

⌘: 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 LXV.

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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 3,400 members, comprising many of the most distinguished brethren of the Craft, such as Masonic Students and Writers, Grand Masters, Grand Secretaries, and over 500 Grand Lodges, Supreme Councils, Private Lodges, Libraries and other corporate bodies.

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

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

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

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

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

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

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

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

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

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

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

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

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

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Ars  
Quatuor Coronatorum

# Ars Quatuor Coronatorum

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

No. 2076

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VOLUME LXV

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## Festival of the Four Crowned Martyrs

THURSDAY, 8th NOVEMBER, 1951



THE 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 Wilsen, *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., acting Secretary; Lewis Edwards, *M.A.*, *F.S.A.*, P.A.G.R., P.M., D.C.; S. Pope, P.Pr.G.W. (Kent), S.D.; N. Rogers, P.Pr.G.D. (E. Lancs.), J.D.; Ivor Grantham, *O.B.E.*, *M.A.*, P.Dep.G.Sw.B., P.M.; F. L. Pick, *F.C.I.S.*, P.A.G.D.C., P.M.; and *Dr.* A. E. Evans, *C.B.E.*, *M.D.*

Also the following members of the Correspondence Circle:—Bros. J. J. Kernohan, H. H. Whale, H. Chilton, R. Knott, E. Kronvall, G. S. Draffen, G. Librarian of Scotland, G. Denham, M. R. Wagner, D. Houtman, E. S. S. Webb, B. W. Oliver, P.A.G.D.C., P. E. K. Hole, F. A. Greene, P.A.G.S. of W., W. Smalley, S. H. Muffett, G. D. Elvidge, C. R. Walker, H. O. Anson, J. D. Daymond, H. S. Buffery, F. E. Gould, P.A.G.D.C., E. R. Harris, H. G. Trainer, R. A. Goodman, H. E. Merritt, K. L. Harnett, C. G. des Graz, F. L. Bradshaw, E. Worthington, A. F. Cross, H. H. Nuttall, M. Goldberg, R. A. N. Petrie, C. H. Ives, R. St. J. Brice, J. B. Perret, W. H. Leese, B. Jacob, S. C. B. Solomons, J. W. Rait Bell, D. R. Cook, and L. J. Humphries.

Also the following Visitors:—Bros. S. V. Tinsley, Lodge 2352; T. H. Wilkinson, Lodge 124; A. G. Funnell, Lodge 4441; A. Hepburn, Lodge 4441; W. G. Massey, Lodge 1334; Howard Knight, P.G.M., Rhode Island; and G. Ziar, Lodge 1731.

Letters of apology for non-attendance were reported from Bros. S. J. Fenton, P.Pr.G.W., Warwicks., P.M.; *Col.* C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, P.Pr.G.Sec., Armagh; *Col.* F. M. Rickard, P.G.D., P.M.; J. A. Grantham, P.Pr.G.W., Derby; 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.; 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.D.G.M., Montreal; and R. J. Meekren.

Upon Ballot taken—

BROS. BRUCE WILLIAM OLIVER, Architect, residing at Homestead, South Park, Barnstaple, P.A.G.D.C., of Loyal Lodge No. 251 ;

NORMAN BERRIDGE SPENCER, Solicitor, residing at 414, Remuera Road, Auckland, New Zealand, Past Grand Warden of New Zealand, of Remuera Lodge No. 1710, E.C. ;

GERARD BRETT, Museum Director, residing at 167, Roxborough Street, Toronto, Canada, Past Master, of Apollo University Lodge, No. 357 ; and

GEORGE STIRLING DRAFFEN, *M.B.E.*, Electrical Engineer, residing at The Cottage, Longforan, by Dundee, Grand Librarian of Scotland, of Grafton Lodge No. 2347, E.C.,

were elected joining members of the Lodge.

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One Lodge, one Library and twenty-six Brethren were admitted to membership of the Correspondence Circle.

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The congratulations of the Lodge were offered to the following members of the Correspondence Circle, who had been honoured with appointment or promotion in Grand Lodge at the recent Installation of the M.W. Grand Master:—

*Sir* Trevor Matthews, Past Grand Warden ; *Rev.* C. H. Mosse and *Rev. Preb.* F. W. Ferraro, Past Grand Chaplains ; W. W. Atkinson, H. C. Preater and T. W. Croft, Past Grand Deacons ; A. Powell Coke, Past Assistant Grand Registrar ; J. D. K. Beardmore, H. L. Hogg, J. H. Hart, P. LeH. Hodgetts, Bernard E. Jones, J. L. Lloyd-Jones and P. J. Swanston, Past Assistant Grand Directors of Ceremonies ; H. H. Edwards and F. S. Osborne, Past Grand Standard Bearers.

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Bro. C. D. Rotch, 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 of the Lodge for the ensuing year:—

Bro. J. R. Rylands	S.W.
„ S. Pope	J.W.
„ J. Heron Lepper	Treasurer
„ J. R. Dashwood	Secretary
„ Lewis Edwards	D.C.
„ N. Rogers	S.D.
„ W. Waples	J.D.
„ A. E. Evans	I.G.

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The W.M. proposed, and it was duly seconded and carried:—“ That W.Bro. Herbert Coulson Booth, Past Assistant Grand Director of Ceremonies, having completed his year of Office as Worshipful Master of the Quatuor Coronati Lodge, No. 2076, the thanks of the Brethren be, and 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.”

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The W.M. delivered the following:—

## INAUGURAL ADDRESS

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THE Quatuor Coronati Lodge was founded in 1886 at a time when Masonic History was very imperfectly understood, and when few books were readily available to the Masonic student. Gradually this Lodge, supported by a number of admirable research scholars, has by its transactions given us all as complete a picture, at any rate of eighteenth century Masonry, as is possible. A new Master feels he would like to keep the torch alight, but has a slight inferiority complex, so many great names flash across his memory. But let us new comers excuse ourselves to some extent. The old scholars were exploiting a virgin mine; to-day this source is becoming exhausted. Little fresh information has come to light in recent years. Thomas Dunckerley has only in recent times been vindicated as one of the outstanding figures in English Masonry, but even this subject needs some further elaboration. Correspondence between Dunckerley, the Duke of Beaufort and Dillon may some day come to light.

It has been the custom for the W.M. of this Lodge, in his installation address, to make a few suggestions for further research and in pursuance of this, I proffer three subjects: Firstly we might learn something more about the introduction of Masonry into England. Bro. Knoop has pointed out that in Western Europe, Masonic (*i.e.*, dressed stone) architecture did not exist until some time between 950-975. Building until that period was of timber, mud and wattle, brick(?) and rough cast stone, cowans work. It would seem improbable that Freemasonry arrived from the Continent via Scotland: but this possibility, in view of the early minutes of very old Scottish Lodges, cannot be dismissed. Doubtless there exist many admirable textbooks on Architecture, but an essay on the chronology of the earliest stone buildings within the limits of a Q.C. paper would be appreciated by all of us.

Secondly, a subject for critical investigation is the account in the Archives of the Lodge of Antiquity No. 2 Book E, mentioned in Bro. Rylands History, Vol. ii, p. 17, of the formation of Grand Lodge in 1717. Anderson in his 2nd edition of the *Constitutions*, 1738, published the only account extant of this momentous occasion. On these brief contemporary entries he may have based his account.

Thirdly, the first Grand Lodge minutes from 1717-1739 were ably edited by Bro. Songhurst in 1913, and published by this Lodge as *Antigrapha*, Vol. x. The period 1739 until the Union in 1813 was typed and partially annotated by him. The completion of this important work would, I venture to think, receive sympathetic and financial assistance from Grand Lodge. Some idea of the probable cost should be ascertained.

The Correspondence Circle has an ever-increasing membership. Many of the newer members would be able better to appreciate the papers read if they had a convenient précis of eighteenth century Masonry and the evolution of its Ritual, the Ancient and Moderns controversy, the Lodges of *Promulgation* and *Reconciliation* and the Union in 1813 of the two rival sections of English Freemasonry. When I wrote the *History of the Lodge of Friendship* ten years ago, much, but not the whole of it was included. The difficulties and cost of paper and printing compelled me to curtail the subject. This, I suggest, might be re-edited. Bro. H. H. Hallett, in the proceedings of the Merseyside Association for Masonic Research, has written a good account, but this to-day is not readily available. Moreover, I think the manuscript I have written fills in some gaps and depicts eighteenth century Masonry from a slightly different angle.

Finally, my brief contribution to the landmarks of the past is an account of the *History of the Methuen Lodge* No. 631, which was consecrated at Swindon in Wiltshire in 1854, and moved to the Province of Bucks and Berks in 1870. In fact, the year 1854 marks the renaissance of Masonry in Wiltshire.

A glance at the *Masonic Year Book* of 1951, pp. 451 onwards, will convince the reader that at about the middle of the nineteenth century many of the Provincial Grand Masters who held that rank were not very active. Dunckerley was Provincial Grand Master of about nine Provinces. When he died, little interest was apparent. If Dunckerley effected a vast improvement in the administration and policy of Grand Lodge, we may wonder whether Gooch was one of the first to realise the shortcomings and possibilities of Provincial Masonry. I suggest that many Provincial Historians might look up the old minute books of their earliest Lodges and trace the progress of Masonry from this date onwards.



## THE METHUEN LODGE AND THE REVIVAL OF WILTSHIRE MASONRY

All good Bucks Masons should acquire, and study, the *Masonic Year Book* of the Province.

Let us consider the *Methuen Lodge* No. 631, the second senior Lodge in the Province. For many years the number of its members has been returned at about twenty. In some years one or two more, in others one or two less. This Lodge, unlike all the others, meets but three times a year; in May (Election of W.M.), in June (Installation), and in July<sup>1</sup> it has always enjoyed what is often referred to in the minutes as the "Festival" or "Lodge of Recreation". And, no initiations, passings or raisings have been enacted after 1859; since that date it has been to all intents and purposes a Master Mason's Lodge.

In the *Year Book*, at the top of the page relating to the *Methuen Lodge*, we find the words, "Consecrated at Swindon by Sir Daniel Gooch, Bt. in May 24th, 1854". Very true, but the reader may think it rather odd, is Swindon in Bucks? It is not. It happens to be in Wiltshire. Lord Methuen, Provincial Grand Master of Wiltshire, was installed first Master of the Lodge by Sir Daniel Gooch, his Deputy Grand Master, and graciously gave his name to the Lodge.

How the Lodge moved from the Province of Wiltshire at the time when Sir Daniel Gooch became Provincial Grand Master of Berkshire and Buckinghamshire in 1868, will, with many other matters, be related in due course.

Finally, it will be noted that the Lodge, though numerically small, has always been remarkable for the Masonic eminence of most of its members, many of whom joined from senior Lodges such as *Antiquity* No. 2; *Royal Somerset House and Inverness* No. 4; and *Lodge of Friendship* No. 6, the senior consecrated Lodge; all Red Apron Lodges.

As the Centenary celebration of the Lodge will take place in 1954, the Secretary has been asked to write a brief history of the Lodge and explain how this small, but nevertheless distinguished, Lodge came into being. This enigma has stimulated the imagination of many Buckinghamshire Masons to create several entertaining Myths which, as a truthful historian, but no iconoclast, I shall proceed to demolish! Myth No. 1, that the Lodge was founded by Gooch for the benefit of the executive staff of the G.W. Railway's Swindon depôt. In due course I shall show that there is no evidence to support this. Naturally, several G.W.R. officials who happened to be members of the *Royal Sussex Lodge of Emulation*, the sponsoring Lodge, were invited to be founders of the *Methuen Lodge*; Bulkeley, Minard Rea, W. F. Gooch, Martley, and possibly one or two more were in this category. Myth No. 2, that in the early days the Lodge met in a waiting room at Swindon Station, and then at the July meeting adjourned to Sir Daniel Gooch's steam yacht for a trip up the river. As Swindon is many miles from the river, there would have been insuperable difficulties! The Lodge until 1870, when it moved to Maidenhead, except for the June "Festival", met at the Queen's Royal Hotel, New Swindon. Swindon Station is not mentioned in our records! Myth No. 3, that in order to discourage initiations, the initiation fee was fixed at 100 guineas, in consequence of which there were no initiations in the Lodge. The entrance fee at the inception of the Lodge was 10 guineas, and this figure has never changed in successive editions of the By-Laws. There were, in fact, several initiations, passings and raisings held in the Lodge; the last of these took place in the year 1859.

As the History of the *Methuen Lodge* is intimately connected with the effort made in 1853 by Grand Master Lord Zetland to revive Masonry in the Province of Wiltshire, I shall now proceed to explain what happened.

## PROVINCIAL MASONRY IN WILTSHIRE

The first Provincial Grand Master was Thomas Fowke, of Clarges Street, Piccadilly, appointed late in 1775 or early in 1776. Of the functions of this rank at this early date we know little or nothing. The Provincial Grand Master probably held a roving commission to visit one or two of his Lodges once a year, and one of these occasions may have been regarded as a Meeting of Provincial Grand Lodge. No official records of these appointments appear to be extant. Fowke was a Groom of the Bed Chamber to the Duke of Cumberland, and he is said to have had connections at Salisbury. His tenure of office lasted only until 1777, when he was succeeded by Thomas Dunckerley, one of the greatest figureheads in English Masonry. The natural son of George II, he retired from the Navy in 1765 and devoted the rest of his life to the furtherance of Masonry. Having played his part, and no mean part, in the rejuvenation of Grand Lodge and Masonry in general, he became Provincial Grand Master of nine Provinces. For various reasons Provincial Masonry did not keep in step with its ever-increasing vitality in the large towns. Communications until the advent of railways were slow and expensive; in agricultural and pastoral Provinces this was especially the case.

<sup>1</sup> Since 1948 the Festival Meeting is held in November in London.

The County of Wiltshire was, and still is, essentially pastoral. The Cathedral City of Salisbury and a few widely-scattered prosperous market towns, such as Marlborough, Trowbridge, Devizes and Chippenham, were the main concentrations of the population of the County.

We know that Dunckerley visited this Province on several occasions. On September 22nd, 1777, he opened his first Provincial Grand Lodge. His deputy was H. Skeats, and a full complement of officers was appointed. Some thirty or forty Brethren were present, including Lord Charles Montague, Prov. G.M., Hants. At this date only two Lodges were working in the Province of Wiltshire—*Sarum* No. 47. at Salisbury, erased in February, 1777, restored November, 1777, perhaps as a result of Dunckerley's visit, and the *Lodge of Friendship* No. 398 at Devizes; both of these Lodges were erased by 1778.

In Dunckerley's times a Provincial Grand Master had to contend with the mutual antipathy of the *Ancients* and *Moderns*. In remote districts a Brother would expect to see in a supporter of the Grand Lodge other than his own an indication of horns and hoofs, and certainly would have regarded him as a heretic. This intense prejudice persisted until the Union of the two Grand Lodges in 1813, but, I think, had almost, but not entirely, disappeared by about 1825.

Dunckerley also presided over a Provincial Grand Lodge at Salisbury in 1783, but it is possible, however, that annual meetings were held occasionally after that date by some Deputy.

#### DUNCKERLEY'S DEATH AND HIS SUCCESSOR, GROSSETT

In spite of Dunckerley's reputation and energy, at the time of his death in 1795 there were only seven Lodges alive in the Province, of which at least four were in a decline. No Provincial Grand Master was appointed in his place until 1825, when John Rock Grossett, M.P. for Chippenham 1820-26, of Laycock Abbey, Wiltshire, accepted the office.

At this date there were seven Lodges in the Province, but all of these, with the exception of the *Lodge of Rectitude* No. 335, now at Corsham, and the *Royal Sussex Lodge of Emulation* No. 355, had become erased before 1835. Little is known about Grossett; in some correspondence still extant, mentioned by Bro. Goldney in his *History of Wilts Masonry*, he is said to have had indifferent health and lived in the West Indies, where he owned property, for most of his life. His is a shadowy figure which just flickers in Wiltshire Masonry. A few Provincial meetings were held under his rule in 1829, 1837 and 1839, but these were probably presided over by his Deputy, William Ruddle Browne.

The last mention of Provincial Grand Master Grossett is in the *Masonic Year Book* of 1847. He may have died in that year.

#### 1850 AND THE LODGE ELIAS DE DERHAM

At the beginning of the year 1850 only two Lodges were functioning in Wiltshire—the *Lodge of Rectitude*, meeting at that date at Monkton Farleigh, and the *Royal Sussex Lodge of Emulation* at Swindon. The *Lodge of Concord*, at Trowbridge, was *in extremis* and was erased in 1851. Six Lodges had at various dates worked at Salisbury. All of them had disappeared by 1850; the last of these, the *Union Lodge* No. 819, had been erased in 1838.

Towards the end of 1850 the Mayor of Salisbury was Dr. T. R. Moore, who was also W.M. of the *Southampton Lodge* 555.<sup>1</sup> Four members of the vanished *Union Lodge*, Salisbury ("Late 819", so termed in the Petition), C. Lee, John Cother, Andrews and Winyar, evidently got together and decided that of all Wiltshire towns its Cathedral City, Salisbury, must have a Masonic Lodge. Lee and Cother had relations in Lodge 555, so this was another connection between Salisbury and Southampton Masonry. Steps were taken by six members of Lodge No. 555, four of "Late 819", and three others to found a new Lodge. They named it *Lodge of Elias de Derham*. But there was no Provincial authority, no Provincial Grand Master, not even a Deputy Provincial Grand Master. The *Royal Sussex Lodge of Emulation*, then the most active Lodge in the Province, would have been the most appropriate sponsor, but at the time, either from the illness of Bro. Withers, its leader, or for some other reason, a temporary decline perhaps, this Lodge was not approached. The petition was sponsored by all the officers of the *Royal Gloucester Lodge* 152, Southampton, eight in number.<sup>2</sup> The Petition was granted and a *Warrant of Constitution* was given, dated 6th December, 1850. No consecration ceremony was enacted. Dr. Moore was placed in the chair on March 11th, 1851.

The choice of name was very felicitous, Elias de Derham was one of the greatest architects in mediæval England. He was architect builder of Salisbury Cathedral, the Great Hall at Winchester and, in conjunction with another, the Shrine of Becket's Tomb in Canter-

<sup>1</sup> To-day, No. 132.

<sup>2</sup> To-day, No. 394.

bury Cathedral.<sup>1</sup> His name is also associated with the west front of Wells Cathedral and the Chapel of the Seven Altars at Durham. In 1946, the Brethren of the Lodge, in association with the other Salisbury Lodges, subscribed for and placed in the Cathedral a portrait statue of Elias de Derham. A charming Masonic gesture. To-day the Lodge has 153 members. Long may it flourish.

To some extent the founding of the *Lodge Elias de Derham* was irregular, to-day definitely so. I have devoted some space to this episode as I think it must have been a determining factor which influenced Grand Lodge to bestir itself with respect to Wiltshire Masonry. In February, 1853, a formal petition by the *Royal Sussex Lodge of Emulation* to Grand Master Lord Zetland to appoint a Provincial Grand Master was signed in open Lodge, and two months later it was announced that the office had been offered to and accepted by Lord Methuen. It may be noted that in February, 1853, Daniel Gooch was in the Chair of the Royal Sussex Lodge.

#### INSTALLATION OF LORD METHUEN AS PROVINCIAL GRAND MASTER, WILTSHIRE

Lord Methuen, who had become second holder of the title in 1849, was installed Provincial Grand Master of Wiltshire on September 6th, 1853. The proceedings were fully reported in the *Freemasons' Magazine* of that year on page 553. They took place at Swindon in "the spacious Lodge Room of the Goddard Arms Hotel". From this contemporary account I have quoted extracts from the speeches made at the dinner table.

The Installation ceremony was performed by Sir Watkin William Wynn, Bt., Provincial Grand Master of North Wales and Shropshire, who had in 1852 been appointed to that office. He was an old friend of Lord Methuen, who referred to him as such in his speech. Lord Methuen said very modestly, "He felt that Masonry had, as it were, slumbered in Wiltshire. He was resolved to lend his aid, small as it might be, and to support with all the means in his power, small though they might be, the revival of the Craft in his native County".

In alluding to Gooch he said, "Knowing how far superior Bro. Gooch was to himself in Masonic knowledge, he felt he must in great part leave the working of the Province in his hands". He had evidently made up his mind that in appointing Gooch as his deputy he had selected a man of great natural ability and one who had shown himself in the brief period of his membership of the Craft, a Mason who would, if anyone could do so, rejuvenate the Masonry of his Province.

Lord Methuen was only 35 years of age at the time of his Installation; he had succeeded to the title four years earlier. His quoted remarks lead me to suppose that as a man of considerable rank and standing in the county, with many other public and private duties, he had rather reluctantly undertaken the responsibility. "I suppose I ought to", was perhaps the gist of his reflections, "anyhow, Bro. Gooch will see me through".

Lord Methuen, born 1818, died 1891, succeeded to the title in 1849; he descended from an old Wiltshire family, connected with the ancient Scots Barony of Methven, Co. Perth. Sir Paul Methuen, 1672-1757, was perhaps its most famous member, he was a distinguished Ambassador and Minister of State. The town of Methuen in U.S.A. was named after him.

Lord Methuen served in the Army and was A.D.C. to Queen Victoria for many years. His grandfather, Paul Cobb Methuen, was married in 1776 to Matilda d. of Sir Thomas Gooch, Bt., of Benacre, an old Suffolk title. Sir Daniel Gooch, of the G.W. Railway, may have been a remote connection of the Benacre family, in which case there would have been a kinship with his Provincial Grand Master. It may or may not be relevant that Sir Edward Sherlock Gooch, Bt., of Benacre, was appointed Provincial Grand Master of Suffolk in 1852.

#### THE NEW REGIME

It is probable that on 6th September, 1853, the first regularly organized Provincial Grand Lodge was held since 1795, a period of nearly sixty years. Backed by the *Royal Sussex Lodge of Emulation*, the Provincial Grand Master, Lord Methuen, and Daniel Gooch, his Deputy, must have been anxious to make a start. New Lodges, each to be focal influence of the Craft, had to be organized and consecrated. At this date, or even before it, some Calne Brethren had agitated for the formation of a Lodge. A warrant was applied for, but some lapse of time must have transpired before it was granted on 7th December, 1853. If high authority had considered the formation of what might be described as an early "Provincial Grand Masters Private Lodge", it had to be postponed. The Calne Lodge had been the first to stake a claim. Accordingly, the *Lansdowne Lodge of Unity* No. 909,

<sup>1</sup> I am indebted for these notes on Elias de Derham to the Centenary Brochure of the Lodge, 17th March, 1951, by W.M. G. T. Pugh. On the occasion of the Dedication Service V. W. Bro. Neville Lovett gave an address on the life and work of this great "Master of the Fabric."

to-day 626, was consecrated at Calne on 17th January, 1854. It was sponsored by the *Royal Sussex Lodge*. Lord Methuen was present, but "left early". Thirty Masons were in attendance and the consecration was performed by Bro. William Watson, of the *Globe Lodge* No. 23,<sup>1</sup> who came from London for this purpose. He installed as first W.M., Daniel Gooch, who then initiated four Brethren and a serving Brother.

In the minutes of the *Methuen Lodge*, 4th May, 1864, p. 59, we find the following reference to the *Calne Lodge*. "The Secretary (W. F. Gooch) read a letter from Bro. W. Biggs in reference to the purchase of the furniture of the *Calne Lodge* No. 626 by the Brethren of the Province in shares, and paying the dues to the Grand Lodge and the Provincial Grand Lodge with a view to holding the warrant until the Lodge can be recussitated (*sic*)". The *Lansdowne Lodge of Unity* survived this decline and is still alive and flourishing.

### CONSECRATION OF THE METHUEN LODGE

At last we come to the founding of the *Methuen Lodge* on 24th May, 1854. After the *Lansdowne Lodge of Unity* at Calne had been consecrated, the Provincial Grand Master and his Deputy must have been somewhat perplexed with the problem of their next move. We do not know when or by whom the idea was first mooted of founding a Lodge to give well-to-do Wiltshire Masons a standard of comfort, dignity and good living comparable with some of the best London Lodges. At that date Provincial Lodges, except for a very small number, had a quarterly subscription of four or five shillings. After Lodge, many Brethren would have had to depart for their homes by horse, trap or coach; those who lived nearby refreshed themselves with a very modest repast, costing, including ale, some 2/- or 3/-, at the Inn where the Lodge was held. All very homely, but decidedly not luxurious.

It might perhaps have been injudicious for the first Lodge to be consecrated by the New Regime to be other than one conforming with the general Provincial customs of the day. Hence I think the sequence. To start a fresh Lodge some large Lodge had to contribute some members, such a Lodge as the *Royal Sussex Lodge of Emulation*, was obviously indicated. Swindon was the centre of Gooch's activities. He was a highly respected member of the *Royal Sussex Lodge*, indeed he was in this very year 1854 in the chair of it.

The *Royal Sussex Lodge* at this date had about sixty members—quite enough, too, said the planners. Anyhow, the Hedonists of the *Methuen Lodge* were unlikely to deplete seriously the membership of the *Royal Sussex Lodge*, its fees being on so moderate a scale. In fact, most of the Methuen founders did not break away from the older Lodge; many of them in due course arrived at the chair of it. Why not invite twenty or so well-to-do Swindon Masons to found a new Lodge with adequate financial resources? So some twelve members of the *Royal Sussex Lodge* and four of the *Middlesex Lodge* and four of various other Lodges made up the twenty founder members.

There were to be three meetings a year, three guineas subscription, three guineas joining fee (raised three months later to five guineas). Initiation fee was ten guineas (this also was more than the current rate). "We really (said the Promoters) do not want a lot of Masonic work in our new Swindon Lodge, the *Royal Sussex* will attend to all that, we will have a first class civilised dinner, with good wine to drink, even cigars to smoke, vide Account Book! No more small beer, and at the June Meeting, early referred to in the minutes as our Annual 'Festival', we will really let ourselves go at the Orkney Arms, Maidenhead, with punting and rowing, winding up by feasting regally". At this date the famous Gooch Steam Yacht had not been heard of.

When the Calne Lodge was consecrated, thirty Brethren were present.<sup>2</sup> At the close consecration of the Methuen Lodge ninety installed Masters attended. The meeting was held at the Goddard Arms Hotel, a fact not recorded in the Lodge minutes. On this occasion, which is fully described in the *Freemasons' Magazine*, firstly the *Methuen Lodge* was duly consecrated by the Deputy Prov. Grand Master, Daniel Gooch, who installed Lord Methuen as the first W.M. They then adjourned to St. Mark's Church, attended Divine Service, and afterwards Lord Methuen laid the foundation stone of the Market Hall and Mechanics Institute at New Swindon, the latter for the benefit of the G.W.R. employees at the Swindon Depôt. The ground was given by the G.W.R. and the buildings financed by the Swindon Development Company, whose officials were present, as also were contingents of *Ancient Foresters*, and of the *Manchester Unity of Oddfellows*.

The *Freemasons' Magazine* narrates an amusing episode which occurred during the ceremony of laying the foundation stone. The cement was laid on the surface of the lower stone by an operative Mason. Lord Methuen, previous to saying, "I declare this stone well and truly laid", struck the stone three times with his gavel, which he did with such hearty goodwill that the head of the mallet flew off! A dejeuner for 600 was held after the ceremony

<sup>1</sup> Details from *Freemasons' Magazine*, 1854, p. 158.

<sup>2</sup> Details from *Freemasons' Magazine*, 1854, p. 318.

in a large tent. Altogether, this day of Masonic pageantry was just what was wanted to impress the Wilts Masons that Masonry was a living organisation, and that they were by no means forgotten by Grand Lodge.

#### 2nd LORD METHUEN'S MASONIC WORK, 1853-1891

We have seen that he commenced his reign as Prov. Grand Master of Wilts with three Lodges. *Lodge of Rectitude* 335 at Corsham, *Royal Sussex Lodge of Emulation* 355 at Swindon, *Lodge Elias de Derham* 586 at Salisbury. Under his regime the following Lodges were consecrated:—

1.	Lansdowne Lodge of Unity 626, Calne ... ..	1854
2.	Methuen Lodge 631, Swindon. In 1870 changed its Province to Berks and Bucks ... ..	1854
3.	Lodge of Concord 632, Trowbridge ... ..	1854
4.	Wilts Lodge of Fidelity, Devizes ... ..	1856
After a lapse of thirteen years:		
5.	Bradford Lodge of Fidelity and Unity 1271, at Bradford-on-Avon ... ..	1869
6.	Gooch Lodge 1295, at Swindon (replaced Methuen Lodge) ... ..	1870
7.	Longleat Lodge 1478, at Warminster ... ..	1874
8.	Lodge of Loyalty 1533, at Marlborough ... ..	1875
9.	White Horse Lodge 2227, Westbury ... ..	1887

#### HIS SUCCESSORS

In 1891 Earl Radnor (5th), b.1818-d.1900, became Prov. Grand Master. He started with eleven Lodges and during his nine-year tenure only added one—*Chaloner Lodge* 2644, at Melksham in 1896.

EARL RADNOR (6th), b.1868-d.1930, succeeded his father in 1900, he ruled for 27 years and there were during this period six consecrations. Lodges 2888, 3129, 4037, 4451, 4687 and 4714.

MAJOR GENERAL CALLEY, Prov. Grand Master, 1927-1934, consecrated but one Lodge, the Sarum Lodge at Salisbury, 5137, in 1929. H.R.H. The Duke of Kent was Prov. Grand Master, 1934-39. There were no consecrations in his time.

4TH LORD METHUEN, Prov. Grand Master, 1939, et floreat, has consecrated the following Lodges:—

Clarendon Lodge 5908, at Trowbridge ... ..	1943
City of Lodge 5955, at Salisbury ... ..	1944
Stonehenge Lodge 6114, at Wilton ... ..	1945
Corsham Lodge 6616, at Corsham ... ..	1948
Wilts Masters 6731, at Salisbury ... ..	1948

Certainly the 2nd and 4th Lords Methuen have borne the heat and burden of the day in the history of Wiltshire Masonry. Every town in the Province which can enjoy and appreciate Masonry has its Lodge.

#### FOUNDER MEMBERS OF THE METHUEN LODGE No. 631, 24th MAY, 1854

	<i>Joined from Lodge, and other notes</i>	W.M.
METHUEN	Rt. Hon. Lord. See notes. Prov. G.M. Wilts., 1853	1854
WYNN	Sir Watkins Williams, 6th Bt. Cestrian Lodge 425 (P.M.), Prov. G.M. N. Wales and Shropshire, 1852-1885. Installed Lord Methuen as Prov. G.M. of Wilts. in 1853, a Director of G.W.R. in 1854. He was a subscribing member of Methuen Lodge until he resigned on 26th January, 1885. He died on 9th May of that year.	
PROWER	Major J. E. M., <i>Royal Sussex (W.M. 1850)</i> , of Purton House, Wilton, Wilts., Prov. G.Reg. 1853, S.G.W. 1854.	1861
GOOCH	Daniel. Later Sir Daniel, 1st Bt., Clewer Park, Co. Berks. <i>Royal Sussex (W.M. 1853-1854)</i> . Deputy Prov. G.M. Wilts. 1853-1868. See special notes. He was Treasurer of the Methuen Lodge, 1853-1868.	1858

REA	M. C. <i>Royal Sussex (W.M. 1852)</i> . General Manager of the G.W. Railway Works in 1848. He was made Prov. Grand Secretary in 1853. First Secretary of the Methuen Lodge. Died in 1857.	—
LEE	Ebenezer. Head Storekeeper of Swindon Works. <i>Royal Sussex (Init. 1853)</i> , of Swindon. He died in 1868.	—
DUNNING	Simon. <i>Middlesex Lodge (W.M. 1848-49)</i> , 27, Parliament Street. Prov. J.G.W. in 1858. He held no office in the Lodge.	1857
ROBERTS	Edward. <i>Middlesex Lodge (W.M. 1850)</i> . He succeeded Daniel Gooch as Treasurer cum Secretary, 1869-1876. An architect of 25, Parliament Street. He designed the Mechanics Institute at Swindon, the foundation stone of which was laid by Lord Methuen on the occasion of the consecration of our Lodge in 1854.	1856
BLACKWELL	T. E. I can find no record of him. Resigned in 1858.	—
GOOCH	J. V. <i>Royal Sussex</i> . Civil Engineer (G.L. Reg.). Brother of Sir Daniel Gooch, Coopers Hill, Berks.	—
HODGKINSON	F. O. <i>Middlesex Lodge (W.M. 1847)</i> . 161, New Bond Street, London.	1855
MARTLEY	W. <i>Royal Sussex</i> . Address in Minute Book, Victoria Station, Pimlico.	1863
LUXMOORE	J. C. <i>St. Georges Lodge, Exeter No. 112. (W.M. 1851)</i> . Sir Daniel Gooch was initiated in this Lodge in 1850. P.Prov.G.W. Devon. Resigned 1856.	—
BULKELEY	T. <i>Royal Sussex</i> . He was a Director of the G.W. Railway, 1850-55.	—
CAMMELL	C. <i>Royal Sussex</i> , of Norton Hall, Nr. Sheffield. Probably of the firm of steel makers. He was elected W.M. for 1868, but owing to his absence abroad declined. He presented a sword to the Lodge in 1857.	—
GOOCH	W. F. <i>Royal Sussex (W.M. 1855)</i> , <i>St. Georges Lodge, Exeter, No. 112 (W.M. 1857)</i> . Succeeded M. C. Rea as General Manager of the Swindon Works. Brother of Sir Daniel Gooch. Secretary of our Lodge, 1861-66.	1860
MINET	W. B. <i>Middlesex Lodge</i> . Membership brief, he resigned in 1857.	—
MARSH	T. E. <i>Royal Sussex (W.M. 1856)</i> . South Hayes, Bath.	1859
GODDARD	A. L. <i>Royal Sussex (Init. 1853)</i> . M. P. for Chippenham. Resigned in 1859.	—
KEEN	W. P. <i>Royal Sussex (Init. 1848)</i> . Membership brief, he resigned in 1856.	—

The officers appointed by Lord Methuen at his intallation as first W.M. were:—S.W., Prower ; J.W., Goddard ; Treasurer, Daniel Gooch ; Secretary, Rea ; S.D., Bulkeley ; J.D., Keen ; I.G., Roberts.

#### SPONSORING LODGE

The Sponsoring Lodge was the *Royal Sussex Lodge of Emulation*. In 1854 it was numbered No. 453. In 1863 it became No. 355, as it remains to-day. This Lodge was consecrated at Swindon in 1817 as the *Sussex Lodge of Emulation*, no doubt in compliment to Grand Master H.R.H. the Duke of Sussex. The prefix "Royal" was granted by the Grand Master in the following year. It was founded by a number of Swindon residents, several of whom belonged to distant Lodges ; one at Devizes (erased in 1827) and the *Foundation Lodge* No. 82, at Abingdon. The guiding personality of the new Lodge was Bro. Withers, a member of the *Lodge of Virtue* No. 311, at Bath. This old Lodge was founded in 1769 and was erased in 1831. In 1817 it was probably in a decline. Bro. Withers was

an auctioneer and appraiser, who found when he came to reside at Swindon that the distance from Bath was inconvenient. From the time of its consecration the *Royal Sussex Lodge of Emulation* was, and has remained, a leading Lodge in Wiltshire Masonry. It will be noted that twelve founder members of the *Methuen Lodge* were members of it, and six other Brethren joined that Lodge later—the last, Bro. Pavey, in 1872. Sir Daniel Gooch joined it in 1850; was W.M. in 1853 and 1854. W. R. Brown, Deputy for the elusive P.G.M. Grossett, was Master in 1828 and 1829.

In 1853 it was a large Lodge, according to the standards of that day; in 1855 it is recorded that there were fifty-nine members. In the minutes of 1853<sup>1</sup> it was resolved: "That the sum of 3/- be paid out of the Lodge funds for refreshments after the Lodge. Such refreshments to consist of a good supper, provided under the direction of the Steward, together with the necessary ale. Any other beverage required by the Brethren to be paid for by themselves." Its annual subscription is uncertain; I suggest it may have been a quarterage of 4/-. In no way was it a Lodge of luxurious inclinations. Good Masonic work and a frugal repast to follow was its code.

#### MIDDLESEX LODGE No. 143

This Lodge was founded in 1775. At that date, like most other Lodges, it was known by the name of the tavern at which it met, until in 1824 it was named the *Middlesex Lodge*. In 1851 it met at the Thatched House Tavern, in St. James' Street, a fashionable restaurant at a time when eating houses were not numerous. It remained there until 1862, when the building was demolished to accommodate the Thatched House Club. The Grand Lodge Register shows that it was a Lodge of high standing. Its members were for the most part Civil Engineers, Architects, Surveyors, Lawyers and Medical Brethren. Daniel Gooch was a member in 1850; he probably found that his selection of twelve founder members from the *Royal Sussex Lodge of Emulation* was about all in that Lodge who could afford the higher scale of dues of the new Lodge. He was enabled to fill up his numbers with suitable and congenial Masons from the *Middlesex Lodge*, many of whom would have been personally known by him. This Lodge proved a most convenient recruiting centre whenever a new member was required to make up the deliberately contrived limitation of about twenty. Apart from the four founders who were members of it, about twenty members of the *Middlesex Lodge* afterwards joined the *Methuen Lodge*. Eighteen of these went through the chair of it.

#### NOTES ON SIR DANIEL GOOCH, Bt.

In the History of the *Great Western Railway* there are two outstanding figures—Isambard Kingdom Brunel and Daniel Gooch. Gooch was born in 1816, the third son of John Gooch, of Bedlington, Northumberland. He was apprenticed in the Forth Street Works of Stevens and Pease, locomotive builders in Newcastle. In 1837, when he was barely 21 years of age, he was appointed the first Locomotive Superintendent of the G.W.R. on the recommendation of Brunel. In 1840 he reported to Brunel on the best situation for large works for the construction and repair of the Company's rolling stock. The site selected was then green fields in the vicinity of Swindon. The works were begun in 1841, some of the machinery was started in 1842, and by 1843 it was in regular and complete operation. The town of New Swindon, where our Lodge was first held, was closer to the new works than Swindon. The G.W.R. was running to Maidenhead in 1838, to Twyford in 1839, to Swindon in 1840, and to Bristol in 1841. Paddington Station was erected shortly after 1851. Gooch was Locomotive Superintendent until 1864, when he resigned to deal with the important enterprise of Telegraphic Communication between England and America. The first cable was laid in 1866. For this service he received, in 1866, a Baroñetcy from Queen Victoria. He remained Chairman of the Telegraph Construction and Maintenance Company until his death in 1889.

#### HE RESCUES THE G.W.R. FROM FINANCIAL DISASTER

In 1865 the G.W. Railway was in a critical state of finance; its ordinary stock stood at 38½ and bankruptcy seemed inevitable. Gooch was appointed Chairman of the Company, and by his sheer ability soon placed it on a sound financial basis. At his death in 1889 the ordinary stock stood at 160. He was M.P. for Cricklade, 1865-1885.

#### HIS MASONIC LIFE

Daniel Gooch was initiated in the *St. George's Lodge, Exeter*, No. 112, on 4th February, 1850. He joined the *Royal Sussex Lodge of Emulation* No. 355, 16th January, 1851, of which he was W.M. in 1853 and 1854. In 1850 he joined the *Middlesex Lodge* No. 143; he was W.M. of it in 1856 and 1857. He was first W.M. of the *Lansdowne Lodge of Unity*

<sup>1</sup> *History of Royal Sussex Lodge of E.*, by H. W. Reynolds, 1919.

No. 626 at Calne in 1854, and W.M. of the *Methuen Lodge* in 1858. He became Deputy Provincial Grand Master of Wiltshire in 1853. In this capacity he consecrated the *Methuen Lodge* No. 631 and installed Lord Methuen as its first Master. He held the office of Deputy Provincial Grand Master until he was appointed Provincial Grand Master of Berkshire and Buckinghamshire in 1868. The *Methuen Lodge* followed him to his new Province, and since 1889, when the two Provinces separated, has been a Buckingham Lodge.

#### SIR DANIEL GOOCH IS APPOINTED PROVINCIAL GRAND MASTER, BERKSHIRE AND BUCKINGHAMSHIRE, 1868

In the combined Provinces of Berkshire and Buckinghamshire, Arthur Wills 4th Marquess of Downshire (b. 1812) reigned as Provincial Grand Master from 1847-1868. He died on 6th August, 1868. At that date there were seven Berkshire and three Buckinghamshire Lodges.

Provincial Masonry in these regions at that date was in much the same state of decrepitude as the Province of Wiltshire was in 1853.

In 1868 Sir Daniel Gooch was Chairman of the G.W. Railway, 1st Baronet of Clewer Park in Berkshire. His seat of administration was now in London and his private residence in Berkshire. Swindon and its activities were now incidental. A busy man immersed in Railway and Cable concerns, a home county was far more convenient for his Masonic activities. He accepted the proffered promotion and was installed Provincial Grand Master of Berkshire and Buckinghamshire. When he died in 1889 there were eleven Berkshire and nine Buckinghamshire Lodges—no mean achievement, at that era, in twenty-one years. He was the last Provincial Grand Master of Berkshire and Buckinghamshire. After his death in 1889, the combined Provinces were separated; H.R.H. the Duke of Clarence became Provincial Grand Master of Berkshire, and Earl Carrington of Buckinghamshire. To-day, Buckinghamshire Lodges number fifty-eight and Berkshire forty-nine—but since 1889 Masonry has increased enormously. His professional life must have been a strenuous one, and probably his only and enduring relaxation was his devotion to the Craft. At his Installation as Provincial Grand Master, Berkshire and Buckinghamshire, on 2nd May, 1869, the Grand Secretary, John Hervey, who performed the ceremony, in his speech said of him, "He could take every office in the Lodge from that of I.G. to the position he now occupied."<sup>1</sup>

His portrait is reproduced in the *History of the Great Western Railway*, by Macdermott. A strong, kindly, capable face. He was evidently well liked in the *Royal Sussex Lodge*. At the meeting in 1855, when he installed his brother, W. F. Gooch, in the Chair, he was asked to sit for his portrait to be subscribed for by the members of the Lodge. He was also presented with "a splendid Past Master's Jewel of gold set with brilliants". On his part, he gave the Lodge a fine Bible. During his two years of office he initiated thirty-eight Brethren.<sup>2</sup>

#### THE STEAM YACHT MYTH

I have mentioned a popular legend that the Brethren met in a waiting room on the platform of Swindon Station, at the end of which was moored Sir Daniel Gooch's Steam Yacht—her name, curiously enough, is never mentioned either in summonses or minutes. Having embarked they sailed away down the main line!

The first mention of any organised water diversion is on the Summons dated July, 1871. This reads: "The Festival will be held at Maidenhead the 29th July (inst.) when each member will be allowed to introduce one visitor free of charge. Sir Daniel Gooch's Steam Yacht will start from Maidenhead stairs at 12 o'clock for a trip up the River. Banquet at the Orkney Arms, Maidenhead, at 5.30". There is a note about trains to Maidenhead from Paddington and Swindon. Nine members, three visitors and several other Brethren were present, say, fifteen in all. The dinner on that occasion cost about £28.

Sir Daniel Gooch provided the Lodge with this outing annually, up to and including 1880, with one exception, the year 1874—nine of them in all. It will be noted the Steam Yacht invariably proceeded by water, not overland!

#### THE FESTIVAL

The June Meeting in the minutes is described sometimes as the *Lodge of Recreation*, more often as *The Festival*.

A certain light-heartedness in the atmosphere of the Lodge is indicated in the Minutes of 19th August, 1857: "At the Banquet it was unanimously resolved that on the next occasion of the meeting of this Lodge it be ordered by the W.M. that each Brother shall come prepared

<sup>1</sup> *Freemasons' Magazine*, 1869, p. 433.

<sup>2</sup> *F.M.M.*, 1855, p. 115.



to sing a song after dinner—no two songs to be alike; should it happen that two Brethren have selected the same song the eldest Brother to take the precedence". A truly Festival note of gaiety! But no further reference is recorded in the subsequent minutes.

#### GOOCH'S OWN GENERATION

Daniel Gooch's father, John Gooch, came of north country stock. He was born in 1783 and died in 1833. He had five sons:

1. Thomas Longridge, M.I.C.E. 1808-1882.
2. John Viret, Coopers Hill, Berkshire. 1812-1900.
3. Daniel, of Clewer Park, Berkshire. 1816-1889. 1st Bt.
4. George Henry. 1820-1900.
5. William Frederick, J.P., C.E. 1825.

And three Daughters, Anna, Mary Ann and Frances. Of the sons, John, Daniel and William were founder members of the *Methuen Lodge*.

#### SIR DANIEL GOOCH'S FAMILY

Sir Daniel had four sons by his first wife (m.1838), Margaret Tanner, of Bishopswearmouth, Co. Durham, d.1868:

1. Henry Daniel. 1841-1897. 2nd Bt.
2. Charles Fulthorpe, J.P., Cardiff and Kent. 1845-1917.
3. Alfred William, C.E. 1846-1887. Engineers Office, Oxford.
4. Frank, Capt. 4th Hussars. 1847-1871.

Alfred was a member of the Methuen Lodge. And two daughters, Anna and Emily.

Sir Daniel married a second time in 1870, Emily, a second daughter of John Burder, of Norwood, Surrey, solicitor, a member of the Lodge.

#### INITIATIONS, PASSINGS AND RAISINGS

The first initiation took place on 2nd May, 1855. *Mr. T. Macdougall Smith* being in attendance was initiated . . . He was Passed 25th July, 1855 and Raised 5th September, 1855.

*William Clarke Merriman*, Solicitor, was initiated 25th July, 1855. Passed 5th September, 1855, and Raised 5th May, 1856.

*F. O. Hodgkinson* was installed on 25th July, 1855, so that with the initiation of Merriman and the Passing of Smith there must have been a strenuous evening. All three ceremonies were probably done by Daniel Gooch, as he occupied the chair at the opening of the Lodge. Thirteen members and three guests were present.

*Thomas Baverstock Merriman*, a brother of William and partner of the same firm of bankers and solicitors, was initiated 1st July, 1857. He was Passed 19th August, 1857, and Raised 12th May, 1858.

*Charles Cammell*, a founder member, who had been initiated in the *Royal Sussex Lodge of Emulation* in 1853, was Passed 1st July, 1857, and Raised 24th May, 1859.

*Edward Acland Moore*. Initiated 24th May. Passed 12th July and Raised 28th September, 1859.

On 1st July, 1857, three ceremonies were done—Initiation, Passing and Installation; the latter by Roberts, the rest probably by Daniel Gooch.

On 24th May, 1859, two ceremonies were done—Initiation and a Raising. Gooch was W.M. and occupied the chair. Altogether, thirteen ceremonies other than that of Installation were carried out.

This complete record of work, will, I hope, finally dispose of the myth that the Methuen Lodge, by reason of an Initiation fee of 100 guineas, did no Masonic work!

#### THE METHUEN LODGE CHANGES ITS PROVINCE

The death of the Marquess of Downshire on 4th August, 1868, left the Province of Berkshire and Buckinghamshire leaderless. On 14th October, Sir Daniel presided, in the absence of Lord Methuen, at his last Wiltshire Provincial Grand Lodge. His appointment, therefore, was made between those dates.

The first indication that the members of the Lodge were becoming restive and would be inclined to welcome some change of venue, is found in the minutes 20th June, 1867, nearly a year before the promotion of Sir Daniel: "A discussion arose as to the continuance of the Lodge at the Queen's Hotel and the inability to provide a banquet, but it was afterwards found that the matter could be arranged." Six members were present and three guests.

The Brethren since 1855, on the annual Festival Meeting in June, had probably fared very much better than in the private dining room of a not very fashionable county town. I think they must have hankered after the fleshpots of Maidenhead! "The matter could be arranged." The manager probably got "told off good and proper", but I think the Brethren were all eager to escape, if a suitable opportunity occurred.

At the Installation Meeting on 17th July, 1867, only five members and one visitor were present.<sup>1</sup> On 10th July, 1868, four Brethren and two visitors; 1st July, 1868, seven Brethren and two visitors; 20th May, 1869, seven Brethren and two visitors.

On 20th May, 1869, "The Secretary (E. Roberts) read a letter from Sir Daniel Gooch, Bt., P.G.M. Berks, suggesting that the Lodge be removed from Swindon to Maidenhead". It was proposed by the W.M. (E. A. Moore) that the necessary steps be taken for removing the Lodge from Swindon to Maidenhead, in the Province of Berkshire and Buckinghamshire, and that Bro. Sir Daniel Gooch be requested to carry out the necessary arrangements for the removal. Carried unanimously.

During the next six weeks things began to move, and the movement was recorded in the minutes of 8th July, 1869: "The question of the removal of the Lodge and the steps that had been taken as to same and the formation of a new Lodge to be called *The Gooch Lodge* and held at the Queen's Royal Hotel, New Swindon, having been fully discussed, as also the propriety of making over the heavier furniture to the new Lodge,<sup>2</sup> it was proposed by Bro. Roberts and seconded by Bro. Moore that the Lodge be removed to Maidenhead in the Province of Berks and Bucks subject to the consent of the P.G.Ms of Wilts, Berks and Bucks, that every assistance be given by this Lodge to the formation of the *Gooch Lodge* by a loan of furniture or otherwise." Carried unanimously. Five members and one visitor present.

#### THE GOOCH LODGE No. 1295

The formation of this Lodge, replacing the *Methuen Lodge* in the Province of Wiltshire, was a sop to Cerberus! Though I doubt whether Lord Methuen was either a fierce or exacting watchdog.

The Wiltshire Province in 1869, including the *Methuen Lodge*, consisted of only nine Lodges. All the proprieties were observed; Wiltshire strength was not diminished. Sir Daniel Gooch got a permanent memorial, which was probably gratifying to him, and which increased the number of Lodges in his new Province. The *Royal Sussex Lodge* sponsored the *Gooch Lodge* No. 1295, and all was well. The warrant of it was dated 27th November, 1869. The Consecration, which took place on 19th February, 1870, was performed by V.W.Bro. Wittey, Dep.Prov.G.M., Wiltshire, the successor of Sir Daniel Gooch in that office. The first W.M. was Henry Kinnier, Solicitor, of Swindon, who had occupied the chair of the *Methuen Lodge* in 1869 and 1870.<sup>3</sup> To-day the *Gooch Lodge* is, numerically, 175, the strongest in the Province.

From the Lodge minutes of 7th May, 1870, at the Orkney Arms (Emergency Meeting): "The R.W. the Provincial Grand Master of Berks and Bucks announced to the Lodge that all the formalities for the removal of the Lodge had been complied with and the certificate from himself and the Provincial Grand Master of Wilts given for the removal to Maidenhead."

At this meeting, "Thanks was ordered to be given to the Maidenhead Lodge for the use of its furniture on this occasion and for the offer of it on future occasions". This Lodge was possibly *St. John's Lodge* No. 795.

Among various documents connected with Lodge consecrations in G.L. Archives, I found the following: "The removal of the Lodge from Swindon to Taplow was sanctioned verbally by the G.M. (Lord Zetland) in December, 1869, at Bacons Hotel, on the occasion when the Swedish working was investigated." The diplomacy of high Masonic policy is laid bare!

The change of venue did not suit everyone. Marsh, Tombs, Bradford and Moore resigned in consequence.

At this milestone of our Lodge history the opportunity was taken to revise the Bye-Laws. The meetings were ordered to be held on the last Saturdays of May, June and July. I can find nothing else of any particular interest.

#### THE BYE-LAWS OF 1854

The Bye-Laws of the newly-consecrated Lodge are neatly inscribed on pp. 2-5, Vol. I, of the Minute Book. On the whole, they differ but slightly from those in use to-day. I shall, therefore, only quote and comment on those items which are of interest.

<sup>1</sup> The membership of the Lodge at this date was about 18.

<sup>2</sup> The accounts of 1854 show that £45 was paid to Mr. Moody for furniture. No details. Most of this furniture was destroyed by a fire in the Queen's Royal Hotel in 1898.

<sup>3</sup> From the paper read at the Jubilee meeting of the Lodge in 1920, by the W.M., Bro. R. H. Kemp Hall.

1. The Regular Meetings of the Lodge shall be held . . . . When first written it appears to have been on last Saturdays in the months of May, June and July, but many erasures and alterations were made. I shall refer to these in my notes on the Minutes.

3. The annual subscriptions shall be 3 guineas.

4. The Initiation fee shall be 10 guineas, including Grand Lodge fees. *Vide* our own Special Myth!

5. Joining fee shall be 3 guineas (altered to 5 guineas, July 12th, 1854). This resolution was carried out strictly in accordance with Bye-Law No. 14.

9. Relates to visitor's dining fee, £1 1s., on 1st July, 1857. It was proposed and seconded that the W.M. should have the privilege of introducing one guest at each Banquet free of charge, and that a Law to that effect be introduced into the Bye-Laws. This resolution was formally confirmed at the next meeting, but is no longer in force to-day.

14. "No new Bye Laws, nor any alteration in any old one, shall become valid until it shall have received the sanction of the Lodge at two successive meetings." This Bye-Law, as I shall show, was not strictly adhered to.

These Bye-Laws and the Minutes of the Lodge until 1857 were recorded in a right clerkly hand by Minard C. Rea, who became Provincial Grand Secretary at Lord Methuen's Installation as Provincial Grand Master in 1853. No Committee is mentioned.

### LIMITATION OF NUMBERS OF MEMBERS

On 29th May, 1875, "It was moved by Bro. Dunning, seconded by Bro. Roberts and carried, that the Lodge be limited to twenty Dining Members". A quite irregular resolution, as no previous notice had been given. At this date the members numbered seventeen. The resolution was probably a reminder to the Brethren that a further influx was not considered desirable.

On 17th July, 1931, "Bro. Sir E. F. Inglefield drew attention to the increasing membership of the Lodge, and while welcoming the candidature of Bro. ——— suggested that for the time being no further joining members should be proposed. W.Bro. Harley Thomas supported this suggestion and the Secretary was instructed to note it in the Minutes for the information of the Members". On this date there were twenty-four members. The Admiral probably had in mind the resolution of 1875. Two factors have always, I think, influenced the Lodge in this matter. Firstly, it wished to remain a small, intimate, friendly Lodge, and, secondly, the dining facilities in the various venues were always rather exiguous. At the present day we dine very well at the *Compleat Angler* at Marlow, in a private room which can only seat about twenty-two in comfort. Invitations have to be extended cautiously, not from inhospitable motives, but as a matter of expediency.

Our dinners have, for many years, been totally devoid of post-prandial Masonic oratory. The Loyal Toast, the Grand Master's health and occasionally that of the W.M. are the only formalities.

### THE MINUTES

The Minutes are contained in two well-bound leather volumes—No. 1, from the consecration in 1853 until 1923; Vol. II, 1923 until the present day. After 1859 there was no Masonic work, so that the only matters to be recorded were the consideration of joining members and the Installation ceremony. When anything of importance should have been noted, such as the Minutes relating to the move from Wiltshire to Berkshire and Buckinghamshire, it was carefully set forth. One curious omission is of interest; no comment was written on the death of Sir W. W. Wynn or of Sir Daniel Gooch. Suitable tribute to their memory must have been made, but not recorded.

