as in this case, some of the members were present at both meetings.

The Lodge had many members resident in Galashiels, and the preses, Geo. Cairncross, lived there too. The membership by now was fairly large (the 1717 list gives 39 names), and as Lodge business generally started at noon, or earlier, it was easy to arrange for two meetings on one day.

*Haughfoot, Dec’ 27th 1717*

Roll-call shows 39 members, but only 21 were present.

George Kirkwood chosen clerk “in absence off Tersonce”.

“Voluntary Contribution” abandoned till Treasurer’s accounts are inspected and it be known whether there is any need for same.

Robert Lourie’s widow to get 5 stones of meal “or the usual price y’off”.

“The Pairties ffined last St. John’s day ffor the Ilegall Entries who were to have payed their ffines this day and presented the person and his Entry money alledged that Tersonce took the power out off their hand but that they were content to pay their respective ffynes . . .”

Upon consideration the Lodge granted the culprits another year’s credit.

Election of Treasurer: the “roll” or “leet”.

Three names “put in the Roll” for the election of Treasurer, and John Sanderson “. . . was chosen by the plurality off voices”. This is the earliest record at Haughfoot,

<sup>1</sup> v. Part I, Vol. lxiii, p. 282



of a practice very common in contemporary Scottish Lodges, of putting several names "in leet" for a particular office, and appointing the man who got the greatest number of votes.

The final entry under December 27th, 1717, is the record of a meeting held *the same day* at Birkhall, and seems to be a real "Commission of Five" entry, but the minute has other important points of interest. (See "The Formulæ of Admission",<sup>1</sup> where the minute is reproduced in full and examined.)

The next entry in the minute book records another Commission of Five meeting at Galashiels, only a week after the regular meeting:—

*Galashiels January 3<sup>d</sup> 1718*

"upon Application made to ffive Members off the Lodge by Patrick Sanderson serv<sup>tt</sup> to John Sanderson wright in Galashiels The Preses with consent off the other Members present ordain him to be Instructed and pay off Entrie money half a croun."

*Haughfoot Dec<sup>r</sup> 27, 1718*

Hugh Scott, the Laird of Gala, again chosen preses. The four men who were concerned in the illegal entry (on November, 1716) have their fines halved, to 6/- Scots,

"Upon Application made to the Lodge by John Hamilton serv<sup>tt</sup> to Andrew Thomson, the preses with Consent off the Lodge ordaines him to be Instructed."

This important entry is discussed under the minutes of 1725.

### INTENDERS AND INSTRUCTORS

The several references to "instruction" in the preceding paragraphs tend to suggest a procedure roughly equivalent to the "entrusting" as we know it in our modern Masonic practice. But the evidence of the Scottish documents suggests that although the "instructors" or "intenders" may have played some part in the actual ceremonies, they had other duties and responsibilities too.

The earliest authority prescribing the appointment of intenders, is to be found in the Schaw Statutes of 1598:—

*Schaw Statutes 1598*

" . . . Item that na maister or fallow craft be ressaut nor admittit w<sup>out</sup> the numer of sex maisteris and twa enterit prenteisis, the wardene of that ludge being ane of the said sex and that the day of the ressauyng of the said fallow of craft or maister be ord<sup>lie</sup> buikit and his name and mark insert in the said buik w<sup>h</sup> the names of his sex admitteris and enterit prenteissis, and the names of the intendaris that salbe chosen to everie persone to be alsua insert in thair buik . . . "

(Lyon, p. 10.)

This is repeated verbatim in the Kilwinning minute of December 20th, 1643. (Lyon, p. 435/6.) The regulation specifies the minimum numbers to be present at the receiving of a fellow craft or master, *i.e.*, six masters and two entered apprentices, and goes on to say that the names of the intenders "that salbe chosen to everie persone" are to be properly recorded. It would be possible to interpret this regulation as referring to the admission of Masters or Fellow Crafts only, but there is ample evidence that intenders were selected or appointed for entered apprentices too.

Many early minutes showing the choice of instructors for EA's are to be found in the Aitchison's Haven records for 1598 and later:—

"The XI day of Januarie 1598 Upon quhilk day Alexander Cubie was enterit prenteis to Georg Aytone the quhilk day George Aytone ablishit himself to haif no mo prentissis without the license of the brither of ye ludg in presens of Johne Fender Warden for ye present Wilzame Aytone elder deacone Johne Pedden Johne Crafurd Thomas Petticrief Wilzame Aytone zounger Hendrie Petticrief George Aytone clark for ye present Robert Widderspone enterit prentises Richard Petticrief Archibald Glene Ninian gumerie James Petticrief of ye quhilk enterit prentiseis Alexander Cubie chois Archibald Glene and James Petticrief to be his instructoris also ye said Alexander Cubie hes payit xx sh and his gluifis."

(Wallace-James, *A.Q.C.*, 24, p. 34.)

<sup>1</sup> *Ibid.*, p. 301.



In this instance the word instructor is used, but later minutes of the same Lodge use the word "intender" in the same sense.

Another minute of 1598 shows the selection of intenders by a candidate passing fellow-craft. In this instance *all* present were fellow crafts, in breach of the Schaw statute which required the presence of two entered apprentices (see ante).

*Aitchison's Haven*

"The IX day of Januerie 1598 the Zeir of God upon ye quhilk day Robert Widderspone was maid fellow of Craft in ye presens of Wilzam Aytone Elder, Johne Fender being Warden, Johne Pedden Thomas Pettercrief John Craford George Aytone Wilzame Aytone younger Hendrie Petticrief all fellowis of Craft upon ye quhilk day he chois George Aytone Johne Pedden to be his intenders and instructouris and also ye said Robert hes payit his XX sh. and his gluffs to everie Maister as efferis."

(Wallace-James, *A.Q.C.*, 24, p. 34.)

A number of early Lodges make no reference at all to the intenders, but we cannot infer from such omissions that they were not appointed. At Kelso, for example, the earliest reference to intenders which is reproduced below, appears in 1736, although their preserved minutes go back to 1701.

(1736) . . . John Laidlaw nominates and appoints Rob<sup>t</sup> Latty and John Handisy<sup>d</sup> as his Intenders and James Harvey Nominatts and Appoints William Laidlow and Henry Neilson as his Intenders and the Lodge Recommend to the forsnamed persons to Instruct them accordingly. (Vernon, p. 101.)

Our inability to find early references to intenders in some Lodges may be largely due to the peculiarities of the "clerks" who set down in their minutes whatever they deemed important and tended to use certain fixed formulæ for their records, from which they seldom departed. Thus we find no record of intenders at the Lodge of Kilwinning, although their minute book contained a faithful copy of the Schaw Statute which required that they should be recorded!

The Mary's Chapel and the Melrose minutes likewise contain no reference to intenders, but at Melrose a number of references to "examinations" suggest that instructors may have been appointed, without record.

The custom of appointing intenders was probably an ancient tradition when the Schaw Statutes confirmed it, and it was preserved well into the eighteenth century so that in 1716, when the self-constituted Lodge of Peebles came into being, we find that their intrants, both operative and non-operative, selected intenders.

*Peebles, 1716*

. . . After which the saids company proceeded to the entrie of William Brotherstains, which was decently and orderly done, and he received as a member of the said company, he choosing for his intenders David & Richard Whyts, being ordered to pay in three pound scotts to the boxmaster as his composition . . .

(Lyon, p. 445.)

The Peebles minutes of 1718 show that Mr. John Douglas, brother-german to the Earl of March, also chose two intenders on his admission, and the records contain a number of similar non-operative examples, but we cannot be certain whether the practice was adhered to in the case of all intrants, for in 1723 Robert Patersone was "lawfully entered . . . composition gratis upon the account he is a mechanick and of a good behaviour . . ." and in his case no intenders are mentioned. (Lyon, p. 446.)

The duties of the intenders insofar as they were concerned with the actual ceremonies, are so ill-defined that we can do little more than speculate as to what they may have been. Their other duties, however, are very clearly described in several trustworthy documents.

The Dunblane minutes of 1725 say very briefly that they were concerned with ". . . the perfecting of apprentices so that they might be fitt for their future tryalls . . ." (Lyon, p. 18.)

The Kelso minutes of 1742 are somewhat more explicit:—

"Resolved that annually att said meeting there should be a public examination by the master, warden and other members of the last entered apprentices and oy<sup>rs</sup> that it thereby may appear what progress they have made under their respective Intenders that they may be thanked or censured conform to their respective Demeritts."

(Vernon, p. 103.)



But the best definition of all is to be found in the Aberdeen Statutes of 1670:—

(Intender)

Wee ordaine lykwayes that non of our lodge teach or instruct ane entered printise wntill such tyme as he be perfyted be his Intender wnder the faylzie of being fyned as the company thinks fit, but when his Intender and his Maate gives him over as being taught then any person hath libertie to teach him anything he forgates but if the entered printise when he is interrogat at our publict meetings forgate anything that his beein taught him in that case he must pay for it as the company thinks fite except he can instruct that he wes never taught such a thing then his intender most pay for him

Wee ordaine lykwayes that non of our number presume to taunt or mock on another at our meetings . . .

(Miller, p. 64.)

The Kelso 1742 minute, quoted above, shows that the duties of the intenders were directly connected with the annual examinations that were then ordered, and these annual examinations were by no means a novelty. The Schaw Statutes for 1599 required

“ . . . That ye warden of ye lug of Kilwynning . . . tak tryall of ye airt of memorie and science yrof of everie fellowe of craft and everie prenteiss according to ayr of yr vocations: and in cais yat yai haue lost ony point yrof dived to thame To pay the penaltie as followis for yr slewthfulness, viz., Ilk fallow of craft, XX s., Ilk prentess X. s. . . .”

(Lyon, p. 13.)

The Kelso minutes contained a regulation regarding examinations as early as 1718, many years before their earliest mention of intenders:—

Att Kelso ye 27 day of Dec<sup>r</sup> 1718

. . . and that same day the Lodge taking into ther curiouse consideration that some of our enttered prentises and some of our pased men also is not so dilligent in proveing of ther lessons as could saitesfie the Lodge therefor we with consent of our master and warding with a sertein number of our members that acordeinge to the acks of our books ther be soun time spent every Saint Johns day by them in Eximinitoun and those that are not found Qualified is not to be admitted to be passed . . .”

(Vernon, p. 96.)

A curious entry in the Melrose minutes for 1694 shows that two men were voted as warden and clerk “to examin the wholl tread of measons And that upon the selfe sam questions that the first man is examined on And that befor witnesses of the tread”. (Vernon, p. 21.)

Vernon also reproduces an account of 1696 at Melrose when “Ther was three payed for not being perfynt . . . 00:12:10”. But the most drastic penalty of all seems to have been reserved for those who absented themselves from examinations, for the 1707 minutes state:—

“Thes persons under writen absented from being examined and therefor the companie denuds them from aine benefite til such time as they satisfie the companie . . .” followed by a list of five names.

(Vernon, p. 26.)

The earlier minutes of Aitchison's Haven show no trace of examinations, but in 1722 a regulation was passed, ordering that they be held every St. John's Day to test the Entered Apprentices who had been admitted a year before. (Lyon, p. 17.)

At Jedburgh the earliest surviving minute, dated 1730, says, “Entered prentises examined”, and a later note on the same day warned EA's to attend examination, under penalty if they failed to do so. (Vernon, pp. 154-5.)

The general impression conveyed by all these minutes is that the custom of holding examinations was widely practised, even though they may not always have been recorded, and when the Lodges became somewhat lax in this respect, they generally found after a time that there were good reasons for reverting to the practice.

What was the nature of the instruction given by the intenders? Lyon believed that it was some sort of technical instruction which might benefit the recipient in his professional career. This theory was completely exploded by Bro. Meekren in his important paper on the Aitchison's Haven minutes (*A.Q.C.*, liii). Bro. Meekren's analysis of those minutes showed that the intenders chosen for EA's were usually, though not always, the youngest



entered apprentices, who could not have acquired, in the time available, any important trade knowledge worth communicating. He also cites the case of Ninian Montgomerie, who was passed FC on December 20th, 1603, and was chosen as one of the intenders for James Petticrief when the latter was passed only a week later!

Clearly, to use Bro. Meekren's own words, "It did not take long for a fellow to be perfyted". Our best indications as to the nature of the instruction imparted by the intenders are derived from some of the documents already quoted, *e.g.*, the reference in the Schaw Statute of 1599 to the "airt of memorie"; the Aberdeen warning of a penalty "if he forgate anything that his beein taught him"; and the Melrose resolution that in the examination all the Brethren should be tested by the same questions.

All these point to a purely oral test in the nature of a catechism, and the fact that the examinations were held inside the Lodge room during the course of the annual meetings tends to confirm the nature of the test.

In those days the catechism was a part of the Mason's equipment and probably a part of the actual ceremony, too, and in an age when only a tiny percentage of the population could read or write, the teaching of the correct and formal responses in the catechism was not such an easy matter as it would be nowadays. An examination of the requisite questions in the ER texts shows that the answers to some of the questions also require a certain amount of esoteric knowledge, for we find reference in both ceremonies to certain signs, postures and grips, etc., and it seems very probable that a part of the intender's duties related to the rehearsal of these matters with the candidate. The evidence for this is to be drawn from several sources.

(1) The Harris group of MS. *Constitutions*, which are dated late 17th century, conclude rather surprisingly with a paragraph of ceremonial instruction, as follows:—

"Then let the person w<sup>ch</sup> is to be made a Mason chuse out of the Lodge anyone Mason who is to Instruct him in those Secrets w<sup>ch</sup> must never be Committed to Writeing which mason he must always call his Tutor then let the Tutor take him into another Room and shew him all the whole Mistery that at his return he may Exercise w<sup>th</sup> the rest of his fellow Masons."

(Harris No. 1 MS.)

(2) The ER and CC, which contain in their narrative descriptions of the ceremonial procedure:—

"After he hes taken the oath he is removed out of the company, with the youngest mason, where after he is sufficiently frighted with 1,000 ridicolous postures and grimaces, He is to learn from the s<sup>d</sup> mason the manner of makeing his due guard whis is the signe and the postures and words of his entrie which are as follows . . . ."

(Reproduced from Knoop, *E.M.C.*, p. 33.)

There follow details of procedure on return to the Lodge, which tend to confirm that the EA learned the sign from his instructor outside the Lodge.

(3) The same texts describe very briefly a similar procedure for the FC or Master:—

"Then he who is to be admitted a member of fellowship . . . must go out of the company with the youngest mason to learn the postures and signes of fellowship, then coming in again He makes the masters sign . . . ."

(Knoop, *E.M.C.*, p. 34.)

Here, too, it is evident that some part of the esoteric matter was conveyed to the candidate outside the Lodge room.

(4) The "Mason's Confession", dated 1755, but professing to describe Scottish procedure of 1727:—

". . . One person in the Lodge instructed me a little about their secrets the same day that I entered and was called my author; and another person in the Lodge whom I then chused to be my instructor till that time twelve-month, was called my intender . . . ."

(Knoop, *E.M.C.*, p. 94.)

So far as the signs and "words" are concerned, the information we are able to glean from the various MS. Catechisms and Exposures of the period suggests that they might have been learned and taught in a few minutes. But the catechism (even if it were confined to the few stock questions and answers which form the hard-core of the majority of the known texts) would take much more time to teach, and would present much greater difficulties to



the candidates. Perhaps that was why the Aberdeen Statutes contain the seemingly-irrelevant paragraph on the Intenders warning their members not to taunt or mock one another at their meetings. (See *ante*, p. 20.)

At Haughfoot the earlier minutes contain no reference at all to "instruction" or "instructors". In 1717, William Clerk, mason in Birkhall, was "ordained . . . to be fully instructed", and thereafter the usual formula was, "ordain him to be instructed". In 1720, Jeams Broun was admitted, and his master, John Hamilton, was ordered "to instruct him", Hamilton at that time being only an EA. This is the first instance of a "named" instructor. In 1721, three men were admitted, and three EA's were named as instructors, but we cannot feel sure whether each candidate had one instructor to himself or whether all three instructors served all three candidates. This was at a "Commission of Five" meeting, and there are several later examples which show that instructors were appointed for "out" entries, as well as for entries at the regular meetings of the Lodge. In 1722, one candidate had two instructors appointed for him. At the 1725 meeting, five EA's were ordered "to be Instructed by William Craig and Andrew Thomson as fellow crafts", *i.e.*, only two instructors for five candidates. Henceforth, intrants are recorded as having been admitted "in common form", and neither instructors nor intenders are mentioned until 1746, when three men were ordered to instruct Adam Hervy on his admission.

In 1749, George Dine was admitted "in common form", but two men were ordered "to instruct George Dine in all the points off an Apprentice and fellow Craft". The following day, at Galashiels, James Thomlyne was "entred in Common form" with two instructors. Presumably, he was only admitted EA, for in 1752 we find that two intrants who received both degrees are clearly recorded as having been instructed "both as apprentices and fellow Craft".

And so on until December, 1755, when we read that ". . . James Thomlyne is chosen by the Lodge to take the new Entred Apprentices off the hand of there intenders". (See p. 35.) This is indeed a puzzle. The word "intenders" had never yet appeared in the minutes, and it is clear that the minute refers to the "instructors".

We have seen that, in the majority of Lodges, instructors or intenders were usually chosen out of the most junior members. In this instance the original intenders were, however, the preses and boxmaster respectively. If the candidates were to be taken off the hands of such prominent members, why were they transferred into the care of Thomlyne, who was actually next in seniority to them, having been admitted only one day after George Dun, the preses, and a year after John Dobson, the boxmaster?

From 1756 onwards two intenders are appointed regularly for each intrant until 1761, when none are recorded for the two intrants of that meeting.

The 1762 meeting is recorded in a most illiterate hand. The first-named intrant on that day had two intenders assigned to him, while the other three men admitted at the same time have four men named as their intenders.

Thus our examination shows that the records of instructors and intenders appear in the minutes during three separate periods:—

- (1) 1717-1722 (Instructors).
- (2) 1746-1754 (Instructors).
- (3) 1755-1762 (Intenders).

Is it only a coincidence that the third period coincides so closely with an influx of operative members?

Minimum Fee for "Tradesmen" (Minutes of Dec. 27, 1718, Cont'd).

"The Preses w<sup>t</sup> Consent off the Lodge Recomends to the Commission off five ffor Entring To Consider as to the Entry money the Distinctions ffollowing viz" that a tradesman pay at least ffive shill starling and any other person qtsoever ten shill starling."

The final resolution at this meeting is particularly interesting, because it orders a distinction to be drawn between tradesmen and any other persons in the admission fees. Variable fees had been the regular custom of the Lodge hitherto. (See "Fees, etc.", Vol. lxiii, pp. 284/5.) Was this resolution passed merely for the purpose of distinguishing the artisans from the gentry, or did the word "tradesman" refer specifically to the mason craft? In the operative Lodges the word appeared frequently, and always denoted the mason trade; but in the records of a non-operative Lodge we cannot be so sure of its significance. Was the Lodge trying to show favour to members of the Mason Craft, or was this simply the introduction of a fixed low-scale entrance-fee for those who could not afford more? This instruction was issued to men who might be called upon to assist at out-entries under the



"Commission of Five" rule, but the fees of 5/- and 10/- sterling were probably identical with those levied for normal entries in the Lodge itself. From this date, 1718, until 1725, £3 Scots (or 5/- sterling) is the only fee recorded; thereafter they varied from £1 10s. to £6 Scots.

*Haughfoot Decr 28th 1719*

John Donaldson chosen preses. Roll-call shows 38 members, but only 21 present.

"The preses with consent off the Lodge fines each off the absents in twenty Shill Scots with 12B (=pence) each off them in lieu off their proportion ffor Dinner."

The four men concerned in the illegal entry pay 6d. each as the modified penalty for their offence, and are ordered to try to recover their candidate's entry-money.

Alex<sup>r</sup>. Dickson, the only candidate at this meeting, is ordained by the preses ". . . to be Instructed . . ."

*Haughfoot Decr 27th 1720*

Roll-call shows 38 names; only 18 present. William Murray chosen preses.

"The s<sup>d</sup> day Jeams Brown serv<sup>t</sup> to John Hamilton gave in an supplication desir: ing to be admitted Member off the Lodge which the preses with Consent off the Lodge allowes and appoints him to pay into the Treasr Three pound Scots off Entry money and John Hamilton to Instruct him."

This is the first occasion on which the "instructor" (or Intender, as he is commonly known in contemporary Scottish minutes) is actually named. We cannot be sure whether the choice of phrase is a mere whim of the "Clerk" or whether this indicates a genuine effort on the part of the Lodge to emulate the practice of the operative Lodges.

*Haughfoot Decr 27th 1721*

No list of members this time, but the names of 22 absents instead. "Jeams Bryson yor" chosen preses ". . . by plurality off votes".

Three candidates, upon application, are admitted, and the preses ". . . appoints Adam Claperton, William Murray and John fountain to Instruct them". Three candidates and three instructors, one of whom is a former preses.

The minutes of this day continue:—

"The sd night after coming to Gala: sheils application was made by Andrew Bold that he might be admitted a member off the Lodge which the preses (being present) with Consent off the then present members allowes and appoints him to pay in to the Treasurer three pound Scots as Entry money and appoints George Cairncross his Master to Instruct him."

"The sd night after coming to Galashiels" sounds as though this was indeed a regular practice. This is the second recorded instance of two meetings in one day. There may have been others of a purely convivial character.

*Haughfoot Decr 27th 1722*

No list of members, but 24 absents are named. John Young chosen preses. Torsonce sends a letter explaining why the Laird of Middleton cannot attend in future, and with it a crown (£3 Scots) to be paid in to the Treasurer. The Lodge accepts the crown and wipes out past deficiencies, but defers its consideration of his future absence until next St. John's Day.

Absents are fined the usual 20/- Scots, but the Treasurer, being absent, is fined £3, and a new man elected. A business meeting is fixed to be held at Galashiels next March, for the retiring Treasurer to "clear" his accounts.

A note in the minutes shows that the 4 stones of meal given to Margaret Lourie cost £3 Scots last year and £2 16s. this year.



Jeams Wright ". . . entered and admitted" and ". . . George Cairncross and Andrew Tomline to Instruct him". One candidate and two instructors.

"Resolved that the Sederunts Shall be filled up by Georg Kirkwood for which they allow the Treas<sup>r</sup> to pay him Three Pounds Scots . . ."

The minute book runs smoothly and shows no signs of any slackness on the part of the "Clerk". It would appear that some other book was being kept so badly that the Lodge had to pay for getting it brought up to date.

There follows a brief record of the "business" meeting at Galashiels on March 8th, 1723.

*Haughfoot Dec<sup>r</sup> 27th 1723*

Roll-call shows 12 absent, and only these are named. John ffountain chosen preses. No intrants.

". . . Midleton shall be excused ffor his absence this day but no longer."

John Sanderson's £3 fine from last year reduced to sixpence.

There follows the record of another "accounts" meeting at Galashiels.

*Haughfoot Dec<sup>r</sup> 28th 1724*

Thirteen absents named. John Claperton chosen preses. No intrants.

". . . and John ffountain ffor absence, being preses last year shall pay £3 Scots."

". . . The sd Day the Lodge Considering the Circumstance off Jeams Peacock has ordered that his line be given up to him ffor payment off one pound Scots . . ."

Apparently, Peacock had pledged his line with the Lodge as security for a loan. No trace of the transaction appears in the earlier pages, and it is not clear whether the debt was actually £1 or whether the Lodge had reduced it to that amount.

"The Preses with consent off the Lodge orders that George Kirkwood fill up the book out off the minutes and to bring it to Haughfoot the first Thursday off Aprile next . . ."

A committee of 12 appointed for the April meeting, but no record of the meeting appears in the minutes.

*The Meeting continues the Commission  
to five ffor fforwards for a year to come  
Ordered that John Hamilton William -  
Sanderson (as Claperton and the new Bro  
be instructed by William Craig and -  
Andrew Thomson as fellow Craft as also  
Jeams Wright*

*After disposing off the meeting doch:  
Hamilton in doct<sup>r</sup> was admitted in -  
common form and appointed to pray in three  
pious psalms to the fforcraft for his Entry  
be lured and next ft ffor day*



Haughfoot Dec<sup>r</sup> 27th 1725

List off Masons as ffollowes

The Laird off Tersonce	Midletoun exc:
Andrew Thomson	Jo: Donaldson
Wm Cairncross eldr exc:	ab: Patrick Sanderson
George Cairncross	William Murray
ab: The Laird off flalahill	John ffuntain
Walter Scot exc:	Geo: Kirkwood
Cap <sup>t</sup> John Scott exc:	Simeon Aitshison exc:
ab: John younger	ab: Ja: Sanderson
John Sanderson exc:	ab: Patrick Sanderson yor
Wm Craig	Jo: Hamilton
John Claperton	ab: Alex <sup>r</sup> Dickson
Wm Cairncross yor exc:	Wm Henderson
Andrew Tomline	Jeams Claperton yor
The Laird off Torwoodlie exc:	
Jas. Bryson	Ro <sup>t</sup> ffreir
Jeams ffreir	Andrew Bold
John young	ab: Jeams Broun
Adam Claperton	Jeams wight
The Laird off Gala exc:	

"The said day John Hamilton was chosen preses till next S<sup>t</sup> Johns day.  
The Treas<sup>r</sup> continued ffor a year to come."

Preses and Torsonce are instructed to "Converse" Midletoun about his fine. John ffountain's fine modified to 12B Scots, "to be payed in off ready money".

"The sd day James Rae and Alex<sup>r</sup>  
Hardie serv<sup>ts</sup> to John Hardie were ad:  
mitted in Common fform and ordained  
to pay in to the Treas<sup>r</sup> three pound  
Scots money each of them betwixt and  
next S<sup>t</sup> Johns Day and to be Instructed  
by the preses."

A committce of twelve members "or any ffive of them" ordered to meet next April to check accounts, etc., ". . . and to determine what is to be payed to the Clerk ffor filling up off the minutes since 1717 . . ." Wm. Murray is appointed "to have a box ready betwixt and that day ffor keeping off the Book". Commission of Five is continued.

"Ordered that John Hamilton William Henderson Jas Claperton and Andrew Bold be Instructed by william craig and Andrew Thomson as ffellow Crafts as also Jeams wight.

After Dissolving off the meeting Arch: Hamilton in Mossend was admitted in comon fform and appointed to pay in three pound Scots to the Treas<sup>r</sup> ffor his Entry betwixt and next S<sup>t</sup> Johns day."

THE FC CEREMONY

Here is the record of the *first and only* occasion in the history of the Haughfoot Lodge when the second degree was given by itself, and the minute is one of the most interesting in the whole book. To facilitate examination of the problem in all its aspects, all the relevant information is tabulated and detailed below:—

List of those present at this meeting

P indicates that he had served as "Preses".

X " the five men who were instructed as Fellow Crafts at this meeting.

F " a Founder of the Lodge.

				Date of admission	EA, FC or both	
The Laird of Torsonce	...	...	F		EA FC	P
Andrew Thomson	...	...	F		EA FC	P
George Cairncross	...	...		1704	EA FC	P
Wm. Craig	...	...		1707	EA FC	P
John Claperton	...	...		1707	EA FC	P
Andrew Tomline	...	...		1711	EA	



Jas. Bryson	...	...	...	1709	EA		
Jeams ffreir	...	...	...	1704	EA	FC	
John young	...	...	...	1706	EA	FC	P
Adam Claperton	...	...	...	1710	EA		
Jo: Donaldson	...	...	...	1711	EA		P
William Murray	...	...	...	1713	EA		P
John fountain	...	...	...	1712	EA		P
Geo: Kirkwood	...	...	...	1716	EA		
Jo: Hamilton	...	...	...	1718	EA		P X
Wm. Henderson	...	...	...	1721	EA		X
Jeams Claperton yo <sup>r</sup>	...	...	...	1721	EA		X
Ro <sup>u</sup> ffreir	...	...	...	1721	EA		
Andrew Bold	...	...	...	1721	EA		X
Jeams Wight	...	...	...	1722	EA		X

Only 20 members were present out of 36 names listed. Seven of those present were certainly EA and FC. The remaining thirteen had been admitted after the "separation" of the ceremonies, and we have shown conclusively that they can only have received the EA ceremony.

Of the seven who had EA and FC, six had served as "preses".

Of the thirteen EA's, *three* prior to Hamilton had served as preses, but their cases differ from Hamilton's in the fact that the records of their admission do not show exactly how far they had advanced in Masonic "knowledge". With Hamilton, it is clear that he was only EA, because on this occasion, seven years after his admission, he decided to become FC.

He was elected preses on this day and two candidates were admitted and ordered to be instructed by the "preses", *i.e.*, Hamilton himself, who was at this stage of the proceedings still only an EA.

Then, without any recorded break in the proceedings it is

"Ordered that John Hamilton . . ." (with 4 other EA's) ". . ." be Instructed by William craig and Andrew Thomson as fellow Crafts . . ."

Andrew Thomson was one of the founders and certainly EA and FC. Wm. Craig also had both degrees for he was in the last batch of candidates admitted under the "single-session" rite in 1707.

We must assume that there had been some kind of break in the proceedings while eight remaining EA's retired from the Lodge or "turned their backs", because the last paragraph of the minutes indicates that the FC Lodge *was closed*, and

"After Dissolving off the meeting Arch: Hamilton . . . was admitted in comon form . . ."

Why did these five men suddenly decide to become FC? We have already seen that the status of EA did not deprive them of any rights, nor did it disqualify them from serving as "preses" if elected. This is one of the most intriguing problems in the whole book.

It is possible that they had seen the ceremony somewhere and had been impressed by it, though it must have been a very brief and simple piece. A more likely possibility is that they had suddenly discovered that a number of the older members had been admitted by a fuller ceremony than that used for their own admission, and they were prompted by simple curiosity to seek the knowledge of the FC ceremony. The five men have no recorded characteristic common to all of them which might show why only they had decided to take the step. They were all admitted into the Lodge between 1718 and 1722, but there was at least one other member present who was admitted in that period (Ro<sup>u</sup> ffreir, 1721) and he did not seek advancement.

Nor can we find a clue in their places of residence. John Hamilton was servant to Andrew Thomson, and probably lived at Galashiels. Henderson and Claperton came from Stow. Andrew Bold was Geo. Cairncross's servant and probably came from Galashiels. As to Jeams Wight, there are no indications.

We can see now the distinction drawn in the minutes between the terms "Instructed" and "fully Instructed". (See p. 22.) All five men, according to the minutes, were "Instructed" on their admission, and when they decided to become FC, they had to be "Instructed" anew.

Whatever the reasons which prompted this sudden desire for advancement, no such incident was ever recorded again. For many years the Lodge continued to admit candidates in "common form".

It is not until twenty-four years later, in 1749, that we find evidence that the FC ceremony is again being conferred, *not by itself, but as part of the single-session rite!*



*Haughfoot Decr 27th, 1726*

Thirteen members present. No intrants. William Henderson chosen preses. An accounts meeting fixed for "fferbry" next and Murray is again requested to have a Box ready "ffor Keeping the Book".

A committee of 12 (or any five of them) appointed for the "ffebry" meeting, "and iff there be not ffive off the ffors<sup>d</sup> members present any in the Lodge not named are herby Impouered to assist any off the fforenamed not being under the number off ffive". The List of Members at the beginning of the minutes for this meeting is headed:—"List off Masons and ffellowes". (See note, Part 1, Vol. lxiii, p. 263.)

*Haughfoot ffebry 3<sup>d</sup> 1727*

The account meeting takes place, but the late Treasurer is absent and his accounts cannot be dealt with, so another business meeting is called before May 15th.

Geo. Kirkwood, who has been in charge of the filling up of the book from 1717 onwards, is ordered

"To Send the papers and Register well Sealled up with an ffit hand directed to the preses . . ."

Treasurer is ordered to pay Murray £1 10s. Scots for the Chest and £4 4s. Scots as the "price of the iron-work belonging to the chest", and when the papers and register come into his hands, he is "to loge them in the chist and give the Inner Kye to Walter Scott and to Keep the outer Kye himself during the Lodges pleasure". Vernon (p. 294) in his sketch of the Haughfoot Lodge, recorded the box as being in possession of the then Prov. Gr. Secy., but its whereabouts is now unknown.

*Haughfoot May 28th 1727*

This was to have been a business meeting. No such work is recorded, but "William Broun, Serv<sup>t</sup> to Jeams ffreir is admitted in Common fform" under "commission of five", but no fee is mentioned.

*Haughfoot Decr 27th 1727*

Ten absents are named. Walter Scott chosen preses.

"It is Reported that John ffoster in Boulard and William Broun Mer<sup>t</sup> were admitted since last meeting."

It seems likely that the Wm. Broun, merchant, in this entry is identical with Wm. Broun ser<sup>v</sup>t in the entry of May 28th. But where did ffoster come in? There must have been yet another Commission of Five meeting, which is only briefly noted in the minute.

The Committee is empowered "to order the prosecution off Such persons as shall deny their attendance beffore any Competent Judge", . . . and "to give proper directions for prosecuting all such as are Defficient any maner off way".

"Iff the Clerk decline to officiat" they are empowered to choose another "and setle a reasonable Sallary on him with a suitable rewaird ffor his pains in filling up the minutes in the Register . . ."

*Haughfoot Janry 26th 1728*

A business meeting, where much is done towards ascertaining the details of the debts owing to the Lodge.

*Haughfoot Decr 27th 1728*

Jeams ffreir chosen preses. Twenty-six absents named. The committee enlarged by five additional members and ordered to pursue their duties with all diligence.

Walter Scott, clerk, is ordered "to write to the Brethren at Galashiels that *our pairt* off the Committee will wait upon them at Galashiels . . ." on January 3rd, warning them to have their accounts in readiness. This is the first hint of a possible division in the Lodge caused entirely by their geographical groupings.

NONAGE

Decr 27th  
1728      "The which day Jeams ffreir applied to the Lodge ffor having John Lows admitted a member and after reasoning the Lodge upon Consideration off his youth and other reasons admitted it was



agreed to delay it till his ffather was acquainted with the matter and was conversed about security ffor his Entry money and his Inclinations to the same."

The minute indicates that there was some doubt about accepting John Lows not merely on account of his youth, but for fear that he might be unable to pay his entry-money and whatever occasional contributions the members were called to pay. Lows' age is not mentioned and there is nothing in the minute book to show whether the Lodge had any rule on this point.

A somewhat similar occurrence arose in 1751, when a brief note in the minute says:—

"Memrdm That John Butlers  
Apprentice is to be Entred as  
uswall."

In fact, John Butler's apprentice was not admitted until three years later, 1754. It would appear, therefore, that the "as usual" indicated that the lad could not be admitted until he was of the full age, and so they kept him waiting three years. But in this instance, as with John Lows, there is no indication of the normal or minimum age for entrants.

The practice of operative Lodges on this point does not provide a proper comparison, because the circumstances were vastly different. So long as the operative regulations were strictly observed, an apprentice would have to serve seven years before he became EA and a further seven before he could pass FC, and the necessity to submit an "essay of skill" might provide a further delay to his attainment of the superior grade. Thus, under operative conditions a man might become EA at 21 and FC at 28 or thereabouts, and even when the regulations for passing were somewhat relaxed, it would have been almost impossible for an operative Mason to pass FC under the age of, say, 24. Thus there would be little need to frame a minimum-age rule to govern the point, and the old Scottish minutes are so bare of any references to the matter as to suggest that they were seldom troubled by this problem. Lyon quotes one instance at Mary's Chapel when the Brethren were required to make a decision on a somewhat similar case, and they treated the matter so seriously that they actually framed a new regulation as a result of their deliberations. On January 30th, 1683, the son of John Brown, a former deacon of the Lodge, though only 19 years of age, petitioned to be admitted "to an asaie" whereby he might be qualified "to be past fallow craft". The Lodge ruled that

" . . . non undar the yeares off  
tuonte on yeares shall be admitet  
to anay off thes stashanes."

(Lyon, p. 19.)

#### *Galashiels Decr 27th 1728*

A "Commission of five" meeting on the same day and Hugh Cairncross grandson of William Cairncross (the first affiliate) is admitted in "common fform".

#### *Galashiels Jan: 3<sup>d</sup> 1729*

A "Business" meeting. And. Thomson refuses to appear or accept the newly-drawn Bill for the sum he is supposed to be owing the Lodge, until after he has seen Torsonce. Other business seems to have gone satisfactorily.

#### *Stow Jan. 6th 1729*

There is no reason given for the meeting recorded under this date. Seven members were present, and the only minute is the "Charity resolution" which is reproduced on p. 15.

#### *Galasheils, Janry 8th 1729*

"Commission of five" meeting and John Loues (who was queried at the meeting of December, 1728) is now admitted in "Common fform".

The same "Commission of ffive" meeting orders £3 10s. Scots to be paid "ffor her Relief" to Margaret Rutherford spouse off the now absent Patrick Sanderson".

Two members are "granted ffactory . . . for uplifting debts". It is interesting to observe that though there were only seven members present, without the preses, they acted as a Lodge, and ordered charity to be dispensed, and conducted ordinary Lodge business.



*Haughfoot Dec 27th 1729*

Jeams Claperton chosen preses. Fifteen absent. Walter Scott indisposed, Preses is desired "to Inquire what papers he has in his hands". No entrants. A few payments of debt are recorded.

*Haughfoot Dec. 28th 1730*

Geo. Cairncross chosen preses. Walter Scott's papers ordered to be collected. Three men appointed "to Compar the minutes . . . with the Register . . . and upon finding that they agree to destroy the minutes".

Three bills, amounting to over £50 Scots in all, ordered to be destroyed "as being desperate debts . . ."

*Haughfoot febry 2<sup>d</sup> 1731*

Minutes compared, agreed, and destroyed as per instructions above.

Six members present at this meeting and they admit John Young (son of John Young) in "Comon fform".

*Dec 27th 1731*

No place of meeting is mentioned. Presumably it was Haughfoot. Ten members recorded absent. John Claperton chosen preses.

"The s<sup>d</sup> day Jeams Claperton delivered an Registrat ffactory that was ffound in the Deceast Walter Scots Chist."

*Haughfoot Janry 25th 1732*

A "Business" meeting.

*Sederunt Haughfoot Dec 27th 1732*

A list of members gives 33 names, but only 15 are present. Andrew Bold chosen preses. John Donaldson, Clerk, is paid £2 Scots for filling up the minutes, plus a Bill for £3 16s. 6d.

A committee appointed to divide £6 Scots between three widows. The committee met the same day at Galashiels and divided the sum as noted on p. 15 *ante*.

*Haughfoot Dec 27th 1733*

Only 11 present. Adam Claperton chosen preses. Authority given to pursue debtors in any Court of Justice!

One man "entred in Common fform".

*Date erased but prior to Dec. 27, 1734*

"Commission of five" meeting at Galashiels. William Liddell admitted "in Common fform" and ". . . took his Bill ffor two pound Scots as his Entry".

*Haughfoot Dec. 27th 1734*

Fourteen members present. John Young yo<sup>r</sup> chosen preses. He was only admitted in 1731. No intrants.

*Haughfoot Dec 27th 1735*

Only seven present. Preses and Boxmaster Continued. After the list of names the minutes occupy only 11 lines of writing. No Intrants.

*Haughfoot Dec 27th 1736*

Present only seven members and John Lowes is chosen preses. "Commission to ffive for Intrants . . ." only to those who have given punctual attendance these several years past.

"And the Precess with Consent off the above present members do herby restrict and discharge those members that seldome or ever attend ffrom medling with any thing Concerning the sd Lodge either by Admitting off new Intrants uplifting off Money or any way Concerning their other bussiness untill they give ffull satisfaction to the Attending members ffor their fformer offences."



It is clear that poor attendances were now undermining the Lodge, and some drastic steps had to be taken to revive it.

*Haughfoot Dec<sup>r</sup> 27th 1737*

Andrew Tomline chosen preses. Eleven members present. The fine for absence is reduced to 6d. instead of twenty pence as before, to be paid punctually, or it becomes two shillings. Still no intrants! There were none admitted between 1733 and 1737.

John Hoppringle of that ilk, Founder and first Master of the Lodge, died on December 21st, 1737, but his death is not even mentioned!

*Haughfoot Dec<sup>r</sup> 27th 1738*

William Sanderson chosen preses. Only nine members present. Three men admitted "in Common fform". The minutes since 1735 are in a large, childish hand, but the last item for 1738 is a much neater entry recording *a meeting the same day at Galashiels by the Brethren there*, at which James Bryson yo<sup>r</sup> was admitted in "Common fform". This was not a commission of five meeting, but a separate one altogether.

*Galashiels Jan 3<sup>d</sup> & 4th 1739*

Twenty-one members present at a two-day meeting; evidence of the strength of the Galashiels membership.

"Ro<sup>t</sup> Moffat wright in Galashiels was admitted in Common fform . . ."

A number of debt settlements are recorded,

"And being voted whether next meeting on St. Johns day should be at Haughfoot or Galashiels it was carried by the plurality to be at Galashiels in John Donaldsons present Clerk."

This is the first record of the actual place of meeting, *i.e.*, at the secretary's home, which proved a favourite venue for many subsequent meetings.

*Galasheils Dec<sup>r</sup> 27th 1739*

Roll-call shows 29 members, but only 20 present. Jeams Bryson chosen preses.

"The sd day it is agreed by  
the above Members that the  
Meeting is to be next S<sup>t</sup> Johns  
day att Stow and hereafter that  
the meeting shall be on year  
at Stow and another at Gala  
sheils which is to be a lasting  
Statute

James Bryson Precess."

It is evident that Haughfoot was beginning to prove unsuitable as a meeting centre for the majority of the members, and the alternating meetings at Stow and Galashiels were designed to meet the case.

The minutes are *signed* by the Preses, a rare occurrence in the Haughfoot minute-book.

*Galasheils Dec<sup>r</sup> 27th 1740*

Fifteen members present. Jas. Bryson is continued preses.

"The which day the Masons being Stopt ffrom going to Stow according to last Sederunt by the extremity off weather Met at Galasheils."

Man proposes . . . ! The Stow meetings never came to pass. Only one Stow meeting is recorded, in 1729, when the Charity resolution (see p. 15) was the only business recorded.

*Galasheils Jarry 20th 1742*

Fifteen members present. William Craig chosen preses.

"The Masons off Galasheils Seperat ffrom the Bretheren at Stow being met . . ."



This was the climax to the difficulty of finding a meeting-place suitable to all parties, but we cannot be certain whether the word "separat" indicates a final split-up into two separate Lodges, or whether it merely indicates that this meeting was held without the support of the Stow Brethren. (See "Places of Meeting", p. 39.)

All present give 6 pence for "Strengthening our Present Box . . ."

Next meeting at Galashiels.

*Galasheils Dec<sup>r</sup> 27th 1742*

Wm. Craig continued preses. No Intrants. The members of the Lodge each promise to pay 6/- Scots to the Boxmaster, for strengthening the Box, but the Boxmaster is required to "converse" Gala, and see how much more he will give. For some time past, Hugh Scott, of Gala, had been the last remaining representative of the local gentry on the roll of members.

*Galasheils Dec<sup>r</sup> 27th 1743*

Roll-call shows four absent and eleven present; a total membership of 15. William Cairncross chosen preses. No Intrants.

Next meeting "at William Craig's at eleven in the ffornoon".

*Sederunt Galasheils Dec<sup>r</sup> 27th 1744*

Only two absents are named. Andrew Tomline yo<sup>r</sup> is chosen preses.

"Any absent after date without an excuse sustained shall pay sixpence besides the ordinary moyety payed ffor strenthening the Box."

George Hunter is entered in "Comon fform". No mention of Instructors or Intenders. Next meeting at "John Sandersons at twelve off the clock midday".

*Galasheils, Dec<sup>r</sup> 27th 1745*

Jeams Bryson yo<sup>r</sup> chosen preses. Jeams Hoorgreve entered in "Common fform". (No Instructors.)

*Galasheils Dec<sup>r</sup> 27th 1746*

Only three absents recorded. John Butler chosen preses. The sixpence for strengthening the box is modified now to threepence, and the sixpenny fine for absence goes up to one shilling.

". . . Adam Hervy present Apprentice to Hugh Cairncross was admitted in Common fform . . . Hugh Cairncross Jeams Bryson Yo<sup>r</sup> and George Hunter are herby ordered to Instruct Adam Hervy."

*Galasheils Dec<sup>r</sup> 28th 1747*

Roll-call shows six absent. John Butler continued preses.

"The absents that have sent no excuse are by vote off the Company ar herby ffined each in one shill starling as a ffine and three shill Scots as a moerty to the Box according to this and last sederunt besides their proportion off what chairges the other present Breethren ar necessarily brought into."

£1 10s. voted to widow of Wm. Cairncross.

*Galasheils Dec<sup>r</sup> 27th 1748*

Only four absents are named. Geo. Hunter chosen preses.

A minute requiring the Boxmaster to pay Interest, has been crossed out. (The minute is reproduced in Part I, Vol. lxiii, p. 289.)

George Cairncross appointed Boxmaster (in place of Hugh Cairncross) and is ordered to receive from his predecessor the sum of £30 19s. . . .

"which is herby declared to be in his hand  
And to give it out upon Intrest to any off the members that may want it and to report next St. John's Day and in Case he takes Bills ffor the money he is only to len it out ffor the spaces off one year and to take the Bills payable ffor the use and behoove off the Lodge off Galasheils."



This is the first time the minutes refer to the Lodge specifically as the "Lodge of Galasheils".

"The s<sup>d</sup> day John Dobson Aprentice to Hugh Cairncross was admitted in Common fform and Hugh Cairncross and George Hunter are ordered to Instruct him and has this day Given Bills ffor one pound ten shill Scots as Entry

The next meeting one S<sup>t</sup> John's Day is to be att John Donaldsons and orders all to attend to hear and see how and where the Box is to be Lodged the meeting to be at twelve Midday The Box itself with the Keys left in James Bryson's yor hands with Consent."

*Galasheils, Dec<sup>r</sup> 27th 1749*

"The sd day John Dobson was Chosen Preses by plurality off votes", but the word plurality is crossed out! (Admitted in 1748, Preses in 1749.)

George Cairncross is continued Boxmaster, etc. Then the customary renewal to the "Commission of Five", which appears in practically all the annual minutes, and then follow three paragraphs, which are reproduced here verbatim:—

"The s<sup>d</sup> day George Dine was admitted in Comon fforme and gave Bill ffor one pound ten shilling Scots money as his Entry payable next S<sup>t</sup> John's Day

The s<sup>d</sup> day John Dobson payed into the Boxmaster one pound ten shilling Scots as his Entry money

The s<sup>d</sup> day John Dobson and Hugh Cairncross are ordered to Instruct George Dine in all the points off an Aprentice and fellow Craft."

### THE FC CEREMONY AGAIN

This is the first clear reference to the FC ceremony since 1725. The fact that Dine received the esoteric instruction belonging to two degrees in one day, suggests at first glance that the Lodge had reverted to the "single-session" rite, which it had practised from 1702 to 1707. Undoubtedly, both ceremonies were conferred upon Dine in the same day, but the financial minute which occurs between the two paragraphs relating the admission, suggests that the ceremonies were now clearly separated.

" . . . in all the points off an Aprentice and fellow Craft".

This is the first time the reference to "points" appears in the minutes. Again this may be a mere whim of John Donaldson, who had, however, been serving the Lodge as its Clerk for a number of years ! On the other hand it may well have been a reference to the "points" which appear in the *Edinburgh Register House MS.*, where there are two lots of points mentioned, *i.e.*, those of the EA, and those of the "fellow-croft".

The EA points, were the "points of entrie"

(1) ". . . to heill and conceall . . ."

(2) ". . . under no less pain . . . for you most make that sign when you say that."

(Knoop, *EMC*, p. 31.)

The FC's points are described in ER as the "points of the fellowship", which are five in number and are of a familiar pattern, though not identical with modern practice. (Knoop, *EMC*, p. 32). It seems extremely likely that even at this late date, the total esoteric knowledge comprised in the Lodge working was still fairly represented by the ER text.

But the minutes provide yet another problem. George Dine was ordered to be "instructed in all points" by John Dobson and Hugh Cairncross.

(1) ". . . John Dobson aprentice to Hugh Cairncross was admitted in Common fforme" in Dec. 1748 and was "Instructed" by his master with the assistance of George Hunter, and he was elected preses in 1749.

(2) Hugh Cairncross had likewise been admitted in "Common fform" at a "Commission of Five" meeting at Galashiels in 1728, without "Instructors".

(3) George Hunter had been "entred in Common fform" in 1744, also without Instructors !

When and where had Hunter, Cairncross and Dobson acquired their knowledge of the FC work ? The minutes give no hint on this point. There were several Lodges in the surrounding towns where they might have acquired it "legally". It would also have been quite proper if the ceremony was conferred by a "Commission of ffive", meeting anywhere, *so long as the event was properly recorded.*



The problem, on the information before us, appears to be beyond solution at present ; but it would seem to suggest, as has been hinted before, that there were a number of meetings, some of them quite important, which were never recorded in the minutes.

A number of financial entries complete the minutes of this meeting, and they are signed by the preses, thus:—

Ssigned by  
John Dubsu(n)

There follows an undated minute naming a committee to meet Hugh Cairncross, the ex-Boxmaster, for the purpose of settling his accounts, and in case he does not appear they are ordered “to proceed according to their power and as Justice requiring”. This minute is signed “John Dobson”.

The committee met on December 28th, 1749, found £17 2s. Scots in the Boxmaster's hands, and entered James Thomlyne son of Andrew Thomlyne in “Common form”; Instructors were his father and James Bryson, elder.

*Galasheils Decr 27th 1750*

Roll-call shows only four “absents”. George Fun(?) chosen preses. This seems to be meant for George Dine, who appears in later minutes as DUN.

Three pounds Scots voted to Widow Cairncross.

*Sederunt off Masons at Galasheils Decr 27th 1751*

“Hugh Scott of Gala Esqr.” is the only absentee. John Dobson is chosen preses. The “Commission of Five” is renewed as usual, with the rider that “the Intrants to pay ffor his Entry Six pound Scots”.

Six Pounds Scots voted to Widow Cairncross, and this minute is signed “George Hunter”, i.e., the Boxmaster.

The final note in the minutes for this year runs:—

“Mem<sup>rdm</sup> That John Butlers Apprentice is to be Entred as uswall.” (See “Nonage”, p. 28.)

*Decr 27th 1752. Sederunt off Masons at Galasheils*

Six absents. James Tomline chosen preses. Thomas Smith and William Haldon(?) “admitted in Comon fform . . .” and after a note relating to next year's place-of-meeting there follows:—

“The Lodge herby appointes Jeams Tomline and Jeams Bryson yor to Instruct the Intrants both as apprentices and fellow Craft.”

Again two degrees. We might have believed that the variations in the manner of describing these admissions were due to the idiosyncracies of the different clerks who had written up the minutes, but during all this time, ever since 1732, in fact, Donaldson had been the only “Clerk”. The problem here is similar to that which arises in the minutes of 1749 (see page 32). Bryson and Tomline, who were appointed to instruct the intrants as EA and FC, were apparently only EA's themselves, having been admitted in common form (in 1738 and 1749 respectively) at a time when the Lodge was apparently admitting its members as EA only. Where had the “instructors” acquired their knowledge of the FC ceremony?

Two interesting paragraphs complete the minutes for this year:—

“The s<sup>d</sup> day James Bryson Boxmaster is ordered to pay to Widow Cairncross ffive shill starling to supply present Neceseity and iff upon his ffinding that the s<sup>d</sup> widows straits ar reall he is further impoured to give other ffive shills which shall be allowed by the Lodge in the meantime ordered to report next S<sup>t</sup> Johns day.

The s<sup>d</sup> Day Gala sent two shills to drink his health but upon Consideration there was one shill starling given to the Boxmaster ffor strenthing the Box out off the s<sup>d</sup> two

James Thomlin ”

*Sederunt Galasheils Janry 8th (1753)*

“The s<sup>d</sup> day a Comitie of the masons Met and ordered a letter to be writen to the Brethren at Selkirk ffor them to attend at Galasheils upon the seventeen day of the Current and ordered the Boxmaster to pay one shill as their Expences.”



We have already observed that it is impossible to say whether this letter was addressed to members of the Haughfoot (*i.e.*, Galashiels) Lodge at Selkirk, or to the Selkirk Lodge, which was certainly in existence at that time.

*Sederunt Galashiels Janry 8th (1753)*

Roll-call shows seven Absents.

James Bryson, Elder, chosen preses. Boxmaster ordered to pay William Cairncross's widow £6 Scots on December 28th, 1753.

The minutes refer to James Bryson as "clerk". This seems to be an error. Bryson sen<sup>r</sup> was preses. Bryson junior was Boxmaster.

"The s<sup>d</sup> Day it is proposed among the masons of the Lodge at Galashiels to have our meeting next S<sup>t</sup> Johns day at Selkirk where the Brethren pleases to put us up and in all time Comeing one year at Galashiels annother at Selkirk Ja: Bryson Ed<sup>rs</sup> mark."

A busy day's work! The committee met, ordered the approach to Selkirk, and on the same day a full Lodge meeting was held to consider the reply of the Selkirk Brethren.

The preses for the year was James Tomline (elected December, 1752), and in his absence James Bryson, Elder, was elected preses for this meeting, although he appears in the same minutes as "Clerk".

*Gala Decem<sup>br</sup> 28. 1753*

Minute records that only £3 is paid to widow Cairncross. The minute of January 8th had ordered £6 to be paid.

*Sederunt Selkirk Dec<sup>r</sup> 27. 1754*

Roll-call shows six absents. George Dun chosen preses. John Dobson, Boxmaster, and James Bryson, Clerk. No Intrants and no business done, except 10/- sterling voted to Widow Cairncross.

*Dec. 30th 1754 (only 3 days later)*

Ten shillings sterling voted to Janet Williamson(?).<sup>1</sup>

"Bills granted to be payed to John Dobson present Boxmaster of the *Lodge of Masons in Galashiels* . . ."

"The s<sup>b</sup> Day James Wátson apprentice to John Butler and Thomas Dickson with David Anderson Apprentices to Hugh Cairncross mason in Selkirk was admited in Common form and John Dobson with George Dun is ordered to instruct them."

(See "Nonage", p. 28.)

"The s<sup>d</sup> Day it is enacted a law that none Can Enter here in time Comeing without a pair of Gloves to each member of the s<sup>d</sup> Lodge."

The only reference to gloves in the whole book!

*Decr. 27. 1755*

Preses, Boxmaster and Clerk all continued. Eight shillings sterling to Janet Williamson. Next meeting at Selkirk.

<sup>1</sup> It was customary in those days for Scottish wives to use their maiden names. This makes identification difficult. In the 1715 minutes, Wm. Lourie's widow is recorded as "Margaret Veitch".



"The sd day James Thomlyne is chosen by the Lodge to take the new Entered Apprentices off the hand of there intenders."

There were no intrants at this meeting. Three Apprentices admitted on Dec<sup>r</sup> 30th, 1754 (see above), had been ordered to be instructed by John Dobson and George Dun, the Box-master and Preses respectively. Why was Thomlyne ordered "to take them off the hand off there intenders"?

We have been unable to find an answer to this question. (The subject of Intenders is examined on p. 18).

*Sederunt Selkirk March 9th, 1756*

"The which day Entered by the  
Commitee of the Lodge masons of the  
Lodge of Gala Shiels viz  
George Dun Hugh Cairncross  
George Cairncross Senior &  
George Cairncross Junior  
Thomas Dickson. David Anderson  
George Dobson.

The which Day Compeard Andrew  
Gala mason in Boudean & John  
Bruce Apprentice to William  
Scot Mason in Selkirk who were  
Duely Enterd in Common form  
by the above Designed persons  
and payed the Due of their En:  
:trance to the Boxmaster.

Lykewise Enterd to the s<sup>d</sup> Lodge  
George Cairncross wryter in Sel:  
kirk. George Dobson mason ther  
and Thomas Saleford mason in  
Bowhill.

Intenders for George Cairncross,  
Georg Dun and John Dobson  
and for Thomas Salford, John  
Dobson and David Anderson."

The formulæ of admission are again worth noting:—

Andrew Gala (or Fala) and John Bruce were "Duely Enterd in Common form" while George Cairncross, writer in Selkirk, George Dobson, mason there, and Thomas Saleford, mason in Bowhill, were "Enterd to the s<sup>d</sup> Lodge".

It looks as though the three last named may have been "affiliates", but the fact that intenders were appointed for them seems to discount this possibility.

### INFLUX OF OPERATIVE MASONS

It seems rather strange that after more than 50 years as a non-operative Lodge, we suddenly find an influx of operative Masons and their apprentices.

In 1748, John Dobson, apprentice to Hugh Cairncross (who was a Mason in Selkirk), was admitted. In 1754, Dickson and Anderson, two more apprentices of Hugh Cairncross, were admitted.

In 1756, five out of six intrants were Masons or Masons' apprentices, and in 1757, '58 and '59 there was an operative admitted at each meeting.

We know that the Lodge could not offer these men any of the normal service and protection which they would have received a generation earlier in an operative Lodge. It seems as though the local Masons had adopted the local non-operative Lodge and were using it as a sort of club.

*Selkirk Decem<sup>r</sup> 27th 1757*

A list of absents shows eleven names, the last of which is Rob. Henry, or possibly Hervy. There is no record at all of this man's admission to the Lodge! Had he been admitted at an unrecorded meeting? William Haddon chosen preses.



"The S<sup>d</sup> Day John Haddon mason  
in Galashiels was Entered in Common  
form and William Haddon and Tho:  
mas Smith Chosen for his Intenders.

Absents fined of one Shilling & Six  
according to former Sederunts and in  
case of Refusal Disowned as Breth  
ren.

(Signed) William Haldane.

Allowance made by the Lodge of mas  
ons in Galashiels of one shilling ster  
in case of a Brother Entering  
off the Ordinary day."

This is to be read as an extra charge for intrants at any meeting other than St. John's Day.

*Galashiels Dec<sup>r</sup> 27 1758*

Roll-call shows four absents, and in what was originally a space immediately below those four names, a more cultured hand has inserted the following entry:—

"John Sanderson Entred to the Lodge of  
Gallashiells May 31st 1759."

The minutes continue. George Dun chosen preses. Nine shillings voted by the Lodge  
"for the Use of James bryson Eld<sup>r</sup>".

"The s<sup>d</sup> Day Andrew Wilson App  
rentice to George Dun mason in  
Selkirk was Entered in Common form  
and John Dobson and George Dun  
appointed to be his intenders

found in the Boxmasters hand one  
shilling and 9 Pence.

Our meeting next S<sup>t</sup> Johns day at  
Selkirk where the Brethren thinks  
proper."

*Selkirk Dec<sup>r</sup> 27 1759*

Rolls called. Three men found absent.

"Carried by plurality of Vots  
the Continuance of Georg Din  
Precis and George Hunter Boxma<sup>r</sup>  
& John and George Dobsons wardens  
the members of this Lodge doth  
unanimously a Gree that all  
absence from this Date is to send one (?a)  
Shilling in Case of absence to where  
the members of this Lodge thinks  
proper to meet."

This is the first mention of the election or appointment of Wardens ! They were also chosen in 1761, 1762 and 1763, and those for 1762 are given the titles of S.W. and J.W. respectively. Five shillings voted to James Bryson.

Dec 27  
1759

"James Hunter masson in Gallashiels  
Entred in Comon form and 1760  
William & John Haddon a  
pointed for his intenders."

"Our next mitting of St. Johns Day att  
Gallashiells wheir the Brethren thinks  
proper."



And now, in its proper place, we find the full record of John Sanderson's admission, which appeared under the minutes of 1758 as an interpolation, and we notice that the date now is May 14th, not May 31st, as in the former minute:—

“May 14 Entred in the Lodge of  
Gallashiells John Sanderson  
Sone to William Sanderson masson  
in Gallashiells Thomas Smith  
and John Haddon being a pointed  
for his intenders.”

The word “Gallashiells” in this minute has been written over the word “Haughfoot”, and the latter, having been imperfectly erased, is still partly visible.

*Gallashiells Decr 29th 1760*

Roll-call shows three absents.

“this Same Day Entred in the Lodg  
of Gallashiells Robert Lees &  
John Thurborn William Haldon  
& John Haldon Intenders for the former  
& George Hunter & George Dobson  
Intenders for the Letter.”

There follows another date-line and then the Charity minute, which is reproduced in full on p. 16.

*Selkirk 28th Desembr 1761*

“the Sad Day Rols Cald foun absant  
the Sad day Jams Watson and  
Jams Carncross was Entred  
the Sad day Georg Dobson was  
Choson master for the Suck Siding  
yer the Sad Day John Dobson  
and Androu wilson was Choson  
werdons for the in Sheuin yer  
the Sad Day George Hunter  
was Choson boxmastar for the  
in shuing yer.  
the meetige is to be at Sen Johns  
Day at gala Shils the nex  
yer.”

Nothing very important. The first sentence is uncompleted. Two new intrants, but no mention of intenders. The minute is reproduced in full to show the delightful spelling.

*Galashils Desembr 27 1762*

“the sad Day Rols being Caled  
and found absent Wiliam Haldon  
Robrt Lis.”

The next two pages are filled by a list of members, roughly in order of seniority; against each name is a long dash, and some of them are marked with an x.

It is reproduced below to show the names of the members at this date and because it contains the name of Adam Gilis, whose entry into the Lodge is nowhere recorded. This case (with those noted in 1749, 1757 and 1763, *q.v.*) tends to support very strongly the opinion that there were a number of unrecorded meetings, which were not merely convivial, but for the purpose of Masonic work.

Sir Hugh Scot in gala Sqr x  
George Carncross  
Jams Brayson x



John Sandrson x  
 Heugh Carncross  
 Wileam Sandrson x  
 Jams Pecock  
 Jams Thomlan x  
 John Butlar  
 George Hunter  
 John Dobson  
 George Dun  
 Wileam Halden x  
 Thomos Smith x  
 Jams Watson x  
 Thomas Dikson x  
 David andrson  
 Georg Carncross yongr x  
 George Dobson  
 Thomas Stelfur x    (? Saleford)  
 John Bruce x  
 Androu Falou x    (? Gala)  
  
 John Haldon x  
 Androu Wilson  
 John Sandrson yongr  
 Jams Hunter x  
 Robrt Lies x  
 John Thorbron  
 Adam Gilis  
 Jams Wattson  
 Jams Carncross

The minutes continue:—

“the Sad Day Jams Sandrson  
 and Walter Acthison and  
 Jams Dobson and John Elot  
 was Entered according to comm  
 en form the Sad Day John  
 Dobson was choson preses  
 and Jams Hunter Juner  
 werdon and George Dun  
 Silner werdon and George  
 Hunter was choson box  
 mester for the inseuinge  
 yer the miting the next  
 Saant Johns Day is to be at  
 Selkirt Gemis Hunter and  
 John Sandrson intendr for  
 Jams Sandrson George Dobson  
 and George Dun and Androu  
 Wilson and John Dobson inte  
 ndrs for Walter Acthison  
 Jams Dobson and John Elott.”

#### THE FINAL MINUTE. A STRIKING CHANGE

The last minute in the book is written in an educated hand. It is very brief, and is reproduced here in full:—

*Selkirk 27th Dece<sup>r</sup> 1763*

“The which day the Lodge of St. Johns  
 being mett at Selkirk according to  
 a List of this date of the members



present The have made Choice of  
James Hunter as their master George  
Dobson and John Haddon as wardens  
George Dun as their Treasurer and  
John Tait as their Secretary John  
Bruce Andrew Wilson John Sanderson  
and David Anderson as Stewards  
to the said Lodge and William  
Anderson officer."

" . . . The *Lodge of St. Johns* being mett at Selkirk . . ." This is the first and only time the Lodge is so described. Taken in conjunction with the new handwriting, this use of the title, which properly belonged to the "Official" Lodge of Selkirk, may perhaps indicate that the Lodge was absorbed by Selkirk at or before this meeting; but the minutes are silent on this point.

Two names appear in this minute of members whose admission was not previously recorded:—

- (1) William Anderson, who was appointed "Officer", indicating the probability that his admission was very recent.
- (2) John Tait, who was chosen Secretary at this meeting. It is possible that this name should read John Lait, and then he might be the same person who was entered in 1762 as JOHN ELOT(T).

The title of "Secretary" is a new one in these minutes. All earlier references are to the "Clerk". This is also the first and only time that "Stewards" are appointed.

All these points tend to confirm the probability that not merely a new Secretary, but a new group of members were in charge of the affairs of the Lodge. (See "Places of Meeting", below.)

#### PLACES OF MEETING

From the date of its foundation until 1739, the principal meeting place of the Lodge was at Haughfoot. There were, of course, a number of "Commission of Five" meetings recorded at different places, and also several evening meetings which took place at Galashiels after the Haughfoot Lodge had finished its day's work.

The actual building in which the Brethren met at Haughfoot is never mentioned, but it was probably the local inn. In later years the Galashiels meetings were often called at the home of one of the members, and it is noteworthy that none of the Lairds ever used their own homes for this purpose.

Haughfoot was only a tiny village, and for some of its members it must have been very inaccessible, as witness Ashiestell's complaint in 1710, but throughout the first 37 years the Lodge met there annually, though towards the end of this time there was already a substantial membership at Galashiels and Stow.

On December 27th, 1738, there was the customary evening meeting at Galashiels, followed by a two-day meeting there on January 3rd and 4th, 1739, when 21 members were present. This two-day meeting was supposed to be for examination of accounts, but two men were admitted in common form, and one feels that the meeting was prolonged for reasons of conviviality rather than for business.

In December, 1739, the Lodge met at Galashiels and resolved that in future they would meet alternately one year at Stow and the following at Galashiels. The weather intervened and prevented the 1740 meeting taking place at Stow, and this seems to have led to a schism, for the minute of next meeting, held three weeks late (on January 20th, 1742, instead of December 27th, 1741), begins with a note:—

"The Masons of Galasheils seperat from the Brethren at Stow . . ."

Thenceforth the Lodge met regularly at Galashiels until 1754, when it was resolved that future meetings should be alternately at Selkirk and Galashiels. This may have been largely due to the influence of Hugh Cairncross, Mason in Selkirk, who had served the Lodge for a number of years as Boxmaster. The December, 1754, meeting was at Selkirk, and two of the three intrants at that meeting were apprentices of Cairncross. The 1755 meeting was at Galashiels; May, 1756, at Selkirk; and thereafter the meetings alternate evenly between the two places.

These details are not particularly important in themselves, except insofar as they provide evidence of the part which the Haughfoot Lodge may have played in helping to establish Masonry in Selkirk, Stow and Galashiels. Vernon, in his *History of Freemasonry in Roxburghshire and Selkirkshire*, seems to have jumped to conclusions on very meagre evidence.



**STOW.** Writing of the present Lodge St. John, Stow, No. 216, S.C., he says: "There is no doubt that the Lodge . . . is a direct descendant of the old Lodge of Haughfoot." But the earliest date which can be assigned to No. 216 is the year 1805, leaving a gap of 42 years after the last Haughfoot minute unaccounted for.

The separation of the Galashiels and Stow Masons in 1742, noted above, may well have left the nucleus of a Lodge at Stow, but we have no records whatever of its working as a Lodge, and, in the circumstances, we feel that Vernon's conviction as to the Stow Lodge's ancestry is perhaps unwarranted.

**GALASHIELS.** As regards the Lodge St. John, Galashiels, No. 262, and the Lodge St. John, Selkirk, No. 32, the position is rather different. The former was constituted in 1816 and, although it has no earlier records, we know that meetings of the Haughfoot Lodge were held at Galashiels right up to 1762, and that a substantial proportion of the membership was resident in Galashiels at that date. Moreover, amongst the earliest names mentioned in the Galashiels minutes of 1816 there are several which appear in the last list of the Haughfoot Lodge, *viz.*, Lees, Hunter, Haldane and Smith. Here, unlike the case of Stow, the gap from 1762 to 1816 can be filled by external evidence.

The last entry (on the last page) of the Haughfoot minute-book is dated 1763, when officers were elected in the ordinary way. There is nothing at all in the records to suggest that the Lodge was dead or dying, and it seems probable that a later minute-book has been lost. This is supported by documents in possession of the Lodge Peebles Kilwinning, No. 24, which show that the Masons at Galashiels, for want of funds, approached them in 1794 with the unusual request that they might be taken in as a branch of the Peebles Lodge:—

"Peebles 10th January, 1794.

The Right Worshipfull Master having called a Meeting of the Lodge this evening, and have accordingly mett in a very full lodge. Laid before them a petition from a Society of Free and Accepted Masons of Galashiells whereof the tener follows, *viz.*—

Galashiells unto the Right worshipfull the Master, other office-bearers and members of the Peebles Kilwinning Lodge of Free and Accepted Massons at Peebles.

The Petition of a Society of Free and Accepted Massons at Galashiells humbly sheweth that your Petitioners, tho' belonging to the Ancient and Honourable fraternity of Masons *beyond all memory*, have no charter from the Grand Lodge of Scotland, nor are they a regular branch of any lodge having such a charter.

They are most grateful to their Brethren of the Peebles Kilwinning for the favours already received through part of their members corresponding with them, and beg they would now in addition to all former obligations admitt them to the honour of being a branch of their very ancient Lodge.

We are induced to ask this favour chiefly from want of funds to procure a charter, and next from a Desire of being connected with the most respectable Lodge in their Neighbourhood. With this view they have deputed their Worshipful Brother James Frier chief office-bearer, Brother George Lister, and Brother William Sanderson, to make out this address, which will be laid before the Peebles Kilwinning by the forsaid Brother William Sanderson, who will be invested with full power to act in the name of their Society at Galashiels in settling the conditions of their bestowing this privilege for which your Petitioners shall endeavour to shew proper sence, by behaving on all occasions in a manner becoming Massons, and in gratitude for the past, and in hopes of this entreated favour, they Drink their Brethren of the Peebles Kilwinning this day three times three, and all the honours of Massinery.

May it therefore please the Kilwinning Lodge at Peebles to consider and Grant the Desire of this Petition. And your Petitioners will ever pray.

Signed by the order and with the unanimous consent of the Brethren.

WILLIAM SANDERSON."

Peebles, being a regular Lodge on the List of the Grand Lodge of Scotland, had no such powers, and minuted as follows:—

"Thereafter the Lodge having taken said Petition into due and serious consideration, and for certain reasons and objections made by several members in the Lodge, they were unanimously of opinion that the said Society could not be admitted a Branch of this Lodge, and recommended to them to apply to the Grand Lodge of Scotland for a proper charter in due form, and instructs the Right Worshipfull Master to write said Society to that effect, which was accordingly done.

THOMAS BROWN, Master."

(Vernon, p. 308.)



And the Galashiels masons remained an unofficial organisation until 1816, when their Lodge was properly constituted by the Grand Lodge of Scotland.

**SELKIRK.** Whatever the origins of the Selkirk Lodge, two points must be noted:—

- (1) Few, if any, of the early members of the Haughfoot Lodge were residents of Selkirk.
- (2) In 1736 the Selkirk Lodge was a completely separate entity, and for 17 years after that, at least, there was no connection between the two Lodges.

In 1753 an approach was made “to the Brethern at Selkirk”, but whether this was to the Selkirk Lodge or to members of the Haughfoot Lodge resident at Selkirk is not at all clear. The oldest minute-book now in possession of the Selkirk Lodge begins with minutes for 1808, and contains a list of members in order of seniority, on which the first name is that of Thos. Guthrie, who was admitted in 1765! Among the officers for 1808 we find George Dobson and James Dun, the names of two men who had virtually ruled the old Haughfoot Lodge from 1750 to 1763, which included the whole period of the Galashiels-Selkirk alternating meetings!

True, we have no proof that the later Dobson and Dun were of the same families as the two earlier enthusiasts, but the probability is there. Thus, so far as the present-day Lodge of Selkirk is concerned, we see that it was certainly in existence in 1736, and it seems very doubtful whether it owed its existence to the Haughfoot Lodge or to any of its members. To sum up:—

- (1) The alternating meetings at Galashiels and Selkirk in the later years suggest that the 1753 “approach” was made to the Selkirk Lodge.
- (2) The continuity of the family names of Dobson and Dun.
- (3) The altered style of the Haughfoot minutes of 1763, *i.e.*, the title “Lodge of St. John”, the appointment of a “Secretary”, the appointment of “Stewards”.
- (4) The fact that the Haughfoot minute-book has been in the possession of the Lodge of Selkirk since 1885 at least.

All these points tend to confirm that some part, at least, of the Haughfoot (or Galashiels) Lodge was ultimately absorbed into the Lodge of Selkirk.

## SURVEY

Having brought our examination of the Minute-Book to a close, we may now touch on some of the points of interest which have not hitherto been dealt with.

In their day, the operative Lodges had exercised a strict control over the affairs of the mason trade within their own locality, and the admission of non-operatives as “honorary” members had been at first a simple mark of respect to local notabilities, whose presence added dignity and importance to the annual meetings.

On general grounds, it would appear that the early years of the 18th century saw a gradual decline in the power and influence of the primarily operative Lodges, and it is not easy to determine whether they contributed to their own decline by their ever-increasing admissions of non-operatives, or whether changing conditions in the industry were alone responsible.

This gradual diminution of the operative *raison d'être* of the Scottish Lodges, with their subsequent change-over to Speculative Masonry, is a subject worthy of separate study, and outside the scope of this essay. We may be justified, perhaps, in trying to estimate what part, if any, the Haughfoot Lodge (and any of the later purely non-operative Lodges) played in this gradual change-over.

Haughfoot, so far as we know, was the first and, for some time, the only non-operative Lodge in Scotland. Its importance as an institution was negligible. Its objects were purely those of a social or convivial benefit society, and even though it may have been practising the same Masonic ritual as the most respectable operative craft Lodges, its activities, divorced as they were from the operative aims and objects of the true craft Lodges, can only be described as quasi-masonic.

In this sense there can be little doubt that the rise of the Haughfoot Lodge and its successors played some part in the decline of the operative Lodges, and in paving the way for the advent of Scottish Speculative Masonry.

Though we cannot be sure of the circumstances which led to the founding of the Lodge, it seems fairly certain that it was a “family” affair, social and convivial in origin, with perhaps the added object of serving its members as a sort of loan club and benefit society.



During the early years it was largely dominated by its aristocratic members, who, in those days and in a rural community, must have been very important men indeed. Clearly the Lodge was not founded for any Jacobite or political aims, nor did it acquire any such objects in the years that followed. The aristocratic and influential members of the Lodge were all men whose families had suffered greatly under the Stuarts, and the accession of William of Orange had brought them back to tranquillity and to the enjoyment of their great estates. These men were neither conspirators nor rebels, and the biographical details (which are given at some length)<sup>1</sup> show conclusively that they had everything to gain from the preservation of the *status quo*.

The Lodge work seems to have been conducted with great regularity, especially when we consider that there was no kind of governing body until 1736, when the Grand Lodge of Scotland was founded; and even then the Haughfoot Lodge was unaware of, or ignored, its existence.

We have already noted the possible connection of the Haughfoot Lodge with the Lodge of Kelso, and in certain respects their resemblances are very important, for although the Kelso Lodge retains in its early minutes regulations which show that it was originally a "primarily-operative" Lodge, at the date when our story begins (1702) it was virtually non-operative, with a large mixed membership, ruled by the local lairds on much the same lines as the Lodge of Haughfoot.

Another very important resemblance is the bi-gradal working of both Lodges. In the Haughfoot records, the "fragment" enables us with some degree of certainty to identify the principal details of the two ceremonies. At Kelso we have no such pointers; only the records of the two ceremonies being conferred regularly right up to 1754. But in June, 1754, following an invitation to some Brethren from Leith *to demonstrate the FC ceremony*, the Lodge made the discovery of the third degree, and recorded their previous lack of it in a minute which is reproduced in *A.Q.C.* 61, pp. 141-2.

The evolution of the third degree and the whole tri-gradal system is one of our major problems still awaiting solution, and beyond the scope of this essay; but if an important Lodge like that of Kelso could have remained unaware of its existence until 1754, we need hardly be surprised that we find no record of its being worked by the Haughfoot Lodge.

As to the nature of the ceremonies, we have only the contents of the "fragment" and, by implication, the ER and CC texts to guide us. Certainly the ceremonies were very brief, and the "Commission of Five" rule suggests that they did not require a team of officers, as they do to-day.

Throughout the whole minute-book there is no single reference to Lodge Furniture, Jewels, Collars or Tools, or equipment of any sort except the Lodge Box. The Lodge never bought a Bible, but at that date the V.S.L. would have been found in every decent Scottish home.

Some of the late meetings are recorded as having been held in the homes of various members (Donaldson, Craig and Sanderson), none of them wealthy or aristocratic, and this suggests that the Lodge meetings did not require very much space or preparation.

Of the political and religious disturbances which the country had suffered during the 17th century, and in which the Scotts, Pringles and Murrays of Philiphaugh had been involved, we find no trace at all, and the rebellions of 1715 and 1745 also left no mark on the recorded history of the Lodge.

The story of Haughfoot is no epic of Masonic history. It played no part in the intrigues which brought about the formation of the Grand Lodge of Scotland; nor did it throw up any outstanding personalities like Anderson or Dermott, Dunckerley or Preston. It came into existence unnoticed, and passed its 60 years or so without any excitement to speak of. For us, its history acquires a singular importance because it gives us a clear picture of what Masonry must inevitably have become, after it had lost its original purpose of serving the craft and those concerned in it, as a trade organisation.

In 1702, when the Lodge was founded, it was (so far as our records show) the only Lodge that had ever started out as a purely non-operative one. That is what makes Haughfoot unique.

<sup>1</sup> v. Vol. lxiii, pp. 264-8.



# APPENDIX

## SUMMARY OF MEETINGS, ADMISSIONS, OFFICERS, Etc.

\* = Admissions under "Commission of Five" rule.  
 ? = Information uncertain or inferential.  
 — and blanks indicate "no details available".  
 ‡ = Chosen for that meeting only.  
 CF = Admitted "in common form".

I = "Instructed".  
 FI = "Fully Instructed".  
 Int. = Intenders chosen.  
 E = "Entered in the Lodge".

Date	Place of Meeting	Name	Status and Residence	Admitted	Officers — Elected, appointed or recorded		
					Preses	Boxmaster	Clerk
Dec. 22, 1702	Haughfoot	John Hoppringle	Laird of Hoppringle & Torsonce	Founder	John Hoppringle	Andrew Thomson	
" "	"	James Pringle	Bro. to John Hoppringle	Founder			
" "	"	Andrew Thomson	Galashiels	Founder			
" "	"	Sir James Scott	Laird of Gala	EA & FC			
" "	"	Thomas Scott	Bro. to Sir James Scott	EA & FC			
" "	"	David Murray	Philiphaugh	EA & FC			
" "	"	James Pringle	Haughfoot	EA & FC			
" "	"	Robert Lowrie	Stow	EA & FC			
" "	"	John Pringle	Wright	EA & FC			
Jan. 14, 1704	Haughfoot	William Cairncross	Mason—	Affiliate	John Hoppringle	Andrew Thomson	
" "	"	George Cairncross	Son of W.C.;	EA & FC			
" "	"	James Frier	Galashiels	EA & FC			
Dec. 27, 1704	Haughfoot	William Borthwick	Laird of Falahill	EA & FC	John Hoppringle	Andrew Thomson	
" "	"	Walter Scott	Servant to Torsonce	EA & FC			
Dec. 27, 1705	Haughfoot	Alexr Young	Galashiels	EA & FC	John Hoppringle	Andrew Thomson	
" "	"	William Lowrie	Stow	EA & FC			
Before							
Dec., 1706	Galashiels*	John Scott	Chyrurgeon; Bro to Sir James Scott	EA & FC			
Dec. 27, 1706	Haughfoot	Alexr Baillie	Laird of Ashiestiel	EA & FC	James Pringle	Andrew Thomson	
" "	"	John Younger	Lawyer—	EA & FC			
" "	"	William Pringle	Edinburgh	EA & FC			
" "	"	Andrew Hardie	Burnhouse	EA & FC			
" "	"	John Young	Shilie	EA & FC			
Dec. 27, 1707	Haughfoot	George Gray	Mason—	EA & FC	Sir James Scott	Andrew Thomson	
" "	"	William Craig	"Entered-Mason" Ffaims-Lonend	Affiliate			
" "	"	John Clapperton	Servant to Laird of Torwoodlie	EA & FC			
" "	"	Thomas Frier	Stow	EA & FC			
" "	"	John Sanderson	Galashiels	EA & FC			
Dec. 27, 1708	Haughfoot		Wright	EA & FC			
Dec. 27, 1709	Haughfoot	James Pringle	Laird of Torwoodlie	EA & FC	Thomas Scott	Andrew Thomson	
" "	"	William Cairncross (yor)		EA	William Borthwick	Andrew Thomson	
" "	"	James Bryson		EA			
Dec. 27, 1710	Haughfoot	Adam Clapperton		CF	James Pringle ‡	Andrew Thomson	
" "	"	Patrick Sanderson		CF	Torwoodlie		
Jan. 24, 1711	Edinburgh*	John Mitchelson	Laird of Middleton	EA & FC			

Note: John Sanderson was appointed "Officer" in 1707 and 1708, James Bryson in 1709, and Wm. Anderson in 1763.



Date	Place of Meeting	Name	Status and Residence	Admitted	Officers — Elected, appointed or recorded		
					Preses	Boxmaster	Clerk
Dec. 27, 1711	Haughfoot	James Peacock	Servant to Sir James Scott	CF	Thomas Scott	Andrew Thomson	
" "	"	John Currie		CF	And. Thomson ‡		
" "	"	John Donaldson		CF			
" "	"	Andrew Tomline		CF			
Dec. 27, 1712	Haughfoot	John Fountain	Son of Sir James Scott Gala Servt to Laird of Torwoodlie	CF	Thomas Scott	Andrew Thomson	
Dec. 27, 1713	Haughfoot	William Murray		CF	Thomas Scott	Andrew Thomson	
Dec. 27, 1714	Haughfoot	Hugh Scott		EA & FC	And. Thomson ‡		
Dec. 27, 1715	Haughfoot (?)	John Borthwick		CF	Pringle of Torwoodlie	Andrew Thomson	John Hoppringle
Nov. 21, 1716	(?) *	Alexr Methven	Chyrurgeon	EA	Hugh Scott	Andrew Thomson	John Hoppringle
Dec. 27, 1716	Haughfoot	George Kirkwood Simon Aitchison James Sanderson		CF	George Cairncross	Andrew Thomson	John Donaldson
Dec. 27, 1716	Galashiels*			CF			
" "	"			CF			
Dec. 27, 1717	Haughfoot	William Clerk	Mason—	FI	William Craig	John Sanderson	George Kirkwood
Dec. 27, 1717	Birkhall*	Patrick Sanderson	Servt to John Sanderson	I			
Jan. 3, 1718	Galashiels*	John Hamilton	Servt to Andrew Thomson	(EA) I	Hugh Scott	John Sanderson	George Kirkwood
Dec. 27, 1718	Haughfoot	Alexr Dickson	Servt to John Hamilton	I	John Donaldson	John Sanderson	George Kirkwood (?)
Dec. 28, 1719	Haughfoot	James Brown		I	William Murray	John Sanderson	
Dec. 27, 1720	Haughfoot	William Henderson		(EA) I	James Bryson (yor)	John Sanderson	
Dec. 27, 1721	Haughfoot	James Clapperton (yor)		(EA) I			
" "	"	Robert Frier	Stow	I			
Dec. 27, 1721	Galashiels (*?)	Andrew Bold	Employee of Geo. Cairncross	(EA) I			
Dec. 27, 1722	Haughfoot	James Wight		(EA) I	John Young	George Cairncross	George Kirkwood (?)
" "	"	(or Wright)					
Mar. 8, 1723	Galashiels	A Business Meeting		—			
Dec. 27, 1723	Haughfoot	—		—	John Fountain	George Cairncross	
Dec. 28, 1724	Haughfoot	—		—	John Clapperton	George Cairncross	George Kirkwood (?)
Dec. 27, 1725	Haughfoot	James Rae	Servt to John Hardie	CF	John Hamilton	George Cairncross	
" "	"	Alexr Hardie	Servt to John Hardie	CF			
" "	"	John Hamilton	All members	FC			
" "	"	William Henderson		FC			
" "	"	James Clapperton		FC			
" "	"	Andrew Bold		FC			
" "	"	James Wight	(Bro. to J.H.)	FC			
" "	"	Arch: Hamilton		CF			
Dec. 27, 1726	Haughfoot	—		—	William Henderson	Robert Frier	John Donaldson
Feb. 3, 1727	Haughfoot	A Business Meeting		—			
May 28, 1727	Haughfoot*	William Brown	Servt to James Frier	CF			
Before Dec., 1727	(?) *	John Foster	Bowland	—			
Dec. 27, 1727	Haughfoot	—		—	Walter Scott	Robert Frier	James Claperton
Jan. 26, 1728	Haughfoot	A Business Meeting		—			
Dec. 27, 1728	Haughfoot	—		—	James Frier	Robert Frier	Walter Scott ‡
Dec. 27, 1728	Galashiels*	Hugh Cairncross	Mason in Selkirk, Son of Geo. Cairncross	CF	Hugh Scott ‡		
Jan. 3, 1729	Galashiels	A Business Meeting		—	Simeon Aitchison ‡		



Date	Place of Meeting	Name	Status and Residence	Admitted	Officers — Elected, appointed or recorded		
					Preses	Boxmaster	Clerk
Jan. 6, 1729	Stow	A Business Meeting		—			Hoppringle (?)
Jan. 8, 1729	Galashiels*	John Lowes		CF			
Dec. 27, 1729	Haughfoot	—		—	James Claperton	Robert Frier (?)	John Donaldson
Dec. 28, 1730	Haughfoot	—		—	George Cairncross	Robert Frier (?)	George Kirkwood
Feb. 2, 1731	Haughfoot	John Young	Son to John Young	CF			
Dec. 27, 1731	(?)	—		—	John Claperton	William Henderson	John Donaldson
Jan. 25, 1732	Haughfoot	A Business Meeting		—			
Dec. 27, 1732	Haughfoot	—		—	Andrew Bold	William Henderson	John Donaldson
Dec. 27, 1732	Galashiels	A Business Meeting		—			
Dec. 27, 1733	Haughfoot	William Sanderson	Son to John Sanderson	CF	Adam Clapperton	William Henderson	
Dec. 27, 1733	Galashiels*	William Liddell		CF			
Dec. 27, 1734	Haughfoot	—		—	John Young (yor)	William Henderson	
Dec. 27, 1735	Haughfoot	—		—	John Young (yor)	William Henderson	
Dec. 27, 1736	Haughfoot	—		—	John Lowes	William Henderson	
Dec. 27, 1737	Haughfoot	—		—	Andrew Tomline	William Henderson	
Dec. 27, 1738	Haughfoot	Andrew Tomline (yor)		CF	William Sanderson	Hugh Cairncross	John Donaldson (?)
" "	"	James Peacock		CF			
" "	"	John Butler		CF			
Dec. 27, 1738	Galashiels (*?)	James Bryson (yor)		CF			
Jan. 3-4, 1739	Galashiels	James Frier (yor)		CF			
" "	"	Robert Moffat	Wright in Galashiels	CF			John Donaldson
Dec. 27, 1739	Galashiels	—		—	James Bryson	Hugh Cairncross	
Dec. 27, 1740	Galashiels	—		—	James Bryson	Hugh Cairncross	
Jan. 20, 1742	Galashiels	—		—	William Craig	Hugh Cairncross	
Dec. 27, 1742	Galashiels	—		—	William Craig	Hugh Cairncross	
Dec. 27, 1743	Galashiels	—		—	William Cairncross	Hugh Cairncross	
Dec. 27, 1744	Galashiels	George Hunter		CF	Andrew Tomline (yor)	Hugh Cairncross	
Dec. 27, 1745	Galashiels	James Hoorgreve		CF	James Bryson (yor)	Hugh Cairncross	John Donaldson (?)
Dec. 27, 1746	Galashiels	Adam Hervey	Apprentice to Hugh Cairncross	CF, I	John Butler	Hugh Cairncross	John Donaldson
Dec. 28, 1747	Galashiels	—		—	John Butler	Hugh Cairncross	John Donaldson
Dec. 27, 1748	Galashiels	John Dobson	Apprentice to Hugh Cairncross	CF, I	George Hunter	George Cairncross	John Donaldson
Dec. 27, 1749	Galashiels	George Dun	Mason in Selkirk	EA & FC	John Dobson	George Cairncross	John Donaldson
Dec. 28, 1749	Galashiels†	James Tomline	Son to Andrew Tomline	CF, I			
Dec. 27, 1750	Galashiels	—		—	George Dun	George Cairncross	John Donaldson
Dec. 27, 1751	Galashiels	—		—	John Dobson	George Hunter	John Donaldson
Dec. 27, 1752	Galashiels	Thomas Smith		EA & FC	James Tomline	James Bryson (yor)	John Donaldson
" "	"	William Haldon		EA & FC			
" "	"	(Haddon?)		—			
Jan. 8, 1753	Galashiels	A Committee Meeting		—			
Jan. 8, 1753	Galashiels	—		—	James Bryson (eldr)†	James Bryson (yor)	James Bryson (?)
Dec. 28, 1753	Galashiels	—		—			
Dec. 27, 1754	Selkirk	—		—	George Dun	John Dobson	James Bryson
Dec. 30, 1754	(?)	James Watson	App. to John Butler	CF, I			
" "	"	Thomas Dickson	" " Hugh Cairncross (Mason in Selkirk)	CF, I			
" "	"	David Anderson	" " Hugh Cairncross (Mason in Selkirk)	CF, I			
Dec. 27, 1755	Galashiels	—		—	George Dun	John Dobson	James Bryson

† A. business meeting.



Date	Place of Meeting	Name	Status and Residence	Admitted	Officers — Elected, appointed or recorded		
					Preses	Boxmaster	Clerk
Mar. 9, 1756	Selkirk	Andrew Gala	Mason in Boudean (Bowden)	CF, Int.			
" "	"	John Bruce	App. to Wm. Scott (Mason in Selkirk)	CF, Int.			
" "	"	George Cairncross	Lawyer in Selkirk	"Lykewise Entered"			
" "	"	George Dobson	Mason in Selkirk				
" "	"	Thomas Salford	Mason in Bowhill				
Dec. 27, 1757	Selkirk	John Haddon	Mason in Galashiels	CF, Int.	William Haddon	John Dobson	James Bryson
Dec. 27, 1758	Galashiels	Andrew Wilson	Apprentice to George Dun	CF, Int.	George Dun	George Hunter	
May 14 or 31, 1759	Galashiels (?)	John Sanderson	Son to Wm. Sanderson, Mason in Galashiels	E, Int.			
Dec. 27, 1759	Selkirk	James Hunter	Mason in Galashiels	CF, Int.	George Dun	George Hunter	
Dec. 29, 1760	Galashiels	Robert Lees		E, Int.	George Dobson	George Dun	
Dec. 28(?), 1761	Selkirk	John Thurborn		E, Int.			
" "	"	James Watson		E	George Dobson	Geo. Hunter	
Dec. 27, 1762	Galashiels	James Cairncross		E			
" "	"	James Sanderson		CF, Int.	John Dobson	Geo. Hunter	
" "	"	Walter Aitchison		CF, Int.			
" "	"	James Dobson		CF, Int.			
Dec. 27, 1763	Selkirk	John Elot(?)		CF, Int.	James Hunter	George Dun	John Tait (Lait ?)

The first appointment of Wardens is recorded in December, 1759.

Dec., 1759. John Dobson and George Dobson were appointed Wardens.

Dec., 1760. George Dun and George Hunter " " "

Dec., 1761. John Dobson and Andrew Wilson " " "

Dec., 1762. George Dun appt'd S.W., and Jas. Hunter J.W.

Dec., 1763. Geo. Dobson and John Haddon appt'd Wardens.

John Bruce, Andrew Wilson, John Sanderson and David Anderson,  
Stewards.

William Anderson, Officer.



At 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. Ivor Grantham, W. Waples, G. S. Draffen, N. Rogers, H. A. Hartley and R. J. Meekren.

Bro. IVOR GRANTHAM said:—

In supporting the vote of thanks, I desire to congratulate Bro. Carr most heartily upon a notable achievement; his methodical treatment of the Haughfoot Lodge minute book deserves high commendation.

This paper lifts the veil which hitherto has largely obscured the activities of a truly remarkable Lodge—a Lodge which I believe to be without parallel in the annals of the Craft. I use the expression “without parallel” with due deliberation, because I cannot recollect any other Lodge which was formed at such an early date for non-operative purposes, maintained an independent existence for more than sixty years, confined its formal meetings throughout that period (with very few exceptions) to a single meeting in each year, and empowered any five of its members to admit Masons at any time and place during the intervening periods.

A useful bibliographical note, compiled by Messrs. Sangorski and Sutcliffe, has been incorporated in the text of this paper. I have no wish to challenge the conclusions expressed in that bibliographical note; but there is one respect in which that note is perhaps a little misleading. After referring to the page numbered *ij*, Messrs. Sangorski and Sutcliffe state, “The next following pages are numbered 12, 13, 14, 15, etc.”. This statement might lead one to suppose that all the remaining pages of the Haughfoot Lodge minute book are numbered, whereas, in fact, the only numbered pages after that numbered *ij* are those numbered 12, 13, 14, 15, 16, 17 and 19; the number 18 does not figure in this sequence, and the remaining 162 pages are unnumbered.

The deliberate extraction of pages from the commencement of this minute book, presumably by some zealous and scrupulous member of the Order, is certainly to be deplored by Masonic students of to-day. I agree with Bro. Carr that the missing pages, perhaps twelve in number, must have contained further matter descriptive of what took place on 22nd December, 1702, before the admission of candidates (the expression “The same day” in the sixth line of page *ij* is sufficient indication of this); but I cannot believe that the missing pages contained more than a small fraction of the earlier portions of the *Edinburgh Register House* MS., or of the *Chetwode Crawley* MS., one passage of which is paraphrased in the first five lines of page *ij* of the minute book. As the page containing the fragment of ritual is numbered *ij* it is, I suggest, a natural inference that only one previous page—a page presumably numbered *i*—would have been used for the earlier portions of either of these Masonic catechisms. It is, to my mind, inconceivable that the meticulous writer of these minutes could have paraphrased the whole of the matter contained in either catechism upon numerous pages of the minute book, and then assigned the numbers *i* and *ij* to the last two pages of his paraphrase.

A glance at the *Edinburgh Register House* MS. will reveal at once how little of its content could have been transcribed upon the supposed page *i* of the minute book; nearly 1,100 words appear in this MS. before the reference to “The Common Judge” (which appears at the top of page *ij* of the minute book), whereas less than 200 words could have appeared upon the supposed page *i*. Even in the case of the shorter of these two catechisms (the *Chetwode Crawley* MS.) the total number of words leading up to the corresponding passage is more than 500. Accordingly, either the paraphrase of those Masonic catechisms must have been very much abbreviated, or else only a small portion could have been recorded at the commencement of the minute book. Is it not possible that the earlier of the missing pages may have contained an abbreviated version of one of the Old Charges?

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Bro. WILLIAM WAPLES writes:—

Bro. Carr's Paper has placed Masonic students under a debt of gratitude for the large amount of information offered and for the filling of a long felt want.

The Paper has, however, again brought into the limelight, perhaps unintentionally, points upon which there is diversified opinion, viz.:—

- (1) The Operative v. Speculative controversy.
- (2) The origin of Speculative Masonry.
- (3) The origin and development of “Speculative” Ritual.



The average student wants to know whether:—

- (a) Operative lodges were primarily business meetings of trade members to control the Mason trade, and whether the form of admittance, and passing to full working-man status, was formal and based upon the

History of Masonry

The Charges, Orders and Regulations of the Craft  
and plus words, signs, grips and F.P.O.F.?

- (b) Was the ritual of early Speculative Masonry based on the history of the Craft and its Age, Charges, Orders and Regulations, and if so, what is the first clear case of the adoption and development of the "Speculative" story?

Reasonable answers to the above would help to clarify the ground-work of Masonic history and practice, both Operative and Speculative. The above is a reaction to Bro. Carr's and similar papers. On surer ground, I do not find myself in agreement with Bro. Carr's comments, regarding the status of an "Entered Apprentice". Surely a boy was "Entered" (same term as Registered) within a short time of the signing of his Indenture, and on the day he was presented to, and was approved by a Lodge, he became a Mason, *i.e.*, an Apprentice Mason.

A suggestion has been offered to the effect that an Apprentice must have served his seven years as an Independent Apprentice before he could become an "Entered Apprentice" in the books of the Lodge, and that he had to accept the status of an "Improver" or something similar, before he could claim his "Freedom" and enjoy the privileges of a fully fledged competent Mason. Such a viewpoint requires a serious challenge and as one especially interested in operative practice, I offer a case, supported with documentary evidence. Take firstly the much discussed Swalwell entry:—

"September 29th, 1725—Then Matthew Armstrong and Arthur Douglass—Masons, appeared in ye Lodge of Freemasons and agreed to have their names Registered as Enter apprentices to be accepted next quarterly meeting paying one shilling for Entrance—and 7/6d. when they take their freedom."

A general argument is that these two boys had served their time and qualified as MASONS—and on the above date were brought to the Lodge to confirm the fact and at the same time to be entered in the books of the Lodge as Enter apprentices, a status which would be enjoyed for a further seven years. This period would bring them to the age of 28 years, by which time they could claim to be Fellow Crafts of their trade, in other words, they could claim a man's wages. This is, of course, conjecture and untenable in law and in practice. A minute four years and three months later states:—

December 27th, 1729.

"Then Matthew Bamburgh appeared in ye Lodge of Freemasons and his Master shewed his Indenture, which were agreeable, he will have his freedom when out of his time paying 7/6d. to ye Lodge Box."

Read in conjunction with the 1725 entry, one finds both alike in structure and intention. The 1729 entry is, however, more explicit—it says beyond doubt:—

"He will have his freedom when out of his time, paying 7/6d. to ye Lodge Box."

That is the point. The law states a definite period for an indentured apprentice, *viz.*, seven years, and sometimes in Scotland nine years, in the Mason trade, so Matthew Bamburgh was "free of his servitude" as an Indentured Apprentice on his 21st birthday and he was entitled to his "freedom" from his servitude, and became a fully-fledged journeyman Mason and, therefore, could claim the statutory wages of a craftsman.

To support the claim for lawful wages, the following is quoted from Thompson's *History of Boston*, pp. 761-2:—

Rate of wages in 1680—

Lincoln	}	2nd/3rd April — Charles II 1680.
Holland		
Elloe		
Kerton and		
Skerbeck		

"The Rates of Wages of Servants, Artificers, Handicrafts man, Worke-men and Labourers, made and renewed, established and confirmed, as alsoe of opening, read, and published, at the Gen'rall Quarter Sessions of the Peace, houlden att Spalding and kirton in the partes and Countye aforesaid etc. etc. etc., in yee yeare 1680.



Winter half year.

Every Master carpenter, freemason, roughmason, painter, bricklayer, joyner, slater, Plasterer ..... being Master of their occupations shall have and take by the day with meat and drinke 6d and without 1/-.

And every other of the said occupations, journeymen or others, not being an Apprentice, Shall have and take by the day with meat and drink 4d. and without 10d. And every Apprentice of the said Occupations, being above the age of 14 years, haveing served at the least one whole yeare at his occupation, shall have and take by the day, with meat and drink 2d and without 4d.

Summer half yeare—

Every Master Carpenter, Freemason, Rough Mason, bricklayer ..... and any others of the said occupations being journeymen or others not being Apprentises, shall have and take by the day with meat and drinke 6d without 1/- ; and every apprentice of the said occupations above one whole yeare shall have by the day with meat and drinke 3d and without 6d.”

There is no mention here of an Improver stage.

The Summer period (the most important) makes two rates definite:—

- (a) The Master and Journeyman.
- (b) The Apprentice.

The term Master, in mediæval law, was a person who was responsible for the completion of a task—therefore, this term Master Mason confirms the Ancient MS. Charges, wherein is stated:—

“ That no Mason take upon him any Lord’s or Masters work, nor any other Masons unless he knows himself to be Master of the said work so that the Craft may have no slander nor evil report by him in so doing.”

If further corroborative evidence is needed, then take the case of the Son of John Brown (quoted by Lyon), of 30th January, 1683, who petitioned for his Fellow Craft’s points at 19 years of age. This boy, no doubt, knew that he was entitled to qualify as a Fellow Craft as soon as he had served his apprenticeship, *i.e.*, 21 years of age, but for some special reason he wanted to get his indenture cancelled two years before the legal date. There is no mention here of an “Enter Apprenticed stage 21-28 years”.

The issue appears clear that Brown wanted a man’s wage two years earlier than the legal date.

If the “Enter Apprentice” status, *i.e.*, 21-28 years of age, be generally accepted by students, then one must accept the fact that there was not a fully-fledged Journeyman or Master Mason in England and in Scotland under 28 years of age.

In making these quotations it is realised that there is considerable opinion against an Apprentice obtaining his “freedom” at 21 years of age and thus qualifying for the status of Fellow Craft. It is also admitted that many Scottish entries point to a so-called Improver period, but, so far as North-Eastern England is concerned, there is a clear case on the lines stated.

It is pointed out that in Ancient documents, Scottish in particular, there were exceptions to the statutory periods of Apprentices, and in particular that of the Enterprentice stage. Similar ideas appear to be prevalent about the Swalwell entries, especially that case of Matthew Armstrong, registered September 29th, 1725. On full consideration of the facts there will be found a difficulty, for on the 28th December, 1730 (five years and three months later), the name Matthew Armstrong again appears, *viz.*:—

“ That Matthew Armstrong notifies to ye Lodge his having taken John Lawthers, Apprentice for seven years and hath shewn his Indenture for which he hath paid 6d.”

The point is that the Armstrong mentioned in 1725 could not be the Armstrong of the 1730 entry, if the “Enterapprentice” status is to be accepted, for he would neither be qualified an Entered Apprentice as Fellow Craft or a Master.

This comment suggests that the date of birth of many of the Swalwell Masons would be invaluable towards the settlement of many vexatious queries. An attempt has been made on several occasions to obtain the required information—so far without success. However, there now appears a possibility of receiving the wanted information, which, once secured, will be considered in conjunction with the Swalwell entries to the benefit of many.

Bro. Carr’s paper has likewise prompted another line of thought, *viz.*:—



- (1) When did the Speculative story of Masonry originate and by whom, and who assisted in its early development ?
- (2) What Operative Lodges practised a form of Speculative Masonry ?

Bro. Carr has helped considerably in this respect. In North-Eastern England there are the remnants of two ancient Masons' Guilds, *viz.*, Newcastle-upon-Tyne and Durham City, and the charters and records of both are mainly intact. These Guilds were in the front rank of English Operative Masonry, yet one fails to find a single word clue to anything of a Speculative nature—there is ample evidence of trade practice and everything else one would expect in an operative Craft trade. Being so near to, and contemporary with, and even of much earlier date than, many Scottish Lodges, one may reasonably ask why each remained solely Operative in character and free from Speculative tendencies.

The paper further prompts one to query the place and purpose of many of the ancient MS. Charges, and to enquire how many were genuinely "Operative" and the number copied for Speculative Lodges. The dates of many coincide with the development of Speculative Masonry from about the middle to the end of the 17th century. That certain of the Charges were intended for "Speculative" Lodges is undoubted, *viz.*:—

Scarborough, 1709, Grand Lodge No. 2, late 17th century.  
 Probity, 1736, etc., etc.

An analysis of the whole series would produce useful information, and such an analysis might even show that the early "Speculative" ceremonies were based on the EA and FC admittance and passing respectively, and that what ritual there was in early Speculative Masonry was based on the History, Orders and Regulations of the Craft of Masonry, plus, of course, the words, grips, signs and F.P.O.F.

It is appreciated that two schools of thought on these matters exist, and that it is desirable to clear away all doubt in order that readers may not be confused.

The gist of the geographical note by Bro. Carr has added to the few authentic cases of a private Lodge being erected by a non-trade Mason, and it would be useful if all such known in Scotland and England were listed. It is not generally known among Masons that the North-Eastern part of England was rich in such Lodges. At Bedale, in February, 1710, George Grey, Barrister and Diarist, was made a Mason; a Lodge of wealthy Durham County held an anniversary meeting of their Lodge at Darlington, 1724-5; that the Phoenix Lodge No. 94 at Sunderland (1755) was a continuation of a much earlier Lodge; that the Marquis of Granby Lodge in Durham City, No. 24, has met continuously since before 1738, though not warranted until 1763. Two unwarranted Lodges are shown in *Book M*, one of which was at Hexham (1736), and another Lodge in Gateshead prior to the constitution of the Fountain Lodge in 1736. A Lodge which met in Newcastle-on-Tyne in 1729 was warranted 1761. These facts are important because they were "Speculative Lodges"—hence one may ask, "Whence did they get their Masonry and how?"

An important point emphasised by Bro. Carr is the case of the Haughfoot Lodge admitting William Clark, a trade Mason, in 1717: "was ordained . . . to be fully instructed." Evidently the experience gained by Clark in an Operative Lodge differed from that of the Haughfoot Lodge, for he was no doubt to learn something he did not know.

Another feature of Clark's admittance may bear some relation to the rule laid down in the *Grand Lodge No. 2 MS.*, late 17th century, which reads:—

"Noe person of what degree soever be accepted to ffree mason unless he shall have lodge of five ffree Masons at 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."

Was Clark brought into the Haughfoot Speculative Lodge as a trade Mason to make it Regular? There is reason to think that this was the case.

The entries regarding the brief ceremonies at Haughfoot confirm what many surmise—that there was a brief ritual, plus the words, signs, grips and F.P.O.F. This is partially confirmed in the first fragment, wherein it is learned that six men, each by themselves, were admitted on one evening (or day) Apprentices and Fellow Crafts, *i.e.*, twelve points in all, the same two ceremonies, six times in succession. How boring it must have been, even if the ceremony was brief.

To Bro. Carr this reply may appear a "paper within a paper", and I apologise for occupying so much space. But the history of Masonry, its practice and development, is so wrapt with confusing details that one earnestly looks forward to something definite. In this way, and this way only, can the threads of the story be gathered, some day to be assembled and arranged in a pattern all can understand and read with profit.



am, of course, in company with most other students, in complete accord. It has always been a standing wonder to me how it was that Hughan—and others—could have failed to see this, even when only CC was known.

On one minor, though as I think, not unimportant point, I would disagree with the author. The “youngest mason” of the two catechisms referred to is not in my opinion to be equated with the “Intender”, but rather with the “author” of the Confession, and the “tutor” of Harris No. 1.

I feel that Bro. Carr, in equating the “youngest” Mason with the intenders, regularly appointed or chosen in the old Scottish Lodges to instruct the neophyte, is in error—in company, be it said, with others. The intenders *were always* in the plural—two, it appears; the youngest Mason was a single functionary. He is the same in function as the “author” of the *Confession* and the “tutor” of the *Harris MS. No. 1*. His intenders taught the newly-entered Mason, or newly-passed Fellow of Craft, the catechism he had to learn, and doubtless other matters besides; the author, tutor or youngest Mason had only to instruct the candidate in the proper way of re-entering the Lodge.

What Bro. Carr says about the two catechisms, ERH and CC, “taken by themselves”, being merely “random texts” is perfectly true, and seeing that his subject is the Haughfoot Lodge and its usages, his argument properly gives them prominence. Still, it should be kept in mind that there is another “text” that is quite as closely connected with an old Lodge, *viz.*, the *Dumfries-Kilwinning MS., No. 4*. We need as wide and full a background as it may be possible to build up in the investigation of problems connected with the ritual. I would say again what I have insisted on elsewhere, that this group of documents is not to be judged by the circumstances in which they came to light, or by their date, when that can be fixed, but by their contents; and that their contents can only be judged by taking them altogether and comparing them in detail. Now in the CC (and ERH) there are twenty questions with their answers, in D-K there are over fifty. Of these, eleven in CC are either almost identical, or else obviously equivalent, to ten in the first catechism in D-K, and to six in the second, which is only a fragment. And it is to be further remarked that these same questions or their equivalents are to be found (or at least most of them) in all the other documents of a like nature. And then we have to take note of the fact that the sketch of procedure in CC, which is unique in one point, that of definitely referring to two ceremonies or rites, is not the only such description. There is the Confession; and the two exemplars of the Examination group each contain such a description; all different and yet not basically inconsistent with each other. Besides these descriptive passages there is quite a number of fairly obvious allusions that are significant in this regard. Taking these altogether we obtain a vaguely defined composite picture of what the seventeenth century ritual may have been, with of course the many variations that are normal in such a tradition. Considering all this, I do not think that attention should be given to the CC group alone in dealing with the Haughfoot usages.

Bro. Carr uses a rather misleading phrase a little further on. But I suppose it is only a *façon de parler* when he says that “Until quite recently” the opinion was widely held that “the operative rite in Scotland was bi-gradal”. It seems to imply that still more recently this opinion had been discarded. As a matter of fact, for forty-five years, that is, from 1873, when Lyon’s *History of Mary’s Chapel* was first published, the world of Masonic scholarship seems to have accepted his assertion that Scottish Freemasonry (which was of course operative Masonry) consisted only of a germinal initiatory rite in which the apprentice—the bound apprentice—was obligated to secrecy and received the Mason Word, conceived as a single pass-word. So far as I know, it was not until 1928 that this belief was questioned, and then the criticism was like the seed that fell by the wayside. Then in 1932 ERH, with its significant date, became available to Masonic students. And this tended strongly towards a receptive attitude towards criticism of Lyon’s assertions which for so long had been almost an article of faith.

The oldest minute-book of the Lodge of Aitchison’s (unknown to Lyon when he wrote) shows conclusively in the early entries that the opinion, that “Fellow of Craft” was merely a title of honour, was erroneous. It also shows that Lyon, and everyone else—including myself—had been in error upon another point, that the Scottish Entered Apprentice was not an apprentice. He had been one, but was one no longer. It seems most strange that these minutes should have lain fallow after their publication for so long—nearly thirty years—before anyone should have seen their plain implications.

The synopsis of Bro. Poole’s theories and the brief description of those of Bro. Knoop are, I think, quite fair to these two admirable and much-regretted scholars. Bro. Carr gives us no indication of how far, or how little, he would agree with them. For myself, I have strongly objected to a common feature in each, though emerging in different ways; that is, they each require that we suppose, at some time, deliberate and conscious invention or manufacture. I hold any such theory to be psychologically impossible.

I quite agree that the phrase, “The Mason Word”, is peculiarly Scottish; I never heard



that it had ever been disputed. But I think that the way it is put here could be misleading. It is the phrase that is Scottish, not the thing designated. Bro. Knoop's hypothesis has set a new chasm between early Scottish and English Masonry just as we had removed the one imagined by Lyon. To divide Freemasonry into two watertight compartments that were somehow at some time connected is to raise a lot of unnecessary difficulties. That no one has attempted to meet them is natural enough, for, being wholly artificial, they are insoluble.

In the summary of the results arrived at by the evidence so far considered, which Bro. Carr has set down under six heads, I should say, under the first, that the *Fragment* does a good deal more than merely suggest. It seems to me that it shows beyond reasonable doubt that the tradition followed at Haughfoot was a form of that represented in CC and ERH, but not that it was based on these texts. We know nothing of their diffusion or origin; whether they were free copies at second hand of one original, or whether at a greater distance. They cannot all be accurate copies of their original prototype.

That the Haughfoot ritual was Scottish would seem to go without saying. What else could it be? And so also, in No. 3, I should say the contents of the catechisms of Scottish provenance do more than suggest the substantial equivalence and agreement with the bi-gradal ritual *universally* (so far as indications go) followed in Scotland from the end of the sixteenth century on to the gradual adoption of the modern tri-gradal system.

As to No. 4, I again rather object to the form of the statement. To call the procedure of entering and passing a candidate "at one sederunt" a rite is ambiguous, and could be misleading. One of the greatest difficulties in making any certain advance in solving the many problems connected with the ritual is the lack of precision in the terms used; no one is really able to know exactly what others intend to say. At Dunblane it was enacted in 1716 that no one was to be entered and passed at the same time "except such gentlemen who cannot be present at a second diet"; and the procedure followed is clearly shown in later minutes of the same Lodge. When Col. Ruthven and three other gentlemen were received, they were first entered and were then examined—formally it must have been—and were then passed as Fellow Crafts. The only difference between the two methods would be that instead of being required to learn his catechism and stand a real examination, the candidate was either prompted in his answers or was taught to answer one or two questions for a "token" examination.

One is inclined to wonder how a gentleman who could only be present at a single "diet" was ever able to make any use of his Masonry. Perhaps in many cases it was merely a matter of satisfying curiosity. But I do not see why the separating the two grades should be more decorous than conferring them at the same time; but perhaps it is not the conduct of the ritual itself that Bro. Carr has in mind, but its conformity with what was common usage and held to be the proper normal way of doing things.

I am glad to be able to agree wholeheartedly with the last clause of the summary: that there is no reason at all to believe that at Haughfoot there had been any tampering with the ritual tradition its founders had received, either in the way of additions or of amalgamations.

The argument respecting the missing pages of the minute-book is acute and convincing, and I fully agree that it is highly probable that they contained a brief statement of the circumstances under which the Lodge was inaugurated—presumably somewhat on the same lines as the first minute of the Lodge of Peebles, which erected itself some fourteen years later. But one might ask why the word "apparently" was put in to qualify "self-constituted"? Had Bro. Carr in mind the possibility that some form of authorisation came from an existing Lodge elsewhere?

Let us consider the similar case at Peebles. The first minute, dated Oct. 18th, 1716, informs us that the Masons there (and there is no indication of where they severally had been entered and passed), for a reason briefly mentioned, finding "a sufficient number of brethren in this Burgh, did this day erect a lodge among themselves". There is no question about this Lodge. In 1736 it was represented at the organisation of the Grand Lodge of Scotland, and thenceforth received the *cachet* of regularity. And there is no hint whatever that any other authorisation was required for the action of this "sufficient number of brethren" than their mere will and pleasure.

There is, however, a further possibility. Lyon, in chapter 13 of his History, after relating the well-known case of the initiation of Robert Moray at Newcastle in 1641, gives a later minute of 1679 concerning John Fulltoun, a freeman of Edinburgh, who, with two entered apprentices of Mary's Chapel and other "omnagadrum", had taken it upon himself to "pass and enter several gentlemen" in the Sheriffdom of Ayr. I imagine that Fulltoun's real offence was not reporting the occurrence and probably pocketing the fees received. It is to be noted that there were three individuals belonging to Mary's Chapel and some others. What is important to take into consideration is that if these additional individuals had not been Fellows of Craft it would very greatly have aggravated the offence. As it appears, Fulltoun only did what was permitted to specifically authorised individuals in receiving gentlemen who could not attend a meeting of the Lodge concerned; and also what was



explicitly provided for at Dunblane. One can hardly suppose that the borrowing of members of other Lodges was peculiar to Dunblane and unheard of elsewhere when otherwise a "quorum" could not be made up. Such quorum could only be the number of Masons necessary to form a Lodge, a number that varied according to the tradition followed, but was never less than five.

Incidentally, it is, as I judge, to be inferred that this unorganised mode of making Masons was the original one, far older than the rules laid down by the Lodges that became permanent. It is embodied in all the old catechisms but those that are merely fragments, or obviously abbreviated. Some version of these every Mason was supposed to learn by heart, and one must suppose that in Scotland every operative Mason did learn the one current in his Lodge. It is possible that had we the missing pages of the Haughfoot minute-book we might find that there was a sufficient quorum present to enter and pass the six applicants whose names are recorded upon the first page extant.

When we consider it, this could easily have happened. Let us suppose, for example, that Hoppringle and his brother, for any reason at all, thought it would be desirable to have a Lodge at Haughfoot, and that Andrew Thomson fell in with the idea. After talking the matter over—there must have been preliminary discussion—and finding that several of the neighbouring gentlemen and others would like to join the fraternity and become members of the Lodge if one was established, they might then have taken advantage of a visit of two or more friends who were Masons, or they might have secured the attendance of such friends or acquaintances for the express purpose. This, of course, we cannot know, but, nevertheless, I am strongly inclined to think that those particularly concerned would not have committed so grave a breach of the ancient traditional rule in the founding of their Lodge. They knew the rule and followed it in the appointment of the Commission of Five, which number the minutes later on show was seriously taken; their new initiates, as soon as they became acquainted with the catechism, would see the grave defect in the foundation of the Lodge, and the amazing inconsistency of the three known founders, unless they had supplied the deficiency in their number. And while this may have been inconvenient, and also led to delay, yet it is obviously not impossible that it could have been done.

I must confess that I do not see just what Bro. Carr means by "a practice which became quite common" later on. But in regard to the equivalence of the description "Mason" and the designation "Entered Apprentice" (though the first is, of course, more inclusive), it appears over and over again in all sorts of places—minutes, catechisms and constitutions. As the EA had normally served his time as a bound apprentice, and was free of his indentures or their equivalent at the time and place, he was, of course, a Mason—what else could he have been? It is not usual to call a boy or youth by the name of the trade to which he is an apprentice—carpenter, blacksmith, printer or whatever it may have been—but when his term of servitude has expired he takes the designation of his trade automatically. There is no reason at all to suppose that this common usage was not employed in the case of the Mason craft. The consensus of the extant catechisms show that this was not the case. Nearly all of them have the question, "Are you a Mason?" in some form, and as it is evident that those catechisms of indubitable Scottish provenance were taught to the EA it follows that to have been entered was generally equivalent to being "admitted" or "made" elsewhere. Differences in customary terminology in different places have always existed, and indeed still exist, and they must not blind us to the identity of the things spoken of.

The minutes of the meeting of the Aitchison's Haven Lodge of May 28th, 1599, indicate, when analysed, that the list of names that may be given as forming the Lodge when an Apprentice was entered or an Entered Apprentice passed as a Fellow of Craft is not to be taken as necessarily a complete list of all those who had obeyed the summons to attend. It is quite possible that some of those who were present were, let us say, indulging in refreshment in one room, while a customary number of the members were in another entering or passing a candidate. This possibility appears elsewhere, and notably (where it is very clear) in the minutes of the Old Dundee Lodge in Wapping in the eighteenth century.

The inference drawn from the record of the six applicants who were entered and passed at the first meeting of the Haughfoot Lodge, that they were "each of them by themselves" admitted Apprentice and Fellowcraft, and that the "ceremonies must have been exceedingly brief", is fully justified, one would say. Since the time of Gould and Murray Lyon, I believe almost all Masonic students have accepted their statement of a fundamental difference between the Masonry of England and that of Scotland, although, in the whirligig of time, it has come about that our late Bro. Knoop and his colleagues have advanced a transformed arrangement of this impassable gulf in supposing that it was only in Scotland that there was anything that could really be described as ritual, while in England there was no more than the bare formality of reading to the individual being admitted the ancient Charges of a version of the MS. Constitutions, and requiring a promise to observe them—no more, in fact, than is either expressly or else implicitly required by any society of those who join it. The division thus



postulated is actually a baseless hypothesis, originally arising from pontifical statements that we now know to be demonstrably erroneous.

Bro. Knoop advanced the hypothesis in his Prestonian Lecture that the bi-gradal system arose in Scotland as a by-effect of economic and social changes, and chiefly in the interests of the Master employers, who were becoming a class apart, and this I had also suggested some ten years before he entered upon this special field of research. Though, on the other hand, I have always strongly opposed the idea that these two grades were deliberately fabricated, and that the EA rite was the first to come into existence. My own belief is that an original rite of indeterminate antiquity was divided into two, and that in the most obvious and, one might almost say, naïve manner, simply by going through the first and preliminary part of the original initiation and stopping there, leaving the final and culminating part for a future occasion at some years' interval.

It would follow also that the mode of admission for applicants of high social rank adopted at a later period was, in effect, a reversion to the original single initiation. I should suppose that it was concurrently with this modification of the "secrets" of the Word, and probably under the same impulse towards more control over the Craft, that the permanent Lodges came into being in the larger centres of population. They were, I would suppose, a kind of crystallisation of the original temporary Lodges congregated for the purpose of "making" Masons and thereafter dissolving. This accounts for the rather inconsistent characteristics of the permanent operative Lodges, actually developing the particularism of guilds while clinging in theory to the universality of the Fraternity.