From 1855-1865, eleven years, there is no minute of the June Meeting. It was evidently the Festival Meeting, changed from July, but not recorded. Had the summonses been preserved, much of this would be made clear. In Vol. II commenced the practice of inserting the summons in the Minute Book at each meeting. There is also a rough (very rough!) Minute Book; its only value is that in it are pasted some twenty-seven printed summonses covering the period 1867-1888.

### THE ACCOUNTS

The account book dates from the year 1854 to the present day. Daniel Gooch was the first Treasurer of the Lodge, and retained the office until his promotion to Provincial Grand Master of Buckinghamshire and Berkshire in 1868. The scheme and accuracy of the figures are most commendable; the accounts are not in Gooch's handwriting, but they were no doubt written up in his office. This book enables us to know exactly the membership of any year.

## AVERAGE LODGE NUMBERS FROM THE ACCOUNT BOOK

1854-63, 19 ; 1864-73, 17 ; 1874-83, 15 ; 1884-93, 10 ; 1894-1903, 11 ; 1904-1913, 15 ; 1914-1923, 18 ; 1925-1934, 21.6 ; 1935-1951, 20.

## MEETING PLACES OF THE METHUEN LODGE

From 1854-1870 two of its three Annual Meetings were held at the Queen's Royal Hotel, New Swindon ; the third meeting, held in June, was called the Festival, took place at the Inn close to Maidenhead Bridge, half of which was in Berkshire and half in Buckinghamshire, a most suitable geographical arrangement. Up to 1870 it was called *The Orkney Arms*, in 1876 it changed its name to *Lewis's Hotel*, and finally, in 1879, it became *Skindles*, which it remains to-day. At the *Festival* no Lodge was held, so the proceedings were not recorded in the minutes. No dispensations appear to have been applied for, but as Daniel Gooch was not only Treasurer of the Lodge, but also Deputy Provincial Grand Master, the formality was evidently dispensed with. After 1870 (we have already remarked that on that date the Lodge came under the direction of the Province of Berkshire and Buckinghamshire) all three meetings were held at Maidenhead until 1948. In that year visitations of Fire and Flood had afflicted *Skindles*, so a move was imperative. The Masonic Temple at Marlow offered us shelter, and we turn from Labour to Refreshment at the *Compleat Angler*. In the year 1918 an exception was made. *Skindles*, in the summer months, may have been closed for renovation, so the Lodge met at the Imperial Restaurant in London.

## BRO. PARSHALL'S HOSPITALITY

Another interesting change was made in May, 1922, 1923 and 1924, when the Lodge met at Bro. Parshall's Country House, Penbury Grove, Penn, Buckinghamshire, where, according to his son, then a schoolboy at Eton, and now Treasurer of the Lodge, in which office he may eventually, it is hoped, become a worthy successor to Daniel Gooch, the Brethren fared sumptuously. He still remembers an ice-cream designed as a forest, with chocolate and pistache enrichments, flavoured with exotic liqueurs. To-day we maintain our "Festival" ; it now takes place in November at 10, Duke Street, after which the Lodge adjourns for much-needed refreshment to some club. At these meetings we sometimes recapture some of our former glory. On one occasion I remember a ——— was provided by a hospitable Brother, and on another . . . but that is an Arcanum!

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At the subsequent dinner, "The Toast of the Worshipful Master" was proposed by the I.P.M., Bro. H. C. Booth, P.A.G.D.C., in the following terms:—

## TOAST OF THE WORSHIPFUL MASTER

Brethren: We now come to the toast of the evening, "Our Worshipful Master"—Bro. Claude Dickason Rotch, born in 1878, educated at Harrow, St. Paul's and Trinity Hall, Cambridge. His father was initiated in Apollo University Lodge No. 357, and his grandfather was also a Mason, a member of St. Alban's Lodge No. 29, and Grand Steward in 1839.

Our Brother was initiated in the Isaac Newton Lodge No. 859, Cambridge, in 1898, and a year later was exalted in the Euclid Chapter attached to that Lodge ; he has since been in the Chairs of the Connaught Lodge No. 3270, the Lodge of Friendship No. 6, the Lodge of Antiquity No. 2, the Methuen Lodge No. 631, of which he is at present Secretary, and the Misericordia Lodge No. 3286. In the Royal Arch he has held the Chairs of Connaught Chapter No. 3270, Friendship Chapter No. 6, Cable Chapter No. 1704, Elstree Chapter No. 3092, and is at present in the Third Principal's Chair of the St. Alban's Chapter No. 29. He received the honour of Grand Rank in 1941 as Past Grand Deacon and Past Assistant Grand Sojourner, and this year has been honoured with the appointment of Prov. Grand Third Principal of Hertfordshire.

He joined the Correspondence Circle in January, 1940, and was elected to full membership in June, 1944.

He is the author of the *History of the Lodge of Friendship No. 6*, and of a paper on *Thomas Dunckerley*, read before the Lodge in 1943.

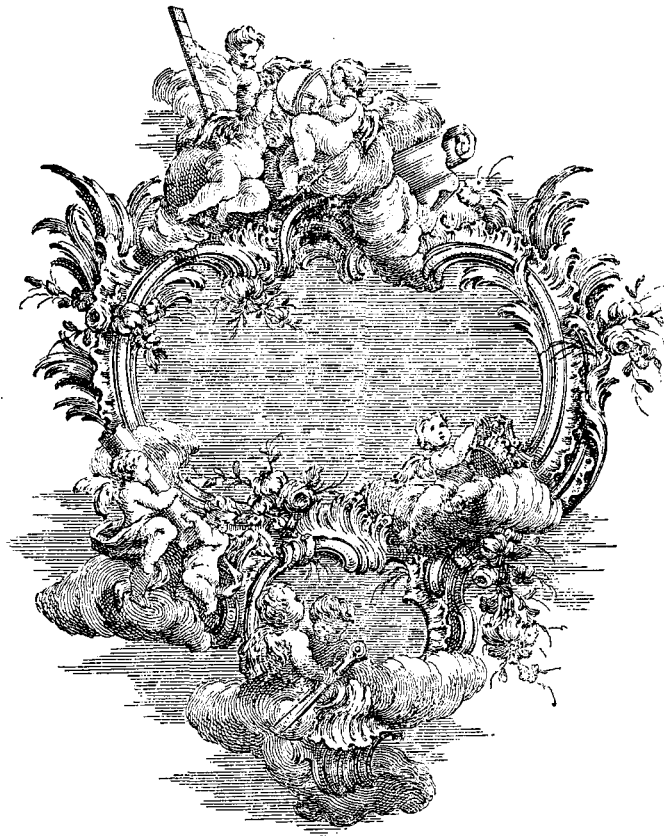
In the other degrees, he was advanced to the degree of Mark Master, and elevated to that of Ark Mariner, in the Isaac Newton University Lodge No. 112, and has held the Chair in both degrees in the Menatschin Lodge. In the Allied Degrees he has passed the Chair in the Four Kings Council No. VII. He was installed Knight Templar in the Faith and

Fidelity Preceptory No. 26, in which also he has held the Chair. And in the Ancient and Accepted Rite, he was perfected in the University Chapter No. 30, has presided in the Rose and Lily Chapter No. 97 and in the Oxford and Cambridge University Chapter No. 45, and has received promotion to the 30th degree.

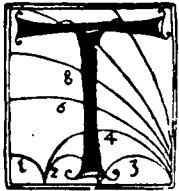
Well, Brethren, there is a record for you! No less than six Lodges and five Royal Arch Chapters. Our Master should certainly be well skilled in the Noble Science.

I did not meet Bro. Rotch until shortly before we were both elected full members of the Lodge in June, 1944, but I note that we seem to have been running more or less neck and neck in our Masonic careers.

Brethren, I am not going to detain you with more of my words, but ask you to drink right heartily the Toast of "Our Worshipful Master".



## FRIDAY, 4th JANUARY, 1952



THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. C. D. Rotch, P.G.D., W.M.; J. R. Rylands, P.Pr.G.Treas., S.W.; S. Pope, P.Pr.G.W. (Kent), J.W.; J. Heron Lepper, *B.A., B.L., P.G.D., P.M.,* Treas.; J. R. Dashwood, P.G.D., Sec.; Lewis Edwards, *M.A., F.S.A., P.A.G.Reg., D.C.*; N. Rogers, P.Pr.G.W., S.D.; Dr. A. E. Evans, C.B.E., I.G.; Ivor Grantham, *O.B.E., M.A., LL.B.,* P.Dep.G.Sw.B., P.M.; and B. W. Oliver, P.A.G.D.C.

Also the following members of the Correspondence Circle:—Bros. S. J. Bradford, P. P. Williams, L. W. Smith, G. Redfern, H. Chilton, W. N. Cogan, T. W. Marsh, F. L. Bradshaw, S. H. Muffett, J. G. Wainwright, M. R. Wagner, A. J. Faver, I. Maclean, H. W. G. Triggs, A. I. Sharp, H. G. Trainer, C. G. des Graz, G. Norman Knight, R. St. John Brice, H. Johnson, E. E. Worthington, H. A. Merritt, W. H. Leese, R. A. N. Petrie, A. F. Cross, J. D. Daymond, E. W. Wells, H. L. Harnett, A. Parker Smith, B. Foskett.

Also the following Visitors:—Bros. J. Marsh, Lodge 6250; H. Davies, Lodge 5523; C. Hardiman, Lodge 6505; G. P. Daynes, Lodge 49; J. Cards, Lodge 30; F. Holt, Lodge 6505; J. L. Cross, Lodge 5036; T. W. Beamish, Lodge 6505; A. D. Flack, Lodge 3794; and C. Whitfield, Lodge 3510.

Letters of apology for non-attendance were reported from Bros. *Col. C. C. Adams, M.C., F.S.A.* P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, *O.B.E.,* Pr.G.Sec.(Armagh); *Col. F. M. Rickard, P.G.D., P.M.*; J. A. Grantham, P.Pr.G.W. (Derby); F. L. Pick, 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.*; W. E. Heaton, P.G.D., P.M.; H. H. Hallett, P.G.St.B., P.M.; *Lt.-Col. H. C. Bruce Wilson, O.B.E.,* P.G.D., P.M.; H. C. Booth, *B.Sc., P.A.G.D.C.,* P.M.; 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), J.D.; A. J. B. Milborne, P.Dist.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); N. B. Spencer, P.G.W. (N.Z.); G. Brett; and G. S. Draffen, *M.B.E.,* Grand Librarian of Scotland.

Two Lodges, two Lodges of Instruction and 25 Brethren were elected to membership of the Correspondence Circle.

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

#### PERMANENT AND AUDIT COMMITTEE

The Committee met at the Offices, No. 27, Great Queen Street, London, on Friday, 4th January, 1952.

*Present:*—Bro. J. Heron Lepper, in the Chair, with Bros. Ivor Grantham, Lewis Edwards, J. R. Rylands, S. Pope and J. R. Dashwood, and Bro. R. H. McLeod, Auditor.

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

The Committee agreed upon the following

#### REPORT FOR THE YEAR 1951

##### BRETHREN,

We have to record with deep regret the sudden death of our Secretary and Past Master, Bro. Revd. H. Poole—an irreparable loss both to the Lodge and to the Craft in general. Bro. Colonel F. M. Rickard generously undertook to resume work until other arrangements could be made, and Bro. J. R. Dashwood has now been appointed to fill the vacancy.

We regret to have to record the resignation of Bro. Commander S. N. Smith, R.N. The membership of the Lodge has, however, been strengthened by the election of Bros. Bruce W. Oliver, P.A.G.D.C., of Barnstaple; N. B. Spencer, P.G.W. (N.Z.), of Auckland, New Zealand; G. Brett, Director of the Toronto Museum; and G. S. Draffen, M.B.E., Grand Librarian in the Grand Lodge of Scotland. The total membership of the Lodge is now 33.

During the year 242 new members were elected to the Correspondence Circle; but we have lost 53 by death, 88 by resignation and 79 by cessation owing to non-payment of dues, totalling 220, and leaving a net gain of only 22, and a total membership of 2,667.

Outstanding subscriptions are again deplorably high, £500 being still due for 1951 and a further £200 for earlier years.

Welcome donations to the Publications Fund continue to come in, and we are particularly grateful for a munificent contribution of \$500 from the Supreme Council, 33°, of the Northern Jurisdiction of the United States.

Volume 62 of our Transactions and part 1 of Volume 63 have been issued during the year; but the Printer has been forced to raise his charges, and a further increase in the membership of the Correspondence Circle is urgently required in order to cover the additional cost.

We desire to convey the thanks of the Lodge to the many Brethren who are doing such excellent work as our Local Secretaries.

For the Committee,

J. HERON LEPPER,

in the Chair.

### RECEIPTS AND PAYMENTS ACCOUNT

For the Year Ending 31st October, 1951

RECEIPTS			EXPENDITURE		
	£	s. d.		£	s. d.
Cash in hand—Deposit Account ...	1500	0 0	Bank overdraft ...	148	17 3
Lodge ...	60	19 6	Lodge ...	53	5 7
Subscriptions ...	2363	11 6	S.C.S. Fund ...	156	0 0
Joining Fees ...	262	11 6	Salaries, Rent, Rates and Taxes ...	1337	14 9
Cash in advance, and unappropriated	203	4 2	Lighting, Heating, Cleaning, Insurance, Telephone, Carriage and Sundries ...	463	3 10
Medals ...	74	14 6	Printing and Stationery ...	1504	17 0
Binding ...	123	11 1	Medals ...	61	1 6
Sundry Publications ...	245	8 5	Binding ...	37	12 3
Interest and Discount ...	43	4 6	Sundry Publications ...	6	0 7
Publication Fund ...	220	12 0	Library ...	6	18 9
			Repairs ...	22	8 6
			Postages ...	236	9 2
			Local Expenses ...	4	1 0
			Income Tax ...	8	11 0
			Cash on Deposit ...	900	0 0
			Cash in Bank ...	150	16 0
				1050	16 0
				£5097	17 2
	£5097	17 2			

Attention was called to the following

EXHIBITS:—

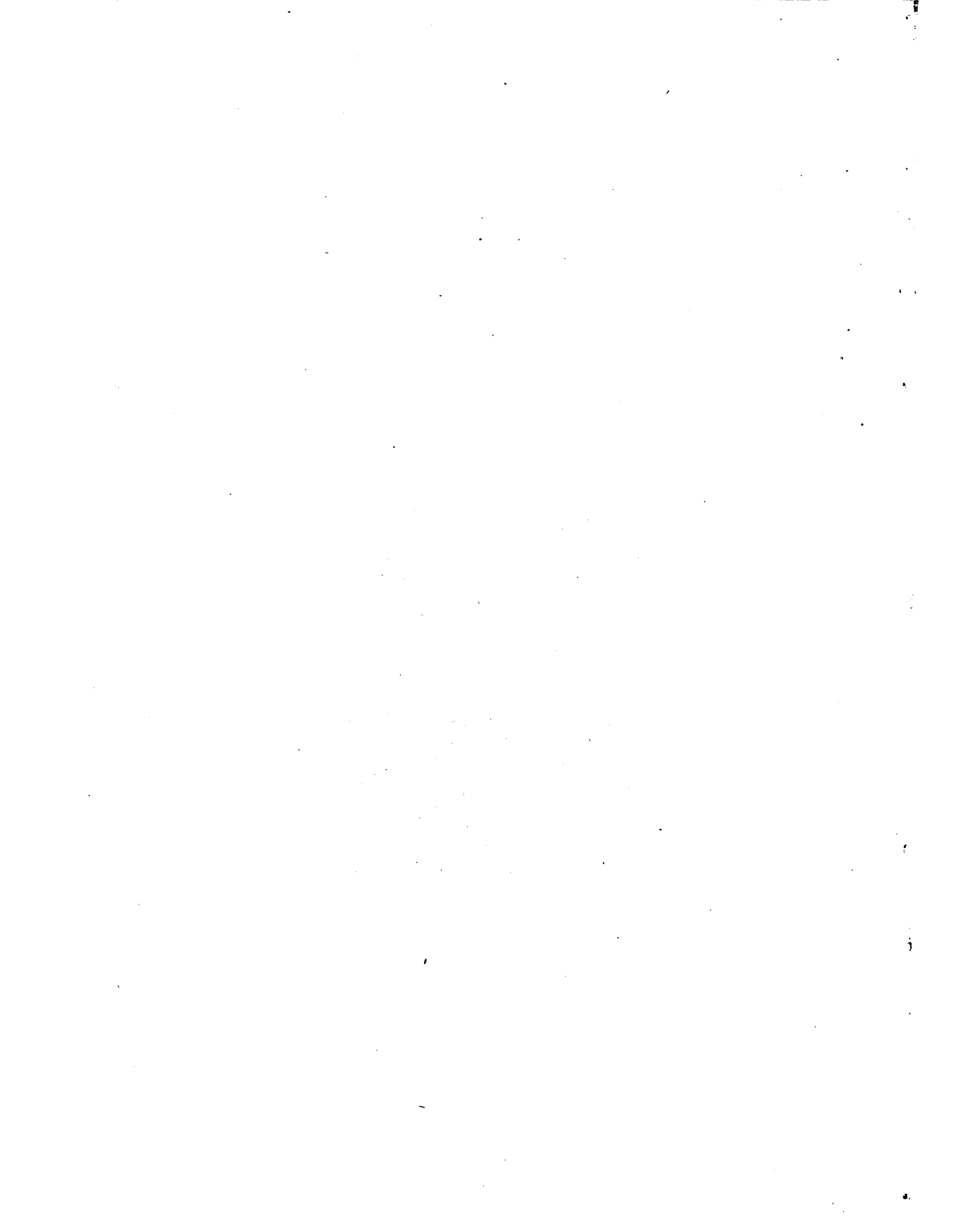
Portrait of Bro. James Thompson. Lent by Bro. Milborne.	} Lent by Bro. W. E. Moss.
Facsimile of letter from Bro. Dunckerley.	
Portrait of Bro. Simon Fraser.	
Certificate of Bro. John Studholme Brownrigg, of No. 441 I.C., attached to the 38th Foot; 1786.	} Lent from the Grand Lodge Museum.
Battersea Enamel Snuff-box.	
Jewel of the Royal Order of Foresters.	
French Prisoner of War Jewel, mounted in paste.	

An interesting paper by Bro. A. J. B. MILBORNE, on *The Lodge in the 78th Regiment (Fraser's Highlanders)*, was read as follows:—



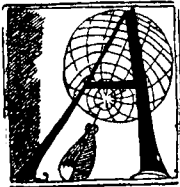
Portrait of Bro. James Thompson





## THE LODGE IN THE 78th REGIMENT (FRASER'S HIGHLANDERS)

BY BRO. A. J. B. MILBORNE, P.Dis.Dep.G.M., Montreal



Among the regiments in the Expeditionary Force sent to North America from England in 1757, under the command of Colonel Jeffrey Amherst, for the purpose of taking first Louisburg and then Quebec, was the colourful 78th Regiment, raised by Colonel the Honourable Simon Fraser, Master of Lovat, a son of the twelfth Baron Lovat.

The Regiment consisted of 82 officers, 13 companies of 105 men each, 65 sergeants, and 30 pipers and drummers, a total of 1,542, composing a splendid body of men, whose spirit in attack and tenacity in defence helped to establish the high military reputation of Highland Regiments which has ever since been maintained.

Fifteen of the officers were Frasers, five of whom bore the Christian name of Simon, three that of John, and three that of Alexander. There were seven MacDonalDs and a half-a-dozen each of Campbells, Camerons and MacDonnells, so that the problem of identification of an individual is not without difficulty. There was also that rugged giant of a man, Captain the Reverend Robert MacPherson, the popular padre, who was with the Regiment wherever it went, and who was affectionately termed "Caipal Mor" by the men.

One of the companies was recruited by a Captain David Baillie, and he undertook to obtain a Commission in the Regiment for his cousin, James Thompson. This was not immediately forthcoming, as the establishment of commissioned officers was already complete, so Thompson volunteered to go as a Sergeant at a shilling a day.

James Thompson was born in Tain, a small town about a mile from the southern shore of Dornoch Firth, in the County of Ross and Cromarty, in the year 1732, so that he was twenty-five years of age when he enlisted. From his correspondence we learn that he was also made a Mason there, but I have been unable to identify the Lodge in which he was initiated. I have found no reference to his parents. A descendant has recently made the claim that he was connected with the Douglas family, but as the records of the Parish of Tain are not in the custody of the Registrar-General of Scotland, it has not been possible to ascertain the names of his parents. Enquiries at the Court of the Lord Lyon and elsewhere have produced no evidence to substantiate the claim. From his memoirs I learn that Thompson added the letter "p" to his name *en route* to Canada at the suggestion of Captain Baillie. In one of the earliest notes concerning him, he is described as a "gentleman volunteer". He had received a fair education, could draw a plan, and his subsequent activities confirm the view that he had considerable knowledge of the building trade. He has left behind him a Diary and a number of volumes of Memoirs.

After giving details of his enlistment, James Thompson records that "thanks to our gracious chief, Colonel Fraser, we were allowed to wear the garb of our fathers—and in the course of six winters, we showed that the doctors did not understand our constitutions, for, in the coldest weather, our men were more healthy than those in regiments that wore breeches".<sup>1</sup>

Thompson has left a detailed description of the operations at Louisburg. He and his cousin, David Baillie, were with one of the landing parties, and as the boat carrying it approached the shore it came under the fire of the French batteries. One shot did a great deal of damage and Baillie was killed. There was a strong bond of affection between these cousins, and it is a curious fact that on the previous day, Captain Baillie, having a presentiment of his fate, wrote a letter to Colonel Fraser relating the circumstances of Thompson's enlistment, and strongly recommending him to his protection. James Thompson was thus brought to the personal knowledge of his commanding officer, and Baillie made certain that a pledge given to his cousin would be faithfully redeemed.

It would appear that the British originally planned that Quebec should be attacked as soon as Louisburg had fallen, and Wolfe, impatient, as ever, of delay, urged upon Amherst

<sup>1</sup> Literary and Historical Society, Quebec, No. 15, p. 24.

the necessity for prompt action, with little avail. A landing was made on the tip of the Gaspé Peninsula, and a reconnaissance was made of the St. Lawrence, but by this time the summer was well advanced, and Boscawen urged postponement of further action on the ground that the Fleet was short of provisions and was badly in need of refitting. The Army, therefore, went into winter quarters, the greater part staying at Louisburg. The remainder, with the exception of Fraser's Highlanders, which wintered in New York, returned to Halifax.

Wolfe returned to England, reverted to the rank of Colonel and rejoined his Regiment, the 67th Foot. He was shortly afterwards granted leave, but this leave was interrupted by a call to London, where Mr. Pitt informed him that he was to command a new expedition to Canada.

Wolfe received final instructions on 5th February, 1759, and sailed from Portsmouth on the 17th in company with Admiral Charles Saunders, who was to command the Fleet.

Early in July, Wolfe occupied Point Levis, and placed his batteries on the heights opposite Quebec, from which a bombardment was opened on the Lower Town, the Upper Town also getting its share of shells from some 13-inch mortars supplied by the Navy, with a range of about three miles. This position also gave Wolfe partial command of the River.

A considerable force was also landed at Montmorency, but no serious attempt to challenge the enemy was made until 31st July, when an attack was launched from the Montmorency Camp. The troops, however, ran into difficulties crossing the ford below the Falls, and when the crossing had been made the precipitate advance of the Grenadiers without waiting for the 15th Regiment and Fraser's Highlanders brought the whole scheme to naught, and Wolfe was compelled to order a general withdrawal, which was effected with exemplary discipline, though with losses he could ill afford.<sup>1</sup> In the order issued the next day, Wolfe severely castigated the Grenadiers, who, he said, could not suppose that they alone could beat the French Army, and he complimented the men of Amherst's Regiment and the Highlanders on their soldierlike and cool behaviour.<sup>2</sup> It may be added that Wolfe was enthusiastic over the Highlanders, and, in a letter to a relative, describes them "as very useful, serviceable soldiers, and commanded by the most manly corps of officers I ever saw".<sup>3</sup>

Preparations for a landing above the Town were now put forward, though Wolfe was able to keep to himself, almost to the last moment, what he had in mind. A large body of troops was put aboard the Fleet, and remained afloat for five or six days until the early morning of 13th September, when a landing was made at the spot now known as Wolfe's Cove. As the boats moved across to the north shore they were challenged, and from the leading boat Captain Fraser replied in the French language, apparently satisfying the sentry. At seven minutes past four, Wolfe stepped ashore, followed by a party of twenty-four picked men. The French picquet was surprised and dealt with. The supporting troops were then landed, and by six o'clock Wolfe had 4,800 men on the heights.

James Thompson was with his Regiment, then under the command of Captain Campbell, for Colonel Fraser was recovering from a wound received in a previous encounter with the enemy.<sup>4</sup> The Highlanders formed part of the left wing of the British line, and James Thompson would see General Wolfe, who had put on a new uniform for the occasion, pass down the line, as he urged the men to hold their fire until the enemy were within forty yards, and he joined in the cheers by which they let him know that his orders would be carried out. It was from a comrade in the Louisburg Grenadiers, the 28th Regiment, that he would later learn that Wolfe, with a handkerchief wrapped around a bleeding wrist, was struck again as he reached their front, and had cried out, "Here, Curry, support me! Let not my brave fellows see me drop", and then, without faltering, had given the order to fire.

No sooner had the volley been fired than the Highlanders were after the enemy with their broadswords. "If," wrote Thompson, "the French gave themselves up quietly, they had no harm done them, but Faith! if they tried to outrun a Hielandmon, they stood but a bad chance, for Whash! went the broadswords".<sup>5</sup>

Joseph Trahan, who fought on the French side, told an old Quebecker many years later that he would never forget "the Scotch Highlanders flying wildly after them, with streaming plaids, bonnets and large swords, like so many infuriated demons".<sup>6</sup>

The British volleys were devastating in their effect, and Thompson records that the French killed and wounded lay on the field "as thick as a flock of sheep and just as they had fallen, for the main body had been completely routed off the ground, and had no opportunity of carrying away their dead and wounded men. We killed seventy-two Officers alone, and it was horrid to see the effect of the blood and dust on their white coats".<sup>7</sup>

<sup>1</sup> Waugh, *James Wolfe*, p. 254.

<sup>2</sup> L. & H. Socy., Que., Hist. MSS., 4th Series, p. 32.

<sup>3</sup> Waugh, *James Wolfe*, p. 155.

<sup>4</sup> Doughty, *The Siege of Quebec*, Vol. v, p. 52.

<sup>5</sup> Lemoyne, *Picturesque Quebec*, p. 327.

<sup>6</sup> L. & H. Socy., Que., 1880-1, p. 28.

<sup>7</sup> Lemoyne, *Picturesque Quebec*, p. 328.

Immediately the situation was in hand, James Thompson was put in charge of the French wounded. He writes: "There was no place about the Town in which to put the wounded, and they had to be carried down the bank to Wolfe's Cove, and from thence put into boats and taken across to the lower ferry-place at Pointe Levis, for the purpose of their being placed under the care of our surgeons at the church, which was converted into a temporary hospital. Our men had nothing better to carry them on than a handbarrow with canvas laid across it. By this means it required two of our men to carry one of them to the top of the hill at Pointe Levis. The business going very slowly, I at last got out of patience looking at them, so I set to work and took up a wounded man to my own share. I did not let him down at the top of the hill, but landed him safe at the temporary hospital. By the time we had done with them, I was fatigued enough, and afaith! I spoiled my red coat into the bargain."<sup>1</sup>

Such a feat could only have been performed by a man of splendid physique, for it was a distance of nearly three miles, and is confirmation of the description of James Thompson as "a big giant".

The French garrison capitulated on 18th September, although it was not until the 29th of that month that the main body of the British troops marched into the City, or, more properly, the ruins of it.<sup>2</sup>

It seems to be a popular belief that with the capitulation of Quebec, the campaign for all practical purposes was at an end. It is true that the British had been successful in their advance on Lake Champlain, had captured Fort Niagara and were in possession of the French posts between Lake Erie and the Ohio, and that unless the French were reinforced from Europe their forces in Canada would be compelled to surrender. But should a French Fleet appear in the St. Lawrence before a British one, there was more than a possibility that Quebec would be recaptured. Nor was there any certainty that General Murray, upon whom the command had devolved, would be able to retain possession, for he was left with only 6,000 men to hold a fortress that was in wretched condition, though he wrote to the Hon. George Murray that they were "six thousand as brave troops as ever existed".<sup>3</sup> Surrounding him were 10,000 of the enemy, under De Levis and Bougainville, able and energetic commanders, who, in the absence of the British Fleet, which had returned to England, now also held command of the river, and, as Murray reported to Mr. Pitt, "the excessive coldness of the climate, and constant living upon salt provisions without any vegetables, introduced scurvy among the troops, which, getting the better of every precaution of the officer, and every remedy of the surgeon, became as universal as it was inveterate".<sup>4</sup> A thousand men died from scurvy and two thousand were totally unfit for any duty from the same cause.

The first task that lay before the garrison was to land the provisions and the stores from the Fleet, a work of intense labour, for every cask, chest and bag had to be hauled up from the Lower to the Upper Town.<sup>5</sup>

James Thompson records that "the troops had to make shift for quarters wherever they could find a habitable place". The garrison was totally unprepared for the severe winter that lay before them. Before leaving Quebec, Monckton had ordered all the cloth in the stores to be distributed to the men, so that they might make themselves waistcoats.<sup>6</sup> Murray had no clothing to issue throughout the siege, and the troops bought any garments they could from the inhabitants. Thompson makes no mention of the woollen overalls that the ladies of the Ursuline Convent knitted for the Highlanders, but one may conclude that any weakling who dared to wear them would be beneath his contempt.<sup>7</sup>

The civilian population was practically starving. Bishop Pontbriand reported that there were people in the city who were without wood for the winter, without bread, flour or meat, and who subsisted solely upon a bit of biscuit and a scrap of pork which the English soldiers sold to them out of their meagre rations.<sup>8</sup> To relieve the situation, General Murray ordered that one day's rations a week be stopped from every officer and soldier and given to the inhabitants.<sup>9</sup> A Quartermaster-Sergeant, who kept a journal, wrote of the willingness with which the garrison complied with this order.<sup>10</sup>

Another problem to be faced was the scarcity of fuel. Detachments were sent to Isle Madame and to the Ile d'Orleans to cut wood, and these parties had to be provided with guards to protect them from prowling Indians. The fences in the city and many wooden houses were torn down to provide firewood.<sup>11</sup>

<sup>1</sup> *ibid.*, p. 326.

<sup>2</sup> *Murray's Journal*, p. 104.

<sup>3</sup> L. & H. Socy., Que., 1880, p. 63.

<sup>4</sup> *Murray's Journal*, p. 5.

<sup>5</sup> L. & H. Socy., Que., No. 7, p. 118.

<sup>6</sup> Doughty, *Siege of Quebec*, vol. vi, p. 134.

<sup>7</sup> L. & H. Socy., Que., No. 15, p. 26.

<sup>8</sup> Sulte, *History of Quebec*, vol. i, p. 100.

<sup>9</sup> Doughty, *Siege of Quebec*, vol. iii, p. 318.

<sup>10</sup> *ibid.*, vol. v, p. 119.

<sup>11</sup> *Murray's Journal*.

At the end of November, General Murray found that the paper money in circulation had depreciated to a point where it had very little value, and, as there were practically no funds in the military chest, he issued a proclamation to encourage the friends and well-wishers of His Majesty to lend what they could afford, the loans to be secured by bills signed by General Murray and Colonel Burton, the second-in-command, and payable in six months, with interest at five per cent. By this means eight thousand pounds was quickly raised, and Murray writes in his journal, "Be it remembered to the honour of the Highland Regiment, commanded by Colonel Fraser, that the N.C.O.s and men of that single regiment contributed of that sum Two thousand pounds." With this money, Murray was able to regulate the currency. He set up civil courts, fixed prices, ordered vendors of merchandise to take out licences, and as the soldiers had discovered a way of obtaining liquor from the inhabitants he prohibited its sale.<sup>1</sup>

It was under these conditions that the Lodges in the garrison met on November 28th, 1759, and elected Lieutenant John Price Guinnett, of the 47th Regiment, Grand Master "until such time as a favourable opportunity shou'd offer for obtaining a proper sanction" from the Grand Master of England.<sup>2</sup>

Early in January, 1760, the enemy showed signs of activity, and the posts and block-houses which had been established on the outskirts of the town were kept fully manned. A number of raids were made on enemy posts with varying success, and the British posts, in their turn, were attacked, but it was not until April that the enemy's movements became seriously alarming. A considerable force had occupied the woods bordering upon the Plains of Abraham, and General Murray decided to give them battle before they could establish themselves. Thompson, who rarely offered any criticism of his commanders, wrote that at a time when there was scarcely a man in the garrison but was afflicted with colds and coughs, General Murray must needs march them out to fight the enemy,<sup>3</sup> while the Quartermaster-Sergeant, whose journal has already been mentioned, was bitter in his criticism of Murray's action, and describes the force which marched out to battle "as a poor, pitiful handful of half-starved, scorbutic skeletons, many of whom had laid away their crutches for the occasion".<sup>4</sup> The Highlanders had been mustered two days previously, and, out of a total strength of 894, 580 were in hospital.<sup>5</sup>

The British made a spirited advance, but were unable to withstand a counter-attack, and before reserves could be brought up the line had given way. Murray was compelled to order his troops to retire, the engagement costing a thousand killed and wounded—one-third of the force engaged.

After Murray's unsuccessful sortie, the enemy brought up artillery and bombarded the town day and night until the siege was lifted. The garrison worked frantically on the defences of the town, the officers working with barrow, pick-axe and spade with the men.<sup>6</sup>

Relief, however, was near at hand, and James Thompson has left a vivid description of the arrival of the British Fleet in the early part of May, 1760.

On the same day that Commodore Swanton reached Quebec, General Murray received despatches from General Amherst outlining the plan of the campaign to take Montreal, and Murray was instructed to come up from Quebec with all the troops he could muster.

The "Quebec Army", as Murray's little force was called, did not muster more than fifteen hundred men, and included about 150 Highlanders, amongst whom was James Thompson. It sailed from Quebec at the beginning of August, and was the first of the three forces to reach Montreal. Amherst left Oswego on the 10th August, and, without opposition of much consequence, reached Lachine on September 6th. Colonel Haviland had to fight his way up the Richilieu, but, nevertheless, reached Longueuil on the same day.<sup>7</sup> Hemmed in on three sides, Vaudreuil had little choice but to surrender, and the terms of capitulation were signed on the morning of September 8th, 1760.

There can be little doubt that Colonel Fraser brought James Thompson to the notice of General Murray, and that Thompson proved to be invaluable to Major McKellar in the supervision of the work on the fortifications of Quebec when his Assistant, Captain Samuel Holland, was recovering from his wounds, and, later, to Captain Holland when Major McKellar, in turn, was wounded. It was undoubtedly the very high opinion of Thompson's merit and ability that prompted the General to give him the choice of remaining in Montreal as Town Major or returning to Quebec to continue his work with the Engineers. James Thompson decided in favour of Quebec. In 1761 he was appointed Clerk of Works, which position he filled until 1772, when he was appointed Overseer of Works on the staff of the

<sup>1</sup> *ibid.*

<sup>2</sup> *A.Q.C.*, vol. lvii, p. 267.

<sup>3</sup> Lemoyne, *Picturesque Quebec*, p. 326.

<sup>4</sup> Doughty, *Siege of Quebec*, vol. v, p. 119.

<sup>5</sup> L. & H. S., *Que.*, pt. 7, p. 136.

<sup>6</sup> Doughty, *Siege of Quebec*, vol. v, p. 126.

<sup>7</sup> Desrosiers, *Historie du Canada*, p. 264.

garrison by General Haldimand, the Commander-in-Chief. In 1779 he was in receipt of 4s. 8d. Army Currency per day, which, in a Petition to H.R.H. the Duke of Kent for some further allowance, he stated was by no means adequate for the support of a wife, four boys and two girls.<sup>1</sup>

Such in brief outline was the nature of the campaign in which Fraser's Highlanders were actively engaged.

Returning to Quebec with the Fleet in the spring of 1760 was Thomas Dunckerley, still serving on board H.M.S. Vanguard, in which he had served so conspicuously in the campaign of the previous year. His active participation in the early activities of the Craft in Quebec lie outside the scope of this paper, and it will be sufficient to state that there seems to be no doubt that when the Fleet left for England in the Fall of 1759, Dunckerley had undertaken to lay before the Masonic authorities there the condition of the Craft in Quebec and the necessity of appointing a Provincial Grand Master. It would appear doubtful, in view of the uncertainty of affairs, and the constant movement of the regiments serving in America, if any specific recommendation was made, but the problem was solved in the most practical manner by the granting to Dunckerley of a special Patent under which he was empowered to look into Craft matters wheresoever he might go. It was in virtue of that authority that on St. John's Day in Summer, 1760, he installed Colonel the Hon. Simon Fraser, after his election, as Provincial Grand Master, and while the Grand Lodge of England ("Moderns") at no time recognised the election of Lieut. Guinnett to that office, it has always recognised the legality of Colonel Fraser's installation at the hand of Dunckerley, although neither of them received a Patent of Appointment.

In the present state of our knowledge of early Masonry in Quebec, it is not possible to indicate the extent of Colonel Fraser's activities. We do know that the Lodge in the 78th Regiment was established under his Warrant, and there seems every probability that a civil Lodge, as well as other military Lodges, were established by his authority during his short term of office of six months only, at the conclusion of which he appears to have returned to his native land.

There is in the archives of the Grand Lodge of Quebec a large folio volume containing a record of the transactions of the Lodge in the 78th Regiment, but there is some doubt as to whether it is the actual Minute Book of the Lodge, or merely a contemporary copy made by James Thompson for his own use. My own opinion is that it is such a copy, and I reach that conclusion for the following reasons: The Minutes are in no instance signed by the Master or Secretary, even after the passing of a formal resolution in Lodge ordering this to be done. There are additions to the Minutes reflecting upon the manner in which the Secretary discharged his duties. In the record of one meeting there appears an almost verbatim report of a speech by the Master which, in fact, was not delivered until six months later. I believe, therefore, that James Thompson compiled this record from the rough Minutes. It is very fortunate that it has been preserved, for it not only provides a complete record of the Lodge activities from 1760 to 1786, but contains reports to the Lodge of the proceedings at the Quarterly Communications of the Provincial Grand Lodge of Quebec, of which there is no record after October 30th, 1762, save that which has been reconstructed from correspondence, etc. As James Thompson was almost continuously in office as Master, Senior or Junior Warden, or as Secretary during the period covered by the record, his zeal and methodical ways are undoubtedly reflected in the pages of this old volume.

The record commences with a memorandum:—

"PROCEEDINGS of a Lodge of Free & Accepted Masons held in His Majesty's 78th Regiment of Foot.

Brothers Alexr. Leith, James Thompson & Alexr. Ferguson, Master Masons having made application to the Right Worshipful Colonel Simon Fraser, Presiding as Grand Master of Masons in Quebec and its Dependencies, Captain Thomas Augustus Spann, Deputy Grand Master, &c., &c., did on the 20th October 1760 & in the Year of our Lord 1760 obtain a Warrant for holding a Lodge in the said Regiment, known and distinguished by the Name of No. 6 CANADA of which

Brother Alexr. Leith was appointed Master

Brother James Thompson } Wardens  
Brother Alexr. Ferguson }

Opened the Lodge at St. Valier on Thursday the 22d of October 1760, and after appointing Brother John McKenzie Senior & Brother Alexr Sutherland Junior Deacon proceeded on the Business of the Night. Closed the Lodge in due time & parted like Brethren.

The Regiment having been Canton'd in the Country for some years, the Transactions of part of that Time, Namely from the 22d October 1760 to the 2d July 1761 partly

<sup>1</sup> From the Petition in the Archives of Quebec.

through the Inattention of the Officers and partly from the Impossibility of Con-  
vening the Lodge Regularly by reason of the separation of the Regiment, has been  
mislaid."

Captain Thomas Augustus Span, of the 28th Regiment, was a son of Richard Span, of  
a well-known Co. Langford family (from which Lord Plunket, Archbishop of Dublin, was  
descended), and was gazetted Captain on August 28th, 1753. He was appointed Deputy  
Provincial Grand Master by Lieut. John Price Guinnett, the first Provincial Grand Master,  
on November 28th, 1759, and continued in that office during the term of Colonel Fraser,  
whom he succeeded as Provincial Grand Master on November 24th, 1760. He was a member  
of Lodge No. 35 I.C. In 1762 he was serving at Havana in the 95th Regiment, with the  
rank of Major. He died *circa* 1768.<sup>1</sup>

The Warrant issued to the Lodge was originally registered in England with the No. 221  
on March 21st, 1762, according to Lane,<sup>2</sup> the same date as the Warrant No. 277 issued direct  
by the Grand Lodge of England to Merchants' Lodge, Quebec, but in Lane's *Masonic  
Records*, 2nd Edition, the date has been correctly revised to 20th October, 1760. It was  
re-numbered 177 in 1780, 178 in 1781, 152 in 1792, and erased at the Union.

The record of the meeting held on September 3rd, 1761, is indicative of the hard lot of  
the wife of a "poor, common soldier", for Bro. James Orr presented a petition "in favour  
of Mrs. Jiles, Spouse of Bro. Jiles of the 28th Regiment. She being disappointed of meeting  
her husband at Quebec, coming lately from Europe, he being gone to New York, & she  
being rendered Incapable of maintaining herself. The Master, Wardens & Members . . .  
took her Case into Consideration and Granted her the Sum of Two pounds eight shillings  
and sixpence, Halifax Currency".

On St. John's Day in Winter, 1761, the Brethren "Assembled and Opened the Lodge at  
12 o'clock, in Presence of the Master, Wardens and Twelve Members. Walked in Procession  
in due form at 1 o'clock, attended by the Reverend Brother Robert McPherson, Member of  
the Select Lodge at Quebec, from whom we had a Sermon on the Occasion in the Church  
of St. Valier; Dined at Two, after Dinner Proceeded to Install our New Elected Officers at  
Six o'clock. Spent the Evening in True Harmony & Brotherly Love. Closed the Lodge at  
10 o'clock, all Brothers being Sober & everything in good order and Decorum".

The Rev. Robert McPherson, the Chaplain of the Regiment, was presumably made a  
Mason in his native Scotland. Select Lodge was composed of Officers of the Garrison, and  
apparently maintained its military character when it was re-constituted as the Provincial  
Grand Master's Own Select Lodge in 1769. It does not appear on the Provincial List after  
1770.

The early Minutes of the regular monthly meetings of the Lodge are very brief, recording  
either the working of a degree or that the Lodge "proceeded to Lecture as usual". A month  
usually elapsed between degrees, except in cases of emergency, such as a Brother leaving  
town. Elections were held annually to June 11th, 1778, except that in 1764 and 1765 they  
were held semi-annually, and semi-annually thereafter, and it was customary for the Master  
to instal his successor.

In 1764, Fraser's Highlanders were disbanded, and as a reward for their services the  
officers and men received grants of land. Major Nairn received a Patent for the Fief of  
Murray Bay, on the Lower St. Lawrence, while Lieut. Malcolm Fraser obtained the adjoining  
Seigneurie of Mount Murray. Many men of the Regiment settled about them, and soon a  
whole Scottish colony flourished round the Bay or on the highlands above it. To this day  
the names of McLean, McNicholl, Blackburn, Harvey and McNeill survive in the district,  
borne by families speaking the French language only, and from whom all other traces of their  
Scottish ancestry, save the occasional shock of red hair, have completely disappeared.<sup>3</sup>

James Thompson, however, remained in Quebec, receiving the appointment of Overseer  
of Public Works. He married and was blessed with children who were a credit to him. One  
son, John Gawler (named after his old friend, the Artillery Sergeant, whose letters throw so  
much light on early Masonry in Quebec),<sup>4</sup> became Judge of the District of Gaspé. Two  
sons served as Deputy-Commissary-General for Quebec, and a fourth received a Commission  
in the Royal Artillery.

The disbandment of the Regiment had little effect upon the Lodge, which, now meeting  
in the City of Quebec, became civilian in its character, although it attracted to its membership  
officers and men serving in the Garrison. It must have been at this time, also, that the  
Lodge was named St. Andrew's Lodge. No mention of the adoption of the name appears in  
the Minutes, and the earliest reference to it appears in a List of the Lodges given in a letter,  
dated October 14th, 1766, from the Provincial Grand Lodge to the Grand Secretary of the  
Grand Lodge of England.

<sup>1</sup> *Trans.*, Lodge of Research, No. CC, Ireland, 1922, p. 34.

<sup>2</sup> Hughan & Stillson, *History of Freemasonry and Concordant Orders*, p. 200.

<sup>3</sup> L. & H. Socy., Que., No. 15, p. 26.

<sup>4</sup> Sadler, *Life of Thomas Dunckerley*, p. 51; *A.Q.C.*, lvii, 267.

At the regular meeting of August 4th, 1764, with John Fraser as Worshipful Master, the Lodge was opened "at Eight o'clock & after a Lecture round called to a Repast. Visited by Right Worshipful Grand Master Joseph Walker. Closed the Lodge at half past Nine o'clock & Parted with Peace and Harmony". This Minute is confirmatory of the statement made by Jacob Rowe in his letter to Captain Milbourne West of June 10th, 1767, and also by John Gawler in his letter to the Grand Secretary of the Grand Lodge of England of February 9th, 1769, that Joseph Walker had been elected Provincial Grand Master on June 24th, 1764.

The Feasts of St. John were regularly observed, and in the Minute of December 4th, 1766, the Worshipful Master, John Fraser, recommended that the Brethren "assemble at the Lodge room precisely at Nine o'clock on that Day (December 27th, 1766) well Dressed, white stockings, white aprons and white gloves, in order to Join the rest of the Lodges at Brother Prenties' in St. John St."

It was resolved at the meeting held on October 1st, 1767, that "as the Brethren are apt to forget the meeting night, we do for the future take it in turns to Summonds the body, beginning at the Oldest Member".

A Lodge of Emergency was opened on March 17th, 1768, "in order to Settle a Dispute which unhappily Arose between Brother Peters & Bro. F. Smith. The Lodge, having heard both parties, ordered them to withdraw & having maturely weighed the matter on both sides, we are unanimously of opinion that they have both acted very Unbecoming a Mason, the Former in drawing up an Allegation against the Latter, in terms not fitt to be mentioned & thereunto annexing several threatening Expressions & Stripping to Fight him. The Latter for telling Stories of the former, when he ought rather to Conceal his faults, and Support his Character, threatening to Kick him & using very unbecoming Expressions. The Lodge therefore Sentences them Humbly to beg pardon for their Offences and Never to be guilty of such unbecoming behaviour for the future, and that they be sincerely Reconciled to Each other, & let the Animosity be Never heard of between them. They being Called in & the Lodge's opinion made known to them, they absolutely refused to Comply with the same, and particularly Asking Each other's pardon. They are, therefore, by unanimous Consent Suspended untill they Comply with the aforesaid sentence. However, they having thought it their interest they agreed to the aforesaid sentence before the Lodge was Closed & being Reconciled to Each other, they was admitted into the Lodge. Closed the Lodge in due time and parted like Brethren".

What is believed to be the earliest mention of a Lodge of Instruction in Canada appears in the minutes of the meeting held on September 8th, 1768, at which the Worshipful Master (James Thompson) informed the Lodge of certain resolutions passed at a Grand Lodge held on September 5th, among which is the following:—"That a Lodge of Master Masons meet at the Grand Lodge room on Monday the nineteenth inst., when all Master Masons are at liberty to assemble in order for Instructions. They are to meet as often as the majority present shall think proper and a Chairman to be elected every time of meeting for the ensuing meeting night". This meeting for instruction is contemporary, it is believed, with the earliest reference to such meetings in England.<sup>1</sup>

In 1768, it was unanimously agreed that in future the Lodge would meet annually on St. Andrew's Day. It was also "Agreed that Bro. Smith's Servant shall for the future go round with the Summons and be allowed one shilling for each time".

In 1768 there was a re-numbering of the Lodges on the Local Roll, and the Lodge which had originally borne the number "6" was numbered "2".

While it was customary to settle any disputes between Brethren in the Lodge, outside assistance was occasionally sought.

The Charter of Incorporation which the Grand Lodge of England had under consideration<sup>2</sup> was before the Lodge on February 8th, 1770, and the Worshipful Master, Peter Mills, produced a Circular from the Grand Lodge upon the matter, "when the Members gave their unanimous Consent".

In January, 1771, it was "ordered that Malcolm, the Boy, who used to carry round Summonds for the Brethren shou'd be paid Twelve Shillings for his past Services, And at the same time it is allowed that Written Summonds is not to be considered for the future". However, by July, it was found that several members forgot their Masonic duties, so "Bro. Mills' Boy was engaged to be sent every second Thursday to every Member & for his trouble the Lodge agreed to pay him Twelve Shillings, Halifax Currency, per annum".

The Worshipful Master (James Thompson) "produced a printed list from the Grand Lodge of England, with a plan of an Intended Hall for that Grand Lodge" at the meeting held on 22nd September, 1774, "Creaving the assistance of the Lodges under her Jurisdiction". "This Lodge has therefore voted a guinea for that purpose, and the Worshipl is to order the same to be paid by Br. Gawler in London as coming from St. Andrew's Lodge".

<sup>1</sup> Grantham, *Lodges of Instruction*, Prestonian Lecture, 1950.

<sup>2</sup> *A.Q.C.*, vol. xlvii, p. 117.



Following a tea party in the city of Boston, there were troublous times for the British, which came to a head in 1775, when they came into armed conflict with the Colonists at Lexington on April 14th, followed two months later by the Battle of Bunker Hill. While the main interest centred around Boston, two forces were sent by the American Congress into Canada. Fort Ticonderoga, the key to the passage of Lakes George and Champlain, was surprised and taken on May 10th by a small army under Colonel Ethan Allen, while Colonel Benedict Arnold led an expedition through the Maine woods with the object of taking Quebec.

James Thompson received orders from General Guy Carleton, afterwards Lord Dorchester, to put the extensive fortifications of Quebec in a state of defence. Thompson records, "I was on horseback from the rising to the setting of the sun, attending the several points where my presence was required. I had also to mount picket with my artificers, who were armed for that purpose, from nine o'clock at night until daybreak next morning, when we resumed our labours on the fortifications. Thus I continued during the blockade, without once being able to lie down on a bed. After completing the defence works, I, and all my artificers, were called upon for duty as soldiers, and ordered to join Major Nairn's party in case of alarm".<sup>1</sup>

Despite all this activity, James Thompson managed to find the time to attend the Lodge on October 26th and occupy his station as Worshipful Master. This was not the usual date of meeting, but was called "owing to the death of Bro. Smith's daughter, and the next following Thursday to Captain Grant's Company of British Militia having the Guard, of which Company many of the Brethren of this Lodge belong". The proceedings of the last Lodge meeting were read, and the Lodge closed, "without going through a Lecture as Palace Gate will be Locked at 8 o'clock".

James Thompson has left an excellent account of the attack made on the night of December 31st, 1775. Sergeant McQuarters was in charge of the barrier guard at Pres-de-Ville, where a gun was kept loaded and levelled at the narrow path by which a storming party might approach the town. He had orders to fire when assured of the approach of any body of men. "The precision with which McQuarter acquitted himself" resulted in the death of General Montgomery, two aides-de-camp and a sergeant. There was only one discharge of the gun and the rest of the force fled.

The Lodge met again on St. John's Day—June 24th, 1776, with Bro. John Ross in the chair. The minutes of the meeting record "that since the last time of our meeting, the Enemy to the Craft and mankind has prevented our ordinary Lodges which from the Constitution of St. Andrew's Lodge until these enemies to order and reason Blockaded this City, we have never omitted meeting at the Stated Times. They have also Robbed us of our much esteemed Br. Francis Smith, Senior Warden".

Mr. Daniel Bliss, who became Chief of the Commissariat Department, was proposed by Bro. Thos. Aylwin at the meeting held on August 8th, 1776, after it had been vouched "that he feared God and Honoured the King" and was initiated on August 12th, 1776, but at the meeting held on September 8th, 1776, Bro. Aylwin "Complained of Br. Bliss for ill treatment, both parties were heard and judgement is reserved for next Thursday", when it was announced that the dispute was "determined amicably to the satisfaction of the Lodge, and to themselves. Let Brotherly Love continue". "Much business prevented a Lecture this night, and the Lodge was closed in Harmony".

The Lodge met on November 30th, 1776, and "though this evening be the Anniversary of St. Andrew's Lodge, a Night not customary to do any business, yet it was agreed that Brother Bliss should (on account of his extraordinary talents) be raised to the Sublime Degree of M.M. The Lodge was closed as an Entered Apprentice and Opened as Master Mason, proceed to that business & Br. Bliss paid his dues, viz., 7/6". Further business was transacted and "After singing many Masons' Songs, and drinking as many Masonic toasts as did us Good, Closed the Lodge in Love and Harmony becoming Masons".

A visitor to the Lodge at this meeting—Dr. Robert Kerr—desired to become a member. "He was admitted by unanimous consent". Bro. Kerr received the second degree on February 13th, 1777, and the third degree on the 27th of the same month. Robertson writes<sup>2</sup> that he is said to have been initiated in "Barry Lodge, held in the 34th Regiment", but that could not have been the case, as that Lodge was not formed until 1783. Dr. Kerr was a connection of the Duke of Roxburgh and was Surgeon to Johnson's Second Battalion, and later to the Indian Department. He served as Deputy Grand Master of the Provincial Grand Lodge of Upper Canada in 1802, and in 1807 was the Provincial Grand Master of the rival Grand Lodge at Niagara. He married a daughter of Sir William Johnson.

Another Lodge of Emergency was held on February 1st, 1777, "to enter Mr. William Arundel in consequence of a Special Warrant for that purpose. He was entered accordingly, after which an agreeable and improving Lecture was given from the Chair". Bro. Arundel was passed to the Second Degree on February 27th, 1777, and raised on March 13th, 1777.

<sup>1</sup> L. & H. Soc., Que., No. 9.

<sup>2</sup> Robertson, *History of Freemasonry in Canada*, vol. i, p. 478.

At the following meeting held on March 27th, 1777, Arundel acted as Secretary, and his name does not again appear upon the records of the Lodge. He joined Union Lodge No. 1, Detroit, formed under a Warrant dated April 27th, 1764, issued by George Harison, Provincial Grand Master of New York,<sup>1</sup> of which he was elected Master according to a statement made by James Edgar, a Past Master of Lodge No. 9, Philadelphia, when applying to the Grand Lodge of Pennsylvania for a Dispensation to open and form a Lodge at Kaskaskia, Illinois. Arundel was a charter member of this Lodge, which received a Warrant dated June 3rd, 1806, and which was named Western Star Lodge No. 107, G.R. Penn.<sup>2</sup> Arundel was of Irish birth, and was in Detroit before the Revolution. During that time he had a large establishment at Lower Sandusky (Arundel & Dawson) where he received prisoners, entertained Moravian missionaries and was spoken of as a kind, humane and generous man. After the Revolution, Arundel moved to the West and was established at Cahokia, where he seems to have acted as agent for the Machili-mackinac Company, which traded between the two posts by way of Prairie du Chien and the Wisconsin River. He became a useful citizen of Illinois, where he acquired a large landed property and served in various public offices. He died at Kaskaskia in 1816 at an advanced age.<sup>3</sup>

At the monthly meeting held on April 10th, 1777, "Our Worshipful Brother James Thompson, P.M. and J.W., presented the Lodge with a set of Curious Candlesticks of the Ionic, Corinthian and Composite Orders.