The provision for the "Commission of Five" annually is unique so far as the records of other Lodges go. But the idea that a group of members of a permanent Lodge could hold an emergent or extempore meeting for the purpose of admitting and even passing candidates seems, on the other hand, to have been general.

I am somewhat surprised that Bro. Carr says that ERH and CC "might conceivably be" a variant or paraphrase of an English text. The suggestion cannot, on the evidence, purely negative, be ruled out as impossible, but it seems to me so improbable that it amounts to a practical impossibility. There appears here, as elsewhere in the paper, a certain bias in Bro. Carr's mind that rituals (in our modern sense of the term) were in existence before the end of the sixteenth century. And this would seem to be based ultimately on the theory of invention of Masonic rites, advanced openly and definitely by Knoop and his colleagues, and I think also, not so clearly, by Poole. For, of course, if the entering and passing, or admission and entering, were at some time or other deliberately fabricated, it would follow that there would most probably be documents of such a nature, more or less official. As I cannot possibly assent to the invention hypothesis, I naturally do not believe in rituals, then or for a century or more later.

The other suggestion, which has no necessary connection with the first, is, I would hold, quite valid. All Scottish usages were either variants of those followed in England or *vice versa*. In other words, the impassable gulf between England and Scotland fixed by Lyon and Gould, and since reopened by Knoop in a different form, did not exist and never had existed; all usages, everywhere in Great Britain, were variants of any and all the others.

The provision of the Schaw Statutes respecting the passing of Fellow of Craft does not seem to have any real bearing upon the number required in the annually authorised commissions at Haughfoot. One would gather from the records that it was obvious that the Schaw Statutes were honoured as much in the breach as in the observance, and that no Scottish Lodge ever had the least hesitation in modifying or ignoring them when they saw fit. As it is admitted that a version of the CC Group of Catechisms was very well known to the members of the Haughfoot Lodge, and they would have found there that seven was the minimum required to form a Lodge, with a suggestion thrown out with the proverbial saying about "the more the merrier" that it might even be less. The same saying appears in the *Sloane MS.*, which specifically mentions five as the ultimate minimum. Five also appears in many of the Old Charges, including the *Aitchison's Haven MS.* and the *Dumfries-Kilwinning MS.* No. 4. As a matter of fact, when all the references concerning numbers are compared together, there appears to be a consensus of tradition that seven was an optimum, which, I am inclined to think, was five Fellows and two EA's, or five as an absolute minimum.

The fact that Bro. Carr has been unable to find any record of their initiation carries no weight here, in view of the scrappy nature of the records extant, and considering the possibility that they might have been initiated by some commission or by some gathering of five or more Masons, as Stukeley and his fellow initiates obviously were—a thing that was probably much more frequent than we have record of. At Peebles, fourteen years later, some twelve Masons erected a new Lodge. No indication at all is given as to where they were severally made Masons; and equally no hint that they had, or that they needed, any other authority than that which inhered in themselves as such. And, except that there were at least twelve at Peebles, and we only have the names of three at Haughfoot, the two cases



are strictly parallel. Nor should we forget here that the Haughfoot record is deficient in just the place where, if at all, those who formed the Lodge would have been named.

As for the suppositious "expanded" rite to which Bro. Poole clung so tenaciously, the idea would seem to be derived from Vibert's theory of the origin of our present second degree—a most confusing arrangement of facts really capable of a much more simple and natural interpretation; a theory which added much to the obscurity of the fog which was already surrounding the subject. As a matter of fact, the theory met with very little support in the discussion in Quatuor Coronati Lodge, and I believe Bro. Poole was almost the only one who accepted it, in part at least; though in his hands it was given a rather different aspect.

Bro. H. CARR writes in reply:—

The ij with which the first page of the Minute-Book is numbered is a real tease, but with pp. 12, 13, 14, etc., following it, I believe that the ij should be read as page 11. This does not conflict with Messrs. Sangorski's opinion that 12 pages have been extracted, but implies that 10 of them were numbered 1-10, while two were doubtless left unnumbered, to serve as title pages perhaps.

I am inclined to doubt Bro. Grantham's suggestion that the missing pages "may have contained an abbreviated version of one of the Old Charges". A careful count of letters per line and lines per page suggests that an uncut version of one of the "Old Charges" would require approximately 16-20 pages in the Haughfoot Minute-Book! The narrative portion of the ER text (apart from the fragment remaining on page ij) would use up  $3\frac{1}{2}$  of the missing pages. If the ER catechism were written in too, a further  $2\frac{1}{4}$  pages would have been used, making approximately six pages in all.

We cannot be sure whether the Haughfoot copy was based on ER or CC; we know, however, that it was not copied word for word, but was *substantially abbreviated*. This makes accurate comparisons impossible. But if we assume that only three of the twelve missing pages were covered with "Ritual Directions", it would leave nine pages, some of which must have contained notes relating to the other business of the meeting "The same day"; and it is inconceivable that a recognisable version of the Old Charges could have been condensed into the space that was left.

I am grateful for Bro. Grantham's note on the pagination, which clarifies what might have been a misleading note in my own text.

Bro. Waples, in his opening remarks, has raised a number of questions, which, though closely related to the subject, would require a detailed examination far beyond the scope of the present study. For the present I need only touch on his question (b). In Scottish Masonic records we have something which is sadly lacking in their English counterparts, *i.e.*, a wealth of evidence relating to the transition stage from Operative to Speculative Masonry. Indeed, all the earliest Scottish operative minutes show that the *primarily-operative Lodges* were admitting occasional non-operative members, a process which increased very rapidly in the early years of the eighteenth century. In the beginning it is clear that these non-operatives knew no ritual beyond that which was known to ordinary operative Masons, and there is no evidence until the third decade of the eighteenth century that they discovered, or invented, or developed anything further. (Indeed, we are not yet sure that the developments which we associate with the "Speculative" expansions in the ritual were necessarily initiated by the Speculatives.)

I believe that the decline in the industrial and municipal power of the operative Lodges led to a gradual change in the status of the non-operative members, so that the "honorary" members, who had joined the Lodges as patrons, gradually became their ruling powers. In these conditions, the virtual disappearance of the operative functions of the Lodge enabled changes to develop in the ritual which would have been practically impossible in the purely operative rite, where the attainment of esoteric knowledge was apportioned in strict conformity with the practical trade-qualifications of the candidate. Thus we see the development of the conditions under which the changes might take place; but we are still uncertain as to the nature of the changes, or who was responsible for them. Following a long correspondence with Bro. R. J. Meekren on the subject, I am strongly inclined to agree with his "Tough Tradition" theory, which holds that *the changes were not inventions imported into the craft*, but developments of already existing material, by way of re-arrangement, expansion, and gradual embellishment. But here we have a fascinating problem which really deserves separate study. One thing I believe is generally agreed, *i.e.*, that the Speculative developments, whatever they were, were built up on a solid foundation of purely operative practice.



The problem of the status of the EA has long been a stumbling block to students, but I believe that it was solved conclusively by Knoop (*Mason Word*, pp. 86-90), and Meekren (*A.Q.C.*, 53), who demonstrated that the EA was an *Apprentice* during his term, and became Entered Apprentice on its completion. Unlike Bro. Waples, I am loth to argue Scottish procedure on English cases, and *vice versa*, but it seems to me that Knoop's and Meekren's arguments are not invalidated by the Swalwell records concerning Matthew Armstrong. If we accept the very reasonable possibility that Armstrong was able to take his freedom at the end of five years instead of seven, then the Swalwell minutes of 1725 and 1730 become quite practicable (and there is no need to invent a second Matthew Armstrong to explain their 1730 minute).

The extract from Thompson's *History of Boston* is very interesting. The winter rates of pay draw a clear distinction between three grades, *i.e.*, (1) Masters, (2) Journeymen or others, (3) Apprentices; and these three rates would be in complete harmony with the solutions on the EA's status, propounded separately by Knoop and Meekren. The summer scale, which appears to give journeymen the same rates of pay as masters, is something of a problem, to which I could offer only a very tentative solution. In summer, when labour was in demand and comparatively scarce, it may have become necessary to increase the journeymen's wages in order to prevent abuses, for the journeymen were free to sell their services at will.

We may perhaps compare the procedure of the Lodge of Mary's Chapel, Edinburgh, where at different times Operative E.A.'s were *passed F.C.*, subject to a condition that they would not practice as Master craftsmen for a specified number of years. These restrictive terms were applied for periods of from two to ten years, clear indication of the serious steps which had to be taken for the proper control of labour. When the labour situation got out of hand, we find records of abuses, EA's taking work as masters, etc. (Lyon, p. 193). I feel that the curious distinction drawn between the summer and winter rates of pay were very probably due to similar labour problems. A number of other points are raised in Bro. Waple's comments all outside the scope of this paper, and I must leave them to be dealt with by more experienced hands. *Re Wm. Clark*, see reply to Bro. Draffen, below.

*Re William Cairncross*, the first affiliate. Bro. Draffen doubts whether I have proved the extent of Cairncross's esoteric knowledge as being limited to only two degrees, EA and FC. I agree that complete proof is impossible on the evidence available, but that does not entitle us to discard what reasonable conclusions *may* be derived from that evidence. Let us re-state some of the known factors:—

- (1) At the date of Cairncross' affiliation, 1704, *there is no evidence anywhere in Scottish Masonry* of the existence of a trigradal system.
- (2) Cairncross came from a suburb of Edinburgh, where the all-powerful Lodge of Mary's Chapel reigned supreme. That Lodge at that date knew only two degrees, EA and FC or Master, and none of its members, whether operative or non-operative, received more than those two degrees.
- (3) The earliest evidence of the trigradal rite in Scotland is 1726 (in England 1724) and I give below some of the earliest records of the trigradal rite in the Old Scottish minute books.

Dunbarton Kilwinning	...	...	...	...	...	1726
Greenock Kilwinning	...	...	...	...	...	1728
Mother Kilwinning, No. 0	...	...	...	...	...	1736
Aberdeen	...	...	...	...	...	1736
Canongate Kilwinning from Leith	...	...	...	...	...	1738
Mary's Chapel, Edinburgh	...	...	...	...	...	1738
Scoon & Perth	...	...	...	...	...	1744
Dumfries Kilwinning	...	...	...	...	...	1749
Kelso	...	...	...	...	...	1754

In face of this evidence, we can have no justification in assuming the existence of a trigradal rite as early as 1704.

To revert to Cairncross. He did *not claim* any particular status, but merely asked for liberty to associate himself with the Lodge. He was examined before the meeting and found to be a true entered apprentice and fellow craft. I have shown above my reasons for believing that he can have had no further esoteric knowledge; and the Lodge certified, after due examination, that his qualifications were equal to the whole of the esoteric knowledge which it was in their power to confer. Throughout the 61 years of the Lodge's existence they never knew more than EA and FC, and the most meticulous study of their minute book reveals no hint of anything further. I readily agree that the case is not fully proven, but in face of the evidence adduced, we dare not credit either Cairncross, or the Haughfoot Lodge, with anything more than the bi-gradal rite of EA and FC.



*Re William Clark, Mason.* I have been able to check this point with actual photographs of the minute book. He was indeed William Clark, a Mason. In the List of Members of 1719, he was marked, "William Clark" and in 1720 he was marked absent thus: "ab. William Clark".

While on this subject, I would like to deal with the point by Bro. Waples, who interprets the minute "ordained . . . to be fully instructed" as implying that Clark's *experience gained in an Operative Lodge, differed from what he was to get at Haughfoot*. I cannot help feeling that Bro. Waples has drawn too many conclusions from the information available. The term "fully instructed" was used in this case to indicate that Clark received up to and including the FC degree, but we do not know that he was a member of an operative Lodge! He may have been a Cowan, in which case we are entitled to assume that he received both EA and FC, *i.e.*, "fully instructed". If he was an EA from another Lodge (which I doubt), he was probably tested in his EA qualifications, and then received the FC only, *i.e.*, "fully instructed". The same term would apply equally in both cases. Clark certainly received at least one degree more than he had already, but there is nothing in the phrasing of the minute which justifies the assumption that the ritual of Clark's other Lodge (if any) *differed* from what he was to receive at Haughfoot.

Incidentally, the Lodge cannot have needed Clark to "regularise" them, as Bro. Waples suggests, because they already had Cairncross.

In reply to Bro. Rogers, it seems highly probable that Ashmole was admitted by the single-session rite, but this is not absolutely certain for two reasons:—

- (1) We do not know for certain how many degrees were comprised in the Warrington rite.
- (2) Ashmole's use of the phrase "Senior Fellow" may be misleading, for we cannot be certain that the grade he refers to was the senior degree of a *bi-gradal* rite.

Bro. Rogers will find that I have entitled one chapter, "The earliest non-operative Lodge in Scotland"; but the correction he suggests is not quite in order. I believe it is quite safe and correct to say that Haughfoot was indeed the earliest *primarily* non-operative Lodge. The key word is "primarily". Warrington may have been wholly non-operative in 1646, but we cannot say for certain that it was *founded* as a non-operative Lodge. For this reason, Bro. Rogers will notice that I have referred to Scoon and Perth, for example, as a primarily-operative Lodge; its records show that it was originally founded for operative purposes, although, when the minutes begin, in 1725, its membership was almost entirely non-operative.

The Preses. Scottish records provide wide variations of practice. The title Deacon usually arises in the larger towns where the Deacon of the Craft was also an officer of the Gild. The usual titles of the presiding officer are, Preses, Master, Master Mason, and these three are found in the Haughfoot minutes; elsewhere we also find Warden and Deacon. I agree that a study of the subject might breed useful results.

Bro. Hartley, in his comments, repeats several of the questions which I had already raised, to which there seem to be no definite answers. Why was the Lodge held at Haughfoot? I would hazard a number of reasons:—

- (1) It was the nearest village to Torsonce (Hoppringle's home). Within half mile of Torsonce House and almost certainly a part of the Torsonce estate.
- (2) Haughfoot probably boasted an Inn with the necessary amenities of space, victuals and service.
- (3) In winter, when many roads were impassable, Haughfoot, at the junction of the Gala and Lugate waters would perhaps have been more accessible than a rendezvous served only by road.

Why was the Lodge founded? I cannot accept Bro. Hartley's suggestion that it originated from some political motive. At the time when the Lodge was founded, its aristocratic members had nothing to fear from England.

These men were not front rank politicians or place-seekers at court, but country land-owners, whose large estates had only recently been restored to them on the accession of William of Orange. They had no need for conspiracy; indeed, they must have been only too glad to be left in peace.

Bro. Hartley alludes to the gulf between the gentry and the common people in those days. I would refer him to the admirable *Social Life of Scotland in the Eighteenth Century*, by Henry Gray Graham, where he will find ample evidence that although the relationship between laird and tenant was in many respects almost feudal, it was tempered by an informality of bearing, and a paternal care on the part of the lairds which kept them very close



to their tenantry. I agree that to suggest that Hoppringle founded the Lodge to satisfy personal vanity "is simply silly", but I never made that suggestion. Nor do I believe that he founded it as a cloak for political conspiracies.

The first eight members of the Lodge were all within easy reach of him, and he could meet them openly and at any time without need for a Lodge to cloak his activities.

An interesting question is posed by Bro. Hartley, "Why Scottish speculative Masonry came into being". The birth of *Scottish non-operative Masonry* may safely be dated a century earlier than the Haughfoot Lodge (Lyon, pp. 52, 53). In origin, it seems to have been purely a question of patronage. The growth of speculative Masonry was a development indefinitely linked with the decline of the Operative Lodges, and I am convinced that the clue to those developments is to be found in social (not political) history.

To the W.M. and W.Bro. Heron Lepper, I must express my thanks for their encouraging words. I cannot end these lines, however, without paying tribute to the Brother who was wholly responsible for my having undertaken this essay, and for its presentation before the Q.C. Lodge—our good friend the late Bro. Rev. H. Poole.

We were engaged together on another deeply interesting branch of Masonic study, when the necessity arose for us to have a sight of the Haughfoot Minute Book. He went up to Scotland specially for that purpose, and obtained the loan of it, giving an undertaking that he would not let the priceless relic out of his sight; he arranged for it to be photographed from cover to cover, and helped me at every moment in my study of its contents, even when my theories and conclusions were directly opposed to his own findings.

The one point on which we could not agree, was the question of the Haughfoot Ritual, and whether it represented operative or speculative practice. His arguments on the subject were embodied in his deeply interesting paper on *The Substance of Pre-Grand Lodge Freemasonry*, A.Q.C. 61, and the fact that his arguments were already in print, led him to refrain from adding any further comments or criticism of my essay.

For two years we worked together, delved, discussed, and argued, and in his passing I lost a wonderful teacher and a good friend. If there is any merit in this essay, which I have been proud to read before the Lodge, then the credit is largely his.

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\* Reproduced in "The Early Masonic Catechisms", by Knoop, Jones & Hamer.



## FRIDAY, 2nd MARCH, 1951



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. H. C. Booth, P.A.G.D.C., W.M.; C. D. Rotch, P.G.D., S.W.; J. R. Rylands, *M.Sc.*, J.W.; J. Heron Lepper, *B.A.*, *B.L.*, P.G.D., P.M., Treasurer; *Col.* F. M. Rickard, P.G.D., P.M., as Secretary; Lewis Edwards, *M.A.*, *F.S.A.*, P.A.G.R., P.M., D.C.; S. Pope, P.Pr.G.Std., Kent, S.D.; N. Rogers, P.Pr.G.D., E. Lancs., J.D.; J. R. Dashwood, P.G.D., I.G.; Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.Dep.G.Swd.B., P.M.; G. Y. Johnson, *J.P.*, P.G.D., P.M.; *Col.* C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., P.M.; and *Dr.* A. E. Evans, *C.B.E.*, *M.D.*

Also the following members of the Correspondence Circle:—Bros. J. M. Johnstone, J. G. Wainwright, A. Saywell, P.G.D., J. M. Luxmoore, C. M. Rose, P.G.St.B., R. W. Rudling, A. Sharp, P.G.D., C. W. Watson, G. S. Draffen, G. Lib., G.L. of Scotland, B. E. Jones, G. Holloway, A. I. Sharp, E. Winterburgh, H. E. Merritt, R. J. G. Shute, S. H. Muffett, G. D. Elvidge, P.A.G.St.B., B. Foskett, F. L. Bradshaw, E. E. Worthington, W. L. Harnett, D.G.S.B., F. J. Holmes, H. H. Whale, R. Lucas, L.G.R., C. Lawson-Reece, R. A. N. Petrie, J. D. Daymond, T. M. Jaeger, M. R. Wagner, A. F. Cross, F. E. A. Carr, C. Starkey, J. S. Ferguson, G. Norman Knight, S. E. Ward, C. E. Cross, A. Parker Smith, P.G.D., H. E. Cohen, R. St. J. Brice, F. E. Barber, and F. D. Lane.

Also the following Visitors:—Bros. O. F. Blakey, P.G.W. (West Aust.); G. S. Toovey, Lodge 6306; H. G. Carter, Lodge 3680; G. V. Williams, Lodge 2847; A. Jones, Lodge 5068; B. A. Wright, Lodge 2728; C. E. H. Denty, Lodge 5038; P. J. Fourie, Lodge 6742; R. Thody, Lodge 6348; and J. Eastwood, Lodge 5034.

Letters of apology for non-attendance were reported from Bros. S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derby; F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; Wallace E. Heaton, P.G.D., 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.; J. Johnstone, *F.R.C.S.*, P.A.G.D.C.; E. H. Cartwright, *D.M.*, P.G.D.; W. Waples, P.Pr.G.R., Durham; A. J. B. Milborne, P.Dist.D.G.M., Montreal; and R. J. Meekren, P.G.D. (Quebec).

The W.M. referred to the great loss which the Lodge had suffered in the death of the Secretary, Bro. Rev. H. Poole, P.A.G.Chap., P.M., and the Brethren stood in silence to express their sorrow and their respect to his memory. Bro. J. HERON LEPPER read the following:—

### IN MEMORIAM

#### W.BRO. REV. HERBERT POOLE

Bro. Poole was born at Godalming in 1885, his father having been an assistant master at Charterhouse. From his preparatory school he won an open scholarship at Fettes College, Edinburgh, and from there in 1904 went to Sidney Sussex College, Cambridge, with a mathematical scholarship. He took a second class mathematical tripos in 1907.

In 1912 he was ordained Deacon, and in 1913 Priest.

Having adopted teaching as his profession, his first post was at King's School, Canterbury, where he remained till 1915, when he received a commission in the 4th Buffs (East Kent Regiment) Reserve Unit, Territorial Battalion. In July, 1916, he was sent to France, where he was on active service till the armistice, with intervals for sick leave.

On being demobbed in 1919 he obtained a post as assistant master at Sedbergh School, where he remained till he retired on pension in 1938.

Retirement from active duty at Sedbergh did not, however, spell leisure for Bro. Poole, for the late war was upon us, and he accepted the post of temporary master at Christ's Hospital, Horsham, where he became eminently popular with staff and pupils alike. The extent of that popularity could be witnessed any holiday period at 27, Great Queen Street, where one was certain to meet several young voluntary helpers filling envelopes and running messages and generally making themselves useful to one no longer in authority over them, except for the magnetism of his own character. As for the very deep affection he himself had for everything connected with Christ's Hospital, that was shown by the eagerness with



which on all-too-rare holidays he would go to Horsham in order to fill a gap in one of the classrooms or to assist in divine service in the school chapel. Another testimony to that love of his for anything connected with the "Old Blues" was his constant attendance at Votum Lodge No. 6517, of which he was a Founder and first Chaplain.

In 1908 he was initiated in the United Industrious Lodge No. 31; in 1910 exalted in Bertha R.A. Chapter No. 31; and in 1911 became a member of the Correspondence Circle of Quatuor Coronati. In 1919 he was a Founder of Winder Lodge No. 3984, and filled the Chair of Master in 1923. In this year he was admitted a full member of Quatuor Coronati, and filled the Chair in 1928. In 1925 he was appointed Prov. G. Chaplain of Cumberland and Westmorland. In 1936 he was honoured with the rank of Past Assistant Grand Chaplain in Grand Lodge, and became Past Grand St. Bearer in the Supreme G.R.A. Chapter. In March, 1948, on the retirement of Bro. Rickard, he was appointed Secretary to Quatuor Coronati Lodge.

Before accepting the Secretaryship of this Lodge, Bro. Poole had to face a considerable amount of self-sacrifice. For years he had been collecting material in connection with Norman Church architecture in England; it had become his darling hobby, apart from Freemasonry, and his knowledge of the subject was profound. His intention had been on retirement to devote his leisure to writing a book that should pass on what he had gathered to others, and how good that book would have been, if written! Those who were in his confidence know how deeply he regretted having to lay aside this project in order to take up other work that would fully occupy his time. But, in the outcome, Bro. Poole chose further to serve the Craft he had already served so well; we and Freemasonry in general have been the gainers by the choice he made, and may the memory of this act of self-abnegation never fade from our hearts.

Papers contributed by him to the *Transactions* during his lifetime included: *The Thistle MS.*, *Notes on the Trade Companies of Kendal*, *Masonic Ritual and Secrets Before 1717*, *Masonic Song and Verse of the 18th Century*, *The Graham MS.*, *The Antiquity of the Craft*, *The Masonic Catechism*, *The Substance of Pre-Grand Lodge Masonry and Sketchley Masonic Tokens*.

His published works consisted, among others, of *The Old Charges* and *The Yorkshire Old Charges of Masons*, in collaboration with Bro. Worts.

Two of Bro. Poole's most notable contributions to our advancement in knowledge have not yet appeared in public. One is a paper on *Freemasonry in Gibraltar*, which will be delivered here posthumously in due course; and the other is his edition of a new issue of Gould's *History of Freemasonry*, still to be published, a work of immense erudition, completed only shortly before his death. He never laid eyes on the finished book.

This obituary is not intended to contain a complete catalogue of Bro. Poole's writings; so a casual mention of the many articles he contributed to the *Transactions* of other Masonic Bodies must suffice; special attention might, however, be drawn to the last essay of his which has been printed, for the Leicester Lodge of Research, and entitled *Masonic Ritual Before 1717*. Apart from this, be it said, it would be hard to range through the files of any serious Masonic publication for the past thirty years without finding the mark of Bro. Poole on one of the curiously wrought and polished ashlar.

Our Bro. Poole was taken from us suddenly and unexpectedly on 14th February, 1951, as the result of an operation.

Great knowledge and great scholarship have gone into the grave with him. His work for research embraced many subjects, but perhaps the one for which his name will be best remembered had to do with the Old Charges, whereon he had admittedly no equal at the time of his death.

His loss will be deplored by every research worker, for he was not only a mine of information, but was always ready to pass it on. In controversy he was a bonnie fighter who never lost his temper or sense of humour. In the pursuit of information he was indefatigable. His ability to master trifles of detail was beyond the common.

To those of us who have been honoured by his friendship and confidence for many years the loss is deeper and more poignant than can be fittingly expressed on the present occasion; but in our sorrow, and it is genuine sorrow, we are grateful to the G.A.O.T.U. for having lent us for a season the gift of such a friend as Herbert Poole, of whom we shall retain glad memories of fellowship in this present life, and with whom in the life that is to come we hope to enjoy more love and light and knowledge.

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In order to assist the Lodge in this emergency, Bro. Col. F. M. Rickard kindly consented to resume for a few months the Office from which he had resigned on medical grounds some three years earlier, and accordingly the W.M. appointed him to that Office and forthwith invested him.

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One Lodge and forty-one Brethren were admitted to membership of the Correspondence Circle.

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An interesting paper, entitled *Scottish Masonic Records*, was read by Bro. G. S. DRAFFEN, Grand Librarian of the Grand Lodge of Scotland, as follows:—



## SCOTTISH MASONIC RECORDS

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BY BRO. GEORGE S. DRAFFEN, M.B.E., *Grand Librarian, G.L. of Scotland*

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THROUGH the richness of its records it is possible to trace, with fair accuracy, the development in Scotland of Freemasonry from its operative beginnings to its present speculative state. The earliest minutes of any Scottish Lodge are those of the Lodge of Edinburgh (Mary's Chapel) No. 1, and these begin with an entry of date July, 1599. This old Lodge, of which I am proud to be a member, has recently celebrated its 350th anniversary. The date I have just mentioned, 1599, is also that of the second of the Schaw Statutes. These interesting documents are well known to Masonic students and we need not delay in their examination; nor do I wish to become involved in the vexed question of the precedency of Lodge Mother Kilwinning over the Lodge of Edinburgh. This dispute has somewhat clouded over the fact that two other important items, bearing on the subject of this paper, are manifested in the Schaw Statutes. I refer to the third "Luge", whose position never seems to have been in question, and to the fact that the Mason Craft in Scotland at that time was no loose affair, but subject to some measure of central control and authority. The Statutes themselves are chiefly concerned with matters of an operative nature, and neither permit nor prohibit, specifically, the setting up, by any of the three Lodges mentioned, of subordinate Lodges. At the same time, areas of jurisdiction are prescribed for the Lodge at Kilwinning, and if, as has been suggested by Harvey in his history of Ancient Stirling Lodge, the Schaw Statutes were sent to each of the three Lodges with details of their jurisdiction changed *mutatis mutandis*, then we may assume that there were jurisdictions laid down also for Edinburgh and Stirling. It is indeed possible that copies of these Statutes were sent to Dundee and Aberdeen laying down the extent of their operations. We do not know, and all this is mere speculation.

Whatever the position, only Lodge Mother Kilwinning seems to have regarded herself as empowered, whether by the Schaw Statutes or not, as entitled to issue Charters to erect subordinate Lodges. It would seem that the granting of a Charter to the Lodge now known as Canongate-Kilwinning was both extra-territorial and an infringement of the rights of jurisdiction of the Lodge of Edinburgh. Did Edinburgh have any such rights? We do not know; but from the fact that they never issued any Charters and took strong exception to the erection of Lodge Journeymen Masons (now No. 8) within the city, we may assume that they were more concerned with suppressing competition than with the erection of any subordinate Lodge which might have grown important enough to become a serious rival.

It must not be overlooked that Canongate was *not* part of Edinburgh when Lodge Canongate-Kilwinning received its Charter from Lodge Mother Kilwinning. It was an independent Burgh which retained its identity for some considerable time after 1678. The name "Canongate-Kilwinning" is, therefore, on a par with such other Lodges as "Bathgate Kilwinning", "Stranraer Kilwinning", etc., where the name "Kilwinning" has been added to the name of the locality to provide a name for the Lodge which met therein.

What of the Lodge at Stirling? The late Bro. William Harvey, one-time Provincial Grand Master of Forfarshire and a Masonic writer of considerable merit and skill, wrote a well-documented history of this Lodge. The history was published privately in 1923, and only fifty copies were printed. From Harvey's *Ancient Stirling Lodge*, we learn that the Brethren of that old city had not the civic standing of their compatriots in Edinburgh, nor the halo of authority (?) which graced the brows of their Brethren at Kilwinning. The Mason Trade in Stirling, certainly from 1600 onwards, was not even an Incorporation, and we cannot be surprised if the Masons of Stirling did not concern themselves with the issue of Charters to subordinate Lodges.

The St. Clair Charter of c. 1600-1601 bears evidence of Lodges at St. Andrews, Haddington, Dunfermline and Aitcheson's Haven (Musselburgh). To these we must add the



Mason Lodge in Dundee called "Our Lady Luge". Scotland has, therefore, evidence of an organised, or semi-organised, system of Operative Masonry dating from the beginning of the 17th century. Some eight Lodges are known to have been in existence by 1600, and it is possible that the Lodge of Aberdeen was also well established by that date. There was no central controlling body, and, of the three "heid" or principal Lodges, only one, Mother Kilwinning, ever issued Charters to subordinate Lodges. She must have found little opposition to her activities, for she chartered Lodges as far afield as Inverness and Duns, in addition to the Burgh of Canongate.

While Lodge Mother Kilwinning alone issued Charters, many of the old Scottish Lodges made a practice of issuing commissions to their members empowering them to make Masons (almost anywhere) and to have those so made entered in the Lodge books. This practice continued long after the formation of the Grand Lodge of Scotland, and Murray Lyon treats of this in some detail in his *History of the Lodge of Edinburgh*.

Before proceeding to discuss the quagmire of Scottish Lodge numbers, it is of some interest to investigate the question of Lodge names. In England the tavern or inn wherein the Lodge met seems to have provided the name of the Lodge in a large number of cases. In Scotland the Lodge was frequently nameless for many years after its formation—being designated only by the town or village in which it was held. True, one of the four Lodges which instigated the formation of the Grand Lodge of Scotland had its meeting place for its name (Kilwinning Scots Arms), but the other three—Edinburgh, Canongate, and Leith—bore the name of their locality only. As far as I have been able to trace, the naming of Lodges developed only when a new Lodge was started in a town where a Lodge was already in existence. Here names were essential to avoid confusion, and the new Lodge took a name, leaving the old Lodge to remain as the "Lodge of Aberdeen, Inverness, Maybole, Falkirk, etc."

When the choice of a name fell to be made, there were two titles that had great popularity, either alone or conjoined with St. John or some local saint. I refer to the titles "Kilwinning" and "Operative". It is doubtful if Lodge Mother Kilwinning ever chartered more than some eighty Lodges, and yet the title "Kilwinning" is to be found all over the world, even in Lodges under jurisdictions other than Scotland. The reason is not far to seek. At home the name of this hoary old Lodge conjured up visions of respectability and ancestry, and the name "Kilwinning" was chosen to add (to parody the words of W. S. Gilbert) "artistic verisimilitude to an otherwise bald and unconvincing title". Abroad, the founders of a new Lodge would find in it a link with the homeland, and, indeed, some of the founders were probably members of this Lodge.

The title "Operative" may at one time have accurately designated the occupation of the members, but, with two exceptions, this is no longer the case. The name "Operative" remains only as a reminder of the *possible* origin of the Lodge, but no records have been found to substantiate any particular type of ceremonial or more intimate connection with the "Mason Word".

It is well settled Masonic law that no Lodge can be said to have a regular existence without a Charter or Warrant issuing from some Grand Lodge or similar sovereign Masonic body. This law is regarded as imperative by all the recognised Grand Lodges of the world, and even by those associations which call themselves Freemasons, though not regarded as such by us. But what was the position before Grand Lodge came into existence? I am regretfully ignorant of the practice in England, but I hazard a guess that here the same thing happened as in Scotland. There a Lodge could, and one did, issue Charters to bodies of masons and even to individual masons authorising the setting up of a Lodge. As a general rule, Lodges so organised were required to report the making of all masons to the Mother Lodge. When dispensations were issued to individuals, any masons made by them were to be entered on the books of the Mother Lodge. Many Lodges were, of course, formed merely by association and without a Charter from any source. Examples of this latter type of Lodge are Lodge Peebles Kilwinning (now No. 24), the Lodge of Holyrood House (St. Luke) (now No. 44), and the Lodge at Haughfoot, which never held a Charter in its whole existence (1702 - c.1764).

Only Lodge Mother Kilwinning seems to have issued Charters in Scotland before 1736 in any regular way and to have gained the status of a recognised Grand Lodge. During her time as a Grand Lodge she seems to have issued some eighty Charters, dating from 1677 until 1803. It is not, perhaps, generally known that Lodge Melrose St. John No. 1<sup>2</sup> issued some five Charters during the years 1872-1891. In considering the numbering of Scottish Lodges we shall have to take into account the authority by whom the Charters were issued, and as Lodge Mother Kilwinning is undoubtedly the oldest *CHARTERING* Lodge in Scotland, we should study this Lodge first.

The origin of Lodge Mother Kilwinning is lost in antiquity and, for the purposes of this paper, we may accept the precedence accorded her by the Grand Lodge of Scotland—the year 1599. In this she is co-equal with the Lodge of Edinburgh (Mary's Chapel) No. 1,



whose earliest minute begins in July, 1599. When first Lodge Mother Kilwinning began to issue Charters is not known. The Lodge alleges that her early records were destroyed in a fire which burnt down the castle of the Earls of Eglinton, wherein they were stored. Be that as it may, the earliest Charter of which we have a record is that issued to Lodge Canongate Kilwinning (now No. 2) in December, 1677. The present Charter, under which this Lodge works, is a duplicate issued by Mother Kilwinning in 1734 to replace the lost original. The next Charter was one issued in 1678 to a Lodge in Inverness (now Old St. John No. 6). From this date we have a gap in our records until 1734, when a Charter was issued to Lodge Moortown of Garron, at Muirkirk, Ayrshire. From then onward Charters were issued to Lodges both inside and out of Scotland at intervals as occasion demanded. The last Charter to be issued was granted in October, 1803, to Lodge Montgomerie Cunningham East Kilbride Kilwinning, to meet at East Kilbride, Lanarkshire. This Charter bore the number 79. The Charters issued by Lodge Mother Kilwinning do not appear to have been numbered until at least 1759, when Charter No. 63 was granted to Lodge Doric Port Glasgow Kilwinning. One may suppose that the Secretary of Lodge Mother Kilwinning had, at that time, a list of sixty-two Charters previously granted, but the most diligent search by Murray Lyon failed to produce such a list, and we must not assume that by 1759 Lodge Mother Kilwinning had issued sixty-two Charters. Moreover, at least one unnumbered Charter was issued subsequent to 1759, when Lodge Falmouth Kilwinning was chartered, in 1775, at Falmouth, Virginia, U.S.A. This may have been an oversight on the part of the Secretary of that time. It is possible that, when the number 63 was assigned to Lodge Montgomerie Cunningham in 1759, the Secretary of Lodge Mother Kilwinning indulged in a little "wishful-thinking". I have not been able to trace more than forty-five Lodges that can be said, definitely, to have been chartered by Lodge Mother Kilwinning, but even this is some improvement on previous lists compiled by Murray Lyon and others.

An examination of the Roll of Lodges, Grand Lodge of Scotland, reveals a large number of Lodges with the name "Kilwinning" incorporated in the title. The great majority have nothing more than a sentimental connection with Lodge Mother Kilwinning, though it is possible that a few of the older Lodges *may* have been Kilwinning foundations, factual evidence for which is lacking. Lodge Mother Kilwinning took an active part in the formation of the Grand Lodge of Scotland in 1736, but resumed her independence in 1743 over the question of precedence. She was reconciled to Grand Lodge in 1807 and, with her brood of seven then active Lodges, was received into the fold of Scottish Masonry. Lodge Mother Kilwinning was placed at the head of the roll with the number "0", her daughter Lodges being granted Charters of Confirmation and being placed at the foot of the roll until such time as they could be assigned a place therein in accordance with the dates of their Kilwinning Charters. I shall deal later with the result of this action.

Before examining the almost inextricable tangle of the roll of Lodges holding of the Grand Lodge of Scotland, let us for a moment turn our attention to Lodge Melrose St. John No. 12. This Lodge withstood the blandishments of the Grand Lodge of Scotland until 1891. Meeting originally at Newstead, in Roxburghshire, the Lodge moved to Melrose in 1734, and has met there ever since. The Lodge took no part in the formation of the Grand Lodge of Scotland, and, indeed, seems to have ignored the very existence of the Grand Lodge for nearly a hundred years. From the 1830's various attempts were made to persuade the Lodge to give its allegiance to the Grand Lodge, but without success. In 1872 the spirit of independence welled up and the members of the Lodge agreed that they had the right to issue Charters. Whatever the position of Masonic law on the subject, and only a legal Brother could adequately answer as to the competence of the decision, the Lodge proceeded to put their "rights" into practice and issued the first Charter to Lodge Glasgow Melrose St. John, as No. 1, on the 26th October, 1872. A second Charter was issued soon after to Lodge Melrose St. Mungo, as No. 2, also in Glasgow. Other Charters were issued to Lodges in Greenock, Lenzie and Shettleston. These Lodges had little chance of survival. Being in the midst of regular Lodges who declined to admit their members as visitors, they rapidly wilted and soon died. Their ultimate history is unknown, but they had all died out by 1891, when wise counsels prevailed and Lodge Melrose St. John, the last of the independent Scottish Lodges, gave its allegiance to the Grand Lodge of Scotland, being assigned the number 12.

It is generally supposed by the average Scottish Mason, and doubtless by many others, that from the formation of the Grand Lodge of Scotland in 1736 the Lodges on her roll were numbered in accordance with the issue of each successive Charter. That is by no means the case. The Minute Books of the Grand Lodge of Scotland show that, in 1737, the Lodges were placed upon the roll "in order of seniority". No mention is made of the Lodges being numbered. The first entry in the Minute Books of the Grand Lodge of Scotland which contains any reference to a Lodge by its number is in the year 1809. In that year the Grand Lodge purged its roll of certain inactive Lodges, and, in recording this action, the record refers to the inactive Lodges by their numbers. One of the earliest records of a Lodge



number 1 have been able to find is in an M.M. Diploma issued in 1792 by Lodge St. John (No. 157). In that diploma the Lodge is stated as "Lodge Beith St. John Holding No. 209 from the Grand Lodge of Scotland". The diploma is in the Grand Lodge of Scotland Museum. This is only evidence of a latest date of numbering; when they were first numbered is still unknown. For lack of evidence pointing to any other conclusion, I shall refer in this paper to the first enumeration as the 1737 Enumeration (1737E). It seems probable that the 1737 roll, with additions, was the basis for the first numbering, whenever it took place. From the fact that certain Scottish Lodges, definitely known to have been chartered, were never numbered, we may infer (1) that they were extinct when numbers were first allocated, and (2) that numbers were not allocated until after the Charter date of the youngest of these unnumbered Lodges. The youngest unnumbered Lodge on the roll is that called "Fredericksburg", meeting at Fredericksburgh, Virginia, U.S.A., and chartered 21st July, 1758. From this it would seem that Scottish Lodges were assigned numbers some time between 1758 and 1792. It is of some interest to recall that the first Kilwinning Charter to be numbered was one issued in 1759. Whether this has any significance I cannot say.

There are, however, two further clues to the solution of this problem. Scotland published the first edition of her laws in 1836. This edition contains an appendix listing all the active and dormant Lodges on and off the roll, and, in respect of the dormant Lodges, gives a date "when struck off". The first entry in the list of dormant Lodges is one in respect of "No. 3 Edinr Kilwinning Scots Arms", and the date of "expulsion" is stated as 1771. The number "3" refers to the 1737 Enumeration, as I have called it. If the Lodge was erased in 1771 it must have been numbered *at that time*—there would be no point in assigning a number to an extinct Lodge. The second clue is to be found in the Charter of Confirmation issued on 21st March, 1769, to "The Lesmahagow Lodge being twenty-second in Grand Lodge"—I quote the wording of the Charter. On these clues we may safely assume that Scottish Lodges were first numbered some time between 1758 and 1769.

In 1753 the first Grand Secretary of the Grand Lodge of Scotland laid down his office to be succeeded by Alexander MacDougal. He was Grand Secretary until 1773, when he was followed in office by William Mason. It seems reasonable to assume that it was during Alexander MacDougal's Grand Secretaryship that numbering was brought into use. In the early days of the Grand Lodge of Scotland, the post of Grand Secretary was a somewhat nominal one, the actual administration being in the hands of the Grand Clerk. During the period 1758-1769 the Grand Clerks were: George Beam, 1758-1765; Archibald Megget, 1766-1768; and David Bolt, 1769-1778. It may have been one of these three who began the numbering of Scottish Lodges, but as to which of them I cannot say.

The 1737 Enumeration remained in use until 1809. As I have previously said, Lodge Mother Kilwinning rejoined Grand Lodge in 1807, and during the negotiations it was agreed that the Grand Lodge would adjust and purge her roll after the adhesion of Lodge Mother Kilwinning and her daughter Lodges. The adjustment of the roll to accommodate the Kilwinning Lodges was complicated by the Secret Societies Act of July, 1799. A clause in that Act, if interpreted in a particular way, appeared to Grand Lodge to prohibit the issue of any further Charters. Grand Lodge obtained Counsel's opinion on the point, and Counsel, although a Freemason, was of a like mind. Grand Lodge thereupon, in 1809, erased a number of inactive Lodges and re-assigned the rights contained in their Charters to new Lodges. It must be very carefully borne in mind that the numbers of the erased Lodges were *not* re-issued. In point of fact, *new* Charters with *new* numbers were issued, but these Charters contained a clause to the effect that the rights and privileges originally contained in a Charter issued to a specified Lodge were now made over and assigned to the new Lodge. I am of the view that this was a legal quibble, because Grand Lodge did not have in her possession the Charters of the erased Lodges and one cannot assign what one does not possess. From my own researches it would seem that the Charters issued between 25th November, 1799, and 7th May, 1810, were all "assignments", except in the case of some three Charters issued to overseas Lodges during that time. In these cases the Charters were issued without an assignation clause. I have been able to trace all but four of these "Assignation Charters".

In February, 1808, Grand Lodge issued a Charter, No. 299 (1737E), to Lodge St. Andrew's to meet at Paisley, in Renfrewshire. It was, I think, an "Assignation Charter", but it is one of the four I have been unable to check; the Lodge being now extinct and the Charter lost. In May, 1808, Mother Kilwinning rejoined Grand Lodge and seven Charters of Confirmation were issued to her daughter Lodges. The Charters of Confirmation were numbered 299 to 305, inclusive. Note that the number 299 had already been issued, as mentioned above.

In 1809 the roll of Grand Lodge was purged, and the Kilwinning Lodges were accorded precedence on the adjusted roll in accordance with the dates of their Kilwinning Charters. The purge was a half-hearted affair, for, although some inactive and lapsed Lodges were erased from the roll, there was no closing up of numbers below number 299. The Kilwinning



Lodges appear to have retained their Confirmation Charter numbers and, while retaining them, were placed between other numbers on the roll.

*Viz.*, a portion of the roll would appear thus:—

NO.	NAME	LOCATION	CHARTERED
81	St. Andrew	Boston, U.S.A.	30th Nov. 1756
300	Doric Kilwinning	Port Glasgow	24th Jan. 1757
82	Blandford	Petersburgh, U.S.A.	9th Mar. 1757

Some renumbering above 299 took place. In February, 1809, Lodge Eden Operative was chartered as No. 306, and at the re-shuffle this Lodge was renumbered as 300 and, of course, subsequently chartered Lodges closed up.

I term this the 1809 Enumeration (1809E), and it is officially referred to in Grand Lodge documents and publications as the "old Enumeration". In it, the Lodges numbered 1 to 299 are identical with the 1737E; Lodges 299-305 are duplicated; and Lodges 306 *et. seq.* are additional. This 1809E is of importance, as Lodges were allocated numbers on it until as late as 1848, despite the fact that there were fresh Enumerations in 1816, 1817/22 and 1826, with which I shall now deal.

In August, 1816, Grand Lodge once more addressed itself to the Roll of Lodges and a complete purge and renumbering were authorised. The Minute Book of Grand Lodge contains a list of all the Lodges on the Roll, and of the new numbers assigned to them. One Lodge—St. Andrews, Newton-upon-Ayr, now No. 210—was accidentally omitted; it should have been recorded as the new No. 205. Whether Grand Secretary or Grand Lodge had been over hasty in classifying as "dead" some Lodges which just never replied to correspondence, or whether there was some other unrecorded reason, I do not know, but the 1816 Enumeration was more or less still-born. In a note of Lodges attending a Quarterly Communication in 1822, the Lodges present or represented are referred to by yet another Enumeration for which no authority can be traced in the Grand Lodge records. I refer to this as the 1822 Enumeration (1822E), though I have evidence that it was certainly in use in 1817. I have chosen 1822, for that is the earliest mention of it in Grand Lodge records.

In 1826 a final tidying up of the Roll of Lodges was undertaken, and this 1826 Enumeration (1826E) is the basis of the numbering system of all Scottish Lodges chartered since that date. It is the current numbering system. One would have thought that a new Enumeration would have rendered all previous Enumerations obsolete. Scotland, however, continued from 1826 to 1848 to allocate to all new Lodges *two* numbers: one of the 1826 Roll ("Present Number") and one on the 1809 ("Old Number"). I have been quite unable to find any reason for this extraordinary arrangement.

To sum up the paper thus far we find that:—

- (1) There have been at least three chartering bodies in Scotland from 1677 to the present day.
- (2) The oldest was Lodge Mother Kilwinning, followed by Grand Lodge, which chartered Lodges *pari passu* with Lodge Mother Kilwinning from 1737 until 1803, and finally, Lodge Melrose St. John.
- (3) Kilwinning Charters were probably unnumbered before 1759.
- (4) Grand Lodge Charters were first numbered between 1758 and 1769.
- (5) There have been five Enumerations in the numbering of Grand Lodge, *viz.*:—

1737 (for 1759-1769)	last number	305
1810	" "	422
1816	" "	266
1822 (for 1817-1822)	" "	297 ?
1826	" "	current Enumeration

Each Enumeration has its own vagaries of numbering. On numerous occasions the same number in an Enumeration has been allocated to different Lodges at the same time. Sometimes this has been due to the vexed question of precedency, illustrated by the fact that there are at the moment three Lodges in Scotland numbered "1" and two numbered "3". These Lodges are distinguished among themselves by the superior figure "2" and "3" or, in the case of the Lodge of Glasgow St. John, by the word "bis". Other instances admit of no such explanation, and one is forced to the conclusion that the Grand Secretary of the times had probably had a particularly good lunch before the Quarterly Communication at which the issue of the Charters was authorised. The position has been aggravated by the reponal of dormant Lodges, particularly if a change of numbers had taken place between the



Lodge becoming dormant and its reponal. Before dealing with the numerical factor in this equation, I should explain the circumstances of dormancy and reponal as seen by the Constitution and Laws of the Grand Lodge of Scotland.

A Scottish Lodge becomes dormant either (1) by formally surrendering its Charter, Books, Regalia and Funds, either to the District or Provincial Grand Lodge, or direct to Grand Lodge, or (2) by not answering any letters from anybody for five years. It is somewhat difficult to carry out the second alternative if the Lodge is either in Scotland or within a district overseas, owing to the awkward questions likely to be asked by District or Provincial Grand Masters or Secretaries. If, however, the Lodge is located overseas and under the direct supervision of Grand Lodge, undoubtedly the simplest way to go dormant is just to pay no attention to Grand Lodge correspondence. After five years, Grand Lodge will declare the Lodge "dormant", and the Lodge then ceases to be able to carry on any Masonic work. The Lodge can be reponed or resuscitated with its old number and precedence upon the petition of seven qualified Master Masons, only *one* of whom need have been a member of the dormant Lodge. A reponal fee is payable. It will be at once seen that a dormant Lodge can always be revived as long as there remains alive a member of the Lodge. Provided he is in good standing (in some other Lodge, of course), he can sign the petition with six other Master Masons and the Lodge will be reponed. A number of Scottish Lodges, both at home and abroad, became dormant in 1940 because of war conditions, and have been reponed subsequently.

What happened when a Lodge went dormant under one Enumeration and was reponed under a new Enumeration? What happened when a Lodge went dormant and had its Charter re-issued to another Lodge during the 1799-1810 "Assigination Charter" period? Concrete cases form the best examples and both are available. As an example of the first type, let us take Lodge Carron of Stenhousemuir, Stirlingshire. The Lodge was chartered on 26th December, 1767, subsequently being assigned the number 138 in the 1737 Enumeration. The Lodge was declared dormant by Grand Lodge in 1816, when the roll was purged. It was still dormant during the renumbering of 1822 and 1826. It was reponed in 1845, and the problem arose, what was to be its number in the 1826 roll? It so happened that No. 139 of the 1826 Enumeration (Lodge St. Andrew, Creebridge) was dormant, and Grand Lodge took a chance on *its* not being reponed and assigned to the reponed Lodge Carron, No. 138 of 1737, the number 139 of 1826. The chance came off, but I wonder what Grand Lodge would have done had Lodge St. Andrew been reponed! Probably both would have held the number 139, as Lodges St. Michael, Crieff, and Kirkwall Kilwinning both to-day share the number 38. In the second case, two new Charters were issued in the only instance of this, and, fortunately, the question of Enumeration did not arise. In a number of cases, Grand Lodge assigned new numbers at the end of the roll to reponed Lodges, but within a few years these Lodges were allowed to resume their old numbers, and their new numbers were left blank upon the roll. All these cases occurred in the 1826 Enumeration.

The Grand Lodge of Scotland issued many Charters to Lodges outside Scotland, and one of these Charters, if issued, has aroused very considerable interest between the Grand Secretary of the Grand Lodge of Tasmania and myself. When the Grand Lodge of Tasmania was formed in 1890, all the Lodges on the island, English, Irish and Scottish, took part in its formation. After the inauguration ceremonies, all the English, Irish and Scottish Charters were called in by the Grand Lodge of Tasmania and new Tasmanian Charters issued, the Lodges being allowed to retain their old Charters as mementoes. The Tasmanian Charters all contained a reference to the previous Charter held by the Lodge. One of the Lodges which took part in the formation of the Grand Lodge of Tasmania was Lodge Robbie Burns, alleged to be number 734 on the roll of the Grand Lodge of Scotland. The Tasmanian Charter issued to this Lodge contains the words: "Whereas . . . Robbie Burns Lodge, holding Charter No. 734 and issued by the Grand Lodge of Scotland, dated 25th February, 1886, has surrendered", etc., etc. The Lodge is now extinct, and the Tasmanian Charter, but not the alleged Scottish Charter, is now in the possession of the Grand Lodge of Tasmania. The odd thing is that the Grand Lodge of Scotland disclaims all knowledge of this Lodge. There is no record of the receipt of the petition for the Lodge and, of course, no record of the issue of any Charter. No returns from the Scottish District Grand Lodge of Tasmania make any reference to this Lodge. Scottish number 734 was issued on 4th November, 1886, to Lodge Gladstone, meeting in Sydney, New South Wales. This Lodge subsequently became No. 157 under the United Grand Lodge of New South Wales. The date of the alleged Scottish Charter is of some importance. For over a hundred years Scottish Charters have been only granted at Quarterly Communications. There was no Quarterly Communication on the 25th February, 1886. There was a Quarterly Communication held on 4th February of that year, and on that date Charters 724 to 727, inclusive, were issued. I can think of no explanation for this extraordinary affair, beyond the possibility that the alleged Scottish Charter was a forgery. It was not an English or an Irish Charter, nor was it Scottish. What was it?



Between 1826 and 1881 all Scottish Provinces and Districts were numbered. I am inclined to the view that this was probably originally an administrative arrangement, for the numbers assigned to the Provinces and District bore no relation to their dates of erection. The scheme ceased after 1881, and I merely mention it as a matter of passing interest.

Bro. Poole, with whom I discussed this paper in its embryo stage, suggested that, thus far, it was somewhat lacking in "human interest". We have, it is true, been dealing with a rather inanimate aspect of Masonic history, and we are completely in the dark as to who were the Brethren responsible for the Enumerations which have just been discussed.

Nevertheless, during my researches for this paper my attention was caught by a number of items showing the human side of our Scottish Lodges. I therefore offer you, by way of dessert, a collectanea of these as the closing paragraphs of this paper.

I have already mentioned that it was the regular practice of many Scottish Lodges to permit their members to enter Apprentices outside the confines of a regularly assembled Lodge, and to report and register such makings at the earliest opportunity. A very recent paper by Bro. Henry Carr quotes an example of this practice from the minute book of the Lodge at Haughfoot. This Lodge appointed a committee specially charged with the duty of admitting new members between the annual meetings of the Lodge. Identical arrangements were made by the Lodge of Dyke in Morayshire. This Lodge met quarterly from 1753 until 1874, when it returned its Charter, the membership having fallen to five and there being no prospects of suitable candidates in the tiny village wherein it met. Meeting as they did annually (Haughfoot) or quarterly (Dyke), it will be easily understood how essential it was that some provision be made for the admission of new members at other times. Probably the best known example of this custom—and certainly the most frequently cited—is the admission of Mr. Robert Moray, Quartermaster to the Forces, in Newcastle in 1641 by members of the Lodge of Edinburgh (Mary's Chapel). The custom is also quoted by Bro. R. S. Lindsay in his excellent History of Lodge Holyrood House (St. Luke). It died out in the latter half of the eighteenth century, when the Lodges began to meet more frequently. I have no record of the last occasion on which such an "outside admission" took place. This is still a subject of research.

Scotland has chartered a large number of Lodges in countries overseas, and the majority of these are now loyal members of other Grand Lodges. One of the most famous of her overseas Lodges was that chartered at Fredericksburg, Virginia, in 1758. It was in this Lodge that George Washington, the first President of the United States, became a Mason. The Lodge was probably self-erected, and had certainly been in existence for a year or two before applying for and receiving its Scottish Charter. George Washington was not only a Mason—he was a Scottish Mason.

The overseas Lodges of the Grand Lodge of Scotland have indeed ranged far afield. From Seoul in Korea to Valparaiso in Chile; from Kirkwall in the Orkneys to Puntas Arenas at Cape Horn. Of these four, three are still at work. The Lodge at Puntas Arenas was probably the most southerly Lodge ever chartered—one could hardly be nearer the South Pole. It was never erected, for reasons I have not yet been able to discover. The Scottish Lodge which still meets at Cerro de Pasco, in Peru (Lodge Roof of the World, No. 1094), lays claim, with some justification, to be the highest Lodge in the world, meeting some 12,000 feet above sea-level. This attraction for high meeting places must appeal to Scottish Masons, for it is on record that Lodge Fort William met on the top of Ben Nevis, initiated a candidate, and sent a telegram thereafter to King Edward VII on his coronation.

Of the thirty-three Lodges which participated in the foundation meeting of the Grand Lodge of Scotland in 1736, some six or seven appear to have abandoned their godchild and to have taken no further interest in its progress. Two, possibly three, are believed to be still represented on the Grand Lodge Roll by Lodges which *may* be identical with Lodges which took part at the foundation meeting, but for which adequate proof is, most unfortunately, lacking. One of these Lodges was a Lodge in Dundee, and which may, or may not, have been "Our Lady Luge" of the St. Clair Charters.

Concerning this Lodge, there is a legend which I have often heard, but never seen in print. It seems appropriate to end this paper with speculation, having begun it with hard facts. The City of Dundee is represented on the Roll of the Grand Lodge of Scotland by two Lodges—Lodge Operative No. 47 and Lodge Ancient No. 49—both chartered in 1745. These Lodges say that they are the two halves of the Dundee Lodge of 1736, which was represented at Grand Lodge in November of that year by the Earl of Home as their Proxy Master.

What events took place between 1736 and 1745 is not known. The Lodge of Dundee, under the title "Dundee Kilwinning", is mentioned in 1737, but the remainder of the period is silent. In 1745 the Lodge decided to take out a Charter of Confirmation from the Grand Lodge, and thus put itself on the same footing as the other foundation members. Some disagreement seems to have arisen, possibly on the question of name, and things came to such a pitch that the Lodge divided into two portions—the Employers and the Employees.



Both parties decided to petition Grand Lodge for Charters, and doubtless some argument on the question of precedence was foreseen.

By ferry the Brethren crossed the Tay, and by stage coach reached Burntisland, on the southern coast of Fife, whence the ferry sailed to Leith, the port of Edinburgh. The tide was out and the ferry could not sail at once. The employers repaired to the local tavern, while the employees, being more abstemious—or less monied—remained on board the ferry-boat. The ale in the tavern must have been good, for when the employers deigned to return to the quay they found that the ferry had sailed without them. Quickly hiring a boat, they set off in pursuit, but the employees had too good a start. By the time Edinburgh was reached the Quarterly Communication of Grand Lodge was over, and the employees were in triumphant possession of a Charter for a Lodge.

The employers attended the May Communication of Grand Lodge and duly presented their petition and received their Charter. This anecdote of the origins of Lodges Operative and Ancient may be apocryphal, but it is not without a certain dry humour.

To conclude this paper, I might, perhaps, make mention of the Military Lodges chartered, of which one was chartered by Lodge Mother Kilwinning and the remainder by Grand Lodge. Only two still remain—as stationary Lodges—upon the Roll, but within recent years two Charters have been issued to Lodges of a Military character—No. 1253, The Queen's Edinburgh Rifles (The Royal Scots), and No. 1459, The Highland Light Infantry (City of Glasgow). Fuller information on the Scottish Military Lodges, and on the Lodges chartered by Mother Kilwinning, are to be found in *Scottish Masonic Records, 1736-1951*, reviewed in *A.Q.C.*, vol. lxiii.

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At the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Draffen on the proposition of the W.M., seconded by the S.W.; comments being also offered by, or on behalf of, Bros. J. R. Rylands, J. Heron Lepper, S. Pope, W. Waples and A. J. B. Milborne.

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Bro. H. C. BOOTH, W.M., said:—

I am sure we have all listened with great interest to Bro. Draffen's paper on Scottish Masonic Records. Bro. Draffen is doing for Scottish Masonry what Bro. John Lane did for English Masonry many years ago. But the richness of the Scottish records takes us back nearly a hundred years before any of the records we have.

I am particularly interested in the frequency with which St. John the Evangelist's name is connected with Scottish Masonry. He was their Patron Saint and their annual festival was kept on the 27th December.

Bro. Murray Lyon, in his *Freemasonry in Scotland*, tells us that St. John the Baptist's name was never associated with Scottish Masonry until after the formation of the Grand Lodge of Scotland in 1736, which was founded on the model of the Grand Lodge of England.

I wonder if Bro. Draffen, during his researches of the records, has come across any reason why St. John the Evangelist was adopted as their Patron Saint. Or is it a link with the Keledei, who founded the whole of the old ecclesiastical sees of Scotland, starting from Iona, for they were definitely followers of St. John the Evangelist, as stated in the two records of the Synod of Whitby held in 664?

It is interesting to note that the Scottish Grand Lodge were troubled with the "Secret Societies Act" of July, 1799, and that they got over it by issuing new Charters with new numbers, but containing a special clause conveying the rights and privileges of the old Charter to the new Lodge; whereas the "Ancients" or "Athol Masons" simply re-issued the original warrant to the new Lodges with an endorsement on the back saying transferred to such and such Lodge on such and such a date, and followed the original number with a letter—for instance, "B"—for the first transfer of the same warrant.

It is interesting to have the probable explanation as to how Mr. Robert Murray was admitted by some members of the Lodge of Edinburgh on the basis of an "outside admission" at Newcastle in 1641.

I have much pleasure in proposing a vote of thanks to our lecturer for his interesting paper.