"Mr. Fortier, of this place, Merchant, proposed himself as a Candidate, by letter which was read" at a Lodge of Emergency held May 22nd, 1777, "but the Lodge considering him as a young Gentleman, not so steady as he ought to be, Rejected him".

Colonel Barry St. Leger, Commanding the 34th Regiment, "signified his desire of becoming a member of this Lodge" at the meeting held on April 16th, 1778. "He was Balated for, and passed. The Bye Laws were read to him which he signed and paid his dues accordingly". Captain John Adolphus Harris, Captain James Still and Lieutenant William Wood, of the 34th Regiment, had affiliated with the Lodge on February 26th, 1778, Lieutenants Anthony Wingrove and W. O. Hamilton were initiated in the Lodge on the same date, and Dr. Henry Stiles was initiated on May 8th, 1778. None of these Brethren appear in the record after August of that year, and it is assumed that the Regiment was transferred elsewhere. The 34th Regiment returned to Quebec later, and a Warrant was issued by the Provincial Grand Lodge of Quebec to establish a Lodge in it in March, 1783, which was named "Barry Lodge". This Warrant was registered in England on November 15th, 1784, and assigned the number "466". It was re-numbered "377" in 1792 and erased in 1813.

At the meeting held on December 10th, 1779, when Daniel Bliss was elected Master, "it was observed that the particular situation of this Lodge for several years past, a Tyler has not been thought necessary, yet at the present time by good reasons given such an officer is found undespensible, and Bror. John McLeod was proposed which he very readily accepted of".

A petition was read March 12th, 1779, "from Mr. John MacBean of Three Rivers desiring to become a member of our Antient Society. He was at this time as well as on a former occasion strongly recommended to this Lodge, by which means he gained consent, notwithstanding they are well satisfied he can be no ornament to the Craft, but they esteem him as an honest man". He was initiated at a Lodge of Emergency held the following day, for which a Special Warrant was obtained.

The departure of the Worshipful Master, W.Bro. Bliss, for Niagara on His Majesty's Service, was announced at the meeting held on May 13th, 1779, and it was agreed that Bro. Lauchlan Smith, P.M., occupy the Chair until the next election, when James Thompson was elected. W.Bro. Bliss returned to Quebec in the latter part of the year 1783, and was again elected to the office of Worshipful Master on the 12th December, re-elected for a further six-months' term on the 17th June, 1784, and for a further term on 9th December, 1785, at the end of which he left Quebec for Fredericton (York), New Brunswick. On April 2nd, 1789, he was named Master in a Warrant issued by the Provincial Grand Lodge of Quebec, establishing a Lodge at Fredericton.

It is perhaps a rare occurrence to find a reference to the requirements in the Constitutions of 1723, that a Brother's political opinions are not to interfere with his Brethren's duty to him as a Mason,<sup>4</sup> and for that reason the following extract from the Minutes of the meeting held on December 27th, 1779, is of particular interest. "The Worshipful Informed the Lodge that a Petition had been presented to the Grand Lodge, from a Person taken in a Rebel Vessel in which he served as a Surgeon, seting forth his deplorable situation". The Lodge pitied his as an unhappy man, a "Collection was made for him, and it was recommended to the Lodges to bestow their Charity on an object worthy of their attention, notwithstanding his

<sup>1</sup> *Trans.*, American Lodge of Research, vol. v, p. 152.

<sup>2</sup> Nocalore, *Trans.*, N. Carolina Lodge of Research, vol. ii, p. 195.

<sup>3</sup> *Wisconsin Historical Collections*, vol. xix, p. 301.

<sup>4</sup> *Constitutions*, 1723, p. 50.

having been taken in Actual Rebellion". "The Lodge voted Seven Dollars, & the Treasurer was ordered to see it paid".

For other reasons, the Minute which follows that quoted above, will also be of interest. "Ordered that a genteel Head Dress with a suet of Ribbons be provided and presented to a favoured Sister as a token of the Lodge's esteem".

Mr. John Petters, Junr., "tho' under age, was at the earnest request of his Father, Colonel John Petters, and having the Grand Master's Dispensation for that purpose, Entered into the First Degree" at a monthly meeting held on March 13th, 1780. At the same meeting "The Petition of Mr. Angus McDonell was again taken into consideration, and the Lodge are of opinion that tho' the Constitutions authorise Grand Masters to Grant Dispensations for Initiating well recommended and discreet men under age, that it is best to reject it, having already an under edge on hand". It may be noted here that Colonel Petters' other son, Andrew, was also initiated under age, at a meeting held March 14th, 1782, and the Minutes of that meeting record "That it is to be observed that a proceeding so premature would not take place, had the Candidate not been so nearly connected to the Lodge by having his Father and his Brother worthy members of it".

At the next monthly meeting, "The Worshipful also proposed that a small Table be provided which he represented (with its furniture) to be highly necessary as well as a Floor Cloth of a larger size than the present one". A Committee was appointed to consider this and other matters, and it made its report at the March meeting. A page has been cut from the book at this point, so that the full report is not available, but the Committee observed "That honourable badge of Masonry that Kings, Princes and Nobles are not ashamed to wear, are in our Lodge become Motley and intolerably Dirty".

The petition of Hugh McQuarters, the Artillery Sergeant who fired the gun that killed General Montgomery, came before the Lodge on July 10th, 1781, and was rejected by a single ball. At the next monthly meeting, "The Brother who ushered in the Petition of Mr. McQuarters moved that there might be another Ballot, as he imagined from the unexceptionable character of his friend that there must have been a mistake in the former, but the Black Ball appeared repeatedly". How many times was the ballot passed? At the September meeting the petition was again before the Lodge, "When it was debated whether unanimity on every occasion might not be hurtful to the Society, or whether the whole Lodge should be Bound down to a single negative. Much was said to both sides of the Argument, when the Lodge came unanimously to this Resolution, 'That for the future, on Ballotting for a Candidate, should a single Ball appear against him, the Lodge may proceed to admit him on the next night of meeting, unless the Brother against the Candidate shall candidly offer such reasons as the Lodge may deem sufficient. Anything in the Bye-Laws to the contrary notwithstanding'. In November the petition was again balloted upon, and accepted unanimously. In 1782 the Provincial Grand Lodge approved a recommendation by a Committee that "if, on balloting for a candidate a single negative should appear, the Master and the rest of the Lodge shall notwithstanding have it in their power to act as their wisdom and prudence shall dictate for the Good and Honour of the Craft".

The report of a joint Committee consisting of the Officers of Merchants' Lodge No. 1, St. Andrew's Lodge No. 2 and St. Patrick's Lodge No. 3, having been appointed to consider various matters of ritual and procedure, was before the Lodge on May 11th, 1782. The recommendations were approved, except that recommending "that the Masons' Toasts be drunk by 3 x 3 and all the Honours of Masonry".

On this subject, the Lodge resolved that "she cannot have any Objections to the Toasts . . . and will drink them in part or in whole, according to the usual practice, But does not think it prudent to bind themselves to Eleven selected ones, because such a number must exclude many other truly masonick Sentiments that Cannot at times be dispensed with, otherwise a State of Intoxication must be the consequence, which this Lodge always endeavours to avoid".

A long agenda was before the Lodge on June 13th, 1782. A dispute with the former landlord, Bro. Dillon, was settled, a short lecture was given by Bro. McKay, Dr. James Davidson was elected to the chair and the other Officers elected and appointed, Committees appointed, arrangements made for St. John's Day, etc., "Much business on hand, the Lodge was not closed until half past twelve o'clock—a very uncommon hour for the Lodge to do business . . . To the honour of the Lodge it may be said with truth, that no set of men could go through so much business with better decorum and order than was observed this night".

Anthony Dénéchau was initiated on October 10th, 1782. He was a brother of Claude Dénéchau, who was elected to the office of Provincial Grand Master of the Provincial Grand Lodge of Lower Canada in 1812, in succession to H.R.H. The Duke of Kent, though he did not receive a Patent of Appointment until 1820, when his authority was limited to the District of Quebec and Three Rivers. It is not known where Claude Dénéchau was made a Mason, but there would seem to be the probability that he also was made in the Lodge of which

his brother was a member. However, his name does not appear in the record under examination, so that, if such were the case, it must have been after the year 1786.

Bro. Francis Anderson, a member of St. Patrick's Lodge, and a frequent and popular visitor to St. Andrew's Lodge, died at the end of March, 1783, and, on the 26th of that month, the Brethren, with the other Lodges, conveyed his remains to the place of interment. Very few of the Brethren were absent, "and in this last tribute of our duty to our deceased Br. Anderson, the Society made a most respectable appearance, and, it may be said, that in this solemn ceremony, his Corps had the greatest Masonick Honours known in this Province since the Conquest, having for Pall Bearers Six Royal Arch Masons in their Regalia".

In a letter to Bro. B. J. Peters, Grand Secretary of the Provincial Grand Lodge of Nova Scotia, dated June 20th, 1785, James Thompson writes that a Chapter of Royal Arch Masons was held in Quebec from 1760 to 1778, when, "we had information of a Chapter Compact (as it is called) was agreed upon and signed by the Great Personages of Europe in that line of Masonry, and fixed in London for constituting the Grand Chapter of this Supreme Degree, called the Grand and Royal Chapter of Jerusalem, which required all Chapters prior to 1766 to apply for Warrants of Constitution for their better Regulation as well as to put them on a more respectable footing. On receipt of this information we have apply'd and adjourned from meeting in that Line till we obtained a Warrant in 1782".<sup>1</sup>

The record of this Emergent Meeting concludes with a character study of the deceased, which is a gem of its kind. It is as follows:—"In his Character he was possessed of a mind superior to anything that appeared to him mean & little, Generous almost to Profusion, Happy and facetious with his friends, with an extraordinary Vivacity, True to his Trust, Punctual in his Payments, Just in his Transactions, of great Humanity. With all these accomplishments he had his foibles. His Passions were naturally warm & quick at times, but tempered partly by reason and the persuasion of his Friends. Too fond of his friends & his Bottle, he ruined a Constitution, which in its original texture seemed formed to last much longer than 47 years".

There were present at the meeting of September, 1783, visitors hailing from Lodges Nos. 169 and 210 E.R. ("Antients"). At first glance the presence of these "Antient" Brethren in a Modern Lodge appears surprising, but the Brethren in Quebec had little conception of the wide breach that existed in the Craft in England. Their rites and ceremonies were derived from Ireland and Scotland, and they continued to practice them under Provincial Grand Masters initiated in Irish, Scottish or local Lodges, who derived their authority either from the Lodges congregated into a Provincial Grand Lodge, or from the Grand Lodge of England ("Moderns"), and who had little opportunity of being instructed in the matter. It may be asked why Thomas Dunckerley, who was such an active worker in the cause of the "Moderns", had not given them instruction when he was amongst them. The answer is to be found in the brilliant and informative essay entitled, *The Traditioners*, by our Bro. J. Heron Lepper,<sup>2</sup> from which it would appear that Dunckerley was himself an earnest "traditioner". He was quite likely to appreciate at its full value the fact that the Quebec Brethren were also "traditioners" whether they knew it or not, and be happy to ignore the non-observance of the regulations made by the London Brethren. In 1768, when representations were being made on behalf of the Quebec Brethren to the Grand Lodge of England ("Moderns"), John Gawler wrote to Quebec quite fully upon the subject in a letter dated March 18th, 1768. "I am sorry to inform you that in London there is a great Division amongst the Craft, those under your Grand Master are the most universal, and tho' they call themselves ancient masons works the Modern way, and those under Esqr. Mathews works the ancient way, and are called York Masons". Gawler continues: "It has cost me six shillings and sixpence in attending Brother Spencer and getting information at first (hand) relative to the obtaining the warrant as I found I had a new lesson to learn before I could acquit myself with that Credit my business required."<sup>3</sup> I take this to mean that Gawler had to be re-made before the Grand Secretary would pay any attention to him, in the same manner that Captain Milbourne West, a Past Provincial Grand Master of Quebec, had to be re-made when he made application to join a Modern Lodge at Bath, an incident to which Bro. Lepper has drawn attention.<sup>4</sup> James Thompson, in his letter to Peters, already quoted says that "It is true that the Grand Lodge of England have . . . instructed the Lodges under her care, to adopt a certain alteration . . . notwithstanding, such of them as we meet with, we will not admit into our Lodges till they are ushered in, in the manner we have been". Thompson adds: "I am a warm friend to true Masonry, was brought to Light in Scotland 30 years ago, have been a constant member of a Lodge since . . . and never saw a Modern Lodge yet". The six shillings and sixpence which Gawler expended was refunded by the Provincial Grand Lodge, but despite his "re-making", he concludes his

<sup>1</sup> The Complete text of this letter is given in *A.Q.C.*, lvii, p. 26.

<sup>2</sup> *A.Q.C.*, lvi, 138.

<sup>3</sup> James Thompson's Letter Book in the Archives of the Grand Lodge of Quebec.

<sup>4</sup> *A.Q.C.*, lvi, p. 148.

letter by stating that he and his friends in the Artillery had taken a Warrant from the Antients. The unfortunate feature of that transaction was that the Warrant issued to them by the Provincial Grand Lodge of Quebec was refused recognition by the Grand Lodge of England because the registration fees had not been received. They had been actually paid to the Provincial Grand Lodge, and when the facts came to light, the Artillerymen were reimbursed.

On February 12th, 1784, "it was the design of the Lodge to have raised to the Sublime Degree such of the Fellow Crafts as were found qualified had not the Grand Officers honoured us with a formal Visit. So soon as they took their seats, the Fellow Crafts and Prentices were ordered below-stairs, the Prentice's Lodge was closed, and that of a Master was opened by the Right Worshipful Br. Graefe, acting Deputy Provincial Grand Master: He wished to hear a Lecture on the Third Degree, a short one was given, the Lodge was closed, the Grand Officers resigned their Seats, and our Master Bliss opened again the former Lodge—then the Fellow Crafts and Prentices were called up". "The acting Deputy P.G.M. passed high Encomiums on the order and regularity of the Lodge, and that, with satisfaction to himself, he should not be wanting to report very favourably to the Most Worshipful Grand Master".

Lieutenant Augustine Graefe was a member of Merchants' Lodge No. 1, and was given honorary rank in the Provincial Grand Lodge in 1783 in order to entitle him to a seat in the German Grand Lodges. In 1786 he played an important part in the re-establishment of the Provincial Grand Lodge of the Electorate of Hanover and British Dominions in Germany.<sup>1</sup>

R.W.Bro. Thomas Aylwin was proposed as Master at the meeting held on June 9th, 1785, but he "informed the Lodge that Merchants' Lodge requested he would accept of their Chair, urging necessity for it. He felt, however, that he was not at liberty to accept it without the permission of St. Andrew's Lodge which he attended as a member". The Lodge, "considering that love and goodwill to all regular Lodges were their Characteristic, granted the desire of Merchants' Lodge for a time, as they did once before". The Senior Warden (W.Bro. James Thompson) was therefore elected to the office. He was installed for the fourteenth time on June 24th, 1785.

At the meeting held on July 14th, 1785, the Resolutions arising out of the Preston defection passed by the Grand Lodge of England on January 29th, 1779, were read to the Lodge and inserted *in extenso* in the minutes, to which is added: "It may appear extraordinary at a future period to see the above Resolutions of the Grand Lodge of England so far back as 1779 inserted here at this time, be it therefore remembered that these Resolves fell into the hand of a Grand Officer by means of a Brother lately come from England, who had them read to the Grand Lodge 24th June last, when it was found necessary to have them communicated to all the Lodges under this Jurisdiction in order to put a stop to the Insinuations of a Lodge held here in the Royal Artillery calling themselves ancient York Masons, and endeavouring to convince that we are Modern, they are the first of this stamp we know of abroad, tho' we are told there is such a Party for some years past in England. Since the above was handed officially to us, we were favoured with the following by Lodge No. 165 of the Registry of England, held in the King's (or Eighth) Regiment, lately returned from the Upper Posts, and tho' we have it not officially by its throwing more light on the subject we think it fit to give it a place here"; and then follows the Resolution passed by the Grand Lodge of England on April 18th, 1777, ordering that "the persons calling themselves Antient Masons are not to be countenanced by regular Masons or Lodges".

The "Lodge in the Royal Artillery" to which reference is made in the above minute was that held in the Fourth Battalion, warranted by the Grand Lodge of England ("Ancients") on July 3rd, 1781, under the No. 213. This Battalion was in New York until 1783, when four companies went to Canada, two to Nova Scotia, one to Newfoundland, and one to Jamaica. Captain Houghton's Company and Captain Williams' Company were mustered in Quebec in 1785.<sup>2</sup> Major W. O. Huddleston's Company, in St. John's, Newfoundland, held a Lodge in virtue of a Dispensation from Lodge No. 213, of which Peter Geddes was Worshipful Master.<sup>3</sup>

The last minute recorded in the book under examination is dated May 11th, 1786, and we are without any record of the activities of the Lodge after that date, but there is reason to believe that the Lodge continued to function until after the arrival of H.R.H. The Duke of Kent in 1792, and his acceptance of the office of Provincial Grand Master under the Grand Lodge of England ("Ancients"). A number of the brethren of St. Andrew's Lodge then joined with a number of brethren from Merchants' Lodge in petitioning the "Ancients" for a Warrant to create a new Merchants' Lodge. This brought to an end the old St. Andrew's Lodge.

<sup>1</sup> *Vide Oxford, History of the Royal Somerset House and Inverness Lodge*, pp. 54, 58.

<sup>2</sup> From information supplied by the Public Record Office in a letter dated September 15th, 1950. Ref. P.R.O. 12362/12608 CDR.

<sup>3</sup> Harris, *The Beginnings of Freemasonry in Canada*, p. 99.

James Thompson was the most active member of the Lodge, being elected to the chair fourteen times (eight annual terms and six six-month terms), six terms as Senior Warden, one term as Junior Warden, and eight terms as Secretary. From 1766 to 1777, if not for a longer period, he was Provincial Grand Secretary. He was elected Grand Senior Warden in 1780.

We have no further record as to the Masonic activities of James Thompson until forty-one years later, when, in 1827, the old gentleman was invited by the Governor, Earl Dalhousie, to participate in the ceremonies of laying the foundation stone of the Wolfe and Montcalm Monument. He was then the only survivor of the two armies commanded by the Generals, whose memories were to be commemorated. The stone was laid with Masonic honours, and after it had been tried by the Provincial Grand Master, the Hon. Claude Dénéchau, the mallet was handed to Bro. James Thompson, the oldest member of the Craft present, and he declared the stone to be well and truly laid.

A year later, in 1828, he retired from his post as Overseer of Public Works after 64 years of service, not because of old age, he claimed, but because of an infirmity which he had contracted during the arduous and fatiguing days of the Siege of 1775. But the sands of time were fast running out, and he passed peacefully away in 1830 at the age of 98 years. His courage, integrity and intelligence had won for him employment, honour and trust, and it can be truthfully said of James Thompson that he lived respected during the whole of his long and useful life, and that he died regretted.

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At the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Milborne on the proposition of the W.M., seconded by the S.W. Comments were offered by, or on behalf of, Bros. S. Pope, N. Rogers, F. L. Pick, W. E. Moss and H. C. Bruce Wilson.

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Bro. J. R. RYLANDS said:—

It is with much pleasure that I second the vote of thanks to Bro. Milborne for his excellent paper. It makes most interesting reading, and by skilful use of his material he has been able to place before us, against a broad and colourful background, the early story of a Lodge which began in a Scottish Regiment and settled down to become a Provincial Canadian Lodge.

Bro. Milborne has, with great effect, woven the threads of his story around the long career of James Thompson, Master no fewer than fourteen times. The paper is, in fact, a just tribute to the work of a fine Mason, and we join Bro. Milborne in honouring his name.

Of especial interest to the Brethren of this Lodge will be the steady accumulation of evidence in support of the "Traditioner" theory so brilliantly expounded by Bro. Lepper some years ago. It might have been expected that a Moderns Lodge so far away from London would be "Traditioner" in outlook; Bro. Milborne brings ample evidence to show that in fact it was so.

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Bro. S. POPE said:—

I should also like to thank Bro. Milborne for his paper. "Col. Jeffrey Amherst", who commanded the second expeditionary force for the taking of Louisburg and Quebec, "was born at Sevenoaks, Kent. He afterwards rose to the rank of Major-General. In 1776 he was created Baron Amherst of Holmesdale, Kent, and subsequently Baron Amherst of Montreal, Canada, with remainder to his nephew. He died in 1797 at his residence, Montreal, Sevenoaks, at the age of 81. He was succeeded by his nephew, William Pitt Amherst, the grandfather of Lord Amherst, who was appointed Provincial Grand Master for Kent in 1860.

"In 1866 the Cornwallis Lodge was formed at Belvedere, Kent, in honour of the wife of Lord Holmesdale, and called after the name of her Ladyship's family", which is as well known in the Masonic history of Bro. Milborne's side of the Atlantic as it is on that of our own. Lord Holmesdale became the 3rd Earl Amherst in 1886.

The record of Bro. James Thompson is a remarkable one, and it seems that it is due to his zeal for his Lodge and the Craft that Bro. Milborne has been able to give us so complete a picture of Freemasonry in the 78th Regiment. What a human story it is, giving us a picture of the Lodge as a family; whenever and whatever help was needed by its members or their dependants it was always forthcoming. At times some of its members

quarrelled and they went to the Lodge for adjudication, and, what is more, they abided by the decision of the Master.

The exception taken by the Lodge to the recommendation, "That the Masonic Toasts be drunk by 3 x 3 and all the honours of Masonry", is interesting. Here we have a Lodge under the Grand Lodge of the "Moderns", working the ritual of that of the "Ancients", objecting to a custom in use by both! Is this because the custom was not observed in Scotland, one wonders, for James Thompson, one of the few who were Freemasons when the Lodge was formed, was initiated up at Tain.

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Bro. N. ROGERS said:—

I am glad to have an opportunity of supporting the vote of thanks to Bro. Milborne. It is particularly interesting to compare Bro. Milborne's Lodge with other old 18th century Lodges in this country, and to note the points of agreement as well as difference, such as:—

1. J. and S.D.'s were appointed as early as October, 1760, doubtless due to "Traditioner" rites, the paper showing that "Modern" gradually gave way to "Antient" ceremonies. It also appears probable that there was no interdiction, such as was common here in the 1780's and 1790's.
2. Installations followed the trend of those here, very often taking up the whole of one day, with an attendance at church, complete with sermon.
3. The members wore white aprons, gloves and stockings in 1766, traditional dress for country Lodges.
4. Early minutes were brief, as here, to prevent the uninitiated from finding out too much.
5. A Tyler was thought unnecessary until 1779, which accounts for others being employed to deliver the summonses.
6. Two degrees were not given on one evening until 1780, somewhat later than usual.
7. Special warrants had to be obtained for Emergency meetings, two centuries before this was enforced by the G.L.E.

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Bro. FRED L. PICK writes:—

I found it quite impossible to relinquish Bro. Milborne's paper without reading it to the end. Apart from the history of the Lodge, there was brought vividly to mind its background and the physical obstacles which the Brethren constantly had to surmount. We also owe a debt of gratitude to Bro. James Thompson, and we join in Bro. Milborne's graceful tribute to the grand old veteran, last survivor of the armies of Wolfe and Montcalm, passing, loved and regretted, to the Grand Lodge Above at the age of 98.

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Bro. W. E. MOSS writes:—

I send a facsimile of a letter from Dunckerley to Townshend. It is the earliest Dunckerley letter known, and was written less than seven years after he learned of his Royal parentage. Clearly, Townshend knew of it.

I believe that Dunckerley was the mysterious author of *Multa Paucis*. I think this hardy venture in Masonic publishing landed him in horrid trouble financially. The Larken who engraved the Title also engraved the Lodge Summonses which Dunckerley adapted for the Braintree Lodge of Goodwill. Evidently he got more than one Larken plate, and used them confusingly.

Townshend's brother, to whom Dunckerley alludes in his letter, was Charles Townshend, Chancellor of the Exchequer in the year the letter was written.

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Bro. H. C. BRUCE WILSON writes:—

In adding my congratulations to Bro. Milborne, may I make a comment on the historical setting?

The war against the French in North America, and also the war against the French in India, were independent wars arising from local conditions, and if the Seven Years' War in Europe had never taken place, they would still have followed the same course and terminated in the same result.

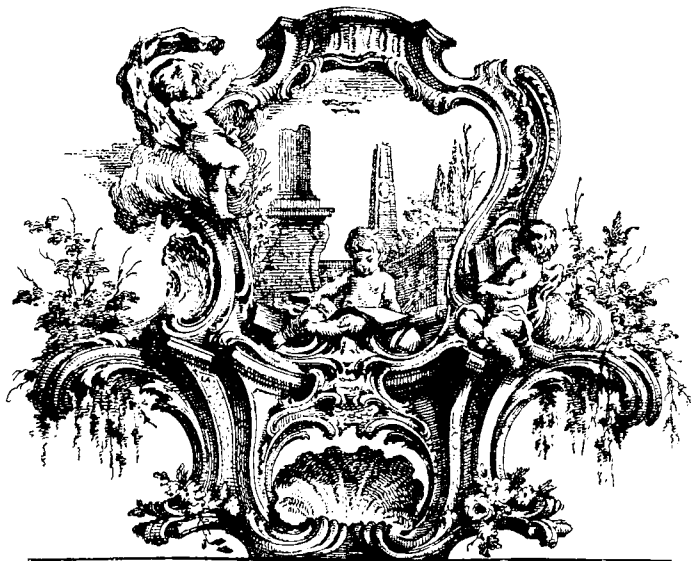
The war with the French in India, which started about the time of the commencement of the war of the Austrian Succession, continued with a few intervals to the end of the Seven Years' War. It arose, and was bound to arise, from the incompatibility of French and British activities in that country. Neither of these wars was in any way resulting from the coalition in Europe to crush the rising power of Prussia; nor was the fact that France was engaged in a war in Europe, which partly coincided with these, one of the causes of the failure of France both in India and North America.

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Bro. A. J. B. MILBORNE writes in reply:—

I very much appreciate the kind reception accorded my paper and the comments upon it which I have since received. Owing to the increased cost of printing, it has been necessary to reduce the length of the paper considerably since its presentation in Lodge. The introductory paragraphs in which I had attempted to sketch briefly the historical background of the period have been deleted, and I would refer members to *A.Q.C.*, lvii, 185, where this background has been fully provided by Bro. H. C. Bruce Wilson in his paper on Mirabeau. I am very grateful to him for the additional material offered in his comments.

I was particularly interested in the belief expressed by Bro. W. E. Moss that Dunckerley was the author of *Multa Paucis*. Bro. Cecil Adams advanced the view in *A.Q.C.*, 1, 151, that Dermott was the author, but reluctantly withdrew from his position when assailed by the contra-arguments of Bro. J. Heron Lepper, and the identity of the author was then left an open question until further evidence was forthcoming. I hope Bro. Moss will produce the evidence upon which he rests his belief.





## FRIDAY, 7th MARCH, 1952

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THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. C. D. Rotch, P.G.D., W.M.; H. C. Booth, *B.Sc.*, P.A.G.D.C., I.P.M.; J. R. Rylands, *M.Sc.*, *J.P.*, S.W.; Ivor Grantham, *O.B.E.*, *M.A.*, *LL.B.*, P.Dep.G.Sw.B., P.M., as J.W.; J. R. Dashwood, P.G.D., Sec.; Lewis Edwards, *M.A.*, *F.S.A.*, P.A.G.Reg., P.M., D.C.; N. Rogers, P.Pr.G.W. (E. Lancs.), S.D.; G. Y. Johnson, *J.P.*, P.G.D., P.M., as J.D.; and *Dr.* A. E. Evans, *C.B.E.*, *M.D.*, I.G.

Also the following members of the Correspondence Circle:—Bros. G. Holloway, F. L. Bradshaw, S. H. Muffett, J. G. Wainwright, H. J. Roberts, G. M. French, P. P. Williams, W. Patrick, S. Salmon, A. B. Miskin, C. Maclean, G. D. Elvidge, H. J. Hicks, P. J. Watts, N. Carr, C. M. Rose, H. F. Cross, C. W. Parris, E. Winterburgh, E. R. Harris, J. A. Pratley, W. H. Leese, E. E. Worthington, G. Norman Knight, C. G. des Graz, H. Carr, B. Foskett, R. St. John Brice, E. Robson, K. L. Harnett, J. D. Daymond, R. A. N. Petrie, A. F. Ford, H. M. Yeatman, A. I. Sharp, J. J. W. Mann, T. R. Bilbow, E. V. Winyard, and F. E. Barber.

Also the following Visitors:—Bros. F. Howard, Lodge 7068; J. A. Croucher, Lodge 1215 S.C.; T. Stent, Lodge 5346.

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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., Treas.; *Col.* C. C. Adams, *M.C.*, *F.S.A.*, P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, *O.B.E.*, Pr.G.Sec. (Armagh); *Col.* F. M. Rickard, P.G.D., P.M.; J. A. Grantham, P.Pr.G.W. (Derby); F. L. Pick, P.A.G.D.C., P.M.; F. R. Radice, L.G.R., P.M.; R. E. Parkinson, *B.Sc.*; W. E. Heaton, P.G.D., P.M.; H. H. Hallett, P.G.St.B., P.M.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., P.M.; S. Pope, P.Pr.G.W. (Kent), J.W.; 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.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); B. W. Oliver, P.A.G.D.C.; N. B. Spencer, P.G.W. (N.Z.); G. Brett; and G. S. Draffen, *M.B.E.*, Grand Librarian of Scotland.

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The Master referred to the lamented death of M.W. Brother His Majesty King George VI, and the Brethren stood to order in silent tribute.

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Ten Lodges, one Lodge of Instruction, one Study Circle, and 85 Brethren were admitted to membership of the Correspondence Circle.

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The Master referred to the retirement of Miss Johnson, and the following vote of thanks was unanimously passed:—

“That the thanks of the Lodge be accorded to Miss Ellen Johnson for her loyal service to the Lodge, and to five successive Secretaries, over a period of nearly 33 years, and that the Secretary be requested to convey to Miss Johnson the best wishes of the Lodge and Correspondence Circle for all health and happiness in her retirement.”

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Attention was drawn to the following EXHIBITS kindly lent by the Library of Grand Lodge:—

Memoirs of that Learned Antiquary, Elias Ashmole, Esq.; drawn up by himself by way of Diary. (London, 1717).

The Lives of those Eminent Antiquaries, Elias Ashmole, Esquire, and Mr. William Lilly, written by themselves. (London, 1774).

Facsimile reproduction of entries in the Diary of Elias Ashmole, dated 16th October, 1646, and 10th and 11th March, 1682. (*A.Q.C.*, Vol. xi).

Portraits of Elias Ashmole reproduced in *The Lives of those Eminent Antiquaries* (1774). (*A.Q.C.*, Vols. xi and xxv, and *Leic. Trans.*, 1900/1).

An interesting paper on *The Lodge of Elias Ashmole* was read by Bro. NORMAN ROGERS, S.D., as follows:—

## THE LODGE OF ELIAS ASHMOLE, 1646

BY BRO. NORMAN ROGERS

### PART I — INTRODUCTION



THE first serious attempt to review the evidence concerning this Lodge was made by Bro. W. H. Rylands, *F.S.A.*, when he published an article on "Freemasonry in the Seventeenth Century, Warrington," in the *Masonic Magazine*, of December, 1881. He followed this by a second article on "Freemasonry in Cheshire", in the same magazine in January and February, 1882. These two papers were afterwards revised and published in the 1898 and 1899 *Transactions of the Historic Society of Lancashire and Cheshire*, but without any change of Bro. Rylands' primary—and cautious—conclusion that "almost all the masons present at the lodge held at Warrington on the 16th October, 1646, were gentlemen, or at least persons occupying a position or occupation which precluded them from being operative masons". (*Vide Hist. Soc. of L. & C.*, Vol. xiv, 1898, p. 155).

The papers quoted above are now out of print, and it is extremely difficult for the average student to consult them, as they were written nearly 70 years ago, and revised over 50 years ago. The suggestion has been made, therefore, that the evidence should be reviewed, particularly as new sources of information have been made available, varying, to some slight extent, Bro. Rylands' original inferences. So many writers have assumed that the Richard Penketh, who married Mary "Etoughe" in 1591, and died about 1652 (when he must have been 80 or more) was our "Freemason", that it is urgently necessary to review and incorporate the new evidence. Similar mis-statements, too, are frequently made regarding James Collier, Henry Littler and the two Ellams, some positively identifying Richard Ellam with the Lymm yeoman of that name, whose will indicates that he was a Freemason, and deducing from the conclusion that he was an Operative.

To quote a precise example of this mis-construction, Rylands cites the will of Richard Penketh, yeoman, of Great Sankey, who died in 1705 or 1706, though he is careful to say that it is not the will of Richard Penketh, Warden of the Lodge in 1646. This should be obvious, as, presuming that our Freemason was only 30 when Ashmole was initiated (*Col. Mainwaring* was 38, and Ashmole 29 at the time) he must have been 90 when his will was proved 60 years afterwards. This, bear in mind, was at a time when "three score years and ten" was literally correct, for the expectation of life in the 1830's was no more than 45, as is instanced by the numerous "Sick and Burial" Societies in Lancashire Lodges, entrance to which was virtually prohibited after the age of 40.

But, in spite of this, much of Bro. Rylands' information is as nearly correct as we are ever likely to attain, because the period of the Civil War is a most difficult one, many of the records having perished, even the period 1650-1690 is unsatisfactory. Every praise is therefore due to Bro. Rylands for his painstaking care in searching the records then available. Some of what he wrote has been incorporated in this paper, though the additional information which has come to light has led to slightly varied conclusions about the members of the Lodge.

No attempt is being made in this paper to cover the London Acceptation, which is dealt with in Conder's *Records of the Hole Crafte and Fellowship of Masons, 1894*, as well as in *A.Q.C.*, Vol. ix, pp. 28-50; nor shall we deal with the initiation, by some members of the Lodge of Edinburgh, No. 1, of Sir Robert Moray, Quartermaster General of the Scottish Army which occupied Newcastle in 1641. This is frequently quoted as the first initiation on English soil, but the neo-authentic asks himself, "Was this a Speculative Lodge?" and follows with a further question, "Wasn't Richard Penketh, Warden of the Warrington Lodge initiated?" True, that we have no record as to when!

Rather will it be a critical attempt to deal with the members of the Warrington Lodge in the light of present-day information, merely for the purpose of allowing others to formulate

theories on Speculative Freemasonry in the pre-Grand Lodge period. It has been well said that "anyone can invent traditions as often as they may be wanted; we look for proofs that will stand the most critical historical examination". For this purpose, the subject-matter will be confined to the Lodge at Warrington, the members present at the historic ceremony in 1646, and contemporary social conditions.

### WARRINGTON AND THE LODGE

Warrington, population 81,561, is a County Borough on the River Mersey in South Lancashire; Little Sankey, Sankey Hall, Orford and Bewsey Hall come within its boundaries. Great Sankey and Penketh, on the other hand, are in Warrington Urban District, north-west of Warrington. Farnworth is a suburb of Widnes, and Farnworth Church is in the parish of Prescott. Knowsley Hall, Prescott, has been the family seat of the Earls of Derby since the Commonwealth, when Lathom House, near Ormskirk, was destroyed.

There were markets and fairs at Great Sankey, Penketh and Warrington in the thirteenth century, but, in 1646, Warrington itself was a small village-town, its importance being derived from its position as a bridgehead on the main road north through Cheshire, as well as from the fertile countryside. The old Roman road ran north through Latchford, past Warrington Parish Church, to Winwick Parish Church, and not as it now does (*vide Hist. Socy. of Lancs. & Ches.*, Vol. lxxxv, pp. 99-130). It is deduced from the Warrington Parish Church registers that the shops of the principal tradesmen were in Bridge Street and Church Street; in those registers there is no record of any "Freemason", "mason" or other worker in stone, except a "pavior".

During the conflict between Crown and Parliament the town was Royalist in sympathy. It is worthy of note that almost the whole of West Lancashire was Royalist country, there being a preponderance of Roman Catholics among the indigenous population, whereas Manchester was Puritan and Parliamentary.

"James, the 7th Earl of Derby, is known in history as 'The great Stanley'. He was a doughty supporter of Charles I and in his aid raised 60,000 troops, of which he obtained 20,000 from Preston, Ormskirk and Bury. When his interests in the Isle of Man were threatened, he garrisoned Lathom House, leaving it in charge of his wife. Fairfax and Rigby both laid siege to it, the latter being forced to raise the siege after three months. James returned to the mainland in 1651 to join Charles II at Worcester, and took the King into hiding at Boscobel. He was captured in Cheshire, condemned for high treason, and beheaded at Bolton in 1651. He was Lord Lieutenant of Lancashire, Cheshire and Flintshire." (*Vide The History of Knowsley Hall.*)

There is now no trace in Warrington of the 1646 Lodge of Elias Ashmole, nor of Antient Lodge No. 40, which was constituted in 1755 at the "Cock" in Bridge Street—it lapsed in 1756; nor is there any record of the Royal Arch in Warrington until 1796, other than the minute book of Anchor and Hope Lodge No. 37, Bolton, which has the following entry:—

31st December, 1767—Expenses at Warrington in making three arch masons, viz., Thos Ridgway, Barlow and Rhodes, £1 11s. 6d.

The oldest Lodge now working in Warrington is the Lodge of Lights No. 148, warranted by the "Moderns" on 8th November, 1765. In the list of its members, only three Operative Masons are mentioned as having been initiated, viz., 1856, 1873 and 1886. (*Vide Freemasonry in Warrington*, by Jas. Armstrong.)

## PART II—THE MEMBERS

### *ELIAS ASHMOLE, author of the record*

Born at Lichfield in 1617, Ashmole was first a Chorister, then a Solicitor, afterwards serving in the Royalist Army as Comptroller of Ordnance in the Fort of Worcester. He records in his diary:—

July 24 (1646)—Worcester was surrendered, and thence I rid out of Town according to the Articles, and went to my Father Mainwaring in Cheshire.

After the Restoration, he was made Windsor Herald, became a Fellow of the Royal Society, and received the degree of M.D. from the University of Oxford. His collection of curiosities formed the nucleus of the Ashmolean Museum at Oxford.

Ashmole was connected by his first two marriages with the Cheshire family of Mainwaring or Manwaring. He first married Elianor, eldest daughter of Peter Mainwaring, of Smallwood, on 27th March, 1638; she died on 5th December, 1641, so that he was a widower at the time of his entry into the Warrington Lodge. For his second wife he married Mary, Lady Manwaring, widow of Sir Thomas Manwaring, Recorder of Reading, on 16th November,

1649; she was the daughter of Sir Wm. Forster, of Aldermarston, born in 1597, and twenty years older than Ashmole, who was her fourth husband; she died on 1st April, 1668. For his third wife he married Mrs. Elizabeth Dugdale, daughter of Sir William Dugdale, "Norroy King of Arms", on 3rd November, 1668; she survived him, and died in April, 1701.

It will have been noted that Ashmole was fighting on the side of the King, and that in July, 1646, when Worcester surrendered to the Parliamentarians, he was given safe conduct out of the town, and went to his father-in-law, Mr. Peter Mainwaring, at Smallwood, in Cheshire; this gentleman is on the Roll in the Royalist Composition Papers (*Record Society of L. & C.*, Vol. viii, p. 422). After this, Ashmole devoted himself to his profession and various branches of science until the Restoration, when he again took office under Charles II. He died on 18th May, 1692, and is buried in St. Mary's Church, Lambeth; his life has been the subject of previous papers, e.g., *A.Q.C.*, vol. xxv.

He is of great importance to Freemasons because of two entries in his diary, which is in the Bodleian at Oxford, and which was first published under the title, *Memoirs of the Life of that Learned Antiquary, Elias Ashmole, Esq.; Drawn up by himself by way of Diary*, by Charles Burman (London, 1717), a small edition which is now very rare. The actual entries have been incorrectly repeated in a few but important respects, and some writers have so interpreted them to suit their own fancies that it has become necessary to produce facsimiles. Even the transcripts in the new edition of Gould's *History* are incorrect. William Preston's statement in his *Illustrations of Masonry* that Ashmole was elected a Fellow as a singular favour is an apt example of this misinterpretation.

The entries have proved to be of the utmost importance in relation to the history of Speculative Freemasonry, of which there are so few records before 1717, so that it is of great value for us to obtain every evidence regarding the period; they are the first known entries in a diary, and the first evidence of an English Speculative Lodge. The first entry is:—

1646, Oct: 16. 4.30 PM. I was made a Free Mason at Warrington in Lancashire, with Col: Henry Mainwaring of Karnicham in Cheshire. The names of those that were then of the Lodge, Mr. Rich Penket Warden, Mr: James Collier, Mr: Rich. Sankey, Henry Littler, John Ellam, Rich: Ellam & Hugh Brewer.

The second entry is dated 10th March, 1682, but we are not so much concerned with it in this paper, as it refers to Ashmole's attendance at a Lodge held at Masons' Hall, London, stating:—

I was the Senior Fellow among them (it being 35 yeares since I was admitted). There were present beside my selfe the Fellowes after named. (Here follow nine names—see facsimile.)

The main point in connection with the second entry is that Ashmole leaves no record in his diary of his attendance at any Lodge between 1646 and 1682; yet he is *summoned* 35 years afterwards to a Lodge held in London, and he is particular to call the "Fellowship" that of the "Free Masons", and the six who were admitted the "New=accepted Masons". Nor, in 1646 or in 1682, does Ashmole mention anything but "admission" and "fellowes".

Dr. C. H. Josten (Museum of the History of Science, Old Ashmolean, Oxford) is now preparing a critical edition of Ashmole's autobiographical and historical notes, especially of the hitherto unknown texts which are written in cipher. He has supplied me with the following information: In one of his cipher note-books (MS. *Ashmole*, 1136, f.215<sup>v</sup>), Ashmole entered, under the date October 16th, 1646, "4.30 after noon I was made a freemason". This note corresponds with the longhand note of the same date, but it does not give the names of the members. There do not appear to be any other references to Freemasonry in the cipher note-books.

In all the 1860 Ashmole manuscripts there are only two other traces of his interest in Masonic subjects:—

- (a) MS. *Ashmole*, 1,125, f.11<sup>v</sup>-12<sup>v</sup>—the copy of an indenture between George Talbott, the Lord Steward, Giles Daubeney, Lord Chamberlayn, and Sir Thomas Lovell (on the King's behalf) and the Knights of the Garter on one part, and John Hylmer and William Vertue, "fre-masons", on the other, specifying the work to be done in vaulting the roof of the Choir of Windsor Chapel and ornamenting the same with "archebocens, crestys, corses & the Kinges bestes".
- (b) MS. *Rawlinson*, 807, D, f.79—extracts in Ashmole's hand from John Lightfoote's book on *The Temple: especially as it stood in the dayes of our Saviour, London, 1650*. The extracts give the measurements of the second Temple of Jerusalem, with references to Solomon's Temple.

It should also be mentioned that, according to an article on Ashmole in Kippis' *Biographica Britannica*, 1778, p. 295, Ashmole intended to write a History of Freemasonry,

and made collections for that purpose. Several references substantiate the statement, which is not the usual type of lighthearted eighteenth century conjecture. If only Ashmole had carried out his project!!!

#### COL. HENRY MAINWARING

The Mainwarings of Kermincham were a younger branch of the old Cheshire family of Mainwaring of Peover. The manor of Kermincham was purchased by Randle Mainwaring, a cadet, in 1445, and Col. Henry Mainwaring succeeded to it in 1638. Peter Mainwaring, of Smallwood, a first cousin of Col. Henry Mainwaring, and the father-in-law of Ashmole, belonged to another branch of the Over Peover family, and Ashmole himself was, on his mother's side, descended from the same old families, especially the Bowyers, Knipersleys, Grosvenors, Venables and Breretons. The Kermincham estate passed back to the Over Peover family in 1785.

Kermincham, which was situated between Goostrey and Swetenham, in Cheshire, and to the south of Over Peover, has been non-existent for more than a century. It has also been known by other names: 1445, Kerthyncham (Ormerod); 1611, Caringham; 1646, Kermincham or Kerincham; 1680, Carincham. It is shown on Saxon's map of 1640, and also on another by Speed, both of which are in the British Museum; a map of Cheshire, published by Morden in 1680, also shows the place, while, in Moll's map of 1724, Carinsham is shown to be about five miles N.W. of Congleton, and four miles from the main road running north through Cheshire to Warrington.

Col. Henry Mainwaring, according to the *Visitation of Cheshire by Dugdale (Record Society of Lancs. & Ches., Vol. lviii)*, was born in 1606, and married Frances, fourth daughter of Sir Edward Fitton, of Gawsworth, Cheshire, in 1626. A Deputy Lieutenant and Commissioner for the Militia, he attached himself to the Parliamentary party at the outbreak of the Civil War, and is mentioned in the fighting which took place in Cheshire and the neighbouring counties; his father-in-law, on the other hand, was a most devoted adherent to the Royal cause. (*Cheshire*, by Fred H. Crossley, p. 89.) In May, 1644, Col. Mainwaring commanded part of the forces sent to guard Stockport and to prevent Prince Rupert's march into Lancashire. (*History of East Cheshire*, by Earwaker, Vol. ii, p. 13.) Ormerod, in his *History of Cheshire*, Vol. iii, p. 79, has this to say of him:—

Colonel Mainwaring, who was a distinguished Parliamentary leader, defended Macclesfield against the Royalists under the command of Colonel Legh of Adlington. He appears to have been appointed a deputy lieutenant of the "county, city and Palatine" in 1642 "for the safety of His Majesty's Royal person" and by the King's command.

In 1672, when he was 66, he gave up Kermincham, and made it over to his grandson, Roger Mainwaring, retiring to live on one of his smaller estates at Blackden, near Goostrey, in Cheshire. He died in December, 1684, at the advanced age of 78, and the Rev. Henry Newcome, the Royalist dissenting minister of Cross Street Chapel, Manchester, brother-in-law of Elias Ashmole (whom he called "my brother"), states in his *Autobiography (Chetham Society, Vol. xxvi)* that he attended the funeral, as Mainwaring was his wife's near kinsman.

The following is an abstract of Col. Mainwaring's Will:—

IN THE NAME OF GOD, AMEN. 15 Dec., 1680. I, HENRY MAINWARING, of Blackden, co. Chester, Esquire, being aged and weake in body. My body to be buried at the discretion of my Executors.

Whereas by a deed of settlement dated 30 April 24 Charles II (1672) made between me the said HENRY MAINWARING, by the name of Henry Mainwaring of Kermincham, co. Chester, Esquire, and my Grandson, ROGER MAINWARING my Executor hereafter named, by the name of Roger Mainwaring, Grandson and Heir Apparent of the said Henry Mainwaring, upon the one part, and Sir fulk Lucy, late of Henbury, co. Chester, Knt., deceased, Thomas Kinnersley of Loxley, co. Stafford, Esquire, Richard Bradshaw of Pinnington, co. Lancs., Esquire, and Sr. James Bradshaw, now Knight, by the name of James Bradshaw of the City of Chester, Esquire, upon the other part, this particular clause, amongst divers others, is specified that from and after the decease of the said HENRY MAINWARING and FRANCES his wife, the sum of £1000 part of £1500 should be paid for the use and benefit of THE SISTERS of the said Roger Mainwaring, and that the £500 residue should remain in the hands of trustees for securing the jointure of MARY (wife of the said Roger Mainwaring) from all manner of incumbrances made by the said Henry Mainwaring, but if the said jointure be clear at the death of the said Henry Mainwaring then the said £500 to be disposed of as the said Henry Mainwaring shall by his will appoint. Now I do bequeath the said £500 to my said Grandson Roger Mainwaring towards the clearing and securing the premises limited

Facsimile of entry in Ashmole's Diary

1646.

Oct. 16. 4. 30. p.m. I was made a Free Mason  
at Warrington in Lancashire, with Gt. Henry  
Mainwaring of ~~St. Martin~~ in Richins.  
The names of those that were then of the Lodge,  
Mr. Rich Parker Warden, Mr. James Blinck the Rich.  
Sinker, Henry Lister, John Elmer, Rich. E. Egan  
& Hugh Brown.

Oct. 25. 4. 4. p.m. I left Richins & came to London about the end  
of that month. vizt. the 30 day. 4. p.m.

10. About 5. P. M. I was accompanied to supper at a Lodge to the Red Tavern next day, at Masons Hall London.

11. Accordingly I went, & about Noon was admitted into the Fellowship of Four Masons,

Sr William Wilson Knight, Capt. Rich. Boothwick,  
Mr. Will. Woodman, Mr. W. Gray, Mr. Samuel  
Taylour & Mr. William Wise.

I was the Senior Fellow among them (it being 35 years since I was admitted) there were sent beside my self the following after names.

Mr. Tho. Wise of the Masons Company this present year. Mr. Thomas Shortt, Mr. Thomas Shadbolt, ~~Mr. Thomas~~ Waindoford Esq.  
Mr. Rich. Young. Mr. John Shortt, Mr. William Harrison, Mr. John Thompson & Mr. Will. Stanton.

We all dined at the Red Tavern Tavern in Kingside, at a Noble Dinner prepared at the charge of the new accepted Masons.

in the jointure of his said wife, from the incumbrances in the said deed of settlement mentioned, and for the payment of any debts which I owe to my said grandson Roger Mainwaring, and I make my said Grandson Roger Mainwaring of Kermincham, co. Chester, Esquire, my sole Executor.

(Signed.) Henry Mainwaring (very shaky).

Armorial seal illegible.

Sealed, Signed, &c. in the presence of:

Edm. Jodrell  
Samuell Leadbeater  
John Dudley  
Thomas Whittingham

Proved 28 Jan., 1684/5.

Endorsed: Col. Mainwaring's Will.

This Will is entered in the Probate Register of Chester as:—

“Henry Mainwaring of Blackden, 1684.”

And there is a further entry:—

“Henry Mainwaring of Macclesfield, gentleman—Administration Bond filed with Inventory, 1699.”

#### *Warrington Parish Church registers*

There is no entry in these registers for Henry Mainwaring, though there are many others of that name up to 1621, when “Anderu Manuringe” is described as “Gent.” He is recorded as having eight children baptised there between 1608 and 1622. Other records up to 1687 include Tho. Maneringe, gent., George, John and Matthew Manneringe.

#### *Pedigrees*

Further information regarding the Mainwarings may be obtained from six pedigrees made at the *Visitation of Cheshire, 1618 (Record Society of Lancs & Ches., Vol. lviii)*, and also from *Ashmole MS. No. 836*.

#### *MR. RICH: PENKET, WARDEN*

The Penkeths had long been settled at Penketh, near Warrington, where they held their lands under the Boteler (Butler) family, of Bewsey, the lords of Warrington.

About 1280, Gilbert de Penketh and Robert de Penketh were joint lords of the manor, and, in Elizabethan days, a Richard Penketh was the trustee and confidential adviser of the second Thomas Butler. It is also interesting to note that in 1407, in the reign of Edward IV, there was a Friar Thomas Penketh (died 1487) in the Priory of St. Augustine, which, until the suppression of the monasteries under Henry VIII, stood on the west side of Bridge Street, near Friar's Gate, Warrington. Many relics of this monastery are now in the Warrington Museum. There is also a Friar Penketh, Provincial of his Order, who, with a friend of his, Dr. Shawe, supported Richard against Edward V; both are mentioned in Shakespeare's “Richard III”, Act iii, Sc. 5:—

Gloucester: Go, Lovell, with all speed to Dr. Shawe.  
Go thou (to Catesby) to Friar Penket; bid them both  
Meet me within this hour at Baynard's Castle.

Penketh de Penketh, gen., was one of the Freeholders of Lancashire in 1600, according to the *Harleian MS. No. 2042*; and, in the *Visitation of Lancashire, 1567 (Chetham Society, Vol. lxxx, p. 124)*, the coat of arms of the Penkeths of Penketh is described as “Argent, three popinjays (curlews, wrens or kingfishers) proper, winged azure”. This description is borne out by the *Harleian MS. No. 2,129* in the British Museum, where two windows in Farnworth Church, Widnes, Lancs., are mentioned by Randle Holme in 1635-6, one being:—

In Smyth of Curdlys chapell on the south side is in the window Ar 3 wrens b. (azure) or kingfishers & under it is only remaying Penketh all the rest broke out, very auntient.

From the registers of Farnworth Parish Church it appears that the Bolds, the Curdleys and the Penkeths were the landed families who patronised it, and there are still chapels of the two first-named. The Curdley Chapel was restored towards the end of last century, but there is now no trace of the stained-glass windows to the Penkeths.



In 1613, another Herald's *Visitation of Lancashire* was made by St. George, when the Penkeths entered a pedigree of twelve generations (*Hist. Socy. of Lancs. & Ches.*, Vols. xix-xx.) This pedigree shows that the then Richard Penketh's grandfather was also named Richard (died 1570), his grandmother being the daughter of Thomas Sonkey, of Sonkey, gentleman, and his father, Thomas Penketh, of Penketh. This pedigree also shows that, in 1613, the Richard Penketh who was then living had a son, Thomas, his heir-apparent, aged three years, as well as three daughters, Ellen, Elizabeth and Jane.

The Penkeths, then, were country gentlemen, and Penketh Hall, their ancient seat, appears to have changed owners about the same time as Bewsey, the time-honoured residence of the Botelers (Butlers), passed into the hands of strangers. In 1585, John Ashton and Richard Penketh sold the fishery rights in the Mersey to Francis Bold; these fishery rights were large and valuable at that time, for the Mersey was wide and tidal to Warrington. In 1624, "Sir Tho. Ireland exchanged the hall and desmesnes of Penketh, late the inheritance of Richard Penketh" (*Chetham Society*, Vol. xvii), but, according to the Duchy of Lancs. Inq. p. m. (*Record Society of Lancs. & Ches.*, Vol. xxvi, note 58), the manor of Penketh was held by Sir Thomas Ireland in 1625. Richard Bold died in February, 1635, and is buried in Farnworth Parish Church. One theory which has been advanced is that both the Penkeths and Sankeys were Esquires, being feoffees holding their lands from the Knight (Butlers or Sir Thomas Ireland), who, in turn, held them from the Earl of Derby.

It is a singular fact that the Penketh family used Farnworth Church until 1624, after which there are no other records in the registers, though there are in Warrington and Winwick. This strengthens the theory advanced by the Secretary of the Historic Society of Lancashire and Cheshire that Richard Penketh appears to have gone to live in Warrington about that time. There are, however, gaps in the Farnworth Parish Church records in 1645-53, 1670-3 and 1679, and Richard Penketh may have been buried in one of those years.

According to the *Civil War Tracts of Lancashire* (*Chetham Society*, Vol. ii, p. 182), a Lieut. Pencket is mentioned as having been one of the garrison of Lathom House in the first siege of 1644, and the *Memoirs of James, 7th Earl of Derby* (*Chetham Society*, Vol. lxvi, p. 95), show that there was a Lieutenant Penketh at the siege by Fairfax, when Lathom House was defended by Lady Derby with a garrison of 300 soldiers. It is certain that many of the inhabitants of Warrington and district must have taken up arms in the Civil War, and that there was fighting in the neighbourhood, for, according to the registers, no less than 21 soldiers were buried at Warrington Parish Church between May, 1642, and December, 1645. Further, the conditions under which many of the tenants held their lands would automatically provide a standing army for the Derbys, the Lords Lieutenant of the County. This Lieut. Penketh is again referred to at a later stage.