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Bro. C. D. ROTCH said:—

Bro. Draffen's account of the first unofficial "Grand Lodge" of Scotland is most interesting. But where exactly is Kilwinning situated? The only map of Scotland in my possession does not mention the place. Was its geographical position such that it was



enabled to act independently of Lo. of Edinburgh No. 1, which appears to have had an equal seniority?

One of the many enigmas of early Masonry is the problem of why it was considered necessary to have the equivalent of a Grand Lodge of recognised authority.

The English Grand Lodge ("Moderns") of 1717 was a self-constituted body. Four old Lodges got together and formed a Grand Lodge. Our knowledge of what happened is not very precise. But why was any governing body necessary? To grant Charters to Lodges, and keep a record of all Lodges, old and new, may have been thought desirable. There was no organised Charity in Masonry for many years after 1717. There were few opportunities for personal advancement in high office. It was for many years restricted to the Bounds of Mortality, a ten-mile radius from Charing Cross.

Whatever the motives of Mother Kilwinning may have been, it would seem that this old Lodge was a live one and enterprising, whereas its distinguished contemporary, Lo. of Edinburgh, Mary Chapel No. 1, was quite satisfied with Masonry as it was.

Bro. Draffen points out how much importance in very early days of Scotch Masonry was given to the appellation Kilwinning. This traditional prestige enabled Mother Kilwinning to survive as a rival, as perhaps an amicable rival, to the Scotch Grand Lodge of 1736.

Perhaps Bro. Draffen may be able to tell us whether there was any friction recorded, but, as we all know, old minute books are seldom informative.

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Bro. J. R. RYLANDS said:—

The admirable contribution by Bro. Draffen to the literature of Scottish Masonry will be welcomed by students as a continuation of part of the classical work of Murray Lyon. The pre-Grand Lodge practice whereby one Lodge created another was widespread in all countries, and was probably the chief method by which Lodges were formed. The assumption of the sole right of granting Charters made by Grand Lodge, which had not secured the adherence of all the Lodges in its territory, was in one sense a usurpation. There are many instances of Lodges strenuously resisting encroachments on their prescriptive rights to issue warrants, but in time the sheer weight and power of the larger organisation must always prevail.

The reference to the Robbie Burns Lodge in Tasmania, holding Charter No. 734, is very intriguing. Forgery is a possible explanation; another may be that such a Charter never, in fact, existed, although it may have been promised by a correspondent at Grand Lodge headquarters in Scotland. The number 734 indicates fairly accurate knowledge of the numbers being issued between 1886 and 1890.

There is one point in which we could wish Bro. Draffen had given us more information. His excellent paper opens with the attractive suggestion that the Scottish Masonic records may enable us to trace, with fair accuracy, the development of Masonry from the operative to the speculative stage. Here is a subject of perennial interest to Masonic students; it has engaged the attention of many learned Masons. In recent years we have in this Lodge been privileged to hear Bro. Knoop and Bro. Lepper give new views on this transition problem. Yet Murray Lyon's inferences from the Scottish records available to him have never ceased to arouse controversy. I quote from p. 163 of the centenary edition:—

"Some years ago . . . we expressed our opinion that the system of Masonic Degrees, which for nearly a century and a half has been known in Scotland as Freemasonry, was an importation from England . . . We adhere to that opinion; and have no hesitation in ascribing Scotland's acquaintance with, and subsequent adoption of, English Symbolical Masonry to the conference which the co-fabricator and pioneer of the system held with the Lodge of Edinburgh in August, 1721."

Perhaps Bro. Draffen would be so kind as to increase our indebtedness to him for his excellent paper by giving us his comments on Murray Lyon's opinion, based on his hint that the Scottish records now available throw light on the Transition period.

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Bro. J. HERON LEPPER said:—

Let me first of all express the deep gratitude I have personally to Bro. Draffen for the monumental work he has compiled on the Scots Lodges. I cannot express adequately the immense value it has to every Masonic student, and let me say that my copy is always within reach in my room at Freemasons' Hall.



In the present paper, Bro. Draffen has told us of some of the riddles he had to solve in compiling his book, and to anyone like myself, who has lost his way hundreds of times in trying to trace a Scots Lodge by its number, approbation and congratulations will be mingled with wonder at the difficulties he has overcome.

This paper has also solved another of my difficulties—the reponing of Scots Lodges after many years of dormancy. The custom is so completely different from the English one that it seems worthy of special mention on this occasion.

Bro. Draffen need not think that his paper is devoid of human interest, but we are all grateful that his underestimate of it in this respect has brought us a delightful story about how Dundee Kilwinning obtained its new Charters and why the Lodge became divided.

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Bro. S. POPE said:—

On 21st December, 1778, the records of the Lodge of Harmony No. 133, Faversham, give details of a visit by members of the Royal Arch Lodge of St. Andrew held in the regiment of Scots Greys. Bro. Draffen informs us that the Lodge was meeting in Reading in 1778, and in Canterbury in 1779. The meeting on 21st December, 1778, would probably have taken place while the regiment was proceeding from Reading to Canterbury; as their visits continued until March, 1779, the warmth of their reception and the interest their visit created prompted the Scots Greys Royal Arch Masons to cover the nine miles from Canterbury and again visit their friends at Faversham during 1779.

I was interested to find that there was a Lodge in the 42nd Regiment (foot) from 1811-1848. On 28th October, 1808, Bro. Grigor McGrigor in the 42nd or Royal Highland Regiment was, in Lodge 24 at Canterbury, “Initiated as an entered apprentice and afterwards passed to that of a Fellowcraft”. In the following month he was raised to the sublime degree of an M.M., and the same time Bros. Arnott and Munro, of the same regiment, were initiated and passed. On June 14th, 1810, Bros. McGrigor, Arnott and Munro took their Lodge certificates, on the regiment leaving Canterbury. As we find that seven months later a Lodge was chartered in the 42th Regiment of Foot (The Black Watch), these three Brethren, having been made Masons in a Lodge under the “Antients”, would welcome the opportunity of becoming founders of the new Lodge being formed in their regiment.

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Bro. W. WAPLES writes:—

The paper by Bro. Draffen is valuable, offering as it does information concerning Freemasonry in Scotland, which is useful for comparison with early Freemasonry in England. Such examples help to make hitherto obscure items more explicit.

Foremost is the organisation in Scotland, which presumably dates from the Schaw Statutes or before. These Statutes suggest supervision by a central authority, a state of affairs which did not exist in England at the same period; indeed, there is no clue to any supervisory organisation in England until the 1717 Speculative Grand Lodge was formed.

In a search for origins in England, one comes up against the old background of local civic government. In the simplest form, one finds the non-incorporated Companies of Masons, such as Alnwick, Swalwell, Wark, Ford and elsewhere, domiciled in rural communities, with their origin in a small body of Operatives, banded together as a regular body and each with a

Constitutional Roll—the History of the Craft.

The Laws of Antiquity—common to the Mason Craft.

The Penal Orders—Fines for infraction of rules, etc., and against Masonry.

General Orders—the eight moral points of the Fellowship, the Mason Word and grip and the three fraternal signs.

Apprentices' Orders—concise history of the Craft read to the apprentice, and his seven points.

The picture, however, is different when a band of craftsmen sought lawful recognition in a town or city possessing a Charter of Incorporation. In such a case an “ordinary” was granted by the civic authority, in which was outlined the purpose, powers and authority of the company concerned. The “ordinaries” were local in character and detail. In mediæval documents there is no suggestion of any national authority. The goldsmiths, and to some



extent the Pewterers of London, did exercise a limited right of search near London and sometimes far afield, but they had in no sense a national authority expressed in their Charters.

Government was local in towns and cities, usually with a cable-tow of five miles from the guildhall, and all trades and occupations working within a town or city jurisdiction were subject to Laws, Orders and Regulations issued by the local body.

It is true there was a general pattern, not only in all towns and cities, but also in most of the trades and occupations, no doubt based on the London Companies and the Statute Laws of the land, but it was only the latter which were obligatory. Such was the status of the Mason trade in England. In Scotland, which was a separate country with its own Statute Laws, conditions may have been different.

One learns from Bro. Draffen's paper that in considering the distribution of early charters or ordinaries, one must be careful to differentiate between those issued by a local authority to a particular trade or occupation and those issued by a central authority, such as the Grand Lodges of England, Scotland or Ireland. The sum of this is that the purely speculative bodies issued dispensations (later charters or warrants) in imitation of the ordinaries (or charters) of the old Guilds.

In Durham there were three Mason charters—1545, 1639, 1641—the issuing authority being the Palatine Bishop of Durham.

In Newcastle-upon-Tyne the earliest charter (or ordinary) of Masons is dated 1581, and was issued by the Corporation. The ordinary of this Society constituted them a body incorporated of themselves with perpetual succession, enjoined them to meet yearly to choose two wardens who might sue and be sued in the court of law, etc., etc.

In London the issuing authority was the City Corporation. Certain companies had, of course, a Royal Incorporation, but these were for a specific purpose, such as the Hostmen of Newcastle-upon-Tyne and others.

The acquisition of an "Ordinary" gave to the Guilds the right of representation in civic government, provided the Guild was one of the twelve mysteries and not a minor company.

Bro. Draffen also interestingly draws attention to the introduction of names for Lodges. It would appear that in England the need for distinction came as Masons' Lodges multiplied, particularly in a town or city. From early correspondence one finds Lodges addressed as:—

The Masons Lodge, Swalwell, the Bp. of Durham ;

The Masons Lodge, the Masons Arms, Sunderland ;

and so on.

With Bro. Draffen, I share the view that such distinction was necessary. An early choice of name appears to be St. John's Lodge, not only because of the patron saints, but also because some of the old Lodges were many years active as St. John's Masons before taking a dispensation under the Grand Lodge of England. This aspect of Masonic nomenclature is a matter of special interest to many, and was in particular to our late Secretary, W.Bro. H. Poole, who had given the matter considerable thought.

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Bro. A. J. B. MILBORNE writes:—

Bro. Draffen has placed the Craft under a debt of gratitude for his work in listing the Scottish Lodges, now in permanent form in "Scottish Masonic Records". The present paper indicates the many difficulties with which he had to contend, and, despite the suggestion that the greater part of the paper lacks "human interest", I have found it most interesting and instructive.

The claim that the earliest minutes of any Scottish Lodge are those of St. Mary's Chapel Lodge requires qualification, for the minutes of the Aitchison's Haven Lodge commence January 9th, 1598. (*A.Q.C.*, xxiv, 34.) The minutes of St. Mary's Chapel Lodge are, I believe, the earliest of any *existing* Scottish Lodge.

The 55th Regiment fought at Louisburg in 1758, and was in Montreal in 1760, but I have found no evidence of any Masonic activity in connection with it during its stay in Canada. Bro. R. F. Gould (*History of Freemasonry*, Vol. iii, 402) indicates it received Warrant No. 7 from the Provincial Grand Lodge of New York in 1762.

Referring to the listing of the two Lodges Nos. 100 and 108 in the 31st Regiment, Bro. Gould wrote that the existence of "two Scottish Lodges in the Regiment at the same time, and for such a protracted period, must be regarded as an impossibility." (*A.Q.C.*, xiii, 69.) The explanation may be that Lodge No. 100 was an Officers' Lodge. Examples of such Lodges existing contemporaneously with Lodges for the rank and file are provided by the



8th Regiment, the 47th Regiment and, possibly, the 1st Battalion of the 60th Regiment during the existence of the Provincial Grand Lodge of Quebec (1759-1792). Bro. Ivor Grantham lists Bro. Charles Ward, of Lodge No. 100, as a joining member of South Saxon Lodge at Lewes in 1797, when he is described as a Barrack Master. (*A.Q.C.*, xliii, 38.) This is the only member of Lodge No. 100 that I have noted. The Warrant of the Lodge, incidentally, was presented to the Lodge in 1921 (*A.Q.C.*, xxxiv, 130), and an examination of it should settle the question as to its being an Officers' Lodge. Bro. Gould also notes that a second Battalion of the 31st Regiment was raised in 1756. In 1758 this second Battalion became the 70th Foot, and when Warrant No. 97 was issued the name of the Adjutant—William Legrand Hooker—who, Bro. Gould suggests, was probably one of the petitioners, seems to have been incorporated with the title of the Lodge. (*A.Q.C.*, xi, 85.) St. George's Lodge No. 108, held in the 31st Regiment, appears in a List of Lodges in Quebec in 1780 (*Bulletin des Recherches Historiques de Quebec*, Vol. iv, pp. 190, 214), and was at St. John's, Quebec, in 1787, as appears from a Certificate issued to William Bell. (*A.Q.C.*, xxv, 236.) In 1810, while at Malta, the Lodge issued a Royal Arch Certificate to John Griffith. (*A.Q.C.*, viii, 232.)

The Lodge in the 22nd Regiment is correctly listed as No. 132, but the Brethren were under the impression that the number of the Lodge was 133. They registered as members of "Moriah Lodge, No. 133" at a meeting of the Grand Lodge of New York on December 5th, 1782. (*Transactions, American Lodge of Research*, Vol. ii, p. 112.) Bro. R. V. Harris, of Nova Scotia, has a Certificate issued by the Lodge to William Grant, in which the Lodge is described as No. 133. Bro. Howard P. Nash informs me that in his researches in connection with the foundation of the Grand Lodge of New York, he found two letters written by John Hemsworth, a prompter at the theatre, dated March 3rd and March 10th, 1781, in which he described himself as a member of Lodge No. 133. He also informs me that he has found no reference in any contemporary document referring to the Lodge as No. 132.

Although the Lodge in the 17th Regiment is listed as No. 168, the number on the Warrant itself, reproduced by Bro. R. V. Harris in *The Builder*, Vol. xiii, p. 68, is 169. Bro. J. Heron Lepper also refers to the Lodge as No. 169. (*A.Q.C.*, xxxviii, 159.) The Regiment was in Halifax in 1783, and at Shelburne, N.S., in 1784, returning to England in 1786. The date of the Warrant is November 12th, 1771, not November 20th, 1771, and the Warrant is now in the possession of Union Lodge No. 5 at Middletown, Delaware.

St. Andrew's Lodge in the 42nd Regiment is listed as No. 315. This was the number originally assigned to the Lodge on the List of 1737. The number appears to have been changed in the enumeration of 1809 to 310, which is the number listed by Gould. (*History of Freemasonry*, Vol. iii, p. 402.) The Lodge had provided itself with a seal, and a supply of printed Certificates bearing the No. 315. One of these Certificates was issued by the Lodge when the Regiment was at Lewes in 1811. It would appear that the Lodge had no knowledge of the change of its number, and it is suggested this was the unknown reason for its use of the No. 315 referred to by Bro. Ivor Grantham in his paper on "Freemasonry in Lewes". (*A.Q.C.*, xliii, 34.)

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Bro. G. S. DRAFFEN writes in reply:—

My first duty is to thank the members of the Lodge and of the Correspondence Circle for the interest they have shown in this paper. It is the custom of the Mother of Parliaments to listen to a maiden speech with a special courtesy. A similar courtesy I received in the Lodge, and I should like to express my gratitude for it.

In reply to the spoken and written comments, I reply to them in the order in which they have been sent to me. Our Master raises an intriguing point with regard to the use of the name St. John in connection with Scottish Lodges. I am very doubtful whether the members of any Lodge were aware of which St. John they were honouring when they took that designation as a title. This, of course, is a generalisation, for I think Lodge Cannongate Kilwinning must have been aware of the position, for they have for many years held their Installation on St. John's Day in summer. I have not found anything in any of my researches which would indicate that the Brethren were thinking in terms of one St. John or another, but I think that Murray Lyon probably had good grounds for his statement that St. John the Baptist was not associated with Scottish Masonry until after 1736. I am somewhat doubtful of any connection between the Keledei and the Scottish Craft. They certainly founded all the old ecclesiastical sees in Scotland, but they had ceased to exist—or to be more accurate, they were extinguished—during the reign of King David, when his wife, Queen Margaret, exercised all her influence in favour of the Church of Rome as an ecclesiastical authority against the native Scottish Church. While they may have lingered



on for a few years, I fancy that the influence of Rome was too strong to have allowed them to have survived long enough to have incorporated any of their teachings into the Masonic Craft.

In reply to Bro. Rotch, I should have perhaps explained that Kilwinning is a somewhat insignificant small township in Ayrshire. It was at one time the site of a large and important Monastery or Abbey, of which only the ruins now remain. Tradition has it that the Lodge arose during the construction of this Monastery, but there is no factual evidence to support the tradition. Its geographical position, of course, would permit it to act independently from Edinburgh, and the second of the Schaw Statutes seems to indicate that the Lodge of Kilwinning was expected to exercise jurisdiction over the Craft in the surrounding area.

It is something of an enigma that Grand Lodges should have come into existence at all, and it is possibly a reasonable enough assumption that Ireland and Scotland followed the Brethren of England. But why did England set up a Grand Lodge Organisation? It seems unlikely that the Meeting of 1717 was an accidental affair. The idea of forming (or reviving, if Anderson is to be believed) must have occurred to some individual. I cannot think that the Meeting of 1717 was purely fortuitous. One would presume that those responsible for calling the Meeting had sent invitations to all the Lodges then known to them in London, and possibly also to individual unattached Brethren if they knew of any. It seems possible that Anderson recorded only the names of the four Lodges who attended the Meeting and who agreed with the proposals then put forward. There may well have been other Lodges present (and *Multa-Paucis* states this as a fact) in the roll of "observers" with instructions to listen to the proposals and to report back before taking any definite action. That, of course, still does not help us as to *why* the Grand Lodge of England ("Moderns") was formed in 1717, and I should like to have a good deal more information regarding the founders before hazarding a guess as to their reasons.

In Scotland there does not seem to have been any great rivalry between Lodge Mother Kilwinning (as a Grand Lodge) and the Grand Lodge of Scotland. Though Mother Kilwinning granted quite a number of Charters, I doubt if she had more than ten or twelve active Lodges at any one time. By sheer weight of numbers, the Grand Lodge of Scotland was able to ignore Lodge Mother Kilwinning as a Grand Lodge, and the Minutes of Lodge Mother Kilwinning contain a number of plaintive letters from her Daughter Lodges asking her why their members were not received into Lodges holding from the Grand Lodge of Scotland. These letters gradually became more and more numerous as time went on, and though eventually the Grand Lodge of Scotland approached Mother Kilwinning and suggested her return to the fold of Grand Lodge, I think it is very probable that Mother Kilwinning welcomed the proposal, realising that she could not retain her independent status indefinitely.

In reply to Bro. Rylands, I have to thank him for his suggested solution as to the mystery of Charter No. 734 in Tasmania. I am still in correspondence with the Grand Secretary of the Grand Lodge of Tasmania over this problem, but it is quite possible that the solution is that which Bro. Rylands so interestingly propounds.

I intended to convey in my opening paragraph that it was possible to trace the development of Masonry in Scotland from the Operative to the Speculative from the point of view of *organisation* rather than *esoteric content*. Murray Lyon's views are still sound, though written fifty years ago. Since that time much additional information has come to light, and Bro. R. S. Lindsay, in his excellent *History of Holyrood House (St. Luke)*, published in 1936, gives members a clearer picture of Freemasonry in Scotland during its early years than does Murray Lyon. On the other hand, much yet remains to be done in investigating and competently examining the Minutes of our older Scottish Lodges. I am of the opinion that in Scotland we have a vast, and, as yet untapped, mine of information waiting to be revealed. Only recently Bro. Henry Carr has given us a most exact examination of the early Minutes of a Scottish Lodge, and who shall say whether much more revealing information still lies buried in some of our unexamined early Scottish Minutes. There is not enough information available yet positively to contradict Murray Lyon, and it may well be that we shall never have it, but with so much unsifted material at hand, I would hesitate to deny the possibility.

I should like to thank Bro. Lepper for his very kind words of praise, and I am glad to have been able to explain in some measure the peculiar question of dormancy as it applies to Scottish Lodges. Incidentally, it applies not only to Lodges, but to all the Scottish Masonic bodies.

Bro. Pope makes mention of some very interesting points with regard to the Military Lodges, as also does Bro. Milborne, and to both of them I am grateful for their comments. I think it very probable that the three Brethren admitted in Lodge 24 in Canterbury in 1808, were founders of the new Lodge in their old Regiment in 1811. Unfortunately, the petition for this Lodge is lost, and I have been unable to check this possibility. Bro. Milborne is right when he states that the Minutes of the Lodge at Aitchison's Haven antedate those of the Lodge of Edinburgh. The latter are, as he stated, the earliest of any *existing* Scottish Lodge.



## NOTES

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**THE TITLES OF THE UNITED GRAND LODGE OF ENGLAND, THE "ANTIENTS" AND THE "MODERNS".**—In the spring of 1950 a special exhibition was staged in the Grand Lodge Library and Museum with the Union of 1813 as its theme. The selection of material for that exhibition, and the preparation of cards descriptive of each item, drew attention to unsuspected variations in the titles officially used by the United Grand Lodge of England, and by the two rival organisations of which that body was composed—the so-called "Antients" and "Moderns". For the purposes of record this note is therefore submitted for publication in *Ars Quatuor Coronatorum* for the benefit of Masonic students.

In the Articles of Union, signed on 25th November, 1813, and ratified by both Grand Lodges meeting independently six days later, it was declared in Article VI that "the Grand Incorporated Lodge shall . . . be opened . . . under the stile and title of the UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND". On 27th December of that year a Grand Assembly of Freemasons was held to give effect to the Union; and at that gathering the united organisation was duly proclaimed under that title. It is, therefore, of interest to note that in the "General Regulations for the Government of the Craft", published in 1815, which formed part of the first edition of the Book of Constitutions to be published after the Union, it was enacted that:—

"THE public interests of the fraternity are managed by a general representation of all private lodges on record, together with the present and past grand officers, and the grand master at their head. This collective body is stiled the THE UNITED GRAND LODGE OF ANTIENT FREE AND ACCEPTED MASONS OF ENGLAND . . ."

The earlier title, incorporating the expression "Antient Freemasons of England" (but with the word "Antient" spelt with a "t" instead of a "c"), appeared in the printed record of the proceedings of Grand Lodge held in the months of March, May, June and September, 1814 (the word "Free-Mason" having a hyphen in May, June and September), and re-appeared with a hyphen in the printed record of the proceedings of an Especial Grand Lodge held in February, 1815; but in the interval (on 27th December, 1814) the Duke of Sussex, who in May of that year had been proclaimed as Grand Master of the United Grand Lodge of "Antient Free-Masons of England", was on this occasion proclaimed as Grand Master of the United Grand Lodge of "Ancient Free and Accepted Masons of England".

A further variation in title appeared in the printed record of the proceedings of 24th April, 1816, where the assembly was described as the "United Grand Lodge of Free and Accepted Masons of England", the word "Antient" being omitted.

The reason for these changes in nomenclature during the period immediately after the Union is not apparent. Although the variation of 24th April, 1816, may have been due to a slip it must be inferred that the change from the expression "Ancient Freemasons" of 1813 to the expression "Antient Free and Accepted Masons" of 1815 was deliberate—a change which has been preserved in all subsequent editions of the Book of Constitutions to the present day.

In the certificates issued by the United Grand Lodge of England three variations in title may be noted:—

<i>Design</i>	<i>Date</i>	<i>Title</i>
St. Paul's . . . . .	1813	United Grand Lodge of England
Three Pillars . . . . .	1819	United Grand Lodge of Ancient, Free and Accepted Masons of England
Three Pillars . . . . .	1923	United Grand Lodge of Antient, Free and Accepted Masons of England .



In the Grant of Arms of 1919 the United Grand Lodge of England was described as "The United Grand Lodge of Antient Free and Accepted Masons of England", and this title has appeared upon the seal of the United Grand Lodge since 1923. Previously the seal of the United Grand Lodge had borne the title "United Grand Lodge of Ancient Free Masons of England"—the title assumed by that body in Article VI of the Articles of Union, except that the expression "Free Masons" appeared in the seal in the form of two separate words instead of a single word without hyphen.

It now remains to consider the two constituent bodies of the United Grand Lodge—the "Antients" and the "Moderns". When, on 1st December, 1813, these two bodies met for the last time as independent organisations, for the purpose of ratifying the Articles of Union, the older body (the "Modern" Grand Lodge) styled itself:—

"The Most Ancient and Honourable Society of Free and Accepted Masons, under the Constitution of England",

while the younger body (the "Antient" Grand Lodge) styled itself:—

"The Most Ancient and Honourable Fraternity of Free and Accepted Masons, according to the Old Institutions."

It will be noticed that in one case the organisation was called a "Society" and in the other case a "Fraternity", that the word "Ancient" appeared in both titles, and that in each case this word was spelt with a "c".

According to the earliest minutes of the "Antients" (so spelt to preserve the customary spelling) the governing body of that organisation was originally called:—

"The Grand Committee of the Most Ancient and Honorable Fraternity of Free and Accepted Masons" (5th February, 1752).

The expression "Grand Lodge" appeared in these minutes for the first time on 27th December, 1753. Throughout the minutes of this Grand Lodge, with few exceptions from 1752 to 1813, the word "Ancient" is spelt with a "c"; the only exceptions noted in a recent examination of these minutes occur once in each of the years 1764, 1765, 1766 and 1792.

The same title (with the word "Ancient" spelt with a "c") will be found consistently throughout the pre-Union editions of *Ahiman Rezon*—the Book of Constitutions published on behalf of the "Antients".

If the "Antients" were consistent in their description of themselves, the same cannot be said of their rivals. Comparison between different editions of the Book of Constitutions published by the Grand Lodge of the "Moderns" reveals the following surprising number of variations:—

<i>B. of C.</i>	<i>Title</i>
1723	The Right Worshipful Fraternity of Accepted Free Masons
1738	{ The Most ancient and honourable Fraternity of Free and Accepted Masons
1746	
1756	{ The Antient and Honourable Fraternity of Free and Accepted Masons
1767	
1769	{ The Right Worshipful Fraternity of the Free and Accepted Masons
1776	
1784	{ The Antient Fraternity of Free and Accepted Masons
	{ The Antient and Honourable Society of Free and Accepted Masons
	{ The Fraternity of Free and Accepted Masons

Contrary to expectation, these variations on the part of the "Moderns" are not reflected in the certificates issued by that Grand Lodge, as will be seen from this simple table:—

<i>Design</i>	<i>Date</i>	<i>Title</i>
Three Graces ... ..	1756	Grand Lodge
St. Paul's ... ..	1810	Grand Lodge of England



The corresponding table for the "Antients" reveals this position:—

<i>Design</i>	<i>Date</i>	<i>Title</i>
Universis     ...     ...	1766	Grand Lodge
Angel     ...     ...	1791	Grand Lodge of Free and Accepted Masons of England according to the Old Con- stitutions.

While the seal of the "Modern" Grand Lodge consistently bore the title "Grand Lodge of Masons London", that of the "Antients" was, on the issue of a new seal, altered from "Grand Lodge London" to "Grand Lodge in London of Free and Accepted Masons according to the Old Institution", and this in turn was subsequently changed to "Grand Lodge of Free and Accepted Masons according to the Old Institutions".

It has long been customary for Masonic students to refer to the younger of the two Grand Lodges as "Antient" (spelt with a "t"). But, apart from the few isolated occasions previously mentioned, there would appear to be no authority for that spelling in the official records of that body. On the contrary, from the titles quoted in this note it will be observed that it was the "Moderns" who, in applying the word "Antient" to themselves, spelt that word with a "t"; the "Antients" spelt it with a "c".

IVOR GRANTHAM.

**The Catenarian Arch.**—Probably most R.A. Masons have wondered at some time what is this mysterious thing. In his admirable book, *The Freemason's Guide & Compendium*, Bro. Bernard Jones comes out boldly for the theory that it is an arch whose profile when inverted is the curve known to mathematicians and engineers as a Catenary, the curve in which a chain of uniform weight per unit length hangs when suspended from two points.

I suggest this explanation is incorrect. It is difficult to reconcile with the terms of the Symbolical Lecture in which the Catenarian Arch is mentioned. We learn there that it is the ideal form for a R.A. Chapter: it "preserves a memorial of the V.S. in which the S.W. was deposited": it is remarkable for its "impenetrable nature". All this suggests that what is referred to is not an "arch" as at present generally understood, but a dome or vault; and surely it is clear from the whole tenour of the R.A. story that the R.A. itself is a vaulted chamber. As for its being "the strongest of all architectural forms", this statement is inconclusive unless the purpose of the structure and its general nature is specified; one can hardly compare the mechanical properties of a three dimensional structure like a dome with those of an essentially two-dimensioned structure like an arch as now understood, nor those of a bridging element, such as a beam or arch, with those of a simple weight-carrier, such as a pillar, their functions being different. Even so, comparing one kind of arch with another, the inverted catenary is not in fact the ideal profile for an arch carrying anything more than its own weight; the ideal profile depends on the load distribution, but for uniform loading along the chord of the arch is a parabola.

No modern engineer or architect lays out his arches to a catenary curve, and it is doubtful if they ever did. Bro. Jones' assertion that catenary arches can be seen in Henry VIIIth's chapel must, I think, be incorrect—the properties and form of the catenary were surely unknown much before the eighteenth century, certainly not in the fifteenth. I believe it is true to say that except for the Parabolic arch, a nineteenth century development, all arch curves commonly used by practical architects are, and always have been, either single circular arcs, or composed of circular arcs struck from different centres and to different radii, either intersecting or tangent to one another.

But if the R.A. is really a vault, and the "Catenarian Arch" a type of vault or dome, have we not a simple explanation in the practice of winding a continuous chain ("catena") *horizontally* round the base of a massive dome of great span, especially when it is built on a "drum" without buttresses, the object of the chain being to take the hoop-stress at the base of the dome and prevent it from spreading and pushing the drum-walls outwards. The great dome of St. Paul's, designed by Sir Christopher Wren, has such a chain; I do not know whether this device was a novelty in his time or whether it was used by the great dome-builders of the Italian Renaissance.

Whether this is so or not, there can be little doubt that in England at all events the great chained dome of St. Paul's was "an object of admiration" at the beginning of the eighteenth century, when one imagines our R.A. Story was taking shape and clothing itself



in the words of the Ritual we have inherited, no doubt with later accretions, and certainly with considerable variations in different Masonic jurisdictions, to-day. Would it not then be natural that our eighteenth century Brethren should have adopted the "chained dome", latinised as the "Catenarian Arch" as the archetype of the V.S. of the R.A. Story. If we confine our terms of reference to vaults, it is indeed the strongest of all architectural forms, since without the girdling chain, cable or equivalent tensile element, a masonry dome of great size requires very robust buttressing to contain its base, and even so there is still a tendency to bulge between buttresses. Is not this then the true explanation of the "Catenarian Arch"?

H. M. YEATMAN.

**Lodge Cloth, 1812.**—In 1909, in his *History of Freemasonry in Ashby-de-la-Zouch*, Bro. J. T. Thorp mentioned a Tracing Cloth which was a relic of the French Prisoners' Lodge at Ashby. Again, in 1916, when writing Bro. Dring, he mentioned this Cloth, saying he "had seen it some years ago—it was very delapidated, but the painting thereon could be traced. On one side were the emblems of the 1st and 2nd Degrees, and on the other side those of the 3rd Degree; my attempts at photographing it were not a success".

By the kindness of the Royal Sussex Lodge, however, I was permitted to make a careful study of it and have now been able to decipher most of the details. As photographs would have shown very little, I have made scale drawings of the two sides.

The Cloth is 4ft. 10ins. long by 3ft. wide, and, as Bro. Thorp mentioned, has one side for the 1st and 2nd Degrees and the other for the 3rd Degree. It has been well painted and must at one time have appeared an excellent piece of work. It bears the date "1812", and whilst it has a French appearance, both in letters and figures, the use of the word "in" seems to indicate an English painter.

As with many Lodge Boards and Cloths, the four cardinal points are painted thereon—though in this case they appear on the 1st and 2nd Degree side only. It will be noticed that the EAST is at the *foot* of the Cloth, and in this respect this Cloth is, as far as I am aware, UNIQUE. Bro. Dring illustrates some sixteen cases where the compass points are marked on 1st and 2nd Degree sides, and in *every* case the foot of the Cloth is in the WEST.

The orientation of this French Cloth is, therefore, of extreme interest, and would have been particularly so to Bro. Dring. When discussing the correct point of the compass from which the staircase into the m. chamber should spring, he reminded us of certain Lecture questions. The same statements are still repeated regularly—in the Explanation of the 2nd T.B.—"they got there by the p-h-y or entrance on the SOUTH side". Bro. Dring submitted that if these statements were correct, "then all Lodge Boards are incorrect in which the staircase springs from the NORTH. If the staircase springs from the North the entrant would not find there the J.W., who would be at the SOUTH entrance".

Bro. Dring goes on to say that "he has heard it suggested that the foot of the Lodge Board should be in the EAST as in the 3rd Degree", and adds that "unfortunately for this suggestion, the early Lodge Boards have the compass points painted on them".

Now, from an examination of the oriented illustrations of THIRD Degree Boards in Bro. Dring's paper, we find that they are ALL meant to be viewed *from the East*, and, in my opinion, it would not therefore be too surprising to suggest that 1st and 2nd Degree Boards originally portrayed a Lodge or Form which was intended to be viewed from the same point.

The difficulties arising from "left" and "right" according to the viewpoint, together with divergencies between "Antients" and "Moderns", and "the alterations in the established forms", could readily account for an unconscious or deliberate change in orientation.

There is no orientation on the 3rd Degree side of the Cloth, but the TOP of this side coincides with the bottom of the 1st and 2nd Degree side, *i.e.*, the EAST.

Of Lodge Cloths in general, their evolution appears to be the use of Charcoal, Chalk, Sand, etc., for "drawing", "making" or "forming" the Lodge on the floor—then probably to cover and level uneven and dirty floors, a Cloth was brought into use, still continuing to form, make or draw the Lodge as before upon the Cloth—this being known as a foot-cloth, making-cloth or floor-cloth. It would at this stage be a guide to the drawer to have some indications on the Cloth itself. After this it would be natural to expect a development to Cloths which were permanently drawn.

A translation by Bro. H. Carr of "L'Ordre des Francs Macons Trahi" (1745), Lodge of Research Trans., 1948/9, is of interest at this point: "The Lodge proper, that is the figures drawn on the floor on Reception days, must be quite literally crayoned and must not be painted on a Cloth which is kept specially for those days, as they do in some Lodges; that is contrary to Regulations". (This reminds me of the Edinburgh Lodge minute of 1759—"the use of such Painted Floorings was expressly forbid".)



The next natural development would be the use of a board (table) on trestles to replace the use of the floor and the use of a Cloth on which indications were made for the correct forming of the Lodge with either symbols or by any of the previous methods. This would develop into the fully painted Cloth which would be able to replace all loose symbols. We have the minute of the "Old King's Arms Lodge", dated 1733, where it was stated that "the initiation of new Brethren was attended with more than ordinary and perhaps unnecessary trouble, and it was therefore moved that a proper Deliniation should be made on canvas for those occasions".

It would be very natural to wish to protect these beautifully painted canvasses, many of which, like this French Prisoners' Cloth, were painted on BOTH sides, and the use of a trestle table would soon become a necessity. The perishable nature of the painted cloths, particularly when frequent rolling-up or folding was necessary, would soon suggest the painted Board. But perhaps the greatest mistake is to think chronologically. Every possible method could be contemporary and dictated by local circumstances rather than by period.

This old Lodge Cloth is now in the possession of the "Royal Sussex" Lodge at Burton-on-Trent, who obtained it from the French Prisoners of War at Ashby-de-la-Zouch when they returned home in 1814.

SAMUEL KAY.

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### EARLY REFERENCE TO FREEMASONRY

In the course of his Inaugural Address in November, 1912, the late Bro. E. H. Dring presented to the Lodge "A Tentative List of English References to, and Works on, Freemasonry published before 1751". In that list (*A.Q.C.*, xxv, at pp. 353-384) several references will be found to "The Daily Post" in respect of the period 1722-1732. A copy of the "Daily Post", dated 10th July, 1722, has recently been found in the Grand Lodge Library. As this issue contains an allusion to Freemasons, which appears not to have been previously noted, this transcript is offered for publication in *A.Q.C.*:—

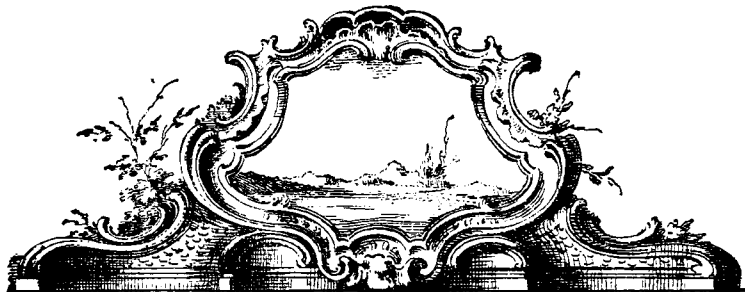
#### THE DAILY POST

(10th July, 1722)

"This Day is publish'd, by a Member of the ancient Society of Free-masons,

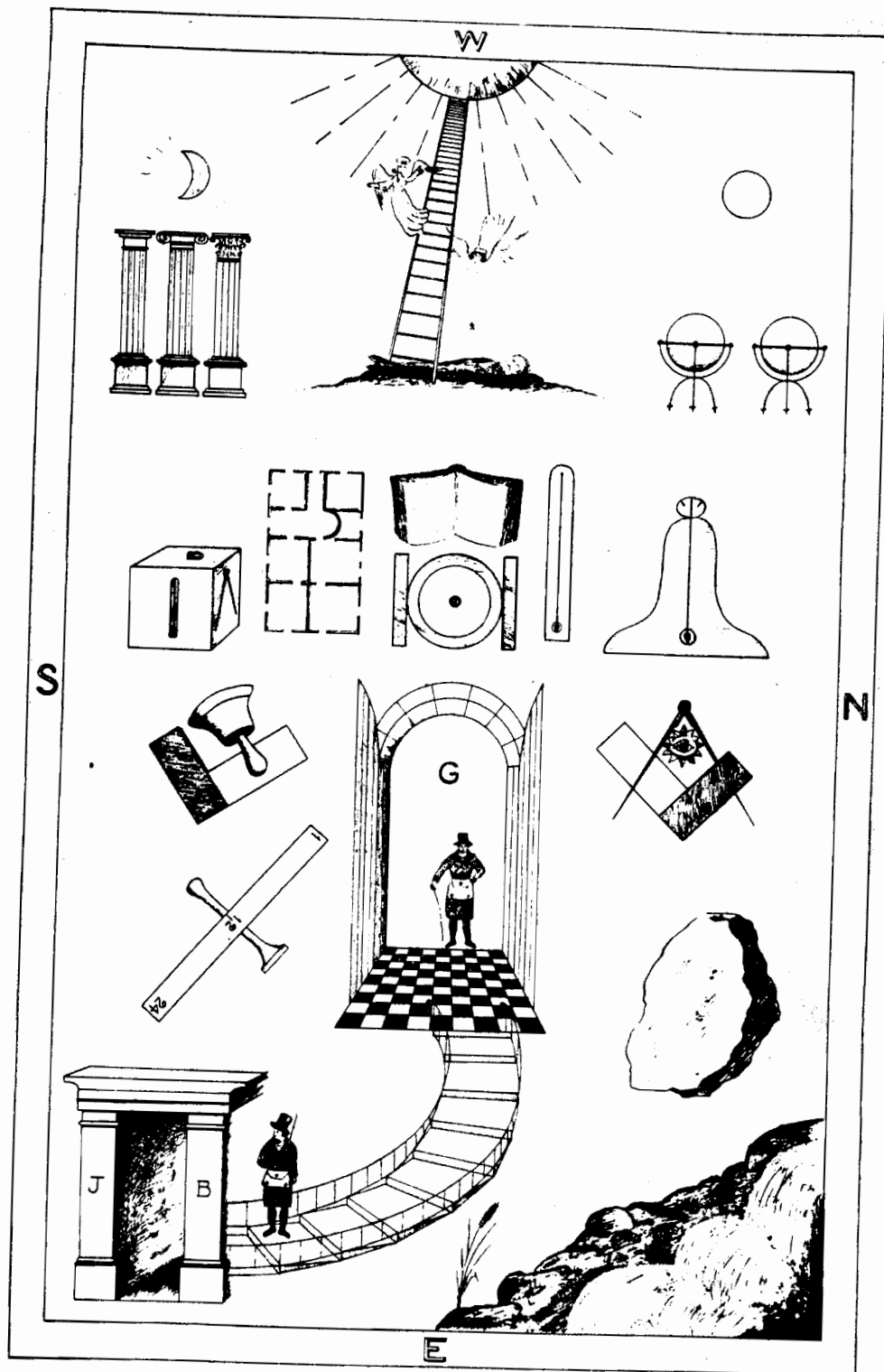
"A Vindication of the Reverend Dr. Sherlock and Dr. Snape, against Mr. Meadowcourt's Attempts to calumniate and defame those Gentlemen, in a Sermon preach'd at Oxford, entitled, The sinful Causes and fatal Effects of the Practise of Calumny and Defamation in Religious Controversy, exemplify'd and describ'd. With a Postscript relating to Dr. Sherlock's Complaint against the Sermon. Sold by A. Dodd without Temple-Bar. Price 4d."

IVOR GRANTHAM.





ARS QUATUOR CORONATORUM.



Lodge Cloth. 1812



So much we know ; but there is more that we do not and possibly never shall know—for example, where and when these men were initiated into Freemasonry is a mystery, except in the case of Bolívar, who is reported on fairly strong evidence to have been made in Paris. Myth and legend have run riot in regard to the other famous leaders. I have searched every likely record in Freemasons' Hall to connect one of their names with an English Lodge, and without success. Yet nothing is more certain, in my opinion, than that all of them were Freemasons, though they made a shibboleth of refraining from claiming in public any connection with the Craft.

It is possible, even probable, therefore, that the first grade in the Logia Lautaro may have been purely Masonic and intended solely for such recruits as had not entered the Order in a more regular manner ; be that as it may, the subsequent grades were certainly entirely political in purpose. Symbolic idealism did not mix easily with conspiracy, and the latter ingredient was bound to be more in evidence than the former, hence perhaps the difference of opinions on the Society that divide historians in Argentina.

The present reviewer, apart from stating his personal opinion, as already done, is not called upon to act as advocate for either point of view ; the duty he cannot neglect, however, is to express his admiration for the way in which a vast amount of knowledge has been condensed and presented by these two Brethren from Argentina. Don Augusto Barcia is more of the special pleader, while Don Fabian Onsari follows the Mitre tradition by recreating much of the atmosphere of that stirring period when a new world was called into being to redress the balance of the old.

Let us never forget that this brave new world was not called into being as *we were taught at school* by the fiat of a British Prime Minister, but was the natural evolution of a proud and virile race, so we cannot withhold due honours from those patriots who, meeting in a room in London, laid plans to change the status of a quarter of the globe ; negligible their efforts might have seemed then, and years of struggle and defeat had still to be faced ; yet in the outcome each and all of them achieved success in revolt, all but the forerunner himself ; for Miranda did not live long enough to see how the dream of his brain and the desire of his heart took concrete shape in a chain of young republics embracing the whole of a continent ; he was to die in a dungeon in Cadiz, before a single cap of liberty had been set up on the Andes ; yet to such a man defeat and death are negligible since the glory of a high endeavour shines round his name as an undying lamp of remembrance.

J. HERON LEPPER.





## FRIDAY, 4th MAY, 1951

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THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. H. C. Booth, P.A.G.D.C., W.M.; C. D. Rotch, P.G.D., S.W.; S. Pope, P.Pr.G.Std., Kent, *as J.W.*; Col. F. M. Rickard, P.G.D., P.M., Secretary; Lewis Edwards, *M.A., F.S.A.*, P.A.G.R., P.M., D.C.; Norman Rogers, P.Pr.G.D., E. Lancs., J.D.; J. R. Dashwood, P.G.D., I.G.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., P.M.; and *Dr.* A. E. Evans, *C.B.E., M.D.*

Also the following members of the Correspondence Circle:—Bros. J. Baylis, T. W. Marsh, C. R. Walker, H. E. Merritt, J. Salt, L. W. James, P. J. Watts, N. B. Spencer, P.G.W. (N.Z.), G. D. Elvidge, T. E. Messenger, H. W. G. Trigg, F. L. Bradshaw, C. G. des Graz, F. A. Green, C. M. Rose, R. St. J. Brice, E. V. Winyard, G. E. Cohen, A. J. Faver, F. J. Holmes, J. H. Marshall, H. E. Cohen, D. Leveen, E. Winterburgh, A. F. Cross, S. Bailey, B. Foskett, E. P. F. Walters, E. E. Worthington, A. Parker Smith, H. Carr, J. D. Daymond, R. A. N. Petrie and H. Rubinstein.

Also the following Visitors:—Bros. G. E. W. Martin, Lodge 2842; T. Hadfield, Lodge 267; N. F. Woodroffe, Lodge 28; B. L. N. Turner, Lodge 92; and C. Whitfield, Lodge 3510.

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Letters of apology for non-attendance were reported from Bros. J. Heron Lepper, *B.A., B.L.*, P.G.D., P.M., Treasurer; Ivor Grantham, *O.B.E., M.A., LL.B.*, P.Dep.G.Swd.B., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; Col. C. C. Adams, *M.C., F.S.A.*, P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derby; F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; G. Y. Johnson, *J.P.*, P.G.D., P.M.; F. R. Radice, *L.G.R.*, P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; Wallace E. Heaton, P.G.D., 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.; J. R. Rylands, *M.Sc.*; J. Johnstone, *F.R.C.S.* P.A.G.D.C.; E. H. Cartwright, *D.M.*, P.G.D.; W. Waples, P.Pr.G.R., Durham; A. J. B. Milborne, P.Dist.D.G.M., Montreal; and R. J. Meekren.

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Seven Lodges, one Lodge of Instruction, one Study Group and sixty-eight Brethren were admitted to membership of the Correspondence Circle.

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The Congratulations of the Lodge were accorded to the following members of the Correspondence Circle, who had been honoured with appointment and promotion at the recent Festival of the Grand Lodge:—Bro. Sir Ernest Cooper, Past Grand Warden; Bros. G. F. Mundell, Assistant Grand Director of Ceremonies; J. Bennett, Wm. Boot, J. W. H. Chubb, B. Foskett, R. W. Greatorex, T. P. Langford, G. Muir, W. A. O'Mara, S. A. Ovenden and C. Littler Smith, Past Assistant Grand Directors of Ceremonies; F. G. Cooper, J. G. Fearon, A. N. Gutteridge, C. E. Heard, T. W. R. Proctor, E. H. Webb and Herbert White, Past Grand Standard Bearers.

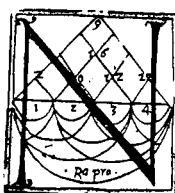
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An interesting paper, entitled *The Craft in New Zealand*, was read by R.W.Bro. N. B. SPENCER, Past Grand Warden, New Zealand, as follows:—



## THE CRAFT IN NEW ZEALAND

BY BRO. N. B. SPENCER



NEW ZEALAND was given its name by the explorer Abel Tasman, who cruised along its Western Coast in the year 1642 on his voyage from Java in the ship "Heemskirk". He did not land, but observed that the country was peopled by a dark-skinned race.

It was left to Captain Cook in the year 1779 to give us our first real knowledge of the country. He visited it on several occasions in the barque "Endeavour" and mapped its coasts with really remarkable accuracy. He formally annexed the country for Britain, but the British Government would not confirm his action.

After Cook, the country was visited by many other navigators and explorers, as well as sealers, whalers and trading schooners. The country was torn by inter-tribal wars, which were helped on by unscrupulous traders who sold firearms to the natives. The main settlement was at the Bay of Islands, situated on the East Coast of the Northern portion of the North Island. In the year 1814 the first Missionaries, headed by the famous Bishop Samuel Marsden, landed at the Bay of Islands.

By the year 1839 peace was at last established between the Maori tribes, a large number of whom had embraced Christianity. For some years previous to this, repeated endeavours had been made to persuade the British Government formally to annex the country. They refused on the grounds that Britain already had enough Colonies, but did compromise by sending James Busby to the Bay of Islands as British Resident; but he had no power or authority to enforce law and order.

Finally, in 1839, Edward Gibbon Wakefield, the famous promoter of the National Colonisation Society, despairing of any official action, decided to go ahead with his colonisation scheme without any official sanction. The New Zealand Land Company was formed in London, and the first shipload of Colonists set sail for New Zealand in the ship "Tory" on the 5th May, 1839.

In the meantime, the British Government had received word that a French Colonising Company called "La Compagnie Nanto-Bordelaise" was preparing an expedition to get in ahead of Wakefield's. This forced the hands of the Government, and they finally despatched Captain Hobson, of the Royal Navy, as Lieutenant-Governor of New Zealand under the Governor of New South Wales, with instructions to annex New Zealand to the latter Colony in the name of the British Crown.

Captain Hobson reached New Zealand on the 29th January, 1840, landing at the Bay of Islands. On the following day he hoisted the Union Jack and formally proclaimed British Sovereignty over the country. He negotiated the treaty of Waitangi with the Maoris, under which they acknowledged British Sovereignty and in return were guaranteed possession of their lands and fisheries.

A week later Wakefield's first Colonists sailed into Port Nicholson and founded the settlement, which is now the City of Wellington, the Capital of New Zealand. Further settlements were made at Nelson, Wanganui and New Plymouth. Later on, after the land difficulties had been settled, an Anglican Settlement was founded in Canterbury and a Presbyterian Settlement in Otago, both in the South Island. Captain Hobson meanwhile founded the City of Auckland in the North Island, and made it the first Capital of the Colony.

Meanwhile, the French expedition, under Captain Lavaud, in the warship "L'Aube", arrived at the Bay of Islands, only to find that British Sovereignty had been proclaimed over the whole country. The French captain had instructions to establish and protect a settlement at Akaroa, on the Banks Peninsula in the South Island, on some land purchased in 1838 from the natives by a French whaler. The French expedition arrived at Akaroa a few days after the British Flag had been hoisted there. After lengthy negotiations, the French company sold out its claims in 1848 to the N.Z. Land Company for the sum of £4,500. Early



in 1843 Captain Lavaud, in the "L'Aube", returned to France, and was replaced by Captain Berard in the 860-ton corvette "Le Rhin", which remained in these waters until April 16th, 1846.

Thus we have in 1840 a new British Colony with scattered groups of settlers, with long distances between each settlement. With the exception of the Bay of Islands and Auckland, all the settlements had been formed by the New Zealand Land Company. One of the declared aims of the promoters of the N.Z. Land Company was to establish "AS FAR AS POSSIBLE A REPRODUCTION OF THE MOTHERLAND, WITH ALL ITS DIFFERENT CLASSES AND INSTITUTIONS OF SOCIETY COMPLETE AS THEY THEN EXISTED IN BRITAIN". It is therefore not surprising that, as soon as the new settlers had got themselves housed and settled down in the new country, those of them who had belonged to the Craft in the old country should think about introducing it to New Zealand. Many of them who had been brought out by the N.Z. Land Company would have had opportunities to seek out fellow members on the voyage out.

The first recorded meeting of Freemasons in New Zealand took place in 1837 at Port Levy, on Banks Peninsula. Four whaling ships called in on their way home to fill their water casks. The captain of one of them was named L'Anglois. He was a French Freemason under the Grand Orient of France. There were other Freemasons aboard the ships, and, while at anchor in Port Levy, Captain L'Anglois got them all together and a meeting was held on his ship. The Tyler at the meeting was a Bro. Le Liever. Captain L'Anglois and Mr. Le Liever returned to New Zealand in the French emigrant ship, "Comte de Paris" in 1840 and settled in Akaroa. Bro. Le Liever's son, W.Bro. E. Le Liever, resided for many years at Akaroa, and was at one time a member of Lodge Akaroa No. 1666, E.C. The statement has been made that three persons were initiated at the above meeting, but there has been no verification of this statement.

Next we read in the *New Zealand Herald and Auckland Gazette*, under date 31st July, 1841, a description of the laying of the foundation stone of St. Paul's Church on the 24th July, 1841, which contains the following: "The Gentlemen in Auckland who are Freemasons appeared with the decorations and insignia of their Order". This meeting of Freemasons probably led to the desire to form a Regular Lodge. At this time it took as long as two years to send a letter home to England and get a reply. Shipping was very irregular, and the time taken on the voyage was sometimes many months. To avoid the long delay caused by waiting for a Warrant, Brethren in the Colonies in those days had the option of applying to the nearest Craft Lodge for a Dispensation, under which they could work until the Grand Lodge Warrant arrived. These Dispensations were usually issued for "Two years or until the pleasure of the Grand Lodge be made known".

The Brethren in Auckland applied to the Australian Social Lodge No. 260, under the Grand Lodge of Ireland situated in Sydney, for a Dispensation allowing them to work until their Warrant arrived from Grand Lodge. Through various delays this Dispensation was not signed until the 5th September, 1842. Further delay ensued before it reached the hands of Brethren in Auckland, so that the first meeting of the new Lodge was not held until the 9th February, 1843. The Grand Lodge Warrant for the new Lodge was signed on the 12th June, 1844, but did not reach its destination until three years later. Meantime, the Lodge continued working under the Dispensation granted by the Australian Social Lodge No. 260. The number of the new Lodge was 348. The Lodge was first known as the Auckland Social Lodge, but after the first meeting until 1850 was merely referred to as a Masonic Lodge at Auckland. From 1850 to the present day it has been known as the Ara Lodge No. 348. There are no records to show the meaning of the name "Ara" or why it was adopted by the Lodge.

The Australian Social Lodge No. 260, now the Lodge of Antiquity No. 1 on the Register of the United Grand Lodge of New South Wales, from whom Ara Lodge No. 348, the Senior Lodge in New Zealand, obtained its Dispensation, is the Senior Lodge in New South Wales and has had a very interesting history. It was constituted in the year 1820 by Warrant from the Grand Lodge of Ireland bearing date the 6th day of January of that year. It was formed by eight non-military members of Lodge No. 218 of the Irish Constitution attached to the 48th Regiment, then stationed in Sydney. In 1821 this Lodge, No. 260, applied to the Grand Lodge of Ireland for a Charter to enable it to grant Dispensations to form other Lodges in the Colonies, under which these Lodges could work until the issue of a Regular Warrant from Grand Lodge. The Warrant enabling the Lodge to grant these Dispensations was granted by the Grand Master, the Duke of Leinster, to the Master, Wardens, Secretary and Treasurer of the Lodge. These Brethren came to be known as the Leinster Masonic Committee, and for many years carried out most of the duties of a Provincial Grand Lodge. They issued Dispensations for the constituting of new Lodges in New South Wales, Victoria, Tasmania and New Zealand. It was from this Leinster Masonic Committee of Officers of Australian Social Lodge No. 260 that the Senior New Zealand Lodge obtained its Dispensation to commence work.



About the same time as the Auckland Masons, the Wellington Masons decided that the time was ripe for the formation of a Masonic Lodge. On the 9th August, 1842, the following advertisement appeared in the *Colonist and Port Nicholson Advertiser*:—

“ FREEMASONRY ”

“ The Brethren of the above Order are requested to attend a Meeting of the Fraternity at the Southern Cross Hotel this evening, Tuesday, August 9th, at half-past eight O’Clock, to consider the propriety of applying for a Warrant to hold a Lodge in Port Nicholson.”

It was decided to apply for an English Warrant. This would be only natural, as Wellington was founded by English settlers brought out by the New Zealand Land Company. Instead of waiting until the Warrant could be sent out from England, the Brethren decided to apply to W.Bro. G. R. Nichols, the newly-appointed Deputy Provincial Grand Master of English Freemasonry for New South Wales, South Australia and Van Diemens Land, for a Dispensation to enable them to commence work immediately. In order that no time should be wasted, one of the Brethren, W.Bro. George Smith, a Past Master of a London Lodge, was commissioned to proceed to Sydney and make the application in person. This he did, and on September 9th, four days after the granting of the Dispensation for the formation of the Irish Lodge No. 348 in Auckland, the Dispensation was signed by V. Wor. Bro. G. R. Nichols on the recommendation of the Lodge of Australia No. 548. Bro. Nichols signs as “ Deputy Provincial Master of the Territory of Australasia ”. Although he was designated Deputy Prov.G.M., this does not mean that there was a Provincial Grand Lodge or a Provincial Grand Master. He merely acted as a local executive officer of Grand Lodge to grant dispensations, sign certificates, etc.

W.Bro. Smith was appointed Master of the new Lodge, and on September 20th was installed in the Lodge of Australia as Worshipful Master of “ The New Zealand Pacific Lodge ” to be opened at Port Nicholson, New Zealand. At the same meeting Bro. Smith was made a “ Country Member ” of the Lodge of Australia. Bro. Smith returned at once to Port Nicholson, and on October 17th, 1842, presided over the inaugural meeting of the New Zealand Pacific Lodge.

It will be noted that, although the date of the Dispensation under which the N.Z. Pacific Lodge was constituted was four days after the date of the Irish Dispensation under which the Ara Lodge was constituted in Auckland, the Wellington Lodge held its first meeting nearly four months before the first meeting of the Ara Lodge. This has given rise to considerable argument as to which is the senior. This had to be decided one way or the other on the foundation of the Grand Lodge of New Zealand in 1890. It was decided in favour of Ara Lodge, a portion of which came over to the N.Z. Grand Lodge and became No. 1 on its register, N.Z. Pacific Lodge becoming No. 2. The remainder of the Ara Lodge kept their Charter, and still carry on as No. 348 of the Irish Constitution. Some of the members of N.Z. Pacific No. 2 still think that their Lodge should be No. 1. Some twenty years ago an old member of N.Z. Pacific Lodge who had come to live in Auckland used to visit Ara Lodge occasionally, and always gave greetings from “ N.Z. Pacific Lodge No. 2 should be No. 1 ”.

The second Lodge in Auckland and the first under the English Constitution was the Waitemata Lodge No. 689. This Lodge was opened under a Dispensation granted by the Provincial Grand Lodge of New South Wales, and held its first meeting on the 6th September, 1855. The Grand Lodge Warrant, dated the 3rd December, 1856, reached Auckland over a year later. The first Master was Sir Samuel Osborne Gibbes, who in the same year became Provincial Grand Master for New South Wales, an office which he held until 1861. He was a Past Master of All Souls’ Lodge No. 199, now 170, of Weymouth, England, and a Past Provincial Senior Grand Warden of Dorsetshire. This Lodge is still working under the Grand Lodge of England.

The first reference to Scottish Freemasonry in New Zealand appears in Bro. W. A. Laurie’s book, *The History of Freemasonry and the Grand Lodge of Scotland*. This Brother makes the following reference to New Zealand in his history: “ On 2nd November, 1840, a Commission was granted to Philip Cumine Lloyd to institute Lodges in this quarter of the Globe and report the same within twelve months to the Grand Lodge in order that Charters might be issued for the same. As yet however none have been reported ”. Nothing seems to have been heard of the activities of this Brother. I cannot find his name as a member of any of the early Lodges. He certainly did not take any active part in early Freemasonry in New Zealand. If he had, his name would have appeared somewhere in the early records.

The first Scottish Lodge to be warranted in New Zealand was, appropriately enough, in the Scottish Settlement of Dunedin. It was Lodge Otago Kilwinning No. 417, which is still in existence and working under the Grand Lodge of Scotland as No. 417 of that Constitution. Its Charter is dated 4th November, 1861, and its first meeting was held on the 7th April, 1862, after the arrival of the Charter from Scotland.



The preliminary meeting at which it was decided to send to Scotland for a Charter was held on the 14th June, 1861. In the minutes of this preliminary meeting is the following: "Discussions as to propriety of getting dispensation from the Provincial Grand Master of Victoria to work upon in meantime or wait the usual course of getting a Charter from parent Lodge. Ultimately resolved on Motion of Bro. Mills seconded by Bro. McKey that Charter be got from parent Lodge direct". The suggestion of a Dispensation from the Provincial Grand Master of Victoria is rather interesting, as the natural place they would be expected to apply would be New South Wales. This was probably the result of contact with the Brethren of the newly-formed Lodge of Otago No. 844 under the English Constitution.

The Lodge of Otago No. 844, then No. 1146, was the first Masonic Lodge in the Province of Otago, and met at Dunedin. It commenced work under a Dispensation from the Provincial Grand Master of Victoria, under the English Constitution, dated August 24th, 1859. The foundation Master was Bro. Geo. Smith, the same Bro. Geo. Smith who was the foundation Master of the first Lodge under the English Constitution founded in the Colony of New Zealand seventeen years previously at Wellington, the "New Zealand Pacific Lodge". He had transferred to the newly-founded settlement of Dunedin, and, together with Bro. Sydney James, set to work to start a Masonic Lodge. They applied to the Provincial Grand Master of the newly-formed Provincial Grand Lodge of Canterbury for a Dispensation, but were told that he had no power outside his own Province. Bro. James, who was a member of the English Constitution in Victoria and a member of the Provincial Board of General Purposes of that Province, applied to the Provincial Grand Master of that Province, R.W.Bro. Captain A. Clark, for a Dispensation, which he got. No. 844 worked under this Dispensation until their own arrived.

The second Scottish Lodge to be warranted in New Zealand, St. Andrew Kilwinning No. 418, meeting at Auckland, is but three weeks junior to No. 417. It was sponsored by the St. Andrew Lodge No. 358 of Sydney, a Lodge which played a very important part in the early history of the Craft in New South Wales. It sponsored St. Andrew Lodge in Brisbane, St. Andrew Lodge in Launceston, and the Lodge of Judah in Melbourne.

Thus, by the year 1859 we had English, Irish and Scottish Lodges working in New Zealand. We very nearly had French. As I have already mentioned, the French expedition which arrived in New Zealand in 1840 to take possession arrived just too late, but did proceed to establish a settlement at Akaroa, on the Banks Peninsula in the South Island, on some land bought from the Maoris in 1838 by a French whaler. The warship stayed there for several years. Apparently, some of the crew of the corvette "Le Rhin", as well as some of the settlers, were members of the Craft, as a Lodge was opened there on the 1st February, 1843. It was opened without any Charter or Dispensation whatsoever. The members were anxious, however, to have their proceedings regularised, and sent an application for a Charter to the Secretary-General of the Supreme Council in France of the Ancient and Accepted Scottish Rite, which at that time was a controlling body in France of the three Craft degrees. The application was granted, and the name of the Lodge approved as "Lodge Francaise Primitive Antipodienne d'Akaroa". There is nothing further in the records of the Supreme Council; the register of Lodges merely contains the entry: "86 Primitive Antipodienne French Lodge at Akaroa New Zealand founded 19th August, 1843. This Lodge has not been regularly constituted".

The application for the Charter was signed by nine members who were stated to be the Foundation Members. Of these nine founders, five were members of the crew of "Le Rhin", two were French colonists, and the remaining two were British subjects. For a year or two the Lodge seems to have been very active, and to have been on a very friendly footing with the New Zealand Pacific Lodge at Wellington. At the June meeting of the English Lodge in 1843, three of the officers of the French Lodge were elected honorary members; and the French Lodge replied at their meeting on the 10th July in the same year by electing the W.M., Secretary and Senior Warden of the English Lodge as honorary members of the French Lodge.

After about a year we hear nothing further of the French Lodge. It seems to have just faded out. Various reasons have been advanced for this, but no definite information is available. It may have been because of the return of the French warships to France. This seems the most likely explanation. During the short period in which they were in existence they must have been fairly active, as they apparently erected a meeting place for themselves. However, no further information has come to light regarding this Lodge or the reason for its going out of existence so soon. Later on in the history of Freemasonry in New Zealand, another French Lodge was erected, this time under Charter from the Grand Orient of France. This also did not last long.

Once started, the Craft spread rapidly throughout the various settlements of the infant country. One of the main drawbacks under which the Craft laboured, was the long time taken in communicating with the three Grand Lodges, as the only means of communication were the slow and sometimes infrequent sailing ships. Advantage was taken in many cases of the Provincial Grand Lodges of Australia, particularly those in New South Wales, to obtain



Dispensations under which a new Lodge could work until its Charter arrived from Grand Lodge. This right to grant Dispensations was on occasion delegated by the Provincial Grand Lodges to individual Lodges. For example, the Provincial Grand Lodge of New South Wales, under the English Constitution, delegated the right to grant Dispensations to the New Zealand Pacific Lodge in Wellington. A number of Lodges were started by Dispensations from this Lodge. In some cases the Dispensation only allowed the Brethren to meet as Masons; in other cases they were allowed to work fully as a Lodge pending the receipt of the Charter. Under this method the first Lodge in the Province of Canterbury, The Lodge of Unanimity No. 879, later No. 604, was founded.

A number of Dispensations for the founding of new Lodges were also issued by the Ara Lodge of Auckland No. 348, under the Irish Constitution. An example of how casual the Brethren were in those days with regard to Charters and Constitution is afforded by the founding of the Mt. Egmont Lodge No. 670 of the English Constitution at New Plymouth. The Brethren of New Plymouth applied to the Ara Lodge for a Dispensation authorising them to open a Lodge pending their application to the Grand Lodge. This was granted by the Ara Lodge at its meeting on the 17th August, 1853. The Lodge worked under this Dispensation, which had been extended on at least one occasion by the Ara Lodge, until December 10th, 1856, when the Charter for which they had applied to the Grand Lodge of England arrived. The minutes record the following resolution:—"That the Grand Lodge of England having upon the petition of certain Brethren of this Lodge granted a Warrant No. 968 duly constituting the said Brethren as a regular Lodge under the title of the 'Mount Egmont Lodge' Bro. Treasurer be authorised after admission into the said Lodge of such Brethren of the Lodge as are not in arrears to transfer the funds of this Lodge to the Treasurer of Mt. Egmont Lodge No. 968."

At a subsequent meeting, the new Master named in the English Warrant was duly installed, and all members of the Lodge not named on the Warrant were balloted for together and admitted *en bloc* as members under the English Constitution. On the renumbering of the Lodges under the English Constitution, the Lodge was given the new number of 670, which it still holds.

It is not surprising, therefore, that as soon as several Lodges under the one Constitution were working in one Province, or even in the case of the Irish Constitution in the whole of New Zealand, the Brethren began to press for a Provincial Grand Lodge. In most cases their requests were turned down at first, and only after several requests and after years of waiting were they finally granted.

The Brethren of the Wellington Province first applied for a Provincial Grand Lodge under the English Constitution in 1857; but it was not until 1876, when they asked for one to cover the whole of the North Island with eight English Lodges, that they succeeded. The English Brethren in Canterbury, where their first Lodge was founded in 1853, succeeded in 1859 in obtaining a Provincial Grand Lodge largely through the efforts of one of their Brethren, Captain Charles Simeon, who happened to be in England at the time. During the same year the Irish Lodges succeeded in getting a Provincial Grand Lodge under the Grand Lodge of Ireland, with authority over all the Irish Lodges in New Zealand. It has continued without change to the present time.

The next English Provincial Grand Lodge to be formed was for the Provinces of Otago and Southland in 1864, followed by Westland in 1870 and Wellington in 1876. In 1877 Wellington was divided up, and a new District Grand Lodge formed for the Province of Auckland, Wellington being left with the Provinces of Hawkes Bay and Taranaki. This is how they have remained to the present time. In the year 1866 the designation Provincial Grand Lodge was changed to District Grand Lodge.

The Scottish Brethren obtained their first Provincial Grand Lodge in 1871, comprising the whole of New Zealand. In the year 1877 it was divided, and a separate Lodge constituted for the North Island. Then, in 1884, Canterbury was cut out of the South Island Territory and a separate Provincial Grand Lodge formed. This made three Scottish Provincial Grand Lodges, namely, North Island, South Island and Canterbury. There were thus altogether nine Provincial Grand Lodges—five English, three Scottish and one Irish.

From the time of the formation of the various Provincial Grand Lodges until the year 1889, we find a record of sound expansion of the Craft and close friendship between the three Constitutions. This close friendship is shown by the fact that when the English District Grand Lodge of Auckland and the Scottish Provincial Grand Lodge for the North Island of New Zealand were about to be founded it was decided to constitute both at the one meeting. The meeting was held on St. Andrew's Day, 30th November, 1877. In the morning the English District Grand Lodge was constituted and the District Grand Master installed. The meeting then adjourned until the afternoon, when the Scottish Provincial Grand Lodge was constituted and the Scottish Provincial Grand Master installed.

We read of many occasions when the Master of an Irish Lodge presided in an English Lodge and conducted all the business as well as the Ceremonial work, and in return the



Master of an English Lodge presided in an Irish Lodge. The same thing frequently happened also with other officers of the Lodges. That this happened on numerous occasions is recorded in the minutes of the Ara Lodge No. 348, I.C., and the Waitemata Lodge No. 689, E.C. There is record of the Master of the Ara Lodge No. 348, I.C., visiting the Remuera Lodge No. 1710, E.C., and, when the Master of 1710 had not turned up by eight o'clock, taking the Master's Chair, conducting the business of the Lodge and working the third degree. It appeared afterwards that the Master, who was accustomed to ride to Lodge, had had an argument with his horse, which the horse won.

On another occasion we read of a gentleman who held a high position in Auckland in the early days being proposed for initiation in the Ara Lodge No. 348, I.C. He was, however, blackballed. He was then proposed in and accepted by a Lodge belonging to one of the other Constitutions. He was then proposed for affiliation in the Ara Lodge No. 348, I.C., but was again blackballed. He eventually became Master of his Mother Lodge. While occupying this position he paid an official visit to the Ara Lodge, and as there was neither the Master nor any Past Master of the Ara Lodge present at the meeting, he assumed the Chair and transacted the business of the evening. He thus had the unique experience of presiding in a Lodge of which he was not a member, and in which he had been twice blackballed.

However, the Provincial Grand Lodges had their occasional difficulties which are apt to turn up even in the best of regulated Provincial Grand Lodges. For example, it is recorded that on one occasion during that period the Master of the Onehunga Lodge No. 586, under the Scottish Constitution, refused to instal his successor. The Provincial Grand Lodge officers tried to persuade him to do so, but he still refused. Finally, after several months, the Provincial Grand Lodge decided to do the installing, and called a meeting for that purpose. On arrival at the Lodge room, however, they found it locked up and were unable to get in. When the Lodge room was finally opened next day it was found that all the furniture had been taken away. It was some considerable time before the furniture was finally recovered. Some of it never turned up again.

The first move towards the formation of a National Grand Lodge for New Zealand took place in 1876, when a meeting was called on the 7th July in Wellington of delegates from all the Scottish Lodges to consider the advisability of constituting a United Grand Lodge for New Zealand. This meeting was called by R.W.Bro. Vincent Pyke, Past Provincial Grand Master for New Zealand South under the Scottish Constitution, and W.Bro. E. T. Gillon, P.M. Although there was a very strong feeling in favour of the formation of a United Grand Lodge, it was felt that the time was not yet opportune, and the project was abandoned for the time being.

In the year 1884 the Grand Lodge of South Australia was successfully formed. This was followed by Grand Lodges in New South Wales and Victoria. The two latter, after considerable differences with the parent Grand Lodges, finally gained recognition. This naturally brought up again the question of a United Grand Lodge for New Zealand. One of the facts which made the formation of a Grand Lodge for New Zealand very difficult was the existence of nine Provincial or District Grand Lodges, as some of them were later called. It would have been much easier to get decisions and to get finality had there only been one authority for each Constitution.

The next move was a meeting called in Wellington by Bro. Gillon and several other enthusiastic Brethren on 1st February, 1889, "To consider the advisableness of taking steps to form a United Grand Lodge of New Zealand". Bro. Gillon presided over the meeting of nine English, three Irish, and seven Scottish representatives. It was resolved, with one dissident, "That in the opinion of this meeting it is desirable in the interests of Masonry that a United Grand Lodge of New Zealand be formed". This resolution was proposed by Bro. H. J. Williams, of No. 517, E.C., who became Grand Master of New Zealand in 1902 and 1903.

At the same meeting it was decided to form a Masonic Union with branches in the principal centres of the Colony. Those present formed themselves into an executive committee for the purpose of carrying this into effect. The union was for the purpose of providing an organisation in the different centres for those Brethren in favour of the project and a means of disseminating knowledge of it among Brethren generally. It was also decided at the meeting to circularise all the Lodges and, if the consent of a majority could be obtained, to call a meeting in Wellington during the then ensuing session of Parliament to constitute the Grand Lodge, adopt a Constitution and elect a Grand Master.

Meetings of the Union were held in the various centres and resolutions passed by various majorities advocating the formation of a Grand Lodge. In Christchurch the resolution was passed by 50 to 14, in Dunedin by 134 to 24, and in Auckland by 75 to 17. Bro. Sir Robert Stout, a Brother who took a very prominent part in the public affairs of the Colony and was for a number of years Chief Justice of the Supreme Court, was at that time Deputy Dist. G.M. of Otago, E.C. He advanced a scheme for a Grand Lodge for each Island, with a



kind of Federal Union of the two Grand Lodges. This scheme, however, met with no support elsewhere.

Practically all the Provincial and District Grand Lodges were in varying degrees antagonistic to the formation of a Grand Lodge. The English District Grand Lodges in Auckland, Wellington and Westland seem to have taken the most prominent part in the opposition. In Otago, also, the very strong antagonism of the English District G.M. prevented much headway being made. There now ensued a period of issuing of circulars and holding of meetings both for and against the proposed Grand Lodge.

The following is a summary of the arguments used by those in favour of a Grand Lodge.

1. The existence of three Constitutions was contrary to and subversive of the principles of unity, which should control all Masonic concerns.
2. Amalgamation would afford the best means of carrying into effect the Charity of the Craft, which would be concentrated into one channel.
3. A local governing body could more advantageously handle the opening of new Lodges, issue of certificates and general work, being on the spot and intimately acquainted with the circumstances.
4. A Grand Lodge would annually elect its Grand Master. The District and Provincial Grand Lodges were presided over by District or Provincial Grand Masters appointed from Home practically for life, and the District or Provincial Grand Lodges possessed only limited powers.
5. Applicants refused admission in one Constitution were often admitted in another, and Brethren disciplined in one often retained positions of authority in another.
6. Past Masters often had to join a different Constitution through change of residence, etc., and lost their status as such.
7. There was rivalry between the Constitutions, one being sometimes held out as superior to another.
8. One Constitution often chartered a new Lodge in a small district already having a Lodge of another Constitution, and there were then a number of small Lodges in a chronic state of poverty.
9. It was pointed out that South Australia had started with 36 Lodges, New South Wales with 189, Victoria with 149, and New Zealand then possessed 150, so that the argument that there were insufficient to start a Grand Lodge would not hold.
10. The abolition of nine District Grand Lodges and the cessation of remittances to the three Grand Lodges would cover the cost of the new Grand Lodge and show a saving.
11. The election of Lord Onslow as Grand Master would obviate any possibility of jealousy.

The reasons given by those who opposed the formation of a Grand Lodge were as follows:—

- (a) The absence of one recognised centre made union, such as existed in N.S.W., Victoria and South Australia, impracticable.
- (b) The sparseness of the population.
- (c) The comparatively small amount sent Home to the parent Grand Lodges, and the great advantage derived by Brethren holding the certificates of so venerable Constitutions, and being eligible for the receipt of charity therefrom if required.
- (d) The great cost of establishing a United Grand Lodge.
- (e) Any hope of permanently establishing a Benevolent Fund of a substantial character was fallacious.
- (f) The grave difficulty of reconciling the divergencies of opinion existing between the different centres of population in the Colony upon any question calling for united action.
- (g) The proposed formation was inopportune, unnecessary and calculated to destroy rather than to advance the best interests of Freemasonry.

By July, 1889, 92 out of a total of 140 Lodges under all Constitutions had announced their intention of joining the New Grand Lodge. A Convention of Lodge delegates was then held in Wellington on 11th September, 1889, when the representatives of 64 Lodges attended, comprising 36 E.C., 21 S.C., and 7 I.C. At this meeting a basis of union was drafted and



agreed to, and the delegates declared and agreed that the Lodges should from and after the 9th day of November, 1889, be Constituted one Grand Lodge under the style "THE GRAND LODGE OF NEW ZEALAND". This declaration was signed by the 64 delegates and by others who had not been able to attend the meeting. It was decided to adopt the Constitution of the Grand Lodge of New South Wales until New Zealand formulated its own Constitution and method of working. It was also decided to ask His Excellency the Governor, R.W.Bro. the Earl of Onslow, to become the first Grand Master, and H.R.H. The Prince of Wales to become Patron. One Brother, who took a prominent part at this Meeting and who moved the resolution appointing the date for the inauguration of Grand Lodge was Bro. Richard John Seddon, Deputy Master of the Scottish Lodge Westland Kilwinning. Bro. Seddon was destined to become one of New Zealand's most famous and popular Premiers. He was Grand Master of the Grand Lodge of New Zealand in 1898 and 1899.

The offer of the Grandmastership was declined by the Governor, the Earl of Onslow. He would accept, however, if practical unanimity could be reached. In the letter offering him the Office, the Committee stated that at that time 92 Lodges were in favour, 21 against, and 34 had not yet decided. Lord Onslow's decision not to accept office practically destroyed all chances of unanimity.

At first it was determined to carry on with the meeting as arranged on the 9th November, 1889; but on the advice of Sir Harry Atkinson, the District Grand Master for Wellington, E.C., it was postponed, and a meeting of the District and Provincial Grand Masters called for the 24th January, 1890, in Dunedin. This meeting passed a resolution that it was not desirable to form a Grand Lodge of N.Z. at present. The promoters of Grand Lodge then decided once more to approach the Governor. His Excellency asked for time to communicate with England. In the meantime a meeting of delegates held on the 10th March, 1890, decided that in the event of His Excellency not accepting the office, R.W.Bro. Henry Thomson, District Grand Master of Canterbury, E.C., should be elected as first Grand Master, and the Committee should take immediate steps to inaugurate Grand Lodge. On 15th March, ????? His Excellency informed the Executive that the reply from England was not altogether satisfactory, and asked whether 120 Lodges could be secured. The Committee replied that it could not guarantee more than 100 at once, but thought that this could be increased to 120 before the Installation. Ultimately, on the 16th March, —??— His Excellency intimated that he could accept only if 120 Lodges out of the 144 would support the Convention. He considered that this would constitute "Practical Unanimity". This ended the last hope of unanimity.

The promoters then had to decide whether to postpone the project indefinitely in the hope of winning over the opposition, or proceeding at once with the inauguration of the Grand Lodge. They took the latter course and decided to erect the Grand Lodge on the 29th April, 1890. On that date the Grand Lodge was consummated at Christchurch, when R.W.Bro. Henry Thomson was installed as Grand Master in the presence of 250 Brethren. Grand Lodge was actually constituted by 41 Lodges with 1,236 members.

At the first annual communication held in Wellington the following year, 71 Lodges were represented.

With the inauguration of the Grand Lodge, or rather with the commencement of the proceedings and negotiations which resulted in the founding of the Grand Lodge, a very unhappy period began for Masonry in New Zealand. This continued until 1898, when recognition was accorded to the Grand Lodge by the Grand Lodge of England. The troubles and difficulties were added to by the rulings of the Grand Lodges of Scotland and Ireland that any three Brethren could hold the Charter and continue the old Lodge, even though all the rest of the Brethren transferred their allegiance to the new Grand Lodge of N.Z. This led to much bitter feeling, and even in some cases to actions in the Supreme Court, to determine the ownership of Lodge furniture and funds. In some cases Brethren were locked out of their Lodge rooms by a small minority of the members of the Lodge. In some cases Charters were held by individuals who refused to give them up. This ruling accounts for the fact that a number of Lodges under the jurisdiction of the Grand Lodge of New Zealand have the same names as some of those still working under the parent Constitutions. For example, there is Ara No. 1, N.Z., C., and Ara No. 348, I.C. — St. Andrew No. 8, N.Z., C., and St. Andrew No. 418, S.C. — Ponsonby No. 54, N.Z., C., and Ponsonby No. 708, S.C.

For the English Constitutions, the question of holding the Charters was referred by R.W.Bro. Sir Harry Atkinson, the Dist. G.M. for Wellington, to the Grand Secretary of the Grand Lodge of England. The reply from the Grand Secretary gave a ruling by the Grand Registrar that rule 219 of the *Book of Constitutions*, allowing three members to hold a Charter, did not apply in the case of Lodges changing their allegiance.

Looking back at these events now, when all the heat and controversy is a matter of history and all the Lodges in the Dominion under the four Constitutions have been working together in the utmost harmony for many years, one cannot help thinking that a great deal of ill feeling and trouble could have been avoided had the three parent Grand Lodges con-



ferred together and laid down certain conditions regarding the formation of Colonial Grand Lodges, which would have to be complied with before recognition would be granted. This was actually done by the Grand Lodge of England in 1897, too late, however, to be of very much use.

A very strange page in the Masonic History of New Zealand is connected with the name of Sir Robert Stout. Sir Robert Stout was a very prominent personage in the public and political life of New Zealand towards the end of the nineteenth century. On the termination of his political career he was for many years Chief Justice of the Supreme Court and also Chancellor of the University of New Zealand. At the time of the agitation in connection with the formation of the Grand Lodge of N.Z. in 1889, he was D.D.G.M. of Otago and Southland, under the English Constitution. He had received the rank of P.A.G.D.C. in the Grand Lodge of England on the occasion of the Jubilee of Queen Victoria in 1887. He was the instigator of the proposal for a Grand Lodge for each Island with a kind of Federal Union. This proposal was not taken up by the Craft. Whether this fact affected his subsequent conduct will never be known; but it is known that between 1887 and 1889 he obtained a Commission from the Grand Orient of France to found a Lodge in Wellington under that jurisdiction. This Lodge, which was named "Lodge L'Amour de la Verité", held its first meeting on 30th June, 1890, with Sir Robert Stout as its first Master. It was claimed that the Lodge had been in existence since January, 1889, which was before the foundation of the Grand Lodge of N.Z. and when New Zealand was Masonically speaking "unoccupied territory". This Lodge proposed opening Lodges all over the Colonies. There was very considerable publicity, mostly adverse, regarding the opening of this Lodge. This was summed up by one of the newspapers as follows:—"The introduction of the Constitution of the Grand Orient of France into this Colony creates a schism in the ranks of Freemasonry and diverts to a foreign country funds which should be devoted to the good of those who belong to the same race as that from which Sir Robert and his officers spring".

The members of Lodges under the Grand Lodge of N.Z. were forbidden to visit the French Lodge or receive its members. The position with the Grand Lodge of England was difficult, because at this time it had not recognised the Grand Lodge of New Zealand, and the territory was therefore held by England to be unoccupied. However, the Grand Lodge of England took action by calling upon Sir Robert for an explanation. He replied admitting the facts, but justifying them by the argument that the Grand Orient was not recognised by the Grand Lodge of England, and therefore in the same category as the Oddfellows or Foresters. The Grand Lodge then passed a resolution depriving Sir Robert of his rank of P.A.G.D.C. and communicating with the Grand Lodge of Ireland, of which Sir Robert was also a member. Upon receipt of this news he resigned his position as D.D.G.M., and also his membership of the Lodge of Dunedin No. 931, E.C. Very little more is heard of this Lodge; a report in the Press of a ladies' night held by the Lodge in Wellington, and a long circular published by Sir Robert Stout defending the Grand Orient of France, and then silence. We hear no more of the Grand Orient in New Zealand, or of Sir Robert Stout in connection with Masonry, although he is known to have visited the Lodge of Research in Wellington many years afterwards, as, of course, he was entitled to do, as he was not expelled from the Craft—merely deprived of his rank.

During the first few years after the formation of Grand Lodge, several more Lodges transferred their allegiance from the parent Grand Lodges to the new Grand Lodge, and one, Eden No. 1530, which had transferred to the Grand Lodge of New Zealand and worked for a year as No. 20 under the Grand Lodge, transferred back to the Grand Lodge of England. This was done in order to keep possession of its Lodge Room and property. It is now a strong and flourishing Lodge under the English Constitution. During this period things were very difficult for everyone connected with the Craft in New Zealand. The new Grand Lodge was just finding its feet, and the District and Provincial Grand Lodges of England, Scotland and Ireland were reorganising with very much depleted ranks. Not only were the numbers of Lodges under their jurisdiction in every case fewer, but the Lodges themselves were in most cases very much weakened by the resignations of Brethren who wished to join the new Grand Lodge. In many cases Lodges lost the majority of their Brethren, and those remaining carried on with the greatest difficulty.

Matters were made more difficult still by the non-recognition of the new Grand Lodge by the three parent Grand Lodges. Repeated attempts were made to establish fraternal relations, but it was not until 1896 that H.R.H. the Prince of Wales, G.M. of England, sent a message requesting his Grand Lodge to take into consideration the advisability of recognising the Grand Lodge of New Zealand. This was agreed to by Grand Lodge at its meeting on 29th July of the same year. Some delay, however, occurred in giving effect to the resolution owing to certain alterations having to be made in the English Book of Constitutions. Finally, however, the proposals were agreed to and Articles of Recognition sent from London on 30th November, 1897, reaching New Zealand on 17th January, 1898. These were accepted unaltered on the 20th January. Lord Onslow, who had given very great



assistance in bringing about the settlement, was appointed Representative for New Zealand near the Grand Lodge of England, a position which he held until his death in 1911. H.R.H. the Prince of Wales accepted the Office of Patron of the Grand Lodge of New Zealand, a position which he had held until his death, when he was followed by H.R.H. the Duke of Connaught.

The Grand Lodge of England was the fifty-fifth Grand Lodge to accord recognition to the Grand Lodge of New Zealand. Recognition by Ireland followed on the 10th October, 1898, and by Scotland on 2nd March, 1899, in terms similar to England. Scotland, however, interpreted the terms of recognition to mean that she still had the right to erect new Lodges.

The Scottish District Grand Master for the North Island of New Zealand proceeded in November, 1900, to create a new Lodge, called Lodge Mahara No. 925, at Opunake, in the Taranaki District. Strong exception was taken to this action by the Grand Lodge of New Zealand. The opposition evidently had some effect, as the Lodge in question initiated only five candidates, and its last recorded meeting was held on 4th May, 1901. Further terms of recognition were sent out by the Grand Lodge of Scotland in 1905, but were rejected. A settlement was nearly reached in 1908, when R.W.Bro. the Hon. Sir George Fowlds visited Edinburgh and discussed the position personally with the Grand Lodge Committee; but finality was not reached until five years later, when Scotland returned New Zealand's proposals, agreed to with slight alterations, which were accepted.

There was also considerable friction with the Grand Lodge of England regarding the transfer and resuscitation of two allegedly defunct Lodges, namely Franklin No. 2138 and Te Awamutu No. 2221. However, it was finally agreed to recognise these two Lodges upon the condition that no other defunct Lodges were revived.

The year 1906 proved a milestone in the history of the Grand Lodge of New Zealand. In that year the Governor of the Colony, W.Bro. Lord Plunket, P.G. Swd. Br. of Ireland, was elected Grand Master. Lord Plunket ruled over Grand Lodge for four years. On his accession there were 142 Lodges, with 7,883 members. Lord Plunket ruled Grand Lodge very wisely and well, and his Grand Mastership seemed to mark a "coming of age", as it were, of Grand Lodge. From that time on, Grand Lodge has increased consistently in strength and vitality. The forty years from 1910 to the present time have been years of steady progress, with little to mark their passing other than what might be termed purely domestic matters. At the present time there are 356 Lodges, with a membership of 38,000, on the Register of the Grand Lodge of New Zealand. During those years the utmost harmony has existed between the Grand Lodge of New Zealand and the District and Provincial Grand Lodges of the parent Constitutions. This is reflected in the friendship and goodwill which exists between individual Lodges of the four Constitutions and their members.

#### BOOKS REFERRED TO

History of the Grand Lodge of New Zealand	A. B. Crocker	1940
Report of Proceedings of Masonic Convention, held 11th and 12th Sept., 1889		
Brief History of the Movement in connection with the Establishment of the Grand Lodge of New Zealand	G. R. Hart	1892
A Brief Retrospect of the History of Freemasonry in Canterbury	G. R. Hart	1909
Historical Review, Dist. G.L., North Island, N.Z., S.C., 1877-1927	J. Hume	1927
Waitemata Lodge 689, E.C. Its History briefly reviewed		1930
History of the Ara Lodges	G. A. Gribben	1909
Centennial History, New Zealand Pacific Lodge No. 2.	R. C. G. Weston	1942
History of the United Grand Lodge of N.S.W.	Cramp and Mackaness	1938
The Extinct Lodges of New Zealand	G. Barclay	1934
History of the Mount Egmont Lodge 670, E.C.	P. J. H. White	1929
The Lodge of Otago No. 844, E.C.		—
A History of the manner in which the Lodge of Otago No. 7 transferred its allegiance to the G.L. of N.Z.		1900
The French Grand Orient in N.Z.	H. R. A. Vialoux	1948
The Lodge of Harmony 2180, E.C., Jubilee Historical Sketch		1936
History of Christchurch Lodge No. 91	G. R. Hart	1915
Proceedings and Minutes of the G.L. of N.Z. and of the various District and Provincial Grand Lodges.		



## APPENDIX "A"

In order to give all Lodges time to complete the formalities required to transfer their allegiance to the Grand Lodge of New Zealand it was agreed by Article 14 of the "Basis of Union" that no Lodges should be allotted numbers or given Charters until one year after the inaugural meeting of the Grand Lodge held on the 29th April, 1890. The following 67 Lodges, together with seven new ones, formed the list of Foundation Lodges issued by the Grand Lodge of New Zealand in 1891.

I.C.	348	419	421	450	456	464	469	472	475
E.C.	517	604	609	760	997	1111	1430	1530 <sup>a</sup>	1577
	1651	1720	1749	1812	1856	1857	1875	1877	1888
	1904	1918	1919	1925	1927	1940	1959	2003	2008
	2053	2059	2115*	2138	2236	2247	2287	2301	
S.C.	417	418	460	463	533	534	536	585	586
	619	639	652	663	690	692	694	695	697
	708	709	717	727*	767				

<sup>a</sup> Transferred back to E.C. after one year as No. 20 N.Z.C. and still working as No. 1530 E.C.

\* Now extinct.

The following Lodges continued under their previous Constitutions.  
(These marked ° later transferred to the G.L. of N.Z.).

I.C.	446	454	462*	468	471	478*			
E.C.	670	689	705	735	844°	931	942	1048	
	1128	1137	1188	1195°	1229	1233	1236°	1241*	1238
	1453	1480	1481°	1521	1530	1617°	1646	1647	1655
	1689	1690	1710	1711	1721	1737	1801	1811	1813°
	1858 <sup>a</sup>	1878	1916	1917*	1930	2007	2014°	2036°	2072
	2073	2102°	2137°	2178°	2180	2194	2221	2300	2597 <sup>b</sup>

\* Now extinct.

<sup>a</sup> Amalgamated with 1811.

<sup>b</sup> Founded 1896.

S.C.	432	461.	467°	470°	477	481°	487*	535°	537°
	576°	604°	610°	620°	627°	632	637°	647°	656*
	659°	662	696	722	725*	743°			

\* Now extinct.

<sup>c</sup> Amalgamated with 1430 E.C., 1890. Now No. 19 N.Z.C.

## APPENDIX "B"

The Distribution of Lodges in 1950 is as follows:—

G.L. OF N.Z.	Foundation Lodges 67 (less one re-joined E.C. and three extinct) ...	63	
	Transferred after 1891 ...	24	
	Established since 1891 ...	269	
		—	Total 356
G.L. OF ENGLAND	Auckland District (including one re-joined from G.L. of N.Z.) ...	17	
	Canterbury District (including one established after 1890) ...	7	
	Otago and Southland District ...	4	
	Wellington District ...	6	
	Westland and Nelson ...	7	
		—	Total 41
G.L. OF IRELAND	Province of New Zealand ...	4	
		—	Total 4
G.L. OF SCOTLAND	District of N.Z. North (including one established after 1890) ...	4	
	District of N.Z. South ...	7	
		—	Total 11
Total of all Masonic Lodges under the four Constitutions ...			412



## APPENDIX "C"

The following Lodges, which transferred to the G.L. of N.Z., left Minorities which continued under their original Constitutions:—

I.C.	The Ara Lodge 348	Ara No. 1	N.Z.C.
E.C.	The Otago Lodge 844	The Otago Lodge No. 7, N.Z.C.	
	The Franklin Lodge 2138	The Franklin Lodge No. 58, N.Z.C.	
	Star of the North Lodge 1647, renamed Whangarei Lodge No. 102		
S.C.	St. Andrew 418	St. Andrew No. 8	
	Ponsonby Lodge No. 708	Ponsonby Lodge No. 54	
	Otago Kilwinning No. 417	Otago Kilwinning No. 143	

## LODGES WHICH HAVE WORKED IN N.Z., BUT ARE NOW EXTINCT

E.C.	994	1173	1241	1127	1666	1667	1917	1919	(35 N.Z.C.)
	1858	1956	2115	(57 N.Z.C.)					
I.C.	420	448	449	462	463	465	478		
	480	(Amalgamated with No. 90 N.Z.C.)							
S.C.	447	450	464	483	487	528	647	656	725
	727	(59 N.Z.C.)		925					
S.C.F.	Primitive Francaise Antipodienne d'Akaroa 86, S.C.F.								
N.Z.C.	20 (rejoined E.C. as No. 1530)								

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On the completion of the paper, a cordial vote of thanks was accorded to Bro. Spencer, on the proposition of the Senior Warden, seconded by the Junior Warden, comments being also offered by or on behalf of Bros. J. Heron Lepper and F. L. Pick.

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Bro. J. HERON LEPPER said:—

A delightful piece of history that could have been written only by a Brother possessing an extent of special knowledge such as none outside New Zealand could boast. We have long known Bro. Spencer as a Masonic scholar of erudition and to that title he has now added the laurel of a historian, and it is a matter of some satisfaction to us that he has chosen our Lodge as the vehicle for publishing his researches on this important matter.

The part of this essay which has a particular attraction for me deals with the difficulties that beset the formation and establishment of the independent Grand Lodge of New Zealand. Speaking without any local knowledge, I should yet imagine that ceremonial difficulties in the Craft degrees proved the least formidable obstacle to be overcome, for the flora of phraseology indigenous to the three Home Constitutions in Great Britain have shown an inherent tendency to blossom out with surprising results when introduced into a new country where the atmosphere is favourable. Even if compromises in ritual had to be effected, there can have been nothing in the strict observance of ancient landmarks to be overcome, and while those landmarks are respected the Freemason, a true citizen of the world, can prove himself a lover of the Craft under any meridian and in any language spoken by the tongue of man.

Bro. Spencer has not drawn any veil of romance over the disagreements inseparable from the establishment of a new Grand Lodge, but I think we shall all agree that he has presented them in a judicial way and avoided taking sides, so far as was possible, for naturally his sympathies are with the Grand Lodge of New Zealand rather than with those Lodges who determined to remain under their original Constitutions. It is a tribute to the spirit of Freemasonry in those islands that such harmony and friendship exists between the old and the new Constitutions.

I have a further personal reason for being thrilled by this paper. A branch of my family represented by a certain Colonel Maxwell Lepper settled in the North Island after the first New Zealand war and gave its name Lepperton to one of the districts of Taranaki, and the sole remaining male representative of the youngest generation bears the same Christian name as myself. That should be enough to prove to Bro. Spencer how much I have enjoyed his paper as a man, and I hope he will accept these remarks as an inadequate expression of my gratitude as a fellow-student.



BRO. FRED. L. PICK *writes*:—

The criticism is occasionally heard that we as a Lodge are interested in matters relating to Britain alone, and pay insufficient attention to the activities of the Craft in other parts of the world. That this is invalid may be quickly demonstrated by a glance through the indices of *A.Q.C.* but, so far as I am aware, Bro. Spencer's paper is our first on the subject of the Craft in New Zealand, and a very interesting contribution it is.

I have read the proof in conjunction with the section on New Zealand in Bro. Poole's edition of Gould's History and information kindly supplied by V.W.Bro. Ross Hepburn, Past Grand Lecturer, New Zealand.

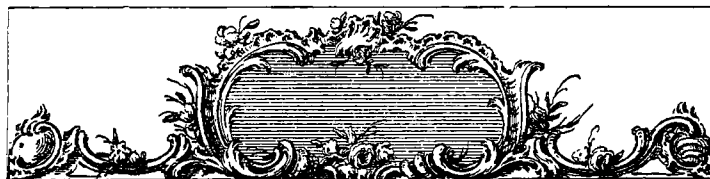
The French appear to have been the first in getting off the mark and twice might have established Lodges in the country, but somehow failed to do so. On the other hand, the information given in the description of the laying of the foundation stone of St. Paul's Church, Auckland, in 1841, appears to indicate that Freemasons who emigrated from England to New Zealand took with them their Masonic clothing and the event described, brought to a head their desires to become organised on a Masonic basis: this they accomplished notwithstanding the fact that the natural delays of communications with the Mother country were increased by the delaying hand of the then Grand Secretary, William Henry White.

Bro. Spencer's account might have been slightly extended to include some account of Masonic education in New Zealand. This is sponsored financially by Grand Lodge, which makes a small, but what must be an encouraging grant to the six Research Lodges, appoints and pays the travelling expenses of Grand Lecturers, and even sends a delegate to the Conference of Australasian Grand Lodges. The Supreme Grand Royal Arch Chapter of New Zealand also appoints Grand Lecturers.

BRO. SPENCER *writes* in reply:—

I wish to thank the Brethren for their generous and interesting comments on my paper. Being History it is, of course, not open to a great deal of criticism or comment.

Bro. Lepper's comment regarding the ceremonial or ritual difficulties which arose at the formation of the N.Z. Grand Lodge is quite correct. These were not nearly so formidable as might have been expected. What caused the most trouble was what might be called "Vested Interests" in the various Provincial and District Grand Lodges. Bro. Pick suggests that some account of Masonic Education in New Zealand might have been included. I would have very much liked to have done so, but was rather afraid of extending the paper too much. It is a subject which holds a very important place in the organisation of the Craft in New Zealand and one in which I am very deeply interested, having held the office of Grand Lecturer both in the Craft Grand Lodge and in the Supreme Grand Royal Arch Chapter of N.Z., as well as having represented New Zealand at the Triennial Conferences of Australasian Grand Lodges at Perth, Western Australia last year, mentioned by Bro. Pick. This Conference, by the way, was attended by R.W.Bro. Sidney White, Grand Secretary of the United Grand Lodge of England. It may be because New Zealand is a young country and its Grand Lodge has only just passed its sixtieth year, but the fact remains that Masonic education holds a very much more important place in the organisation of the Craft in New Zealand than in any of the old or parent constitutions.





# St. John's Day in Harvest

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SATURDAY, 23rd JUNE, 1951

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THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. H. C. Booth, P.A.G.D.C., W.M.; C. D. Rotch, P.G.D., S.W.; *Dr.* A. E. Evans, *C.B.E., M.D.*, as J.W.; J. Heron Lepper, *B.A., B.L.*, P.G.D., P.M., Treasurer; *Col.* F. M. Rickard, P.G.D., P.M., Secretary; Lewis Edwards, *M.A., F.S.A.*, P.A.G.R., P.M., D.C.; J. R. Dashwood, P.G.D., I.G.; and A. J. B. Milborne.

Also the following members of the Correspondence Circle:—Bros. D. Payne, R. A. Abell, C. M. Rose, P. J. Watts, G. Holloway, N. B. Spencer, P.G.W. (N.Z.), P. C. Gilbertson, H. Fraser, L. Luckier, W. E. Page, H. Harman, W. Sheppard, A. F. Cross, H. S. White, T. W. Marsh, J. D. Daymond, F. L. Bradshaw, D. L. Cook, H. S. Cook, H. S. Buffery, H. C. Pyne, C. des. Graz, G. C. Walker, H. H. Whale, G. W. Watson, H. F. Harnett, M. G. Bradley, C. Lawson-Reece, A. E. Hatten, R. A. N. Petrie, E. V. Winyard, and M. R. M. Cann.

Also the following Visitors:—Bros. D. Pearce, Lodge 3824; A. W. T. Pooley, Lodge 167 N.Z.; T. Hadfield, Lodge 167 N.Z.; E. Allen, Lodge 5725; J. Angus, Lodge 3824; H. A. Medcraft, Lodge 4173; R. E. Blake, Lodge 6676; J. D. Cuninghame, Lodge 176; F. C. Webster, Lodge 49; and R. S. Hargreaves, Lodge 2182.

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Letters of apology for non-attendance were reported from Bros. Ivor Grantham, *O.B.E., M.A., LL.B.*, P.Dep.G.Swd.B., P.M.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; *Col.* C. C. Adams, *M.C., F.S.A.*, P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; J. A. Grantham, P.Pr.G.W., Derby; F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; G. Y. Johnson, *J.P.*, P.G.D., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.Supt.W.; Wallace E. Heaton, P.G.D., 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.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., 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.*, P.G.D.; Norman Rogers, P.Pr.G.D., E. Lancs.; W. Waples, P.Pr.G.R., Durham; and R. J. Meekren.

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

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Letters were read from the Sovereign Grand Commander, Northern Jurisdiction, A. & A.S.R., U.S.A., accompanying a gift of \$500, as a "contribution to the splendid work carried on by your Lodge"; this was most gratefully accepted, and it was resolved that the Supreme Council, 33°, of the Northern Jurisdiction, U.S.A., be elected Honorary Members of our Correspondence Circle, and that an Illuminated Address of Thanks be engrossed and sent to the Supreme Council for their munificent gift.

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An interesting paper, entitled *The Scottish Lodge—Its Inventories, Furniture Regalia and Paraphernalia*, was read by Bro. C. MARSHALL ROSE, as follows:—



## THE SCOTTISH LODGE

### ITS INVENTORIES, FURNITURE AND REGALIA

BY BRO. C. MARSHALL ROSE, F.R. Statistical Soc., P.G.St.B.

NOTE.—Bro. C. Marshall Rose's paper was written before the high rise in the cost of printing had necessitated the present rigid economy of space, and the brief summary of his paper now published cannot do justice to the Author; any lack of continuity must be attributed to the difficulty of summarising a long paper within a given compass. Some of the discussion has also unavoidably had to be abbreviated.

#### BIBLE



THE first reference to a Bible in our researches is found in a history of Dumfries Kilwinning Lodge No. 53, when "on 20th December 1720 George Dalrymple complimented the members with a fine new Bible for their use, which was, with the papers Belonging to the Lodge delivered in ye box to the Warden". This Bible is still in possession of the Lodge. On the leather cover is the inscription, stamped in gold, "For the Honourable Lodge of Massons of Dumfreise", and inside the back cover, "God Bless, prosper the honourable Lodge of Massons in Dumfreise". The Book was printed in 1718. (James Smith, 1892.)

Another Dumfries Lodge—St. Michael Kilwinning No. 63—also has in its possession two ancient Bibles of outstanding interest. The first is (3in. by 6½in.) a rare copy, is in Latin, and dated Amstelodami Apud Johannem, Jacobi Schipper, MDCLXIX. It came into the possession of No. 63 about 1828. This V.S.L. was used until 1890, when Bro. Lennox presented the Lodge with one that had a further interest in having been at the time the property of Bro. A. L. Brander, P.M. This Bible was printed by Thos. & John Buck, University of Cambridge, and dated Ann. Dom. 1630, possibly a second edition; the first edition was issued in 1629. (James Smith, 1895.)

At its audit meeting held on 7th January, 1773, Dunblane Lodge decided to purchase a new Bible which was to be provided with an inscription.

A Bible still in the possession of Scoon and Perth Lodge is an 8vo., dated 1735, and printed by John Baskett, printer to The King's Most Excellent.

An interesting record of the purchase of a Bible is found in the history of Stonehaven Lodge (A. A. Murray), which in 1771 was "bought for two shillings and for which the officer accounted for two pence which he got as a discount". This Bible is still extant and is a Black Letter copy. A still more unique entry in the same history relates to the presentation of a Bible with certain conditions attached to the gift. In 1809 "Mr. Lawson, made an offer to the Society of his large Bible . . . on condition that after his death they (the Society) would look after his Grave Stone and get it kept in repair". "The Meeting accepted the offer on the terms agreed to". On making enquiries of the Secretary of the Lodge of Stonehaven, he very kindly replied on 18th October, 1950. ". . . as regards the Grave Stone the condition is still observed. Accompanied by two other members of the Lodge I visited the churchyard in July and found the stone in good condition".

A presentation was made to Canongate Kilwinning, on 14th November, 1735, of a Black Letter Breeches Bible, dated 1589. There is also another reference, this time to Black Letter Folio Bible, dated 1642, being obtained in 1737. These two Bibles appear in the Inventory dated 1890.

Lodge of Aberdeen 1<sup>st</sup> is still in possession of a large Breeches Bible, printed in Amsterdam in 1640, and presented to the Lodge by a member in 1756.

Inverary Lodge, which received its Charter in 1747, purchased its Bible in 1749 and had its name inscribed therein.

It is worthy of note that in Scottish Freemasonry the Bible Bearer appears in the lists of office bearers.



It is also of interest to read of Canongate Kilwinning, having in the eighteenth century an annotated copy of the Koran, kept for use of Mohammedan Brethren. Bro. Holmes Dallimore mentions that the Koran was still in possession of the Lodge in 1938.

## INVENTORIES

One of the first, if not the first Masonic Inventory to be mentioned in Lodge records, is that of Lodge Aberdeen in 1696. This stated that Alexander Paterson, armourer, deacon, convenor, presented in 1685 a Chair and an oil painting of himself, and in 1692 James Anderson, glazier and presumably the clerk of the Lodge in 1670 and the writer of the "Mark Book", also presented a Chair. This Inventory of 1747 tells of a Tyler's Uniform, consisting of blue coat with scarlet cuffs, and a hairy cap with steel and brass front; his equipment also included a small silver trowel.

Canongate Kilwinning No. 2 gives us the following entry:—

4th December, 1751.

"After dissolving the Lodge the Right Worshipful appointed Wm. Mercer and James Hardie, two stewards to inspect the situation of the Cloathing belonging to this Lodge, as also of the Bottles Glasses etc., stools thereto belonging and upon inspection the same was by the said Brethren found to be as follows:—

Four dozen Choppin Bottles  
 Three dozen and three Glasses  
 Five Ribbon'd Aprons  
 Two dozen new Aprons furnished of this date  
 Five Chairs for the officers acting in ye Lodge  
 Twenty Stools  
 Six long Tables covered with green and tresses yr. for.  
 Eight Forms or long Stools  
 Two Delph Punch Bowls and wooden Punch ladle  
 One Peuther Pint and Mutchkin Stoup  
 White iron Filler  
 Six Delph Plates  
 One pair iron Snuffers  
 Six Brass Candlesticks  
 Small stone Mug

The above is the Inventory made up to this date. Canongate, 4th December 1751.

W. Mercer

James Hardie."

Bro. R. S. Lindsay's *History of Holyrood House Lodge* (1935) relates that "an Inventory gives the uniform of the Tyler as green coat and crimson vest, to which breeches were added in 1780". Holyrood House Lodge on 25th January, 1782, made an agreement to take over furniture given up by the Society of the Royal Order.

In addition, the Lodge brought from its old quarters in Potterow Port to its new rooms sundry furniture; amongst which were:—

Three pairs Snuffers and a Brush  
 18 Plates (six Delft) 2 tin Chopin Mugs and 2 fillers  
 8 pint bottles, 148 Chopin ditto and 90 Drinking glasses  
 An Esculapian Rod.<sup>1</sup>  
 A Green Coat, crimson Vest (for Tyler), Matrass<sup>2</sup> etc., Blackbird.<sup>3</sup>

An Inventory taken in 1810 included—a Bell, a Trumpet, a Tyler's cap, Plate, Jugs, a Bowl, 20 Chopin Glasses, a tin Funnel, a Punch Ladle, a gill Measure, 3 pair Snuffers and a Tea kettle.

<sup>1</sup> To be carried before the Lodge in public processions. Roman Eagle Lodge, circa 1825, appointed an officer-bearer assigned to the *Aesculapian Rod*.

<sup>2</sup> A glass vessel with a round or oval body and long neck, used by chemists for digesting and distilling. O.E.D.

<sup>3</sup> A Musical Instrument.



## FURNITURE

Trevelyan, in his *English Social History*, speaks of the "grinding and perennial poverty" of the Scottish people at the time of the Union of the Crowns of England and Scotland. This was naturally reflected in the furnishing of homes of the people—mostly carpetless, the furniture rude and plain, made as it was by the local carpenter. Even Edinburgh did not boast of an upholsterer until the middle of the eighteenth century. In his *Traditions of Perth*, Penny says that the furniture of homes of the poorer people were not only scanty, but of a very humble description; of the homes of the "middling classes, although better furnished, were still very mean".

This being so, we must not expect to find Masonic Lodges as well furnished as those found in England during the same period. Many of the Scottish Lodges, although evolving into speculative Lodges, had in the background an influence emanating from the old operative Mason Lodges.

Here is the "property" of Lodge Peebles on 27th December, 1726:—

Ane Bible

The Constitutions of the Laws of the hail Lodges in London

The Square

A piece of tow

Next year the Lodge added to its effects Square, Tow and Compasses.

Could a Lodge carry on with much less?

Holyrood House Lodge appointed the first Stewards in 1745, and their duties were:—

- (a) To be responsible for the charge of the Lodge's furniture livery and jewels.
- (b) To collect dues.
- (c) To Waited at Harmony and be responsible for every thing consumed and settling with the caterer.

Mary's Chapel, in 1754, purchased two new tables for the Wardens.

A manuscript in our own Grand Lodge Library mentions an extinct Lodge, St. Bernard, Kilwinning, Kirkcudbright, which was formed in 1765, having in its effects: Five silver jewels, five brass jewels, several belts, columns, square, sword and a ledger.

Scoon and Perth, in 1777, introduced "new skreens" into the Lodge at a cost of £4 9s. 8d. sterling.

In the records of Dumfries Kilwinning, *circa* 1725, is a very curious reference to a kettle. This kettle was a source of revenue to the Lodge. It was loaned to a Brother for one year on payment of eight shillings, to be paid quarterly, "and he shall deliver the kettle safe and sound to them". Two Brothers were to become cautioners for him. A year later it was "sett" for a year at 10s., with a proviso that "he shall make use of the same kettle for two families only and no more".

What is a bend? We have two references in the history of St. David, Dundee:—

- (a) 1759. "To employ Bro. Patrick Bowie, Edinburgh, to cause, make and send Bends".
- (b) 1764. Lodge Inventory. "Nine Bends".

And a reference by Murray Lyon relating to Mary's Chapel:—

1752. ". . . and that new Bends should be purchased . . ."

## CHAIRS

That the Chair or Throne is the seat of authority has been an accepted fact down the ages—no less in Scotland than elsewhere. The Lodge of Aberdeen has a chair with 1646 carved upon it, a coat of arms, and the initials "G.B." and "M.S."; also two others which are presumed to have been in its possession for nearly 250 years. One is carved "J. Mackie 1709", and the other "W. Thomson, eld, Schlater 1710". The Inventory, dated 1696, makes mention of a chair presented by the Clerk of the Lodge, *circa* 1670.

In the Exhibition in Glasgow in 1901 of Masonic Antiquities, two antique chairs are mentioned:—

The Hammermen Chair. "Ane Cheer by Laurence Mercer" for the use of the Trade. Inventory 1696.

"Ane Cheer" gifted by Patrick White. 1696.



Holyrood House Lodge (St. Luke's) must have had a Master's Chair early in the eighteenth century. We read that in November of 1758 the Lodge required a fringe for the Master's chair, preparatory to moving into a new building. To meet the cost, the Lodge Entered, Passed and Raised one Allan Buchanan, a silk weaver in Edinburgh, and remitted his fees on his undertaking to supply the necessary fringe for the chair. The only dues payable by Buchanan was one shilling to the Secretary and Tyler at each Degree.

About the middle of the eighteenth century there was a miniature Masonic renaissance, or at least a period of marked improvement in the furnishing of Lodges when speculative Masonry was slowly super-imposing itself upon the operative. This may have been the real reason of the Brethren of Edinburgh Lodge "considering that sundry necessaries were a wanting in this Lodge which were usual in all regular Lodges, even of Inferior Rank".

Peebles Kilwinning Lodge was in possession of a Master's Chair, which must have been considered by the Brethren to be of value and worthy of preserving. We read that on 17th March, 1787, "George Donaldson, an apprentice, for consideration of having presented the Lodge with a very fine cloth covering for the Master's Chairs should be past Fellowcraft and raised to Master which was accordingly done".

### FLOORINGS, AND TRACING BOARDS

Lodge floorings or tracing boards are a fascinating subject; even to scan the many volumes of *A.Q.C.* shows that it has been discussed and much written upon them. The study of the many Lodge records of England, Ireland and Scotland discloses that in each country the Tracing Board made its first appearance about the same time, that of the middle eighteenth century.

One of the first references is contained in some notes on Ancient Stirling Lodge by Bro. Hughan, writing in *A.Q.C.*, vol. vi. He tells of two Brasses, about three inches wide and nine inches long, rudely engraved with many Masonic symbols; there are a number of extraordinary tracings which are suggestive of other Degrees as well as the Craft. Bro. Hughan expresses his opinion that these Brasses could not be older than the middle of the eighteenth century. A suggestion has been made that they may have been forms of early Tracing Boards; supported as it is by a By-Law dated 1745:—

"That after Lodge is formed and while it continues, a certain portion of time be spent in the Instruction of Prentices in the Royal Art, and in a way not to be expressed in writing."

In his history of Kelso, Vernon quotes a minute, St. John's Day, 1756: "Before leaving the Chair the Master had discontinued the labourous custom of preparing and drawing on the floor for the different degrees and proper flooring cloths were procured from Edinburgh: clothing the Lodge by intrants was also abolished and a new Book of Constitutions was purchased."

Murray Lyon tells us in his *History of Lodge of Edinburgh* how, in 1759, the Grand Lodge frowned upon Tracing Cloth, or "Painted Cloth", as it was called: "It having represented to Grand Lodge that a Painted Cloth containing the Flooring of a Master's Lodge was hanging publicly exposed in a painter's shop, and they, considering that the same might be of a pernicious consequence to Masonry, ordered that the same be sent for; and, in regard to the use of such painted Flooring was expressly forbid, instruct the Lodge St. Andrews not in future to use such Floors."

We have, happily, detailed description of a "Flooring" in Scoon and Perth minutes. On 27th October, 1766, it is recorded that:—

"Ebinezzer Fergusson, mason in Perth, had been authorized by the Lodge to make a flooring to the Lodge on Wax Cloth, with colours, produced the said cloth to the Lodge, and they being satisfied with the same, they appoint the Treasurer to pay to him two guineas for his trouble and expense."

Kirkwall Kilwinning has a very remarkable SCROLL in its possession. Bro. Dring describes it "as probably the earliest that is now in existence. It is of linen which hangs on the west wall of the Lodge". Bro. G. W. Speth "suggests that the original might have served as a floor cloth of the Lodge and would probably date to the first part of the eighteenth century".

The *Scottish Freemason* tells us that, in 1791, St. John's Operative Lodge, Banff, "was not only in a flourishing condition, but there is every indication that the Degrees were thoroughly worked as three floorings were obtained".



**WORKING TOOLS**

Bro. H. Carr, in his final paragraphs, summing up his most exhaustive and important paper on "Lodge of Haughfoot Minute Book" (*A.Q.C.*, vol. lxiii), says:—

"Throughout the whole minute book there is no single reference to Lodge Furniture, Jewels, Collars and Tools, or equipment of any sort except the Lodge Box."

This is a statement which can be applied to most Scottish Lodges, whose histories have been examined for this paper. It may be remarked that many Lodges held their meetings in private houses and did not require much furniture or large premises. The Minutes of Mother Kilwinning make mention of Compasses, Square, Plummets and Level being introduced about 1730.

This Lodge was entrusted to carry the Working Tools of Grand Lodge in public ceremonials. Such right was conferred on Journeymen Lodge in virtue of their operative character by a special Act passed by Grand Lodge on 9th May, 1783, and to extend to all places at which the Grand Master presided. The Lodge has, since that period, exercised this privilege at many demonstrations of Grand Lodge, etc.

Glasgow Kilwinning also had this privilege conferred upon it to carry Working Tools and other paraphernalia of Grand Lodge in the Metropolitan district of Glasgow.

Dunblane Lodge is reported to have had in its possession, in 1739, "Square and Compasses in Box". Murray Lyon goes on to state: "It is also worthy of notice that these were the only implements in use in Dunblane up till 1753."

Lodge St. David, Dundee, on receipt of its Charter on 27th November, 1759, immediately purchased Jewels, including Squares, Compasses, Plumb-rule, Level, Bends (?), Clothing, etc.

Compasses as working tools are but rarely mentioned. One outstanding example, dating back to Operative days, is in the minutes of Melrose Lodge—St. John—a drawing representing two pairs of compasses interlaced upon a shield.

**BATONS AND TRUNCHEONS**

In England Masonry, a Baton or Truncheon (both words meaning the same thing) was not in general use—in fact, but very few records were found, whilst in Ireland the Truncheon was a part of Lodge equipment and was used by the two Wardens as emblems of authority. So also in Scotland do we find the Baton as a symbol of office, taking as it does the place of the Gavel, of which we find so few references.

Batons are mentioned in some Lodges as the badge of the Director of Ceremonies. An early reference to the use of Batons by a Lodge is in Dunblane records. In 1761, "Batons and other paraphernalia were procured". In the Inventory of that Lodge dated 1753, mention is made that only the Square and Compass were then in use. Another early reference to a Truncheon was prior to 1770. In that year St. John's, Inverness, ordered that "Brother Cumming be paid 7s. 6d. for painting and gilding the Truncheons and Rods". About the same time the Inventory of Peebles, Cumberland, Lodge showed that it had "two batons" in its possession. In 1780 the minutes of Peebles record that "Brother Wm. Symington complemented the Lodge with two Battons".

**CANDLESTICKS**

There are but few references to candlesticks in use in Scottish Lodges, probable reason being that they were so familiar. The first mention is that of Canongate Kilwinning. Like many other Lodges in the eighteenth century, Canongate was in arrears to Grand Lodge for its dues, yet how many contemporary Lodges celebrated in payment of their debts as did Canongate? Thus is this record:—

1st January, 1752.

"The arrears to Grand Lodge were paid up, and a new five branched Candlestick, for the use of the Lodge was purchased at the price of one guinea."

**CABLE TOW**

The Cable Tow, a piece of cord so described, is suggestive of abasement and humiliation dating back to before mediæval times. It is a reminder of the gallows and other unpleasant events. We read of Saxon invaders with their big swords and ready strangling ropes. In the Kirk Sessions of Kirkcaldy is an account of expenses incurred in burning two witches in 1633. This included an item, "For towes . . . 6s." Also we read of the men of Montreal, in 1710, marching in penitential processions through the street, barefooted and with cords around their necks.

It is of historical interest to read of a Lodge, that of Peebles, situate as it is in the neighbouring Burgh of Dumfriesshire, having recorded in a very early expenditure account dated 17th December, 1726, item, "A piece of small Tow". In the Inventory for 1791 we have "a rope".



## PERSONAL REGALIA

## GLOVES

Although we in this age associate Gloves with Aprons, it is worthy of note that in the early days of Masonry, Gloves had the pride of place. Bro. Knoop, in *The Mediaeval Mason*, writes of the wearing of gloves by the Masons of the fourteenth century, for the mundane reason of protecting the workers' hands. At York, he says, gloves, and less frequently aprons, were purchased for the Masons.

If a quotation from *A Mason's Examination*, an anonymous letter printed in *Flying Post* newspaper, in April, 1723, may be used as evidence, it would appear that gloves were early adopted by speculative Masons: ". . . when a Free Mason is entered; after having given to all of the fraternity, a pair of men and woman's Gloves and Leathern Apron, he is . . ."

The Minute Book of Aitchinson's Haven Lodge, 1598-1764, in its first recorded minute, shows: "The IXth day of Januarie the Zair of God (1598) has payit his XX sh. and his gluffis to everie maister as efferis."

Murray Lyon says, "White gloves are known to have been worn in Lodge Kilwinning as livery of Craft circa 1650, and that about 80 years intervened before Kilwinning records afford any trace of aprons and jewels being recognised as Masonic regalia."