Richard Penketh's name does not appear on the roll of seat holders of Warrington Parish Church in 1628, but it appears among the parishioners who signed, at Winwick in 1641-2, the "Protestation to defend the privileges of both Houses and the performance of those duties to God and the King to which they were obliged as good Christians and good subjects". (*History of Winwick*, by Wm. Beamont.) Account should be taken at this point of the fact that, in Lancashire, sequestrations of property began with the appointment of a County Committee in 1643, but the earlier proceedings appear to have been very irregular, indistinguishable, in fact, from raiding and plundering the Royalists' lands, the sequestration revenue thus obtained being devoted to the payment of soldiers. In September, 1651, the Commissioners for Compounding sent each of the County Committees a list of recusants, ordering:—

You are to summon all in your jurisdiction and all others whom you know to be convicted to recusancy who estates are not sequestered, and all whom you know to be Popishly affected, tender them the Oath of Abjuration and on refusal sequester two-thirds of their estates and certify their names to us. (*Record Society of Lancs. & Ches.*—Lancs. Royalist Composition Papers, Vol. xcv, p. 10.)

Naturally, the Penketh family would fare little better than other Royalist families, particularly those with Catholic leanings.

In his *Freemasonry in Lancashire*, Bro. Rylands quotes a Father John Penketh, who when he joined the English College at Rome in 1651, stated that he was 21 years of age, the son of Richard Penketh, of Penketh, who married the daughter of Thomas Patrick, of Bisham; that he was the youngest of 13 children, of whom 9 had died; that most of his relatives were Protestants, but his father was always Catholic. Father Penketh then stated:—

"My father, before his death, had spent nearly all his fortune, and left very little to my mother. My relatives are of good families, but reduced to poverty in these evil times."

These statements of Bro. Rylands are taken from *Foley's Records of the English Province of the Society of Jesus*, Vols. v, vi and vii, and are correctly quoted. What it is important to note is that Richard, the parent of Father John Penketh, was stated to be dead before 1651.

According to an article by William Beamont on *The Penkeths of Penketh* (Warrington Public Library), Richard Penketh succeeded his father, Thomas, and, in 1591, married Mary Etoughe (should have been Etow). But, according to the pedigree of twelve generations entered in 1613 (*Hist. Society of Lancs. & Ches.*, Vols. xix-xx), the Richard Penketh who married Mary Etow could not have been the head of the family. Through insufficient scrutiny of the registers, he then deduces that his Richard must have been married twice, for, about 1609, he married Jane, the daughter of Thomas Patrick, of *Bisham*. This information, which was evidently supplied to Bro. Rylands, does not agree with the Warrington and Farnworth registers, nor with other facts. Would that we could trace our Richard so easily, for there were at least three eligible ones.

Now, according to Foley (*q.v.*), Vol vi, page 335, Father Penketh, who was priest at Bedford Leigh, Lancs., in 1670, was born in 1630, and died 1st August, 1701 (not 1707 as stated by Rylands) aged 71. His alias was "Rivers", and two other members of the family with the same alias—William, born 1679, and John, born 1681—also became priests. The latter were sons of Robert Penketh and his wife Eliza Charnley, and probably nephews of Father John Penketh. There is no record in the Warrington or Farnworth registers bearing out this statement of Father John.

To complicate the recusancy of this family, it is only necessary to state that, in 1679, one of the family, James Penketh, had leanings towards Quakerism, and was fined. More complications ensue from the information that a licence was granted by the Diocese of Chester on 9th December, 1639, for the marriage of a Richard Penketh and Alice Dawson, Spinster, Parish of Winwick, and they were to be married at Winwick (*Record Society of Lancs. & Ches.*, Vol. lxi, "Wills"). And there is still further evidence, which has not yet been taken into account; in 1682, Peter Bold wrote:—

Mr. Penketh was with me before I went into Yorkshire, and acquainted me that he had very hard usage from some of your officers, and, he believes, without your orders. I know the gentleman very well; he is a near neighbour to me and his condition is not unknown to me. He faithfully served his Majesty all the first war, and in that service behaved himself very gallantly and with great loyalty. He received many wounds and was so great a sufferer, that he was reduced to a very poor condition. He now lives an undertenant to a small messuage in Bold, not above 5 acres. (*Kenyon MSS — Hist. MSS. Com — 145.*)

It appears, therefore, as if this Richard Penketh should be identified with the Lieut. Penketh previously mentioned. "Was he our Richard Penketh?" It is extremely doubtful, because Mainwaring and Ashmole, the two initiates, were 38 and 29 at the time of the Lodge meeting, and the Warden could not have been much less than 30, which makes this Richard Penketh to be 66 and still alive in 1682.

There are many Richard Penkeths, such as the one who was living in Penketh in 1698, and whose name is entered on the Lancashire Association Oath Roll of that year. This Roll is a list of persons who declared their loyalty to William III at the time of the so-called "Lancashire Plot". (*Historic Society of Lancs. & Ches.*, Vols. xix-xx.)

Another Richard Penketh is the one whose will is quoted as being the only one of that name in the Chester Probate Registry; Bro. Rylands is careful to say that it is not that of the Warden of the Lodge in 1646, and it is here given:—

IN THE NAME OF GOD, Amen. I RICHARD PENKETH of Great Sankey, co. Lanc., Yeoman, being weak and crazy in body, but of a sound mind, I will that all my just debts and funeral expenses be paid. And whereas I stand siesed of that messuage and tenement in Great Sankey aforesaid, for the remainder of a term of 99 years, if the lives in the original Indenture of Lease so long live, NOW I do hereby devise unto ELLEN my wife the annual sum of £5 for her life (if the term so long continue) to be paid out of the said premises, provided she does not marry, but if she marry I hereby devise unto her only the annual sum of 5s. Item, I do further give unto my said loving wife certain furniture, linen, pewter, my silver watch &c. Item, I give to my son JAMES PENKETH, one bed &c. Item, to my daughter ANN now the wife of HENRY SEDDON, of Dallom, Yeoman, £15, and to JOHN SEDDON, their son £15 to be paid out of the profits of my said messuage &c. within 3 years after my decease. To all the children of my son NICHOLAS PENKETH 2s. 6d. apiece, and to the child of my brother-in-law William Lomas 2s. 6d. To my son RICHARD PENKETH and the said William Lomas, my Executors, hereinafter mentioned, 20s. apiece, and to my son NICHOLAS the annual sum of 20s. to be paid out of my said messuage &c. And after payment of my debts &c. I give the said messuage &c. unto my son NICHOLAS PENKETH for the term yet unexpired. And I appoint my said son RICHARD PENKETH and

my brother-in-law William Lomas my Executors, hereby revoking all former wills made by me.

Dated 24 No., 1705.

(Signed,) Richard Penketh.

Signed, Sealed &c. in the  
presence of  
Josh. Stockton, his mark.  
John Barrow.

Proved, 25th October, 1706.

The following entry appears in the Probate Registry of Chester:—

Richard Penketh of Great Sanky, yeoman, Administration bond filed 1706.

Bro. Rylands was wise in saying that this Richard Penketh was not the Warden of the 1646 Lodge; he would have been too old. But a better reason is that there was a Richard Penketh, who was appointed Constable and Overseer of the Poor for Great Sankey in 1703, who would surely be the same man. (*Vide Hist. Socy. of Lancs & Ches.*, Vol. lxxxiv, page 94.)

There was another Richard Penketh in Great Sankey in 1726 (*Hist Socy.*, Vol. lxxxiv), and further branches of the family are traceable from 1645 in the Wirral peninsula and in Liverpool (*Hist. Socy. of L. & C.*, Vol. lxxviii, p. 107).

It is quite obvious from entries in the various Church registers that Richard was a common name in the Penketh family, making it extremely difficult to decide which Richard Penketh is the one in whom we are mainly interested.

The following are entries from the various Church registers in the district:—

(Note: W. = wedding; B. = burial; C. = christening.)

*Warrington Parish Church*

W.	Ric. Penkethe gent. & Mary Etow	11 June, 1591
B.	Cathherine d. to Ric. Penketh	7 September, 1594
C.	Thomas s. to Richard Penketh	30 Januarie, 1600/1
C.	Richard s. to Ric. Penketh	16 June, 1602
C.	Ric. s. to John Penketh	23 December, 1606
B.	Richard Penketh	15 Maye, 1616
C.	James s. to John Penketh	13 februarie, 1619
B.	Guliane d. to Ric. Penketh	27 October, 1624
C.	William s. to Ric. Penketh	27 November, 1644
C.	Ric. s. to Rodger Penketh of Orford	6 December, 1652
B.	Elizabeth Penketh	19 September, 1653
B.	Richard Penketh	4 August, 1654
B.	Alice Penketh	24 September, 1655
C.	Richard s. to Richard Penketh	17 October, 1656
C.	James s. to Ric. Penketh of great sankie	1 May, 1658
B.	John s. to Richard Penketh of Great Sankie	15 February, 1669
B.	William s. to Richard Penketh	19 November, 1669
B.	Janne Penketh widdow	4 March, 1670
W.	Richard Penketh to Mary Greene	9 June, 1685
W.	Ric. Penketh to Elizabeth Seddon	7 July, 1686
C.	Richard s. to Richard Penketh of Dallam	12 May, 1687
C.	William s. to Richard Penketh Miller of Sankey Mill	29 May, 1692
C.	Nicholas s. to Richard Penketh of Little Sankey	20 July, 1693
C.	Margaret d. to Richard Penketh of Great Sankey	25 May, 1696
B.	Ann wife to Richard Penketh of Great Sankey	23 Sept., 1697
C.	Charles s. to Richard Penketh of Gt. Sankey	6 April, 1698
C.	Anne d. to Richard Penketh, miller of Great Sankey	19 Aug., 1700

*Farnworth (Widnes) Parish Church*

C.	Richard s. unto Richard Penketh	8 Dec., 1562
B.	Ric: Penketh	9 April, 1569
C.	Ric: s. unto Willm Penketh	5 Dec., 1576
W.	Ric: Penketh to Alles Hill	29 Oct., 1581
B.	Edward s. to Mr. Richard Penketh bur in ch.	15 May, 1595
C.	Alicia fa Richardi Penketh de Penketh gen.	17 Jul., 1606
C.	Thomas fa. Richardi Penketh gen. de Penketh jun.	19 Nov., 1608
B.	Richardus Penketh de Penketh	26 Oct., 1606
B.	Richardus Penketh de Penketh gen. in Curdley chappell	3 Mar., 1609/10

C.	Jane d. to Ric. Penketh of Penketh gent.	19 Aug., 1613
C.	Ric. s. to Ric. Penketh of Penketh gent.	23 Oct., 1614
C.	Hugh s. to Ric. Penketh of Penketh gent.	7 Nov., 1615
B.	Hugh s. to Ric. Penketh of Penketh gent.	25 July, 1617
C.	Cicily d. to Ric. Penketh of Penketh gent.	18 Jan., 1617/8
B.	Juliana d. to Ric. Penketh of Penketh gent.	27 Jan., 1623/4

Notes: Is this the same Juliana as the Guliane d. to Ric. Penketh buried at Warrington on 27th Oct., 1624, and, if so, was the body transferred?

There are no further references in the Farnworth registers to Richard Penketh after 1623, which strengthens the theory that he may have gone to live in Warrington about this time.

#### *Burtonwood Chapel registers*

There are a few entries relating to the Penkeths, but none before 1696.

#### *Winwick Parish Church registers*

No entries, although a licence was granted at Chester on 9th December, 1639, for the marriage of Richard Penketh and Alice Dawson.

There are many other Penkeths recorded in the above registers, and Penkethman is much more common than Penketh in the Warrington Parish Church registers; none of these entries, however, bears on the subject of this paper.

A summary of evidence points to the following:—

1. "Ric Penketh gent", who married Mary Etow at Warrington on 11th June, 1591, would be 20 or more at the time, making him at least 75 at the time of the meeting, an almost impossible age for those times.
2. "Richard, son to Ric. Penketh" was christened at Warrington on 16th June, 1602, making him 44 in 1646. He may have been the one buried there in 1654.
3. "Ric. son to John Penketh", christened at Warrington on 23rd December, 1606, would be 40 at the time of the Lodge.
4. "Ric. son to Ric. Penketh of Penketh, gent.", christened at Farnworth Parish Church (the family church) on 23rd October, 1614, would be 32 at the time of the Lodge; he was apparently the eldest son, and, therefore, the most likely of all.

#### *MR. JAMES COLLIER*

There are very few entries regarding this gentleman, but recent searches have provided very good grounds for Bro. Rylands' assumption that he was the James Collyer, of Newton-le-Willows.

In the pedigree registered by the Brethertons of Hey at the Visitation of Lancashire by Sir William Dugdale, Norroy King of Arms, in 1664-5, the eighth daughter, Ellen, is shown as the wife of James Collyer, of Newton, Co. Lancaster. The pedigree was registered on 16th March, 1664, and indicates that Ellen Collyer was then alive. No pedigree was registered for Collyer. (*Chetham Society*, Vol lxxxiv.)

This James Collyer (or Collier) has been confused with the James Collier of Rainford, gentleman, who compounded for his estates and was fined in 1649 for his Royalist activities. According to an Inquisition taken at Wigan on 27th March, 1611, Thurstan Collyer, of Rainford, who died 16th November, 1609, left land and messuages at Rainford to his son, James Collyer, born in December, 1608, and therefore one year old. His mother, Elizabeth, being widowed, removed to Newton, where James was brought up. (*Record Society of Lancs. & Ches.*, Vol. iii, *Lancashire Inquisitions*, page 175.) Again, according to a certificate taken by Randle Holme, "Deputye to the Office of Armes," James Collier, of Newton, gentleman, married Elizabeth, daughter of Sir Edward Stanley, of Bickerstaffe, Co. Lancs., by Katherine, daughter of Sir Randle Mainwaring, of Peover, on 3rd June, 1640, when he would be 32. Both this James Collier and his wife Elizabeth were alive in 1640. (*Record Society of Lancs. & Ches.*, *Lancashire Funeral Certificates*, Vol vi, p. 207.)

The question "Which of the two James Colliers was the member of the Lodges?" can be answered quite successfully, as the Lancashire Royalist Composition Papers (*Record Society of L. & C.*, Vol. 26, p. 72) show that there were both James Collier, of Newton, and James Collier, of Rainford, the latter having estates in both Rainford and Newton; the former was fined "for his *participation*", the latter "*compounding* for Royalist activities", for the sum of £36 8s.

Further, there was a "Captyn Collyer", who was taken prisoner when Stafford was surprised by Colonel Brereton and his troops in 1643. (*Vide "Civil War in Lancashire", Lancs. & Ches. Record Society, Vol. xix, p. 55.*)

According to the Lancashire Composition Papers (*Record Society, Vol. xxvi, p. 72*), James Collier, of Newton, petitioned on 9th May, 1646, that:—

"before the beginning of these distracons he held part of his estate from the Earl of Derby, by which subservience he was occasioned to bear arms against the Parliament, but about three years then previously he had laid down his arms, and as his house had been plundered, his goods taken, and estate sequestered, he had been forced to live where he could procure his necessary maintenance. Having taken the National Covenant and Negative Oath, he submitted himself, praying that some reasonable fine might be imposed upon him. He submitted certificates that he had taken the National Covenant and Negative Oath in 1645, and gave particulars of his estate, worth £24 a year."

The National Covenant Certificate was signed by Charles Herle, Rector of Winwick, and dated 15th March, 1645/6, and the Negative Oath was certified by Laur Whittaker, and dated 6th April, 1645.

Still further evidence is supplied by the following abstract of a Will in the Chester Probate Office:—

In the Name of God Amen. This is my last will and testament. My body to the earth to be decently buried there. To my wife Ellen Collier my house &c. and land in the township of Newton. All that is remaining at her death to my brother William Powell and his issue male, in default then to the next kinsman I have of the Colliars. I appoint my wife sole executrix. I charge you not to trust your brother Bretherton nor any of his, for you and I have found them bad, God forgive them, so with my dear love to you I rest yours.

James Colliar.

(Small read seal; a cross croslet fichée,  
a martlet in dexter chief.)

(Crest: a cross croslet fichée between  
two wings.)

Witnesses: Peter Leigh, John Wilson.

Endorsed: Captain James Collier's Last Will and Testament.

Dates: April the 18th, 1668.

Proved: 21 March, 1673/4.

Inventory: Marked James Colliar, late of Newton (Total not given).

It should be observed that, though the will is endorsed as being made on 18th April, 1668, it was not proved until March, 1674, which agrees with his death and burial.

The following are the only entries to be found in the district registers:—

*Warrington Parish Church*—No entries for "Collier".

*Winwick Parish Church*—The only entries discovered:

1673-4, Jan. 17 Mr. James Colliar buried.

1678-9, Jan. 4 Mrs. Ellen Collier, aff. (idavit that she was not buried in linen, according to Act of Parliament).

From the above evidence it appears that our Freemason was the Captain James Collier of Newton, who married Ellen Bretherton and died in 1873, aged about 55, leaving no issue. Added force is given to this when it is found that he, along "with James Collier, Charles Baxter and John Bretherton had their property sequestered for participation in the former war, Collier pleading his subservience to the Earl of Derby". (*Record Society of Lancs. & Ches., Vol. i, p. 55, and Vol. ii, p. 72.*)

#### MR. RICH. SANKEY

The Sankeys, of both Great and Little Sankey, continued as gentry for a considerable period, holding their lands from the lords of the manor of Warrington. Paganus de Vilars, Lord of Warrington, about the beginning of the twelfth century, gave to Gerard de Sanchi a carucate of land to hold by knight's service, probably the manor of Little Sankey (*Historical Society of Lancs. & Ches., Vol. xix-xx*).

The Sonkys afterwards held Little Sonky under the Boteler (Butler) family, and there is evidence of homage done by them for their lands from time to time, from at least 1275. One of them (Thomas) was in the train of Sir Thomas Boteler at the Battle of Flodden Field (9th September, 1513), where he was slain. In 1610, the manor of Great Sankey was granted

by Sir Thomas Bold to Thomas Tyldesley, where as the manor of Penketh was held by Sir Thomas Ireland. (*Record Society of Lancs. & Ches., Duchy of Lancs. Inquisitions post mortem*, Vol. xxvi, note 58.)

In 1631, Richard Sonkey of Sonkey, gentleman, paid £10 under a Composition made at Wigan on 6th and 7th September, 1631. This was a fine for non-attendance at the Coronation of King Charles, as those were bound to do if they were designated for the Order of Knighthood. Sankey of Sankey's Arms were "A bend sable charged with three fishes or". (*Hist. Socy. of Lancs. & Ches.*, Vol. xcii, p. 106.)

The family was originally Catholic, for, on 12th February, 1584, "the house of Mr. Sankey, of Great Sankey, near Warrington, was raided in search of Dr. Thomas Worthington; he escaped, but four of his nephews, Thomas, Robert, Richard and John, who were also nephews of Cardinal Allen, were arrested. Later, Dr. Worthington was captured and imprisoned in the Tower of London". He was condemned to banishment on 21st January, 1585, being one of a party of priests forcibly landed in Normandy by ship. He became the third President of Douay College. (*Vide Chetham Society*, Vol. cx—*Lancs. Elizabethan Recusants*; also *Old Catholic Lancashire*, Vol. iii, by Dom F. O. Blundell; and *Foley's Records*, Vol. ii, p. 116.) Another member of the family, Father Francis Sankey, born 1604, died 1663, was a member of the College of Holy Apostles, Suffolk, and served at Norwich from 1647 to 1655. His brothers, Laurence and William, also became priests. (*Foley's Records*, Vol. viii, p. 685.) Another, "Ann Sankie, wife of Thomas Sankie of Sankie, gent.", appears in a list of recusants. (*Foley*, Vol. ii, p. 137.)

It was most likely another branch of the family which was represented by the Edward Sankey, of Little Sankey, son of Thomas Sankey, who married Bridget (died 13th November, 1607). This Edward Sankey filed a Bill in Chancery on 22nd November, 1639, demanding an account from Sir Thomas Ireland, the then owner of Bewsey, of the rents of his estate of Little Sankey. He stated that he "was only three years old when his father died and Sir Thomas Ireland, his father's executor, entered upon the lands; that he, the complainant, in his youth betook himself to travels beyond the seas, and, after spending many years there, was only very recently returned. He was born about the year 1612". (*Warrington in 1465*, by Wm. Beamont—Lord Lilford's papers, note on p. 47.) This Edward Sankey enrolled himself in Sir William Brereton's Regiment of Horse as a Captain on the Parliamentary side. (*The Sankeys of Sankey*, by Wm. Beamont, and *Chetham Society—Lancashire Warr*, Vol. lxii, p. 157.) He would probably be the Captain Sanky in Sir William Brereton's Horse who, according to despatches, was taken prisoner by the Royalists. (*Ormerod's Cheshire*, Vol. iii, p. 431.) According to his statement to the Court, his father died in 1615; he was born in 1612, and, therefore, he would be 34 at the time of the Lodge meeting. It is also probable that it was to this branch of the family that the Richard Sankey belongs whose Inquisition post-mortem was entered in 1637 (*Record Society of Lancs. & Ches.*, Vol. vii, p. 183), and whose will acknowledgment in 1638 was entered in the Diocesan Registry of Chester. This Richard Sankey was dead before the Lodge meeting in 1646.

There is some reason for the belief that the version of the MS. Constitutions of Masonry known as *Sloane MS. 3848* (British Museum), which is ended by—

"ffinis p. me Eduardu: Sankey decimo sexto die Octobris, Anno Domini 1646"

—that is, on the very day that Ashmole and Mainwaring were made Masons—was used at this particular ceremony of acceptance, and that this Edward Sankey was the son of "Mr. Rich: Sankey", who is recorded as being present.

It will be noted that the Warrington Church registers record the baptism of "Edward s. to Richard Sankey, gent., 3 februarie, 1621/2", so that, at the time of the Lodge meeting, he would be 24 years of age. But it does not follow that it was this son of Richard Sankey who transcribed the *Sloane MS.*, for there was also the Edward Sankey previously mentioned, who had travelled for years on the Continent, and who would be about 37 years of age.

Whichever Edward Sankey it was, the suggestion that the *Sloane MS. 3848* was prepared for Ashmole's initiation seems good.

From the entries in the registers it seems probable that the most likely Mr. Rich: Sankey is the one who died in September, 1667, when he would be about 51 years of age.

The following are extracts from Church registers:—

*Warrington Parish Church*

C.	Richard s. to John Sonky	22 November, 1592
W.	John Sankeye & Margrete Yewde	6 Desember, 1592
B.	Ric. s. to John Sanky	24 November, 1592
B.	Edward Sonkie, Generosus	3 December, 1602
C.	Edward s. to Richard Sankey, gent.	3 februarie, 1621/2
C.	Margaret d. to Richard Sankey, gent.	10 August, 1628
C.	Elenor d. to Richard Sankey, gent.	4 September, 1631

C.	Charles s. to Richard Sankey	25 Martii, 1634
B.	Charles s. to Ric. Sankie	30 April, 1635
B.	Ellen d. to Richard Sonkey, gent.	11 Junii, 1635
C.	Alice d. to Richard Sonkey, gentleman	19 Aprilis, 1636
C.	Sen. John s. to Richard Sankey, gent.	27 May, 1639
B.	Mr. Richard Sankie	28 Sept., 1667
B.	Grace Sankie Widow	18 February, 1671
B.	Mrs. Ellen Sankie	6 January, 1681

*Farnworth Parish Church* (only entries)

B.	Henrie Sankey	30 March, 1540
B.	Emot Sankey w. unto Henrie S.	12 January, 1544

*HENRY LITTLER*

The only information given by Bro. W. H. Rylands regarding this Bro. was, "There was certainly a gentle family of Littler or Lytlor settled in Cheshire at this time".

In the Warrington Court Leet Rolls, however, Henry Littler appears as one of the jurors in 1639. In a later Roll, the date of which cannot be ascertained as the paper has decayed, the Roll is signed by him with a firm hand, as one of the officers chosen for the Manor of Warrington at the Court Leet. On a subsequent occasion, he appears to have paid a fine of 6s. 8d., apparently for refusing office; the signature and fine imply that he must have been of some education, as well as of some substance for those days.

The following are entries abstracted from the registers:—

*Warrington Parish Church*

C.	Henrie illeg. s. to Henrie Littler by An Erlam	27 December, 1607
C.	Thomas s. to Henry Lytlor	16 Januarie, 1619
C.	Robt. s. to Henry Litler	14 Desember, 1623
B.	Robert s. to Henry Litlere	20 Apprell, 1624
C.	Ellen d. to Henry Littler	30 October, 1626
B.	Hellen w. to Henrie Littler	22 februarie, 1629
B.	Hellen d. to Henrie Littler	27 March, 1630
W.	John Wilcocke and Hellen Littler	12 Maie, 1630
W.	Henrie Littler and Marie Dunbabin	31 August, 1630
C.	Marie d. to Henrie Littl <sup>r</sup> .	10 Julie, 1631
C.	Margery d. to Henry Littler	23 Septemb., 1632
B.	Marie w. to Henery Littler	30 December, 1644
B.	Henery Littler (the Glasiar)	5 June, 1653
C.	Thomas s. to Thomas Littler	27 June, 1673
B.	Thomas Littler	10 November, 1673

The administration and inventory of Thomas Littler, of Burtonwood, a hamlet within a mile or two of Warrington, dated 1674, are preserved among the wills at Chester.

From the above records, and bearing in mind the remarks previously made, it appears as though our freemason was the Henrie Littler who married Marie Dunbabin in 1630, when he was about 22; she died in 1644, and he was a widower at the time of the Lodge meeting, when he would be 38. He may have been the "Glasiar" who died in 1653, when he would be 45 years of age, but we must take into account that this is the first time "Henery Littler the Glasiar" is mentioned. Further, the firmness and character of his signature in the Court Leet Rolls indicates that he was a man of more education than a "Glasiar" and that he was most likely a yeoman, or at least a tradesman in Warrington.

*JOHN ELLAM & RICHARD ELLAM*

In the list of persons above eighteen years of age within Winwick and Houlme (an adjoining hamlet, on the high road between Warrington and Winwick), who took the Protestation Oath before the Rector of Winwick in 1645/6, we find the names of William Ellam, sen., John Ellam and William Ellam, jun. The will of Alice Ellam, of Croft, in the parish of Winwick, widow, dated 1636, is in the Probate Court of Chester; and there is also the Will of Thomas Ellam, of Croft, in the parish of Winwick, dated 1612. (*Record Society of Lancs. & Ches., Index to the Wills of Chester*, Vol. lxii/iii.)

The John and Richard Ellam mentioned by Ashmole were doubtless members of this family, most likely a branch of that which settled at Lymm, a village in Cheshire, about five miles from Warrington.

The appended Wills of Richard Ellam, Freemason, and John Ellam, husbandman, are interesting, especially when considered with the entries in the Warrington Parish Church

registers, plus the reference in Richard's will to his brother John. Bro. W. H. Rylands stated in his *Freemasonry in Lancashire*, that the term "Freemason" referred to the trade of Freemasonry, and it should be noted that he was the tenant of a messuage, and left goods, cattle, etc. Neither John nor Richard Ellam are buried at Warrington.

It should also be noted that the entries in the registers show that there was an Ellam family at Burtonwood, as well as Rixon and Cheshire; further, there was a will registered in the Probate Register of Chester for Richard Ellam of Hale, Childwall, in 1609 (personality under £40) as well as an Administration Bond filed in 1613 for John Ellam, of Winwick, yeoman. The only connection here appears to be the baptism of Alce d. to John Ellam of Cheshire, in 1643; John Ellam, of Burton, also had a daughter, Alce, but she would have been 45 when her father died in 1689.

*Will of John Ellams.*

In the name of God, Amen. 7th June, I William (1689.)  
I John Ellams, of Burton, co. Chester, husbandman, being of perfect memory. First. My body to be buried in Christian burial, at the discretion of my Executors hereafter mentioned. Item. I leave one half of my tenement in Burton, now in the possession of my son in law Samuëll Lightfoot, with half the housing thereunto belonging, to my Wife Alce (or Alice) Ellams after my decease, so long as she liveth, if the lease so long last. Item. All the rest of my household goods, husbandry ware, cattle, &c., I leave to my daughter Elizabeth Ince and my daughter Ann Ellams and my daughter Alce Ellams after my decease, to be equally divided among them, paying my funeral expenses, debts, &c., only I leave to my daughter Ann Ellams, one colt that is 2 years old, and also one other colt that is 2 years old I leave to my daughter Alce Ellams. Leaving my wife Alce Ellams, and my daughter Anne Ellams, my sole Executors, revoking all other wills by me made.

(Signed.) John Ellams, his mark (very shaky)

Witnesses — John Cawley, Robert Mouldsdaie.

Proved 27 July, 1689.

Endorsed: A true and perfect inventory of John Ellams of Burton late decd. Both of goods and cattle made the 6th day of July, 1689, by Thomas Bruer, Richard Ince, and Robert Mouldsdaie.

Totals: 165li. 02s. 08d.

*Notes:* The will of John Ellames of Burton, yeoman, was proved at Chester in 1632, so that the above John Ellams may have been his son.

Burton is near Neston on the north side of the Dee, and is about 30 miles away from Warrington. Conditions in those days would preclude his travelling to Warrington for the lodge meeting.

*Will of Richard Ellom.*

The 7th day of September, Anno dom., 1667. In the name of God. Amen.  
I/Richard Ellom of Lyme (Lymm) co. Chester, freemason, being sick and weak in body. My body to the earth to be buried in Christian burial, at my Parish Church of Lyme, or otherwise it shall please God to appoint the same. Whereas I have an estate of the messuage and tenement wherein I now dwell by force of one Indenture of Lease, heretofore made by Richard and Maria Domvill, late of Lyme aforesaid, Esq., deceased, bearing date 16 Feb. 16 Charles II (1664.) for the term of 99 years, if the said Richard Ellom and William Ellom his son, or either of them, so long live. I assign all my said messuage, &c., immediately after my decease, unto my brothers, John Ellom and Peter Ellom, for the use, education, &c., of all my children, until the youngest is 18 years of age. My will is that my eldest son William shall have all my said messuage, &c., for his life, paying unto my said brothers, John Ellom and Peter Ellom, or their Executors, £10 within 2 years after he shall enter the said messuage, &c., and the said £10 to be employed to the use of the youngest child or children of the said Richard Ellom then living. All my goods, cattle, &c., I give unto my said brothers, John Ellom and Peter Ellom, for the bringing up of my said children. And I ordain my well beloved brothers, John Ellom and Peter Ellom, Executors, and desire my wellbeloved friend, William Leigh of Rushgreen, and my loving brother in law, Richard Ratlife, to assist my said Executors.

Dated 7 Sep., 19 Charles II (1667)

(Signed.) Richard Ellom.



Before the sealing of the within written deed the said Richard Ellom did give to his son William the dishboard in the house to stand as an heirloom, and then signed and sealed in the presence of

Margaret Mosse her mark.  
William Leigh.

Proved 17 Jan., 1669/70.

The Inventory was taken on 10 Oct., 1667, by John Leigh and Peter Martia.  
Total 77 li. 16s. 00d.

The following are entries relating to the Ellam family from the registers:—

*Warrington Parish Church*

C.	John s. to John Erlam	19 August, 1602
C.	Richard s. to Raphe Erlam	12 Maye, 1605
W.	John Erlame & Elizabeth Asmall	10 July, 1609
B.	Raphe s. to John Erlame	12 July, 1615
B.	John Erlame	30 June, 1616
B.	John Earlam	15 April, 1618
C.	Hellen d. to John Erlam	5 October, 1628
C.	John s. to Raph Erlam	31 Julie, 1631
B.	John Erlome of Burtonwood	22 October, 1632
B.	Margerie Erlome wid: of Burtonwood	26 March, 1633
C.	Margaret d. to John Erlom	7 Aprilis, 1633
B.	Margaret d. to John Erlome	20 July, 1633
C.	Jane Erlam d. to John	31 January, 1635
C.	Richard s. to John Erlam	14 December, 1636
C.	Henrie s. to John Erlam	4 November, 1638
B.	Henrie s. to John Erlam	16 November, 1638
C.	John s. to John Erllam	18 December, 1642
C.	Alice d. to John Ellam (of Cheshire)	29 December, 1643
B.	Beatrix w. to John Erllam	28 October, 1651
B.	Ann w. to John Erlam of Rixon	27 November, 1651
B.	Margarett d. to John Erllam of Rixon	3 May, 1652
C.	William s. to John Erllam of Rixon	28 March, 1653
B.	William s. to John Erllam of Rixon	31 March, 1653
B.	Margret w. to John Erllam	13 Jan., 1658
B.	Marjorie w. to John Erllam	20 December, 1661
C.	Marjorie d. to John Erllam Junr.	17 October, 1667
B.	Ralph s. to John Erllam senior	30 November, 1668
C.	William s. to William Ellam	25 May, 1677
B.	An infant son to William Ellam	22 April, 1678
C.	John s. to William Ellam	26 June, 1679
C.	Elizabeth d. to William Ellam	11 May, 1682
W.	John Ellam to Margret Lygoe	18 September, 1684
C.	Thomas s. to William Ellam	16 February, 1684
B.	Elizabeth d. to William Ellam	29 December, 1684
W.	John Ellam to Margret Robinson	30 March, 1687

*Farnworth Parish Church*

W.	John Ellam & Margaret Burges	30 July, 1581
C.	John s. unto John Ellam of Bold	7 October, 1582
C.	John Ellam s. to John E. senior	6 January, 1586/7
C.	Ric. s. to John Ellam	31 August, 1589
C.	Jacobus fs. to Richardi Ellame de Cronton	26 Maii, 1603
C.	Johes fs. Johis Ellame de Bold	2 Jan., 1607/8
C.	John s. to John Ellam senior	6 Jan., 1607/8
B.	Johes fs. Richarde Ellame nunc de Cronton	4 April, 1608
B.	John Gryce of Cronton mason	11 December, 1639
B.	Ric. Ellam of Widnes mason	27 January, 1639/40
B.	Tho. Johnson of Widnes mason	31 Jan., 1639/40
B.	John Ellam of Widnes	19 April, 1660

*Note:* The numerous entries in the Farnworth registers relating to the Ellam family appear to indicate that they were retainers of the Penkeths, the Bolds or the Onerdleys.

*Burtonwood Chapel*

C.	John s. of John Ellom of Burtonwood	3 December, 1682
C.	Thomas s. of John Ellam of Burtonwood	21 August, 1688
C.	Elizth. d. of John Ellam, late of Burtonwood	13 October, 1691

*Winwick Parish Church*

No entries.

*HUGH BREWER*

The name Brewer belongs to the north country, and one branch, a yeoman family, was settled at Broughton, Lancashire, in the middle of the seventeenth century. Others were to be found in Cheshire, for the administration bond and inventory of John Brewer, of Lymm, gentleman, dated 1730, is preserved at Chester, along with the "Inquisition post mortem" of John Bruer, Esquire, of Cheshire, dated 11th December, 1626. (*Record Socy. of Lancs. & Ches.*, Vol. vii, p. 184.)

But a more important record, in view of the prominence of Warrington on the Royalist side, is the account of the burning of Lancaster in *Mercurius Aulicus*, March 26th to April 2nd, 1642-3, page 159, viz:—

March 22 (1642)—Serjeant Major Brewyer, who commanded his Lordship's (Lord Derby) regiment of horse, did with a troope of his defeat two troopes of dragooners, being 140 in the totall, under the command of Captaine Norris, taking the Captaine himself prisoner, together with 40 of his soldiers, and having killed no less than 50 in the very place. (*Civil War Tracts in Lancashire—Chetham Society*, Vol. ii, p. 86.)

The name of Brewer also occurs in the Lancashire Royalist Composition Papers. (*Record Socy. of Lancs. & Ches.*, Vol. xxiv, pp. 239-242.)

Among the wills filed in the Probate Registry of Chester, under date 1664, appears the following:—

Hugh Brewer of Tranmere, ferryman                      under £40.

But as the entry is six years after the death of Hugh Brewer, of Warrington (see below), and Tranmere, Birkenhead, is 20 miles from Warrington, it does not appear to apply to the same person.

The following are entries abstracted from registers:—

*Warrington Parish Church*

C.	Elizabeth d. to Hughe Bruer	10 June, 1627
C.	Jane d. to Hughe Bruer	25 October, 1629
C.	Thomas s. to Hugh Bruer	13 Maii, 1632
B.	Thomas s. to Hughe Brewer	23 September, 1635
C.	John s. to Hughe Brewar	12 ffebruarie, 1636
B.	John s. to Hughe Bruar	22 ffebruarie, 1636
C.	Thomas s. to Hugh Brewer	10 ffebruarie, 1638
B.	Jane d. to Hugh Brewar	23 Apprell, 1649
B.	Hugh Brewer	29 May, 1658
B.	Alce Brewer	22 December, 1658
B.	Mary wife to Thomas Brewer	6 November, 1690

## PART III — GENERAL COMMENTARY

*RELIGION*

There are many curious problems arising from this 1646 Lodge meeting, one of which is that of religion. It is true that the first Papal Bull against Freemasonry was issued in 1738, a date too late to militate against such a meeting, or explain the various personalities thereat.

In 1642, town and country rushed to arms, and Civil War ensued. It was a war of ideas in Church and State, when men chose their sides haphazard, though largely swayed by religious or political opinions, with the result that many a yeoman drew his sword against the neighbouring squire.

Nowhere was religious contention greater than in Lancashire and Cheshire. In the country districts, and particularly in South-West Lancashire, there was still a deep feudal and religious loyalty to the Roman Church, many of the gentry openly defying the Act of Conformity, or merely paying lip-service to it. A great gulf opened between those on that side and their mainly Puritan neighbours in the newly-established manufacturing towns of

South-East Lancashire, such as Manchester and Bolton, where the artisan and even the land-owner were mainly engaged in trade. Out of £257,830 imposed as fines on the encouragers of Popery in all England, £27,258 was levied on Lancashire alone. (*Lancashire Fragments.*)

Only thus can one account for the numerous examples of both Catholics and Protestants taking up arms on opposite sides during the Civil Wars of 1642-48. Both Richard Penketh and Richard Sankey were scions of former Catholic families. Edward Sankey, an ancestor of Richard, "was, in 1590, classed among those who went to church, but were not communicants" (*Old Catholic Lancashire*), and there were others of his family who were Catholic recusants at a later date. On the other hand, Ashmole appears to have been attached to the Church of England, while his brother-in-law, the Rev. Henry Newcome, was a Nonconformist minister at Cross Street Chapel, Manchester.

### *PARTY*

"Why did Royalists and Roundheads, possible Catholics and Protestants, meet together in a Lodge of Freemasons at Warrington in 1646?" is a question which may never be properly answered. It is true that the first Civil War had virtually come to an end in 1646, and that Charles I was surrendered by the Scots in January, 1647, to be beheaded in January, 1649, but the fact still remains that former enemies met on an equal footing in the Lodge.

It is established by Ashmole's Diary that he was a Royalist who fought on the side of Charles I, and that, after the Restoration, he took service under Charles II. But it is equally a fact that Col. Henry Mainwaring was a distinguished Parliamentary leader, while a Col. Edward Mainwaring also fought for the same side.

The very fact that Ashmole and Mainwaring, the two candidates for initiation, fought on opposite sides absolutely precludes any idea that the Lodge (and, indeed, the Freemasonry of those as well as our times) had any political leanings.

### *THE MEMBERS*

The two initiates, Ashmole and Mainwaring, were undoubtedly Speculatives. They were distantly related, as Ashmole's mother's family (Bowyer) and various branches of the Mainwaring family, into which he married twice, had ancestors in common (Grosvenors, Venables, etc.); he must have known that fact, and it may have been an introduction to Peter Mainwaring, of Smallwood.

Similarly, it will be generally agreed that the prefix "Mr.," which Ashmole added to the names of Rich. Penketh, James Collier and Rich. Sankey, indicates that they were gentry, or, at any rate, small landowners, and, therefore, it must be admitted that they were "Speculatives" and not "Operatives".

All argument must, therefore, revolve round the two Ellams, Littler and Brewer, about whom few positive facts can be ascertained. Henry Littler appears from the Warrington Parish Church rolls (Warrington Public Library) to have been a man of consequence, and his signature in those rolls certainly indicates a lack of probability that he was a member of the mason's craft. He must have been a man of substance to pay a fine of 6s. 8d. about 1660 for refusing to take office in the town, when James Collier, of Rainford, was allowed to keep his estate by compounding for £36 8s. It appears much more probable that he was a shopkeeper, especially as he was selected for various offices by the Court Leet. Again, the present available evidence suggests that John and Richard Ellam were yeomen, and Hugh Brewer a soldier. The conditions under which the Ellams, and perhaps Brewer, held their lands would involve service with a Knight, and he would, in turn, render service to the Earl of Derby, the Lord Lieutenant. In this connection, account should be taken of the fact that the 7th Earl raised 60,000 troops from Lancashire to support Charles I. (*History of Knowsley Hall.*) In the case of Richard Ellom's will, where he is described as a "Freemason", presumably by himself, the assumption of many writers that he was an "Operative" is largely discredited by the contents of that will.

### *CONCLUSION*

One naturally wants to know where all this leads, and what conclusions may be deduced; they may be summarised as follows:—

1. Many of us would like to trace our descent from early times, but the scanty records of pre-seventeenth century Freemasonry, so far available, appear to preclude that idea.
2. There is no doubt about the fact that, so far, the first record of an English Lodge (apart from deductions regarding the London "Acception" of 1620) is that of the 1646 Lodge of Elias Ashmole, though there is a local legend in Scarborough that Sir Thomas Posthumous Hoby came to the assistance of local Free-Masons in 1625 by bringing them a load of corn from his estates at Hackness.

3. It must be presumed that the Lodge had a previous existence, and that it was not created expressly to admit two gentlemen; also that the members must have been initiated at some earlier date.
4. Hughan quoted W. H. Rylands as saying (*Masonic Intelligence*, April, 1905) that "if asked to express an opinion on the Warrington Lodge of 1646, he would feel obliged to say that, so far as he was able to judge, there is not a scrap of evidence that there was a single *operative* mason present . . . in fact, the whole of the evidence seems to point quite in the opposite direction". He went on to say that "it may be assumed that the Lodge was entirely worked for speculative purposes".
5. The additional evidence now available lends weight to the conclusion that this was a purely "Speculative" Lodge, and the first on record, despite the earlier Lodges in Scotland of an "Operative" character.

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On the completion of the paper, a cordial vote of thanks was accorded to Bro. Rogers on the proposition of the Master, seconded by the S.W. Comments were offered by, or on behalf of, Bros. G. Norman Knight, P. Daynes and G. S. Draffen.

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Bro. J. R. RYLANDS said:—

Despite Bro. Rogers' careful and detailed work, the "mystery" of the Lodge at Warrington, as he himself admits, still remains. His cautious conclusions, though sound enough, leave us much as we were in the days of W. H. Rylands.

What other lines of investigation are possible? The paper contains one or two hints; indeed, one may be permitted to wonder if the "mystery" is not in part the invention of later generations. We wonder, for example, why men of opposing political and religious commitments should assemble in what we should nowadays term fraternal intercourse. But may this not have been the most natural of actions? There must in those days have been many sensible people who were thoroughly tired of civil war and political and religious strife. The landed gentry, the professional and more well-to-do classes, the "non-operatives" especially, had much to lose and little to gain by emphasising their differences. They may well have sought, in private association, a serenity not to be found in public affairs, and the advent of one or another new form of social and even convivial fellowship may have been regarded as a welcome opportunity for fraternising.

I suggest that we make much of the Lodge of Ashmole because of its masonic connotations. But there may well have been other excuses for meeting as friends and forgetting about politics and religion. I know of no evidence for this view, but I suggest there is scope for search.

Whence did this apparently *ad hoc* Lodge at Warrington take its rise? I should imagine that the answer to this question is less likely to be found in Lancashire than in London. From the social positions occupied by the personages mainly involved, I should think that some at least of them would make occasional visits to London, or would have London contacts. My guess is that the notion of a fraternal association on a social and largely convivial basis, but with a somewhat tenuous ethical background, arose in the metropolis, and that it was carried thence to the provinces and elsewhere by enthusiasts who faintly discerned some of its immediate possibilities. The reasons for its survival and subsequent evolution are another matter, but I suggest that the ban on the discussion of political and religious topics, as Anderson indicates in his first *Constitutions*, is a rule of ancient date in the speculative craft.

May I suggest to Bro. Rogers that he may find a line of further enquiry in the search for possible London contacts among the participants in the Warrington meeting?

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Bro. G. NORMAN KNIGHT said:—

You, Worshipful Master, referred to the fact that Bro. Elias Ashmole planned to write a History of Freemasonry, and I think that every Brother present will agree that it is a thousand pities he did not live to carry out his project.

You then asked, Worshipful Master, where on earth he would have found the material for such a history. May I suggest that Ashmole's reason for becoming a Freemason was much the same as that of another and later Antiquarian, Dr. William Stukeley, whose

“curiosity led him to be initiated into the mysterys of Masonry, suspecting it to be the remains of the mysterys of the antients”. Surely the latter would have given him an ample basis to work on and work up. In addition he would have had the history contained in the Old Charges, or such of them as had come his way.

After all, there can scarcely have been much more material available to the Rev. James Anderson when he came to write his History in 1723, yet just see what, with sufficient imagination and inventiveness, he was able to make of it !

Bro. G. PETER DAYNES writes:—

I have read Bro. Rogers' paper with very great interest, and he must be congratulated on the painstaking way in which he has searched all available records in an endeavour to identify those who attended Elias Ashmole's initiation on the 16th October, 1646. The precise details with which Bro. Rogers has supplied us will be of great assistance to Masonic students, to whom the late Bro. W. H. Rylands' papers on the same subject are not readily available.

I cannot altogether agree with the suggestion supported by Bro. Rogers that the *Sloane* MS. 3848 was prepared for Ashmole's initiation, since it seems to me somewhat unlikely that the Copyist Edward Sankey would have left the finishing of such an important document to the very day of the meeting at Warrington. The work of copying the manuscript would presumably have taken several days, and if it was to have been used on the 16th October, 1646, one would have thought that Edward Sankey would have completed his work before that date so as to ensure its readiness for the Meeting. Also, I doubt whether he would have post-dated his manuscript if completed earlier.

Is it not more likely that the copying was done *after* the Meeting, at which Ashmole was initiated, and that the *Sloane* MS. 3848 copied from an earlier version of the Old Charges in the possession of the Lodge, or one of its Members was then back-dated to record and commemorate what must have been quite an important occasion? Possibly this theory might explain the suggestion that the *Sloane* MS. 3848 was afterwards acquired by Ashmole since it would be quite understandable for a specially prepared copy of the Old Charges to be presented to a new-made Brother, who even at that time was a person of some consequence.

Bro. DRAFFEN writes:—

This paper will, I think, be of great value to those who do not have easy access to a complete run of the *Transactions* of the Lodge, or to those publications referred to by Bro. Rogers in the text of his paper.

The subject matter of this paper is largely that of the personal backgrounds of the members of the 1646 Lodge at Warrington, and Bro. Rogers has successfully brought together in one place much that has been previously scattered and not easily available.

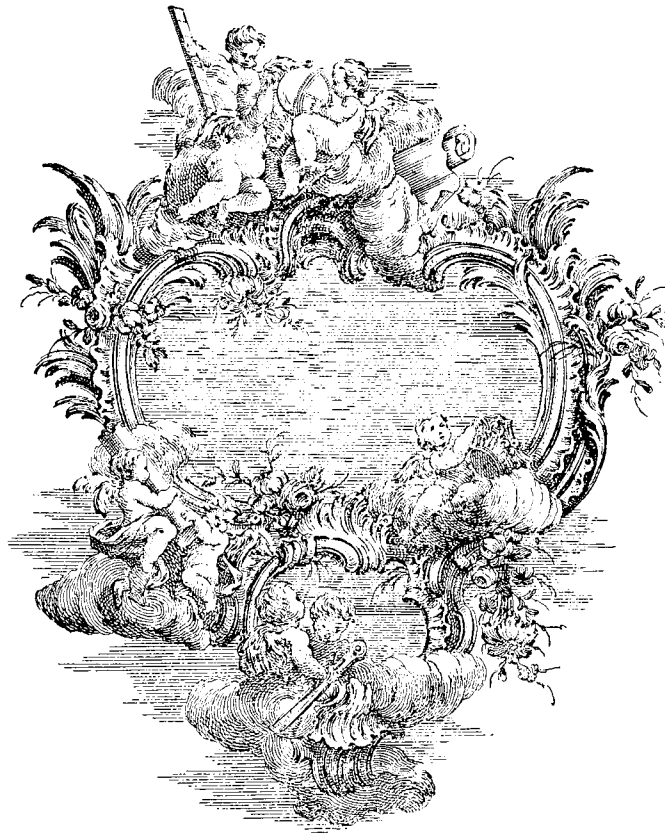
Bro. Rogers instances the fact that the extracts from the diary of Elias Ashmole are frequently incorrectly quoted, and cites the case of the new edition of Gould's *History of Freemasonry*. Rightly, he infers that if we are to quote from any document, that quotation must be absolutely correct to the *ipsissima lettera*. I am sorry, therefore, to have to point out that even in his own paper he does not do so. I admit that the photographic reproduction of the entry in the diary is not 100 per cent. clear, but as far as I can make out with a magnifying glass, there does *not* appear to be a comma after the name “Penket”, whereas Bro. Rogers *has* such a comma in his quoted text. I think Bro. Rogers has reasonably well established that a Richard Penket was a member of the Lodge, but logic compels me to point out that since there is no comma in the original entry one would be quite justified in assuming that one of the members was a “Richard Penket Warden”. From the entry itself, we have no right to assume that Warden was not a name. I do not say that this *is* the case, but on the other hand it undoubtedly *could* be. It would be quite easy to verify this, possibly quite unfounded, supposition by checking the local registers and finding out whether there was a gentleman whose surname was Warden living in Warrington in the middle 1600's. I do not want to carp, but I hesitate to let the point go when the author of the paper has obviously taken the very greatest pains to check the background of the members of this Lodge.

Like Bro. Rogers, I wish that Ashmole had carried out his intention of writing a history of Freemasonry, and can only conclude by wishing that he had even been the secretary of the Lodge at Warrington, and that the minute book could have survived with his diary !

Bro. NORMAN ROGERS writes in reply:—

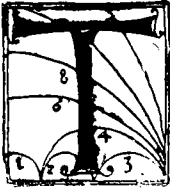
My grateful thanks are due to those Brethren who have endeavoured to help by their comments on a paper which was written entirely for the purpose of collecting the evidence and correcting erroneous deductions.

Bro. Rylands goes much further than I should presume to do in his theory on the reasons for this meeting at Warrington. I should like to remind him that the "landed gentry" in the Lodge were of the class of esquires, and were really "small fry". They would not be likely, impoverished as they were by the Civil Wars, to have obtained their fraternal association from London, for there are too many evidences of Masonry in Staffordshire, Cheshire and Lancashire, and too many traces of the Old Charges, to warrant this assumption. Bro. Knight surely sums up our attitude by pointing out Dr. Stukeley's reasons for joining—and that was much later (in 1721). Bro. Daynes' assertion that the *Sloan MS. 3848* is more likely to have been copied especially for Ashmole is quite feasible; although that operates against previous assertions that a copy of the "Old Charges" was sufficient authority for the holding of a Lodge. To Bro. Draffen I would say that there wasn't a comma in my original text; as he so rightly states, there is none in the reproduction, and the entry might read, "Rich Penket Warden". I have not come across the name Warden in the Warrington Parish Church Roll, or the Registers. Penketh, like Sankey, being a district adjacent to Warrington, it must be presumed that "Warden" refers to the office, and that it is not a surname. Was this not good Scottish practice in the seventeenth century? It would be interesting for some student to apply himself to the nomenclature of the principal officer of the Lodge, for one cannot help assuming that Penket (Penketh) occupied the position which we should now term Worshipful Master, or, at least, his substitute.



## NOTES

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**THE MASON WORD — ANOTHER EARLY REFERENCE.**—The majority of the references to “the Mason Word”—both in early Masonic documents and in the public Press—have been most usefully collated for us by Bro. Henry Carr in his *A Collection of References to the Mason Word*. Printed in the *Transactions* of the Leicester Lodge of Research, its usefulness as a work of reference is beyond doubt, and I am glad to have the opportunity of adding to the collection of references in Bro. Carr’s work.

The discovery of this new early reference is not mine. The credit must go to the Rev. H. O. Bowman, of New Zealand, a member of the New Zealand Constitution, at present in Scotland undertaking research into the life and works of the Rev. William Guthrie, of Fenwick, Ayrshire. The Rev. William Guthrie was an eminent Scottish Divine of the Covenanting period. During his researches the Bro. H. O. Bowman was fortunate in coming across a number of sermons, in manuscript, of the late William Guthrie. In one of these sermons the following is written:—

“I cannot compare it better to you nor [meaning ‘than’] to that they call the Masson-Word; there is a signe among the Massons that they call the Masson-Word; I wot not what it is but they say one of them cannot be in that dress but another will take him up to be a man of yt [meaning ‘that’] same trade. I cannot tell what passeth betwixt Christ and his people, but there is some signe yt he giveth them yt will evermore know him, be in what dress he will.”

Bro. H. O. Bowman believes that the sermon was preached, about 1663 or 1664, from the text, Matthew xv, 22. The burden of the sermon was the relation between Christ and His followers and among Christians. It was probably preached at Fenwick to one of the larger concourses of people gathered from Glasgow, Hamilton, Paisley Renfrew (and any other parishes whose ministers had been “outed” after the Restoration), and which customarily gathered at Fenwick to attend on the ministrations of William Guthrie, who was outed in 1664.

Referring to Bro. Carr’s book, this new mention of the Mason Word falls into Group One between *The Proceedings of the Presbytery of Kelso* (of 1652) and *Rehearsal Transposed* (of 1672). This new discovery adds little to our knowledge of what the word was, but gives an intriguing possibility that it was a sign and not a spoken word.

G. S. DRAFFEN.

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**Ashmoleana.**—Professor C. H. Josten, in his researches on Elias Ashmole, has found that—

“Timothy and John Gadbury dedicated their *Astronomical Tables First Invented by George Hartgill*, London, 1656, ‘To The Truly Noble and Most Accomplished Enciclopaedian Elias Ashmole Esquire’.

“The letter of dedication praises Ashmole’s ‘Knowledge in all Sciences (Especially in the Mathematiques)’ and calls him ‘the most fit and Honourable Guardian to protect and keepe a Child of Urania’.”

To Masonic scholars it may be of interest that at the end of the letter the authors commend Ashmole ‘to the safeguard of the Great Architect of Heaven and Earth’.