Bro. Carr, in his most interesting paper on "The Minute Book of the Haughfoot Lodge", says:—

"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 sd Day it is enacted a law that none can enter here in time comeing without a pair of Gloves to each member of the sd Lodge."

## APRONS

Almost the first reference to Aprons is in the Laws and Statutes of the Lodge of *Aberdeen*. The Apprentice or Intrans was to contribute four rix dollars (approximately 16s. in 1670) for composition, a linen apron and a pair of good gloves to every person concerned in the Lodge, or if the entered Prentice have not whereupon to furnish apron or gloves, he must pay two rix dollars for them, which makes up six in all with dinner. This custom of the Intrans presenting apron and gloves continued until St. John's Day, 1754, at which date, as shown by an entry in the cash book, there was substituted a payment of ten shillings for behoof of the poor.

Kelso Lodge minutes show:—

June, 1754:

"That the whole Lodge may be clothed with new Aprons and Gloves to be pay'd out of General funds of the Lodge, and appoint Deacon Jordan to provide Gloves and Aprons for that day a Patern of which are to be shon to Doctor Ormston, Mr. Pringle and David Robertson who are to approve . . . the price of Gloves not to exceed ten pence and remit to John Waldie, Vintner, to fitt the Apron for the office-bearer."

## SASHES

Sashes are a distinctive feature of Scottish Craft Masonry. Bro. F. J. W. Crowe, writing in 1892 (*A.Q.C.*, vol. v), states that the sash was introduced in 1744. This may well be so, for the records of Dunblane make mention of sashes being adopted in 1744 as part of the officers' uniform.

On 9th December, 1794, the Airdrie Lodge agreed "that five sashes be got, that the Master's was of twill and all the rest ribbons, the sashes to be light blue and red".

Stonehaven Lodge, in 1798, did not conform to the general custom of Lodges to purchase sashes from Lodge funds, but recommended Master Masons to "provide themselves with sashes made of plain blue ribbon".

## GOWNS FOR CANDIDATES

It has in earlier papers been noted that in some English and Irish Lodges it was a custom to clothe the Initiates in a special dress or uniform. In Scotland, with two doubtful exceptions, only one Lodge, and that an Operative, has any record been found of a Scottish Lodge thus preparing a Candidate for his Initiation.



## TYLERS' UNIFORMS

The Tyler has, generally speaking, been well looked after by all Lodges under the three Constitutions.

Murray Lyon stated that in 1733 the Tyler of Dundee Lodge was clothed in a cocked hat, green coat, buff waistcoat and green breeches.

The Tyler's clothing of Scoon and Perth in 1822 was decidedly spectacular. To quote from the *Perth Courier*: The Tyler was clothed in a dress in the Turkish style—a coloured plate depicts him in a turban and white feather. A dark blue gown, pleated, with white facings, a light blue vest with the figure 3 in the centre, white collar, white trousers, a top coat of blue slashed with white, and armed with a scimitar.

## JEWELS

The first Regulations of the newly-formed Grand Lodge of Scotland in 1736, Article 7, reads:—

“That the first elected Grand Master and Grand Wardens shall each of them furnish a proper jewel for their respective offices, which are to belong to the said Lodge, and are to be delivered to their successors in office and always to be worn at a green ribbon.”

Murray Lyon writes in an article on Mother Kilwinning: “In 1736 the laird of Bourtreehill inaugurated his appointment as R.W. Master by presenting the Lodge with a ‘sett of Jewells, viz., The Compass, Square, Plummets and Level’. These jewels, supposed to have been the first ever worn in Lodge of Kilwinning.”

Only one record has been noted of the Lodge of Aberdeen; this relates to a set of jewels for Master and Wardens presented by the Earl of Kintore in 1737. These have disappeared.

Amongst some old papers belonging to St. Andrew, Inverness, found in an old box, is one dated —th July, 1737, recording “that the Treasurer paid for Jewels, lock, keys, ribbons and other necessities. Also 12 trowels and 9 hammers, and a Book of Constitutions”. The minutes of this Lodge and that of its sister Lodge, St. John, quoted by Bro. Alex. Ross, are interesting documents, many bearing upon the vicissitudes suffered during the 1745 Rebellion. A letter written by the Master in 1749 to a brother Mason in Glasgow, asking for help in compiling new Bye-Laws, may be quoted as an indication:—

2nd February, 1749.

Sir,

Among the distresses and confusion that happened to us by the Rebellion, the affairs of the Lodge having been neglected and our meetings interrupted for a considerable time, our Treasurer has lately informed us that while the King's Army was here, the Chest was broke open, and every thing belonging to the Lodge carried off except the Charter, etc., etc.

## ADMINISTRATIVE NECESSARIES

### CHARTERS

The Charter or Warrant was not of primary importance in the early days of Scottish Masonry. Many Lodges dated their beginnings from time immemorial.

Lodge of Melrose is an outstanding example. Its written records date from 1674, and the Lodge was probably in being much before that time. During two centuries the Lodge at various times considered making application for a Charter, but on each occasion the idea met with a considerable amount of opposition which negatived the suggestion; but the Lodge continued to flourish. It was not until 25th February, 1891, the Lodge reported that a Charter had been issued.

William Blair, author of *History of Operative Lodge of Airdrie*, 1938, gives an account of the purchase of a Lodge Warrant:—

“I have it on the authority of one of our oldest Past Master's that his grandfather purchased the Charter of Lodge New Monkland, Montrose for one pound of tea. On the death of the old member of the dormant Lodge who had the Charter, the operative members, in order to preserve the Charter, purchased it from the widow.”

### BY-LAWS

The first to note is that of Mother Kilwinning, when on 20th December, 1642, the only business transacted being payment of certain dues to “ye boxe”, and a formal submission



of the Members "to the Ludge and to the Actis and Stattutis".

The second statute of Aberdeen, 27th December, 1670, gives an idea of the strictness governing the Operative Masons of that period:—

" . . . if any brother will not pay his fines, the Lodge has full power to cause his officer to poynd his work loomes especially, or anything else belonging to him, etc."

Murray Lyon adds this footnote: "The word 'loomes' generally pronounced in the broad Aberdeenshire dialict as if spelled 'leems', is still in use, meaning tools or implements of any kind."

The 17th Regulation is evidently an indication of local jealousy. It reads:—

"That no member belonging to this Lodge shall have a Certificate from the said Lodge unless he is about to leave this place, and not upon any pretence whatsoever to leave his Mother Lodge to join other Lodge in Town without giving a satisfactory reason for so doing, or if he does not he shall be deprived of the benefit of a Certificate and he for ever be extruded the Lodge."

## OLD CHARGES

The Old Charges are in themselves a more than fascinating source of interest. W. J. Hughan, writing upon *Ancient Stirling Lodge MS.*, mentions a copy of the manuscript written about the middle of the seventeenth century. It is 24in. wide and 20in. long, and exhibited in the Lodge room, and meetings would not be deemed legal unless so exhibited. (*Freemason*, May 27th, 1893.)

## SEALS

As in Ireland so in Scotland, the Lodge Seal was an integral part in the paraphernalia of Masonry, much more than in England.

An early mention of a Lodge seal dates back to *circa* 1530, to one in use in Canongate No. 2. The next reference is 4th December, 1783, when Canongate purchased a seal, afterwards lost and recovered in 1845 and again lost in 1855. It may be assumed that the 1783 seal was lost about 1802, when we read of the Lodge ordering a new seal "be got" and Brethren appointed to "project a proper device".

## BANNERS

In our study of Scottish Freemasonry it soon became manifest that notice must be taken of Banners and Flags, especially one associated with Lodge of Journeymen of the City of Edinburgh. This Lodge has the high honour of carrying a banner called the Banner of the Holy Ghost, now familiarly called the Blue Blanket. This banner dates back to the Crusades of the thirteenth century, when several Scottish craftsmen followed the Lord Steward of Scotland to Palestine, afterwards it became a symbol of the Incorporated Trades. The Banner was granted to the Journeymen's Lodge in consequence of its original connection with the City Corporations. The reason why this Lodge is so honoured is because it is recognised as the oldest Operative Lodge in Edinburgh, and together with Wrights, Blacksmiths and others, was included in the Hammermen Incorporation, which had the custody of the Blue Blanket.

## SWORDS

One of the few articles used in Masonry which has not become standardised is the sword, neither in England, Ireland or Scotland.

In *Historical Sketches of Freemasonry*, Bro. D. M. Goudielock makes mention of a Charter Chest and a Swird being presented to Kilmarnock Lodge in 1734 by Lord Kilmarnock, the first Master.

Scoon and Perth has a large sword of museum value, without any knowledge as to how it came into its possession. The sword is 39in. long, the blade being 34in. It is by Andrea Ferrara.

Canongate, in 1782, accepted from Bro. Dr. Adair a presentation sword to be used for "entering Brothers".

## PLATES FOR SUMMONS, DIPLOMAS, ETC.

We find that in the eighteenth century the need for an engraved plate for summons and diplomas was apparent. In 1740, Lodge of Edinburgh ordered that printed circulars be sent to members with hour, day and place of meeting.

Holyrood House Lodge on 27th December, 1759, obtained a "plate for letters".



A slight variation of an arrangement whereby a candidate was admitted without payment of dues was adopted by Roman Eagle Lodge. On 1st December, 1794, Mr. Douglas was admitted as a Brother. Ten days later we have this record—

“The Lodge being duly constituted, Mr. George Bruce, Profile Painter, was entered an apprentice. His entry to be counted to Bro. Douglas, for engraving the Plate for the Diplomas.”

Again, in 1846, a new plate was engraved, and in lieu of the Lodge buying the plate, Bro. Mann was entitled to charge 1s. 6d. for each diploma.

## THE CHEST OR THE BOX

As in Ireland so in Scotland, the chest or box was an important adjunct to the Lodge furniture in the eighteenth century. Not only was it used for the Lodge archives, but also for the Lodge monies; in fact, it was the Treasury with the Boxmaster as Treasurer. The control of the box was often in the control of two or more officials, each having a separate key; in theory the box could not be open unless all were present.

The first mention of the chest is reputed to be in the Canongate records, which was a “LOKKIT KIST” or “POORS BOX”, and also a “LOKKIT BUIK”, or a bound minute book secured with a lock. These dated back to *circa* 1550.

There is a reference to the box in Mother Kilwinning records. On 20th December, 1642, the only business being done was the payment of certain dues to “ye boxe”.

One box of much historical importance is that of Lodge of Aberdeen, assumed to be the original Operative box of 1670. It had three locks and could not be opened unless the three keymasters were present—the Master, Warden and Boxmaster. In the box the working tools were kept, as was the “MARK BOOK” and monies of the Lodge.

It is stated that previous to 1670 there was no organised fund in the Lodge of Aberdeen, but on 27th December, 1670, the members were duly convened to “settle a box for the poor and contribute for the effect”.

An early written record of Lodge Melrose, 28th December, 1674, “By the voice of the Lodge ordained” that apprentices were to make a contribution to the box.

The old Lodge of Dumfries in 1718 had the box delivered up to the Warden, and two keys were to be held by the Master and Warden.

“The Court books and books of Constitutions together with their whole papers belonging to the Lodge is instantly (?) delivered up to the Treasurer, and there is of reddie cash in the Box eight pounds fifteen shillings Scots as also one bill drawn by him and accompt bt Thomas Duthie for three pounds Scots of this date . . . etc. and adjourns the Court till St. John's Day next. Saving emergencies.”

There is another reference to the chest in 1730, when the Treasurer was told to obtain a chest for the gloves and aprons. The Lodge in 1773 ordered a new box to be made of mahogany, at a cost not exceeding 15s.

The Charter Chest presented by its first Master, Lord Kilmarnock, to the Lodge of Kilmarnock has already been mentioned.

Kirkwall Kilwinning Lodge still preserves its original Charter Chest, described “as a curious old box, bearing an inscription in gilt lettering and date—1736. It is ornamented with fine old clasps in iron work, and has two locks requiring separate keys”.

## LODGE EXPENDITURE

In searching the recorded history of Scottish Lodges, it is most disappointing to find so few references to expenditure of money upon furniture, equipment, etc., elsewhere so informative and illustrative of Masonry in bygone centuries.

What expenditure is noted is often for relatively small amounts, a confirmation that Masonic Lodges in the early eighteenth century were supported and carried on by men mostly of the poorer class, with a modicum of the better class who themselves were by no means wealthy. The economic state of Scotland was reflected in the life of the people. There was a lack of coinage in circulation, causing distress and incessant inconveniences. We have noticed that often Initiates paid their dues by rendering services to the Lodge: others giving Bills of Exchange in settlement of the Treasurer's demand. The Treasurer's “cash in hand” was largely made up of unredeemed Bills. This procedure was not peculiar to Masonic Lodges; debts due to the Kirk were “settled” in the same way. Often the Laird was paid his rent in kind. “A Scots landowner was well off with an annual income of £100 or £80, and men with a long pedigree had to preserve their station with £50 to £20 a year.” This system of paying dues by bills became most unsatisfactory, and eventually Lodges passed resolutions to the effect that all debts must be paid in cash.



The excessive system of fines for all kinds of misdemeanours was but a means of augmenting Lodge funds. We have this very early record of fines being enacted for swearing, in the first minutes of Dumfries Kilwinning, May 20th, 1687, when the members were "to pay for ye first fault Eight shillings Scots money into ye box and for every Fault hereafter to be doubled". It is suggested that the poverty of these early Lodges does exemplify the truth that little need be expended upon equipment to propagate the mysteries and privileges of Freemasonry.

### MINUTE AND OTHER BOOKS

The very few histories which have so far been written on Scottish Lodges have revealed much Masonic information, and one ventures to think that greater knowledge will break forth when more enthusiastic research workers have the time to tackle the job, and further when more old Lodges are ready to place their records at the disposal of such students, thus bringing to light hidden treasures.

It is of interest to mention that some Scottish Lodges had in their possession copies of the *English Book of Constitutions*. Scottish Grand Lodge published its first *Book of Constitutions* in 1738.

Of the *Freemason's Pocket Companion* we note that Mother Kilwinning had a copy presented to it in 1736, sent as a compliment from Canongate Lodge. Holyrood House Lodge on 5th November, 1759, records: "A Brother made a present of a copy of *The Freemasons Companion* elegantly bound", subsequently, in 1761, it was rebound in a more elaborate manner.

### MASONIC MISCELLANEA

A Masonic Lodge is the last place to find firearms mentioned, yet in 1683 the records of Mary's Chapel tell us that craftsmen in Edinburgh were known to take part in armed encounters. Thus we read in the minutes: "The same day [September, 1683] the Deacons, Masters and Brethren taking into consideration no only of the unprofitableness of keeping up a magazine of arms", etc.

In 1901 the Secretary and Treasurer presented to Sanquhar Kilwinning Lodge No. 194 the Master's Breastplate, the Jewel of the Senior Warden and the Mallet which formerly belonged to the original Lodge, which was founded in 1738, although in existence prior to 1719. The breastplate is of hammered copper in convex shape and measures 4in. by 6in., and is richly engraved with Masonic signs—Square, Compasses, Level, Plumb-rule and 24in. Gauge—and other ornamentation. The old Minute Books have been preserved, and the Lodge minute of 13th January, 1757, is in these terms:—

"The Breastplate or long Square Medall with all Jewells belonging to a Lodge engraven upon with a manteling engraven about it, and silverized was made present of by James Bogle, sen. to the Lodge."

We are familiar with Emblems of Mortality, but not with a Brother bequeathing his own skull to the Lodge. Glasgow Kilwinning some years ago had such a bequest made by a member.

### FUNERALS

If we had been in Scotland during the early eighteenth century, we might have heard the Bell-man announcing "to all brothers and sisters that there is a brother departed out of this present world according to the will of Almighty God", and inviting all and sundry to be present at the interment. It is not, therefore, surprising to have much detail of how our Scottish Masonic Brethren behaved at the obsequies of a member; also the use of the Mort-cloth, etc., belonging to his Lodge. The use of the Mort-cloth is a reflection upon the religious and social customs of the people. In Scotland the funeral pall was called a Mort-cloth, and as far back as 1598 the Kirk Session of Glasgow decreed that "a black cloth be laid on the corpse of the poor".

Brethren were fined for not attending the funeral of a Brother without sufficient excuse: it was his duty to walk in procession.

We have this description of a Funeral Lodge or Lodge of Sorrow in 1875:—

"The whole Room to be hung with Black cloth for the night and to be illumined with wax. The Tables of the Master, Wardens, Treasurer and Secretary, to be covered with black, and to remain so until the usual day of Election in December next. The other Table to be covered with white. The Master's Rod, and Officers Aprons to be mounted, Sashes covered, and Jewells muffled in crape. The Brethren



to be dressed in mourning—the Officers with Weepers and Cravats—and the attendance of the best musical performers to be procured for the occasion.” (Lindsay.)

## THE MORTCLOTH

From Lodge Aitchison Haven in Edinburgh to Fort William, from Inverness down to Glasgow, with Melrose, Dunblane and Perth—all these and no doubt other Lodges had their own Mortcloth, with local customs governing its use. The Mortcloth was not peculiar to Masonry. The Kirk and the Trade Guilds usually possessed one for the use of their adherents; at times the Kirk tried to establish a monopoly. The “cloath” was hired out for use by the several societies and was a source of considerable profit to the owners, the scale of charges being determined according to rules and regulations.

One of the early references to the mortcloth being owned by a Masonic Lodge is in the records of Aitchison Haven Lodge and dated December, 1625: “This day the bretheine of of the Lodge convinit and as chosen Thomas Aittoun, Warden and John Peticruff, Deikon for yis Zeir and James Peticuff the Mort-cloath and Thomas Aitt the Kie”.

The Lodge was of opinion that it was its duty to see that indigent Brethren should be “decently and honourably interrred”. The possession of the cloth by the Lodge was one of great pride and of importance to the members. In March, 1742, it was decided that Brethren absenting themselves from the Quarterly Communications, etc., should, “from the moment of his conviction, be deprived of all benefit of the Mortcloath”. Over the years there was much squabbling about who should have the use of the cloth.

The Mort-cloth was not the only article in use at funerals. Thus we have a record of arrangements made between the Trades and the Masons concerning the Hand bell and that the Trades would maintain the bell as they did themselves. This ringing of the “Mort Bell” was an old custom dating back to Chaucer. We also have references to a Bier and a Hearse. Thus in 1791, Stone haven bought, at a cost of £1 5s., a hearse, and in 1822 expended 6s. 9d. for repairing it.

## DRINKING GLASSES

Hospitality is, and always has been a distinct characteristic of Scottish Freemasonry. If there was an interdict upon disclosing esoteric secrets in the minutes this was not enforced when recording details concerning the creature comforts of the Brethren. We read in Scottish histories of the poverty of the people in the eighteenth century, it is therefore a matter of wonderment to read of the sums expended by Masonic Lodges upon drinking glasses. Whatever the reason, there can be no doubt that the many Mason’s glasses purchased were fine specimens of the glass blowers’ art.

It was a custom for the Kirk Sessions in this century to lend communion cups to the neighbouring parishes who were without these vessels, for which a payment at an agreed fee was made. Likewise, Masonic Lodges lent their glasses to other Lodges and societies who were desirous of arranging entertainments and Masonic functions, also at an agreed fee, including breakages.

The accounts of Mary’s Chapel records such transactions. Michaelmas, 1685: “Item, paid for sack, bread and two glasses which came to the Chappel and were broken at the election of the Deacons, seven pounds ten shillings Scots.” Later, in 1752: “A dozen Mason glasses purchased to augment stock of porter mugs, plates and mustard pots for providing entertainment on St. John Day, from the common fund.”

Canongate Kilwinning early began to increase its stock of glasses. In 1737 we have a record of Brother Donaldson making a present of six dozen glasses to the Lodge. A special meeting held in April, 1753, it was, *inter alia*, decided to purchase 2 dozen glasses (there is a note “not yet paid for”) and 2 dozen new bottles.

Scoon and Perth was also accustomed to hire out its glasses. December, 1744: “The new Treasurer acknowledged having received 45 glasses from his predecessor in office”; later the Lodge appointed the Junior Warden “to make a new box in the most commodious manner for the holding of and transporting the glasses belonging to the Lodge from place to place”. The Brethren were expected to pay for breakages.

Murray Lyon gives a description of Masonic Glasses characteristic of the later eighteenth century. “Their peculiarity lay in having soles of extraordinary thickness—an essential to the then vogue of ‘Firing’. Long stalked glasses, holding about an English quart were called ‘Constables’ used by Master and Wardens on high festival”.

Glasgow Kilwinning, *circa* 1765, purchased no less than twelve dozen glasses of bell kind, with name of Lodge engraved thereon. It was customary in those days for the landlord of the Masonic “Hall” to supply the mugs from which the Brethren drank their ale, but glasses for wine and punch were provided by the Lodge.



In 1740, Canongate, at its June meeting, the Master reported "that for the benefit and use of the Lodge there was commissioned from London one puncheon containing 108 English gallons of Rum and one barrel containing 255½ pounds of Sugar and that Bro. Trotter advanced the money on loan for payment of same amounting to £54 17s. 7d. sterling with interest". The repercussions of placing this large order were felt over a period of years. In May, 1752, a Committee was appointed to settle this debt; subsequently it issued a long report upon the allocations made of this rum and sugar, signed by 13 members of the Committee.

During the later end of the eighteenth century, St. John, Falkirk, entered upon the occupation of new Lodge premises. The Brethren were concerned about the cost connected with the completion of the building, and decided on "making it compulsory for the Members to consume a given quantity of punch or more, so that more profit may be made". The members objected to this quota system and the project was abandoned.

## ORGANS AND MUSIC

September, 1742: The Brethren resolved to "purchase an organ for the benefit of the Lodge", at a cost of not exceeding £30. The resolution was carried into effect and "good brother Deans being paid with a glass of thanks, £20 8s. the price of that musical instrument which now adorns our Lodge". (Murray Lyon.)

Lodge St. David, Dundee, in 1764 wanted an organ and asked "the Town Council to subscribe for an organ for the Lodge". This was possibly turned down, for we find ten years later of the Lodge again wanting an organ. This time the method adopted was the taking "of four tickets in a lottery for a hand-organ were purchased at 5s. each. These were thrown for by Brother Stevens and came out all blanks".

## PROCESSIONS

A very important feature of early Scottish Masonry was the Procession. Mostly held on the day of the Patron Saint of St. John, when the Brethren went to Church and later gathered in their several Lodges to hold their Annual General Meeting; also on the occasion of the laying of Foundation stones.

Finally: In completing this trilogy of Inventories, Furniture, Tools, Equipment, Clothing and other necessities used in Masonry under the English, Irish and Scottish Constitutions in the Eighteenth Century—a century which was a dominating period in formative and creative movements, Religion, Science, Art and Literature—may not Freemasonry be added to this list? It was in this age that the foundations of speculative Masonry were individually and severally laid by the three Grand Lodges. On this foundation has been built a superstructure permanent and imperishable, so long as we present-day Masons and our successors are true to our obligations; recognise no other standard than that contained in the V.S.L.; and remain faithful to the ancient Landmarks of the Order.

Inspired by the fortitude inherited from our early Brethren, Freemasonry, we realise, is not only an Iliad, a setting out of a story of past achievements, but an Odyssey, a going forth into the unknown in search of Truth and that dynamic power which is so much needed in these and in the coming days, when our horizon is so clouded and the path uncertain. The world is in need of a higher conception of morality which comes from men who have imbibed the teachings and truths of Masonry, albeit veiled in allegory and illustrated by symbols.

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On the conclusion of the paper, a cordial vote of thanks was accorded to Bro. Rose on the proposition of the Senior Warden, seconded by the Junior Warden, comments being also offered by, or on behalf of, Bros. H. C. Booth, W.M., J. Heron Lepper, F. L. Pick, G. S. Draffen, H. Carr and A. J. B. Milborne.

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Bro. H. C. BOOTH said:—

Brethren, I am sure we are greatly indebted to Bro. C. Marshall Rose for all the work and time he has spent in preparing this paper on *The Scottish Lodge, its Inventories, Furniture, Regalia, etc.*

The paper is really a mass of facts brought together from many sources and does not allow of much in the way of comment. If this paper, and the two former similar papers on the English and Irish Lodges, could be brought together and indexed they would form a very useful reference book.



On reading through the paper it is the curious items in the Inventories that attract the attention. For instance, on page 4, "An Esculapian Rod", and the note that this was carried before the Lodge in Public Processions. Esculapius was the God of Medicine. It was the refusal of the four Sculptors to carve an image to this god, when ordered to do so by the Roman Emperor Diocletian, that caused their Martyrdom. They became known as the Quatuor Coronati, from which tradition our Lodge takes its name. Why should such a name "Esculapian" be associated with a Scottish Lodge?

Again on page 10, in the history of Journeymen Masons, we have mention of—a Trowel, Lewising Chisel and an Initiation Pencil—all made of wood and nails of Holyrood Palace. What was the Lewising Chisel and the Initiation Pencil? The latter, I think, refers to a special pencil used after an initiation in a short bye-ceremony, generally known as "Riding the Goat," which I once saw in the Old Melrose Lodge.

I have much pleasure in asking my Senior Warden to move a hearty vote of thanks to Bro. C. Marshall Rose for his paper, and asking my Junior Warden to kindly second it.

Bro. C. D. Rotch, S.W. proposed a very hearty vote of thanks to the Lecturer, but was unable to supply the Editor with a copy of his comments.

Bro. A. E. EVANS said:—

Worshipful Master, I am grateful for the opportunity you kindly give me of seconding the vote of thanks to Bro. Marshall Rose for the illuminating paper which his resourceful industry and familiarity with the literature have provided. It is indeed a compilation of encyclopædic proportions.

Several Lodge practices recorded of the early eighteenth century were common to both Scottish and English Freemasonry, such as the purchase of aprons, large and plain white, for the use of the members; the occasional purchase of a Warrant; gifts by the newly made Brother and the spending, at times, more freely on liquid than on solid nourishment, though the more modest terms for fluid measure in that jurisdiction tend to obscure this estimate.

Bro. Rose draws attention to the evolutionary character of the change from Operative to Speculative Masonry in Scotland, and in the body of the paper offers a number of vivid glimpses of this process in the Lodges of Aberdeen, Aitchison Haven, Dumfries Kilwinning and Canongate No. 2, of the seventeenth century, as well as in other Lodges of the following century.

Some 20 years ago a Brother in a Tayside town related to me a method, used in the Lodge, of impressing on a newly made Brother the need for the exercise of Caution; the Master called for tutors to instruct the candidate in the catechism preliminary to the "Passing"; the proposer and seconder usually rose to undertake the task "for a consideration", to which the docile candidate assented, whereupon the Master asked the tutors to announce the nature of their "consideration." This being exorbitant, the W.M. seized the opportunity of admonishing the candidate on his lack of caution, but at once preceeded to relieve his anxiety by producing from the recesses of his pedestal two Tartan Tam-o-Shanters of brilliant colours and grotesque proportions which he would require the tutors to wear in the next public procession of Masons in the town in the event of the tutors persisting in the demand for their fees.

These alleged Tam-o-Shanters do not appear to have figured in the Lodge wardrobe inventories available to the author.

Bro. J. HERON LEPPER said:—

This very long paper is a proof in itself of the immense amount of time and diligence expended by Bro. Rose on its compilation. We owe him thanks for what he has given us, and since it consists solely of facts, critics and commentators will be hard put to it to provide any additions.

Personally, I should like to know more about the china punch bowl with Masonic emblems, to which the date 1685 is attached. If Canongate Kilwinning No. 2 could provide a photograph it would be welcome in the Grand Lodge Museum.



Similarly, the sword from Afghanistan decorated with Masonic emblems, which was in possession of Lodge Roman Eagle in 1865, and may be still, for all I know, would be worth a closer inspection.

I am also attracted by the painting of the Arms of Masonry upon a board two feet square, owned by Lodge of Melrose. This gives me a line on a similar panel in our Museum, the original use of which has hitherto been a mystery.

I now come to the only item in the paper on which I may possibly be able to throw some light. In the accounts of St. Andrew's, Inverness, we read:—

April 23rd, *circa* 1783. "To cash paid for two Algerines, £1 1s." Algerine in this entry, I think, is possibly another way of writing "Turkish Freemason". Just at this period, 1783, two Turks who claimed to have been at the recent siege of Gibraltar, were making a Masonic excursion round the British Isles and visiting Lodges, many of which gave them money. Thus on 6th May, 1784—"Abraham Raish and his son Ali of Constantinople order £5 each to carry them back to their country". (Minute of Grand Lodge of Ireland).

On 27th May, 1784, "Abraham Raish and Ali Raish of Lodge—Constantinople visited No. 620 Dublin."

6th August, 1784, Committee of Charity G.L. England (Mod.), "Abraham Raish and Ali Raish each given £5."

In the Historical Collection relative to the town of Belfast (1917) we read:—

"March 1784. Captain Abraham Rahash, and his son Rahash, two Turks taken prisoner by the Spaniards in attempting to bring relief to the garrison of Gibraltar, and had afterwards escaped and got to Leith, from whence they came to this town, well recommended by the Grand Lodge of Scotland—visited the Orange Lodge 257, where they were treated with every respect, civility and love, by the Brethren of that numerous and respectable body; who gave them a recommendation to other Lodges, and a sum of money to enable them to return to Constantinople, the place of their nativity."

This may be the same pair alluded to by Thomas Dunckerley writing to Grand Secretary White on 16th November, 1786: "and whereas several persons disguised like Turks, who pretend they were made prisoners in attempting to relieve Gibraltar, have imposed on Lodges at Bristol and Bath: notice of the same is hereby given that such itinerant Mendicants may be detected".

It would thus seem to me that we have got a *prima-facie* case to connect the Algerines of Inverness with the Turks of the other entries. Bro. W. Jenkinson suggested to me some years ago that these Freemasons might have been made in the Scots Lodge No. 59, established by Alexander Drummond at Aleppo. I do not know what the proper name is for an inhabitant of Aleppo, and I daresay the Lodge Secretaries at the end of the eighteenth century were as ignorant then as I am now, but Turk, Moor, or Algerine were no doubt convertible terms.

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Bro. FRED L. PICK writes:—

No doubt many points will be raised by Brethren on Bro. C. Marshall Rose's third contribution to our *Transactions* and I propose merely to refer to a very few. It is a pity that the times will almost certainly restrict the copious illustrations which would add so much to a very fascinating dissertation.

In Scotland, as in England, there appears to have been an upsurge about the third quarter of the eighteenth century, after which we find the symbolic side of Freemasonry much more to the fore than had been the case in the early decades of Grand Lodge. South of the border it seems to have coincided with the writing of Wellins Calcott and his followers, in Scotland, a little earlier.

The purchase of eight aprons and gloves in 1765 by the Lodge of Scoon and Perth was fairly expensive, even when reduced to sterling, the cost being nearly £5. Later, the Lodge appears to have indulged in aprons of lamb-skin and silk, hand-painted.

The incidental references to the '45 are interesting. Both sides seem to have had their Masonic connections, and both sides certainly suffered. More valuable are the more numerous references to the economic conditions the Lodges were called upon to face. Insufficient attention has been paid to the effect of economic and social conditions on the development of Freemasonry.



Bro. G. S. DRAFFEN writes:—

It will be readily understood with what interest I read the advance proof of this paper, and I am very regretful that circumstances made it impossible for me to hear it read and thereafter to congratulate Bro. Rose on this crown of his trilogy.

### BIBLE

That a Bible was a *sine qua non* even in our oldest Lodges is, I think, agreed. The Lodge of Dyke, chartered in 1753, lists in its first minute a complete note of the expenditure of erecting the Lodge. In this list of expenditure appears the item "To Cash paid for a Bible to the Lodge, 12/-". It must have been a good copy at that price in 1753. It may be of interest to Brethren to note the places at which the Bible is generally opened in Lodges under The Scottish Constitution. These are:—


1st Degree	Psalm 133.
2nd Degree	Book of Amos — Chapter VII.
3rd Degree	Book of Ecclesiastes — Chapter XII.

Not only is the Bible-Bearer a regular office in all Scottish Lodges (there being also Provincial Grand Bible-Bearers and a Grand Bible-Bearer), but in Scottish Lodges overseas we have a Koran-Bearer and an Avesta-Bearer.

### INVENTORIES

Bro. Rose mentions the furniture purchased by Lodge Holyrood House (St. Luke) from the Royal Order of Scotland in 1782. This furniture had been bought by The Royal Order from Lodge St. Giles in 1779, when that Lodge amalgamated with Lodge Canongate Kilwinning. Holyrood House paid £15 to the Royal Order for it, the Royal Order to have the usufruct as long as they met in the same Lodge-room.

### FURNITURE

When Lodge Ubique, No. 1192, was chartered in 1919, the majority of the members were ex-Service men and the Lodge was intended to form a link with the days of comradeship of the trenches. The furniture of this Lodge, in so far as the Altar and Pedestals of the Master Wardens is concerned, is made of World War I wooden ammunition boxes. Each pedestal is constructed of two boxes placed sideways, one on top of the other. The Altar is of similar construction and is always draped with a Union Jack. The boxes are unpainted and the wire and rope handles are still attached. The government marks  are still visible. The gong used in the Third Degree is an old six-inch brass shell case kept beautifully polished.

### WORKING TOOLS

I wonder if the Golden Trowel used by the Dumfries Lodges in 1866 when they laid a foundation stone was that belonging to Grand Lodge. It might well be so, for the Grand Lodge of Scotland has a magnificent set of Gold Jewels and Consecration Vases which may be lent (upon proper surety) to Lodges and Provincial Lodges for Consecrations and Foundation Stone laying ceremonies. These are kept in the Grand Lodge Museum when not required for use.

### BATONS AND TRUNCHEONS

A large number of Scottish Lodges still use batons in place of gavels for the Wardens.

### JEWELS

The chain of office of the Master of Lodge St. John, Glasgow, is of gold and is now estimated to be worth some £2,000. It is a truly wonderful chain and a new gold link is added for every new Master.

### SWORDS

Lodge Ubique, which I have mentioned above, use a German bayonet as the Tyler's Sword.



## MINUTE AND OTHER BOOKS

Bro. Rose states that "Scottish Grand Lodge published its first *Book of Constitutions* in 1738". On what grounds is this statement made? It has been generally understood that the "Laws and Constitutions" of the Grand Lodge of Scotland first appeared in print as an appendix to the first (1804) edition of Laurie's "History of the Grand Lodge of Scotland". In 1836, one hundred years after its formation, a Book of "Constitutions and Laws" was published by the Grand Lodge of Scotland. This is the *first* edition known. A second edition appeared in 1848 and there have been numerous editions since.

## DRINKING GLASSES

Lodge Scoon and Perth has, and still uses, a very fine and large Dinner Service of fine bone china with the Insignia of the Lodge on each piece. While many lodges still use beautiful old firing glasses it is regrettable that the present high cost of replacement makes the replenishment due to breakages too expensive to be borne. I fear that the use of these old glasses will gradually die out.

## ORGANS AND MUSIC

Bro. Rose's reference to the organ in Lodge Canongate Kilwinning is interesting. This is alleged to be the last surviving organ on which Robert Burns played his own songs. Incidentally, the colours of the keys are reversed—the keys normally *black* are *white* and vice versa.

In conclusion I should like, once more, to thank Brother Rose for a most instructive paper.

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Bro. H. CARR writes:—

Bro. Rose is to be congratulated on the mass of information he has gathered from early sources. During the first half of the eighteenth century (with occasional examples much later) it was quite customary for any five or more Masons, assembled anywhere, to make Masons; and so long as the admissions were duly reported to the Lodge at the next meeting and the entry monies paid, the admissions were considered quite regular. An instance is cited in the Minutes of Lodge Eskdale-Kilwinning as late as 1786.

In such circumstances, it is obvious that there would have been little need for equipment, clothing or furniture, and it is not surprising that the early records of Scottish Freemasonry yield so little evidence on the subject.

The information that Bro. Rose has gleaned, tends to show how strong was the development of ceremonial and Lodge procedure during the latter half of the eighteenth century.

*What is a "Bend"?*

O.E.D., p. 796. A riband, fillet, strap, band, used for ornament or as part of a dress; A SASH, etc.

1791-9 Statist Acc. Scott. XI 173 (JAM):—"The (Archery) prize (at Kilwinning) from 1488 to 1688 was a sash, or as it was called, a benn . . . a piece of Taffeta . . . etc."

*"Algerine"*

O.E.D. Algere, OE an Eel-spear. "instrumentum dentibus mucronatum, quo anguillae figuntur . . .".

Was this then an emblem of office, or one of the instruments used in the ceremonies to frighten the Cand?

*Floorings and Tracing Boards*

The quotation from minutes of Scoon & Perth is interesting. At this date, 1766, they were working a trigradal rite, but they only ordered a single "flooring . . . on Wax Cloth". Presumably it was a composite affair which served for all three ceremonies.

The "sett of Jewels" purchased for Mother Kilwinning in 1736 is very interesting, because we may infer from it that these 4 items, Square, Level, Plumb Rule & Compass comprised all that was required in the way of Jewels at that time to equip a very prominent and important Lodge.



*The Chest or the Box*

Under this heading, it may be worth noting two references to the Lodge Box which are a little out of the ordinary.

(1) The Box ordered in 1725 by the Lodge at Haughfoot ; A stout affair reinforced with massive ironwork, and having an inner and outer key. Haughfoot was the earliest *Non-operative* Lodge in Scotland of which we have any record, and it is interesting to see that following the custom of contemporary Operative Lodges, they too acquired some of the characteristics of a benefit society.

(2) The Box referred to by the Aitchison's Haven Lodge in their minutes of 1700 when they lamented the decay of their funds owing "to the several disorders of the said Lodge . . ." At this date the Box suffered most as a result of illegal entries, and the minute complains against "such as take on them to enter without the advice and consent of the whole Lodge by choosing whom they please and at what time and season they please, which practice has ever been the cause of keeping our Box so low . . ." (See Lyon, p. 193).

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Bro. A. J. B. MILBORNE writes:—

I was very glad that I was able to hear Bro. Marshall Rose present his very comprehensive paper in Lodge.

Are not "bends" aprons or the leather for making them ? The complete extract from Murray Lyon's *History* (p. 193), with reference to Mary's Chapel, reads "that new Bends should be purchased for the whole . . ." Aprons are the only articles used by all the Officers, or by the whole body of a Lodge.

"Bend" is "a shape or size in which ox or cowhides are tanned into leather forming half of a butt" and a "butt" is the thicker or hinder part of a hide or skin, as "calf butts", etc. (O.E.D.)

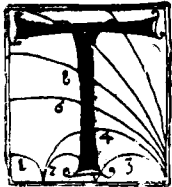
It should not be difficult to ascertain the trade or occupation of Bro. Patrick Bowie, of Edinburgh, who was employed "to cause, make and send Bends", and should he be found to be a tanner, currier, or otherwise engaged in the leather trade, the problem would be nearer solution.





FRIDAY, 5th OCTOBER, 1951

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HE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. H. C. Booth, P.A.G.D.C., W.M.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., I.P.M.; C. D. Rotch, P.G.D., S.W.; J. R. Rylands, *M.Sc.*, P.Pr.G.W., J.W.; J. Heron Lepper, *B.A.*, *B.L.*, P.G.D., P.M., Treas.; J. R. Dashwood, P.G.D., as Sec.; Lewis Edwards, *M.A.*, *F.S.A.*, P.A.G.R., P.M., D.C.; N. Rogers, P.Pr.G.W., E. Lancs., J.D.; *Col.* C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; and *Dr.* A. E. Evans, *C.B.E.*, *M.D.*

Also the following members of the Correspondence Circle:—Bros. F. Bernhart, J. T. Kelly, E. M. P. Williams, T. W. Marsh, P. J. Watts, A. E. Cole, G. D. Elvidge, F. A. Greene, H. Johnson, L. E. Spence, F. L. Bradshaw, W. M. Day, W. H. Leese, J. D. Daymond, B. E. Jones, C. G. Des Gratz, A. F. Cross, M. R. Wagner, E. Worthington, C. Lawson Reece, R. St. J. Brice, A. Parker Smith, A. F. Ford and R. A. N. Petrie.

Also the following visitors:—Bros. F. Duke, Lodge 1216; C. Dixon, Lodge 3466; and J. H. Havercroft, Lodge 62 I.C.

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Letters of apology for non-attendance were reported from Bros. Ivor Grantham, *M.A.*, *O.B.E.*, *LL.B.*, P.Dep.G.Swd.B.; S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; B. Ivanoff, P.M.; W. Jenkinson, Pr.G.Sec., Armagh; *Col.* F. M. Rickard, P.G.D., P.M.; J. A. Grantham, P.Pr.G.W., Derby; F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; G. Y. Johnson, *J.P.*, P.G.D., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, *B.Sc.*; G. S. Knocker, *M.B.E.*, P.A.G.S. of W.; W. E. Heaton, P.G.D., P.M.; H. H. Hallett, P.G.St.B., P.M.; S. Pope, P.Pr.G.W., Kent, S.D.; J. Johnstone, *F.R.C.S.*, P.A.G.D.C.; *Dr.* E. H. Cartwright, *D.M.*, P.G.D.; W. Waples, P.Pr.G.R., Durham; A. J. B. Milborne, P.Dist.G.M., Montreal; and R. J. Meekren, P.G.D. (Quebec).

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Four Lodges and Chapters, and 30 Brethren were elected to membership of the Correspondence Circle.

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Attention was called to the following

EXHIBITS:—

From the Museum of the Provincial Grand Lodge of Kent, per Bro. S. Pope—

Warrant from the Grand Lodge of the Antients for the Provincial Grand Lodge of Gibraltar in 1785.

From the Museum of Grand Lodge, by kind permission of the Grand Librarian—

Photostat of Patent issued by Lodges 159, 400, 465 and 486 on 2nd December, 1799, appointing John Sweetland Acting Provincial Grand Master.

Original record of the Proceedings of the Provincial Grand Lodge of Gibraltar against its Prov.G. Master, W. M. Leake.

Certificate of Lodge No. 5 Andalusia, in the 4th Royal Regiment of Artillery, issued to Thomas Chalmers, M.M., dated 9th May, 1809.

Certificate of Lodge No. 309 I.C., issued to John Kohler, showing that he has "past the Chair in the said Lodge", dated 17th April, 1818.

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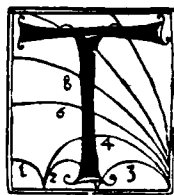
An interesting paper entitled, "Freemasonry in Gibraltar before the Union", by our late Bro. *Rev.* H. POOLE, was read by Bro. J. Heron Lepper:—



## A SKETCH OF FREEMASONRY IN GIBRALTAR BEFORE THE UNION

BY BRO. REV. H. POOLE

NOTE.—It is with the greatest reluctance that it has been decided that our late Brother's paper must share in the abbreviations necessitated by the rise in the cost of printing ; as far as possible this has been done by the excision of quotations, and avoiding interference with our Brother's comments : but, of necessity, any defects in the published paper must be attributed to the Editor and not to the Author.



THE history of Freemasonry in Gibraltar has an interest quite out of proportion to the area concerned. Perhaps no other such hive of Masonic activity ever existed during the eighteenth century ; not only was this almost, though not quite, exclusively regimental, but it represented, in the later stages, the jurisdictions of both the Antients and the Moderns Grand Lodges of England, as well as those of Ireland and Scotland. And there is abundant interest in the records of the mutual friendships and antagonisms between the supporters of these four bodies.

It does not seem necessary to go into either the geographical or the historical setting of the scene in any detail. It should be sufficient to say that Gibraltar became a "British possession" in 1704, when, at its capture, it was virtually appropriated to the British Crown by Sir George Rooke. Some inconclusive negotiations followed ; and in 1726 it was mildly and unsuccessfully besieged for a year or two by a Spanish Army. The great siege of 1779, when Gibraltar held its own for four years under *Gen. Sir George Augustus Elliott*, is an epic of military history ; but though there are among its Masonic records some hints at the repercussions of war, the details of the siege have no direct bearing on the story of the Craft, and need not concern us.

The first Lodge to be established in Gibraltar was No. 51, which seems to have been working in 1727, and was authorised in 1729. The earliest reference to it occurs in the Grand Lodge minutes of 10th May, 1727, when

His Grace the Duke of Richmond proposed a health and Success to our Brethren of the Lodge at Gibraltar, which was drank accordingly. (*Q.C.A.*, x, p. 72.)

So far this Lodge had acted under no regular authority ; but soon after it seems to have applied for a "constitution"—possibly as a result of the appointment of a Prov. Grand Master in 1727. The deputation to constitute the Lodge was granted under date 9th March, 1729.

An interesting letter is preserved in the G.L. minutes of 27th December, 1729, reporting the holding of the first meeting on 5th October, 1729.

A list of 20 members is duly recorded among those returned for 1730 (*Q.C.A.*, x, pp. 172/3):—

### Gibraltar Lodge

Mr John Bailie	Ma <sup>r</sup>
Mr Joseph Wilson	} Ward <sup>s</sup>
Mr Ben Rodenhurst	
Mr W <sup>m</sup> Clements	
Mr Tho <sup>s</sup> Goody	
Mr Patt: Quynn	
Mr Edward Hearne	
Mr Peter Greenfield	
Mr John Ward	

Cap <sup>t</sup> Symes
Ens <sup>g</sup> Cunningham
Lieu <sup>t</sup> Baling
Mr Roger Mulligan
Maj <sup>r</sup> James Kennedy
Lieu <sup>t</sup> Tho <sup>s</sup> Cockayne
Cap <sup>t</sup> William Stevens
Cap <sup>t</sup> John Johnston
Lieu <sup>t</sup> George Lucy
Cap <sup>t</sup> William Spence
Mr Ja <sup>s</sup> Montresure



This Lodge took the name of St. John's Lodge, and at a later date it is referred to as the Mother Lodge of St. John. It has left no records, and seems to have faded away between 1800 and the Union in 1813. This is curious, if the only relic attributed to the Lodge which survives in the Grand Lodge Library really belonged to this Lodge; this is a list of "new" members in 1800, and, while the oldest of these Brethren, 12 in number, is only 44, their average age is approximately 28, from which the Lodge would seem to have been in a flourishing condition at the time.

The first appointment of a Provincial Grand Master seems to have been made in 1727, when a "Mr. Lewes" was appointed; but nothing is known either of the man or of his Masonic activities in the Garrison, though it is by no means unlikely that it was owing to his influence that the Lodge of 1727 took steps to regularise itself. The same remark applies to Capt. James Comerford, who succeeded him in 1732. Comerford was admitted a Master in the Lodge at the Swan and Rummer, Finch Lane, on 31st March, 1729. His appointment was for "Andalusia", which, as we learn from the terms of subsequent patents, comprised the Fortress of Gibraltar "and places adjacent".

Ten years later, if Gould is to be believed, there made its appearance at Gibraltar the first Lodge which was not under the English Constitution—Lodge No. 128, I.C., established, he implies, at Gibraltar on 21st November, 1742, in the "Thirty-Ninth Regt. of Foot commanded by Colln Whitsheds". Gould (*Military Lodges*, p. 123) refers to this Lodge as the "Gibraltar Lodge", and Warren, reviewing Gould's book (*A.Q.C.*, xii, p. 184), seems to accept the implication. This is curious, for the Regiment, now the Dorsetshire Regt., which was in Gibraltar in 1727 and 1728 and again from 1766 to 1783, does not appear to have been stationed there at the time when the Lodge was warranted. If this is really the case, it is difficult to account for the name, the "Gibraltar Lodge", if it ever was given to the Lodge, for there were at least five other Irish Lodges in Gibraltar during the 1766 to 1783 period.

The Irish Warrant No. 290 was also held by a Lodge in the same Regiment, warranted in 1758; and Gould takes this to imply that No. 128 had lapsed before that date. At any rate, we have no evidence that No. 128 I.C. was ever at work in Gibraltar, while No. 290 I.C. figures in an incident of 1772. It might be added that if Gould's statement as to the lapse of the Lodge before 1758 is correct, Lodge No. 128 I.C. can never have been at Gibraltar at all, and the association with Gibraltar becomes even more difficult to explain. No. 290 I.C., by the way, seems to have ceased to exist in or before 1802, and there is some evidence that its Warrant was among those fraudulently re-issued by the "schismatic" Seton.

The next event to be chronicled occurred ten years later again, when, in 1752, Col. James Montresor was appointed Prov. G.M. He was no doubt identical with the "Mr. Jas. Montresure" whose name occurs last in the 1730 list of members of No. 51, and who thus may have been one of its earliest initiates. Montresor, however, was transferred to America in 1754, and his place was not filled until 1761.

By this time the Antients Grand Lodge had been established in London; and Gibraltar Masons had their first experience of an Antient Lodge, No. 58, warranted 1/12/1756. This does not appear to have been a Military Lodge; its influence must have been negligible, and it lapsed shortly after. In 1759 the Warrant No. 58 (A.) was in the 14th Foot in Florida, and this was presumably a re-issue of the same Warrant, and implies that the Lodge at Gibraltar was by then already defunct.

In 1761, according to the *Grand Lodge Year Book*, a John Lewis was appointed Prov. G.M.—the fourth, it seems, though only James Montresor, 1752, is named there for an earlier date. There is, in the Grand Lodge files, an undated "List of the Members of the Provincial Grand Lodge of Andalusia", which opens with

R. W. Grand Master

Cornwallis

Cornwallis, who became a Lieut.-General in 1760 (Gould, *Military Lodges*, p. 132), seems to have been in Gibraltar in 1768, when Lodge No. 426, in the 24th Foot, was Warranted.

It was probably no mere chance that in the very next year (1762) a second Modern Lodge was formed—Inhabitants No. 285, which, as its name implies, was a "civil" and not a military Lodge. Though this Lodge later came on bad times, it survived the great Siege and played a prominent part in the Masonic history of the Garrison. Although its name survives, the Lodge itself seems to have faded away soon after 1800, and it was erased in 1813. But the traces which it has left in the archives of the Grand Lodge of England do more, perhaps, than those of any other Lodge to illustrate the changing fortunes of Freemasonry in Gibraltar during the period.

Yet another Modern Lodge was formed in 1768, to which reference has already been made. This was No. 426, in the 24th Foot (Gen. Cornwallis' Regiment, now the South Wales Borderers). This Lodge, established 5/8/68, is the only example, so far as I know, of a Modern Military warrant at work in Gibraltar; it is, perhaps, permissible to suppose that it was as such that it was retained on the regular list of Lodges, and given its successive re-



numberings (361 in 1770 ; 277 in 1780 ; 278 in 1781 ; 233 in 1792), in spite of its failure to correspond with the Grand Lodge or make any payments. For how long it actually worked we do not know ; but in the petition for Hiram's Lodge No. 290 (Mod.), in 1786, the Petitioners refer to the Inhabitants Lodge as "the only Lodge, at this time in Gibraltar Warranted by you", so we must suppose that it had already ceased to exist.

The arrival of one more Lodge must be chronicled, and then the stage will be set for a most interesting period. On September 5th, 1767, an Antient Lodge, No. 148, was established in the 2nd Batt., R.A., at Perth, and five years later (1772) this unit was at Gibraltar. This is the earliest surviving Gibraltar Lodge, now St. John's Lodge No. 115 ; it took the name of St. John in 1831, and has occasionally (as, for example, by Warren in *A.Q.C.*, xii, p. 184) been confused with the earlier St. John's Lodge, originally the Gibraltar Lodge, No. 51, of 1729.

In 1772, then, there were at work in Gibraltar three "Modern" Lodges and one "Antient". But there were also no fewer than six Irish and one Scottish Regimental Lodges stationed there. These were:—

- No. 11 I.C., in the Royal Scots Regt.
- 244 I.C., in the 2nd Foot
- 290 I.C., in the 39th Foot
- 359 I.C., in the 75th Foot
- 420 I.C., in the 56th Regt.
- 466 I.C., in the 58th Foot
- 58 S.C., in the 12th Regt. (Duke of Norfolk's)

The first clash between the Constitutions seems to have occurred on St. John's Day, 27th December, 1772, on the occasion of a procession to Church. At the time there were three "Modern" Lodges at work in Gibraltar, and only one of the "Antients", which had arrived there earlier in the year. It may well be that this was the first time the Gibraltar "Moderns" had come in contact with Lodges under the rival body. At any rate, some of the members seem to have made a protest at the "irregularity" of No. 148, and then written to the Grand Secretary for approbation of their conduct. Copies of two letters from the Grand Secretary survive in the *Letter Book*. One was to Rice Price, Pr.G.Sec., Gibraltar, and designates Lodge 148 as "spurious, and those who act under such authority cannot, on any pretense, be received into the Regular Lodges under the authority of the G.M. of England without being remade . . . ."

The other, written less than three weeks later, was addressed to the W.M. of the Inhabitants Lodge, and says that though Lodges under the Irish and Scottish Constitutions are regular, they are to be discouraged as tending to create schisms. It continues:—

As to the pretended Lodge held in a detachm<sup>t</sup> of the Artillery, under an authority from Mr. Dermott, and who *call themselves Ancients* your Lodge acted with the utmost propriety in objecting to their being reced in any manner as regular Masons. Their pretense to the appellation of *Ancient* Masons, is too ridiculous to merit an ans<sup>r</sup>. They are never acknowledged as Masons in our Lodges, nor can they be admitted into a Lodge of ours, without being remade & paying the full Fees of initiation, I am therefore to intreat that all possible means may be taken to suppress this pretended, this *spurious* Lodge of *Free Masons*.

J.H.

The "Antients" Lodge No. 148 also communicated with their Grand Secretary, and the matter duly came up in the Grand Lodge.

#### 15th Dcer. 1773

Heard a Letter from Lodge No. 148 at Gibraltar setting forth that in the month of Decemr last they received a Summons for to assemble with other Lodges on St. John's Day the 27th of said month, in order to proceed in Procession to Church, which Meeting they attended accordingly ; that a set of people who had their authority from the Modern Grand Lodge thought proper to dispute the legality of said Warrant 147 &c, and proceeded to other Unwarrantable Measures ; that in said Garrison there was also held the Lodges No. 11, 244, 290, 359, 420, and 466 on the Registry of Ireland and No. 58 on the Registry of Scotland that during these proceedings the Lodges No. 290, 11, 244, and 466 on the Irish Registry supported the Lodge No. 148 as became Men and Masons as fully appeared by their letter sent the 3rd last May to the Depty Grand Secy of Ireland ; Also read the answer of the R.W. Grand Lodge of Ireland to said letter—



and a resolution was passed to convey the thanks of the Grand Lodge to the Grand Lodge of Ireland, and to the Masters and Senior Wardens of the four Lodges

for the noble stand they made in supporting the legality of Lodge No. 148 (under our sanction) to the General Benefit of the Antient Craft.

The casual way in which the "Modern" Lodges were treated by their Grand Secretary is illustrated by an extract from a letter of 30/6/1776 from Inhabitants Lodge No. 285 to Grand Secretary Heseltine:—

. . . We likewise beg leave to inform you that we have sent you at several times Certain Sums amounting to upwards of Ten pounds & never have received the least acknowledgement on your part that you received it. To be sure Sir our Acknowledgements are trifling. But I cannot think of remitting even that trifle without some Acknowledgement.

In 1774 a petition was drawn up for a new "Modern" Lodge, of which nothing further is heard. We know too little of the names of the members of the other Lodges to be able to say whence they came, but certainly none were from Inhabitants. Several are found later on the lists of Hiram's Lodge, established in 1786.

But in 1777 a second "Antient" Lodge was formed. This was No. 202, warranted 18/11/1777 in His Majesty's Ordnance in the Garrison of Gibraltar. Like its senior sister, No. 148, this Lodge survives to the present day, though it must have very nearly lapsed in the middle of last century. This Lodge, which was a "stationary" Lodge, took the name of "Inhabitants" in 1807, after the lapse of No. 285 ("Modern"), and, in consequence of the resulting confusion, was granted a centenary warrant, with a special jewel, as from 1862; but this was cancelled fifteen years later, and the centenary warrant was dated 1877. It is interesting to record that when, in 1858, the Lodge was revived after a dormant period of something under twenty years, the first Master was Bro. R. F. Gould, the Masonic Historian and later a Founder of this Lodge.

In 1778 the fifth Prov. Grand Master was appointed, in the person of Col. James Cummerford; and for the fifth time we have to note that nothing is known of him or of his Masonic activities.

Yet one more "Antients" Lodge was formed in 1779—No. 209, established in the 4th Batt., R.A., with a Warrant dated 16/2/1779. This Lodge seems to have left no traces, and we hear nothing of it after the date of its foundation.

This date, 1779, brings us to the beginning of the great Siege, which lasted until 1783. We know very little of what happened in the Lodges during those four years, though in several cases their material prosperity was severely injured, and several Warrants were lost and had to be replaced. The minutes of No. 202 (A.) (now Inhabitants No. 153) show frequent meetings during the earlier stages of the Siege, and one incident in particular suggests that Freemasonry may have served the useful purpose of engaging the attention of the Brethren during the less urgent periods:—

(Minutes, 6/8/1780.)

. . . The Worshipful then proceeded to acquaint the Lodge that B<sup>r</sup>. Tolley an Ent<sup>d</sup> Apprentice had Frequently Requested further steps in masonry, which if he Did not receive Insisted upon having his Money Return'd or Leave to Join another Lodge, B<sup>r</sup>. Tolley Being Ordered out B<sup>r</sup>. Young Proposed that he should be askd Whom advised him to Request it or whatt Lodge he chuzd to Join, his answer was he had not yet Determined upon that matter. The Question being put a 2<sup>nd</sup> time his answer was that he meant to Join the 39th Lodge as he was sure he could get more steps in Masonry in that than In Any other Lodge after which he withdrew.

The Opinion of this Lodge is that B<sup>r</sup>. Tolley Remain as he is untill such Time as the Lodge shall think fitt, and not then untill he is Recommended by a B<sup>r</sup> of the Lodge. It is further agreed that no member of this Lodge Vizit another Lodge without Leave from the chair.

At the next meeting, 16/9/80, Bro. Tolley was found worthy, and three days later he was passed. Just a month later, 16/10/80, he was censured for two months for non-attendance, and he was restored after the intercession of the Senior Warden on 15th December, 1780. At this latter meeting there is a somewhat puzzling entry:—

The Lodge communicated a short Lecture, as the precarious state of the Garrison did not allow of the usual formalities.

But, in spite of this, a raising was done at the same meeting.

There is no entry between this date and 17/12/1783, which seems to show that Masonry in this Lodge, and probably in others, was more or less suspended until the end of the Siege.



Inhabitants Lodge also resumed its meetings in 1784, and a letter from the Lodge to Grand Secretary Heseltine, of 10/2/1784, mentions "that the St Johns Lodge of Gib<sup>r</sup> are intirely disould their Warrant lost & the members gone from this place". We shall see in a moment that the old Lodge No. 51, of 1728, was by no means extinct.

Two events occurred in 1785. One was the formation of a new "Antient" Lodge, No. 230, in the 1st Batt., R.A., warranted 25/6/1785. This Lodge has left few, if any, traces in Gibraltar; it was there for less than five years, as the unit was transferred to North America in 1789. It survived the Union in 1813, when it got the number 288, and finally joined with No. 13 (now Union Waterloo No. 13, Woolwich) in 1826. The latter Lodge, by the way, which was originally No. 86 (A.), warranted in 1761, gained its high number by the purchase of the "Antient" Warrant No. 7 for five guineas in 1788.

The other event was of vastly greater importance—no less than the establishment of an "Antient" Provincial Grand Lodge for Andalusia, by Patent dated 31st December, 1785. And the body which applied for and obtained it was no other than the old "Mother Lodge of St. John", the original "Modern" Lodge No. 51, re-numbered No. 28 in 1770 and No. 25 in 1780.

There is a great deal that is puzzling about the incident. On 15/1/1784 the Lodge of St. John wrote a letter—it is not clear to whom—applying for a new Warrant, "the old one being lost in the late siege of this Garrison", and adding:—

P.S. Our Lodge ever having been the Head of the Society here & the present Members the only remains of the old Garrison we beg our Warrant may be call'd as in the year 1760 when J<sup>n</sup>. Lewis Esq<sup>r</sup> was deputed by L<sup>d</sup> Aberdour the Provincial Grand Lodge of Andalusia. Should it be necessary to have a seperate Warrant for that purpose we beg it may be sent.

On the face of it, this would appear to be an application directed to the "Modern" Grand Lodge, from whom the original Warrant was derived, and of which Lord Aberdour was G.M in 1760. But the letter was sent through Bro. Strachan, the W.M. of the "Antient" Lodge No. 202, later named Inhabitants, Warranted in 1777.

There does not seem to be any surviving application to the "Modern" Grand Lodge, but that body did actually issue a Warrant of Confirmation to the old Lodge in 1785. The following is the relevant extract from the "Modern" Grand Lodge record of Warrants and Patents, 1784-1812:—

12th March 1785. Warrant of Confirmation for the Mother Lodge of St. John Gibraltar, formerly No. 28 now No. 25

N. J. Yalden, Gillan, C. N. Cookson,  
Graham, & Bayley — date as above

It needly hardly be said that there is no reference here to the "P.S." of the 1784 letter; and the fact that the "Modern" Grand Lodge issued a Patent to a Provincial Grand Master, and not to a Prov. Grand Lodge, would be enough to rule out any such application to that body.

Is it possible that the old Lodge was meditating "dual allegiance"? However this may be, it is clear that the old Lodge, finding that their new Warrant, being a "Modern" one, carried no weight with the vast majority of the Gibraltar Masons, renewed their efforts to obtain an "Antient" Warrant. A letter of 5/5/1785, addressed to a Col. Davies, Royal Regt. of Artillery, Woolwich, makes it clear that at that date the Lodge was definitely proposing to go over to the rival body—

We the officers of Lodge No. 28 request by desire of the Body that you will deliver the enclos'd to the Secretary of the Grand Lodge of Ancient Masons.

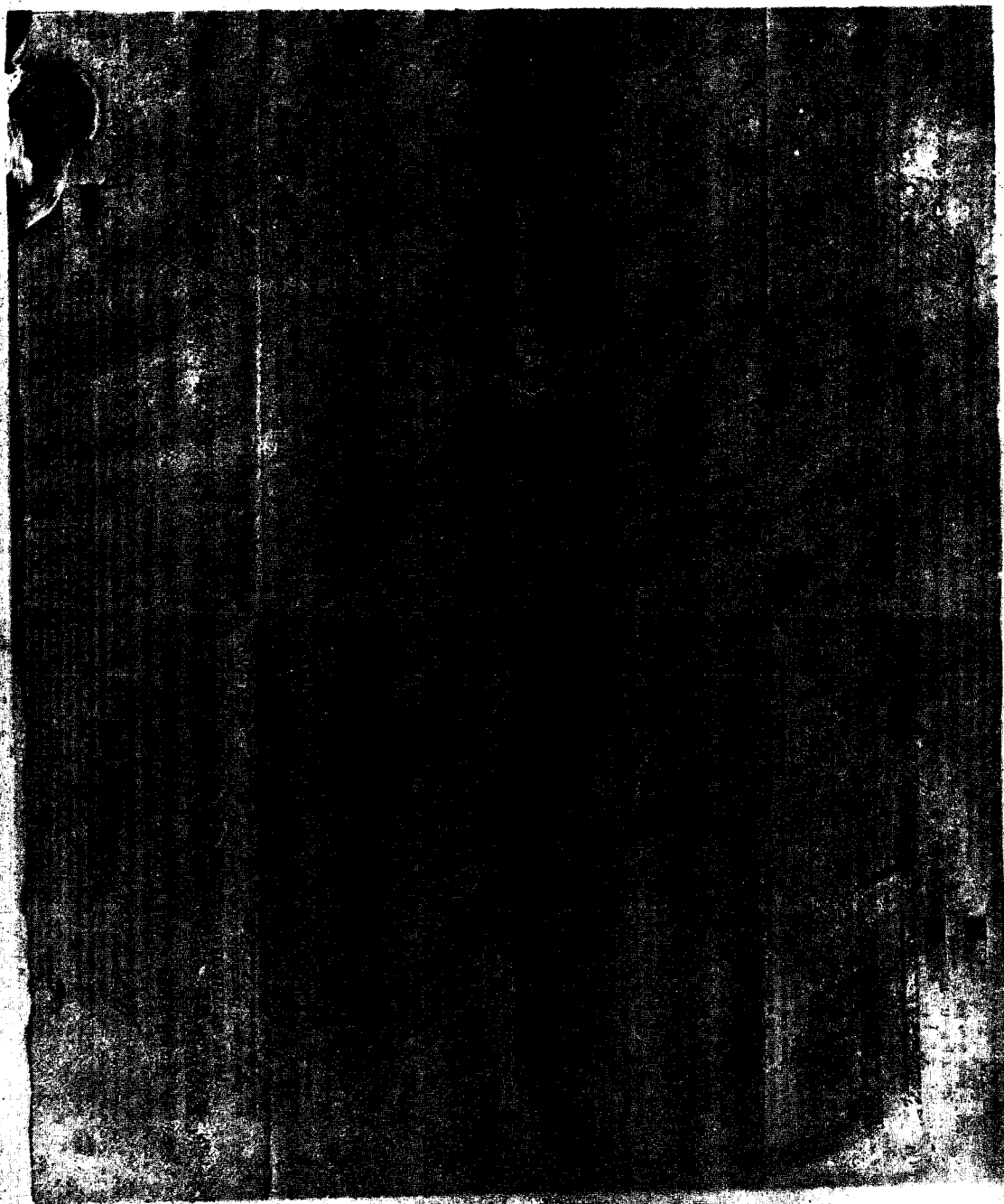
This letter presumably reached the "Antient" Grand Lodge; and a letter of 1786 from the Grand Secretary to the Earl of Antrim, Grand Master, says that:—

The Provincial Grand Lodge of Andalusia in Spain which has been under the Government of the Modern Grand Lodge for upwards of twenty years past, have lately petitioned for a new provincial Grand Warrant under your Lordship's sanction . . .

The whole incident is by no means free of difficulties; one thing is clear, that, as Henry Cowper wrote in June, 1786, "all the Lodges here, except the Inhabitants, are become Apostates".

Whatever may have been the exact sequence, a Patent for an "Antient" Prov. Grand Lodge was issued, dated 31/12/1785, with Wm. Fleming as Provincial Grand Master. The Patent has survived, and is now in the Museum of the Provincial Grand Lodge of Kent, at Canterbury, by whose permission a photograph is here reproduced.





Warrant of the Provincial Grand Lodge of Andalusia, 1785



The immediate result of the establishment of the "Antients" Prov. G. Lodge was a flood of new "Antients" Regimental Lodges with "local" numbers. In 1786 we hear for the first time of:—

No. 2,	Local in the	R.A.
3,	" "	100th Foot
4,	" "	108th Foot
5,	" "	R.A.
6,	" "	28th Regt., N.C.O.'s
7,	" "	70th Regt., N.C.O.'s
8,	" "	90th Regt.
9,	" "	28th Regt., Officers

It has proved impossible to trace all these. It may be that their numbers may have altered from time to time, or that some of them may later have obtained Warrants from the Grand Lodge. But in each case, either the Regiment or a Lodge with the same local number was still at Gibraltar in 1808, and some are known to have been there later still.

Meantime, the "Moderns" were in a bad way. Apart from Irish and Scottish Lodges, the "Moderns" had hitherto had numerical superiority, with Nos. 51, 285 and 426, as against Nos. 148 and 202 of the "Antients", to which was added No. 230 in 1785. We do not know when Comerford left the Garrison, or ceased to function as Prov. G. Master; but if he was still there he must have been singularly supine, for the situation was getting desperate.

The following letter again emphasises the very casual way in which the "Modern" Grand Lodge treated some of its subordinate Lodges:—

Sir

Gibraltar June 24, 1786

About nine months ago the Inhabitants Lodge at Gibraltar wrote a Letter to the Grand Lodge directed to you, they are greatly surprised at not having an answer to it, which at the time is much required as all the Lodges here, except the Inhabitants, are become Apostates and have received fresh Warrants from M<sup>r</sup> Dermott D. M. of that spurious Grand Lodge of Ancient Masons as they call themselves be so kind to hurry an answer to that Letter which will oblige the Lodge.

Sir

Your most obedient humb<sup>le</sup> Serv<sup>t</sup>

Hen. Cowper

About a month later a petition for a new "Modern" Lodge was sent to the Grand Lodge. This was Hiram's Lodge No. 490, warranted 22/11/1786. The date of the petition is 17/7/1786, and is sent as:—

The humble petition of the Undermentioned Members of Hiram's Lodge, held at Gibraltar under a sanction granted them about twelve, or thirteen years ago, by Lodge No. 20 called St. Johns Lodge, at Gibraltar, held by Warrant under the constitution of the Grand lodge of England.

. . . that in the late Siege they had the misfortune to lose the Sanction Given them, by the St. Johns lodge of Gibraltar, which said St. Johns Lodge of Gibraltar, having thrown aside the Authority of the Grand lodge of England, and now Work under a Warrant, or Dispensation, Granted under the Authority of a M<sup>r</sup>. McDermott.

Your petitioners still wishing for the good of the Craft in General to meet and work Accordingly, have applied to the Inhabitants lodge of Gibraltar, held by Virtue of a Warrant from the Grand lodge of England, being the only lodge, at this time in Gibraltar Warranted by you, for Liberty to Work, untill a Warrant can be procur'd from the Grand Lodge. . . .

A new name, and one of importance, appears for the first time here—that of Bro. Rev. William Martin Leake. His correspondence was voluminous, and it will occupy a good deal of our time. A letter of 1786 from Inhabitants Lodge to the Grand Secretary reports that he had joined that Lodge, and that he was actively engaged in supporting the authority of the Grand Lodge.

Bro. W. M. Leake, who was actually an initiate of the old Lodge of St. John, had some time before left Gibraltar, and was the incumbent of several livings in England. But he was appointed Chaplain to the Governor of Gibraltar, and returned there in or about 1786. He was an enthusiast and an optimist, though unfortunately he seems to have been a man of somewhat unbalanced judgment. Evidently he threw himself into the battle against the "Antients", and immediately began to harry the Grand Lodge into the revival of the Prov. G. Lodge by the appointment of a new Prov. G. Master—a post for which he alone, so we



find before long, is suitable and qualified. The whole correspondence is far too long to quote in full. Here, first, are some extracts from the covering letter of 20th July, 1786, to the Grand Secretary, which accompanied the petition for the Warrant for Hiram's Lodge:—

. . . Enclosed I send you a Petition . . . for a new Warrant of Constitution for Hiram's Lodge whose former Warrant was lost in the confusion of the late siege of this place . . .

Having resided here several years ago, and having then known the very flourishing state of Masonry in this Garrison and having presided at Lodge No. 28, then called the Mother Lodge of Gibraltar, it pains me to inform you that Masonry is now in a very unsettled & confused state in this place; arising from the old dispute between Antients & Moderns.

He reports that No. 28 has changed its allegiance to the "Antients", and continues:—

Now as Lodge No. 28 has been a very old, and respectable military Lodge in this Garrison, and as many very old and good Masons wish to join and continue it under yours, being the proper authority, I beg leave to require that you will be pleased, *as soon as possible* to send us a new Warrant for No. 28, stiled the Mother Lodge of Gibraltar, recapitulating the old Warrant, and mentioning it's having been lost in the late Siege . . .

(Proceeds to emphasise the importance of having a Pr.G.L., explaining his credentials, &c.—)

In December of the same year—evidently not having received any acknowledgment of the previous letter—he wrote again, at considerably greater length, and concludes:—

The best & only means to accomplish this purpose are (I am Confident) the sending over a New Warrant for No. 28, reciting the old one to have been lost in the Siege, and appointing Officers as follows

W. M. Leake	Master	
Capt. W <sup>m</sup> Skinner	S.W.	Engineers
L <sup>t</sup> Tho <sup>s</sup> Skinner	J.W.	do

And likewise sending over a Provincial Grand Warrant, establishing a Provincial Grand Lodge for the Province of Andalusia in Spain.

Officers	B <sup>r</sup> W. M. Leake	M <sup>str</sup>
	B <sup>r</sup> Henry Cooper	D. G. M.
	B <sup>r</sup> Capt W. Skinner	S: G: W.
	L <sup>t</sup> Tho <sup>s</sup> Skinner	J. G. W.

By these means we shall have a proper and full Authority to transact all Business here; and I am certain that upon the appearance of such Authority we shall defeat the other . . .

From the dates it would appear that Leake had already got the authorities moving, for the Grand Lodge record of Warrants and Patents shows that the Warrant of Confirmation of No. 25 and the Warrant for Hiram's Lodge No. 490 were both dated 22/11/1786. As to the former, it is interesting to find from the same record that this Lodge—the old St. John's Lodge—had had a Warrant of Confirmation as recently as 12/3/1785.

As to the patent for a Prov. Grand Master, there was a delay. A letter of 1787 from Grand Sec. W. White to Bro. Leake says that the two Warrants had been sent, and hopes that they have been safely received; and goes on to say that Leake would have been appointed Prov.G.M. but for the report that Gen. Rainsford, a zealous Mason, was to succeed Gen. Elliott as Governor, in which case he would have been the Prov. G.M., and Leake the Deputy.

By the end of 1787 there was still no news of the patent; and on 4/12/1787 a petition was sent from the members of the three "Modern" Lodges to the Duke of Cumberland, Grand Master, recommending Martin Leake for the office.

This was followed a few days later (17/12/1787) by a letter from Leake himself to the Grand Secretary, pressing the case for a Provincial Grand Lodge.

He adds "a List of the Lodges in this Garrison, who oppose *our Authority*."

N <sup>o</sup>	Regt.	Registry
15	Artificers Company	Taken y <sup>r</sup> Warrant f <sup>m</sup> Spurious G.L. here
73	32 R <sup>t</sup>	Scotland
74	Royals	Spurious G.L. of England
92	25 <sup>th</sup> R <sup>t</sup>	Scotland
112	50 <sup>th</sup> R <sup>t</sup>	Spurious G.L. of England
202	Ordnance Lodge	D <sup>o</sup> D <sup>o</sup>



243	59th	No authority
244	Queen's R <sup>t</sup>	Ireland
351	18 <sup>th</sup> R <sup>t</sup>	D <sup>o</sup>
604	11 <sup>th</sup>	D <sup>o</sup>
617	32 <sup>d</sup> R <sup>t</sup> Officers	D <sup>o</sup>

From the correspondence extant one cannot but realise that there was something about Bro. Leake which had the effect of "putting the backs up" of many who associated with him. If that were all, he could perhaps be easily forgiven; but much worse is to follow all too soon.

Now, at last, Bro. Leake's patent was ready. The record of Warrants and Patents has the following entry:—

Patent to the Rev<sup>d</sup>. W<sup>m</sup>. Martin Leake L.L.B. late of St. Peters College Cambridge, Rector of Kencott & Vicar of Watlington, Oxon—and acting chaplain to the Governor & Garrison of Gibraltar appointing him Prov. G.M. for the Garrison Town & Territory of Gibraltar & Province of Andalusia in old Spain—Dated 23<sup>d</sup> February 1788.

The patent was dispatched with a covering letter from the Grand Secretary, dated 12/8/1788, from which the following is an extract:—

. . . Your Warrant as P. G. M. of Gibraltar has been made out a long time, but I could not forward it to you for want of my Lord Effingham's Signature which I could not obtain as his Lordship's indisposition obliged him to go to sea in one of the King's Frigates to try the effect of the Sea Air & from which he has rec<sup>d</sup> benefit.

Your Warr<sup>t</sup> you have herewith & I sincerely wish you Health long to enjoy this Masonic Dignity with Honour to yourself and Advantage to the Society. It is out of my power to accompany it with Letters from the G. Lodges of Scotland and Ireland as you wish, for we hold no Correspondence with them on acc<sup>t</sup> of their countenancing the spurious G. L. here under Dermot . . .

Bro. Leake was evidently happy at last; and the following are extracts from his letter of acknowledgment, dated 12/12/1788:—

. . . I assembled a Meeting of the whole Fraternity under the Real Constitution of England (whereof His Royal Highness the Duke of Cumberland is Grand Master) and took their advice upon the nomination of Officers to serve under me. When finding their wishes to coincide with my own upon that subject the following Brethren were by me nominated to compose the Provincial Grand Lodge of Andalusia, viz.:—

Cap <sup>t</sup> Thomas Skinner	Royal Engineers	Lo. N <sup>o</sup> 25	D <sup>y</sup> G. M <sup>r</sup>
Cap <sup>t</sup> Charles Smith	R <sup>l</sup> R <sup>t</sup> Artillery	L: 25	S. G. W.
M <sup>r</sup> Henry Cowper	Inh <sup>ts</sup> Lodge 186		J. G. W.
Richard Sharp Esqr.	Navy Yard	L. 25	G. Treasurer
M <sup>r</sup> Joseph Hind		L: 25	G. Secretary
Rev <sup>d</sup> John Hughes		L. 25	G. Chaplain
John Gloster Esq <sup>r</sup> M.D.		L. 25	G. Sword Bearer
Grand Stewards			
Zebulon Cohen	} Hiram's L.		
Solomon Benamore			
John Exford	} L. 186		
John Dadd			
Grand Tylers			
Jacob Levy	L. 186		
Alexander M.Clesh	L. 25		
Daniel Clarke	L. 25		
John Fitzgerald	D <sup>o</sup>		

So the Provincial Grand Lodge of Andalusia re-opened with a flourish of trumpets; and Leake evidently fancied that he had a period of prosperity to look forward to. Unfortunately, this lasted little more than six months, after which the Prov. G. Lodge virtually ceased to exist, and the affairs of the Gibraltar Masons were handled—and very adequately handled—by the "Antients" Prov. G. Lodge.



It is not easy to account for the lapse ; but from what has already been quoted it is obvious that Leake was of a temperament which could make enemies with little difficulty ; and it seems that there were, even among the " Modern " Masons, a few who were watching for an opportunity of " catching him out ", which they very soon succeeded in doing.

The first blow to Leake came in a letter from William White, Grand Secretary, dated 24th February, 1789:—

. . . It is with some degree of concern my D<sup>r</sup> Sir that I am obliged to transmit you the inclosed Copy of the Minutes of the last G. L. of a report or complaint made of a Brother Cardoza here by desire of the Hiram L. at Gibraltar respecting £3 paid to you by the sd. L. (I think in 1787). I did all in my power to prevent any Thing being Minuted by saying you had desired me to draw on you for the Fees of your Warrant, but that I had wrote to you that I could not conveniently do it, & therefore required that you w<sup>d</sup> remit me the am<sup>t</sup> when you had an opportunity, & that in consequence I soon expected to hear from you & that in all probability when you remitted your own Fees you w<sup>d</sup> remit any Monies you might have rec<sup>d</sup> from the Lodges ; but this did not satisfy M<sup>r</sup> Cardoza & he persisted in his Motion. You will therefore be so good as to favour me with your reply to lay before the G. L. . . .

No record seems to have been preserved as to how the matter was concluded. But the second blow was a shattering one, and one which not only put an end to Leake's activities in Gibraltar and elsewhere, but was to result in the virtual winding up of " Modern " ascendancy in the Garrison. The story is best told in the words of a letter of 28th July, 1789, from the Prov. G. Sec. to the Grand Secretary:—

. . . It's with infinite concern I find myself constrained to open a correspondence with you Sir, in my official capacity, with such an unpleasant subject as that of a Charge preferred in our Society against the Reverend William Martin Leake, whom it had pleased His Royal Highness the Most Worshipful Grand Master to place over the Craft in the Province of Andalusia.

With this you'll receive a full Copy of the Minutes of the Provincial Grand Lodge assembled on Saturday evening last certified by Brother Hind. These contain a detail of our proceedings in consequence of the Charge alluded to, then handed to the Provincial Grand Lodge by the Master and Wardens of Lodge N<sup>o</sup> 25, where it was first exhibited by Brother George Cowper an Officer of that Lodge, and one of the partys who consider themselves in particular agrieved by Brother Leake's Conduct, which gave rise to the Charge.

. . . Our fears of trespassing the rules of the Society, made us judge it proper to wait for authority from home, ere we should go into the particulars of the Charge, or hear proofs in support of them, as in that case they must have appeared in our minutes, the more especially as Brother Leake in his Letter marked N<sup>o</sup> 3 whilst he appears tacitly to confess there was ground for the charge, holds forth conditions for resigning the Chair, were considered by his accuser perfectly inadmissible either by the Society or himself under the actual circumstances of the case.

The evidence forwarded consisted of three letters, as follows:—

No. 1

Gibraltar 15th July 1789

R. W. Sir & Brother.

Having thoughts of leaving this Garrison for which reason I shall not be able to discharge the Duties of Provincial Grand Master of Masons for this Province, I beg you will be so good as to assemble a Provincial Grand Lodge, and inform them of this my Resignation, that they may recommend a proper person to succeed me in that Office. I shall notify to the Grand Secretary this my Resolution, and Remain with great Fraternal Regard

Y<sup>r</sup> affectionate B<sup>r</sup>  
sign'd, W. M. Leake

To T. B. Hewan Esq<sup>r</sup>  
Deputy Provincial Grand Master  
of Masons, Gibraltar

No. 2

To Right Worshipfull Master Lodge N<sup>o</sup> 25

The Charge of B<sup>r</sup> G. Cowper against B<sup>r</sup> Leake.

That B<sup>r</sup> Leake having been guilty of a Breach of the Laws of this Society, in attempting to defame the Character of a Mason's Family, the particulars of which



are well known to many of the Members of this Lodge. He has therefore to request that Br Leake be summoned to attend to answer for his Conduct in such affair, & in the mean time that a Circular Letter be sent round to different Lodges, requesting their non Admission of Br Leake, untill such time as they hear further from this Lodge, & that if he do not appear to answer the Charge laid against him on such particular Summons, that he be regularly Expelled the Society as an Unworthy Member thereof.

sign'd. Br Cowper

Gibraltar. 18th July 1789

No. 3

Gibraltar. 18th July 1789

R. W. Sir & Brother.

Since my last to you dated the 15th inst, I have been informed by the Master of Lodge N<sup>o</sup> 25, that a Petition (the purport of which I presume I know) is this night intended to be preferred in the Grand Lodge against me.

Various are the reasons which induce me to believe that the said Petition upon strict and liberal Examination will fall to the Ground. However as I have allways had the real good of the Society at heart; (which the Petitioner appears to me to have materially injured) in order to prevent any further Commotions in the Society, and to prevent (as far as the Indiscretion of the Petitioner has now left in my power) of publick discovery of any Schism in the Craft, and particularly in that part of it, under the Authority of the Duke of Cumberland, of which our Opponents by the assistance of the Petitioner have already availed themselves. I am ready and willing to relinquish the Grand Chair; in order to preserve the Peace of the Society, and that they may recommend a Person agreeable to themselves to succeed me in that Office, *upon Conditions, and upon those only*, That the Petitioner shall pledge himself to the Society, which must be *Certified under his Hand*, that all further prosecution and mention of the Business, shall hereafter be dropped and buried in Oblivion, both here and every where else. If these terms are *not* complied with, I shall retain the Chair and under an appeal to the G. Lodge of England, shall properly represent the Case there, reserving at the same time to myself the *first opportunity* of stating this Business fairly and fully, to the P. G. Lodge of Andalusia.

I am, R. W. Sir

With fraternal affection

Y<sup>rs</sup> truly

sign'd W. M. Leake P.G.M.

P.S. in case I should this night be wanted I shall be found at home, at any rate I desire to be served with a Copy of the Petition

R. W. Deputy G<sup>d</sup> Master of Masons  
for Andalusia

No useful purpose would be served by going into the details of the Charge against Bro. Leake. He, perhaps correctly, sees the whole thing as a carefully-planned scheme to entrap him into incautious words which could be used to discredit him; and one suspects that there must have been some basis for the charge, though the words used were doubtless distorted by his accusers. What seems to have happened was that, after dining perhaps too well, while walking home with several Brethren he made some remark about the late wife of a Brother which could be considered as an aspersion on her character. The actual remark is never quoted in the correspondence: perhaps he may have gone so far as to say that "she was no better than she should have been"—but, whatever it was, it was enough to afford a basis for such an accusation as was made.

Leake's letters to the Grand Secretary in his defence were voluminous, and give the impression that, though an entirely wrong interpretation was put on his remark, yet some unguarded words were actually used; but that it was only the malice of his opponents that brought the whole matter under scrutiny.

The matter seems never to have been properly cleared up. Early in the following year (1790) letters were written by William White, G.Sec., to both Leake and James Adams, the Prov.S.Sec., making the point that further discussion is now unnecessary, as the M.W.G.M. has been pleased to appoint His Royal Highness Prince Edward, Duke of Kent, as Prov.G.M., and that the whole business may now be "buried in oblivion".

We hear no more of the matter of the money and of the failure to register the Calpean Lodge—perhaps these matters, too, were "buried in oblivion". One cannot, however, help wondering whether the whole situation was adequately disposed of: and, before drawing the



curtain finally over Leake, a letter of five years later is worth quoting, which suggests that the unfortunate incident had not even then been entirely forgotten.

Letter from Leake to G.Sec. White, 20/7/1795:—

My having been superseeded as Provincial Grand Master at Gibraltar, by the arrival of his Royal Highness Prince Edward, and my quitting that Garrison soon after, has rendered me a total stranger to what has passed amongst the Brethren in those parts, since my arrival in England. You will remember that a very unpleasant Circumstance had arisen there, owing to the malevolence, and illiberality of a very low fellow, but which I then understood was totally dropped by Prince Edward having superseeded me. If anything material upon that subject, occurred after I left the place, I shall consider myself much obliged by your communicating it. At the same time I should be happy in a line to let me know when, and where, I may be indulged with an hours conversation with you, having some matters to mention, which cannot so properly be committed to paper.

Is not a past Provincial Grand Master, entitled to a particular seat in the Grand Lodge of England? Note this in your answer.

I will be obliged to you to give me two days notice, when I can wait upon you, by a line addressed at M<sup>rs</sup> Cox's No. 25 Bow St. Covent Garden, and remain with great Sincerity and truth

Dear Sir & Brother

yo<sup>r</sup> most affectionate

Monday July 20<sup>th</sup> 1795

W. M. Leake

Could you inform we where Brethren Dunckley and Heseltine reside?

With this we take leave of Bro. Leake.

An allusion has already been quoted to the Calpean Lodge No. 556 (Mod.). Oddly enough, the matter of its registration at the Grand Lodge is referred to in a letter from Inhabitants Lodge to the Grand Secretary:—

Our Lodge being numerous we have divided and form'd a new Lodge with part of the Members under the name of the Calpean Lodge by warrant of the provincial Grand Master B<sup>r</sup> Leak who I imagine have long since inform'd you of it . . . (9/10/1789.)

Calpean Lodge was warranted 15/12/1787, having already worked for a year under a Dispensation, presumably from Leake. It was renumbered 465 in 1792, and 520 in 1814.

Less than two years later, another "Modern" Lodge was formed—Lodge of Friendship No. 577, warranted 13/4/1791. The history of this Lodge is somewhat obscure. Its Minute Books have survived, and reveal a curious and unusual state of affairs; they are worthy of more detailed treatment than is possible here. Up to 1801 they are fairly straightforward, though they reveal little of what work was done. There appear to be no minutes between 7/7/1801 and 26/2/1805, and it may be that this is due to a severe epidemic of Yellow Fever, which raged more especially in about 1804. Thereafter the minutes are in Italian (1806-7) and Spanish (1808-15).

What happened after that is by no means clear. According to Lane, No. 577, renumbered 486 in 1792, made its last payment to G.L. in 1800, and was erased in 1813. Actually, it seems to have merged in some way with Calpean Lodge at or about that date; and thereafter continued to act under the name of Lodge of Friendship, but with the number No. 520, which belonged to Calpean Lodge.

It is curious that there are no early references to the Royal Arch or other additional degrees; but, although Leake was a Royal Arch Mason before his arrival at Gibraltar, he does not seem to have made any move in that direction. But in 1788 Inhabitants Lodge seem to have been contemplating the formation of a Chapter, and the following is part of a "P.S." to a letter from Bro. Matthew Cowper, the Master, which transmits a list of new members:—

. . . We likewise request you will let us know the proper mode of application for a Royal Arch Chapter and the expence of same.

Little remains to be said of the "Moderns". There is no trace of any special activity under the Royal Prov. Grand Master; and shortly before 1800 we find a Bro. John Sweetland in the position of Acting Prov.G.M., under a Patent dated 2/12/1799. In this capacity he issued one Dispensation, to five Brethren—

late members of the Inhabitants and Hiram Lodges, now residing in Minorca, to assemble as a regular Lodge, &c., under the title & denomination of Minorca Lodge (dated 1.1.1800).



Later in the same month (January, 1800) he is pressing the Grand Secretary for the full rank of Prov.G.M., his appointment to which office is supported by the four "Modern" Lodges—St. John's, Inhabitants, Hiram's and Friendship. A Patent for him as Prov.G.M. was issued on 13/5/1801; but, beyond the fact that the few letters surviving indicate a man of considerably greater efficiency and balance than Leake, there is nothing of any moment to record of him. With this we leave the "Modern" Prov. G.L., and turn to the "Antients".

Although the "Antients" Prov. G.L. was established in 1786, we hear little of it for several years. From about 1790, however, for some years, excellent letters, of the nature of reports, were sent to the Grand Secretary in London. These enable us to complete the list of Provincial Grand Officers, and also duly record the departures and arrivals of Regimental Lodges.

What became of Lodge No. 220 ("Ant.")—originally the old St. John's Lodge of 1729, but later warranted by the "Antient" G.L. as a Prov. G.L.—is not at all clear; and within six or seven years we find No. 202 ("Ant.") apparently functioning as the Prov. G.L.

I give a list, nearly or quite complete, of the Prov. Grand Masters:—

1786	William Fleming	Presumably of
1789	Lieut. John Ross, 25th Regt.	92 I.C.
1791	Lt.-Col. John Bridges Schaw, 68th Regt.	714 I.C.
	Transferred elsewhere during the year, and succeeded by	
	Samuel Salter, Q.M., 11th Regt.	604 I.C.
1792	Ditto	
1793	Abraham Scutcliff Wilcox, Q.M., 32nd Regt.	617 I.C.
1794	John Vincent, Master of the Royal Armoury, Gibraltar	
1797	Hon. Capt. Ramsey, 100th Regt.	
1799	William Travers, Q.M., 48th Regt.	218 I.C.
1802	Thomas Dodds, Capt., R.A.	
1803	Sergt. John Brown, R. Military Artificers	
1804	Hamilton Finney, Q.M., 54th Regt.	
1806	Charles Nelson, Sgt., R.A.	
1807	W. R. Rork	
1808	John Winters	
1811	William Mason	

In 1792 the Pr.G.Sec. reports the departure of Lodges 92 I.C., 243 I.C., and 244 I.C., with their regiments, and the arrival of Lodges 227 I.C. and 690 I.C. with their reliefs. The list of Lodges under the jurisdiction of the Pr. G.L. he gives as:—

73	32nd Foot	Scotland
74	2nd Batt. Royals	Ireland
112	50th Foot	England
148	2nd Batt. R.A.	"
202	Inhabitants	"
227	46th Foot	Ireland
351	18th Foot	"
604	11th Foot	"
690	51st Foot	"
714	68th Foot	"
2	Artificers Company	Pr. G.L. of Andalusia

The writer adds:—

There is also a Warrant (N<sup>o</sup> 617 Ireland) held by the Officers of the 32<sup>d</sup> Regiment but on account of neglecting to assemble, and other Irregularities they are erased.

There were, in fact, troubles ahead, though this one, of which we shall hear again shortly, was among the lesser. A year later (26/3/1793) the Pr.G.M., Abraham Wilcox, towards the end of a report on the general state of affairs, writes:—

It is with much real concern & Mortification I have to acquaint you, there are two more Lodges here whose meetings have been suspended these 18 Months thro' the Irregularities of their Members the one is N<sup>o</sup> 351 upon the Registry of Ireland held in the 18<sup>th</sup> Reg<sup>t</sup> Something more than a year ago, a Complaint was made by the persons who entertain'd them, to the then G: Master who ordered a Committee of all the Masters with a Provincial G: Officer to preside, who after a long and



minute investigation discover'd many unmasonic practices, in consequence of which they were interdicted meeting for 12 Months, nor were they ever to appear in the P: G: Lodge untill their creditors were satisfied, but this they have never done, or is likely they will do, therefore they of course remain silent.

The other body Viz. N<sup>o</sup> 617, held under the Registry of Ireland, by the Officers of the 32<sup>d</sup> Reg<sup>t</sup> for a long time neglected their duty in the P: G: Lodge, therefore eras'd from its books, declaring the whole of the Members under the circumstance of exclusion, untill some steps might be taken that they might obtain Grace, but as this has never been done they still remain in the same situation . . .

You will judge of the propriety of reporting those Lodges (N<sup>o</sup> 351 & 617) to their proper Grand Lodge in your next Communication therewith.

G.Sec. Robert Leslie seems to have dealt with the matter by forwarding a copy of this statement to the G.L. of Ireland ; and the resulting action of that body is a wonderful example of the spirit which animated Freemasonry, as practised by the "Antients", Irish and Scottish Masons.

The G.L. of Ireland could be trusted to rise to the occasion. Once before, in 1789, some similar case must have come up in the Grand Lodge ; and the following extract from the minutes will make their attitude clear:—

Read a letter from Bro. John Ross Prov. G.M. of Andalusia stating that ill conduct of sundry Brethren of No. 244 I.C. and the consequent Censure laid unto them by the G.L. there held. Ordered the thanks of this Lodge to Bro. Ross for his care and attention to the Ancient Craft. (Minute, 3/9/1789.)

The decision of the Grand Lodge of Ireland on the Lodges 351 and 617 is to the same effect: for, so we find from the Grand Lodge minutes, these Lodges, having appealed to their Grand Lodge against the decisions of the Prov. G.L. of Andalusia, were told that

they are answerable to the Laws and Regulations of the Ancient Craft, and while at Gibraltar must conform to the Rules and Orders of the P. G. L. Andalusia.

The next trouble of a similar nature was with No. 580 I.C., held in the 66th Foot (now the Berkshire Regt.), which was stationed at Gibraltar from 1793 to 1795. The Lodge declined to acknowledge the control of the Grand Lodge of Andalusia, and their refusal was reported to the English ("Ant.") and Irish Grand Lodges.

I have not been able to discover what were the reactions of the Grand Lodge of Ireland to this letter ; but, in the light of the other cases reported to them, one can feel confident that Lodge 580 was adequately dealt with.

For the next few years, the Grand Lodge archives seem to hold no correspondence between the "Antient" Gd. L. and the Province of Andalusia ; and one may fancy that some of the letters passing between them may have been lost at sea, and never delivered. A letter from the Pr.G.Sec., John Winter, to the G.Sec. in 1797, in which the Pr.G. Officers for the year were noted, implies that nothing has been heard from the G.Sec. since May, 1794, adding—"and the Ancient Lodges under its Jurisdiction very uneasy".

Evidently there was a reaction among the Gibraltar Masons, and meetings became irregular. The following extracts from the Proceedings of a meeting reveal an unsettled state of affairs, which, however, terminated apparently in the resumption of normal conditions:—

Proceedings of a Meeting held at Gibraltar on the 20<sup>th</sup> March 1799 at the 3 Anchors, at the Request of the W. Master and Brothers of Lodge N<sup>o</sup> 148 at which were present the Masters & Wardens of the following Lodges, Viz<sup>t</sup>

N <sup>o</sup> 148 on the Registry of England	2 <sup>nd</sup> Batt <sup>n</sup> R. Artillery
202 do do	Inhabitants
218 do Ireland	48 <sup>th</sup> Foot
2 do Andalusia	R. M. Artificers
7 do do	70 <sup>th</sup> Foot

Brother Cockburn being in the Chair spoke to the following Effect. Bro<sup>s</sup> For some time past there has been a sort of Dissatisfaction amongst the Brothers of 148, and others in the Garrison of Gibraltar on Acc<sup>t</sup> of there not having been any communication for a great while past, with the Grand Lodge of England, according to the ancient Custom.

2<sup>dly</sup> there not having been any Officers chosen or installed according to Custom for the last 12 Months, and 3<sup>dly</sup> there not having been any quarterly Communication for some time past between the P. G. Lodge of Andalusia and the other Lodges in this Garrison. . . .



Then there was the problem of the "Local" Lodges, a number of which seem to have sprung up as an immediate consequence of the establishment of the "Antient" Prov. G.L. I have, as I remarked earlier, been unable to trace all of these. But some ascertainable facts may be of interest. It will perhaps be best to say at the outset that some, if not all, of these Lodges seem never to have been registered at the Grand Lodge, and even their members were without certificates. In several cases we only hear of them again when they are clamouring for proper registration.

No. 2, in the R.A., was still in Gibraltar in 1808 ; but the Lodge with that local number in 1792 was in the Artificers Company. This unit was stationed at Woolwich in 1798 ; and the following letter shows the difficulty they were in:—

Woolwich 6<sup>th</sup> June 1798

Respected Sir and  
B<sup>r</sup> Leslie G. S<sup>y</sup>

I have been earnestly requested by my Brethren of Lodge N<sup>o</sup> 2 of Andalusia, held in the Corps of Royal Military Artificers at Gibraltar, to apply to you for a List of such names of our Lodge as are registered in your Book. Such expences as may attend your trouble I shall pay you with thanks.

I inclose my Certificates to satisfy you of the legality of my request, which you may either send back by B<sup>r</sup> Cohen (the bearer) or inclose in your Letter, with any remarks that you may please to send to, Sir

your sincere & well affected B<sup>r</sup>  
and very humble Obedient Servant

Benj<sup>n</sup> Roberts

Corporal, Royal Military Artificers

P.S. As I am for Gibraltar in a small space of time, shall be happy to carry any commands or Instructions for our Brethren there.

No. 4 were perhaps worse off. This number seems to have changed hands several times. In 1786 it was in the 108th Foot, while in 1811 it was held by the Officers of the 82nd Regt. ; and in 1797 it was then, or had recently been, in the possession of the 85th Regt.

(At this stage of his paper the Author died. At the request of the Editor the remaining portion has been compiled by Bro. Ivor Grantham from the notes left by Bro. Poole and from the records in the Grand Lodge Library, to which he had access at the the time of his death).

The Provincial Grand Lodge appears to have been extremely remiss in forwarding the Returns of its Lodges to England, for in April, 1799, the Grand Secretary writes that no correspondence had been received since 1794, while in the following year a member of Lodge local—No. 2, in the Royal Artificers, writes to the Grand Secretary expressing dismay that their Lodge does not appear in the last year's Calendar. To this letter the Grand Secretary replied:—

W. Sir & Brother

It is not customary with me to correspond with individual members of any Lodge but I cannot better answer your Letter than by Duplicate of that sent to your R.W. Grand Lodge.

In June, 1801, Inhabitants Lodge No. 202, the "Antient" Lodge permanently located at Gibraltar, was censured by the "Antient" Provincial Grand Lodge for having failed to meet "for a considerable time past". This censure led to an acrimonious exchange of letters between the Lodge and the Provincial authorities, and a copy of this correspondence was forwarded to London some time after 23rd June, 1801, with this covering letter:—

Gibraltar 3 June 1801

R.W. Sir & Brother,

The R.W. Provencial Grand Master of Ancient Free Masons in Andalusia, has directed me to transmit to you the accompanying Transaction marked N<sup>o</sup> 1, entered in the Grand Lodge Book here, on the 1<sup>st</sup> instant, the others marked N<sup>os</sup> 2, 4 & 6 are Copies of Letters sent by the Provincial Grand Lodge, to the Members of the late Lodge N<sup>o</sup> 202 ; And their answers are marked N<sup>o</sup> 3 & 5. The P.G. Officers beg leave to request that the whole may be, when convenient, laid before the *Grand Lodge of the most Ancient and Honourable Fraternity of Free and accepted Masons of England, according to the old Institutions, for their instruction and decision* : Moreover that the Members, or a *Member*, of the said late Lodge N<sup>o</sup> 202, did behave, in such a Scandalous, Infamous and Refractory a manner, as even, on



St John's morning last, to seize upon the Grand Lodge Chest (it being in one of the member's Houses of the late Lodge N° 202 and has never been restored) Containing the Money, Books, Furniture &c. &c. &c., except the Provincial Grand Warrant (which was from some *suspicion* that had arisen concerning an attempt being intended to seize the Chest) which was taken into the possession of the present Grand Master at the last Quarterly Communication, by order of the *Grand Lodge*, and it is intended to be kept, until an answer may arrive from you, for the guidance of the P.G. Lodge, which they have, no doubt but you will communicate to them by the earliest opportunity that may offer.

The present Grand Officers have made a thorough investigation into the merits of the causes, of no intercourse having taken place between the Grand Lodge of England & this P. Grand Lodge for more than seven years, & they have found out, that the principal part of the neglect, has been owing to the above late Lodge N° 202, they having been intrusted in General, with the management of the P.G. Lodge, on account of their fixt Establishment in this part, and not liable to be moved from place to place, as military Lodges are. Any further comment, on the above very extraordinary circumstances, the P.G. Lodge desires me to say, they think it is useless, as the tenor of their Correspondence with the P.G. Secretary, does but too clearly point out, in what manner they ought to be taken notice of by the masonic world, and any expences that may be incurred will be faithfully defrayed by this P.G. Lodge on notification being sent, and be pleased to address to Serjeant Major Cumming R. Artillery Gib

I am R.W. Sir & Brother

Your most obedient & very humble Servant

A. Cumming                      Acting  
P.G. Secretary

Robert Leslie Esquire  
No. 28 Tokenhouse  
Yard, London.

(Owing to lack of space the enclosures cannot be printed here, but can be consulted at the Grand Lodge Library.)

The Grand Secretary's reply to the Provincial Grand Master was extremely brief, expressing a hope that the P.G.M. had "received the Submission intended by our Lodge 202, that yours as well as their meetings will be regular in future". It is doubtful whether this letter reached its destination, for two years later another communication reached the Grand Secretary from the Provincial authorities at Gibraltar:—

Sir and Brother

Gibraltar 1st May 1803.

We the Prevential Grand Lodge of Andalusia have the Honor of acknowledging the Receipt of yours, bearing date 5th August 1802, making known to us to be ware of the Royal Navy Independent Lodge No. 57 according to the old Instructions, engraved with emblems of Masonry and *Seal*, intended to pass and impose upon our Ancient order, and have to observe that you have never mentioned the receipt of a Letter transmitted to the Grand Lodge of England, about 20 months ago, stating to you . . . of the unmasonic transactions of Lodge (No 202) of the most flagrant nature, highly injerous to the society of Masons.

\* \* \* \*

At the same time we beg leave to make known to you that we have been a considerable time Neutral owing to a General Order given out by General O'Hara late Governor of Gibraltar, that no Society should assemble together or hold any correspondence whatever, which consequently rendered us from working, but since the arrival of His Royal H. the Duke of Kent, we have procured the indulgence of working as formerly . . .

The following are the Contributions made by the respective Lodges under-mentioned to the Grand Lodge of England,

Prevential Grand Lodge of Andalusia	2.	2.	0
Lodge No 2, Roy <sup>l</sup> Military Artificers	1.	1.	0
ditto No 5	1.	1.	0
ditto No 148 Royal Artillery	1.	1.	0
	5.	5.	0

\* \* \* \*



List of the Grand Officers of the Prevential Grand Lodge of Andalusia —

Brother James Dodds	Cap <sup>t</sup> Roy <sup>l</sup> Artillery	Grand Master
Brother Joseph Valance		Senior ) Wardens
Brother John McDowell		Junior /
Brother Joseph Fenton		Secretary

This letter is signed by Bro. Fenton.

Eighteen months later the Grand Secretary received a further letter from Gibraltar, in which the then Provincial Grand Secretary announced that

The Lodges at present in the Garrison are as follows

- Nº 2 Royal Military Artificers
- Nº 5 Royal Artillery
- Nº 148 Royal Artill<sup>y</sup>
- Nº 244 Queen's Reg<sup>t</sup>
- Nº 661 13th Reg<sup>t</sup>

also Nº 202 who are under sincure from the P. Grand Andalusia, for non-attendance & non payment of dues to the Grand Lodge . . .

In June, 1805, the Provincial Grand Secretary wrote:—

You will no doubt think that for some time back you have been guilty of Neglect, in not corresponding more frequent, but when you consider the state of this Garrison, & the great Number of our worthy Brethren who fell victims to the late dreadful contagion, which of course must have retarded our Masonical proceedings, you will not find it difficult to account for our silence . . .

In the next letter to the Grand Secretary, dated 3rd March, 1806, the writer had the melancholy duty to report:—

That as the entire of the Members of Lodge Nº 2 in the Registry of this P: G: Lodge held in the R: Military Artificers Corps, were carried off by the late dreadful contagion which prevailed here, the Warrant thereby consequently became extinct—but was a short time after claimed by the inhabitants of this place (most of whom were made under P. Warrent), which claim being referred to a Stewards Lodge, it was deemed prudent to destroy the former Warrent and grant a new one of the same number, bearing date 10th June, 1805, so that Nº 2 formerly held in the R. Artificer Corps is a lodge of Inhabitants in the Garrison being the only one on the Ancient Constitution here. The following is a correct statement of Ancient Masonry in this Garrison Viz<sup>t</sup>

Nº 2 Andalusia held by Inhabitants	19 Members
Nº 5 Do held in the R: Artillery	45 Members
148 England held in the R: Artillery	12 Members
and Nº 218 Ireland held in the 48th Regiment	13 Members

This received but a cold reply asking for more regular returns and remittances.

Local Lodge No. 5 had considerable correspondence with the Grand Secretary, who desired to have a complete return of their members from the time of their formation in 1794; this, the Lodge pointed out, would be impossible since "it has been so long neglected & also the epidemic sickness in 1804 carried off most of our oldest members". The Lodge dwindled from 56 members in 1806 to 11 members in 1809, in which year the 4th Battalion of the Royal Regiment of Artillery, in which Lodge No. 5 was located, returned to England and became stationed at Canterbury; there the Lodge resolved to re-open, and wrote to Gibraltar for the return of their Lodge chest. On the arrival of this chest with their precious Warrant, the eleven survivors notified the Grand Secretary of their intention to re-form the Lodge at Canterbury with the help of the local "Antient" Lodge, then numbered 24. This proposal met with an unexpected rebuff from the Grand Secretary, who was obliged to point out the limited nature of a local warrant. After considerable correspondence, the application of the surviving members of Lodge No. 5 met with success, for they became Lodge No. 345 on the roll of the "Antients"; but this Lodge did not long survive, being erased from the roll of the United Grand Lodge in 1827, when numbered 443.

A similar case had occurred earlier in April, 1802, when, on the return to England of the 90th Regiment of Foot, Lodge No. 8, Andalusia, had approached the Grand Secretary with a request to re-open their Lodge at Chelmsford; this Lodge surrendered their local Warrant, and ultimately became No. 688 on the roll of the United Grand Lodge.

It is possible that an explanation of the miscarriage of letters between the Provincial authorities in Gibraltar and the Grand Lodge in London, is to be found in a letter of 10th



March, 1808, which suggests that "it may have arisen from the irregularity of our late Post Master; who has since been dismissed for Drunkness and Irregularity".

About this same time John Winter, the Provincial Grand Master, reports that Lodge 202, "which was for some time back lying dormant, has again with the concurrence of this P. G. Lodge assembled, they consist of 18 Members . . ."

There are no letters from the Provincial authorities to Grand Lodge in either 1809 or 1810, but in 1811 there is a return of contributions to the Charity Fund from the Provincial Grand Lodge and seven subordinate Lodges, referred to as Nos. 4, 5, 9 and 11 of Andalusia, Nos. 148 and 202 of England, and No. 224 of Ireland, and the covering letter mentions that

There appears to be some doubt whether *No. 5* working under the sanction of this Provincial Grand Lodge, have been noted in the Books of your Grand Lodge . . .  
 . . . a Warrant has been granted by this provincial Grand Lodge to a certain number of Brethren, in the 2nd Batt<sup>n</sup> 4<sup>th</sup> Regiment, a list of them shall be sent . . .  
 . . . N<sup>o</sup> 4 of Andalusia having been dormant for a long time past is now revived by the sanction of this Prov<sup>l</sup> Grand Lodge, at the particular request of the Officers of the 82 Reg<sup>t</sup> who holds it, . . .

A list of members of the Prov. G. Lodge of Andalusia, which accompanied this letter, contained the names of 34 Brethren, to which was added a list of 26 newly initiated Brethren for registration, 12 from Lodge No. 4, 6 from No. 11, 4 from No. 148 and 4 from Lodge No. 202. The list of the Prov. G. Lodge members concluded with three Brethren from Lodge No. 224 I.C.; the Grand Secretary comments:—

N.B.—Lodge N<sup>o</sup> 224 on the Register of Ireland has not corresponded with that Grand Lodge in Dublin for many years, and been Dormant since 1757—the present D<sup>y</sup> G<sup>d</sup> Sec<sup>y</sup> is W<sup>m</sup> Graham Esq<sup>r</sup> N<sup>o</sup> 15 Capel Street Dublin—to whom they are to write & get themselves reinstated.

A Provincial return of the following year mentions only four Lodges at Gibraltar, Nos. 5 & 9 local, and Nos. 148 & 202, while a return of February, 1813, gives only three, the first two and the last, and concludes

N<sup>o</sup> 11 has returned their Warrant . . . having so few members as not able to work it.

A peculiar feature of the return of 4th July, 1812, is that it was wrongly addressed to Leslie at Freemasons' Hall in Great Queen Street—the Headquarters of the Modern Grand Lodge. Returned through the Dead Letter Office to Gibraltar, this communication was re-delivered to the Prov. G. Secretary a year later marked "Fumigated".

Writing to the Grand Secretary on 23rd July, 1813, the Prov. G. Secretary stated that in his Province

We have been long expecting what is mentioned for the benefit of the Craft . . . and hoping that you will not fail giving us the information required therein.

Presumably an allusion to the approaching Union—an event which marks the end of the final portion of this paper.

On the conclusion of the paper, comments were offered by or on behalf of Bros. J. R. Rylands, J.W.; F. L. Pick, S. J. Fenton, G. S. Draffen, W. Waples and S. Pope.

Bro. J. R. RYLANDS said:—

There is a slender link between early Freemasonry in Wakefield and the first Lodge in Gibraltar. Richard Linnecar, a man of many parts—wine merchant, linen draper, Postmaster, Coroner, minor poet and amateur dramatist—a founder of the old Lodge at Wakefield in 1766, and its Master from 1774 to 1800, was initiated at Gibraltar.

The evidence is in an old Cash Book still in the possession of the Lodge (now *Unanimity* No. 154); there is a list of members, at the head of which is the statement that Linnecar was made a Mason in 1743 in Lodge No. 25, at Gibraltar.

This is the Lodge which was originally No. 51, the first to be established in Gibraltar. I spoke to Bro. Poole about this some time before his death, and he was in hopes of finding further information about the activity of the Lodge at this period. From his paper, however, it would appear that he was not successful, and we have, therefore, only this indirect confirmation that Lodge No. 51 was active in 1743.



Linnecar did visit Gibraltar at some time before 1765. In his *Miscellaneous Works*, published in Leeds in 1789, he has, amongst other items, what Chetwode Crawley described as "two melancholy comedies and an insipid tragedy". The latter is entitled *The Generous Moor*, and, in his preamble to it, Linnecar writes:—

The following tragedy is founded on a true Story: The author was in Gibraltar, when at day break, a small Tartane, that had escaped from Tangier, was seen entering the New Mole ; which had on board the daughter of the Dey of Tangier, a Spanish lady who had been a captive, two Spanish gentlemen ; and an Englishman who had been mate of a ship, that was lost on the coast of Calabria.

Linnecar goes on to say that it was from this Englishman that he had the story on which he based his play.

I join in the general expression of deep regret that our good friend, Bro. Poole, did not live to finish this interesting paper and complete the many other tasks to which he had intended to devote himself.

BRO. FRED L. PICK writes:—

Any comment on this paper can only take the form of a panegyric on our lamented Brother who left to the Craft in general his great posthumous revision of Gould's *History of Freemasonry*, and to this Lodge the present paper, the preparation of which afforded him much happiness and interest.

The number of Lodges and Brethren that met at Gibraltar must far have outweighed any comparable area in the world, with the exception of certain crowded centres of population. We find amusement in the turbulence of Bro. Tolley and interest in the fragmentary notices of adjustments after the dislocation caused by the siege. There is the usual evidence of the ostrich-like mentality of William Henry White, Grand Secretary, and interesting evidence on the personality of the Rev. William Martin Leake. The adventures of the Calpean Lodge and the Lodge of Friendship are baffling, and it is a pity we cannot hear the author's personal and pithy comments on this situation. Bro. Poole's final paper affords a true sample of the work of one of our greatest students and best-beloved brethren.

The late Bro. S. J. FENTON wrote:—

My contribution to this paper really appears in *A.Q.C.*, Vol. xlv (1931), "The Records of the Orthes Lodge in the Royal Warwickshire Regiment", but I reiterate as follows:—

On 28 December 1807, JOHN WINTER. Grand Master of Masons in that part of SPAIN in the Province of ANDALUSIA, and the Masonical Jurisdiction thereto belonging, Issued Warrant No. 7 (which is now in Grand Lodge archives) to certain Brethren in the 6th Regiment of Foot, to hold a Lodge in the Town and Garrison at Gibraltar and elsewhere throughout the WORLD.

The Regimental Lodge worked under this Warrant until 1816, but it is doubtful whether it was very active, as, owing to wars, it went to Canada and eventually became part of the Army of Occupation in Paris in 1815. In 1816 the Lodge applied to Grand Lodge for an English Warrant, which they eventually received in 1820—No. 689.

BRO. G. S. DRAFFEN writes:—

A paper of this kind requires no criticism and little comment, but I confess I am puzzled by the contents of the letter written from Gibraltar on December 17th, 1787, by Leake to Grand Secretary. Unless the paper contains a typographical error or Bro. Poole has made a slip in copying—both of which are unlikely—we are led to believe that a Lodge holding a Charter numbered 92 from the Grand Lodge of Scotland was then stationed on "The Rock". It is further stated that this Lodge was held in the 25th Regiment (of Foot).

This cannot be so. Either the regiment is wrong or the number is wrong. Scottish Charter No. 92 was issued on 21st May, 1759, to the 71st Regiment, which may or may not have been stationed at Gibraltar in 1787. Gould (*vide Military Lodges*, pp. 121, 126 and 129) believes that the 25th Regiment had an *Irish* Warrant, and that the number was *also* 25.



Bro. WILLIAM WAPLES writes:—

I have read our late Bro. H. Poole's paper on Freemasonry in Gibraltar before the Union with pleasure and profit, and enclose a copy of a letter from St. John's Lodge No. 94 ("Ancients") dated 20th January, 1797, which refers to Masonic activities during 1796, and emphasises the lack of Masonic organisation at Gibraltar in that year. I trust that this information will add to the interest of Bro. Poole's paper.

Right Worshipful Grand Master  
and Wardens, etc., etc.,

Portofarrgo 20th Jan. 1797.

We take this opportunity of acquainting you, by our dearly beloved Bro. Richard Parsons, that since our leaving Gibraltar, we, the Master, Wardens, and Brethren of the Lodge, No. 94, have diligently written and given information of our situation and circumstances. In the meantime, we have received no answer from the Grand Lodge of Andalusia. We left a Chest and valuable Jewels in charge of the said Grand Lodge, particularly in charge of the Right Worshipful John Vincent Esq., who was presiding Grand Master, in April 1794, at which time we left in his charge the above-mentioned Chest and Jewels therein contained, and received his bond for the inventory of the same, and although we have frequently written for the Chest, etc etc we have received neither the Chest nor even an answer to one of our letters. About six or eight months ago, we gave Colonel Elford, who then commanded the 51st Regiment, to which we belong, a letter directed to the Grand Secretary of Ancient Masons, England, in the letter was observed all the occurrences of our Lodge. Whether this letter was carefully sent and delivered we cannot tell, but we have received no answer, and this induces us at this time to communicate to you, that after leaving Gibraltar, from the natural results of war, we were several months without being able to meet in masonic form, but as soon as Providence brought us together, we again resumed our privileges and met regularly. In the letter we sent to you we jointly petitioned, that as our Warrant was greatly effaced, we might have a duplicate of it. We again beg that you will take this into consideration, and, if it can be granted, we, the undersigned members, shall esteem it their duty evermore to pray etc etc.

Worshipful Bros., Richard Wilkins (Master), George Thompson, S.W., James Sloan, J.W., Bros. Thomas Roberts (Secy.), John M'Gillerick (Tyler), Gordon Cowan (Steward), Abraham Robinson (Treasurer), James Hamilton, S.D., James Tannoch, J.D., James Rinn, Donald Ross, William Ryan, Henry Listor, John Gillflang, George Grant, William Stephens.

The above-named officers were duly elected on the 30th November, 1796, in our Lodge Room, in open Lodge, and duly and regularly installed into office, on St. John's Day last, by Sir,

Your humble and most obedient Servant,

ANDREW ARMOUR, P.Master.

The old Lodge was constituted by the "Ancients" in 1761, in the 51st Regiment of Foot (now the King's Own Yorkshire Light Infantry). During 1776 a confirmatory Warrant was issued to the Lodge. The last name registered was that of William Corles, who was initiated in 1802 whilst the regiment was stationed at Colombo. Shortly afterwards the Lodge ceased to function and the warrant was returned to Grand Lodge ("Ancients") and lay dormant until early in December, 1805, when it was re-issued to some Sunderland Brethren initiated in the Knight of Malta Lodge No. 309/120, held in the 2nd Battalion of the Royal Regiment of Lancashire Militia.

The new Lodge was constituted under the same name and number on the 4th January, 1806, and continues to-day as St. John's Lodge No. 80.

The present members of St. John's Lodge are keenly interested in all matters concerning the original No. 94 and would be proud and privileged to become custodians of the properties mentioned in the above letter, if they could be traced and the present owners willing to donate (or sell).

The 1776 Confirmatory Warrant was damaged by fire 11th November, 1914, and is the authority under which the present Lodge No. 80 meets and acts.

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Bro. S. POPE writes:—

It is hardly necessary to say that I have found Bro. Poole's paper most interesting. *The Freemason* of April 13th, 1878, reported the meeting of the "Inhabitants" Lodge held to



receive the Centenary Warrant, and in the following number a letter appeared from Bro. R. F. Gould. It reads as follows:—

In your report of the Centenary Meeting of the Inhabitants' Lodge, No. 153, on the 13th inst., the W.M. states: "It had, like many other Lodges, its ups and downs, particularly as it was always more or less a Military Lodge, whose members were constantly going to other parts of the world."

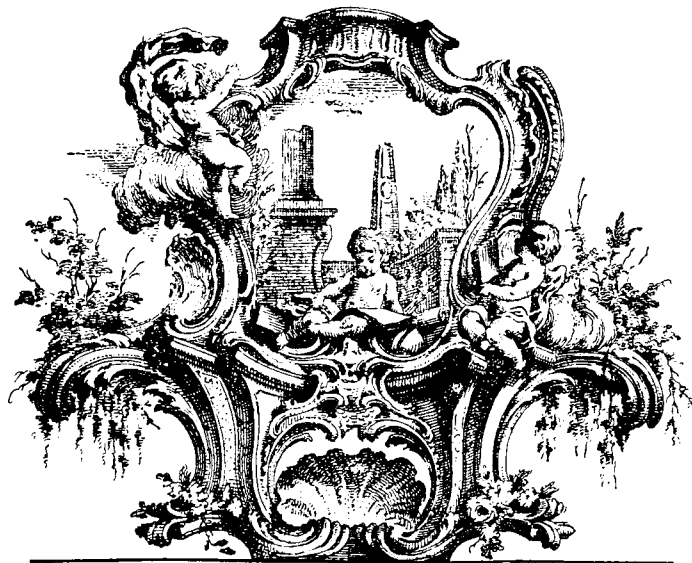
Having been Master of this Lodge at its resuscitation on the 10th February, 1858, I desire to explain that an examination of its archives conclusively proved to the then members that it had become dormant, through a rigid adherence to the purpose of its original institution, *viz.*, to serve as a Lodge for inhabitants only.