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**Roving Charters and Outdoor Meetings.**—In 1850 Grand Lodge of California was established, and it soon thereafter began to grant charters to subordinate Lodges empowering them to work the three degrees of Ancient Craft Masonry, commonly known in the U.S.A. as the Blue Lodge. To about the first fifty Lodges that were instituted in those early days,

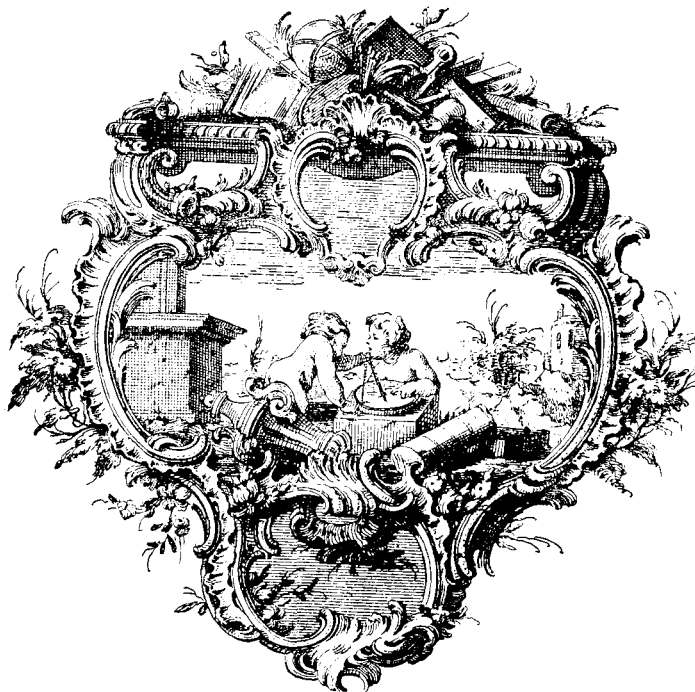
"roving" form charters were granted which created them duly constituted and regular Lodges, and the wording of such charters contained the clause (as in the charter of Santa Cruz Lodge No. 38, Santa Cruz, California, May 6th, 1854), "To be held in Santa Cruz, California, Santa Cruz County, *or within five miles of the same.*"

Just how many of these fifty Lodges availed themselves of these last seven words and in what manner, the writer doesn't know, but Santa Cruz Lodge No. 38 so interpreted this phrase that they conferred the M.M. Degree nine times, once per year, in the great Californian outdoors in the Washington Masonic Park, just within the five-mile limit, at night.

All the Lodge furniture was made of the giant redwood trees, the Sequoia sempervirens, and the seating arrangements took care of several hundred. Some of our local redwoods are well over 3,500 years old. The candidates were raised most realistically and the ritual was performed in a truly Masonic, workmanlike manner, while the entire area was under the direct control of the Brother Tyler and his capable corps of Deputy-Tylers. After the work (about 10 p.m.), the Brethren all sat down to a repast of barbequed meats, etc., which were roasted on special outdoor grills. It was a grand sight to behold all these Brethren so gathered in the chill of the night partaking of Masonic fellowship.

The last of these outdoor meetings took place in 1950, when Grand Lodge of California approved of the decision of the M.W.G.M. that permission to meet "within five miles" was predicated upon the absolute necessity of the meeting being held in an appropriate building.

DAVID MAETH, Perfect Ashlar Lodge No. 604, New York City, N.Y.





## REVIEW

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### A BI-CENTENARY REVIEW OF THE HISTORY OF THE IMPERIAL GEORGE LODGE No. 78, 1752 - 1952

*Compiled from the Minutes by Arthur Edwin Bell, M.A., P.P.A.G.D.C.*

(Printed for private circulation only)



HIS pleasant little book of 112 pages (demy octavo) is honestly entitled. Its author, a schoolmaster, Mason of thirty-three years' standing and Chaplain of his Lodge, has compiled from the minutes reaching back to 1757 not so much a history as a review of two centuries of Lodge life, and he explains that his task has been to select the "significant fact" and to restrict the record to convenient bounds, his purpose obliging him to make a purely arbitrary choice from among the mass of material contained in "some dozen fairly voluminous minute-books". In spite of his difficulties, he has succeeded in producing a readable story which undoubtedly will both inform and please the narrow circle for which it is particularly intended, but the Masonic student will regret the absence of much information which he will suspect lies buried in the Lodge records. The Lodge, which did not receive its name until 1801, was founded 21st August, 1752, as No. 219 ("Moderns", of course), at "The Fleece", Queen Street, Cheapside, London, and, having moved many times, found itself at the Guildford Arms, Guildford Street, in 1801, about which year, says John Lane, it lapsed. But Bro. Bell reveals a different story. In the very early eighteen hundreds the Lodge was in low water. The five members present on May 20th, 1805, elected to membership three Brethren of Middleton, Lancashire; forthwith one of these was elected Master and the Lodge was moved to Middleton, where it remains to this day. The Lancashire Brethren, who, by the way, bought the furniture of the Lodge for about £32, availed themselves of this simple but effective method of quite legally acquiring the constitution of the Lodge. The first meeting in Middleton was made the occasion of rejoicing—an installation meeting at nine in the morning, procession "with the emblems of the order" to church to hear a sermon, and then back to dinner and harmony, the proceedings closing at 7 p.m. By way of coincidence, it is noted that nearly fifty years later the life of the Lodge was again at a low ebb, and while for the period 1851 to 1854 there were about three initiates, there were not less than twenty joining members, exactly half of whom came from the Lodge of Friendship No. 344.

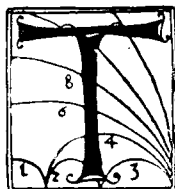
We gather that in the 1760's and 70's an Emergency Lodge to Initiate, Pass and Raise a Candidate was known as a "Convential" or "Convened" meeting; we learn of a "twopenny Brewer" in "Tumbil Street" being proposed as a candidate in 1761; we speculate on the purpose of the "set of brass letters" agreed to be bought in 1805, immediately following the removal to Middleton; and we fear we should be unequal to doing business with Brethren who in that same year excused a candidate his initiation fee, but engaged him as Tyler for the term of four years without wages, at the end of which time he was to receive "one guinea per year", but for every year served short of the term was to forfeit that amount. Bare references in the 1806 period to "passing the chair" and "being made Mark Masons" are tantalising, and we just wonder how much more information on these and similar matters the original minutes could reveal. The book contains a few illustrations of current interest, the usual lists, etc., but no index.

BERNARD E. JONES.

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FRIDAY, 2nd MAY, 1952

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THE Lodge met at Freemasons' Hall at 4.30 p.m. Present:—Bros. C. D. Rotch, P.G.D., W.M.; Ivor Grantham, *O.B.E., M.A., LL.B.*, P.Dep.G.Sw.B., P.M., *as* I.P.M.; J. R. Rylands, *M.Sc., P.A.G.D.C.*, S.W.; S. Pope, P.Pr.G.W. (Kent), J.W.; J. Heron Lepper, *B.A., B.L.*, P.G.D., P.M., Treas.; J. R. Dashwood, P.G.D., Sec.; Lewis Edwards, *M.A., F.S.A.*, P.A.G.Reg., P.M., D.C.; and *Dr.* A. E. Evans, *C.B.E., M.D.*, I.G.

Also the following members of the Correspondence Circle:—Bros. D. A. Warne, T. W. Marsh, C. W. Parris, H. W. Johnson, H. J. Roberts, P. P. Williams, G. W. Watson, V. G. Bailhache, D. Levison, M. R. Wagner, A. Golson, P. J. Watts, F. J. Holmes, J. D. Daymond, W. Patrick, Bernard E. Jones, G. P. Daynes, A. F. Cross, R. A. Hill, R. A. N. Petrie, H. L. Harnett, R. J. V. Powell, S. H. Muffett, F. L. Bradshaw, N. Carr, E. R. Harris, R. St. John Brice, L. T. Hughes, G. D. Elvidge, E. E. Worthington, A. Parker Smith, W. Phillips, B. Foskett and H. M. Yeatman.

Also the following Visitors:—Bros. W. Deacon, Lodge 1429; L. Thompson, Lodge 2163; Jesse Merritt, Lodge 975, N.Y.; Owen Prior, Lodge 6955; R. L. Rees, Lodge 5038; W. B. Shannon, Lodge 5038; and J. Korn, Lodge 765.

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Letters of apology for non-attendance were recorded from Bros. *Col.* C. C. Adams, *M.C., F.S.A.*, P.G.D., P.M.; B. Ivanoff, P.M.; W. Jenkinson, *O.B.E.*, Pr.G.Sec. (Armagh); *Col.* F. M. Rickard, P.G.D., P.M.; J. A. Grantham, P.Pr.G.W. (Derby); F. L. Pick, 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.*; W. E. Heaton, P.G.D., P.M.; H. H. Hallett, P.G.St.B., P.M.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E.*, P.G.D., P.M.; H. C. Booth, *B.Sc.*, P.A.G.D.C., P.M.; J. Johnstone, P.A.G.D.C.; E. H. Cartwright, *D.M.*, P.G.D.; N. Rogers, P.A.G.D.C.; W. Waples, P.Pr.G.R. (Durham); A. J. B. Milborne, P.Dist.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); N. B. Spencer, P.G.W. (N.Z.); G. Brett; and G. S. Draffen, *M.B.E.*, Grand Librarian of Scotland.

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Eighteen Lodges, one Lodge of Instruction, one Study Circle and 119 Brethren were admitted to membership of the Correspondence Circle.

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The Congratulations of the Lodge were tendered to the following Brethren of the Lodge and Correspondence Circle, who had been honoured with appointments and promotions at the recent Festival of Grand Lodge:—

Bros. J. R. Rylands, S.W., and N. Rogers, S.D., to the rank of Past Assistant Grand Director of Ceremonies.

Bro. P. J. Dawson, *O.B.E.*, Junior Grand Deacon.

Bros. F. E. Wilson and A. C. Matkins, Assistant Grand Directors of Ceremonies.

Bros. A. C. M. Lillie, Robert Raffle, F. G. Tyers, J. E. S. Lamb, *K.C.M.G.*, and T. D. Galloway, Past Grand Deacons.

Bros. I. G. Aspinall, A. H. Y. Avison, A. H. Barnes, E. S. Jacobs, J. D. McCulloch and H. H. C. Prestige, Past Assistant Grand Directors of Ceremonies.

Bros. T. C. Eckénstein, *M.C.*, J. Elton and J. H. Runacres, Past Grand Standard Bearers.

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Attention was drawn to the following EXHIBITS kindly lent by Bro. Rylands:—

Photographs of the Gregorian Jewels of Wakefield Chapter.

Photograph of the 1790 Hall Stone Jewel of the Wakefield Lodge.

And other contemporary documents.

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An interesting paper on *Early Freemasonry in Wakefield, Part II.* was read by Bro. J. R. RYLANDS P.A.G.D.C., as follows:—

## EARLY FREEMASONRY IN WAKEFIELD

### PART II

#### NOTES ON THE CEREMONY OF PASSING THE CHAIR

BY BRO. J. R. RYLANDS, M.Sc.



THE first part of this paper was read to the Lodge in 1943 (*A.Q.C.*, Vol. lvi, pp. 207-288), and dealt with the story of Freemasonry in Wakefield up to 1800, the year in which Richard Linnecar died after occupying the Chair of the Lodge of Unanimity for more than a quarter-of-a-century.

The present paper continues the account to the '40s of last century, by which time a second Lodge had been established in Wakefield, and the modern period may be said to have begun. From 1800 onwards the documents available in the archives of the Lodge of Unanimity increase in number; there is much material for reconstructing a picture of the Masonic life of the time. Now that we have decided to limit the length of our papers, however, the task of the historian becomes one of selection and compression; we can no longer, as did our predecessors, expand and dilate.

In the period round 1800, England lived in the atmosphere and shadow of wars. The records of the Lodge contain many direct and indirect references; visitors often came from regiments quartered in the district; French prisoners on parole were exalted in the Royal Arch; Linnecar had been a foremost figure in a campaign to raise money "in support of Government".

#### THE TAVERN ACCOUNTS

Wars have always cost money, but they were not always quite so catastrophically expensive as they are in our time. Nevertheless, they did have some inflationary effect; costs slowly rose after 1815, and, among other things, the fee for being made an Entered Apprentice rose from three to five guineas.

The Lodge has preserved a large number of tavern bills, most of them bearing on the back the names of the members present. These bills cover much of the period for which there are no Craft minutes and confirm that the Lodge met regularly. The Cash Books show that there was frequent activity in ceremonial work, and the Grand Lodge Registers show a small but steady influx of new members.

The cost of suppers was fairly high, and in the period from 1810 to 1814 varied from 3/6 to 7/6, with an average below 5/- per head. Possibly one got a better meal for 5/- in 1810 than one does to-day. A typical bill was that for April 6th, 1801:—

OLDRIDGE				
BLACK BULL — WAKEFIELD				
				£ s. d.
Eating	...	...	...	1. 8. 0
Wine	...	...	...	1. 14. 6
Punch	...	...	...	
Negus	...	...	...	
Rum, Brandy, etc.	...	...	...	7. 0
Tea, Coffee, etc.	...	...	...	
Ale & Porter	...	...	...	
Tobacco	...	...	...	1. 0
Cyder	...	...	...	
Fruit	...	...	...	4. 0
Servants, Eating and Liquor	...	...	...	1. 6
Hay and Corn	...	...	...	
Chaise	...	...	...	
				3. 16 0
		Servants	...	1. 6
				3. 17 6

On this occasion fourteen Brethren were present, each paying a shilling towards the expenses, the Lodge paying the remaining £3 3s. 6d. In later years the Brethren were required to pay larger amounts; the visitors also paid after the first visit. The 1805 Bylaws provide that a visiting Brother shall pay 4/- towards the expenses of the evening.

In the whole mass of bills I have not seen one indicating that the Brethren drank tea or coffee or cyder. They seem to have been nearly as abstemious in respect of ale and porter, though the occasional payment of four or five shillings under this heading may have related to a comparatively large volume of liquor.

Wine does not seem to have been so very cheap; the amounts paid for what the Brethren drank are usually much larger than for what they ate. In this respect there has been no major change throughout the years. Once they paid 20/- for two bottles of port. One may be permitted to wonder what nectar the vintners produced on this special occasion.

Fruit and tobacco always appear on the bills, but without details. Smoking would cost the company about one penny each for the evening. In these days, when a single pipeful of tobacco costs at least fourpence, a sigh of wistful regret may be pardoned. It is a saddening experiment to measure out and contemplate a shilling's-worth of tobacco.

Linnecar died on the 13th March, 1800, and the Brethren met three days later. The Cash Book records:—

1800	Mar. 16	By Mr. Oldridge Bill at meeting conven'd on the Death of Rt. Worshipful ... ..	£1. 14. 6
	Apr. 7	By Lodge of Emergency to elect a Master, & part at funeral of poor Rt. Worshipful ... ..	£5. 3. -

The accounts show that the Lodge continued to meet regularly. The List of Members in the Journal of 1813 onwards goes back to 1792, and shows that in 1800, after Linnecar's death, there were two initiations. In the following year there were ten, and thereafter, up to the year of the Union, the average was rather more than four per year. This rate continued till 1816. During the four following years there were no new initiates; the Lodges in West Yorkshire were in a ferment over the formation of a new Province, and although the Lodge met regularly and transacted business, it was not till 1820 that new candidates were accepted. The average over the next ten years was again just over four per year.

### ROYAL ARCH PROGRESS

A slightly different story is told by the Royal Arch Journals. The Chapter was a little slower in recovering after Linnecar's death; it did not meet until February 7th, 1802, when William Puckrin, who incidentally never occupied the Chair of the Lodge, was elected Z. There were two further meetings in that year, at each of which candidates were exalted. Therafter the Chapter met regularly, two or three times a year, until 1807.

Royal Arch Chapter held at the Black Bull Inn in Wakefield, Feb<sup>y</sup>. 15th 1807.

Companions	Wm. Puckrin, Z	Visitors:
	Jno. Robinson, H	Thos. Gobson
	M. J. Naylor, J	Marshal Endersom
	Ma <sup>n</sup> . Wice, S	
	Edwd. Steer	
	David Dixon	
	Jno. Kershaw	
	Hy. Vickers	

Companion Dixon proposed that there should be 6 Chapters held every year in the 6 Winter months, and that on Third Sunday in each month. All business being over, the Chapter was closed in due form.

We may infer, I think, that there had been some lack of interest and falling-off in attendance. As so often happens in Masonic affairs, one or two enthusiasts were trying to pull things into shape. The minute does not say if the proposition was seconded, nor whether or not it was adopted. The names of those present at this meeting include some which are now coming into prominence in the story of the Lodge, in particular John Robinson, Martin Joseph Naylor and David Dixon. Each of these in his own way exercised a profound influence on the course of Masonry in West Yorkshire.

There is much to say later of John Robinson and of the part he played in the formation of the Province of Yorkshire, West Riding. He is given in the list of members as a Cabinet Maker. He was initiated in 1792 at the age of 36, so that he would be 51 at the

time of the Chapter meeting recorded above. Some indication of his capacity and keenness may be given by the fact that he acted as J in the Chapter on August 18th, 1793, having been exalted at the previous meeting on the 21st April of the same year.

Naylor became a well-known figure in Yorkshire. He was initiated in Leeds in 1797 at the age of 33 and joined *Unanimity* five years later. Educated at Queen's College, Cambridge, he was 3rd Wrangler in 1787, proceeding to M.A. in 1790, B.D. in 1799 and D.D. in 1828. In 1814 he became the Headmaster of the Wakefield Grammar School, and held that position until 1837 on being presented to the Rectory of Crofton, where he remained until his death in 1843. He pursued many literary and social activities, and had a reputation for sound scholarship and unusual ability. There is a brass tablet to his memory in the Wakefield Cathedral.

He soon became known for his orations and sermons, and was in great demand for consecrations and Masonic services. Many of his addresses have been printed, and at one time were widely distributed.

David Dixon was a younger enthusiast. Initiated in 1803 at the age of 31, he was 16 years younger than Robinson. The List of Members describes him as a Farrier; Dr. J. W. Walker (*Wakefield, Its History and People*, 2nd Edn., 1939, pp. 522 and 523) says he was a Milkman and adds that he wrote an account of the "Ancient Wells of Wakefield". Walker quotes extensively from this work, which I have not yet been able to examine, though I should much like to see a copy. There is ample evidence in the Wakefield records that Dixon was a lively character, proud of his very neat penmanship and gifted with a fluent if florid and slightly sententious style.

We return to the meeting in 1807 at which Dixon, a Royal Arch Mason of two years' standing, proposed six Chapter meetings a year in the winter months. We need not dwell on the proposal to hold the meetings on the third Sundays; Sunday meetings were common enough in the R.A. at this time. Whatever support may have been given during the meeting, the proposal was not immediately effective. No further Chapter meetings were held that year, though the Lodge met at least ten times. In the *R.A. Journal* there follow two notes, in Wice's handwriting and signed by Dixon:—

- March 15th 1807 No Royal Arch Chapter was held for the want of a proper number. Adjourned till the 3 Sunday in April.
- April 19th 1807 No Royal Arch Chapter was held for the want of a proper number and was adjourned till the 3 Sunday in October.

There was clearly trouble of some kind. The Lodge kept on meeting, month by month, but it was not until March of the following year that the Chapter assembled again, when the minute shows that the fault lay, apparently, with the First Principal, William Puckrin.

#### Black Bull in Wakefield

March 21st, 1808

No Appointment of a Principal Z and other Officers of the Chapter having taken place since February 7th 1802, and no Chapter having been assembled since February 15th 1807 contrary to established custom, whereby this M.E. Chapter appears likely to forfeit its Constitution and the Companions be deprived of the great Advantages arising from the contemplation and practice of its Mysteries, Several Companions requested Companion H (in the absence of the M.E.Z.) to convene a Chapter at 6 o'clock this evening to take measures for the future conducting and regulating the same.

#### Present:

Companions	E. Steer
	J. Robinson
	J. Kershaw
	R <sup>d</sup> Acton
	D <sup>d</sup> Dixon
	M. Wice
	R. H. Willson

Resolved that Comp<sup>n</sup>. Edward Steer be requested to take the Office of Most Excellent Principal Z and appoint his officers at a Chapter to be held here on the 28th day of this Month, and that Brother Sherwood be invited to attend on that day.

The word preceding "M.E.Z." has been erased and we are left to speculate on its character. I have not, out of respect for the frailty of the old document, employed all the resources of modern science, but it would be interesting to know if the erasure was made in the interests of accuracy or of decorum.

A meeting was accordingly held a week later, with three visitors from Leeds in the Principals' Chairs. Steer was elected Z, Robinson H, and Naylor J, Dixon being appointed P. Soj. The Companions were still sore about Puckrin, and the minutes contain yet another reference to his neglect of the Chapter.

Despite this display of energy, it seemed difficult to infuse life into the Chapter. Dixon records that in April, September, October and November of 1808, "A sufficient number of Companions not having attended, the Chapter was not opened". Finally, on the 19th December of 1808, the small band decided to go ahead with or without the co-operation of the other members. Four Companions only were present, Steer, Dixon, Naylor and Wice, but they decided to buy some Chapter furniture, also to increase the fee for exaltation to two guineas. They then re-elected the three Principals, and appointed Wice, Acton and Kershaw as Sojourners. Dixon became Scribe N, and Wice, in addition to being Principal Sojourner, was made "Second Scribe, E".

At last the Chapter went ahead and met regularly until 1816. On the 5th August of that year, with Dixon as Z, and Robinson and Naylor as H and J respectively, and in the presence of several visitors from Barnsley and Thornhill, three candidates were exalted. The Chapter did not meet again until October, 1818, when the Rev. Matthew Dixon, probably a relative of David Dixon, was exalted. Thereafter the Chapter went into abeyance until it was again revived, for a single meeting, in 1837. I have told elsewhere the story of the Royal Arch in Wakefield at this period. (*The Wakefield Chapter of Royal Arch Masons, 1849-1949*; pub. West Yorkshire Printing Co., Ltd., Wakefield, 1949.)

### THE BLACK BULL INN

In 1793 the Lodge of *Unanimity* had changed its meeting place from the old Rose and Crown, where it had met since the beginning in 1765, to the Black Bull Inn, and remained there for more than 70 years. This was one of the famous inns of Wakefield. Dr. Walker (*J. W. Walker, loc. cit.*, p. 526) gives some account of it from 1635 onwards. It had changed hands several times, and in 1772 had been rebuilt as "an elegant house . . . 1,184,000 locally-made bricks being used in its construction". There was very large bedroom accommodation and stabling for nearly 100 horses. Walker adds that a theatre was constructed in its yard, and that Tate Wilkinson, an actor noted in his day, brought his company there in 1774 and 1775. The Lodge was inactive at this time, and we have no means of knowing if any of the company were Masons. We do know that at a later date the Lodge gave its support to the theatre.

I am indebted to Bro. G. Y. Johnson for an interesting note about Tate Wilkinson, who was actor manager at York for many years. The visit of his company to Wakefield in 1774 is described in Wilkinson's four-volume work, *The Wandering Patentee*, where it is stated that this

" . . . first trial answered so exceedingly well, that I had a regular and commodious Theatre built there, which is frequently honoured with an audience of elegance, not to be often seen in many of the larger towns of this Kingdom. The neighbourhood of Wakefield is opulent, genteel and numerous, and whenever they please to be unanimous, and patronise the Theatre, a stranger, even from London, would be astonished at beholding the number of gentlemen's elegant carriages attending that Theatre, to convey their wealthy and spirited owners to their neighbouring villas; several of which may be termed palaces.

The spirited John Milnes, Esq., has one of the most elegant furnished houses of any private gentleman in the Kingdom."

Many of the members of the Lodge belonged to the opulent and genteel classes, and one may imagine that some of the same elegant carriages would be seen in the yard of the Black Bull Inn during the Lodge meetings.

In 1800, therefore, the Brethren of *Unanimity* occupied some of the best rooms in the town, the Lodge room and the dining room being still one and the same. In the early days the Brethren sat round the Lodge table when at work, but I have been unable to discover when the change to the modern practice took place. There is in the present dining hall at the Masonic Hall in Wakefield a remarkable refectory table, the top of which is a single piece of timber, said to be chestnut, 21 feet long and 3 feet wide. The table was shortened by some five feet when the Hall was rebuilt in 1880, and legend has it that it is the original table used by *Unanimity* in the eighteenth century. I confess I am rather sceptical about the legend, if only because the table would be too large for the relatively small attendance in those days. But it is a fine table, and the story never fails to impress the visitor.

I venture the opinion that *Unanimity* used a single room until well into the 'forties, together, of course, with some kind of small ante or preparation room. I have no direct evidence to support this view; the handwriting of the minutes no longer, as in the old days,

deteriorates towards the end of each entry, neither do the pages bear the significant stains encountered in the late eighteenth century records. On the other hand, there are the bylaws of 1805 and 1823, both of which have the rule:—

“ Supper shall be ordered at half-past eight o'clock, the Bill called for at half-past Ten, and the Lodge Room quitted as soon after Eleven as possible.”

There is also the hint given by the anxiety of the Brethren, from 1823 onwards, to find some other accommodation. As will be seen later, the Brethren made many attempts to “establish a private Lodge”—meaning a “home of their own” away from the tavern. Nothing came of it, and the Lodge stayed at the *Bull* for another thirty years.

At the death of Linnecar there were 24 subscribing members of the Lodge, and, as has already been said, the membership steadily grew, despite deaths and resignations. The return of 1839 showed 42 names, though these included a number of losses during the year. Two years later the actual membership had fallen to 33, chiefly owing to resignations.

In the absence of minutes for the period before the Union, the most interesting source of information is, as usual, the Cash Book. Apart from the names of the candidates and the records of fees paid for the 1st, 2nd, 3rd and 4th Degrees, the returns to the Provincial Grand Lodge at York, the expenditure at the inn and minor items of no special significance, it is the charity disbursements which take the eye.

The great Masonic charities were not yet organised on the magnificent scale they have achieved to-day. We find occasional subscriptions to the Grand Lodge Fund of Charity and to the Cumberland School, but by far the greatest number of items relate to *ad hoc* payments by the Treasurer. Page after page, in the period 1810-1815, contain items such as these:—

To a Schoolmaster from Norfolk ... ..	..	..	..	..	2.	-
To 2 poor Brothers 4/-, Sister 2/- .. ..	..	..	..	..	6.	-
To a poor Brother Sailor .. ..	..	..	..	..	2.	-
To a poor Brother Book keeper .. ..	..	..	..	..	2.	-

The amounts were not large, but the scope was wide ; charity was not confined on a narrow basis.

To a poor Sailor, American Bro. .. ..	..	..	..	..	2.	-
To a poor Turk, wife and 3 Children .. ..	..	..	..	..	4.	6
To a poor Scotchman .. ..	..	..	..	..	2.	-
To a poor Dutchman, lost his Ship .. ..	..	..	..	..	2.	-

Reading down these pages tends to throw one into a reverie ; the Brethren were open-handed and generous, and no genuine case went without some relief. At all events, there are no records of applications turned down, or even, for that matter, subjected to careful and searching scrutiny. The days of the “means test” were more than a century ahead. At this distance of time we may perhaps be permitted a gentle smile at some of the entries, though one may still sympathise with the “Poor Brother Staymaker” who, on the day after Christmas, received half-a-crown when he was found to be “in an ague”.

## THE UNION

The “great and glorious Union” created little stir in *Unanimity*. There is a reference to it in the minutes of March 7th, 1814. After the ceremonial business had been concluded, and the usual Lecture given,

“ the Right Worshipful Master laid before the Lodge and read over the proceedings of the Union of the two Grand Lodges. The Lodge was then closed in due form. . . .”

This does not indicate that the members were very impressed. Unfortunately, the next page is missing from the Journal. It has been roughly torn out, and a jagged edge appears half-way down, about a quarter-of-an-inch wide. The next minute is for May 2nd, 1814, so the missing leaf contains the records of the meeting or meetings in April, 1814.

The list of members at the end of the Journal shows that no ceremony was worked in this period. The Cash Book indicates, however, that there were meetings on the 6th and 28th April. What were the transactions ? They must have been important to fill two foolscap pages. Were they connected in any way with the Union ? I doubt it, but we cannot be certain. I have found the tavern bill for the meeting on April 28th, and it is unusual in that it has no expenditure under the heading, “Eating”. The main items are 14/- for Rum and Brandy, 3/6 for Fruit, and 3d. for Tobacco. It must have been a short meeting, with a small attendance, and devoted chiefly to the proposition of a candidate who, as things turned out, was rejected at the meeting on May 2nd, 1814.

It is tantalising that the minutes of the regular meeting in April, 1814, should have been lost and possibly destroyed; we can only speculate on what they contained. But, as already stated, I doubt if they contained any reference to the Union. I doubt, indeed, if the members of the Lodge had much detailed knowledge of the great event, or, if they were aware of it, that they were much interested. The contemporary Lodges in Yorkshire apparently shared this indifference; it was not until the middle of 1815 that they took cognisance of the Union by sending a joint congratulatory address to the Grand Master.

From the Yorkshire point of view the Union of the two Grand Lodges may well have seemed a "London affair", and London, to the ordinary man in the early nineteenth century, was still remote. The Lodges in the Northern Counties do not seem to have been consulted about the proposal, and, as I shall show later, it was a rule in the new 1815 Constitutions which really roused them to take notice of the change at headquarters, and the reaction resulted in a demand for a Province for the West Riding of Yorkshire.

Perhaps the best way of judging the effect of the Union on the Lodge of *Unanimity* is to compare the bylaws of 1805 with those of the next revision, in 1823. Very few copies of the former seem to have survived. It is a printed pamphlet of 16 pages, sewn and backed in a blue marbled paper, measuring 6in. by 4in. The 1823 revision is a similar pamphlet, containing 12 plus iv pages and two end papers, and measures 7in. by 4½in.

It is no easy task to breathe life into the dry dust of forgotten bylaws, yet careful study and comparison sometimes reward us with a glimpse of the Masonic outlook of a century and a half ago. The first bylaw in the first section of the 1805 version appears unaltered in the 1823 edition. It reads:—

“On the first Monday in every month a Lodge of Obligation shall be regularly held for the reception of visiting brothers, to be opened at Six o’Clock in the Evening from October to March inclusive, and at Seven during the other months, and to be closed at the discretion of the acting master.”

I take it that a "Lodge of Obligation" is what we should call an obligatory meeting—in other words, a regular or stated meeting of the Lodge. But, surely, the striking feature of the rule is the assertion that the primary object of holding a Lodge is for the reception of visiting Brothers.

It would be easy to sentimentalise the picture aroused by these words, yet their intention was genuine enough. The Lodge did receive frequent visitors, and I am sure they were royally entertained in true Yorkshire fashion. There is a temptation, too, to let the imagination play with the notion, to erect on this slender foundation yet another "transition" theory, on the assumption that the purpose indicated by this bylaw is of ancient date and intention. But, leaving aside all such speculations, it must assuredly be agreed that there is something entirely fitting and satisfying about the idea of a Lodge being regularly held expressly for the welcome of visitors.

The second bylaw in the 1823 version has two alterations. The Treasurer is placed before the Secretary, and an additional officer, the Inner Guard, is specified. Before 1823, there is no mention, in the minutes, of such an officer; after the adoption of the 1823 bylaws the letters I.G. almost always appear after the name of the Brother acting in that capacity. On occasion, when the attendance was small, we find a Brother taking more than one regular office. Secretary and Treasurer was a common and natural combination, and S.W. and Treasurer is understandable. "Secretary and I.G." seems rather more difficult, though not impossible, but "J.D. and I.G." at an initiation ceremony may have called for agility.

A comparison of the third and fourth bylaws in the two versions, shows the first obvious influence of the new Regulations. Before 1823 it was the custom for the Master to be elected and take the Chair on one and the same night, the Festival of St. John the Evangelist. There seems to have been little, if any, formality about assuming the Chair; possibly some kind of short obligation relating to the duties of Master may have been taken. There are one or two references to the Master taking the Chair "after having been duly sworn".

After 1823, the Master, elected at the immediately previous meeting, had to be installed "according to antient usage". There was no "antient usage" in *Unanimity*. The only earlier practice was that associated with "Passing the Chair", a ceremony involving a formal opening and closing, with esoteric matter appropriate to a separate degree. This ceremony, as I shall show shortly, seems to have been adopted as representing "antient usage" for the purpose of the new rules. As late as 1821, however, the Brethren in Wakefield continued in *their* ancient ways: the minute of the 27th December of that year is typical. The occasion was the celebration of "the Festival of our Holy St. John the Evangelist":—



“ . . . the Lodge was opened in due form in the first degree after which the Brethren proceeded to ballot for a new Master, when Bro. Robert Carr was re-elected ; they next voted for the Treasurer, when Bro. Robinson was unanimously elected, with Bro. Green to assist him in the management thereof. The Master then proceeded to appoint his officers . . . ”

It may be that re-election of the Master already installed on a previous occasion obviated the necessity for repeating the ceremony, whatever it may have been. The minutes of St. John's night in 1821 indicate that Bro. Carr had been “ properly installed by the late Master ”, but the statement has been interpolated over a caret between the lines. The Brethren do not seem to have been quite sure about what they were required to do. In 1822 they seem to have been even more confused.

On the 2nd December, 1822, the Lodge was opened in the presence of ten Brethren, and two candidates were passed to the second degree. The minutes continued:—

“ The Election of a new Master for the ensuing year is postponed until another Evening, when a Lodge of Emergency will be called, there being at present not a sufficient number of Brethren . . . ”

On the 16th December, accordingly, the new Master was elected, and the rest of the evening was devoted to the ceremony of “ Passing the Chair ”. Bro. Thomas Taylor, after whom the *Taylor MS.* is named, acquired the degree of Past Master. One might even suggest that the meeting was a “ practice ” for the installation meeting a fortnight later, but for the fact that the master elect, Bro. George Henry France, had also “ passed the Chair ” on an earlier occasion. Nevertheless, at the subsequent Festival of St. John “ a Past Master's Lodge was opened for the purpose of installing Bro. G. H. France ”.

The following year the election took place at the proper time, *viz.*, at the Lodge night next before the Festival of St. John. Bro. G. H. France was re-elected, but from the record of the following meeting, it does not appear to have been thought necessary to install him again. At all events, after noting the opening of the Lodge and items of ordinary business, the minutes go on to state that “. . . the W.M. then proposed his officers for the ensuing year, as follows . . . ”:—

Much the same procedure was followed in 1824. Bro. Thomas Taylor was elected on the 6th December and was “ called to the Chair ” on the 27th December, appointing his officers without further ceremony. It is not until 1826 that the minutes, at any rate, conform to the new bylaws. On the 27th December of that year, “ Bro. Watson was now Installed to the Chair as Worshipful Master ”, having been elected at the previous meeting.

It seems fairly clear, however, that the degree of Past Master had the same esoteric content as the ceremony of installation of master. In 1836 we have the formula:—

“ The Lodge was then advanced to the Past Master's Degree, and Bro. Gawthorp was installed as W.M. . . . ”

The same expressions, with variations, were used regularly for many years ; as late as 1869 we have:—

“ The Lodge was then raised to the 2nd Degree and afterwards to the 3rd Degree, and eventually to the Past Master's Degree, when Bro. M. B. Hick was installed W.M. . . . ”

I do not propose to refer to the discussions in Grand Lodge in 1926, but there is ample evidence in the records of *Unanimity* alone to show that the old degree of Past Master had become “ antient usage ”; indeed, to this day, the Board of Installed Masters is opened and closed with full ceremony.

In most respects the bylaws are on similar lines before and after the Union. There are, however, a few quite important differences. The 1823 version follows the Williams Constitutions of 1815 in placing the Treasurer before the Secretary, and it should be remembered that at that period both offices were “ additional ”. It is curious that in 1805 the duties of the Deacons were clearly outlined, whilst in 1823 there is no reference to them. Before the Union, the Steward had well-defined tasks ; in 1823 he is mentioned only in the short list of officers, though he retains his precedence over the Deacons.

The other changes are of minor character, except perhaps the stipulation, in 1823, in regard to emergency initiations, and the positive rule that a person shall not receive more than one degree on the same Lodge night. *Unanimity* had, in the past, often conferred two degrees on a candidate on the same evening. This practice ceased once and for all.

Apart from the deviations mentioned in connection with the installations the new regulations were henceforth scrupulously observed. The year 1823 was notable for a series of events which provided a classic story in the life of the Lodge, and the personalities involved achieved a certain notoriety in the outer world.

The hero was Michael Shillito. His name first appears in the minutes for Monday, 10th March, 1823, when the Lodge Chaplain, Martin Joseph Naylor, "proposed as a Candidate for Masonry Mr. Michl. Shillito, Corn Dealer, of Wakefield, which was seconded by Bro. Jas. Goldthorp".

A fortnight later an "Emergency Meeting" was held:—

"The Lodge was opened in the first degree and the minutes of the last Lodge were read, when Mr. Michael Shillito, Corn Dealer of Wakefield, having been previously proposed as a candidate for Masonry, was this night balloted for and passed in the affirmative, but on the Deacons proceeding to prepare him, he receded and refus'd to go thro' the ceremony although having previously signed the Declaration according to the Book of Constitutions."

The actual Declaration exists. It is in manuscript on a single sheet, in handwriting of the acting Secretary, Bro. Goldthorp, who was also Shillito's seconder.

To the Worshipful Master, Wardens, Officers and Members of the Lodge of Unanimity No. 252.

I, Michael Shillito, being free by birth and of the full age of Twentyone years, do declare that, unbiassed by the improper solicitations of Friends and uninfluenced by other unworthy motives, I freely and voluntarily offer myself a Candidate for the Mysteries of Masonry, that I am prompted by a favourable opinion conceived of the Institution and a desire of knoweldge; and that I will cheerfully conform to all the ancient usages and established customs of the order.

Witness my hand, this 24th March 1823,

MICHAEL SHILLITO

The signature is in a bold, dashing style, ending with a great flourish. The Brethren were annoyed. The Cash Book has an entry:—

1823	To Mr. Shillito's deposit of
Apr. 1	One Gn <sup>ce</sup> , forfeited, obtained
	of him by Bro. Walker, also
	10/6 as a donation to the Lodge
	Funds for the trouble he
	occasioned the Brethren — see
	Journal 24th March last ..... £1. 11. 6
	Bro. Watson also procured of Mr. S.
	2/6 as a present to the Tyler for
	his trouble, which is given him.

If these were the only documents we possessed about the case we should have to speculate about the reasons for Mr. Shillito's refusal to proceed. There is on the back of his "Declaration", a pencil note "Not Initiated". As it happens, we have the story from another member of the Lodge, who, many years later, in a book of reminiscences, *Memories of Merry Wakefield*, gave an account of the incident. The writer, Henry Clarkson, was not initiated until some years after the Shillito affair, but he tells the story with a gusto which leads us to suppose that it had rapidly become a Lodge legend. Clarkson wrote:—

"As I have said, the Lodge was held at the Bull Hotel, and one night a candidate for admission to the Craft, whose name was Michael Shillito, happened to pass through the comfortable kitchen of the Inn, and observed a large salamander being made red-hot in the great glowing fire."

This name of the mythical fire-resisting animal used to be applied to a number of different kinds of instruments and utensils, and I have been at some pains to try to identify the appliance used at the Bull. It may have been a poker-like implement for heating certain drinks or mixtures of liquor; smaller articles of this kind were used for lighting pipes. Informed opinion leans to the view that in the present instance it was a long iron rod terminating in a round plate, which used to be heated in the fire and then held over a pudding or pie to brown it. The large steak-and-kidney pudding is an ancient tradition, still continuing, in Wakefield Masonry!

This is probably what Shillito saw. Clarkson continues:—

“He asked the landlady, Mrs. Bywater, what it was for, and she said, ‘Oh, it’s because there’s going to be a mason made to-night.’ ‘Surely,’ he said in tones of horror, ‘you don’t mean they use THAT when they make a mason?’ ‘Oh, yes,’ she said cheerfully—‘they ALWAYS use it!’ He was unable to face the dreadful prospect, and he left the house in great alarm. His lack of courage was immortalised in some lines which appeared on the occasion of a Bachelors’ Ball being given in Wakefield in about 1823 or 1824.

“And he who afraid of the fiery probation,  
Ran off and declared he’d not be a Freemason!”

Clarkson indicates that these lines, written anonymously, were part of a set of amusing satirical verses. It would be interesting to know if a complete set has survived anywhere.

Clarkson had the privilege of being initiated at an installation meeting—the Festival of St. John the Evangelist, celebrated on the 27th December, 1828. It was a good meeting, with 16 Brethren present, including Robert Carr, the Deputy Provincial Grand Master, a solicitor of note in the town. In his book, Clarkson says that the Provincial Grand Master, Lord Pollington, presided, but I fear the octogenarian’s memory was at fault; the minutes do not bear out this statement. The records show, as Clarkson himself says, that between 1831 and 1887 he did not attend a single meeting of his Lodge. Between 1828 and 1831 the Provincial Grand Master did not attend the Lodge, either; at all events, his name is never mentioned in the list of “Brethren Present”, and I cannot imagine any Secretary being so inefficient as to omit the name of the Provincial Grand Master. Yet Clarkson gives circumstantial details:—

“On the night I was admitted, Lord Pollington presided, and, after the business of the Lodge was concluded, a supper took place; he was an excellent mimic, and had a very good voice, and I remember he sang two songs, ‘The Farm Yard’ and ‘The Groves of Blarney’, in which, it was said, he almost excelled Charles Matthews.”

The only way in which I can reconcile the two accounts is by supposing that Lord Pollington came to the Lodge after the formal business had been concluded, and presided at the festive board.

Pollington’s last visit to the Lodge before Clarkson’s initiation was on the 1st March, 1824, when he personally re-proposed Michael Shillito as a candidate for Masonry. The Shillito affair was apparently not closed, and it is amply evident that there were divided opinions about him. I hazard the guess that there were serious divergences of view amongst the Brethren, and that the Deputy Provincial Grand Master, Robert Carr, feeling himself unable to handle the situation, had appealed to his chief to heal the breach.

One can only speculate on the circumstances. A possible theory is that some of the younger members of the Lodge had taken a juvenile pleasure in frightening a nervous candidate with silly stories, and that the Provincial Grand Master was determined to stop such nonsense. The ballot was due to be taken on the next Lodge night, but in the absence of Lord Pollington (who was himself balloted for “and most heartily and unanimously approved as a Member of this Lodge”) there was a long discussion. The minute reads:—

“Mr. Michael Shillito was now proposed to be balloted for as a Candidate for Masonry, and the proposition having been discussed as to the propriety of his admission after having refused to undergo the Ceremonies of Initiation on a former occasion, Bro. Charles France proposed, seconded by Bro. Naylor, that this subject be postponed until the next Lodge Night, and the Secretary be requested to insert in the Summons ‘that the attendance of each Member be requested on particular business’.”

At the next meeting, on the 3rd May, 1824, after a long discussion, Shillito was balloted for and elected. We search the minutes in vain for an account of his initiation; the ceremony never took place. We encounter various interesting items—such as the decision that the Lodge Hour Glass be repaired—but it is September, 1824, before the name of Shillito again appears:—

“Bro. T. Taylor proposed that a Committee, consisting of the Worshipful Master, Bros. Naylor, Dixon, Watson and Tyler, be appointed to consider the conduct of Mr. Mich<sup>l</sup>. Shillito in having twice proposed himself to be initiated as a Mason and not attending to the Book of Constitutions, and that the said Committee shall report to the Lodge as well as to the Prov<sup>l</sup> Grand Lodge the result of their determination.”

And that, apart from another angry note in the Cash Book, was the end of the matter.

4th Oct. 1824.

Received of Mr. Mich. Shillito being his *Second* Deposit Fee as a Candidate for Masonry and which is likewise forfeited to the Lodge Fund, by his having *again* neglected to be Initiated.

N.B. The Deposit was made to Brother  
A. Watson in February last ... .. £1. 1. -

It is difficult to see what the Committee could do, except ventilate and subsequently soothe their feelings. There is no record of any report to the Lodge, nor do we know what the Provincial Grand Master thought about his candidate. According to the Minute Books, Lord Pollington, later the Earl of Mexborough, did not attend the Lodge again until late in 1834, when he opened a meeting of the Provincial Grand Lodge under the banner of *Unanimity*.

The private affairs of the Brethren seem to intrude into the minutes as little as the great events of the world outside. It appears to be a relatively modern custom to take notice of the death of a Brother, but occasionally the old journals do record the great esteem in which the members held one or the other of their number.

John Birkett was a young surgeon, initiated on the 3rd April, 1820. His age, according to the minutes and the register, was 27, but there is doubt on this point. He attended regularly and took active part in the life of the Lodge. We find him acting as Senior Deacon on three occasions whilst still a Fellowcraft, and at the meeting after his raising he acted as Junior Warden. He took the same office at the next meeting, and, as a Master Mason of two months' standing, proposed himself to "Pass the Chair". He duly went through the ceremony with three other Brethren in December, 1821, and thereafter attended every meeting until October, 1822. A month later he was dead—a victim, perhaps, of one of the recurring cholera epidemics which too frequently broke out in those days. He must have been very dear to his Brethren, and they took exceptional measures to mark their sense of loss. The minute of 30th December, 1822, reads:—

"It was proposed by the Worshipful Master that out of respect to the memory of our late and worthy Bro. Jno. Birkett, a Tomb Stone should be erected over his Grave. The proposition was seconded by Bro. Carr, the Deputy Prov. G.M., and unanimously carried—the following lines to be inscribed upon the Stone:

'Beneath This Stone lie the remains of Jno. Birkett, Surgeon, of Wakefield, unexpectedly cut off in the prime of life. He died Nov. 15th 1822 aged 32 years. His masonic brethren of the Lodge of Unanimity Wakefield have dedicated this stone to his memory as a small tribute of their respect for a departed brother.'

I have not been able to locate this stone.

## THE DEGREE OF A PAST MASTER

One of the interesting features of Birkett's short Masonic career is his taking the "Past Master's Degree". I feel that the last word has not yet been said on this subject. In 1943, at the end of my reply to the discussion on the first part of this paper, I said that the Wakefield records made no reference to the practice of "Passing the Chair". This statement was correct in relation to the records then available; since 1945 I have been able to consult material which was stored away during the War, and have much of interest to report.

It has been widely accepted that this "constructive" degree took its rise because membership of the Royal Arch was at one time confined to those who had occupied the Chair of a Craft Lodge. It was held that "Passing the Chair" was a preliminary step towards exaltation, that the possession of the "degree of Past Master" conferred the "secrets" needed for reception into the Supreme Degree of the Royal Arch, but that it did not confer the right to preside in a Lodge, and certainly not to conduct a ceremony of initiation, passing or raising.

On the question as to how the degree originally arose, I have nothing new to say. A typical statement of the "Past Master's" qualification for the Royal Arch is contained in the "Laws and Regulations for the Instruction and Government of the Holy Royal Arch Chapters" of the Ancients, approved in 1807. Ancient Masonry consists of four Degrees: "The three first of which are, that of APPRENTICE, the FELLOW CRAFT, and the Sublime Degree of MASTER; and a Brother being well versed in these degrees, and otherwise qualified, as hereafter will be expressed, is eligible to be admitted to the fourth degree, the HOLY ROYAL ARCH." Rule VI then states the qualifications:—

“No person shall be admitted to this Supreme Degree but he who hath regularly and faithfully attained the three progressive Degrees, and hath passed the Chair, nor until he has been registered in the Grand Lodge Books, as a Master Mason, for twelve months at least, prior to his application for that purpose . . .”

There is, of course, no doubt that the degree of “Passing the Chair” was worked in many Lodges as a preliminary to the Royal Arch. In Wakefield, however, as I shall show, this degree seems to have been worked, for some years at least, without reference to, or association with, the Royal Arch.

The evidence of the minute books shows that between 28th February and 18th December, 1826, sixteen Brethren were “raised” to the Degree of Past Master, and that one Brother took the ceremony twice. Of these sixteen Brethren, only the first two proceeded, nearly two years later, to the Royal Arch. During the period in which the other P.M. ceremonies were performed, the Royal Arch was not being worked in Wakefield. Bro. W. Ivor Grantham has very kindly searched the Grand Chapter registers of the contemporary local Chapters, but he has not found that any of the other fourteen Brethren were exalted in a Chapter outside Wakefield.

The practice of working the ceremony may have existed before 1815; we have no evidence on this point, because the minute books are missing. No fee seems to have been paid for this degree, so that the Cash Books, which in other respects bridge the gap of the missing minutes, do not help us in this connection.

The earliest reference to the P.M. degree in the *Unanimity* minutes is dated 6th February, 1815:—

At the Lodge of Unanimity held at the B.Bull Inn Monday the 6th February 1815

Brothers present	J. Robinson	Master
	Wm. Crawshaw	S.W. & T.
David Dixon P.M.	Jos <sup>h</sup> . Senior	J.W.
R <sup>d</sup> . Acton	G. Henry France	Secy.
	Geo. Ainsley	S.D.
	J. Gardner	J.D.
Visitors	F. France	
J. Kershaw	P. Priestley	Visitor
R <sup>d</sup> . Clarkson	Wm. Coe	

The Lodge was opened in the first Degree when Mr. R<sup>d</sup>. Lodge aged 30, Innkeeper, who was proposed last Lodge Night was this night balloted for and pass'd in the affirmative and made Accordingly. A Lecture was then given, after which Bro. Crawshaw proposed Bro. R. Clarkson a member of this Lodge. Bro. G. Henry France proposed himself to be raised to the degree of a past Master, seconded by Bro. Crawshaw. Bro. Senior likewise proposed himself to be rais'd to the Degree of past Master, seconded by Bro. G. H. France . . . all of which was ordered to be balloted for next Lodge Night.

The next meeting was an “Emergency” :—

Lodge of Past Masters and open'd in that Degree  
Lodge of Emergency held at Black Bull Feby. 28th 1815

Brothers present:	J. Robinson	M
	D. Dixon	S.D.
	Geo. Armitage	J.D. p.t.
	Rev. M. J. Naylor	P.M.
	G. H. France	Secy.
	Jos <sup>h</sup> . Senior	

The Lodge was opened in the 3rd Degree when Bros. G. H. France and Jos<sup>h</sup>. Senior who was proposed for as past Masters last Lodge Night, was this Night balloted for and passed in the Affirmative and raised accordingly to the 4th Degree of Past Master. All business being over the Lodge was closed in due form until the 1st Monday in March except upon Emergency.

The following points are worthy of note:—

1. Crawshaw, the Senior Warden, who seconded France's proposal on the 6th February, was not a P.M. of the Lodge, nor did he ever reach the Chair. He did not attend on the 28th February.

2. Armitage (or Armytage) is a puzzle. The List of Members in the Journal shows that he was made an Entered Apprentice on the 4th February, 1811, and was raised to the 3rd Degree on the 22nd March, 1813. On the 4th October, 1813, the Cash Book records the

receipt from him of one guinea for the 4th Degree. The ceremony took place on the 30th August, 1813, when he and another were "raised to the Sublime Degree of Royal Arch Mason", each paying a guinea as fee for "the 4th Degree". The terms "4th Degree" and "Royal Arch" are synonymous throughout the *Unanimity* records. But I find no evidence that Armitage ever took the P.M. degree, at all events in *Unanimity*. He may have taken it between March and December, 1813 (the Journal commences with the minutes of the meeting on the 27th December, 1813), or he may have received it elsewhere.

3. Is it possible that the R.A. was regarded as *including* the degree of P.M. ? Did the preliminary portion of the R.A. as worked in Wakefield at one time include the communication of the "P.M. secrets" ? Was the R.A. the greater, including the P.M., the less ? This might explain Crawshaw's seconding of France's proposal ; Crawshaw had been admitted to the R.A. on the 17th December, 1813.

4. Did the Brethren of *Unanimity*, in the period 1815 to 1826, regard the P.M. degree as a preliminary, essential or otherwise, to the R.A. ? We have already seen that the R.A. Chapter of *Unanimity* went into abeyance in 1818, and that it did not resume its meetings until 1837. The odd thing is that, immediately before the 1837 meeting, as I shall show, the P.M. degree *is* explicitly mentioned as a preliminary to the R.A.

The last two meetings before the gap were held on the 5th August, 1816, and the 11th October, 1818.

Royal Arch Chapter of Unanimity No. 74  
held at the Black Bull Inn Wakefield 5th August 1816

Companions Present:

Visitors :	David Dixon	Z p.t.
G. Woodcock, Barnsley	John Robinson	H
D. Bromley &	M. J. Naylor	J
T. Bedford	James Goldthorpe	
from	Richard Lodge	
Thornhill	William Coe	
	Joseph Senior	
	G. Henry France	
	George Aynsley	
	Joseph Baumforth	Janitor

The Chapter was opened in due form after which the first principal proposed Brothers William Coe, W.M. of the Lodge at Thornhill & Richard Lodge, T. of the said Lodge there to be exalted to the super Excellent Degree of Royal Arch Mason, seconded by Companion Naylor. The principal Z proposed also Brothers Joseph Senior, George Henry France and George Aynsley to be exalted to the aforesaid Degree seconded by Comp<sup>n</sup>. Robinson ; they were all separately balloted for and passed in the affirmative and were this day properly exalted to the Sublime Degree and admitted Companions of this most excellent Chapter of the Royal Arch of Jerusalem. The First Principal then proceeded to give Instructions after which the Chapter was Closed in due form.

All the candidates were initiates of *Unanimity*. It is interesting to compare their records:—

	Age	1°	2°	3°	P.M.°	R.A.	W.M.
COE .....	29	5.12.14	3. 4.15	14. 7.15	—	5. 8.16	Thornhill (1815)
LODGE .....	30	6. 2.15	3. 4.15	1. 4.16	—	do.	?
FRANCE .....	29	1. 3.13	5. 4.13	1.11.13	28. 2.15	do.	30.12.22
SENIOR .....	31	5. 4.13	6. 9.13	13. 1.14	28. 2.15	do.	30.12.16
AYNSLEY .....	37	7. 3.14	27. 6.14	5. 6.15	—	do.	—

It seems fair to infer that *at that time* the Chapter at Wakefield did not regard the P.M. degree as a necessary pre-requisite for the Royal Arch. Admittedly, Coe had made very rapid progress, and was in the Chair of the Lodge which had just been removed to Thornhill from Dewsbury (now *Three Grand Principles* No. 208), but neither Richard Lodge nor George Aynsley had taken the P.M. degree, at any rate, in Wakefield. Is there any significance in the fact that Aynsley (or Ainsley) was present at the meeting on the 6th February, 1815, when France and Senior proposed to take the P.M. degree, and presumably Aynsley could have done likewise if this degree had been necessary ?

The Masonic career of Joseph Senior has several points of interest. On the 27th December, 1813, when John Robinson was re-elected Master, Senior was still a Fellowcraft, but he was appointed Senior Deacon. At the next meeting, held on the 13th January, 1814, he was raised to the 3rd Degree. He is recorded as "S.D.", but presumably someone else took the part. On the 7th March, 1814, he acted as Junior Warden *pro tem*. At the end

of that year he was regularly appointed and invested as Junior Warden, and, as we have seen, took the degree of P.M. along with G. H. France on the 28th February, 1815. He attended every meeting in that year, and twice acted as Senior Warden, to which office he was regularly appointed in December, 1815. Then, on the 1st April, 1816, we have this record:—

At the Lodge of Unanimity held at the Black Bull Inn, Monday 1st of April 1816

Brothers present:

Br. Senior	M. p.t.	Br. J. Pollack	
Br. Naylor		Br. F. France	S.D.
Br. Gouldthorp		Br. Linsley	J.D.
Br. H. France	J.W.	Br. Lodge	
Br. D. Dixon	S.W.	Br. Woodcock	
Br. Coe		Br. Crawshaw	
Br. Pawson		Joseph Baumforth	Tyler
		Br. Tinnings	

The Lodge was opened in the first degree and regularly closed, and the 2nd degree open'd, when Br. Lodge propos'd himself to be rais'd to the 3rd Degree and seconded by Br. Dixon. Br. Tinnings also propos'd himself to be rais'd to the 3rd Degree and was seconded by the Worshipful Sen<sup>r</sup>. p.t., the two candidates was balloted for and approved. The Fellowcraft Lodge was now closed and a Master's Lodge opened and the above candidates raised in due form. A Lecture was then given. Br. Linsley was also rais'd to the 3rd Degree or that of Sublime Master Mason. The Lodge was then clos'd in due form untill the 1st Monday in May except upon an Emergency.

It is true that two of the Brethren present, Dixon and Naylor, were Past Masters of the Lodge, and that at least two, Coe and Woodcock, occupied the Chairs of other Lodges. But the fact remains that Senior acted as Master and to all appearances presided over the ceremony of raising.

Senior acted as "Master p.t." again at the next meeting, held on the 6th May, 1816. There was no ceremony, but the Lodge rehearsed a passing, and a Lecture "was gone through" in the first degree.

On the 30th December, 1816, Senior was elected Master of *Unanimity*. The record states:—

The Lodge was opened in the First Degree after which the Brethren proceeded to Elect a new Master for the ensuing year, when a Majority of votes appeared for Brother Senior who was then properly Installed into the Chair and Immediately appointed his Officers.

*Properly installed?* What form did this installation take? I imagine that it was nothing more than a ceremonious handing into the Chair, probably by the outgoing Master, John Robinson, who had relinquished the office after an occupancy of five successive years. From subsequent minutes it appears likely that the new Master was called upon to take an obligation in respect of the duties of his office.

I think it reasonable to infer from the foregoing that the Brethren of *Unanimity* held the view that possession of the "constructive" degree of Past Master entitled a Brother to preside over a Lodge *pro tem.*, and also to conduct a ceremony. This is not an isolated example. George Henry France, who had taken the P.M. degree at the same time as Senior, did not become Master of his Lodge till 1822, but in 1818 we have the following recorded minutes:—

2nd March 1818

Present:	Bro. France	M	a.p.t.
	Bro. Dixon	J.W.	p.t.
	Bro. Senior	S.W.	p.t.
	Bro. J. Robinson	Secy.	p.t.
	Bro. Carr		
	Bro. Naylor		
	Bro. M. Barker		
Visitor	Bro. Ringland		

A Lecture was given in the first Degree. All business being over the Lodge was closed till the first Monday in April next except upon Emergency.

A curious feature is that Naylor, the actual Master of the Lodge, is shown as being present. Two explanations are suggested. Either Naylor came late and did not take over the Chair, or, there being no ceremonial business, it was agreed to allow France to try his hand at the

Lecture. Whatever the reason, the fact remains that France, not an "Installed Master" in the modern sense, presided over a regular meeting of the Lodge. Nor was this the only occasion.

4th May 1818

Present :	Br. France	W.M. p.t.
	Br. D. Dixon	S.W. p.t.
	Br. G. Ainsley	J.W.
	Br. J. Robinson	Secy. p.t.
	Br. Jos <sup>h</sup> . Senior	
	Br. Mellor	
	Br. Barker	

The Lodge was opened in due Form, and a letter read from Grand Lodge. A Lecture was given in the first Degree, afterwards a Joseph Goodyear of Alverthorpe was balloted for (as) an Entered Apprentice; four Balls appearing against him was consequently rejected. All Business being over the Lodge was closed in due Form until the first Monday in June next except upon Emergency.

It is unusual in these records to find the indefinite article before a candidate's name. Bro. Robinson, acting as Secretary, invests it with devastating significance.

It was several years before the Brethren again worked the P.M. degree. On the 3rd December, 1821, with Bro. Carr, later Deputy Provincial Grand Master, in the Chair:—

“ . . . Bro. Birkett requested to pass the Chair, along with Bro. Green, Bro. Kay, Bro. Tyler and Bro. Patrick. Order'd to, on an Emergency to be held on Tuesday the 11th instant . . . ”

These Brethren had all been raised to the Third Degree at various times between the 6th August and the 1st September, 1821.

On the appointed day, Tuesday, the 11th December, 1821, with Robert Carr again in the Chair:—

The Lodge was opened in due form when Bro. Taylor who was proposed last Lodge night to be raised to the degree of Fellow Craft, was balloted for and approved, also Bro. Birkett, Bro. Kay, Bro. Green and Bro. Tyler who proposed themselves last Lodge night to be passed in the Chair as Sublime Master Masons were also balloted for separately and regularly passed accordingly. Afterwards Bro. Taylor came forwards and was passed to the Degree of Fellow Craft . . .

The minute is tantalisingly vague about what actually took place. One might almost conclude that the ceremony of Passing the Chair had but little substance about it, and no esoteric matter. A year later, however, the record shows a different aspect. On the 4th December, 1822, Bro. Thomas Taylor, raised on the previous 8th August, "Proposed himself to pass the Chair". An Emergency meeting was held on the 6th December, 1822.

Brothers present :	Robert Carr	W.M.
	G. H. France	S.W.
	Matt <sup>w</sup> . Barker	J.W.
	Geo. Aynsley	
	Jas. Goldthorpe	
	David Dixon	
	M. J. Naylor	
	Edm <sup>d</sup> . Kay	
	George Green	S
	Thos. Taylor	
	John Clarkson	
	William Tyler	
	Charles France	
	Benj. Tute	
	Jos <sup>h</sup> . Balmforth	Tyler

The Lodge was opened in due form in the 1st & 2nd Degrees and the Minutes of last Lodge was read, the Brethren according to appointment proceeded to Elect a new Master for the ensuing Year, when there appeared a majority in favour of Bro. G. H. France. The Lodge was then opened in the 3rd Degree for the purpose of Bro. Taylor being passed in the Chair as a Past Master which was done accordingly in due form. The Lodge was afterwards closed in this degree in order



that the Brethren who have not passed the Chair might be re-admitted into the Lodge. Bro. Clarkson proposed himself to pass the Chair next Lodge night, seconded by Bro. G. H. France . . .

From this it is clear that "passing the Chair" was, in fact, operated as a separate degree, and that it had its own esoteric matter involving the exclusion during the ceremony of those who had not taken the degree. At the next meeting the Festival of St. John the Evangelist was celebrated.

30th December 1822

The Lodge was opened in due form in the 1st and 2nd degree, and the minutes of the last Lodge night were read. A Past Masters Lodge was then opened for the purpose of installing Bro. G. H. France Worshipful Master for the year ensuing, being duly elected last lodge night.

This is the first reference in the records of *Unanimity* to the installation of a Master conducted in the equivalent of the modern "Board of Installed Masters". It is a matter for regret that the minutes do not tell us who was present in the "Pass Masters Lodge"; I should imagine that all those who had "passed the Chair" would be entitled to attend. One can only guess what was done; probably the only difference between an "installation" and "passing the Chair" was that the Master-Elect took an obligation in respect of the duties of the Chair for the ensuing year.

Some of our difficulties in understanding early Masonic records may arise from a tendency to read into certain words and forms of phrase the specialised meanings they bear to-day. I have attempted to distinguish between the ceremony of installation and that of passing the Chair. Unfortunately for the distinction, the minutes of the meeting on the 3rd March, 1823, confuse the issue again:—

Bro. J<sup>no</sup>. Clarkson who had been duly proposed, balloted for and approved was installed as a Past Master Mason, the Lodge being formed in that degree.

On the 3rd November, 1823:—

The Lodge was opened in due form in the first Degree. Afterwards the Lodge was opened in the Past-Masters Degree, when Brother Chas. France, who had been regularly proposed and balloted for was rais'd to the degree of Past-Master; also Brother Benj<sup>n</sup>. Tute was raised to the degree, that of Past-Master.

Three weeks later:—

Lodge of Emergency held at the Black Bull Inn on Monday the 24th November 1823. The Lodge was duly opened in the First Degree, in the Second Degree and Third Degree, when the W.M. announced to the brethren that the Lodge was convened for the purpose of passing the Chair by several Brothers, previously proposed so to do. Brothers Hird, Watson and Barras were then duly passed the Chair after having been regularly balloted for. Brother Ingram was also balloted for and approved unanimously—the Lodge was first opened in the Past Master's Degree . . .

Bro. Ingram was presumably unable to be present. A week later the P.M. ceremony was performed between an initiation and a raising.

1st December, 1823

. . . The Lodge was afterwards opened in the 2nd degree and in the 3rd. The Lodge was then prepared for installed M.Masons, when Bro. Rd. Ingram was installed into the Chair, having been previously proposed and unanimously approved. Bro. Christie Duffe was raised to the Sublime degree of Master Mason . . .

Thereafter the P.M. degree was not worked for a year or two. In December, 1824, Bro. Thomas Taylor, who had "passed the Chair" in 1822, was elected Master of the Lodge. The account of his installation is remarkably concise:—

Bro. Taylor being then called to the Chair as W.M., proceeded to appoint his officers for the ensuing year.

In December, 1825, he was re-elected, and there was even less ceremony about his "installation":—

The Worshipful Master having been re-elected last Lodge night, made a few observations suitable on the occasion, and then proceeded to the appointment of his officers.

I wonder what the observations were?

It is difficult to resist the conclusion that the degree of Past Master was held to qualify a Brother to preside in his Lodge and to conduct ceremonies ; it was not essentially associated with the Royal Arch.

Three years later Bro. Richard Hird proposed himself to pass the Chair, although he is recorded as having taken the degree on the 24th November, 1823. Nevertheless, he repeated the experience on the 18th December, 1826. This Brother, according to Clarkson in his book of reminiscences, went by the name of "Three-bottle Dick", which may account for his having forgotten that he had already been "installed".

Black Bull Inn                                  18th December 1826                                  On Emergency  
 The Lodge was opened in due form and the minutes of the last Lodge were read. A Fellow Craft Lodge was then opened in due form. Brother Stanfield proposed himself to be raised to the sublime degree of Master Mason seconded by Brother Watson ; he was balloted for and passed unanimously. A Pass Master's Lodge was next opened when Brothers Hird, Beckett and Mellin who were all regularly proposed and seconded last Lodge Night were this Night severally raised to the Chair, and each gave Lectures accordingly.

Eight years passed before the P.M. degree was again worked, and this time there was a definite Royal Arch association. On the 22nd December, 1834:—

A Past Master's Lodge was then opened and Bros. Chas. Clapham, Henry Hallilay and John Neill were severally obligated as Past Masters.

At an Emergency Lodge held on the 13th June, 1837:—

Bro. G. H. France proposed and Bro. Taylor seconded, Bro. M. E. Naylor as a Candidate for Past Master. Bro. R. H. Barker was also proposed by the W.M. as a Candidate for Past Master, seconded by Bro. G. H. France, preparatory to their exaltation. The Lodge was then closed in the usual way.

There is nothing to indicate that the actual ceremony was performed either then or later. The next Lodge Meeting was on the 26th June, but on the 21st June there was a meeting of the Chapter, at which the following Brethren were exalted:—

John Beckett  
 S.T.W. Gawthorp  
 Chas. Clapham  
 M. E. Naylor  
 John Neill

Beckett had received his P.M. degree as far back as 1826. Gawthorp was Master of the Lodge of Unanimity at the time and had been regularly installed. The others had all "passed the Chair". On the other hand, Barker was not exalted until 1843, and so far as I know Hallilay never proceeded to the Royal Arch.

But the words "preparatory to their exaltation" are sufficiently significant. By 1837, there is no doubt, the P. M. degree was associated with the Royal Arch. But between 1816 and 1826, I suggest, the Degree of Past Master was taken as an end in itself. It conferred certain privileges and had an esoteric side very similar to the "extended form" of Installation ceremony so well known in the North of England and elsewhere. The historic events of 1926 in Grand Lodge brought to light much that had never been known to the Lodges in the South.

Space considerations demand that I now bring this part of the story of Wakefield Masonry to a close. On a future occasion I hope to give an account of the formation of the Province of Yorkshire (West Riding), based on data recently brought to light. Existing accounts require modification in several important particulars.

In the meantime I would again express my thanks to the Master and Brethren of the Lodge of Unanimity No. 154, for continuing to place at my disposal their invaluable records, to our own Past Masters, Bro. J. H. Lepper and Bro. W. I. Grantham, for much help and guidance, and Bro. G. Y. Johnson for helpful comments and items of information of which I hope to make use later.

On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. Rylands on the proposition of the Master, seconded by the Junior Warden. Comments were offered by, or on behalf of, Bros. S. Pope, N. Rogers, G. Y. Johnson, J. R. Dashwood, H. H. Hallett, G. P. Daynes, W. Waples, G. S. Draffen and W. Phillips.

Bro. POPE said:—

I should also like to thank Bro. Rylands for his paper on which I know he has been working for some years. It must have been a great disappointment that he had to cut out much that is of interest and on which he has spent so much time.

It is interesting to note that "Passing the Chair" in Wakefield seemed to have been worked, for some years at least, without reference to or association with the Royal Arch, for whenever I have had the opportunity of seeing minute books covering any length of time in East Kent, I have never met with anything of the kind. Brethren seemed to have "Passed the Chair" so that when occasion occurred they could proceed to the Royal Arch. The Faversham records suggest that Brethren took the Royal Arch at a time when there was no Chapter which they could join.

As the "Passing the Chair" twice by the same Brother only occurs once, is it not possible that this was due to an error on the part of the Lodge Secretary. As no fees were paid for this degree the Brother in question would not be so likely to have the Minute Book altered. The experience obtained when taking an additional degree in "Mass formation" in order to become a founder of a new Lodge, outside Craft Masonry of course, suggests that such a thing might happen when a number of Brethren are taking the degree at one time as the Ceremony is only rendered once.

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Bro. NORMAN ROGERS said:—

This paper is another example of Bro. Rylands' painstaking efforts, though it is largely confined to the Royal Arch; his notes on "Passing the Chair" are interesting, though they are not conclusive.

This ceremony was a preliminary Craft step towards the R.A., and was practised in Lancashire as early as 1769, and as late as 1856, though there are records in the Wigan Grand Lodge to 1911. The R.A. Regulations waived the qualification of P.M. on 5th February, 1823, in favour of one of twelve months' standing, and this, in turn, was waived on 1st November, 1923, in favour of four weeks. It was an essential condition for exaltation in the R.A. of both "Antients" and "Moderns" that a candidate should have presided as Master and passed the Chair, but, as many Masters of Craft Lodges held the Chair for several years, there was a lack of qualified Brethren. To evade the rule, therefore, suitable Brethren were made "Virtual" P.M.s. The ceremony was described about 1900 by an old P.M., who had undergone it nearly fifty years before, as being one where a Board was opened, he was brought in and placed in the chair, after which he was expected to close formally; there was no communication of esoteric matter, which was restricted to the Installation. Two examples from Bro. Rylands' paper bear out this contention. The Chair of Z. was occupied in 1802 by one who had not previously occupied the Chair of the Lodge; and, in 1822, George Henry France was installed, though he had "Passed the Chair" in 1815. There do not appear to be any examples in the paper to show that the two ceremonies were otherwise than different.

The Shillito affair of 1823 appears to be a legend which has its counterpart in Lancashire history, and too much reliance should not be placed on such oral communications of a later date.

"Brethren sat round the Lodge table at work, but I have been unable to discover when the change to the modern practice took place." It should be dated later than 1800 from the example of the Lodge of Sincerity No. 1 of the Wigan Grand Lodge, a "Moderns" Lodge which "declared off" the Roll of the United Grand Lodge in 1823, and came back in 1913 under a new Warrant as No. 3677. The members kept up this practice of sitting round the Lodge table until No. 1 ceased in 1913. The suggestion is worth pursuing that the change came about with that from lectures to ceremonies in the 1830's.

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Bro. G. Y. JOHNSON writes:—

On reading through Bro. Rylands' interesting paper, the first point that strikes one is the social standing of the members. Wakefield was affected by the Industrial Revolution, which occasioned great prosperity in the neighbourhood. The Lodge refreshment bills were high and wine was drunk in place of the usual beer. Initiation fees were larger than other Lodges in Yorkshire, and the amounts distributed in local charity were about double those of most other Lodges in the district.

Bro. Rylands tells us that the Rev. Matthew Dixon was exalted in the Chapter in October, 1818. The Rev. Matthew Dixon, of Tickhill, was exalted at the first meeting of the Rotherham Chapter (constituted by the York Grand Chapter) on the 21st July, 1780. He later joined the Phoenix Lodge of Rotherham, and in 1809 his son, Matthew Dixon, jun., was initiated in the same Lodge. This was most likely the Rev. Matthew Dixon who was exalted at Wakefield.

It is interesting to note that the membership of the Unanimity Lodge in 1800 was 24, and by the year 1839 had increased to 42. Local conditions at York must have been entirely different, as in 1800 the membership of the Lodge was 36, which increased to over 60 in 1802, and then decreased. By 1839 the membership had sunk to less than 20.

Early in the nineteenth century it was the custom in Craft Lodges to confer the degree of Past Master where the Royal Arch degree was worked. From 1808 to 1822 the Unanimity Chapter of York was moribund, but in 1823 it was revived, and on the 4th August, 1823, it was proposed that three members in the Craft Lodge should "pass the Chair". At the next meeting two of these members were "regularly installed as Excellent Masters", but only one was exalted in the Chapter. There is only one other instance at York that I can trace, and that was on the 5th January, 1824, when it was proposed that a Brother "pass the chair as Master . . . and he was Installed accordingly". Later in the same year he was exalted in the Chapter.

Bro. Rylands has given us an excellent paper and has painted a vivid picture of Freemasonry at Wakefield in the first part of the eighteenth century. We owe him our thanks.

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Bro. J. R. DASHWOOD said:—

It is clear that in the early days there was great divergence of practice as regards the qualifications for the Royal Arch; and there is, I think, often too much insistence upon "Passing the Chair" as a prerequisite for Exaltation.

I believe that most of us agree that while the "Antients" habitually practised the Rite of Installation, the "Moderns" had either never practised it or had allowed it to lapse. It seems to me, therefore, that we must always differentiate between the "Antient" and "Modern" approach to the Royal Arch degree, and that the probability is that while in the "Antient" Lodges it was necessary to have passed the Chair before one could be exalted, in the "Moderns" there was a two-fold possibility; either the Lodge adopted from the "Antients" a constructive chair degree—in which case it might or might not be used as a preliminary to exaltation—or they covered the same ground *in the Chapter* in the first part of the exaltation ceremony.

Unanimity Lodge was a "Modern" foundation, and therefore, in the normal course, *should* have had no formal Installation; but it would appear that they used the constructive "Passing of the Chair" both as an end in itself and also for those who desired it as a preliminary to the Royal Arch.

In the case of the E.G. & R. Chapter, founded in 1765 (which in the following year became the Premier Grand Chapter of the World), there is no suggestion, either in the Manifesto which prefaces the Minute-book or in the course of the minutes themselves, that Passing the Chair was necessary before exaltation. Nor do I see how it could well have been so, if it is true that the "Moderns" were not practising Installation. On the other hand, it is more than likely that secrets equivalent to those of a Craft Chair formed an early part of the ceremony of Exaltation—in fact, as Rylands expresses it, that the greater included the less.

In many Royal Arch Certificates we find that the candidate is said to have "passed the Chair in the *said* Lodge", although only a Chapter, and not any Lodge, has been previously mentioned, and I think that this refers to a manifestation of the *Chapter* opened as a Lodge of Past Masters.

It would appear that Armitage was a case in point, and probably Crawshaw also.

It is not obvious what the purpose of "Passing the Chair" was in Unanimity, and it would seem that it must have been an end in itself. Similarly, it is hard to see the point of the "Passing of the First Principal's Chair" in the Modern Grand Chapter in 1778-9, unless that again was an end in itself; but this latter is still more difficult to understand, in that there appears to have been no secrets restricted to the First Principal's Chair, since Companions from the floor of the Chapter frequently deputised for the First Principal in his absence.

But why anyone should wish to pass the Master's Chair *twice* is even more inexplicable; I presume that it is certain that it could not have been a second Brother of the same name?

Bro. H. HIRAM HALLETT writes:—

The history of "Early Freemasonry in Wakefield" is deeply interesting, and I was very pleased that Bro. J. R. Rylands has now given us the second part of his well-written record of this fine old Yorkshire Lodge as "The Lodge of Unanimity" No. 154, Wakefield.

He has given us further particulars about that perplexing question of the "Past Master Degree", the first minute regarding it being dated February 6th, 1815, and many other instances are subsequently recorded without containing any reference as being associated with Royal Arch Masonry. Bro. Rylands, after carefully considering these old minutes, finally stated, "It is difficult to resist the conclusion that the degree of Past Master was held to qualify a Brother to preside in his Lodge and to conduct ceremonies; it was not essentially associated with the Royal Arch", and I personally think he is quite right, and as further corroboration I will quote from an old American work published at Baltimore in 1826. It is entitled *The Freemasons' Library and General Ahiman Rezon: containing a Delineation of the True Principles of Freemasonry, etc.*, originally compiled by Bro. Samuel Cole, P.G.S. of the Grand Lodge of Maryland, and published by him in 1817; the second edition was "revised and corrected, with additions", by Bro. Benjamin Edes:—

"Formerly none but those who, having by a steady line of conduct and the most unremitting exertions in the cause of Masonry, been selected by their brethren and placed as chief overseers of the work, were made acquainted with the mysteries contained in this degree, and such only were considered as legally authorised to sit and act as representatives in the general grand conventions; but in consequence of the manner in which the divine influence of Masonry has been extended over the greater parts of the habitable globe, it has been found convenient to confer this knowledge to any worthy master, who may obtain the unanimous consent of the past masters of the Lodge, of which he is at the time a member. No master can, however, obtain the honorary degree of past master in any other Lodge than that of which he is a working member, except in a Chapter of R.A. Masons, who possess the privilege of conferring all the intermediate degrees, by a right inherent in them."

Another reference to this Degree is as follows:—

"There are but four Degrees in Ancient Freemasonry . . . The following orders . . . are merely elucidatory, viz., Past Master, Mark Master, Select Master, Most Excellent Master, Royal Master, and Ark Master or Noachite. The fifth, or past master's degree so-called, is sufficiently explained under that head", from which I have taken my first quotation.

Some twenty-five years ago I often corresponded with that noted American Mason, Bro. Robert I. Clegg, 33°, Editor-in-Chief to the Masonic History Company, Chicago, who edited and revised the tenth edition, published in 1927, of that celebrated work, *Mackey's Masonic Jurisprudence*, and a presentation copy, duly autographed by him, is one of my most prized possessions. In one letter he mentioned that "while we have Lodges that comprise several thousand members, and, in fact, one which is in the neighbourhood of five thousand, yet there are many more, of course, which do not get into the neighbourhood of these figures . . . the average Lodge in the United States has 194 Masons; the Chapters average 235 Royal Arch Masons apiece".

I may say that this letter was dated October 27th, 1927, and he furthermore mentioned that the Past Master Degree had been conferred upon him, and although he was the Chairman at all meetings of Past Masters, yet he had never presided over a Craft Lodge.

From Mackey's work the following quotations are very interesting:—

"Of Past Masters . . . there are two distinct classes of Freemasons who bear this technical appellation, namely, those who have presided over a Lodge of Ancient Craft Freemasons, and those who have received the Past Master's Degree in a Chapter of Royal Arch Masons. Those of the former class are known as 'actual Past Masters', and those of the latter as 'virtual Past Masters'."

The term "Virtual Past Masters" is unknown in this country, for when our R.A. ceremonies were revised in 1834, one member appointed to that committee being the M.Ex. Comp. C. K. Kemeys Tynte, the Provincial Grand Superintendent of Somerset, it was laid down that any Master Mason was eligible for Exaltation. Previous to that year, several entries in our Craft Minute Book refer to the conferring of Past Rank on candidates for the R.A.—one in 1825; seven in December, 1826; six in 1828; four in 1831; and ten on December 28th, 1832, being the last entry, the reason, after 1825, for the increasing numbers taking this ceremony being that, according to the Minute Book of my Chapter of Sincerity, warranted in 1818, on March 12th, 1826, M.Ex. Comp. Kemeys Tynte being present, "gave

his opinion that the Chapter should not be adjourned to allow candidates to pass the Chair, but that that ceremony should be performed at a regular Lodge or at a Lodge held prior to the opening of the Chapter ”.

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Bro. G. PETER DAYNES writes:—

I have been most interested in the information which Bro. Rylands has extracted from the Minute Books of his Lodge regarding the conferring of the so-called “ Chair Degree ” in the early nineteenth century. My own feeling is that, shortly after the Union, many Brethren took this degree and so passed the Chair, to enable them to be present at the esoteric ceremony of Installation of the new Master, which would in most cases be new to them, since I do not suppose that the Lodge, being one of the “ Moderns ”, had had any Installation Ceremony at all for many years prior to the Union. This fact and the novelty of the ceremony might quite well account for a large number of Brethren “ passing the Chair ” without ever going on to the Royal Arch.

Another point to which I should like to draw attention is the fact that in the early nineteenth century the Lodge met very much more frequently than at the present time, and it would be somewhat unlikely that the Master himself would be able to attend on every occasion. It would, therefore, be essential to have deputies available to take the Chair when necessary, and I should imagine that this was frequently done when a ceremony was rehearsed in Lodge or a lecture was worked, when the Deputy Master, who would, of course, of necessity have already taken the “ Chair ” degree and, therefore, be a Past Master, would correspond to the “ Acting Master ” in a present-day Lodge of Instruction. It would be most interesting to hear from Bro. Rylands whether in fact any, and if so how many, of those Brethren who took the “ Chair ” degree shortly after the Union later acted as Deputy Master in the Lodge ?

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Bro. W. WAPLES writes:—

Although I have not seen the term “ Lodge of Obligation ” before in print, I have felt that such a phrase might be hidden in the deep recesses of some Lodge archive, so thanks to Bro. Rylands for the mention of the by-law of Unanimity Lodge. The letters “ O.B. ” are to be seen stamped boldly on early “ Regular Lodge ” summonses of Newcastle-upon-Tyne Lodge No. 24 and the old Percy Lodge No. 177, of Morpeth ; this is understandable, but, in my opinion, the answer to the reception of visitors may be found in the early “ Constitutions ” (as they are termed) of the Phoenix Lodge No. 94, Sunderland, written in 1755 and confirmed in 1764, wherein one finds the definition of three types of Lodge, *i.e.*:—

(1) That the General or Public Lodge must meet, according to the dispensation, on the first Wednesday of every calendar month.

(2) That a Master’s Lodge *called at the discretion of the Master* shall meet every third Wednesday, at which Lodge shall be discussed *ALL* business relating to the Lodge.

(3) That a Lodge of Emergency shall be called at the instance of a Brother for a special purpose, or a candidate going to sea or on a long journey, and that one so demanding such a Lodge shall bear its whole cost.

I also find the reference to the *Inner Guard* interesting. In my mother Lodge, St. John’s No. 80, a Lodge formerly under the Grand Lodge of the “ Ancients ”, the office of Inner Guard was adopted in 1829. Previous to that date the Junior Deacon, assisted by an Entered Apprentice, did the work now performed by the *Inner Guard*. With regard to “ Passing the Chair ”, here, again, St. John’s No. 80 may help, for there is in possession of the Lodge a good deal of evidence with regard to this ceremony.

As a Lodge under the banner of the “ Ancients ”, our early Brethren, who were found worthy, could apply for “ Exaltation ” to the Royal Arch degree, for which the “ Passing of the Chair ” ceremony was prerequisite. The Lodge was closed in the third degree and opened in the P.M. degree, the “ Passing of the Chair ” being then performed. Having “ Passed the Chair ”, the Brother was then entitled to be “ Exalted ” to the supreme degree, and he became a Past Master in everything except the word of the Craft Chair, and it would appear from St. John’s records that certain Brethren did occasionally act in the capacity of P.M. in the Craft Lodge. Among St. John’s Lodge No. 80 possessions are two aprons formerly belonging to Bro. George Watson, P.M., who “ Passed the Chair ”, April, 1824, and his apron was of white kid bordered with a one-inch pale blue ribbon, with “ Levels ” of the same colour in silk. In December of the following year he was duly installed W. Master of the Craft Lodge, and his apron was of white kid with a one-inch border of a dark blue silk, and “ Levels ” of heavy silver lace. So here there is proof that there was a special apron for each of the two grades of Past Masters.

As regards "The points worthy of notice", I should say emphatically, "That in St. John's Lodge No. 80 the P.M. degree was a prerequisite" for the Royal Arch Degree, and not part of it.

Lodges of the "Ancients" were entitled to work the Royal Arch degree under their Craft Warrant, as witness the two multi-coloured ribbons and the seals of both the Crafts and Royal Arch on the warrants of the "Ancients". As article No. 2 of the Union of the two Grand Lodges in 1815 gave authority to Lodges to continue working accustomed degrees, St. John's Lodge, in common with many others, continued the then unofficial Royal Arch Chapter until Grand Lodge intervened *circa* 1851, after which the Chapter, together with the Encampment, went into abeyance. The present Royal Arch, as a separate body, was constituted in 1867, and continues to-day.

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Bro. G. S. DRAFFEN writes:—

This paper on Early Freemasonry in Wakefield contains something for everybody. Students of Personalia, of Lodge Furnishings, of Finance, and of the odd and curious, will find something to their taste here.

I was myself particularly interested in Bro. Rylands' mention on the Degree of Past Master. I had hoped that he would have been able to tell us whether or not this "Past Master's Degree" was identical with that now used at the installation of the Master of a Lodge. If it is not, do any rituals of this old Past Master's Degree still exist, and, if so, where can they be consulted?

In Scotland the degree of "Master Past the Chair" or "Passed Master" or "Chair-Master" was worked in Royal Arch Chapters from 1817 until about 1870. In 1842 the Supreme Grand Royal Arch Chapter of Scotland issued four Charters to "Chair-Master" Lodges for the purpose of working this Degree and the Mark Degree. One of these Charters was issued to Manchester. In 1846 all four Charters were withdrawn, although one issued to a Lodge in Edinburgh could not be recovered, as the Brethren declined to give it up and continued to work the Degree for the next twenty odd years.

The Grand Lodge of Scotland did not adopt a ceremonial form of installing the Master of a Lodge until 1858, when a "Ceremonial for the Installation of a Chairman of a Lodge" was adopted. Nothing is known of the ritual of this ceremony. In 1872 the Grand Lodge of Scotland introduced, from England, the present Installed Master's Ceremonial which is currently in use, and which is, in Scotland, the only Craft Degree for which there is an authorised Grand Lodge Ritual.

The old Passed Master's Degree was dropped by the Supreme Grand Royal Arch Chapter in the 1870's, and, as far as I have been able to ascertain, the Degree became the present Installed Mark Master's Degree as it is worked under the Grand Mark Lodge of England. From the pen of Dr. Beveridge, who was Provincial Grand Master in Aberdeenshire in the last half of the nineteenth century, we have the following: "One point in the Proceedings of our London Brethren (he refers to the Bon-Accord Mark Lodge affair) I do not approve of. They insisted on having a special ceremonial of the Installation of the Master into the Chair of a Mark Master Lodge. Of course, no such thing existed, and from the very nature of things, such an idea was completely anachronistic. Nevertheless they insisted upon it, and obtained it in the following way. When in London, in 1851, I as it were exchanged Installation Degrees with some of the Brethren there—communicating to them the old Scotch Passed Master and receiving in return the English Installed Master. These two, although intended to be the same, yet differ in every point save one."

The above quotation comes from *The Aberdeen Masonic Reporter*, a journal originally published quarterly, but long since defunct.

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Bro. W. PHILLIPS said:—

I have been delighted to have had the opportunity of hearing Bro. J. R. Rylands' paper on Freemasonry in Wakefield. For some considerable time now I have been engaged on research work into the history of my own Lodge, the Old Globe Lodge No. 200, and it is interesting to note many parallels between the Lodge of Unanimity and the Old Globe, such as the attitude to the Union and the date of the first appointment of Inner Guard.

I am particularly interested in Bro. Rylands' remarks respecting the ceremony of "Passing the Chair", and have always personally associated this with the Holy Royal Arch. This ceremony is first referred to in the Old Globe Lodge minutes on the 16th December, 1796, and the last such record is dated 21st April, 1824.

Although our Craft Minute Books do not specifically mention the Holy Royal Arch, except in one instance, I have checked that those Brethren who have taken the ceremony of "Passing the Chair" also appear in Grand Chapter Records as Chapter Masons about the same dates.

One particular reference in our minutes does refer to the Holy Royal Arch in connection with "Passing the Chair" and perhaps gives a slight suggestion of the form of the ceremony. The reference is:—

Minutes of 17th February, 1819.

Lodge adjourned until the first Friday in March in consequence its being signified to the W.M. that Bro. E. H. Hebden and Jonas Hammond were desirous of being exalted to the sublime degree of the Holy Royal Arch and soliciting the favour of proper recommendation.

Minute of 5th March, 1819.

The Lodge being opened in due form. The W.M. proposed E. H. Hebden as a proper person to fill the chair and begged to vacate the same in his favour, unanimously agreed. After the usual ceremonies Bro. E. H. Hebden resigned the chair to the W.M. The W.M. then proposed Bro. Jonas Hammond as a proper person to fill the chair and begged to vacate the same in his favour, unanimously agreed. After the usual ceremonies Bro. Jonas Hammond resigned the chair to the W.M.

The W.M. and Officers with the unanimous consent of the Lodge granted Bro. E. H. Hebden and Jonas Hammond their proper recommendation to join the Holy Royal Arch Chapter.

May I add my thanks to those already submitted to Bro. Rylands for a most interesting paper?

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Bro. J. R. RYLANDS writes in reply:—

I much appreciate the reception given to the paper by the Brethren. All those who have been so kind as to offer comments have realised the significance of the notes on the ceremony of "Passing the Chair", and it is pleasing to observe that there is so large a measure of agreement with my conclusions. Having submitted the facts and the inferences to the critical scrutiny of those best qualified to judge, namely, the members of this Lodge, I think it can be claimed that my moderate proposition is established. The ceremony of "Passing the Chair", at all events in the early years of the nineteenth century, was not always worked for the purpose of conferring a qualification for exaltation to the Royal Arch. Indeed, it appears on occasion to have been an end in itself. Furthermore, it appears to have conferred the right to preside in Lodge and to work one of the three degrees, even though the "Past Master" had not been installed, in the modern sense, in the Chair of a Lodge.

I thank Bro. Pope for his kind remarks. It is to be hoped that by the time the paper appears in our *Transactions* there may have been some easing of the situation in regard to paper and printing. Even so, it will be necessary to omit a certain amount of supporting evidence, but sufficient will remain to justify, as I think, the conclusions. In view of the customs now known to have been followed in Wakefield, I hope that the Brethren who have access to eighteenth and early nineteenth century records will re-examine them from this particular standpoint. I think we can agree that it has been too widely and too easily assumed that "Passing the Chair" was necessarily a preliminary to the Royal Arch. Furthermore, there is no doubt that, in the eyes of the Brethren round the time of the Union, this ceremony conferred a *degree*, despite the familiar formula which conceded to the "Antients" a compromise victory.

Bro. Rogers does not appear to be entirely convinced, but it is probable that, then as now, there were differences in practices between Lancashire and Yorkshire. I fear he will not find general agreement with his statement that "It was an essential condition for exaltation in the R.A. of both 'Antients' and 'Moderns' that a candidate should have presided as Master and passed the Chair". In the "Antients" system this was certainly the rule, but the "Moderns" Lodges did not observe such a condition. There is plenty of evidence of this in Wakefield and elsewhere.



That there was some communication of esoteric matter in the P.M. ceremony is suggested by the fact that on one occasion those who had not received the degree were excluded from the ceremony. Despite Bro. Rogers' reluctance to concede the point, I think that the minutes which have been quoted, including especially the account of the installation of G. H. France on the 30th December, 1822, justify the inference that the only difference between the P.M. degree and the installation of a Master of a Lodge would be a promise or obligation with respect to the duties of the Chair. The esoteric matter, whatever it was, seems to have been communicated alike to "installed" and "Past" Masters.

Once again I express my thanks to Bro. G. Y. Johnson for his help and items of information freely given on many occasions. He draws attention to the social standing of the members of the old Lodge at Wakefield. It is true that it had many members of rank and fortune, but in its early days it drew its candidates from all classes. Later it became rather conscious of its standing, and tended to a certain exclusiveness which restricted entry to such an extent that it languished and nearly expired. A more extended account of this aspect of its history will be given in a forthcoming paper on the origins of the Provincial Grand Lodge of Yorkshire (West Riding).

I fear I can give no explanation of the curious behaviour of Richard Hird in passing the Chair twice. Bro. Dashwood suggests the possibility of two people bearing the same name. I have examined the records with this in mind, and am quite sure the possibility can be ruled out. Hird was a man of some consequence in the town, being Agent for the Aire and Calder Navigation; he was a frequent attender at the Lodge over a number of years, but for some reason never became Master. I am glad to find that Bro. Dashwood is in general agreement with me on the subject of the P.M. degree; as regards P.Z., it is customary in Wakefield at the present time to communicate certain esoteric matter to the I.P.Z. on his *relinquishing* the Chair of Z. I would not go so far as to infer from this the existence at some time in the past of a "P.Z. degree", but the circumstance is certainly curious. How widespread is this practice?

It is with sadness that I acknowledge Bro. Hallett's interesting contribution to the discussion. Since he wrote his notes Bro. Hallett has passed away, but I am glad that I was able to express my thanks to him personally. Bro. Daynes makes the ingenious suggestion that the "Past Masters" may, in effect, have been Deputies empowered to act in the absence of the Master. I can find no evidence which would support this view; Masters attended to their duties with commendable regularity, and absences do not seem to have been so frequent as to justify Deputies. Indeed, on one occasion a Brother who had taken the P.M. degree presided over the Lodge in the presence of the actual Master.

I am much obliged to Bro. Waples for his comments. Up to the present time I have not been successful in finding out anything about the clothing or jewels worn by the "P.M.'s" who had taken the degree. It would be very interesting to know whether or not these Brethren added the "levels" to their aprons; if that was an accepted mark of a Past Master, I see no reason why, at that time, the levels should not have been worn by a Brother who had "passed the Chair". But I have no evidence at all on the point.

Bro. Draffen's comments show that there must still be a great deal to be said about this "P.M." question, and it is clear from what he says that a full study of the subject must bring in the Mark and possibly other degrees as well. It is interesting to learn that there were in Scotland actual Charters authorising the working of the "Chair degree", and it would be equally interesting to learn why they were withdrawn after only four years. But that is probably another story which Bro. Draffen may well tell us on some future occasion.

I hope that before long we shall be able to see something of Bro. Phillips' work on the Old Globe Lodge at Scarborough. His notes on the actual procedure in the Lodge during the P.M. ceremony are illuminating, but how much more we should like to know about those "usual ceremonies"!

Our late Bro. Heron Lepper was so good as to say several kind things to me personally on the subject matter of the paper, but, as he did not put his comments into writing, I cannot very well refer to them at any length. He did, however, say that he was not surprised at the result of the examination of the Wakefield records; he agreed that too much has been made of the P.M. qualification for the Royal Arch, and he made it clear that he had no difficulty in accepting the suggestion that, in Wakefield and probably elsewhere, the P.M. degree was worked as an end in itself.

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# St. John's Day in Harvest

TUESDAY, 24th JUNE, 1952



THE Lodge met at Freemasons' Hall at 5.30 p.m. Present:—Bros. C. D. Rotch, P.G.D., W.M.; Ivor Grantham, *O.B.E., M.A., LL.B.*, P.Dep.G.Sw.B., P.M., *as I.P.M.*; J. R. Rylands, *M.Sc.*, P.A.G.D.C., S.W.; S. Pope, P.Pr.G.D. (Kent), J.W.; J. Heron Lepper, *B.A., B.L.*, P.G.D., P.M., Treas.; J. R. Dashwood, P.G.D., Sec.; Lewis Edwards, *M.A., F.S.A.*, P.A.G.Reg., P.M., D.C.; N. Rogers, P.A.G.D.C., S.D.; W. Waples, P.Pr.G.R. (Durham), J.D.; Dr. A. E. Evans, *C.B.E., M.D.*, I.G.; and B. W. Oliver, P.A.G.D.C.

Also the following members of the Correspondence Circle:—Bros. A. B. Miskin, D. A. Warne, A. Sharp, F. N. Atkinson, H. Chilton, S. Drake, P. P. Williams, W. Patrick, W. J. Howard, G. D. Elvidge, S. H. Muffett, P. N. Linton, P. J. Watts, C. R. Walker, C. W. Parris, G. W. Watson, J. H. R. Freeborn, C. Lawson Reece, C. M. Rose, H. N. Colpman, M. Goldberg, S. Salmon, T. W. Marsh, J. D. Kelly, D. Leveen, W. O. P. Rosedale, M. R. Wagner, F. E. Barber, C. G. des Graz, F. L. Bradshaw, G. L. Nicholson, R. E. Lavers, M. R. M. Cann, A. E. Butler, A. Lever, F. E. Gould, F. Howkins, H. W. G. Triggs, H. J. Fill, E. Winterburgh, A. F. Hatten, W. E. Edwards, S. J. Bradford, J. D. Daymond, E. M. French, T. D. Galloway, A. M. R. Cann, H. S. Buffery, R. H. Palmer, H. L. Harnett, Bernard E. Jones, A. F. Ford, L. K. Arkell, N. G. Ellis, N. Carr, V. T. C. Morris, E. E. Worthington, R. A. Pratley, B. Jacob, B. Foskett, R. J. L. Dowding, G. P. Daynes, J. Woodhouse, L. Bedford, F. A. Butler, F. C. Williams, G. Norman Knight, O. R. Cook, T. S. Keith, R. A. N. Petrie, T. Jaeger, H. M. Yeatman, A. I. Sharp, H. Hoffman, R. A. Abell, T. O. Haunch, E. G. G. White, J. G. Fearon, F. G. Marr, H. E. Waites, A. Williamson, C. E. Campbell, J. D. Lloyd, A. J. Faver, E. V. Kayley, J. H. Quicke, G. Mainzer, R. Kandler, S. Palmer, F. M. Shaw, and five others whose names are illegible.

Also the following Visitors:—Bros. J. H. G. Pycraft, Lodge 2513; E. Purslow, Lodge 6349; A. G. Baker, Lodge 3686; E. Bedford, Lodge 4791; S. Stackman, Lodge 6682; J. E. Suter, Lodge 715 C. S. Dickson, Lodge 4901; A. J. Leaky, Lodge 5983; H. Senets, Lodge 4980; P. Rayner-Smith, Lodge 3808; A. McFarren, Lodge 446; R. A. V. Willmer, Lodge 5319; S. A. G. Rust, Lodge 5572; H. L. Chambers, Lodge 5338; H. W. G. Pulford, Lodge 6190; R. W. Cantlay, Lodge 3824; D. L. Hatten, Lodge 1872; L. S. Guffin, Lodge 2022; A. Gay, Lodge 1278; V. S. Homewood, Lodge 3900; P. S. Homewood, Lodge 1374; E. G. Suffell, Lodge 255; A. Manchel, Lodge 2774; F. W. Sutton, Lodge 3155; C. Mabb, Lodge 969; E. Wallace, Lodge 962; J. Rodgers, Lodge 2860; E. J. Guffin, Lodge 5788; C. W. Williams, Lodge 6089; H. A. Horlington, Lodge 2920; R. P. Chambers, Lodge 34; R. King, Lodge 1695; J. A. Cronshaw, Lodge 1210, S.C.; J. R. Taylor, Lodge 5038; A. Richards, Lodge 6225; J. Duncan, Lodge 1706; S. Riley, Lodge 2741; S. Ardle, Lodge 3076; H. W. J. Strickland, Lodge 646; W. H. Perry, Lodge 4865; A. Kipps, Lodge 1275; G. H. R. Barham, Lodge 813; L. R. Crump, Lodge 5125; E. W. Miller, Lodge 273; L. E. Tomsett, Lodge 4375; E. H. Walklets, Lodge 5143; W. S. Blofield, Lodge 6906; H. Lewis, Lodge 5590; F. G. Tate, Lodge 554; H. G. Walker, Lodge 2721; C. J. Beynon, Lodge 2721; Wm. Tennet, Lodge 4345; O. W. Carter, Lodge 5112; J. L. Cross, Lodge 5026; G. H. E. Duffield, Lodge 4407; T. W. Phillips, Lodge 4728; F. Howard, Lodge 7068; S. Hurst, Lodge 1732; E. C. Hallam, Lodge 3500; A. E. Flood, Lodge 2032; H. J. Watts, Lodge 5163; C. L. Barnard, Lodge 1602; R. F. J. Buckmaster, Lodge 1559; R. A. H. Bachelor, Lodge 5125; J. R. F. Williams, Lodge 2744; E. C. Cripps, Lodge 6676; A. Stephenson, Lodge 6581; A. N. Other, Lodge 4578; F. A. Frost, Lodge 1275; P. W. Shepherd, Lodge 2467; A. G. Sharp, Lodge 357; E. W. Brooks, Lodge 3122; G. H. E. Layton, Lodge 359; B. E. Kemp, Lodge 6190; C. R. French, Lodge 1920; L. B. Wells, Lodge 5349; G. H. Flew, Lodge 2022; H. G. Brandres, Lodge 3040; K. Burwas, Lodge 3302; W. A.

Atkinson, Lodge 6440; C. E. Sutton, Lodge 1706; J. H. S. Dewey, Lodge 3562; W. A. Hepworth, Lodge 2182; G. L. Edwards, Lodge 3408; E. Topping, Lodge 2897; S. J. Porter, Lodge 6161; J. J. Martin, Lodge 3056; A. N. Other, Lodge 1635; H. W. Coxham, Lodge 3842; N. A. Tennant, Lodge 2920; H. M. Watkins, Lodge 3344; W. Stent, Lodge 2472; C. T. W. King, Lodge 2472; H. E. Crosskey, Lodge 2033; R. Bax, Lodge 26; H. Dresser, Lodge 4159; I. B. Lewis, Lodge 6178; D. E. Champion-Jones, Lodge 1920; W. A. Bignell, Lodge 2911; A. R. Glover, Lodge 1871; L. S. Falke, Lodge 96; and J. B. Howell, Lodge 2864.

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Letters of apology for non-attendance were recorded from Bros. Col. C. C. Adams, *M.C., F.S.A., P.G.D., P.M.*; B. Ivanoff, *P.M.*; W. Jenkinson, *O.B.E., Pr.G.Sec. (Armagh)*; Col. F. M. Rickard, *P.G.D., P.M.*; J. A. Grantham, *P.Pr.G.W. (Derby)*; F. L. Pick, *P.A.G.D.C., P.M.*; G. Y. Johnson, *P.G.D., P.M.*; F. R. Radice, *L.G.R., P.M.*; R. E. Parkinson, *B.Sc.*; W. E. Heaton, *P.G.D., P.M.*; H. H. Hallett, *P.G.St.B., P.M.*; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E., P.G.D., P.M.*; H. C. Booth, *P.A.G.D.C., P.M.*; J. Johnstone, *F.R.C.S., P.A.G.D.C.*; E. H. Cartwright, *D.M., P.G.D.*; A. J. B. Milborne, *P.Dist.Dep.G.M. (Montreal)*; R. J. Meekren, *P.G.D. (Quebec)*; N. B. Spencer, *P.G.W. (N.Z.)*; G. Brett; and G. S. Draffen, *M.B.E., Grand Librarian of Scotland.*

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The Master referred to the death of Bro. G. S. KNOCKER in the following terms, and the Brethren stood to order in silent sympathy with his Widow:—

#### IN MEMORIAM

#### GEORGE STODART KNOCKER

It is my sad duty to report the death of our Brother, George Stodart Knocker, who died on the 2nd June, at the age of 86 years.

Bro. Knocker was born in London on 9th November, 1866, and in due time articulated to the General Steam Navigation Company as a Marine Engineer, later becoming their Chief Draughtsman. In 1892 he left the Company and went East to important work in Hongkong and Bangkok. He returned to England in 1897 to reorganise and manage the Engineering Works of Messrs. Davis & Co., Ltd., at Gorleston, Suffolk. In 1901 he set up in practice in Lowestoft as a Consulting Engineer. During the 1914-18 War he went to France in the Signals Branch of the Royal Engineers, but he was recalled to England in 1915 to take up the post of Inspecting Engineer under the Ministry of Munitions; later he was appointed Superintendent Engineer for the Eastern Midland Division, and for his services in this capacity he was awarded the M.B.E.

After the Armistice, he returned to Lowestoft until 1922, when he was forced to retire on doctor's orders, and went to live in Jersey. During the German occupation in the second World War he was very active in the underground movement.

He was initiated into Freemasonry in London in the Viator Lodge No. 2308, when he was only 23 years of age. After his removal to Suffolk, he joined and became a Past Master of the Lodge of Unity No. 71, P.Z. of the Lowestoft Chapter No. 71, and P.M. of the Suffolk Masters' Lodge No. 3913. He received his first Provincial Collar in 1911, and in due course became P.Pr.G.W., and P.Pr.G.H. (R.A.).

In Jersey he joined the Lodge St. Helier No. 4449 and Harmony Chapter No. 244, and received Provincial rank as P.Pr.G.W. and P.Pr.G.S.N. (R.A.). He was promoted to Grand Rank in 1933 as P.A.G.Supt.Wks. and P.G.St.B. (R.A.).

He joined our Correspondence Circle in January, 1910, and was elected to Full Membership in May, 1940, but owing to his residence in Jersey and to the German occupation, he was never able to hold office in the Lodge.

He was the author of

*The History of the Lodge of Unity, No. 71.*

*The Daniel Vonberg Collection.*

*A Moderns Lodge in the Hands of the Antients.*

*The History of the Chapter of Harmony, No. 244.*

*Freemasonry in Jersey.*

*A Catalogue of the Books, etc., in the Library of the Provincial Grand Lodge of Jersey.*

*The Use of Pre-Union Athol Regalia 20 years after the Union.*

*The Sack of a Temple.*

He interested himself particularly in the Library of the Province of Jersey, and after the Germans had left, again laboured to reconstitute it. He was also active in welcoming visitors to the Island from the Mainland.

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Eight Lodges and 92 Brethren were admitted to membership of the Correspondence Circle.

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Attention was called to the following

EXHIBITS:—

From the Grand Lodge Library—

The Book of Constitutions (1723).

The Generous Free-Mason (1731).

Calliope, or English Harmony (1739).

British Melody, or the Musical Magazine (1739).

The Musical Entertainer (1742).

Ahiman Rezon (1756).

Social Harmony, by Thomas Hale (1763).

Five Masonic Songs, by a Brother of a Lodge at Plymouth (1763).

A Collection of Masonic Songs (1795).

A Selection of Masonic Songs, by Bro. S. Holden (1797).

The Musical Mason, or Free Mason's Pocket Companion (n.d.).

Lent by Bro. W. O. P. Rosedale—

The Generous Free-Mason: or The Constant Lady, with the humours of Squire Noodle, and his Man Doodle (1731).

A Selection of Masonic Songs (1767).

The Young Free-Mason's Assistant. Being a choice collection of Mason Songs; With a variety of Toasts and Sentiments (1784).

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A most interesting paper entitled, *Masonic Songs and Song Books of the late Eighteenth Century*, was read by Bro. A. SHARP, P.G.D., and illustrated by songs sung by a Trio of Brethren brought by Bro. Sharp.

## MASONIC SONGS AND SONG BOOKS OF THE LATE XVIII CENTURY

BY BRO. A. SHARP, M.A., P.G.D.



MASONIC verses or songs, either published separately or included in other publications of the eighteenth century, are so frequent as to support the view that many more were interested in the Fraternity in those days than could ever have become members of it. These effusions have been described as being neither better nor worse than the poetry of the period; everybody then wrote what they thought was poetry on every conceivable occasion, and on every conceivable topic.

The first set of Masonic songs appeared in Anderson's Book of Constitutions of 1723, with four, including the ever-popular "Enter'd Prentice's Song". The latter had already been printed in Read's Weekly Journal of 1st December, 1722, as the "Free Mason's Health", and may have been composed earlier than this. Anderson attributes the words and the tune to Bro. Matthew Birkhead, but a close variant of the latter appears in D'Urfey's *Wit and Mirth, or Pills to Purge Melancholy*, published in 1719 under the title, "On the Queen's Progress to the Bath". Birkhead was known to be well acquainted with D'Urfey, and in the same volume there is even a song of D'Urfey's headed, "Sung at my last Benefit play by Mr. Birkhead". There is nothing in D'Urfey to indicate the origin of the tune, but it is said to be an Irish jig—the Ancient Munster March in the Stanford Petrie Collection, No. 982.

Although there is even doubt as to whether Birkhead was the actual author of the words of the song, it is definitely known that the sixth verse, "We are true and sincere . . .", the verse known as the "ladies" stanza, is by Bro. Springett Penn, Deputy Provincial Grand Master of Munster in 1726, a grandson of William Penn, founder of the Colony of Pennsylvania. He was a member of a London Lodge, "the Ship behind the Royal Exchange" in 1723, and died in 1730. When the song appeared in the 1728 Constitutions this verse formed part of it, and has ever since been included.

Nowadays, the first thought probably of any Brother, at the mention of Masonic songs, is to recall the "Entered Apprentices Song", which he may have heard at the festive board immediately after his initiation. Many older Lodges continue the practice of singing this song after the Initiate's Toast, although few of the Lodges consecrated during the past 20 years appear to do so. The tune is a taking one, and the song itself is such a vital part of our tradition that it seems worthy of survival in all Lodges.

The first official song of Masonry in Anderson's 1723 Constitutions was the "Master's Song". Anderson here thought fit to put into verse "A History of Masonry" of some 28 verses divided into five parts. He added a musical setting to the last verse of the third part with a chorus, and this will be sung to-night. In Thompson's "Musical Mason", of 1780, another musical setting of a more tuneful character is given.

Naturally, this song aroused some ridicule in unfriendly circles, and the *Freemasons' Accusation and Defence* in 1726 refers to the fact that Anderson has included "a few execrable Ballads of his own" in his Constitutions. Anderson's legendary Masonic history also came in for ridicule in a verse attack in 1726 upon Freemasonry, called, "An Ode to the Great Khaibar", wherein it is said of Anderson:—

"But nothing of a poet shows  
Excepting fiction in his verses."

Although this Master's song ran through all the Collections and appears in the *Universal Songster*, of 1828, and probably later, it has no similarity to the present day Master's Song, so familiar to all Brethren from its continual rendering at installation dinners throughout the English Constitution.

Although not relative to this paper, it seems that some mention might be made of the original of our present Master's Song, "A man that is kind to another".

It was not originally intended for Masonic use. The verses commencing "This world is so hard and so stony" appeared in a book of poems published in Manchester in 1866 by Richard Rome Bealey, born in Rochdale in 1828. The poem consisted of four verses, but the fourth proved not so suitable, and was not included in the song when adapted to Masonic usage and set to music by Dr. John Morgan Bentley, of Manchester, in 1875. Bro. Bealey was buried in Carrington Churchyard in 1887, the Provincial Grand Lodge of Nottingham erecting a memorial stone there on 25th September, 1944.