It is a little singular that the two oldest Gibraltar Lodges should, in the course of their century of existence, have completely changed positions. No. 115, St. John, originally a Military Lodge (attached to the 2nd Battalion Royal Artillery), is, or was, exclusively a lodge for "inhabitants", whilst No. 153, Inhabitants Lodge, revived after sixteen or seventeen year's dormancy by brethren of the garrison in 1858, appears now to be, in all but name, a "Military Lodge".

The title of "Inhabitants" Lodge seems to have existed at Gibraltar for at least 15 years before the establishment of the Lodge now bearing that name, as in the list of English lodges (Moderns) for 1765 appears "No. 285 Lodge of Inhabitants, Gibraltar, July 12th, 1762".

Yours fraternally,

R. F. Gould, P.M. 153.





## NOTES

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### THE FALSIFICATION OF THE ROYAL ARCH "CHARTER OF COMPACT".

—In my notes on the first Minute-book of the Excellent Grand and Royal Chapter (*A.Q.C.*; lxii, p. 172), I drew attention to the fact that various alterations had been made in the "Charter of Compact", which was the Instrument by which the Chapter was erected into the first Grand Chapter of England—that of the "Moderns". The most obvious alterations were in the dates, and by these the Charter, which had originally been agreed to on 22nd July, 1766, was made to appear to be dated 1767, and this latter date has always been accepted at its face value by all subsequent historians, even of such a calibre as Hughan, Gould and Sadler.

At that time I was entirely unable to surmise the *reason* for these alterations; it seemed quite inexplicable that anyone should wish to post-date the Charter, and that, too, by only a single year; recently, however, the true inwardness of the matter has dawned upon me, and I feel convinced that the explanation lies in another very small, and almost unnoticeable, alteration—the interpolation of the letter "P." before the title of Lord Blayney, Grand Master.

We know that, although most of the foremost Grand Officers had been exalted into the Royal Arch, it was not favourably regarded by the "Moderns" Grand Lodge. What, then, must have been the horror of its opponents when they heard that, not only had the Grand Master allowed himself to be exalted during his period of Office, but he had also accepted the Titular Presidency of the Order as the natural corollary of his Craft Office, had presided at the meetings of the Chapter held since his exaltation, and had agreed to a Charter of Compact setting up a Grand Chapter with power to grant Charters? I think that some person or persons unknown were determined to try to undo the worst of the damage, by making it appear that Lord Blayney had acted, not in his Official capacity as Grand Master, but in his private capacity after he had laid down that Office; the easiest way to effect this was by post-dating the Charter by a year to a time when his successor had been installed, and the insertion of the letter "P." to suggest that he was no longer in Office and was acting irresponsibly.

Lord Blayney was elected Grand Master *in absentia* in April, 1764, and never returned to England during that year of his Office; he was, therefore, re-elected in April, 1765, and, having returned to England, was present for the first time in Grand Lodge in January, 1766. He presided in February (a special meeting to initiate the Duke of Gloucester), in April, when he was re-elected Grand Master for a third year, and in May, when he was proclaimed. Then, on 11th June, he was exalted in the Excellent Grand and Royal Chapter, and (presumably in his own eyes, as well as in the eyes of the Chapter) became *ipso facto* the head of the Royal Arch. He duly presided in the Chapter on July 2nd, 22nd and 30th, 1766, and it seems clear that the idea of setting up a Grand Chapter was agreed in principle on July 2nd, that the draft of the Charter of Compact was approved on the 22nd, that it was then engrossed, and was ready for signature on the 30th, the date engrossed being, of course, the date on which it was approved, 22nd July, 1766; it seems to have been actually signed in open Chapter on 30th by Lord Blayney and six of the eight Officers of the Chapter; Dunckerley and French were not present at that meeting, and no doubt signed at the first convenient date after, as also probably Lord Anglesey, Thomas Morgan and James Heseltine.

At this meeting on 30th July, as one would expect, "A Committee of the Officers was appointed to meet on Thursday 5th Aug<sup>t</sup> on Business relating to the Chapter". This last word I believe to be a Scribe's error for "Charter", and that it was then intended to arrange Bylaws and rules for the issue of Charters; but when August 5th arrived, "The Right Hon<sup>ble</sup> Lord Blayney being out of Town, the meeting of the Committee was put off for a future Day". Now, on 30th July, Samuel Spencer, Grand Secretary, and Rowland Berkeley, Grand Treasurer, were present as Visitors; were they (or either of them) there to attempt to *prevent* the signature of the Compact? Both are recorded as having been elected members of the Chapter, and Berkeley actually became so, though not a very active one; but Spencer never paid his joining fee, never came on to the list of members, and never attended the Chapter again. Did he (or they), having failed to prevent the signing of the Compact, get at Lord



Blayney privately afterwards and persuade him, at least, to refrain from prosecuting the matter further? If so, it would account for his being "out of Town" on 5th August. Or could it even be that they persuaded him to agree to the alteration of the Charter, so that it should become "unofficial"? I think he may well have yielded with a bad grace and in a bad temper, and that this may account for his having taken no further interest in either Grand Lodge or Grand Chapter.

This absence of the Grand Master on 5th August, and the tampering with the Charter, would also account for the fact that no use was made of the Charter for nearly three years, while Spencer's death in 1768 may well have been the factor which decided the members of the Chapter to revive the Charter.

Samuel Spencer became Grand Secretary in 1757, and it was only two years later that he made his famous *gaffe* about "neither Arch, Royal Arch, nor Antient", of which Dermott took such delighted advantage. Findel tells us that on 7th June, 1766, Spencer wrote again about the Royal Arch as "a Society which we do not acknowledge, and which we regard as an invention designed for the purpose of introducing innovations amongst the Brotherhood, and diverting them from the fundamental rules which our ancestors laid down for us". One can hardly believe that six weeks later he would have attended the Chapter in any very friendly spirit. Thus I think there is a good case for looking upon Spencer as the "villain of the piece" in the falsification of the Charter.

Spencer died in the middle of 1768, and on October 14th we find the Chapter ordered to be summoned for November "on very special affairs" (underlining is in the original): the Minutes do not disclose what those very special affairs were, but soon after we find the Charter of Compact revived, the first Chapter Warrants issued, and a Committee again set up to arrange Laws and Regulations. The first Warrants were sanctioned in January, 1769, and the renewal of the Charter of Compact was confirmed by the signature of all present on 10th March. The five lines of the attestation and acceptance on the Charter appear to have been an addition at this time, being unduly closely written and close to the bottom of the main text, and to some extent encroaching on the irradiation of one of the bottom triangles. The text of this attestation is as follows:—

"In Testimony of our ready Acceptance of and perfect Compliance with this Charter of Institution and Protection above written, and the Laws and Ordinances thereby prescribed, We the Rest of the Excellent Companions of this Most Excellent Grand and Royal Chapter, have herunto severally subscribed our Names the Day and Year above written."

I pointed out in my former essay (*A.Q.C.*, lxii, p. 176) that the claim to have signed "the Day and Year above written" was a pious fraud, since hardly any of them were present on 22nd July, 1766, whereas all were present on 10th March, 1769, the true date of signature.

J. R. DASHWOOD.

**A Dutch Beaker of 1633.**—The Grand Lodge of England has recently acquired a Dutch parcel-gilt beaker (Delft—1633), engraved with a number of traditional figures bearing Masonic emblems. By permission of the Library, Art and Publications Committee of the Board of General Purposes, the Lodge is enabled to publish in this volume of its *Transactions* a series of five photographs of this beaker.

From the illustrations which accompany this note it will be seen that the figures portrayed within arcades around the upper part of the beaker represent:—

St. Lawrence the Martyr, holding a grid-iron in one hand and a martyr's palm in the other;  
Saverianus (so spelt upon the beaker), holding a pair of compasses extended;  
Severus, holding a trowel;  
Carpophorus, holding a square; and  
Victorinus, holding a scroll.

These five names are here given in sequence, passing round the beaker from the right-hand side of the figure of St. Lawrence to his left.

Severus, Saverianus, Carpophorus and Victorinus are the traditional names of the Four Holy Crowned Martyrs, whose death is commemorated on November 8th with that of four stonemasons, Claudius, Nicostratus, Symphorianus and Castorius, who, with an artisan named Simplicius, suffered death for their profession of the Christian faith in the reign of



the Roman Emperor, Diocletian, in about the year A.D. 300. The legends connected with these two groups of names have already been dealt with at length in these *Transactions* (*A.Q.C.*, i, at pp. 59-65, 149-150; and xii, at pp. 196-203).

Engraved upon the beaker beneath each panel is a coat-of-arms, accompanied by a name. Commencing with the coat-of-arms beneath the figure of St. Lawrence, and proceeding in the same direction round the beaker, the inscriptions beneath each coat are these:—

Vreanck Hendericse ver Burch,  
Jan Classe Swijs,  
Pieter Janssen Parsant,  
Cornelis Ghijsbrech Zoon Duisthueck, and  
Huich Janse Breda.

The coat-of-arms above the name of Jan Classe Swijs includes a pair of compasses; beneath this name appears the date 1633.

By courtesy of Bro. M. Mulder Canter, P.M., inquiries have been made in Holland and elsewhere with a view to identifying the coats-of-arms and the names associated therewith. According to Bro. W. N. Arntzenius it has already proved possible to trace four of these five Dutch names in seventeenth century records preserved in the town of Delft.

*Vrank Hendric van der Burch* (to adopt the modern spelling).

The family of van der Burch, and the coat-of-arms associated with this name upon the beaker, are well known in Delft. Vrank Hendric van der Burch owned a house and a brewery on the south-east side of the Voorstraat; first married in 1595, he married again in Delft in 1605; Mayor of the Town in 1630, he became in the following year Town Treasurer and one of the Regents of the Old People's Houses; he died in 1642.

*Jan Claisse Swijs.*

This name appears in the Register of Delft (1632) as that of a bricklayer who owned a house in the town.

*Pieter Janssen Parsant.*

A man of this name, married at the Town Hall of Delft in 1635, was registered as the owner of a small house in the town.

*Cornelis Ghijsbrech Duyshouck.*

A man of this name lived in Brabantse turfmarkt, Delft, and was married in the town in 1636.

*Huich Janss Breda.*

This name has not yet been traced in the records of this period at Delft.

In the course of his letter, Bro. Arntzenius alludes to a book entitled *Les Quartres Couronnés en Belgique*, by Count Goblet d'Alviella, published in Brussels in 1901 (a translation of which will be found in *A.Q.C.*, xiii, at p. 78), and goes on to the following effect:—

The Four Crowned Martyrs are always taken as being the Patron Saints of the guild of stonemasons, layers, tilers, etc.

The fifth figure, namely St. Lawrence, should however be singled out as the Saint in which these men had a special interest. It is a matter of common knowledge that each guild chose its own Saint and the church contained a special altar for paying their devotions to him. The archives of the guilds in Delft are unfortunately missing; so it is impossible to be dogmatic on this matter. However, a book by an author named Boitet, published in 1729, mentions in a description of Delft an altar erected in the old church of St. Hypolitus in honour of St. Lawrence, but unfortunately he does not mention the guild which erected it. It is not strange that St. Lawrence should have been popular in Delft because St. Hypolitus, to whom the church in Delft was dedicated, was converted by St. Lawrence.

After giving the biographical details already summarised in this note, Bro. Arntzenius concludes with this expression of opinion:—

“Now when we take all the details of this beaker we must come to the conclusion that it comes from the Delft's Guild of Bricklayers, from which we know that at least three of these persons actually lived in Delft, as well as the Holy St. Lawrence, who was well known within the walls of Delft.”





Dutch parcel-gilt beaker  
(Delft. 1633)





Dutch parcel-gilt beaker  
(Delft, 1633)





Dutch parcel-gilt beaker  
(Delft, 1633)





Dutch parcel-gilt beaker  
(Delft, 1633)





Dutch parcel-gilt beaker  
(Delft, 1633)



Bro. Mulder Canter was at first puzzled by the markings upon the bottom of the beaker, but has since succeeded in identifying them. The letter "X" represents the year 1633; the letter "S" was the mark of Dircsen van Stolck, who became a master silversmith in 1627 and died in Delft in 1660; the crown is that associated with the town of Delft; and the fleur-de-lys was the mark of Cornelis Aduen vande Poel Bleiswyk, of Delft, an approver of silver from 1625 to 1648.

Thanks are due to these two Dutch Brethren for the trouble which they have taken in this matter. It only remains to be stated that the beaker stands 6 inches high upon a moulded base and weighs 8oz. 17dwt.

IVOR GRANTHAM.

**An Old Note Book of 1812.**—In the archives of the Trinity in Unity Preceptory No. 19 is to be found an octavo account book of the type of the now old-fashioned Bank Pass Book. Probably this is just what it was, but the fly-leaf has been removed, and the first entry is headed, "Sir William Rennels, Chancellor to the Trinity in Unity Encampment", and is dated the 14th April, 1812.

Turning to the end of the book, we find the accounts of "the Royal Arch Chapter of Loyalty and Virtue", of which William Rennels was also the Treasurer.

William Rennels, son of John Rennels, a Barnstaple cheese factor, was born on the 30th April, 1774, with a twin brother, George. In 1790 he was apprenticed for seven years to Edward Davie, a glazier and painter. By April, 1806, we see him established as a painter and glazier, and himself taking an apprentice. He had married Mary Ann House in 1804, and on the 1st October, 1807, he was initiated in Loyal Lodge by the Master, Joseph Wyngyett Hunt, and on the following St. John's Day "elected" Secretary.

Evidently a keen Mason, he became Master in 1810, and on completing his year was elected Treasurer, holding the office until St. John's Day, 1812.

The Craft minutes for the 6th February, 1812, give a hint of things to come when they record that five Brethren were "each passed to the Chair and appointed individually Past Master". This ceremony was necessary in the days when but few members became Masters, and yet that qualification was essential for membership of the Holy Royal Arch, which itself was necessary for the aspirant to the Chivalric Orders. The Warrant for the Royal Arch Chapter of Loyalty and Virtue was received on the 10th May, 1812, and on May 19th three Exaltations took place; among them William's brother, Edward Croscombe Rennels, was "INITIATED" as Companion, the fee being £1 15s.

On June 20th William entered in the Knight Templar records, "Sir E. C. Rennels, Installation £2. 0. 0", and on July 30th, Installation of Sir E. C. Rennels to the Knights of Malta, Hospital, etc., Rhodes, and a fee of five shillings being paid.

On August 27th six knights were "initiated" into "Rosea Crucis", among them being Sir E. C. Rennels, the others being Sir J. Halls, Sir H. Rock, Sir J. Hooper, Sir Jas. Rendelle and Sir J. Bament.

From these simple entries it becomes possible to reconstruct at least some of the details leading to this most interesting occurrence of Rose Croix in Barnstaple in the year 1812, some thirty years before the Rite was re-introduced into England from America, and our present Supreme Council came into being. It is a reminder that the Rose Croix was originally a "Templar" degree, and the close affinity is maintained to this day in Bristol.

A dispensation to work the Templar degree was obtained from the Grand Master, and the fee of £1 11s., together with 10s. 6d. for postage, was paid on the 31st March, 1812. Prior to 1790 the Trine Preceptory was established at Bideford, but, although records are lacking, it is established that some Barnstaple Brethren entered the Order of Knights Templar there, and that, with the collapse of the Bideford Lodge, they began to work at Barnstaple. Since some of them were acquainted with "Rosea Crucis," it is highly probable that their knowledge had been gained in the Trine Preceptory, which had been warranted under Thomas Dunckerley.

Most of those who became Knights Templar went on to take Malta, and then Rosea Crucis; of these we have the following names:—

Joseph Wyngyett Hunt	Conveyancer	Barnstaple
Rev. John Torr	Rector of Westleigh	
George Northcott	Tailor	"
William Rennels	Glazier	"
James Rennels	Potter	"
John Tyte		
Simon Whimble	Maltster	"



William Finch	Victualler	Barnstaple
Henry Pollard		
John Harper	Joiner	"
John Halls	Publican, King's Arms	"
Edward Croscombe Rennels	Musician	"
John Bennett		
Henry Rock	Cordwainer	"
J. Bowhay	Grocer	"
W. Nott	Yeoman	Shirwell, Barnstaple
Edwin Kingston	Maltster	Barnstaple
George Kingston	Clothier	"
A. W. Thomas	Capt. R.N. Newport	"
		later Fremington

The early entries cease in 1818, when to meet fees due to the "Grand Encampment" of £6 5s. 6d. the Encampment funds stood at £4 12s. 1d., and £1 12s. 5d. was paid from the Royal Arch account to meet the charge. They ceased working until its revival in 1844, as Encampment No. 43, with John R. Chanter as Treasurer. Only one of the old members remained—that grand old Freemason, Joseph Wyngyett Hunt, who had been installed in the Trine Preceptory at Bideford, and was a founder of the official Trinity in Unity Encampment in Barnstaple.

The Encampment now worked the Knight Templar degree only, and there is no further indication of the Rose Croix being worked.

While we can but surmise the form of ritual worked in 1812, there is strong evidence of its character. An entry in the account book, dated 14th April, 1812, reads:—"Finch's a/c for Lectures &c. &c., £33 1s. 6d.", of which £15 1s. 6d. was for the Encampment; of the remainder, the Craft Lodge paid £8 and the Royal Arch £10. It would appear that Bro. William Finch played no small part in the form of our Masonic Ritual, and certainly in North Devon where the first edition of his Masonic Key had been acquired by Lodge Faithful at Bideford in 1801, from whom Finch received a letter complimenting him on his work; and in 1811 Loyal Lodge paid one guinea for his "Lecture Book".

From Thomas Dunckerley's letter of 22nd March, 1791, to the Encampment at York, we glean that there were at least seven, and probably more, Encampments working prior to this date, that at Bideford among them. This was the Trine Encampment to which Dunckerley assigned the number seven. We know that there were Royal Arch Masons in North Devon prior to 1785, and we are left to assume that this and the Templar degrees were worked under the Craft Warrant.

Some details of the transfer to Barnstaple are given in the minutes of the Grand Conclave for the 16th March:—

"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, entitled the Trinity in Unity Encampment, to be domiciled at the King's Arms Inn and directed to Sir Joseph Wingyett Hunt, Rev. John Torr and George Northcott; the whole of the said Knights being Installed in the Trine Encampment, Bideford, Devonshire, and sundry Knights of the Royal Edward Encampment, Bridgewater."

BRUCE W. OLIVER.

**The Entered and Accepted Mason.**—We are all liable, when our current Masonic terminology appears in the records of several centuries ago, to assume, without clear consciousness of the fact, that it then meant exactly what it would mean to us now. A natural, but rather unreasonable reaction to this is to assume that it could not and did not mean the same. My own impression is that "entered" might mean anything from registration to affiliation and initiation; while "accepted" was used alternatively with "admitted" and "received"; and it may be remarked that *réception* has been continuously used in France for initiation, into all three degrees.

It seems hardly open to doubt that in the old records the term "entered" signified being made a member of the Society, while "accepted" implied in some sense the possession of the status thus conferred; as in the answer to a certain question; "I am so taken and accepted among brothers and fellows".

This brings me to what is the main question I wish to discuss. In what manner, and by what stages, did the Mason (or Freemason) come to be accepted? There has arisen an



idea, to be found in certain works of reference, and frequently repeated—especially in America, and Canada—that the word “accepted” is simply equivalent to “speculative”, or, more precisely, “non-operative”. This is quite plausible on the basis of the ordinary meaning of the verb to accept, or rather one of the various ways in which the word is used. But those who have limited its significance thus are obviously either not fully acquainted with all the early instances of its use, or else, in the interests of a conjecture, are ignoring them. As for example, Pritchard, and not once only, unequivocally states that operative Masons were otherwise called accepted Masons.<sup>1</sup>

It must be taken, so I think, as certain (so far as certainty can be expected in such a matter) that in Scotland at the end of the seventeenth century up to the time, whenever it was exactly, that the tri-gradal arrangement was well established, the full initiation into the craft was in two steps or degrees. And also, I should say, that these two steps had arisen through a division at some previous time, hardly to be determined within a century or so, of an original initiation in a single step. And also, that this division was due, not to any internal tendency to evolution, but to external circumstances; that is, it was a secondary product of social and economic changes in the general body politic, and especially in and radiating from Edinburgh. And one reason for so holding is, what may be only an assumption, that it is highly probable that the ritualistic usages of the Masons’ organisation was a survival merely, and most likely a dwindling and decadent survival, continued by force of habit, that is by tradition, and kept alive in part at least because it formed the basis of the means of recognition, which under the existing circumstances had been adapted to serve a strictly practical end, that of distinguishing, so to speak, the sheep from the goats.

But if this initiation was originally a single rite both in England and in Scotland, what was there to lead to its division into two parts in the former kingdom? The external circumstances were completely different. I take it that the Act of Henry VII specifically directed against the congregations of the Masons would have prevented any possible development of permanent Lodges with customary powers of regulating the craft in their respective districts, such as occurred in Scotland. Any tendency in this direction would have been definitely stopped by the prohibitory laws. But to go further than this and to suppose (as has been done) that the esoteric side of the Mason craft was also suppressed and annihilated is contrary to all experience. Over and over again we find in history that a prohibitory law is powerless to extirpate a secret organisation. Nor do we need to go to history; there are examples to be found in our own times. But we can, and probably should, suppose that all external manifestations were suppressed. But how could the minions of the law, set on by the most zealous sheriffs and justices, have prevented the transmission of the Masonic secrets (always supposing there were any) from seniors to juniors in the craft? Specifically, in temporary Lodges formed for the purpose, anywhere and at any time, by seven or five right and true Masons, to make an apprentice who had served his time a Brother and Fellow; such activity would have been too insignificant, too inconspicuous, for those charged with law enforcement to take notice of, *de minimis non curat lex*. And if not, then they would have been too private, too secret, to be likely to be known to any but those immediately concerned. And, incidentally, this would fully and naturally account for that complete lack of records in England which so roused Hughan’s wonder.

All this would further have led to an acceleration of the process of decay, both in the organisation and in the esoteric tradition. Specifically to an increasingly slipshod performance of ritual, and to the growth of an ever greater number of tradesmen, regularly and legally trained, but entirely apart from the Fraternity. There was such a body of “masons without the word” existing in Scotland in spite of all the efforts of the Lodges to discourage them and to prevent them from obtaining remunerative employment. The process may have gone much further in England.

Of the very few indications of the existence of Freemasonry in England prior to the eighteenth century, excepting naturally the MS. *Constitutions*, two only give any assistance in our investigation. These are Ashmole’s diary and the York roll or register. From the two pertinent entries in the first of these two documents, it appears that when Ashmole was “made a Mason” in 1646 he became a Fellow of the Society also; and that when in 1682 he attended a meeting of the “Accepcon” in London, the several candidates who were received were “admitted into the Fellowship of Free Masons”.

Setting aside all prepossession in favour of a theory, this on the face of it certainly seems to imply a single rite of reception into the full privileges of the fraternity. The hypothesis, which I hitherto have too easily adopted, that this reception was really composed of two separate rites in succession or else amalgamated, is certainly a possible one, but certainly not the only one possible.

<sup>1</sup> Knoop, Jones and Hamer; *Early Masonic Catechism*, p. 120. “If any Working Masons are at Work, and you have a desire to distinguish Accepted Masons from the rest, take a piece of stone, etc.” “for some Operative Masons (but according to the polite Way of Expression, Accepted Masons) made a visitation, etc.” Pages 22 and 23 in the First Edition, 1730.



The same considerations apply equally to the York records, and indeed even more definitely. Here we find that entrants to the society were "admitted and sworn" or else "sworn and admitted" all through the period covered by the roll, that is from 1712 to 1729, which certainly would indicate that the procedure at York remained the same regardless of the publication of the *Constitutions* and of any changes we may suppose to have been made in London. And the *Book of Constitutions* is our chief, and almost only, warrant for supposing the existence in England of a dual system before 1717. Tentatively we can suppose that between 1682 and 1723, a two degree system came into existence in London. But it would be unsafe to build upon it, for there is no assurance that two steps were not known in possible Lodges outside the Accepcon, and still less that the single rite did not continue here and there long after 1723.

I suppose the discovery, revealed for me by the Minutes of the Aitchison's Haven Lodge when working on the series of articles in *The Builder* in 1928-1929, was rather dazzling, perhaps bewildering.

Probably most people have occasionally had the experience in which some new item of information acts like an electric current and sets a number of facts previously accumulated, but which have remained separate and inert, into vivid activity. In the present case it was some information new to me presented in the paper by Bro. Waples on the Swalwell Lodge, which acted as a detonator. I must premise, however, that Bro. Waples is quite innocent of the result, and also I gather from some correspondence I have had with him that he is unable to see any special significance in the facts that were recorded by him merely for historical completeness. And the present paper is really an expansion of my contribution to the discussion upon his interesting account of Swalwell and its Lodge.

The earliest minute of the Lodge had long been known to every one as it is given by Gould in his chapter on "Early British Freemasonry". But though so familiar, it had for me remained quite inert. What set it into activity was its context, the series of later minutes which had been hitherto unknown. For convenience I will give the minute in full:—

September 29, 1725. Then Mathew Armstrong and Arthur Douglas, Masons, appeared in ye lodge of Free Masons and agreed to have their names registered as Enterprentices to be accepted next quarterly meeting paying One Shilling each for their Entrance and 7/6 when they take their freedom.

As further stage-setting for the point I am leading up to, I will quote the following from Gould:—

*Vol iv, p. 262, note 6.* When any Mason shall take an *Apprentice*, he shall enter him in the Company's Records within 40 days and pay 6<sup>d</sup> for Registering . . . (Penal Orders, No. 4.)

That no apprentice when having served 7 years be admitted or accepted into the fellowship, but either on the chief Meeting day, or on a Quarterly meeting day. (General Orders No. 3.)

Finally, I will quote two of the other minutes referring to apprentices:—

December 27th, 1729. Then Mathew Bamburgh appeared in ye *Lodge of Free Masons* and his Master [John Robinson] showed his Indentures (which was assembled) he will have *his freedom when out of his time*, paying 7/6 to ye Lodge Box.

27th Sept. 1744. This day Wm. Hawdon having taken John Downey of Whickham Apprentice for seven years, the sd. Apprentice made *his appearance according to Laws* and *his Master according to Articles* for Registering 6 pence.

The other minutes given vary somewhat in form from these, but they all agree in giving the names of both the apprentice and of his master, and indicate that they were both present; and all mention the registration fee of 6d. required by Penal Order No. 4. In the earlier entries the apprentices indentures are mentioned, in the later ones only the registration.

As above intimated, I have been familiar with the minute concerning Armstrong and Douglas for many years, but there did not appear to be any special significance in it. By itself one naturally took it as representative, and Gould's comment was misleading. The reference to "Enterprentices" was interesting, but Gould's suggestion (made in more than one place) that the Swalwell and Haughfoot Lodges, owing to their proximity to the Scottish Border, had each been subject to influences from the other country, while not wholly satisfactory, was plausible enough on the surface. The first thing then that struck me when I read Bro. Waples' paper was the fact that nowhere else in the minutes as given did the phrase Entered Apprentice (in any of its manifold forms) appear in evidence, and that so far from its being representative, the minute in this respect was unique. And on further consideration it



became clear that it was altogether exceptional. To take the least point first ; instead of the normal prescribed fee of sixpence for registration, Armstrong and Douglas were each required to pay one shilling, double the usual amount. A small matter, it is true, but with some significance in indicating that there was something unusual about the affair. Then, though it would seem that the Laws and Orders of the Lodge required the presence of both the Master and the apprentice when the latter was registered, and though in all the other minutes referring to such registrations the master is actually mentioned, and it is indicated that both he and his apprentice were present, these two particular individuals appear without masters. Furthermore, they *agreed* to be registered, whereas the registration of the apprentice bound was compulsory, and his master was subject to fine if he did not present him within the prescribed period of forty days. Then, again, the two are described as Masons, simply and without qualification. Now it is not, nor do I think that it has ever been, common usage to speak, let us say, of a youth as a carpenter or a plumber because he is an apprentice to these trades, though one may speak of a "prentice" plumber, or an engineer apprentice. But this is not the same thing at all. Nor does it seem very likely that a boy would come alone to the Lodge to announce that he had been bound apprentice to Master So-and-so and produce the fee for registration out of his own pocket. And, finally, it is to be noted that Armstrong and Douglas were to be *accepted* at the next Quarterly Meeting, and to pay, "when they take their freedom", the usual fee of 7s. 6d. Now, while it would be possible to construe this mention of the fee in the same way as we obviously have to do in the only other case in which this fee is mentioned, the minute respecting Mathew Bamburgh, I submit that, on the face of it, the natural interpretation of the statement is that these two "Enterprentices" were to be made free at the next quarterly meeting ; that is to say, that they were to receive their freedom and were to be "admitted or received into the fellowship" within three months after their registration as apprentices—in some sense or other.

Taken merely as a record of two youths being bound to the trade in the usual way, the record simply bristles with incongruities. How, then, is it to be explained ? There are two cases in Scotland that seem in some respects to be analogous: those of John Young at Haughfoot and John Crumbie at Haddington.<sup>2</sup> Each of these individuals was described as a Mason. This would indicate that this was his trade, and implies that he had been apprenticed to it and had acquired reasonable competence in it. But neither of them had been "entered" or "accepted" in a Lodge. Young was received as a proper person to become a member of the Haughfoot Lodge, and was straightway entered and passed at the same meeting. At Haddington, Crumbie and the Lodge entered into a contract, by which the Lodge agreed to make him an entered apprentice (he was not bound to any master) on the condition that he was to observe the regulations of the Scottish fraternity, and especially not to work with Cowans or to undertake work on his own account "during the time he is an entered prentice". This time is not specified, and it is probable that it was to be the usual period of three years or so. The implication is that at the end of this period, whatever it may have been, the Lodge would pass him as a Master and Fellow of the Craft. In other words, they would condone the irregularity (from their point of view) of his training on his agreeing to work as a journeyman among them for the customary time that was required of the Entered Apprentice who had served his time with a master or fellow of the Lodge.

The Swalwell record resembles these two cases in the point that the subjects of the unusual action were masons—otherwise the analogy is not perfect. Young and Crumbie were evidently trained outside of the organisation ; Armstrong and Douglas appear to have been within it, and their apprenticeship taken to have been regular. Considering, then, that the status of Entered Apprentice was a normal one in Scottish Lodges as an intermediate stage through which every craftsman had to pass before he could become a Master and Fellow, and also that this status was unknown at Swalwell, or at least was not a part of the Lodge economy—for such is the inference that must be drawn from the fact that it is not otherwise mentioned in the records—I offer the following suggestion of interpretation. Armstrong and Douglas were two journeymen Masons who had served their time somewhere in Scotland and had been duly "entered", and had received the particular secrets communicated to entered apprentices by which they could prove their right to work as journeymen, and who might be lawfully employed. Coming to Swalwell, presumably in search of work, they found that their position was not in accord with the normal procedure in an English Lodge, where the time-expired apprentice was given his full freedom and was accepted as a fellow at once. For illustration, let us suppose they had received the three fraternal signs mentioned in Penal Order No. 8, but not the "points of fellowship". I take this from Gould in the place above referred to. Apparently, the Lodge was satisfied as to their qualifications, so far as they went, but these did not go far enough to accept them into the Lodge as Fellows. They therefore did what is generally done in unusual circumstances to which the normal procedure is not adapted—they stretched the rules to make them fit. To have demanded that they

<sup>2</sup> For Young, I am indebted to Bros. H. Poole and H. Carr ; and for Crumbie, Lyon, *Hist. Edn.*, p. 414 (1st Edition).



begin again and serve a second apprenticeship was manifestly absurd, nor can we believe that such a proposal would have been agreed to by the two applicants, who were free agents. So a formal substitute was arranged, by which their names would appear in the records as apprentices in some sort, by registering them under the designation which they were entitled to in the Lodge from whence they came, that is, as Entered Apprentices, but on account of their real status as journeymen agreeing further to give them their freedom as Fellows at the next meeting of the Lodge *at which this could be done* in accordance with the Orders of the Lodge; when they would also receive the secrets that in their own country, according to the rules of the Craft there, had been reserved until a later occasion. But as the whole affair was abnormal they were charged twice the usual fee for registration.

In the 1890's one group of students argues for a single initiation. This, I should suppose, was once actually true everywhere—at some time before 1590, perhaps a long time before; I should not like to guess how long. But, on the other hand, it is possible that the Schaw Statutes were intended in part to confirm a division that had not long before been brought into existence in the interests of the Masters. Nevertheless, it is quite possible that this division had been made long before. There is nothing to show, and I do not see that it matters very much.

The opposing group, led by Speth and Gould, while contending for a two degree system as original in England, nevertheless concurred with the opposite party in supposing that in Scotland there was only one, inchoate, undeveloped step, and that this was communicated to the youth when he was indentured. If I am right it was exactly the other way about.

I have from the first held that the ritual essentials (leaving aside all symbolism and allegorical interpretation) of what is now our Third Degree were always, from the beginning—wherever and whenever that may have been—an essential part of the esoteric Masonic system, and, indeed, the most important and vital part.

I quite agree with Bro. Waples that in all probability the members of the Swalwell Lodge, and of all other operative Lodges in both England and Scotland, were little interested in ritual, and, rather than developing it, were gradually letting it die out. I am of opinion that it only survived because it was the basis, the ground-work, of the traditional means of recognition and proof. In Scotland these were of considerable importance to the individual; less so, I should suppose, perhaps much less so, in England. For there it would appear that the existence of a body of uninitiated tradesmen was much more in evidence than in Scotland. The conundrum-like questions and answers of the various "Examinations" consist largely of more or less direct references to ritual procedure, and without these would have had no meaning. I should also suppose that but for the "revival" (in the strictly anthropological, technical sense) the tradition was moribund and might have soon entirely disappeared.

Reverting, in conclusion, to the terms "entered" and "accepted" with which we began: in Regulation VI, Anderson indicates a distinction between "entering" and "Admitting". "No man can be enter'd a *Brother* . . . nor admitted a *Member*" without the unanimous consent of those concerned. In Charge V, in the Second Book, the old phrase "brother and fellow" appears. The terms are to be taken as disjunctive, not as alternate; that is, they designate two classes or grades. A brother was "entered". The word might mean that his name was entered in the records, but improbably; or that he actually entered, came into, the Lodge, and this may have been an inconsiderable part of the complex of ideas conveyed by its technical use, for his entrance in this sense was implied in reception or initiation. What distinction, then, did "accepted" imply, if any? I should say, and it is strikingly confirmed by the fact that the Lodge concealed in the bosom of the Masons' Company in the seventeenth century was known as the Accepcon, that it was originally an alternative designation, and meant one who belonged to the Fraternity or Fellowship by virtue of having been duly entered, that is, initiated. Thus, "Free and Accepted Masons", as a descriptive phrase, did not refer to two groups of members, the operative and the honorary or non-operative, but was a general description of all who had been duly initiated into the Craft.

R. J. MEEKREN.



## REVIEW

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### THE RED CROSS OF CONSTANTINE IN SCOTLAND

BY GEORGE S. DRAFFEN, M.B.E.



VERY little has been written about the Masonic Degree of the Red Cross of Constantine, and we welcome this pamphlet as it gives a clear history of the Degree in Scotland and the facts that lead to the formation of the Grand Imperial Council of Scotland.

As one would expect, the history is somewhat complicated. Bro. Draffen tells us that there were at least five well-known Degrees which used the title of Red Cross. It is suggested that, in the first place, the Degree came from Ireland and that it may have been brought over with the Knights

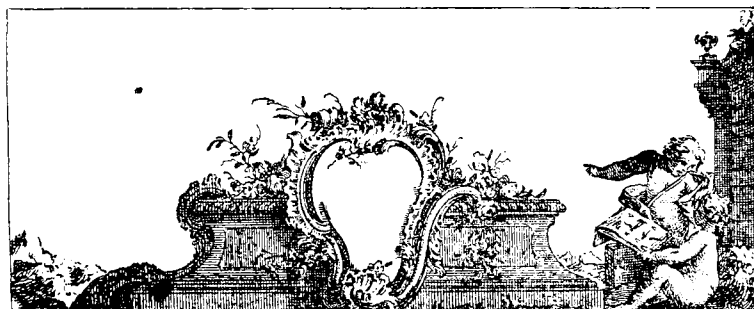
Templar Degrees.

There was no central government of the body in England until the Grand Imperial Conclave of England was formed in 1867. This Conclave chartered some eight Conclaves in Scotland between 1868 and 1876, and these formed the nucleus of the Grand Imperial Conclave of Scotland. The Grand Imperial Conclave of England published their first Statutes in 1868 and the Grand Recorder included in the volume "A sketch of the History and Records of the Order of Constantine". In this sketch he claimed, by inference, that this Conclave was the legitimate successor of the Imperial Constantinian Order of St. George. This was at once disputed by the Prince Rhodocanakis who published, in 1870, "The Imperial Constantinian of St. George, a Review of the Modern Impostures and a Sketch of its true History". This led to a good deal of correspondence on the subject in "The Freemasons' Magazine and Masonic Mirror", and the claim made by the Recorder of the Grand Imperial Conclave of England was wisely withdrawn. In the next edition of the Statutes, published in 1886, "The History" was omitted.

Bro. Draffen brings out a very interesting point when he tells us that Prince Rhodocanakis had a son called Demetrius Rhodocanakis. The latter was a Freemason and became a British subject in 1867. This son was admitted to the Order of the Temple in the Preceptory of the Lothians in 1869.

Part II of the pamphlet treats with the history of the Degree from 1871 onwards and gives a full account of the formation and early meetings of the Grand Imperial Council of Scotland. There is an appendix at the end, giving a "List of Conclaves" in Scotland. This will prove most useful as a work of reference as it includes the Conclaves that have become dormant. The typography is excellent and the pamphlet most readable.

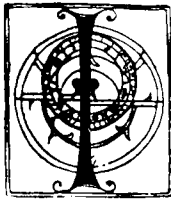
G. Y. JOHNSON.





## OBITUARY

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

**Charles Hendrie Barrington Armstrong, M.D.**, of Kingston, Jamaica. Bro. Armstrong held the rank of Past District Grand Director of Ceremonies, and Past District Grand Sojourner (R.A.). He was a life member of our Correspondence Circle, to which he was elected in October, 1910.

**John Rowland Atkinson**, of Greenside, Kendal, on 10th March, 1951. Bro. Atkinson held the rank of Past Provincial Grand Deacon. He was elected a Member of our Correspondence Circle in May, 1920.

**William Brokaw Bamford**, of Belmar, New Jersey, U.S.A., on 19th April, 1951. Bro. Bamford was an old Member of the Correspondence Circle, to which he was elected on 8th November, 1900, becoming a Life Member in 1925.

**Lord Belhaven and Stenton**, of Udny, Aberdeenshire, on 26th October, 1950. Bro. Lord Belhaven held the rank of Past Grand Master Mason of Scotland. He was elected to our Correspondence Circle in May, 1934.

**Stanley Alfred Bone**, of Falmouth, on 9th May, 1951. Bro. Bone was a Past Master of the Colville Smith Lodge, No. 5738, and a member of the Volubrian Chapter, No. 75. He was elected to our Correspondence Circle on 24th June, 1948.

**Sidney Ewart Burrows**, of Southgate, London, N.14, on 26th September, 1951. Bro. Burrows was a Member of Lodge Electric, Hampton Court, No 2087. He was elected to membership of our Correspondence Circle on 7th November, 1914.

**Robert Arthur Card**, of Seaford, Sussex, on 21st July, 1951. Bro. Card was a keen collector of Masonic Books and one of the joint donors of a collection to the Library of Grand Lodge. He was a Past Master of United Mariners Lodge No. 30, and P.Z. of its associated Chapter. He received Grand Rank in 1940 as Past Grand Standard Bearer, and was promoted to Past Assistant Grand Director of Ceremonies in 1947, receiving at the same time the equivalent ranks in Grand Chapter. He became a Member of our Correspondence Circle in May, 1935, and bequeathed to this Lodge all his Masonic Regalia and books.

**Owen Cardwell**, of Hedge End, Southampton, on 21st September, 1951. Bro. Cardwell was elected to membership of our Correspondence Circle in January, 1950.

**James Chapman**, of Blyth, Northumberland, on 11th February, 1951. Bro. Chapman held the Rank of Past Provincial Deputy Grand Registrar, and Past Provincial Grand Sojourner (R.A.). He joined our Correspondence Circle in May, 1948.

**Harry William Chetwin**, of Barnet, on 3rd December, 1950, in his 73rd year. Bro. Chetwin held the rank of Past Assistant Grand Director of Ceremonies in Grand Lodge, and Past Grand Standard Bearer in Grand Chapter, and had been appointed the Prestonian Lecturer for 1951. He was elected to membership of our Correspondence Circle in November, 1922.

**Col. Clifton Graham Astley Cooper, D.S.O., R.A.**, on 30th July, 1951. Bro. Astley Cooper was a Past Master of Ubique Lodge No. 1789. He was elected to Membership of our Correspondence Circle in May, 1935.

**Andrew Russell Craig**, of Wellesley, Malaya, on 20th October, 1950. Our Brother was a Past Master of Lodge No. 25 S.C., and Chapter No. 408 S.C. He was elected to membership of our Correspondence Circle in January, 1949.

**Leonard Denny**, of Twickenham, on 22nd September, 1950. Bro. Denny held the ranks of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was elected to membership of our Correspondence Circle in March, 1918.



**Maurice De Wilde**, of Oakleigh Gardens, Edgware, on 26th September, 1951. Our Brother was a member of the Lodge of Aspiration No. 6086, and was elected to membership of our Correspondence Circle in October, 1948.

**James Edwards**, of Skelmersdale, Lancs., in May, 1950. Bro. Edwards was a Past Master of Lodge Stanley No. 3511, and a member of the associated Chapter. He was elected to membership of our Correspondence Circle in March, 1944.

**Rev. Canon George Paget Ford, M.A.**, of Willesden Green, on 15th October, 1950. Bro. Ford had held the Rank of Past Provincial Assistant Grand Chaplain (Surrey), and became a member of our Correspondence Circle in October, 1948.

**John James Gerry**, of Saltash, Cornwall, on 10th December, 1950. Bro. Gerry was a Past Master of Lodge Dartmoor No. 4604, and a member of Harmony Chapter No. 156. He was elected to membership of our Correspondence Circle in October, 1942.

**Herbert Ernest Gill**, of Upper Tulse Hill, London, on 26th April, 1951. Bro. Gill was appointed to Grand Rank in 1930 as Assistant Grand Standard Bearer, and promoted to Past Assistant Grand Director of Ceremonies in 1946, and received the equivalent ranks in Grand Chapter in the same years. He was one of our oldest Corresponding Members, having been elected in June, 1905.

**J. W. S. Godding**, of Hanworth, Middlesex, on 10th January, 1951. Bro. Godding held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He had been a member of our Correspondence Circle for over 60 years, having been elected to membership in March, 1890.

**Percy Goldfinch**, of Buckland Avenue, Dover, on 16th May, 1951. Bro. Goldfinch was a Past Master of Lodge Peace and Harmony No. 199, and Past First Principal of its associated Chapter. He was elected to membership of our Correspondence Circle in June, 1939.

**John Hancock**, of Magadishu, B.E. Africa, on 23rd October, 1950. Bro. Hancock was a member of Lodge Emrys No. 3259 and of Kenya Chapter No. 3727. He was elected to membership of our Correspondence Circle in October, 1948.

**George Allan Hardy, O.B.E.**, of Port Said, Egypt, on 10th October, 1951. Bro. Hardy held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He was a member of Pelusium Lodge and Chapter No. 3003. He was elected to membership of our Correspondence Circle in June, 1915.

**Nathaniel William John Haydon**, of Toronto, on 12th December, 1950, at the age of 79. Bro. Haydon, who was born in Devon, went to Canada in 1890, and was a Life Member of Riverdale Lodge, Toronto, and a Founder and Secretary of the Toronto Society for Masonic Research. He was elected to membership of our Correspondence Circle in May, 1920, and was for many years our Local Secretary in Canada.

**George Mitchel Hedges**, of Georgeham, Devon, on 16th October, 1950. Our Brother was a Past Master of Crowstone Lodge No. 3298, and held the rank of Past Provincial Deputy Grand Registrar (Essex). He was elected to membership of our Correspondence Circle in March, 1948.

**Dr. Lawrence Fielder Hemmans, M.B., B.S.**, of Lewisham, on 7th March, 1951. Bro. Hemmans was a member of West Wickham Lodge No. 2948 and of Chapter White Rose of York No. 2840. He held the rank of Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He was a Life Member of our Correspondence Circle, to which he was elected in March, 1919.

**Arthur Miles Hutton**, of Beaconsfield, on 23rd February, 1951. Bro. Hutton was elected to membership of our Correspondence Circle in January, 1926.

**Robert Smith Jackson**, late of Messrs. Kemp & Co., Bombay. Bro. Jackson was a Past Master of Research Lodge, Bombay, No. 3184. He was a Life Member of our Correspondence Circle, which he joined in November, 1915.

**Herbert Josiah Jeffries**, of Park House, Downend, Bristol, on 26th September, 1951. Bro. Jeffries was a member of Kingswood Chase Lodge No. 4666. He was elected to membership of our Correspondence Circle in October, 1948.

**Jesse Jones**, of Ormskirk, Lancs., on 12th January, 1951. Bro. Jones was a member of the Lodge of Harmony No. 580. He was elected to membership of our Correspondence Circle only in March, 1950.



**Louis Jones**, of Plymouth, in December, 1950. Bro. Jones was a member of the Lodge of Charity No. 223 and Resurrection Chapter (Malta) No. 515. He was elected to membership of our Correspondence Circle in October, 1945.

**George Edward Keary**, of Kingskerswell, S. Devon, on 27th July, 1951. Bro. Keary was a member of St. John's Lodge No. 328, Torquay. He was elected to membership of our Correspondence Circle in March, 1950.

**Albert Sherbourne le Soulf**, of Mosman, New South Wales, in April, 1951. Bro. le Soulf was a member of the Sydney Lodge of Research. He was elected to membership of our Correspondence Circle posthumously before news of his death arrived.

**Laurence Levy**, of Loudwater, Herts., on 7th November, 1950. Bro. Levy was a Past Master of the Lodge of Tranquillity No. 185, and held the rank of Past Grand Standard Bearer. He had been a member of our Correspondence Circle for over 43 years, having been elected in 1907.

**Otto Edward Godfried Loll**, of Port Chalmers, New Zealand, in March, 1951. Our Brother was Secretary of the Port Chalmers Marine Lodge No. 982, and Scribe N. of the associated Chapter. He was elected to membership of our Correspondence Circle in March, 1927.

**C. A. Loxton**, of Cannock, Staffordshire. Bro. Loxton held the rank of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He was elected to membership of our Correspondence Circle in May, 1911.

**Sir Charles James Hugh McRea**, of Arrandene, Mill Hill, London, on 19th June, 1951, at the age of 76. Bro. McRea was first appointed to Grand rank in 1925 as Grand Standard Bearer, and promoted successively to Past Assistant Grand Director of Ceremonies in 1937 and Past Grand Deacon in 1948, receiving the equivalent ranks in Grand Chapter in the same years. He was elected to membership of our Correspondence Circle in March, 1926.

**David Mann**, of Bloemfontein, S. Africa, on 16th October, 1950. Bro. Mann was a Past Master of Lodge No. 392, I.C., and Past Provincial Grand Superintendent of Works (I.C.). He was elected to membership of our Correspondence Circle in November, 1944.

**Thomas Marns**, of Ealing, on 24th September, 1950. Bro. Marns was a Past Master of Lodge Isma No. 5009, and had received London Grand rank. He was elected to membership of our Correspondence Circle in May, 1949.

**George Alfred Marriott**, of Manchester, on 13th August, 1951, at the age of 70. Bro. Marriott held the rank of Past Grand Deacon and Past Assistant Grand Sojourner (R.A.). He was elected to membership of our Correspondence Circle in November, 1937.

**Cecil John Marsh**, of Thorpe Bay, Essex, on 20th August, 1951. Bro. Marsh was a Past Provincial Grand Warden of Essex. He was elected to membership of our Correspondence Circle in October, 1928.

**John Edward Stevenson Milligan**, of St. John's Wood, London, in April, 1948. Bro. Milligan was a Past Master of Lodge Hand of Good Fellowship No. 5249, and a member of the Harlesden Chapter No. 2098. He was elected to membership of our Correspondence Circle in January, 1944.

**Walter Murray**, of Worthing, on 23rd December, 1950. Bro. Murray was a member of Albion Lodge No. 3196 (Bahia Blanca, Argentina). He was elected to membership of our Correspondence Circle as long ago as 1907.

**Dudley Northall-Laurie**, of Lyncroft Gardens, London, N.W.6, on November 10th, 1950, at the age of 72. Our Brother was a member of the Marquis of Dalhousie Lodge No. 1159. He was one of the old members of our Correspondence Circle, having been elected in October, 1906.

**Penry Raymond Oliver**, of Bedford Row, London, on 28th September, 1950. Bro. Oliver was a member of Strand Lodge No. 1987, and held the rank of Past Provincial Deputy Grand Registrar (Middlesex). He was elected to membership of the Correspondence Circle in May, 1944.

**Henry George Overett**, of Ilford, Essex, on 13th February, 1951. Bro. Overett was a Past Master of Layton Lodge No. 2626 and a member of Phille-Brook Chapter No. 5803. He was elected to membership of our Correspondence Circle in October, 1948.



**Albert William Palmer**, of Bath, on 22nd August, 1950. He was a member of St. Alphege Lodge No. 4095. He was elected to membership of our Correspondence Circle in May, 1939.

**Arthur Pett**, of Kimberley, S. Africa, on 1st December, 1950. Our Brother was a Past Deputy Provincial Grand Warden of the Netherlands Constitution, and a member of the Richard Giddy Chapter No. 1574, E.C., Kimberley. He was elected to membership of our Correspondence Circle in June, 1923.

**Rev. Herbert Poole**, *B.A., F.S.A., T.D.*, of Chalfont St. Giles, late of Christ's Hospital, on 14th February, 1951, after an operation, at the age of 66. Bro. Poole held the rank of Past Assistant Grand Chaplain. He joined the Correspondence Circle in June, 1911, and was elected to full membership of the Lodge in November, 1923, and became Master in 1928 and Secretary from February, 1948. (For a more full appreciation of our Brother, see page 33.)

**Robert Leonard Randell**, of Herne Hill, London, on 6th August, 1951. Bro. Randell was a member of Alexandra Palace Lodge and Chapter No. 1541. He was elected to membership of our Correspondence Circle in March, 1924.

**A. E. Richmond**, *M.P.S.*, of Great Yarmouth, in January, 1951. Bro. Richmond was Past Provincial Grand Director of Ceremonies (Norfolk). He was a Life Member of long standing of our Correspondence Circle, having been elected in January, 1903.

**John Gridley Roach**, of Plymouth, in April, 1951. Bro. Roach was a member of Lodge St. Andrew No. 4276, Plymouth. He was elected to membership of our Correspondence Circle in October, 1944.

**Harold Charles Semmens**, of Stoke, Plymouth, on 28th May, 1949. Bro. Semmens was a Past Master of the Lodge of Friendship No. 202, Devonport, and Past First Principal of the Chapter attached to it. He was elected to membership of our Correspondence Circle in March, 1945.

**Allan H. Smith**, of Wagga Wagga, New South Wales, in August, 1950. Bro. Smith was a Past Master of Lodge 22, N.S.W., and was elected a member of our Correspondence Circle in November, 1921, becoming a Life Member in 1922.

**W. Farquharson Smith**, of Salisbury, S. Rhodesia, on 11th December, 1950. Our Brother was a member of Lodge No. 1323, S.C. He was elected to membership of our Correspondence Circle in January, 1928.

**Anthony Grafton Sprague**, of Kingston, Herefordshire, in December, 1948. Bro. Sprague held the rank of Past Grand Standard Bearer, and had been a member of our Correspondence Circle since 1909.

**Ernest H. Staffurth**, of Kenworth, Bognor Regis, on 18th October, 1951. Bro. Staffurth was Past Provincial Grand Registrar of Sussex, and was a Life Member of our Correspondence Circle, to which he was elected in November, 1907.

**Lt.-Col. John Frederick Tarrant**, of Charlton Kings, Cheltenham, on 13th April, 1951. Bro. Tarrant was Past Provincial Grand Director of Ceremonies (Gloucestershire). He was elected to membership of our Correspondence Circle in May, 1928.

**Edward Noel Tate**, *L.D.S.I.*, of Edinburgh, on 26th January, 1951. Bro. Tate was a Past Master of Lodge 937, S.C., and Chapter No. 395. He was elected to membership of our Correspondence Circle in November, 1948.

**Godfrey Francis Thorpe**, of Millbrook, Jersey, on 13th March, 1951. Bro. Thorpe held the rank of Past District Grand Deacon (Bengal). He was elected to membership of our Correspondence Circle in March, 1940.

**Capt. Albert Francis Grosvenor Warrington**, of Melbourne, Australia, on 9th October, 1950. Bro. Warrington was a member of Tenasserim Lodge No. 542, and Past District Grand Scribe E. (Burma). He became a Life Member of our Correspondence Circle in March, 1928.

**Harry Wood**, of Gloucester, on 30th March, 1951. Bro. Wood 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, 1947.



## ST. JOHN'S CARD



THE following were elected to membership of the Correspondence Circle during the year 1951:—

### LODGES, CHAPTERS, etc.

Grand Lodge Alpina of Switzerland  
 Corinthian Lodge No. 1208  
 The Lewises' Lodge No. 1209  
 Knole Lodge No. 1414  
 Worcester Lodge No. 1603  
 Etekwin Lodge No. 2623  
 Rowena Lodge No. 3180  
 St. Laurence Lodge No. 3350  
 The Kedah Lodge No. 3830  
 Helio Lodge No. 3900  
 Globe and Laurel Lodge No. 4657  
 Ceylon Lodge No. 6436  
 Rutupiae Lodge No. 6611  
 Poseidon Lodge No. 6815  
 Golden Throne Lodge No. 1344, S.C.  
 Research Lodge of Otago No. 161, New Zealand  
 St. John's Lodge Orion til de to Floder, Norway  
 Danson Park Lodge of Instruction No. 5700  
 Berkshire Masonic Study Group  
 Chapter of Research, Ohio  
 Moseley Masonic Hall Library

### BRETHREN

Raymond Augustus Abell  
 Bjorn Albert  
 Harold Anderson, *F.S.A.*  
 Robert Baker Anderson  
 Ernest V. Andlaw  
 Thomas Andrews  
 David John Anthony  
 Leonard Keith Arkell  
 Rowland Scargill Atkinson  
 Arthur Dixon Austin

Othman Frank Blakey  
 Charles Blickenderfer  
 Michael Blumberg  
 John Daniel Bones  
 Joseph Everett Borton  
 Mervyn Walter Brockenshire  
 Sydney James Bubb, *M.P.S.*  
 Harry Stephen Buffery  
 Stephanus Petrus Burger  
 Thomas Henry Burn

Jabez Shovell Babb  
 Norman Kerr Bain  
 James Edgar Barclay  
 Robert Alfred Bartley  
 Hans Heinrich Baumann  
 John Baylis  
 James Muir Cameron Begg  
 Douglas Trew Biddle  
 Thomas Robert Bilbow  
 R. G. Bird

Frank Edward Cantor  
 Reginald Coverdale Caridia  
 William Dennis Carter  
 Henry Randall Cave  
 John Burton Cave  
 Albert Ernest Moreton Cavell  
 Robert Christison  
 Robert Duncan Clay  
 Edward Archer Clayton  
 John Spence Clouston



James Ernest Peter Samson Colbran  
 Francis Victor Reuben Collins  
 Dennis Raymond Cook  
 Daniel Robert Fisher Cossar  
 George Leslie Couch  
 Roy E. Crawford  
 T. P. Crowther  
 Preston Homans Currier

Percival John Daniel  
 Clifford Ewart Davey  
 Edward Newton Davies  
 Barry Charles Deaves  
 Frederick Fenwick de Paravicini  
 John Lindsay Donnison  
 Leo Arthur Doolan  
 Francis Willard Dorey  
 John William Duke

Thomas Harold Easman  
 Charles Robert Neville Emary  
 Alfred Joseph Ellis  
 Alfred Orlan Ellis  
 Stanley Ellis  
 David Jenkin Morris Evans  
 Henry Evans

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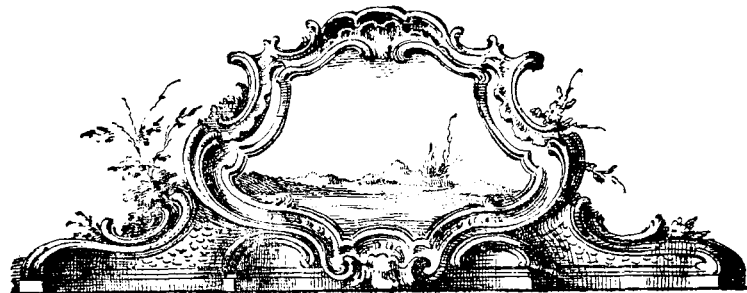
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Brethren, *H. Guy*; Templaria et Hospitallaria, *L. de Malczovich*; A Unique Engraved List of Lodges, "Antients", A.D. 1753, *W. J. Hughan*; The Sea Serjeants, *W. B. Hextall*; "Demit" and Jewel of Ancient Lodge, *G. L. Shackles*; King Solomon and the Queen of Sheba, *F. J. W. Crowe*; J. Morgan and his "Phoenix Britannicus", *H. Sirr*; Order of the Knights of the Holy Sepulchre of Jerusalem, *L. de Malczovich*; Studies in Eighteenth Century Continental (so-called) Masonry, *Rev. W. K. Firminger*; The Equilateral Triangle in Gothic Architecture, *Arthur Bowes*; Summer Outing—Shrewsbury and Ludlow, *W. John Songhurst*; Notes on the Grand Chaplains of England, *Canon J. W. Horsley*; Eighteenth Century Masonic Documents, *Archdeacon Clarke*; Gnosticism and Templary, *E. J. Castle*; An Old Engraved Apron, *St. Maur*; Notes on a Curious Certificate and Seal, *Dr. W. Wynn Westcott*; Arab Masonry, *John Yarker*; &c.

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Vol. XXII, 1909. The Prince Edwin Legend, *E. H. Dring*; Notes concerning the Masons' Guild and the Marquis of Granby Lodge of Freemasons in the City of Durham, *Harry Brown*; The Fendeurs, *F. J. W. Crowe*; The Lodge of Falkirk, and Portraits of Some of its Masters, *Thomas Middleton*; The Earliest Years of English Organised Freemasonry, *Alfred F. Robbins*; Giorgione's "Three Wise Men", *F. J. W. Crowe*; The Tho. Carmick MS., and the Introduction of Freemasonry into Philadelphia, U.S.A., *W. J. Hughan*; Summer Outing—Cambridge and Wisbech, *W. B. Hextall*; Some Notes on Freemasonry in Cambridgeshire in the Eighteenth Century, *A. R. Hill*; Two Old Oxford Lodges, *E. L. Hawkins*; A Newly Discovered Print of the "Roberts MS.", *Alfred F. Robbins*; Freemasonry and Hindoo Symbolism, *Rai Bahadur Lala Bhawani Das Batra*; Mexican Masonry in 1909, *F. E. Young*; &c.

Vol. XXIII, 1910. Dr. Anderson of the "Constitutions", *Alfred F. Robbins*; The Special Lodge of Promulgation, 1809-1811, *W. B. Hextall*; The Phoenix Lodge No. 173, 1785-1909, A Review, *W. Wonnacott*; King Edward VII, *W. J. Hughan*; "Magister—Mathesios", *Sydney T. Klein*; A Chapter from the Early History of the Royal Naval Lodge No. 59, *Canon J. W. Horsley*; The Craft and its Orphans in the Eighteenth Century, *Dr. Chetwode Crawley*; "Ahiman Rezon", *Rev. M. Rosenbaum*; Summer Outing—Chichester, *W. B. Hextall*; Some Notes on the Tracing Boards of the Lodge of Union No. 38, *O. N. Wyatt*; The Lodge of Reconciliation, 1813-1816, *W. Wonnacott*; The Engraved List of Lodges, 1747, *W. J. Hughan*; Masonic Blue, *Dr. Chetwode Crawley*; &c.

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