Bro. Poole gave a most valuable paper to this Lodge in 1927 on Masonic song and verse of the eighteenth century, in which he surveyed the first fifty years of organized Masonry, and I would acknowledge the great help I received from him in the preparation of this.

It will be remembered that in the eighteenth century the principal business of a Lodge was "working the lectures". Does not the Steward's Song of 1723 say:—

"The world is all in darkness,  
About us they conjecture ;  
But little think a song and drink  
Succeeds the Mason's lecture."

Probably by the year 1760 there were over 100 Masonic songs available in print for the use of the Brethren. It is therefore of value to turn to the so-called exposures of Freemasonry for the general idea of the songs in Lodge. The appearance of the third set of these exposures commencing in 1760 with "Three Distinct Knocks" (followed by Jachin and Boaz in 1762 and others) shows that in the first-named, the Entered Apprentice's Song and the Fellowcraft Song from Anderson, and the song, "By Mason's art the Aspiring Dome", from the *Generous Freemason*, 1731, are printed. *Jachin and Boaz* comes out into the open, but not until 1776, with a verse section of "Songs sung at the best Lodges". This, the second of the group, was most frequently reprinted—a new edition being called for almost every year until the time of the Union, and continues to be reprinted to this day with six songs.

But what can you think of the author who admits that "he acquired his knowledge at first from some loose papers belonging to a merchant to whom he was nearly related", and that he did not go through the ceremony "required by the Society", yet he includes in his book the song of 1759:—

Behold in a Lodge we dear brethren are met,  
And in proper order together are set ;  
Our secrets to none but ourselves shall be known,  
Our actions to none but Freemasons be shown.

and the fifth verse:—

What though some of late by their spleen plainly show  
They fain would deride what they gladly would know,  
Let ev'ry true brother these vermin despise,  
And the ancient grand secret keep back from their eyes.

*Mahhabone*, published in Liverpool in 1766, also has a section of songs "used by Freemasons in all good lodges", which includes the four from the 1723 Constitutions; also "Tis Masonry unites mankind", "Let Masonry be now my theme", and the "oratorio", "Solomons Temple". But the verses in the Constitutions of the Antients, available just before the appearance of these so-called exposures, were the highlight of Masonic song effort at that period. The title page of the *Ahiman Rezon* first edition, of 1756, in describing its contents, states, "to which is added the Greatest Collection of Masons' Songs ever presented to public view". Amongst these were the eleven songs from Anderson's 1738 Constitutions. In the 1764 (second) edition, Bro. Laurence Dermott includes 68 Masonic songs, several prologues and epilogues, and "Solomon's Temple", as it was performed for the benefit of sick and distressed Freemasons.

This edition has been described as the official text book of the Antients for half a century, although there were eight editions between 1756 and 1813 (the date of the Union). Dermott was musically inclined and very fond of singing at the meetings of his Grand Lodge which, although not constituted before 1753, first assembled as a Grand Committee in 1751, he being appointed Grand Secretary in 1752. In that year four of its members accused him of having "actually sung and lectured the Brethren out of their senses", but in 1753 the Master in the chair at an Emergency Meeting held at the "King and Queen", Cable Street, Rosemary Lane, thanked him for his last song and hoped that the applause of his Brethren would induce Bro. Dermott, G.S., to compose another against the next St. John's Day". Two of his own songs are included and appear in most of the collections. The first has several references to the Antient Division of Freemasons and was sung to the tune, "Mutual Love".

As Masons once on Shinar's plain,  
(Met to revive their arts again).

Did Mutually agree ;

So now we're met in Britain's isle,  
And make the royal craft to smile,  
In antient Masonry.

The Masons in this happy land,  
Have now reviv'd the antient grand  
And the strong Tuscan laid ;  
Each faithful brother, by a sign,  
Like Salem's sons each other join,  
And soon each other made.

and the fourth verse :—

How happy are the antient brave,  
Whom never cowan can deceive ;  
And may they so remain :  
No modern craftsman e'er did know  
What signs our masters to us show,  
Though long they strove in vain.

His second song might quite appropriately have been sung at an installation and the sentiment of the first verse also characterises the next four stanzas :—

With harmony and flowing wine  
By brethren all, come with me join.  
To celebrate this happy day,  
And to our Master homage pay.

The tune is "Greedy Midas".

One feature of the various "general" song books of the eighteenth century is the inclusion of Masonic songs more or less haphazardly inserted among the contents. Many collections merely give the words of the songs, indicating occasionally the tune, which is invariably set for solo voice. Even song books entirely for Masonic use do not appear to have catered for part-singing, although the singing of catches and glees was then much in vogue. Perhaps the "lay-out" of the Lodge-room was not favourable. Dr. Oliver tells us that :—

"Our brethren in the eighteenth century, with a view to the more complete accommodation of the members, had their Lodges furnished with a long table extending from east to west down the centre of the room, and that the removal of the tables at the Union in 1813 was intended to supersede the custom of taking refreshment during Lodge hours for which they afforded the requisite convenience. At a certain hour of the evening and by certain ceremonies, the Lodge was called from labour to refreshment ; when the Brethren enjoyed themselves with decent merriment and the song and toast prevailed for a brief period."

The so-called exposure, *Jachin and Boaz*, refers to the table being in the Lodge room, and remarks, "On the table is likewise placed wine, punch, etc., to regale the brethren who take their places according to their seniority. The brethren congratulate the new made brother and his health is drunk. After they have regaled themselves they take their seats and the Lodge is called from refreshment to labour, when if the F.C. lecture is not worked, they close the Lodge. Everyone is at liberty to depart or stay longer ; everything of masonry is excluded ; they talk of what they please, and sing various songs for their amusement."

A feature of most of the songs was the chorus, in which all could join. Bremner's *Freemasons' Songs*, published in Edinburgh about 1760, had choruses in three and four parts, but the publication of a volume such as Hale's *Social Harmony*, in 1763, provided a collection of songs and catches in two, three, four and five parts from the works of the most eminent masters, and also six Masonic songs. This must have been very welcome, judging by its long list of Masonic subscribers. Altogether it ran to four subscription editions, and one wonders how it comes about that the small township of Darnhall, 5½ miles south of Middlewich, in Cheshire, should have produced such an important work. The book was printed by James Lewer in Moorfields, London, and the subscribers were spread over some twenty counties, many also being in London. There were seventeen subscribers in Manchester and seventy-eight in Liverpool. As some are described as "of the Salt duties"—salt being the staple industry of the district—knowledge of its publication may have been made known through "trade circles". There was, however, a considerable Masonic interest—many of the sub-

scribers being well-known Masons of the period who figure prominently in the affairs of the Cheshire Province. Two of the items, "Arise, Gentle Muse" (words by Bro. J. Thomas), and "Guardian Genius of our Art Divine" (words from Cole's *Constitutions*, 1731), are set by Bro. Edward Orme, who was for 35 years the Deputy Provincial Grand Master of Cheshire, and for many years the organist of the Cathedral at Chester. Dr. Barrett, on "Masonic Musicians", in *A.Q.C.*, iv, refers to Dr. Hayes' setting of "Comus away, away, with all thy revel train"—an ode sacred to Masonry—as an excellent piece of writing, the words fitting it for use on such solemn occasions as the Consecration of a Lodge. Dr. William Hayes was a distinguished Mason and a well-known composer of both sacred and secular music, having been sometime Professor of Music in the University of Oxford. In 1763 he won three of the prizes first offered in that year by the Catch Club. Hale's *Social Harmony* includes 49 catches in three parts, six in four parts, and one even in five parts, but these are non-Masonic catches. Possibly a catch might have been found difficult at the festive board, although there is extant one Masonic catch in three parts, "Hark, the Hiram sounds to close", which appears in the *Master Key* of 1760; in Thomas Johnson's *Brief History of Freemasons*, it is described as a new Masonic catch. The musical setting used is by Dr. Aldrich to "Hark, the Bonny Christ Church Bells", composed when he was Dean of Christ Church, Oxford, and it first appeared in the *Pleasant Universal Companion* in 1726:—

Hark, the Hiram sounds to close,  
 And we from work are free;  
 We'll drink and sing, and toast the King,  
 And the Craft with a hearty three times three.  
 Hark, the clock repeats high twelve,  
 It can't strike more, we all well know;  
 Then ring, ring, ring, ring, ring the bell,  
 For another bowl before we go.  
 Coming, coming, coming, Sir, the waiter cries,  
 With a bowl to drown our care;  
 We're a hearty set, on the Level met,  
 And we'll part upon the Square.

Leaving Cheshire, we turn to Devon for the *Selection of Masonic Songs*, printed by R. Trewman at Exeter in 1767. Some twelve "originals never before printed" make their appearance amongst the 56 songs collected, and the local authors, Bros. Brice, Foot and Churchill, of Exeter, with Bro. Osborne, of Plymouth, are mainly responsible for these. The latter tells us (to the tune of "A-begging we will go"):—

Of all the places in the town,  
 That's for instruction good,  
 There is none like a Mason's lodge.  
 If rightly understood.  
 The master he is in the east,  
 Due homage to him pay,  
 The wardens sitting in the west  
 His will well-pleased obey.

Whether practical jokes can have played on the fears of prospective candidates in the 1760's to a greater extent than at other periods, is hard to judge. It may even have been that the initiates of those days were in real physical peril. The fact that the author of *Jachin and Boaz* can suggest in his introduction that his book will rather strengthen than hurt the interests of the society because:—

"the fear of going through the Ceremony which has hitherto been represented in such frightful shapes, is the greatest obstacle to its future welfare and support."

lends some support to this belief, as does the further song by Bro. Osborne:—

When first a mason I was made,  
 What terrors then did me invade,  
 Oh! how I was alarmed!

Everything, however, turns out well in the end, for the song continues:—

But when the solemn scene was o'er,  
 My fears and terrors were no more.  
 I found myself unharmed.  
 For since a brother I'm become,



A member of the social room,  
The scene is altered quite ;  
With pleasure now my hours pass,  
With brethren free, and temp'rate glass,  
I spend the cheerful night.

What was the general public's opinion of Masonry ? A song by Richard Linnecar on the constitution of the Lodge No. 238 at Wakefield about 1774, though perhaps a little broad in its humour, may afford some enlightenment:—

What joy fills our hearts, what transports we share.  
When thus my dear brethren we meet on the square !  
Our light now shines forth, where darkness appear'd !  
For a lodge we at length in Wakefield have rear'd.  
Derry down.

The Masonic interest in the three following verses is obvious:—

The town's in an uproar, as plainly is seen,  
Freemasons cry they, pray what do they mean ?  
They're eunuch, one answered ; I'm told by a neighbour  
That a Free-mason's wife was never in labour !  
With a hot salamander, their bodies are sear'd,  
That they are haters of women, I also have heard,  
And that it is so, I most firmly believe,  
For their Lodge they have barr'd 'gainst the daughters of Eve.  
They are fools cry'd another: their secrets they boast,  
When by books that are published those secrets are lost.  
There's Jack King and Buz and three proper knocks  
All the myst'ry of Masons, most fully unlocks.

After this, it is a pleasure to turn to a song by Bro. Foot, of Exeter, commencing, "Assist me, ye fair tuneful nine", which contains sentiments with which I think you will all agree:—

If on earth any praise can be found,  
Any virtue unnamed in my song,  
Any grace in the universe round  
May these to a mason belong.

A song by Bro. Brice, "When a lodge just and perfect is form'd all aright", seems to have run through all later song books. It is set to the tune of, "Oh! the brave tars of old England", but elsewhere the tune used is, "The Roast Beef of Old England", by Bro. Richard Leveridge, a well-known bass singer, born 1670, and a member of the Drury Lane Company, who lived in 1758, some of whose songs are to be found in present-day collections. Bro. Andrew Brice was a printer in Exeter, a well-known Mason, who lived to a good age, being looked upon during his lifetime as the Father of Masonry in Devonshire. After his death in 1773, his body lay in Masonic State at the Apollo Inn, Exeter, and over 300 persons viewed his remains at a charge of 1/- each, which enabled the Brethren to realise sufficient to meet the expenses of his funeral!

Trewman's book makes considerable use of the earlier songs from Ahiman Rezon (1756) and others. Again we have "The Anthem", which Anderson's 1738 Constitutions styles as "The Treasurer's Song", and S. Holden sets as a duet as the "Masonic Anthem". In a prologue spoken in Exeter in January, 1771, certain lines are stated in a footnote to be "closely imitated from the Freemasons' beautiful and well-known Anthem". The first verse reads:—

Grant us, kind Heaven what we request:  
In masonry let us be blest ;  
Direct us to that happy place  
Where Friendship smiles in ev'ry face.

Curiously, this Exeter Collection is the only Masonic one of the kind to include a song which falls short of the high moral tone so conspicuous in all Masonic verse of the eighteenth century. The general laxity in the moral standard of the nation during that period and the crudities of much of the popular verse contrast most vividly with the pure sentiments and the "good form" generally exhibited in all of the Masonic lyrics then published. We can feel the utmost pride and satisfaction in these verses.

R. Trewman published a further selection of 36 Masonic songs with "the Principles of Free Masonry Delineated" (1777) and in the preface, as if to atone for the admission earlier of the offending song, he writes:—

I have selected the best Masonic songs in my power. Masonry has produced numerous songs, some of which are excellent; but the generality of them, it must be acknowledged, are not the most poetical productions in our language. In general, however, they abound with sentiments of those moral and social virtues which, in its gay as well as serious hours, Free Masonry most strongly inculcates.

A song of 1775 included here and set to the old tune, "Derry Down", is delightful!

Fidelity once had a fancy to rove,  
And therefore she quitted the mansions above;  
On earth she arriv'd, but so long was her tour,  
— Jove thought she intended returning no more.  
Derry down, down, down, derry down.

Six verses proceed to describe amusingly where Mercury sought "the dame". At last he inquired of "the young God of Love", who replied:—

In one only place you can find her on earth  
The seat of true friendship, love, freedom and mirth,  
To a lodge of Free-masons, then quickly repair,  
And you need not to doubt, but you'll meet with her there.

A now forgotten rival of Masonry was the Most Noble Order of Bucks. Even in 1767 Trewman can include a song with a chorus which may express merely wishful thinking:—

As long as our coast does with whiteness appear  
Still masons stand foremost in verse;  
Whilst harmony, friendship, and joys are held dear,  
New bands shall our praises rehearse.

*Chorus:*

Though lodges less favour'd, less happy decay,  
Destroy'd by Old Time as he runs;  
Tho' Albions, Gregorians, and Bucks fade away,  
Still masons shall live in their sons!

How, therefore, can one view the publication in 1733, six years later, of William Riley's *Fraternal Melody*, which consists of a number of original odes and songs adapted to "the most celebrated Balad Tunes", for the use not only of members of the most Ancient and Honourable Fraternity of Free and Accepted Masons, but also for those associated with the Most Noble Order of Bucks, the Honourable Order of Select Albions, the Honourable Lumber Troop, and others? Riley was a member of the several societies. He has included some fifteen Masonic songs, in addition to an Ode to Nimrod, "the illustrious founder of the Most Noble Order of Bucks", and 23 non-Masonic songs. These songs formed part of Minty's *Discourse on Masonry*, printed by T. Wilkinson, Dublin, in 1772, and the songs were issued separately in London by William Riley in 1773, under the title of *Fraternal Melody* with the addition of an "Ode in Honour of the laudable Institution of the Protestant Charity-Schools".

Some eight songs have their first appearance here. His "Enter'd Apprentice's Song" "to the Old tune" would scarcely be accepted in place of the original!

When quite a young spark  
I was in the dark  
And wanted to alter my station:  
I went to a friend  
Who prov'd in the end,  
A free and an accepted Mason.  
At a door he then knocked,  
Which quickly unlock'd,  
When he bid me put a good face on;  
And not be afraid  
For I should be made  
A free and an accepted Mason.

My wishes were crown'd  
 And a Master I found,  
 Who made a most solemn oration ;  
 Then showed me the light,  
 And gave me the right  
 Sign, token and word of a Mason.

The first edition of William Preston's *Illustrations of Masonry* appeared in 1772, without any songs. In 1774, on publishing his *Private Lectures on Masonry*, he may have felt that this book was incomplete without a section incorporating Masonic verses, and so we have "a choice collection of songs" added. These include the ode, "Wake the lute and quivering strings", from the *Pocket Companion* of 1754, the Masonic anthem, "Grant us, kind Heaven, what we request," from Smith's *P.C.*, 1735, and eleven other Masonic songs, of which the last, "When the sun from the east first salutes mortal eyes", set to the tune, "Balance a straw", appears now (as far as can be traced) for the first time.

All of these odes, anthems and songs were transferred to Preston's second edition (1775) of the *Illustrations*, and in successive editions further numbers were added, so that in the ninth edition, issued in 1796, there were ten odes, four anthems and thirty-three songs, among which appears Burns' song of 1786 to the Brethren of St. James's Lodge, Tarbolton, known as "The Farewell". In the seventeenth edition, which appeared as late as 1861, all the odes, anthems and songs were omitted to make room for the additional historical part, which was brought down by the then editor (Dr. Oliver) to 1860.

Preston, in his preface to the seventh (1788) edition, states that:—

"At the end is given a collection of anthems and songs, some of which have never appeared in any former publication. These being occasionally introduced in our assemblies in the course of our ceremonies may tend greatly to enliven the proceedings."

In later editions he has omitted the words "in the course of our ceremonies", and one is tempted to inquire the reason for this, and also to conjecture to what extent these songs may actually have been introduced at that time "in the course of the ceremonies".

Now we have a record of a meeting of the Lodge of Antiquity held on March 5th, 1777, when William Preston presided as "Chief Ruler", from which it would appear that the musical side was very much in evidence, instruments being played, an ode, an anthem and a song, in honour of Masonry, all being performed. I quote from the Prestonian Lecture for 1950, given by Wor.Bro. Ivor Grantham:—

Lodge of Antiquity, Mitre Tavern, Chapter Night)  
 (Present—18 members and 9 visitors)

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

Let us examine some of the songs in the 1788 edition which, Preston states, have never appeared in any former publication. He does not, in fact, indicate which these are, but four numbers at least have not appeared in earlier print. Notice the sentiment of one of these:—

While princes and heroes promiscuously fight  
 And for the world's empire exert all their might,  
 We sit in our lodges from danger secure,  
 No hardships we meet with, no pains we endure ;  
 But each brother cheerfully joins in a song:  
 Our rites we renew,  
 Our pleasure pursue ;  
 Thus we waft time along.

The tune set to this, "When Phoebus the tops of the hills does adorn", is attributed to Handel.

Another song, "In history we're told how the Lodges of old arose in the east and shone forth like the sun", is set to the Belleisle march, a pleasing tune composed to celebrate the British victory in 1761 at Belleisle. The song is one of the many which makes use of what one might call the "Bumper" theme. Each verse ends:—

Then charge bumpers high and with shouts rend the sky  
To Masonry, Friendship and Brotherly Love.

Looking through the songs, we find as early as 1723, in "We have no idle prating":—

Fill to him to the brim,  
Let it round the table roll.  
Then, landlord, bring a hogshead  
And in the corner place it,  
Till it rebound with hollow sound,  
Each Mason here will face it.

*B. of C.*, Dublin, 1751, in "Come, come, my brethren dear":—

Let every man take glass in hand  
Drink bumpers to our Master Grand.

*P.C.*, Edinburgh, 1751:—

Here let no dull faces of business appear.  
Then fill up the goblet and deal it about,  
Each brother will see it twice twenty times out.

In *A.R.*, 1756:—

If unity be good in every degree  
Let a bumper be crown'd to the art of Masonry  
And to each jovial brother that is a Mason free.

And again:—

Come fill up a bumper and let it go round.

Such sentiments were, of course, in keeping with the times and the occasion which called for the song, but it would be quite wrong to imagine that such a theme was general. Indeed, in "To Masonry your voices raise", one is urged:—

Then join your heart and tongue with mine  
Our glorious art to praise,  
Discreetly take the gen'rous wine,  
Let reason rule your ways.

And in another song, "The trade of a Mason":—

Let your converse be level, your life not too gay,  
But just within compass, the moderate way.

A very familiar name is attached to the Masonic pantomime, "Harlequin Freemason", which was produced at Covent Garden Theatre in 1780 and played for 63 times. Charles Dibdin had already acquired a wide reputation as a musical composer, for his gift of melody was remarkable. Of the songs in the pantomime, five relate to Masonry—a Freemason's glee for three voices; the Mason's Creed, commencing, "In all your dealings take good care"; the Fellow Craft's song, "Hail Masonry Divine", from the 1723 *Book of Constitutions*; and the song, "The sun's a Freemason, he works all the day"; and the finale:—

Fill a capacious bowl  
While we proclaim  
The Mason's fame  
Which ever shall extend  
From east to west, from pole to pole,  
In spite of Envy's poison'd shaft.  
Let cowards what they will pretend,  
Let three times three  
The signal of our plaudit be  
While we toast the King and Craft.

Although the place and date of his initiation is not recorded, it was generally believed that he was a Mason. He is said to have composed over 1,000 songs and although never a sailor, will always be remembered by his many sea songs. His song, "The flowing can," commencing "A sailor's life is a life of woe; He works now late, now early," contained in *The Oddities*, produced in 1789, finds imitation by Bro. Bissett, whose song:

A Mason's life's the life for me,  
With joy we meet each other,  
We pass our time with mirth and glee,  
And hail each friendly brother.

Dibdin's chorus:

We sing a little  
And laugh a little  
And work a little  
And swear a little  
And fiddle a little  
And foot it a little  
And swig the flowing can.

Bro. Bissett has for his chorus:

We laugh a little  
We drink a little  
We work a little  
We play a little  
We sing a little  
Are merry a little  
And swig the flowing can.

This song seems to have been immensely popular, for after its appearance in Stephen Jones' *Miscellanies*, 1797, it was copied into S. Holden's Selection in the same year with the music, also appearing in the *Masonic Museum* and later collections. Dibdin's airs, "Come thou rosy dimpled boy," "True Courage" and "Twas on the good ship 'Rover'", were elsewhere used for Masonic verses.

Bro. James Bissett, who was a steward of the St. Alban's Lodge, Birmingham, also composed a song for the dedication of the Shakespeare Lodge (No. 516) at Stratford-on-Avon, which song appeared in the *Freemasons' Magazine* of the same month, June, 1793. This song is remarkable for the implication that Shakespeare was a Freemason:—

Great honours have been paid before,  
But Shakespeare's name to blazon  
Or give him fame—none can do more  
Than say—HE WAS A MASON!

True, Preston and other writers were still repeating the "history" of Masonry, Anderson having started the fashion by tracing the art from Cain, who built a city and who was instructed in Geometry by Adam. Bro. Lowe, of Stockport, in a Royal Arch Song, however, goes one better:—

Father Adam, created, beheld the light shine,  
Heav'n made him a Mason, and gave him a sign.  
Our royal grand sign to him did impart  
And in paradise often he talked of our art.

In 1780, C. S. Thompson, London, issued the *Musical Mason* or *Free Mason's Pocket Companion*, being a collection of songs "used in all lodges" and giving the melody in each case of the 25 songs, and, in addition, the "Free Mason's March". There are few collections with music fitted to the verses, although the tunes were at that time no doubt well known to the Brethren, and were usually named with the song. The musical settings, however, are of great value to present-day students in clearing up doubts concerning long-forgotten tunes. The Master's Song from the 1723 *Constitutions* now figures in a tuneful melody for two voices of a slightly more florid nature; the Fellowcraft's song has J. F. Lamp's tune of 1739 (not the 1723—original setting), but earlier than "Rule Britannia".

The E.A. song is here, in the form known to us which varies slightly from the old tune; the Deputy Grand Master's Song from the 1730 *Dublin Constitutions* is fitted to a melody which differs from that in Holden (1797). Three of the songs which will be sung this evening are included:—

The Secretary's Song: "Ye Brethren of the ancient Craft," trio  
possibly by Jas. Anderson, 1738 B. Const.

The Steward's Song: "We have no idle prating", 1723,  
and "Ye Thrice happy few", of 1759.

It is tempting to dwell on the other tunes printed here, but we must leave this and mention only the Freemasons' Anthem, which appears as a two-part song, and the collection closes with the "Free Masons' March", whose composer is not mentioned.

Reference has already been made to the so-called ladies' stanza, by Bro. Springett Penn, in the Entered Apprentice's song of Anderson's 1728 *Constitutions*, reading:—

We're true and sincere  
 And just to the fair  
 Who will trust us on any occasion,  
 No mortal can more  
 The ladies adore  
 Than a free and an accepted mason.

In "Come, come, my brethren dear" (*B. of C.*, Dublin, 1751), we have an echo of this in:—

Now, ladies, try your arts  
 To gain us men of parts,  
 Who best can charm your hearts  
 Because we're free ;  
 Take us, try us, and you'll find,  
 We're true, we're loving, just and kind,  
 And taught to please a lady's mind.

Now what do the ladies say ? A song by a young lady in the *P.C.*, Edinburgh, 1765, to the E.A. tune, warns:—

Of your hearts to take care, now ladies prepare,  
 She's surely undone though her heart were of stone  
 It will melt at one glance from a mason.

In *Multa Paucis*—"for lovers of secrets", a scarce work of 1764, we find a song headed: "The Freemason's wife's opinion of the craft":—

Although I'm no mason and cannot be free  
 And am quite debarred from their mystery

but the prologues spoken at the theatres are often more direct and frequently were voiced by ladies. In 1765, before the play, "Love for love", performed by desire of the Great Lodge of Swaffham, Norfolk, Mrs. Dyer can say:—

We woman, tho' we like good masons well,  
 Sometimes are angry that they will not tell.

In a number of the late eighteenth century song books the first song printed is that by Bro. Robert Burns, beginning "Adieu", written in 1786. On 1st October, 1781, he had been made Master Depute of the Lodge at Tarbolton, and for that occasion he wrote a special stanza to his song, "No churchman am I for to rail and to write", which song he had set to the tune of "Come, let us prepare". This stanza reads:—

Then fill up a bumper and make it o'erflow  
 And honours Masonic prepare for to throw,  
 May every true brother of the compass and square,  
 Have a big belly'd bottle when harassed with care !

But the song, apart from all other songs, by which he will ever be remembered by Masons is that styled "The Farewell", beginning:—

Adieu! a heart-warm fond adieu.  
 Dear brothers of the mystic tie,  
 Ye favour'd, ye enlighten'd few  
 Companions of my social joy!

which is set to an old Scottish air, "Good night, and joy be with you 'a". The song was sung at the meeting of the Lodge in Tarbolton in June, 1786, at the time when he contemplated emigrating; his luggage was even then on its way to Greenock for Jamaica. Fortunately he altered his plans. One can well imagine the effect on his Brethren when this song was sung, and even to-day it can profoundly affect us.

It is appropriate to turn now to a romantic character, who was a well-known Mason in Edinburgh at about this time. A cobbler by trade, Gavin Wilson, whom the *Gentleman's Magazine* of 17th April, 1793, describes as "a most ingenious man and noted as having invented a process for the hardening and polishing of leather", published in Edinburgh in 1788 a *Collection of Masonic Songs*. On the title page he describes himself as "Poet Laureat to the Lodge of St. David".

An extract from the preface is enlightening:—

Courteous Reader,  
 You are inquisitive, no doubt,  
 How this odd fancy comes about,  
 That old unletter'd *Leather toaster*  
 Should now commence a poetaster ;

One day for dinner I had pork,  
 That set my fancy quick to work.

and so some eighteen songs on Masonry of his own composition are included. Half-a-dozen of these were made widely known through Stephen Jones' *Miscellanies* (1797) and were copied in other collections. In all cases the tunes have been named. His "return to a compliment from the chair" is neatly phrased:—

Right worshipful master and worshipful wardens  
 Dear kind worthy brethren, true secrecy's guardians,  
 The friendship, the honour, so kindly conferr'd,  
 With gratitude, thanks and respect, I regard.  
 Then kindly permit me the toast to return,  
 From a heart that for ever with friendship shall burn ;  
 To all worthy brethren of every degree,  
 Craving aid with the honours, and by three times three.

and its tune, "On, on, my dear Brethren", seems to have been a favourite with him, for it is also named for three other songs in his collection.

Stephen Jones, whose *Masonic Miscellanies in Poetry and Prose* appeared in 1797 (with a further edition in 1811), was a Past Master of the Lodge of Antiquity. He was a friend and admirer of Bro. William Preston, to whom he dedicated this work "as a small testimony of the respect I bear to you as a man, and the veneration with which I contemplate you in the character of a Mason". In fact, he goes so far as to say that the most respectable selection of odes, songs, etc., on this subject of Masonry is that made by "Mr. Preston" at the end of his "Illustrations". When compiling his collection, Bro. Jones found that many Masonic songs of tolerable merit as compositions had long been neglected on account of their tunes being unknown, and he therefore applied to them such modern tunes as were then most generally known.

Although no musical settings are included, he has, by naming the tunes, made his collection more useful. Nearly two hundred songs, odes, etc., are included, covering all the well-known verses of earlier collections. Like all editors, Bro. Jones has inserted a song of his own composition, "A system more pure ne'er was modelled by man", the heading to which states that it was "intended to have been sung at the Grand Feast 11 May, 1796". At all events it was printed in the *Freemasons' Magazine* for May, 1796. The setting is to Bro. Dr. Boyce's "Hearts of Oak", a tune frequently in use for Masonic verses. This song ran to nine verses with a chorus after each, and the Editor in a footnote thoughtfully suggests that the first three verses and the last verse make a song, "which most hearers, perhaps, will think quite long enough". We can only agree, even although we may entirely endorse the sentiments of this chorus:—

From the prince to the boor  
 Be he rich, be he poor,  
 A mason is a brother  
 And each will help the other,  
 So grateful the tie is of Free-masonry.

Earlier in the same year Bro. Smollet Holden's *Selection of Masonic Songs*, dedicated to the Fraternity, was specially issued to mark the occasion of a Benefit for the Irish Masonic Orphan Girls' School at the Astley's Theatre, Dublin, held in January, 1797. Bro. Holden was a Dublin music seller and a keen Freemason. His volume is of some importance, giving the full music of the songs and being engraved throughout on copper plates. No publisher's announcement or author's preface grace the book, but a showcard of striking design, used by Bro. James Brush, Masonic Jeweller, Dublin (1774-1812), faces the title page. The book contains 46 songs, of which 35 are furnished with choruses, and it ran to three editions. It contains a song and chorus specially written by Bro. Connel on behalf of the Masonic Orphan School:—

To old Hiram, in Heaven, where he sat in full glee,  
 A few Brother Masons sent up a petition,  
 That he, their inspirer and patron would be,  
 To help Mason's orphans, and mend their condition.

The gods were all mute,  
 When he mention'd our suit ;  
 They gave their consent, and donations to boot.  
 Then who would not wish, like celestials divine,  
 In a cause like the present to cheerfully join.

The tune to which this song is set was composed between 1770 and 1775 by Bro. John Stafford Smith, a well-known composer of that time, for the poem, "To Anacreon in Heaven", words by Ralph Tomlinson, President of the Anacreontic Society, an association which met and sang glees at the Crown and Anchor Tavern, Strand, London.

The same tune has also been used by Bro. J. F. Stansfield to his verses beginning, "Not the fictions of Greece nor the dreams of old Rome", written at Hull in 1786, which appeared in the *Freemasons' Magazine* for November, 1793, as having been written by Bro. William Preston—with a footnote appended, "If the printer is mistaken in this conjecture he will thank any brother who may possess better information to communicate it". In the next issue Bro. J. W. Stansfield, Phoenix Lodge, Sunderland, put the matter right.

Later in 1812, the same tune was to strike the fancy of Francis Scott Kay, the composer of the now famous verses of the "Star Spangled Banner", commencing, "Oh! say, can you see by the dawn's early light . . .", for, hunting through a volume of old flute music, he found this tune to fit his verses, and has made it immortal as an American National Song.

The only item in Holden's Selection, which is not specifically Masonic, is the celebrated canon, "Non nobis Domine", generally sung in England as a substitute for "Grace after meat" at public dinners and on other festive occasions, and is probably included, as it was always sung immediately after dinner at the Freemasons' Hall at meetings of the Glee Club from 1788.

There are few indications of the authorship of the verses, but the song, "Since we're met, let's merry be", is headed as written by the "late Bro. Ancell" and does not seem to have appeared earlier. This is a pleasing item. The old tune of "A Rose Tree in full bearing" has been made use of for two songs, of which one, "O what a happy thing it is", by Bro. John Richardson, of the Royal Brunswick Lodge, Sheffield, first appeared in the *Sheffield Courant*, of 16th May, 1795, and has been copied by Stephen Jones.

This tune will be familiar to most hearers as having been used in recent years for a popular song. Another novelty described as "never before printed" is the song:—

That Masonry is a Divine Institution  
 The wise will agree, deny it who can,  
 We live within bounds, we know no confusion,  
 Our old Father Adam has laid us the plan.

Everyone will recognise the tune in its modern setting of "Father O'Flynn".

The last song book to which I shall refer is the *Masonic Museum* of 1799, dedicated to His Royal Highness the Prince of Wales, "whose innate generosity, and unbounded good nature, never fails to convey the most exalted sensation of pleasure to a Fraternity formed for universal happiness", so say the Editors. The title page is adorned with a print of the Royal Cumberland Freemasons' School for Female Orphans, but there is nothing to indicate the occasion of the publication. It is printed by and for J. Roach, Drury Lane, and sold also by Bro. John Cole, who has inserted a new Masonic duet of his own composition—"The Lodge being form'd"—to be sung to the tune, "While beams the bright morn". It contains the words of seventy songs and at the price of one shilling seems good value, even for those far-off days, as the songs are well known. There is one song to the old tune, "Derry down", so frequently used, which I can trace elsewhere only in Stephen Jones' *Miscellany* (1797), although it was sung at the Essex Provincial Lodge in 1793.

The first two lines read:—

All you who love order attend to my song  
 And if you'll be patient, I'll not keep you long.

May I echo the last line and just say that a great deal more could very well be said concerning the verses of the songs, the various authors and the composers of the many tunes used by our Masonic Brethren during the latter half of the eighteenth century. There is material available for further study and, indeed, Smollet Holden Selection has already formed the basis of a paper.

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On the conclusion of the paper, very cordial votes of thanks were accorded to Bro. Sharp, and to the Vocalists and Accompanist, on the proposition of the Master, seconded by the Senior Wardens.



FRIDAY, 3rd OCTOBER, 1952



THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. H. C. Booth, P.A.G.D.C., I.P.M., as W.M.; J. R. Rylands, P.A.G.D.C., S.W.; S. Pope, P.Pr.G.D. (Kent), J.W.; J. Heron Lepper, *B.A., B.L., P.G.D., P.M.,* Treas.; J. R. Dashwood, P.G.D., Sec.; Lewis Edwards, *M.A., F.S.A., P.A.G.R., P.M., D.C.*; N. Rogers, P.A.G.D.C., S.D.; *Dr.* A. E. Evans, *C.B.E., M.D., I.G.*; Ivor Grantham, *M.A., O.B.E., LL.B.,* P.Dep.G.Sw.B., P.M.; *Lt.-Col.* H. C. Bruce Wilson, *O.B.E., P.G.D., P.M.*; and B. W. Oliver, P.A.G.D.C.

Also the following members of the Correspondence Circle:—Bros. A. May, A. S. Hall-Johnson, P. J. Watts, S. H. Muffett, C. S. Dodwell, S. Drake, R. G. Bradley, C. Marshall Rose, W. A. Ball, T. D. Galloway, H. Jenkins, R. A. Abell, J. D. Daymond, T. W. Marsh, C. G. des Graz, D. M. Milstone, J. T. C. Hillman, Bernard E. Jones, G. D. Elvidge, A. F. Cross, W. Edwards, A. Withall, A. M. Howe, H. B. Evans, W. S. Croft, R. A. Warne, R. Gold, F. L. Bradshaw, H. W. Johnson, A. Russell, E. Worthington, M. R. Wagner, B. Foskett, R. St. John Brice, R. A. Pratley, G. W. Watson, F. A. Butler, L. Bedford, and H. M. Yeatman.

Also the following Visitors:—Bros. J. May, Lodge 3871; H. J. Hale, Lodge 6617; R. L. Moreton, Lodge 631; L. J. B. Morris, Lodge 5352; and J. Hamstead, Lodge 2504.

Letters of apology for non-attendance were reported from Bros. *Col.* C. C. Adams, *M.C., F.S.A., P.G.D., P.M.*; B. Ivanoff, P.M.; W. Jenkinson, *O.B.E., Pr.G.Sec.* (Down); *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., Pr.G.Sec.* (E. Lancs.), 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.*; W. E. Heaton, P.G.D., P.M.; H. H. Hallett, P.G.St.B., P.M.; C. D. Rotch, P.G.D., W.M.; *Dr.* 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.Dep.G.M. (Montreal); R. J. Meekren, P.G.D. (Quebec); N. B. Spencer, P.A.G.D.C., P.G.W. (N.Z.C.); G. Brett, *M.A.*; and G. S. Draffen, *M.B.E.,* Grand Librarian of Scotland.

The W.M. referred to the great loss which the Lodge had suffered in the death of Bro. S. J. Fenton, one of our senior members, and the Brethren stood in silence to express their sorrow and their sympathy with his Widow. The Master read the following:—

#### IN MEMORIAM

Bro. S. J. Fenton was a Londoner by birth, and a Freeman of the City of London by virtue of apprenticeship to the Merchant Taylors' Company. He was born in Kennington in 1875 and educated at Sir Walter St. John's School at Battersea, and was initiated in the Old Sinjins Lodge No. 3232, at the first meeting after its consecration in 1907. He held the office of Master of his Mother Lodge in 1917-18.

In 1919, he moved from London to reside for business purposes in Birmingham. In 1920 he became a Founder of the Arts and Crafts Lodge No. 4134, and in the same year Founder and first Senior Warden of the Prometheus Lodge No. 4209, a Lodge comprised of members of the Midland Metal Trades. Of this Lodge he became Master in 1922-3. In 1923 he organised the formation of the Warwickshire Installed Masters' Lodge No. 4538, of which he was Master in 1928. Also in 1923 he became a member of the Library and Museum Committee of the Provincial Grand Lodge of Warwickshire, and was Chairman of that body from 1926 to 1935. In 1926 he was appointed Provincial Senior Grand Deacon of Warwickshire, and in 1933 Provincial Senior Grand Warden.

In the Royal Arch, he was exalted in the Leigh Chapter, No. 887, in 1925 and in the Mark, he was advanced in the Moseley Lodge No. 667 in 1933.

He joined the Correspondence Circle of the Quatuor Coronati Lodge in 1909, and became a full member of the Lodge in 1931, and Master in November, 1938.

His health had not been good enough for him to attend Lodge for some years, and his death occurred on 8th August.

He was the Author of the following papers and books:—

*The Apollo Lodge No. 301, Alcester.*  
*The Military Services and Freemasonry.*  
*Records of the Orthes Lodge.*  
*James Sketchley, of Birmingham.*  
*Richard Carlile: His Life and Masonic Writings.*  
*Books for Masonic Reading.*  
*The Lodge Summons.*  
*The Chapter of Fortitude No. 43.*  
*Early Freemasonry in Tamworth.*  
*French Prisoners' Jewels.*  
*Landmarks of the Order.*  
*Two Hundred Years of Freemasonry in Warwickshire.*  
*The Lost Lodges of Warwickshire.*

Bro. Fenton leaves a Widow and two Daughters, to whom our sincere sympathy is extended.

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Four Lodges, two Lodges of Instruction and 128 Brethren were elected to membership of the Correspondence Circle.

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Attention was called to the following

EXHIBITS

(All kindly lent from the Library of Grand Lodge)

- Casts of the Medallion presented to General San Martin, Liberator of Argentina, by the Lodge of Perfect Friendship in 1825.
- Metal Plaque of unknown date displaying Masonic emblems in bold relief (Spanish or Portuguese).
- Jewel of the Representative of the United Grand Lodge of England at the Grand Lodge of the Argentine Republic.
- Almanaque Masonica (Buenos Aires, 1874).
- Manifesto entitled, "Accusation and Petition of Intervention", published in the Argentine Republic in English in 1914.
- Attendance Register associated with the Special Meeting held at Buenos Aires on 31st March, 1927, by the Grand Orient of the Argentine Republic to welcome the late R.W.Bro. Sir Alfred Robbins, P.G.W.
- A Paper, entitled *The Masonic Treaty between the United Grand Lodge of England and the Supreme Council of the Argentine Republic*, compiled by W.Bro. William Cowlshaw, P.G.D., and published by the District Board of General Purposes, District Grand Lodge of South America (S.D.), 1937.
- Certificate of Membership (7th April, 1856) issued by Excelsior Lodge No. 900 (E.C.), now No. 617, Buenos Aires.
- Warrant of Teutonia Lodge No. 1092 (E.C.), Buenos Aires, issued on 16th May, 1859, returned on 11th October, 1872.
- Certificate of Honorary Membership (7th June, 1875) issued by Lodge Union del Plata No. 1, Buenos Aires.
- Certificate of Membership (28th March, 1865) issued by the Supreme Council, A. & A. Rite, of the Argentine Republic.
- Rose Croix Certificate (11th July, 1862) issued by the Grand Orient of the Argentine Republic.
- Rose Croix Certificate issued at Pernambuco (1841).
- Certificate, 7° French Rite, issued at Rio de Janeiro (1834).

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An interesting paper, entitled *A Century of British Freemasonry in Argentina*, by Bro. A. S. HALL-JOHNSON, was read as follows:—

## A CENTURY OF ENGLISH FREEMASONRY IN ARGENTINA

BY BRO. A. S. HALL-JOHNSON



THE two principal works on Argentine Freemasonry are those of W. Bros. Zuñiga and Lazcano.

Antonio R. Zuñiga, Librarian of Argentine Grand Lodge, wrote the first book of Argentine Masonic history under the title of *La Logia Lautaro y la Independencia de America*; it was published officially by the Argentine Grand Lodge in 1922; it ends with the fall of Rosas in 1852.

As soon as the *Lautaro* was published, Martin V. Lazcano commenced work on what is to a large extent, a reply. His two volumes, *Las Sociedades Secretas, Políticas y Masónicas en Buenos Aires*, was published in 1927; like Zuñiga, he commences with Francisco Miranda (1736-1816), friend of Pitt, founder of "lodges" in Grafton Street, Fitzroy Square, thorn in the side of Spain; but he carries on his work to the time of publication.

Both works suffer from the lack of adequate indexes; Lazcano falls into an error on page 130 of Vol. i, where he illustrates a Knight Templar Certificate and calls it a Lodge Diploma.

Zuñiga believes in traditions; Lazcano insists on documents: to Zuñiga, all "lodges" are Masonic—political or not; to Lazcano, no "lodge" is Masonic if at all political.

Neither Zuñiga nor Lazcano would be published to-day in Argentina. Zuñiga would be considered insulting to the memory of Rosas, who is to-day coming back into favour: Zuñiga calls him a savage, spewed up by hell—the most barbaric and brutal of Latin American tyrants—"Lazcano" would not be allowed as he discusses the conduct of San Martin in an objective, critical, manner and no one in Argentina to-day is permitted to debate publicly the mental processes of San Martin.

Based on Zuñiga and Lazcano, one of our North American members, R. W. Huntington, read a paper in 1929 entitled: *The Romance of Early Argentine Masonry and Pseudo-Masonry*.

Bro. Huntington accepts the fact that the Lautaro Lodge of General San Martin was political, but does not deny its Masonry. He gently reminds us of the Lodge members who emptied the famous tea chests into Boston harbour.

Bro. William Cowlshaw has published two important books: *Notes on the History of the District Grand Lodge of South America (Southern Division)*, published in 1931, and *The Masonic Treaty between the United Grand Lodge of England and the Supreme Council of the Argentine Republic*, published in 1937.

The English (and official) text of the Treaty will be found in the "Notes", the book on the Treaty contains both English and Spanish versions.

On 25th October, 1859, the Grand Secretary wrote that a copy of the Treaty should be deposited with each Lodge (in Argentina) holding a Warrant from the Grand Lodge of England. The Centenary of Excelsior Lodge would be a fitting occasion to make this request effective!

There are dozens of books "proving" and "disproving" the Freemasonry of San Martin and the Lodge "Lautaro", but we must not be unduly distracted from our main subject. As however, the point is so much debated to-day in Argentina, it is important to note that the reasons given for the non-Masonry of San Martin are not valid.

We are told that he could not have been a Freemason as he would not have risked ecclesiastical censure.

With all due respect, this is absurd: in the first place, ALL the troops fighting against Spain in the wars for South American independence, were under ecclesiastical censure. In the second place, the supreme ecclesiastical censure was not directed against any specified system of Lodges, but against all Secret Societies; and no-one has ever suggested that the proceedings of the "Lautaro" were not secret.

I have read that it took the North American leaders of this same Ecclesiastical Authority a full half-century to decide whether these condemnations applied or not to some of their own semi-secret organizations.

It is unfortunately true that up to the present time, most South American Governments have been changed by Military risings assisted by Secret Societies, which Freemasonry to-day is not. When the Germans occupied Jersey in the last war, they sacked the Masonic Temple at St. Helier and liquidated all Masonic property; they also liquidated, as "Secret Societies", the "Oddfellows", Buffaloes", "Rechabites", the Salvation Army, the Boy Scouts, "Rotary" and Air Raid Precaution(!): an exception was made of "The Foresters" as they were thought to render useful service in felling trees! (*The Sack of a Temple*; G. S. Knocker, 1947).

The Grand Lodge of England has some six hundred Centenary Lodges, and ten Lodges were constituted in England in 1853, but to institute an English Lodge at Buenos Aires in 1853, was something vastly different. When the "Excelsior" warrant was issued (10th June, 1853) England was at the height of her economic power; she was still busy filling the orders taken at the Great Exhibition of 1851; she was the world's banker, carrier, warehouseman and policeman, but Argentina was only emerging from her "Middle Ages".

It is not surprising to find the ubiquitous British in Argentina; it is, however, surprising to find a century-old Lodge working under the Grand Lodge of England and twenty-five other Lodges which, with "Excelsior" 617, form the English Masonic District of South America, Southern Division. With the exception of "Harmony", 1411, at Valparaiso, Chile, all of these Craft Lodges are in Argentina; "Harmony" was constituted in 1872 and joined the District in 1914.

"Excelsior" was the first Lodge to be so named, under the Grand Lodge of England; its first number was 900, but at the meeting of 3rd August, 1865, the Brethren were informed that some time before the number had been changed to 617, which number it still bears.

The number was changed at the closing up of Lodge numbers, which took place in 1863. "Excelsior" is noted as 900 in Grand Lodge Communication of 8th August, 1863, but the By-Laws approved 21st July, 1863, were printed in London as 617 in the same year.

There is some indication that the change of number was resented by the members and that the lack of official notification from London was resented by the Masters.

Some "Excelsior" stationery and jewels perpetuate a curious mistake which arose from the wish of the Brethren to retain a reminder of the old number. The design should read (consecrated), "A.L. 5853 as No. 900", but the London die-sinker preferred "A.L. 5853 A.S. No. 900".

In the Argentine Grand Lodge, numbering is no evidence of seniority as a new Lodge may request permission to take over the number of an extinct or dormant Lodge.

The twenty-six Craft Lodges in the English District of South America (Southern Division) occupy a territory of one-and-a-half million square miles: the largest English District, as regards extension, in the world.

Most of the Lodges are in Buenos Aires, but Harmony is 1,200 miles west; Acacia, 3314, is 900 miles north; Aconcagua, 600 miles west; Southern Cross, 500 miles north-west; Light of the South and Alexandra, 180 miles north-east; and Albion, in Bahia Blanca, 500 miles south. Rosario (180 miles north-east) has a Royal Arch Chapter, and Bahia Blanca a Mark Lodge. The Provincial Priory has the whole of South America for its parish, like the unknown Randolph Took, Esq., who was appointed Provincial Grand Master of South America in 1735 (Minutes of Grand Lodge, 17th April; see Vol. x, *Q.C.A.*, p. 254). The Royal Arch and the Mark District are content with the Argentine Republic.

When the Treaty between the Grand Lodge and the Argentine Masonic authorities was being prepared, the Grand Secretary wrote on 8th May, 1860, that although the Treaty would give the Grand Master full rights to grant Warrants for new Lodges, it was not considered probable that this privilege would be often made use of. At the present time, with no new Lodge consecrated for more than twenty years, we might well think that the District has passed its zenith and that the future might see fewer Lodges.

The Argentine Masonic powers have not always understood the amplitude of the phrase of Article 4 of the Treaty: ". . . Lodges meeting and working, or that shall hereafter meet and work under warrant from the Grand Lodge of England . . .", and, on one occasion, declared one of our Lodges "spurious, schismatic and irregular". This was in 1877. The previous year Lodge Light of the South No. 1553 was consecrated at Rosario. Argentine Masonry at that time had three rival Grand Masters—Urien, Cazon and Albarellos—and it was the last-named who made the blunder. The unfortunate incident was announced closed at the meeting of District Grand Lodge of 27th December, 1877, and is only mentioned to show the necessity of our English and Argentine Brethren knowing and understanding the Treaty under which we work. Signed on 5th December, 1861, it was thoroughly re-examined by Argentine Masonry in 1903, and declared to be completely valid and in full force. May

Article II never be broken: "From the present and forever there shall exist a close and indissoluble union . . ."

A century ago Argentina was a backward, under-populated country, and its capital, Buenos Aires, a city of only 80,000 inhabitants; to-day, Buenos Aires has three millions, and is the largest city in the Southern Hemisphere.

The historical event which made possible the founding of Excelsior Lodge was the triumphal entry of General Urquiza into Buenos Aires on 19th February, 1852. The old Plaza Mayor, site of the second founding of the city in 1580, made a splendid setting for the victor of the momentous Battle of Caseros on his brown, silver-harnessed horse.

Urquiza had been made a Mason in Uruguay (*Boletin Oficial, Masoneria Argentina*, 24.9.1910, p. 65), and at once encouraged Masonry, which had been prohibited by Rosas (1793-1877) during his despotic rule. Rosas found refuge in England, where he lived quietly for 25 years.

The centenary of "Caseros", 3rd February, 1952, was not nationally celebrated in Argentina. Urquiza, the victor of "Caseros", was assassinated in 1870; Rosas, the vanquished, died quietly at his pleasant Hampshire farm seven years later. Lord Palmerston used to visit him.

No impartial history has yet been written of Juan Manuel de Rosas; in 1861 the Argentine Congress sentenced him to death (in absence) as "a professional murderer and robber", and as short a time ago as 1947 his Buenos Aires house at No. 466, Alsina Street, was not considered worth saving from demolition.

John Masefield's lengthy biographical poem—it has 106 verses—seems fair enough: Masefield came to Buenos Aires in his sailing ship youth (about the end of the last century) and published the poem in London in 1919 ("A Poem and Two Plays").

Rosas would make a psychiatrist's holiday: his father came from noble Spanish stock, his mother's ancestry was English: after his father's death, he quarrelled with his mother, escaped from home and lived with "gauchos, cut-throats, thieves and broken rakes", and became their leader. He "kept the Marches" against the Indians and even in those early days indulged his strange passion for red—"Rosas"—roses—is allied to "rojo" red—he wore a long red cloak and in later life, when his whim was law, made red obligatory for most things from waggons to pocket handkerchiefs; and yet, he fled from his only battle worth calling the name! It is said that more than 30,000 Argentines went into exile during his rule.

A. Stuart Pennington, in his book, *The Argentine Republic* (1910), writes (p. 161) that Rosas said to his grandson Manuel Terrero:—

"I want you to remember what I am going to say. Whenever anything wrong was done over there in my name, but which was not directly attributable to me, I always got the blame for it; anything good and right my enemies always put to the credit of my ministers".

But, seriously, can a Dictator expect anything else?

Flamboyant Rosas reminds us (by contrast) of San Martin the austere. Was General San Martin a Freemason? My answer is "Yes." I do not assert that he, at any time, belonged to what we would, to-day, consider to be a regularly constituted Lodge, but I believe that he would, in his day, have been admitted as a Visiting Brother in any Lodge in England.

Dr. Fabian Onsari, ex-Grand Master of Argentine Masonry, in his moderate and well documented book published in 1951, entitled, *San Martin, La Logia Lautaro y la Francmasoneria*, quotes examples from B. Vicuña Mackenna's *Historia de San Martin* and Ricardo Rojas' *El Santo de la Espada* where officers of the Royalist Spanish Armies, who were Masons, took advantage of this fact, when, as prisoners, they appealed for clemency to San Martin and others. The Spanish Governments have never doubted the Masonic character of the Lautaro: in the *Boletin Oficial del Estado*, 1st March, 1940, are these words:—

en la pérdida del Imperio Colonial español . . . se descubre siempre la acción . . . de la masoneria . . . (In the loss of the Spanish Colonial Empire, one always finds Masonry at work).

In 1850, two years before Rosas went into exile and Wellington died, San Martin died in exile in France; sick, poor and almost blind. The whole of the year 1950 was devoted to his honour: every newspaper and printed paper in Argentina had to carry the legend, "Año del Libertador General San Martin"; even our English Lodge summonses; the extent, variety and multiplicity of the honours, celebrations and printed laudations are almost impossible to describe and they lasted a whole year. In Masonry, all the Argentine Lodges were ordered to convene especial Lodges in honour of "El Gran Iniciado" (the Great Initiate) and a San Martin medal was struck by the Argentine Grand Lodge.

In the Territory of Chubut, in the South of Argentina, now being made a Province, is Lake Musters, named for an early member of Excelsior Lodge; the story of George Chaworth Musters illustrates the ubiquity of the British and the universality of Freemasonry. As a Naval Lieutenant on the sloop, "Stromboli," Chaworth Musters was in South America waters from 1861-1866: he was initiated at an Emergency Meeting of Excelsior Lodge on 10th November, 1864; as there were regular meetings on 3rd and 17th November, his ship would appear to have made only a brief stay.

His title to fame is that he was the first to cross Patagonia from south to north and from west to east: his book, *At Home with the Patagonians*, was published in 1871. Sir Roderick Murchison described Muster's journey to the Royal Geographical Society as "the most hazardous of all men living, except Livingstone".

Royal Arch Masonry was organized in Argentina by the Consecration of Masefield Chapter No. 617, on 24th August, 1881. Across the Andes, at Valparaiso, a R.A. Chapter—King Cyrus No. 1—had been working under a Charter from the G.G.C. of the U.S.A. since 1865, but there were no R.A. Chapters in the River Plate area. In 1879, Ferdinand Jamieson Morphy was secretary of Excelsior 617; the following year, while on leave—he was a railway official—he took the Royal Arch in Liverpool Chapter No. 292, and on his return, interested District Grand Lodge in the idea of introducing Royal Arch Masonry into Argentina.

Companion Morphy found 11 others to petition with him for a Charter from the Supreme Grand Chapter, including one Scot, a Reverend Companion from Ohio, and a Californian.

Companion Morphy was greatly helped by Bro. Charles Trevor Mold, the District General Secretary, in fact, some give the latter the main credit for locally introducing the Royal Arch. Bro. Trevor Mold was exalted at the first possible Masefield Meeting together with District G. Master Masefield and Deputy D.G. Master Ryan and a number of others. It was Bro. Ryan who suggested naming the Chapter for the District G. Master, although Bro. Masefield was not a Royal Arch Companion at the time.

From across the River Plate, in Montevideo (Uruguay), six Brethren from Acacia Lodge No. 876 travelled to Buenos Aires to be exalted on 9th July, 1885, and later, in 1892, helped to petition for a Charter for Acacia Chapter, which was granted in 1893. But the Montevidean Chapter, English Craft Lodges, Mark and Mariner Lodges, do not form part of the districts with headquarters in Buenos Aires. A Chapter having been formed at Rosario in 1894, London, was petitioned to appoint a Grand Superintendent, and Companion Morphy was installed 16th December, 1895. There are now eight Chapters, and an average of one in four of our Craft Masons are exalted. The ritual worked is "Domestic"—in the Craft it is "Emulation", except "Columbia", which works the ritual of the G.L. of New York.

Long before the Royal Arch was introduced into Argentina, Excelsior Lodge was inducting Wardens into the Chair as Past Masters; in Buenos Aires, at any rate, "Passing the Chair" was not a prior formality for taking the Royal Arch.

In December, 1944, Excelsior gave the "Secrets of the Chair" to Masters and Past Masters of Argentine Lodges, which had not practised any "Inner Working", but that was in order that these Past Masters might sit through our English ceremony.

In 1909, Bro. F. H. Chevallier Boutell obtained permission from the Argentine Grand Lodge to work the "Mark" degree in Lodges to be formed into an English "Mark" District. The previous year he had been appointed District Grand (Mark) Master of the Argentine Republic; eleven years before, the Rosario (Mark) Lodge No. 507 was consecrated in London (19.10.1897), and thirteen years before, the Buenos Aires (Mark) Lodge No. 481 (18.3.1895). The first meetings of these Lodges in Argentina were 11th November, 1909 (Rosario) and 29th November, 1909 (Buenos Aires). After this complicated start, the "Mark" degree has developed into a happy little district of five Mark and one Ark Mariner Lodge—Rosario is the second city of Argentina.

District Grand (Mark) Master Mawson died during the writing of this paper (14.1.1952).

As Argentine Masonry does not work the Royal Arch, Mark, or Ark Mariner, some English-speaking Argentine Brethren join our Royal Arch Chapters and Mark and Mariner Lodges; and as English Masonry in Argentina does not possess a Rose Croix Chapter, some of our English Brethren take their Scottish Rite degrees under the Argentine Supreme Council.

Knight Templary was established in Argentina by the Consecration of "San Martin" Preceptory No. 191 on 20th August, 1912, working under the Great Priory of England and Wales: a second Preceptory, the "Santa Rosa", was Consecrated 12th July, 1913, and, later, the province of South America formed, which body held its first meeting 15th May, 1919.

After the Argentina Grand Orient had divided into a Grand Lodge and a Supreme Council (1930), it was thought wise formally to request permission from the latter for the working of these two English Preceptories and any which might be Consecrated in the future. This request, made 25th July, 1932, was readily acceded to on 12th August, 1932. Of course,

Knight Templary does not work under a Supreme Council, but any possible local misunderstanding has been avoided. From 1852 to 1874 Argentina was governed by four successive Freemasons.

Justo José de Urquiza was succeeded by Santiago Derqui in 1860; Bartolomé Mitre followed in 1862, and Domingo Faustina Sarmiento became President in 1868. Sarmiento was given a Masonic banquet on his election, to which Excelsior Lodge was officially invited, and General Mitre there recalled a time when all four had knelt together at the same Masonic pedestal. (*Simbolo Magazine*, year 1, number 2.)

On assuming the Presidency of Argentina, Sarmiento announced that he would take no active part in Masonry during his term of office (1868-1874). His speech on this occasion has been used against Masonry by being truncated; that his only wish was to avoid the possibility of national discord is proven by his accepting the Grand Mastership of Argentine Masonry in 1882. Excelsior Lodge took a goodly commission to his Installation.

For fifty-two years the majority of our Buenos Aires Lodges met in Prince George's Hall, No. 1230, Sarmiento Street, opposite a house where "El Maestro" lived—bought as a National Historical Museum in 1947.

When I was visiting Lodges in the U.S.A. in 1944, I had some difficulty in explaining my position as a Pastmaster of an English Lodge in Buenos Aires and an Honorary Member of Argentine Lodges, as not all their Grand Lodges are in fraternal communication with the Grand Lodge of Argentina. An article on our District in *The New Age Magazine*, which was subsequently reprinted in leaflet form in August, 1943, had reached a very large number of readers, but the millions of North American Masons take a good deal of informing.

In 1924 there was consecrated a Lodge in the District especially for North American citizens, Columbia 4682, working the ritual of the Grand Lodge of New York; as members of this Lodge visit their Homeland they take with them news of our District and of the fine Anglo-American collaboration which pertains therein.

In England the position of our District is fairly well known. The Anglo-Argentine Lodge was founded in London in 1912; the *Transactions* of the Lodge of Research No. 2429, Leicester, has a paper by Bro. A. J. Goode (1905-6) and by Bro. C. Lewis Edwards (1907-8). Bro. Lewis Edwards, a Pastmaster of Excelsior 617, gave us our first Lodge banner in 1900—it was saluted by the singing of the National Anthem! Authors' Lodge No. 3456, of which I have the honour to be a member, has an article in *Transactions*, Vol. ii, on Freemasonry in South America by one of our Past District Grand Masters, Bro. F. H. Chevallier-Boutell, and was also addressed by Bro. Sir Alfred Robbins prior to one of his South American journeys. The *Masonic Record* of December, 1925, carried a detailed interview on South American Freemasonry by Bro. F. C. C. M. Fighiera, and Brethren on leave in England spread the Argentine story.

Before exchange restrictions became so onerous, many of our members went to England to retire, so we have missionaries in many places. Bro. L. J. B. Morris, of Lewisham, has a paper on "The Ceremony of Consecration" in Vol. xl of the Manchester Association for Masonic Research, in which he notes that my own Lodge, Excelsior 617, is his Mother Lodge.

Our second senior Lodge is Star of the South 1025, which, when founded in 1864, revived a name well known in local Masonic tradition. In Mitre's *History of Belgrano*, we read of a Lodge Estrella del Sur, or Sud, being formed by British troops in Beresford's invasion forces. Zuñiga affirms that this was an Officers' Lodge, and that it admitted some English and North American residents. In the same year (1806) there appeared the first journal printed in English in South America; this also was entitled *The Southern Star—La Estrella del Sur*. It was published in Montevideo—across the River Plate, in the neighbouring Republic of Uruguay—and was very popular in Buenos Aires. But the name appears again, for on 5th September, 1825, a Lodge in Buenos Aires was warranted by the Grand Lodge of Pennsylvania with the name Southern Star Lodge.

The inception of the British Railways in Argentina—which were sold in 1948 for £150,000,000 to pay for a year's food purchases—coincided with the inception of Excelsior Lodge.

The first Railway concession was petitioned in 1853 and granted in 1854; Excelsior was warranted in 1853 and consecrated in 1854. Our first initiate, who became our first Tyler, was Thomas Allen, described in our Register as a Cabinet Maker, but referred to elsewhere as an Engineer; he brought out from England Argentina's first locomotive, "La Porteña", with his brother John as engine-driver. The "Porteña" is now in the Lujan Museum; tradition has it that it was built for India, but diverted to the Crimea in 1854; its first run was six miles in 1857; by 1948, Argentine Railways covered 27,000 miles. 1857 was the date of the Indian Mutiny; Argentine Lodges subscribed to the India Fund.

In Mendoza, at the foot of the Andes, Aconcagua was founded in 1911, and named for the highest peak in the American Continent, 23,288 feet; the mountain, visible from Mendoza on a clear day, is depicted on the Lodge badge.

The other side of the Andes, at Valparaiso, the Grand Lodge of Massachusetts had a Lodge of the same name in 1881, as per a certificate in my possession. A similar name, Highest Andes, was proposed by our District Grand Master for a Lodge at Oruro, in the west of Bolivia, in 1921, but the petition was never sent to London.

Another Indian Lodge name is Quilmes; founded in 1893, it was our first suburban Lodge. The Quilmes were the most courageous of the Calchaquie Indians, and the Quilmes Lodge has always been sturdily independent. It is our "Seafarers'" Lodge, appropriately meeting near the landing place of Beresford in 1806; it has a handsome banner showing a gallant ship in full sail, donated by seafaring Brethren. I was present at its unveiling, 3rd December, 1938.

Near Quilmes was born the great Anglo-Argentine naturalist, William Henry Hudson (1841-1922), author of *The Purple Land*, etc. An Argentine Lodge named for him meets at Rosario and works "Emulation", translated into Spanish; the idea of the Lodge is to set an example of Anglo-Argentine collaboration, with a fifty-fifty membership and an alternating mastership.

We have mentioned San Martin's Lodge Lautaro; it was 1812 when San Martin, retired Colonel of the Spanish Army, arrived at Buenos Aires on the English ship "George Canning", and it is well established that he formed the Buenos Aires Lautaro to further his plans for Revolution.

In the 71st Regiment of Foot, part of Beresford's forces, there was a military Lodge No. 895, warranted by the Grand Lodge of Ireland, 2nd April, 1801. After the surrender of the British troops, papers and certificates of this Lodge found their way to the local Historical Museum and the silver Lodge jewels were sent to adorn the altar of a nearby Church.

Bro. C. P. Lumb, who was initiated in Excelsior, 10th August, 1854, and died 25th October, 1928, aged 100 years and 1 day, wrote on 15th June, 1916, stating that he saw the papers in the Museum in 1855.

Beresford's troops did not introduce Freemasonry to Buenos Aires; Bro. Lazcano claims that every ship which arrived in pre-Revolution days, except those of Spain, was a floating Masonic Lodge, and we have records of two Lodges formed in Buenos Aires in those early days. Independencia is claimed to have been formed in 1795 and to have worked until 1812 (*Lazcano*, i, 25-26); San Juan de Jerusalén de la Felicidad de esta parte de America had a shadowy existence during the early years of the century, and Beresford is said to have attended two of its meetings (*Lazcano*, i, 107).

When Excelsior Lodge was established in Buenos Aires in 1854, there was only one other Lodge in the city, Amie de Naufrages, founded 8th March, 1852, the month after Rosas left for exile. This French Lodge and Excelsior were requested to help form the Lodge Union del Plata, Mother Lodge of Argentine Freemasonry, the name selected being symbolic of a general desire to heal the wounds of civil war.

A "Pennsylvanian" Warrant in the River Plate area, which had an extraordinary influence on Excelsior Lodge, was accepted 23rd May, 1832, by Lodge Asilo de la Virtud at Montevideo. As nothing further is known concerning the Pennsylvanian Lodge Southern Star, warranted in Buenos Aires in 1825, and as three of the Asilo founders resided in Buenos Aires and all were "foreigners", my suggestion is that Lodge Southern Star closed down and that the Asilo opened in its place. The meaning of the title, "Refuge of Virtue", and the fact that Montevideo was at that time crowded with Argentine refugees, supports the theory.

The Asilo Warrant is dated 2nd March, 5832, and signed Miguel Nisbet. The Asilo used the Calendar of the French Rite, with the year commencing 1st March, months being numbered and not named; they translated the French "vraie lumiere" as "verdadera luz"—year of true light; thus their Warrant was accepted, "día 23 del 3er mes del año de la V.L.5832".

Before their Warrant arrived, the Asilo worked without one, but candidates swore not to deal with irregular Masons! Another curiosity is that General Manuel Oribe (b. 22.3.1794), President of Uruguay, was initiated there on 15th April, 1833, and that he fought for Rosas.

Brethren who joined Excelsior from Asilo were A. D. Peters (4.11.1858), J. J. Le Bas (4.11.1858), A. Delisle (8.4.1858), C. Paton (8.4.1858), R. B. Hughes (14.12.1854) and G. P. E. Tornquist (14.9.1854). Bro. R. B. Hughes became W.M. of Excelsior the following year. Bro. George Peter Ernest Tornquist, b. Baltimore (near to Pennsylvania!) 15th August, 1801, initiated April, 1829, was Consul of the Hanseatic Cities, with residence in Buenos Aires; a founder of the Asilo, he signed the petition for a Chamber of Commerce, 11th May, 1841; his name remains as a famous firm of Argentine Bankers founded 1830.

Bro. P. McLean, a native of Scotland, resident in Buenos Aires, was another founder of the Montevidean Asilo; he visited Excelsior, 10th August, 1854.

But the connection of the Asilo with "Pennsylvania" only lasted a few years, for I have a gorgeous Asilo Certificate dated the 30th day of the 10th month of the year of true light



5836 issued to Robert McDouall, of Kirkmaiden, Wigtonshire, from the Supreme Council of Brazil. Colours are bright, there is a red seal in a tin box, and an endorsement states that Bro. McDouall visited Excelsior, 13th August, 1857; the Certificate was printed by F. Caillet, Paris, so we have a Scot, given a French Certificate in a Uruguayan Lodge working under Brazil, which commenced with "Pennsylvania," visiting an English Lodge in Argentina.

The third foreign-born, Buenos Aires resident, founder of the Asilo was Jonathan Tabor Fox. A Brother John Tabor Fox was a founder of Excelsior, was successively, Inner Guard, Secretary and Senior Warden and resigned 19th February, 1858. His first name never appears in the Minutes: I believe that Asilo's Jonathan is Excelsior's John.

One of the founders of Excelsior Lodge, Bro. W. C. Thompson, has a great-grandson in the district and our Lodges now have an average of fifty per cent. born in Argentina, but for the most part our British Community prefers English for school, and club, church, newspaper, books and Lodge.

#### CRAFT LODGES (26)

Excelsior 617	founded	1854	Buenos Aires
Star of the South 1025		1864	Buenos Aires
Harmony 1411		1872	Valparaiso (Chile) <sup>2</sup>
Light of the South 1553		1876	Rosario
Southern Cross 1740		1878	Córdoba
Victoria 2329		1890	Buenos Aires
Quilmes 2459		1893	Quilmes <sup>5</sup>
St. John's 2517		1894	Lomas de Zamora <sup>5</sup>
Alexandra 2960		1903	Rosario
Albion 3196		1907	Bahia Blanca
Trevor Mold 3293		1908	Buenos Aires
Acacia 3314		1909	Tucuman <sup>1</sup>
Campana 3364		1909	Campana <sup>3</sup>
Belgrano 3466		1910	Belgrano <sup>1</sup>
Aconcagua 3489		1911	Mendoza
King Edward VII 3504		1911	Talleres <sup>4 5</sup>
Santa Rosa 3579		1912	Buenos Aires <sup>1</sup>
St. George's 3641		1913	Buenos Aires
St. Andrew's 3706		1913	Buenos Aires
Victory 3926		1918	Villa Devoto <sup>5</sup>
St. David's 3952		1920	Buenos Aires <sup>1</sup>
Pampa 4075		1920	Haedo <sup>3 5</sup>
St. Patrick's 4210		1921	Buenos Aires
The United Gauges 4472		1922	Buenos Aires
Columbia 4682		1924	Buenos Aires
Old Georgian 5104		1929	Buenos Aires

<sup>1</sup> Hall Stone Lodges

<sup>2</sup> Joined District in 1914

<sup>3</sup> Moved later to Buenos Aires

<sup>4</sup> Moved later to Temperley

<sup>5</sup> Suburbs of Buenos Aires

#### R.A. CHAPTERS (8)

All meet in or near Buenos Aires (except Rosario).

Masefield 617	founded	1881
Connaught 1025		1905
Rosario 1553		1893
Silver River 2329		1898
Lomas 2517		1918
Santa Rosa 3579		1918
Patron Saints 3641		1924
St. Andrew's 3706		1923

EXCELSIOR LODGE FOUNDING MEMBERS

(Signatories to petition for Charter)

1. Samuel Hesse, W.M.
2. William Charles Thompson, S.W. (St. George's Lodge of Harmony 35—now 32)
3. George Thomas Nuttall, J.W. (Lodge Ancient Union 245—now 203)
4. John Duguid (St. George's Lodge of Harmony 35—now 32)
5. John C. Kennan, P.M., J.D.
6. Henry Gilbert Cutts, P.M. (Lodge Britannia 162—now 139)
7. John Villate, S.D.
8. Richard Colton
9. John Tabor Fox, I.G.

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On the conclusion of the paper, a hearty vote of thanks was accorded to Bro. A. S. Hall-Johnson on the proposition of the W.M., seconded by the S.W.; comments being offered by, or on behalf of, Bros. S. Pope and J. Heron Lepper.

Bro. LEPPER said:—

We must all be grateful to Bro. Hall-Johnson for having given us such a minute resumé of the progress of Freemasonry in the Argentine during the last hundred years. That period comprises what may be termed the modern era of Freemasonry in that great republic, for civil dissensions in the middle of the nineteenth century resulted in the virtual extinction of our Order there, at all events as regards Regular Freemasonry.

However, the story of the Craft in the Rio Plata begins long before the modern era, and to some features of that story I should like to draw attention, for we still have much to learn about it, though the work of such historians as Mitre, Zuñiga, Barcía and Onsari have lighted up many of the dark corners. Contemporary oral or documentary evidence is scarce and often contradictory, while traditions though valuable in their way can never be relied upon for exactitude of detail.

Tradition tells us that as early as 1797 a Lodge composed of North Americans was meeting in Buenos Aires under a Warrant from the Grand Lodge of Pennsylvania. That Grand Lodge, however, has no record of the issue of any such Warrant. We are forced to conclude, therefore, that if such a Masonic gathering was meeting at that date it consisted of a knot of friends and compatriots in exile for business or other reasons, who may have intended to apply for a Warrant to their home jurisdiction, but for some reason or another neglected or failed to obtain one.

Tradition is also responsible for recording the existence of another Lodge in the early years of the nineteenth century, the moving spirit being one Cordeiro, a Portuguese, who had fled from Brazil with the Inquisition at his heels. A romantic story ensues of how the Lodge was discovered and the wrath of the authorities averted by a gift of diamonds to the lady of the Captain General. Whether there be any truth in this or not, the Lodge had vanished from the face of the earth before 1806.

In that year, Argentina had its first taste of Regular Freemasonry. A British army captured Monte Video and garrisoned it. In that army were two military Lodges holding Warrants from the Grand Lodge of Ireland, one No. 895 in the 71st Highland Regiment of Foot; the other No. 356 in the 9th Dragoons. Both these regiments formed part of a detachment of the army sent to capture Buenos Aires. The city was captured all right, but before long it was recaptured by local forces, and both regiments and their Lodges remained prisoners till July, 1807, when another invading British army having met with heavy defeat a treaty was signed which led to the release of the prisoners and the evacuation of South America by the unwelcome visitors.

It is pleasing to put on record that the British prisoners were treated with every kindness by their captors, a prophecy of the closer friendship that was to develop during the course of time and has, thank heaven, persisted to our own days. The two Irish Lodges were permitted to hold their meetings, and as was the way with Irish Military Lodges in those days preceeded to initiate some of the inhabitants. This does not rest merely on tradition. When Lodge 895 left Buenos Aires it left most of its furniture behind it, and in the official list of the paraphernalia we get a number of *wooden* swords. Those who know the Irish ritual will know the use to which they were put. It is obvious that prisoners of war could not retain their actual weapons, and therefore a simulacrum was needed.

Tradition steps in again and affirms that after the prisoners left local inhabitants who had been initiated, carried on a Lodge with one Alvarez as Master, and that this body existed till 1812, when it merged with the Logia Lautaro, established by San Martin on his arrival in Buenos Aires.

The other Lodge in the Dragoons is stated to have also been at work and also to have initiated Argentinians. Indeed, the escape of General Beresford and Colonel Pack to Monte Video by means of Señor Peña has been ascribed to the friendship they contracted within the walls of this Lodge.

We now come to the year 1812, from which date Freemasonry in Argentina becomes so mixed with profane history that it is almost impossible to separate one from the other.

I have no room in this commentary to include any account of the Forerunner of Independence in South America, Francisco de Miranda, who at the gathering in Paris in 1797 of expatriate Creoles, first formed that society known as Gran Reunion Americana, often referred to as the Lautaro Society, whose headquarters he established next year in London in a house that is still to be seen in Grafton Way. This society was purely political in its aims, but its interest to us lies in the fact that it demanded a Masonic qualification for its initiates. If such a qualification was lacking, it may or may not have supplied it. Opinions differ on that point. Those who could have told us, and notably San Martín in person, refused to answer when questioned on the matter. One thing we do know with certainty, that any member had the right to establish a subordinate Lodge. This was done by San Martín on three occasions: in Buenos Aires, in Mendoza and in Santiago, after the liberation of Chile. A branch was also probably working in Lima before the liberation of Peru, but the evidence about this is more nebulous.

Our view of the situation is further obscured by the fact that many officers in the Spanish armies fighting against the patriots were Freemasons of that type which has been fully illustrated in my paper, *Freemasonry in Spain under Ferdinand VII.* Thus while the main purpose of the Lautaro was to achieve the independence of South America, its votaries were actually fighting against men with whom they shared the ideal of a common Brotherhood.

Such things never lose their interest, and to have reminded us of them is another reason why we should be grateful to our Bro. Hall-Johnson for the immense amount of time and care he has given to preparing this sketch of Freemasonry in the Argentine. I tender him my personal thanks.

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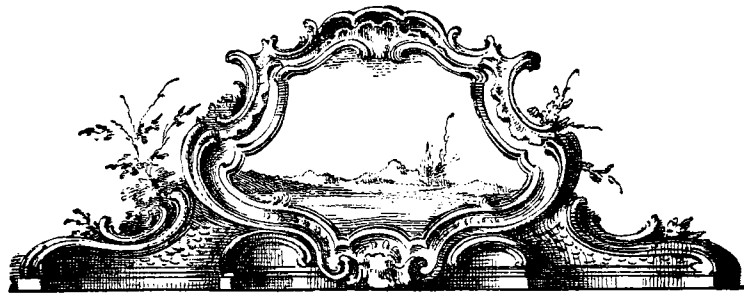
Bro. S. POPE said:—

I should also like to thank Bro. Hall-Johnson for his paper.

As he will probably know the late Rev. W. H. Hodges, M.A., F.S.(Chap.), whom he described as a Masonic stalwart, on his return to this country became a Joining Member of the East Kent Masters' Lodge: he was a regular attendant and helped in our meetings during the time he resided among us.

I was interested to know that Sir Reginald Tower, a Past Master of the East Kent Masters' Lodge, had been initiated in a Master's Lodge, and all who knew him will agree that Bro. Hall-Johnson's description of him, "a Tower of a Man", is indeed apt.

The qualification of these two distinguished Masons for joining the East Kent Masters' Lodge was P.M. Santa Rosa Lodge No. 3579.



## NOTES



**MILITARY LODGE.**—As a member of the Regiment concerned, I write about the letter Bro. Waples communicated to the discussion on Bro. Poole's paper in *A.Q.C.*, Vol. lxiv, page 116.

It is but fair to point out that the absence of news from the Grand Lodge of Andalusia may have been due to the exigencies of the service and not to any defect of that Grand Lodge. The 51st Regiment landed at Gibraltar (from Ireland) on 25th March, 1792, and embarked for Toulon, *en route* for Corsica, on 5th December, 1793. In the course of their transfer to Corsica, the Regiment lost all its baggage, captured by the French. In April, 1794, the Regiment was engaged in the siege of Bastia in Corsica. It is, therefore, difficult to understand how the "Chest and Jewels" were left in the charge of the Grand Master of Andalusia in this month.

Porto Ferrajo (the more usual spelling of Portofarrago), whence the letter was sent, is in the isle of Elba. The 51st landed there in October, 1796, and did not leave till May, 1797. Colonel Elford left the Regiment in the *Fox* cutter on 24th March, 1797, when it was at Porto Ferrajo. If the letter had been dated "20th January, 1798", it would have been true that he left "about six or eight months ago", but this emendation would mean that the letter was despatched after the Regiment had left Elba.

Both the above-mentioned difficulties can be explained if the writer of the letter were supposed to have been one of a "rear party". If he had been an officer his movements might have been traceable, but he does not appear in the list of officers of the Regiment. Of all those mentioned in the letter, Abraham Robinson (Treasurer) is the only officer. He was appointed Adjutant in the 51st Regiment on 24th June, 1797, perhaps from the ranks of that or some other Regiment. He was made Ensign and Adjutant on 6th September, 1798; Lieutenant and Adjutant on 28th March, 1800, when the Regiment was at Colombo. He served in the Kandian War with the Regiment, and died at Colombo on 7th April, 1803.

The last name registered is stated to have been that of William Corles. He was commissioned as Ensign in November, 1798 (the Regiment being on board ship, bound for Colombo via the Cape in that month), became Lieutenant on 12th December, 1798, and transferred as Captain to the 27th Regiment of Foot on 1st August, 1801. On 9th July, 1803, he was transferred as a Captain to the 66th Regiment, and retired in January, 1806. Thus he seems to have been initiated after he had left the Regiment! I do not think the 27th Regiment was stationed in Ceylon at this time, though I cannot affirm this. The 66th arrived at Colombo in 1804.

One last point will indicate the difficulties which may arise with dates. Officially the 51st arrived at the Cape of Good Hope on 19th January, 1799. But Captain Rice, of the Light Company of the Regiment, wrote home on 26th January, ". . . We arrived here three weeks ago . . .", and the Regimental History observes, "Possibly the Headquarters arrived later than the other part of the Regiment".

J. R. CLARKE,

Capt., K.O. Yorks L.I.

**Sphinx Lodge No. 107, I.C.**—Sphinx Lodge was founded by Civilian members of the Military Lodge No. 58, I.C., who were left behind in Colombo when the 50th Regiment moved to Kandy, taking its Lodge with it. The moving spirit in the new formation being Arthur Hansbrow, Chief Clerk in the Railway Company. The Warrant was issued by the Grand Lodge of Ireland on 16th February, 1861, and arrived in Ceylon after No. 58 had left Colombo. The Consecration, therefore, took place in the Kandy Library on 22nd April, Colonel Waddy, W.M. of No. 58, being the Consecrating Officer. The only Founders present were Hansbrow, the Master-designate, C. H. Newton, J.W.-designate, and William Horn, all three in the service of the Railway Company.

The only Past Master present at the Consecration, besides Colonel Waddy, was J. W. Venn, a visitor from St. John's Lodge. In consequence, the Master-Elect was presented for Installation by "two senior Master Masons", Bros. Newton and Harrison; these aged seniors

could boast a membership of the Craft of 23 and 29 months respectively. Indeed, the Masonic youthfulness of all the Founders is remarkable; J. J. Marcel, the youngest in years, was the oldest Mason, with just over five years to his credit.

The first Initiate, received at the third meeting, was another Railway Engineer, G. L. Molesworth, who came out to Ceylon originally as Mechanical and Locomotive Engineer under the Company; but when the Company's contract was annulled, he stayed on and carried out private investigations with a view to discovering a more satisfactory and cheaper trace for the proposed Railway; and to him is due the discovery of the Dekanda route, which was that eventually adopted. When the contract was awarded to Faviell in 1863, Molesworth was appointed the Government's Chief Resident Engineer to supervise the work, and in 1865 he became Director General of Railways.

The Lodge failed to flourish at first, probably owing to the "despondency" over the Railway; eleven meetings were held during the eight months of 1861, but the attendance was very meagre, and usually it was only the presence of visitors which enabled the Lodge to be opened.

At this time there were a number of unattached Masons in Colombo, who, while not prepared to join the Lodge, were keen to get the members of Sphinx to unite with them in holding a Masonic Ball. Sphinx, however, stood aloof and the project fell through. These unattached Masons fell into two classes—those "who are only temporary residents and therefore do not join the Lodge, and others who object because they work under a different Constitution".

During 1862 there was a considerable accession of new members, but the attendance did not improve, and after the middle of August the Lodge suddenly closed down for three months, no doubt in consequence of "the sudden loss of the Railway Staff". When the Company's contract was annulled, Hansbrow and Handcock left Ceylon altogether; Newton apparently went on furlough, although he returned later. Horn, I think, remained in Ceylon with Molesworth and assisted him with his unofficial survey. When, towards the end of 1862, the Government decided to continue the Railway by means of a Contractor, the Lodge reopened in November, and no less than eight meetings were held in the last two months of the year, and nine persons initiated.

Meetings and Initiations now came in a positive spate; the year 1863 shows 49 meetings and 57 Initiates, of whom 14 were Ceylonese, including some of the great men of their time—F. J. de Saram and others of his family, C. A. Lorenz, C. L. Ferdinands, and Samuel Grenier all came in during this year.

The primary expense of founding Sphinx Lodge, providing furniture, etc., was met by personal loans by all the Founders. The annual subscription of £1 cannot have gone far towards covering working expenses, and there were at first few Initiation fees, so that for some time the Lodge continued to be in straightened circumstances, and in December, 1861, we find that the Lodge was £2 6s. 1d. in debt to its Treasurer. Nevertheless, the Brethren very soon began to take an interest in organised Masonic Charity, and quite early the W.M. inaugurated a collecting list for the Dublin Female Orphan School, while another charity which the Lodge regularly supported was the Colombo Friend-in-Need Society.

During these early years, when funds were low, "it was inexpedient to hire a room" in which to meet, but in March, 1864, while Serendib Lodge was in process of forming, a Company was formed from the members of both Lodges to establish a Masonic Hall and Club; this was located at the corner of Canal Row and Queen Street, and was known as "Freemasons' Hall, Fort". In 1872 gas-lighting was first introduced into Colombo, and a year later it was installed in the Freemasons' Hall; but two years afterwards the owner went bankrupt, and the Lodges, after occupying the premises for eleven years, had to move out. After a year in Chatham Street they were able to return to the Canal Row house, but two years later the building was reported unsafe and another move had to be made.

**INITIATION OF HINDUS.** The question of the eligibility of Hindus for Initiation first came up in June, 1862: "A Hindu Gentleman (the chief man of his Caste and a member of the Legislature) wished to enter our Fraternity; is he eligible?" The Grand Secretary said that there was no objection, provided he believed in a Supreme Being, "but a worshipper of idols is clearly not admissible". Which rather Delphic reply seems to have left the Lodge as much in doubt as before, and the matter was allowed to drop. In June, 1865, a Mr. Muttucomaraswamy was proposed for initiation, but at the following meeting, after discussion, the name was withdrawn, and the question again dropped for eight years. At the end of 1873, a Mr. Ponambalam Coomaraswamy was proposed, and, after being blackballed, re-proposed, withdrawn and re-proposed, was actually elected in October, 1874, for initiation. But after four months the Lodge appointed a Board of Past Masters to consider the whole matter again. They reported that there was no objection to his initiation, and the matter was once more referred to Grand Lodge. The Grand Secretary's neglect to reply to letters now held it up for another long period, and his eventual reply is not recorded; but the Secretary's response to it, dated 3rd November, 1876, says that it is "probable that he (the

Candidate) is unable to comply with the Grand Secretary's requirements". Once again the question was in abeyance for ten months, until in September, 1877, another Hindu Gentleman, Mr. Ramanathan, was proposed, and the two cases were once more considered, and the Candidates were asked to furnish statements of their beliefs. These are written in the Minute Book itself, one statement being signed by both candidates, and a supplementary one by Mr. Coomaraswamy only:—

“Our religious belief is simple, it rests upon a Being infinite in power, infinite in wisdom, infinite in goodness. He, we believe, is the Great Creator of the Universe, for the conservation of which He has ordained certain immutable principles. Obedience to them is a condition of its existence. So far as we, men, are concerned, there is a moral government exerted upon us, the guiding maxims of which are summed up in the Cardinal Virtues of Benevolence, Truth, and Justice. Our first duty is to make our actions conform as much as possible to these virtues. The inherent weakness of human nature may render it difficult at times to act up to the ideal standard we have of goodness, but on all such occasions, our only hope lies in the untiring mercy and grace of the Creator.”

(signed) P. Rama Nathan  
P. Coomara Swamy . . . 12/10/77

“I hereby declare that I believe in One God the moral Ruler, as well as Creator of the Universe, I believe also in a future existence and admit my obligation to observe those rules of moral conduct which are promulgated in the Ten Commandments.”

(signed) P. Coomara Swamy

A copy of this was forwarded to the Grand Secretary and a definite ruling requested, and nothing more occurred for sixteen months. On 14th February, 1879, we find the infuriating entry: “Read letter from the Grand Lodge re admission of Hindoos; decided to refer it to Provincial Grand Lodge.” The Provincial Grand Lodge had been formed between the time when the letter had been sent to Grand Lodge and the receipt of the reply. The matter is not referred to again in Sphinx Minutes. We learn from a statement of the Provincial Grand Master to his P.G. Lodge on 16th December that the matter “had not been prosecuted” and no decision had been elicited.

Another odd incident, probably turning on the same point of religious belief, appears in the Minutes of December, 1869, when the Rajah of Ramnad was proposed for initiation, though it is difficult to see why he should have been proposed in Ceylon. The Minutes are somewhat obscure, and read as if some heated exchanges, as well as some odd procedure, occurred. When the ballot was taken in January, 1870, the W.M. declared it “irregular, as one compartment contained more balls than the other”! He then postponed the ballot to the next meeting. In February he called a Board of Past Masters, who decided in favour of the Rajah; whereupon he ruled that the election should be by show of hands, and the Rajah was declared elected. But once again masterly inactivity seems to have been the solution, for nothing was done, except that the Secretary made a return to Grand Lodge showing the Rajah as a member of the Lodge, and, in reply to a query by the Grand Secretary, seems a bit puzzled himself, and writes that “The Rajah . . . had only been accepted as a Candidate, and therefore only eligible for taking his degrees when he presented himself”. And as he never did present himself, nothing further came of it.

A characteristic Eastern trait of unwillingness to make decisions is very much in evidence throughout the Sphinx Minutes of the seventies and eighties, and questions are apt to be postponed and postponed until the postponement becomes *sine die*. This is coupled with a habit of appointing Committees which usually managed to do nothing with great diligence until the purpose for which they had been appointed died of inanition.

Work was resumed on the Railway in March, 1863, and in April Bros. Newton, Molesworth and Horn, although their previous resignation is not recorded, were “readmitted free”. At the same meeting, Bro. D. J. Scott Molesworth's Chief Assistant, became a joining member from Jerusalem Lodge No. 233, now 197, E.C. Other Brethren brought in by the Railway were J. L. Gallott, one of the Assistant Engineers, and W. Cantrell, who started as a Carriage Inspector and later became Engineer of Ways and Works.

**LODGE WORKING.** One of the great difficulties in the early days was to find Brethren willing to take the Chair; installations took place at this time twice yearly, on the Festivals of the two SS. John. In 1863, W.Bro. Col. H. L. Maydwell, Deputy Adjutant-General, P.M. of 998, E.C., had to be imported, being elected in November both a joining member and Master for 1863. Still there was no one able and willing to take the Office, and next Major Charles Sim, R.E., Surveyor General, who had joined the Lodge only in August from No. 187, Nova Scotia, was installed; he does not seem to have been a P.M., and certainly had not “qualified” in Sphinx Lodge.

Two notable Ceylon Masons initiated in Sphinx at this time were John Maitland, initiated 4th December, 1862, became Master 24th June, 1865, and W. J. Gorman, initiated 16th May, 1863, became Master 24th June, 1866.

**BENEVOLENCE.** A Benevolent Fund was established in January, 1863 ; it was to be supported by "voluntary subscriptions of not less than Re.1 per month" (which sounds rather like the Nazi system of voluntary contributions). The first collection taken in Lodge was on 4th September, 1874 ; but in those days the sums so collected were usually small, averaging about 10 cents (2d.) per head. On the other hand, for a special purpose the Brethren were quite ready to put their hands deep in their pockets, and very big sums were voted from both the Benevolent and the General Funds, as well as collected by individual subscription.

**MASONIC SERVICES.** From the beginning of 1864, Masonic Services were held usually twice a year, as near as possible to the Festivals of the two SS. John. For the first four years they were held at St. Peter's Church, Fort, but in 1869 the Service was held at the Scots Kirk, Bro. Middleton officiating. This is the Kirk in Prince Street, whose foundation stone was laid by St. John's Lodge of Colombo in 1841. In 1870, when the question of the Service came up, the Lodge members were divided, one party wanting St. Peter's Church and the other the Scots Kirk, with the result that they fell between two stools and no Service was held. Thereafter they went to Trinity Church, then to the Dutch Church at Wolvendahl twice ; in 1873 they went back to the Kirk. In 1874 both Services were at Wolvendahl again, and the following year the Lodge wanted to hold the Service at the Scots Kirk, but the Minister declined to allow it ; and, as the Minutes state that "Masons have had to encounter some opposition at Wolvendahl", it was decided to return to St. Peter's.

**MASONIC FUNERALS.** On at least four occasions Sphinx Lodge held special Masonic funerals, and one very curious feature is common to three of them—the Lodge was not closed, but left open until the next meeting ; in two cases this was only a matter of a day or two, but on one occasion it remained open in the 3° for three weeks. Only twice is the ceremony described—once briefly, and the other at greater length. The first was the funeral of Bro. C. A. Lorenz (one of the great men of his day) on 10th August, 1871, when the Lodge was opened direct in the 3° at Karlsruhe, Bro. Lorenz' house, and the Master then directed the Brethren to "form procession with the funeral, and when at the grave side . . . use the sign of sympathy, and deposit in the grave a white kid glove and a sprig of Cassia". The other was the funeral of Bro. A. O. Joseph on 2nd October, 1897, and the procedure was considerably different. The Lodge was opened to the 3° at its usual meeting place, called off, and called on again at the room where the body lay, which was tiled, and there "the ceremony was gone through". Then six Brethren, as pall-bearers, placed the coffin in the hearse and formed procession in front of it, the Choir preceding the Masonic procession. After the Clergyman had performed the religious service, "the acting W.M. took his place and gave the exhortation and responses ; at the conclusion of which, the Brethren encircled and passed round the grave in procession ; on being called to order, they all gave the special signs and cast their spriggs (*sic*) of evergreen into the grave". The acting W.M. then gave another exhortation and the grave was duly filled in, the W.M. "placing the seal upon it according to ancient custom".

The existence of the Club at the Freemasons' Hall was not an unmixed blessing to the Lodge, and we find Sphinx complaining of the noise of billiard balls and corks during Lodge ; it was decided to write to the Club Secretary and ask that no drinks should be served or billiards played during Lodge hours.

In July, 1875, it was decided by the Committee of the Freemasons' Hall that the rent should be borne "equally by the 3 Blue Lodges and the Red and Black Lodges" ; it transpires subsequently that the "Black Lodge" was the K.T. Preceptory.

**ABEYANCE.** From about the beginning of 1881, Sphinx Lodge was moribund. It struggled on for five years, decreasing in numbers and becoming more and more involved financially, until in 1886 it closed down for nine months, met again in December with a bare quorum, and only met again in March, 1887, to pass a resolution to surrender its Warrant. The letter returning the Warrant came before Provincial Grand Lodge on 19th July, and gives the reason for closing down as "paucity of members and poverty".

**RESUSCITATION.** An attempt at resuscitation was made in October, 1888, but it was not a success. Five meetings were held, with attendances varying between five and seven ; then there is a gap of five months, followed by a meeting in November, 1889, at which Officers were elected ; but they were never installed, and the Lodge lapsed for another two-and-a-half years. The cause of the eventual revival was the advent in Ceylon of a number of Military Brethren ; a meeting was held on 24th May, 1892, at which only two members of the Lodge were present, with eleven Visitors. All the eleven, without previous proposition, were elected Joining Members, and ten of them were forthwith elected to office. The Installation took place a month later, and the Lodge has worked steadily ever since.

J. R. DASHWOOD.

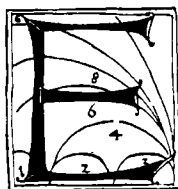
## REVIEW

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Year Book of the Grand Lodge of Antient Free and Accepted Masons of Scotland, 1953.  
THE SCOTTISH YEAR BOOK

*Published with the authority of [the Scottish] Grand Lodge by the Grand Secretary, and  
Edited by G. S. Draffen, Grand Librarian.*

4/-, post free, from The Grand Secretary, 96, George Street, Edinburgh, 2.



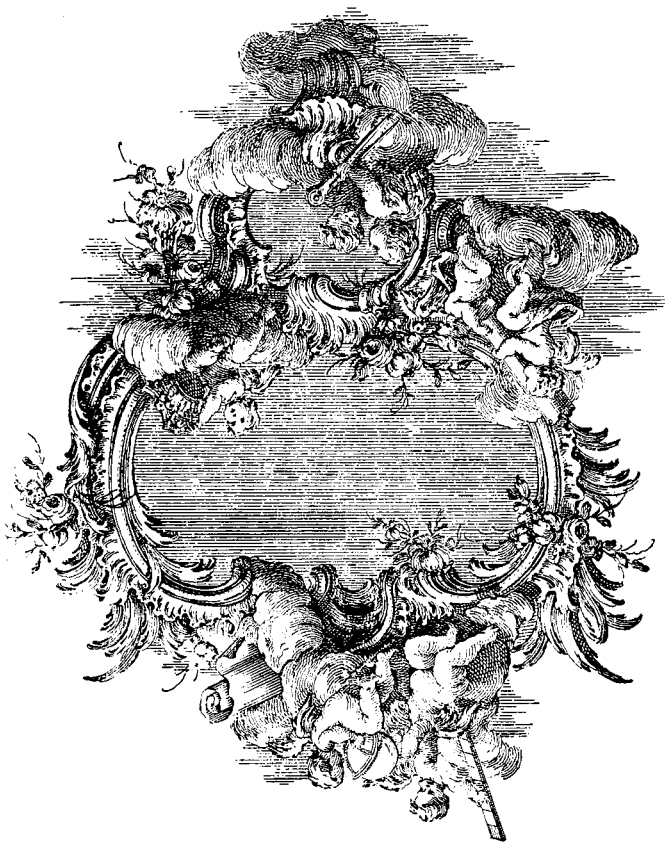
VEN to reprint the list of contents would convey a poor idea of this useful, efficient and well-produced Year Book, the receipt of which not only affords pleasure, but provides a fund of information not otherwise easily obtainable. Its editor, Bro. G. S. Draffen, M.B.E., commands respect as Grand Librarian of a sister Grand Lodge, and peculiarly so as the editor and compiler of *Scottish Masonic Records*, Vol. 1 of which was introduced to readers of *A.Q.C.* some years ago. It is inevitable that any worthwhile notice of this Year Book will be more or less a catalogue of its contents.

A list of Grand Officebearers, 1952-53, headed by the name of the M.W. the Grand Master Mason, Sir Charles Malcolm Barclay-Harvey of Kinord, reveals that among the Honorary Members is England's Grand Master, Scotland's representative in the English Grand Lodge. Each Grand Officebearer is the subject of a short biographical note in a "Who's Who" later in the volume. Lists are given of the Provincial and District Grand Masters; representatives from and at sister Grand Lodges (sixty-six in the U.S.A. and the Americas in general); Members (48) of Grand Committee, headed *ex-officio* by the Grand Master Mason, Past G. Masters, Depute and Substitute G. Masters, Prov. G. Masters, G. Wardens, G. Almoner, G. Librarian and the Law Agent; and of many other Committees, the Board of Grand Stewards, Provincial and District Grand Lodges, Places where Lodges Meet, etc. From a list of Grand Master Masons we learn that the first of them, William St. Clair, of Roslin, was in office in 1736, and George 3rd and last Earl of Cromarty in 1737. Living Past Grand Officebearers comprise only 64 names, as contrasted with a few thousands in the English *Masonic Year Book*, and, whatever their office, they appear to have been "installed" into it—wardens, chaplains, deacons, D.C.'s, architects, jewellers, Bible-bearers, bards, sword-bearers, directors of music, pipers, marshals, I.G.'s and stewards, here given in their order of precedence. Provincial and District Grand Masters' names occupy nine pages, and, in relation to Argyll, Ayrshire, Dumbartonshire, Glasgow and Renfrewshire, go back to 1739; Fife (with Kinross) and Stirlingshire to 1745; others of the eighteenth century being Forfarshire, Galloway, Inverness-shire, Roxburgh and Gibraltar, 1747; Dumfriesshire, 1756; Canada and United States, 1757; Lanarkshire and West India Islands, 1769; and Jamaica, 1780.

The list of Official Publications contains a surprise for some English readers, for it includes a *Book of Ceremonials* (erection of a new Lodge; masters' and other officebearers' installations; Prov. and District G. Master's installation; and funeral services for a Lodge of Sorrow and for an interment). In a list of notable dates, the oldest surviving minute of a now-extinct Lodge is shown to be of 1598, and of a still active Lodge, 1599, while the first record of the presence of a non-operative mason in a Scottish Lodge is dated 1600. Grand Lodge maintains at its headquarters a library (and a museum), whose reference section is composed of the Morrison collection and other books, and whose lending section issues books on loan to Brethren applying through their Lodge Secretary, whom Grand Lodge holds responsible for them; the catalogue, 5/- post free, bears date 1930. Scotland has no Lodge whose function is primarily Masonic research, but very generous reference is made to Quatuor Coronati (a full page is devoted to it), and the Grand Librarian offers to forward any application for membership of the Correspondence Circle, of which circle the Grand Lodge of Scotland is itself a member.

A 94-pp. Roll of Lodges gives particulars of every Lodge under the Scottish Constitution, including the names and addresses of the Master, Wardens and Secretary. The first in the list is Mother Kilwinning No. 0, which probably originated at the building of the Monastery at Kilwinning; on other pages is an outline history of this "venerable old Lodge", written by Bro. Draffen, who, noting that three histories of the Lodge have been written, yet says that the Lodge "still awaits a historian of the calibre of Murray Lyon or R. S. Lindsay".





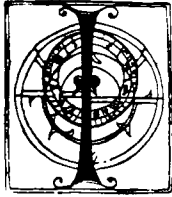
The reviewer is tempted to dwell upon this historical essay, but he has already exceeded his space limit and must content himself with saying that the outline is a concise statement which students will be glad to have at hand for reference. Other distinctly literary features include the Hon. Grand Librarian's (Bro. J. A. Grantham's) "Early Freemasonry in Scotland: The Dawn of Gothic Building", an informative paper which students will read with profit; its appendices reproduce the Schaw Statutes of 1598 and 1599, and present an excellent bibliography in which A. Q. C. has ample recognition.

The reviewer would like to record what must be general congratulation on the publication of the second issue of this useful reference book, a very excellent four shillingsworth!

BERNARD E. JONES.

## OBITUARY

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

**Allan, Ebenezer, F.R.C.S.**, of West Mount, Elgin, Morayshire, in March, 1952. Bro. Allan joined the Correspondence Circle on May 3rd, 1901, and became a Life Member in 1905. He was a Past Master of Mother Kilwinning Lodge No. 0, S.C.

**Bagnall, Alfred Henry**, of Baildon, Shipley, Yorks., on May 5th, 1952. Bro. Bagnall was a Past Master of Airedale Lodge No. 387, and had been a member of our Correspondence Circle since 1931.

**Barlas, Ernest Douglas Montague**, of Beckenham, on May 26th, 1952. Bro. Barlas was a Past Master of the Old Felstedian Lodge No. 3662, and held London Grand Rank. He joined the Correspondence Circle in 1945.

**Barlow, Albert**, of Norden, Rochdale, Lancs., on March 19th, 1952. Bro. Barlow held the rank of Past Provincial Grand Warden and Past Provincial Grand Scribe N. in the Province of East Lancashire. He joined the Correspondence Circle in March, 1943.

**Beard, George Frederick Handel**, of Wellington, Salop, on 8th January, 1952. Bro. Beard was a member of Lodge Derby No. 1055, and held the rank of Past Provincial Assistant Grand Director of Ceremonies in East Lancashire. He joined our Correspondence Circle in March, 1945.

**Blakey, Othman Frank**, of the University of Western Australia, on March 27th, 1952. Bro. Blakey was a Past Master of University Lodge No. 154 and a Past Grand Warden of Western Australia. He became a member of our Correspondence Circle only ten months before his death.

**Blatchford, John A.**, of Alcombe, Old Lavia Road, Plymouth, in June, 1952. Bro. Blatchford held the rank of Past Provincial Grand Treasurer, and had been a member of our Correspondence Circle since March, 1943.

**Bone, Stanley Alfred**, of Falmouth, on May 9th, 1951. Bro. Bone was a Past Master of the Colville Smith Lodge No. 5738, and a member of the Correspondence Circle since June, 1948.

**Caudwell, Owen**, of Hedge End, Southampton, on September 21st, 1951. Bro. Caudwell was a member of Lodge Clausentum No. 1461, and joined our Correspondence Circle in January, 1950.

**Chapman, Percy Maldon**, of Streatham, S.W.16, on February 1st, 1952. Bro. Chapman was a member of Honour and Virtue Lodge No. 5538, and held the rank of Past Assistant Grand Director of Ceremonies. He joined the Correspondence Circle in January, 1949.

**Clarke, Stanley J.**, of Peverell, Plymouth, in August, 1952. Bro. Clarke was a member of St. Aubyn Lodge No. 954 and held the rank of Past Provincial Grand Deacon of Devon. He had been a member of our Correspondence Circle since January, 1946.

**Cooke, Cecil William**, of St. Albans, Herts., in April, 1952. Bro. Cooke was a member of the Latimer Lodge No. 4705 and held the rank of Past Provincial Grand Deacon. He joined the Correspondence Circle in March, 1949.

**Craggs, Herbert Harold**, of Northbridge, New South Wales, on May 7th, 1952. Bro. Craggs was a member of Lodge No. 481 (N.S.W.), and joined our Correspondence Circle in October, 1948.

**Crump, George Garibaldi, B.E.M.**, of Canterbury, on December 24th, 1951. Bro. Crump was a Past Master of the Cinque Ports Lodge No. 1206, and joined our Correspondence Circle in May, 1948.

**De Wilde, Maurice**, of Edgware, on 26th September, 1951. Bro. de Wilde was a member of the Lodge of Aspiration No. 6086, and joined the Correspondence Circle in October, 1948.

**Edwards, William Henry**, of Church Street, Epsom, on May 14th, 1952. Bro. Edwards was a Past Master of the Ebbisham Lodge No. 2422 and held the rank of Past Provincial Grand Warden of Surrey. He had been a member of our Correspondence Circle since January, 1931.

**Ellis, Alfred Joseph**, of Liskeard, on July 29th, 1952. Bro. Ellis was a member of St. Martin's Lodge No. 510, and joined our Correspondence Circle in January, 1951.

**Fenton, Sydney James**, of King's Heath, Birmingham, on August 8th, 1952. Bro. Fenton was a member of Old Sinjins Lodge No. 3232 and held the rank of Past Provincial Grand Warden of Warwickshire. He joined the Correspondence Circle in June, 1909, and became a Full Member of the Lodge in October, 1931, and Master in November, 1938. For a fuller biography of our Brother, see page 96.

**Gilbard, John Francis Hutchins**, of South Norwood, S.E.25, on April 25th, 1952. Bro. Gilbard was a member of Howard Lodge of Brotherly Love No. 56. He was one of the senior members of our Correspondence Circle, to which he was elected in January, 1907.

**Grime, Tom**, of California, Buenos Aires, on March 8th, 1952. Bro. Grime was a Past Master of Lodge Star of the South No. 1025 and held the rank of Past District Assistant Grand Director of Ceremonies. He joined the Correspondence Circle in May, 1930.

**Hardy, George Allan, O.B.E.**, of Port Said, Egypt, on October 10th, 1951. Bro. Hardy was a member of Lodge Pelusium No. 3003, and held the ranks of Past District Grand Warden and Past Assistant Grand Director of Ceremonies. He had been a member of our Correspondence Circle since June, 1915.

**Holmes, George**, of Bournemouth, on 4th February, 1952. Bro. Holmes was a member of the Lodge of Sincerity No. 189, and joined our Correspondence Circle in March, 1945.

**Hoot, Harold Thatcher**, of Newark, New Jersey, U.S.A., on February 4th, 1952. Bro. Hoot was a member of Lodge No. 206, New Jersey, and became a member of the Correspondence Circle in January, 1951.

**Howard-Smith, Allan**, of Kyeamba, New South Wales, in August, 1950. Bro. Howard-Smith was a Past Master of Lodge No. 22 (N.S.W.), and a Life Member of the Correspondence Circle, which he joined in November, 1921.

**Hudson, Christopher Robert**, of Paignton, on February 4th, 1952. Bro. Hudson was a Past Master of Plymouth Hoe Lodge No. 4235, and joined our Correspondence Circle in January, 1945.

**Jefferies, Herbert Josiah**, of Downend, Bristol, on 26th September, 1951. Bro. Jefferies was a member of Kingswood Chase Lodge No. 4666. He joined our Correspondence Circle in October, 1948.

**Johns, John Brynley**, of Nassau, Bahamas, on January 21st, 1952. Bro. Johns was a member of Lodge No. 12, S.C. He joined our Correspondence Circle in June, 1949.

**Johnson, Harold**, of Guildford, on February 8th, 1952. Bro. Johnson was a Past Master of the Anglo-American Lodge No. 2191 and held the rank of Past Grand Standard Bearer. He became a member of the Correspondence Circle in November, 1916.

**Jones, William Owen**, of Salop Road, Welshpool, on November 11th, 1951. Bro. Jones was a member of Welshpool Lodge No. 998, and joined our Correspondence Circle in January, 1948.

**Knocker, George Stodart, M.B.E.**, of Beaumont, Jersey, on June 2nd, 1952. Bro. Knocker held the rank of Past Assistant Grand Superintendent of Works. He joined the Correspondence Circle in January, 1910, and became a Full Member of the Lodge in 1945. For a fuller biography of our Brother, see page 82.

**Lace, Dr. Frederick, F.R.C.S.**, of Bath, on April 22nd, 1952. Bro. Lace held the ranks of Past Assistant Grand Director of Ceremonies and Past Grand Standard Bearer (R.A.). He joined our Correspondence Circle in January, 1925.

**Lampport, Alfred**, of Guatemala City, on December 20th, 1950. Bro. Lampport was a Past Master of Lodge No. 1, and joined our Correspondence Circle in November, 1934.

**Le Tall, F. W.**, of Herne Hill, S.E.24, on December 29th, 1951, in his 85th year. Bro. Le Tall was a Past Master of the Junior Engineers' Lodge No. 2913, and a very old member of our Correspondence Circle, to which he was elected in November, 1912.

## BRETHREN

Walter L. Abbott  
 Frank Allen Abrahams  
 Allan William Bernard Acton  
 Ervin Ellis Adams  
 Nowloji Nusserwanji Adajania  
 Harry Leonard Walter Aitken  
 Kaare Albert  
 Jack S. Aldridge  
 Archibald Huntington Allen  
 O. Alyea  
 Rev. L. E. Anderson  
 Leslie William Urwin Anderson  
 Rupert Frederick Anderson  
 Henry Charles Andrews  
 William Victor Appleby  
 Theodore Robert Archer  
 Edward Thomas Armstrong  
 Stanley Moss Atkins  
 Carl Kent Atkinson  
  
 Paul Backhouse  
 John Kirsten Bailey  
 Victor John Ball  
 Mauro Baradi  
 Robert Ellis Barham  
 Wyatt G. Barlow  
 Leslie John Barnett  
 Thomas Henry Barnwell  
 Llewellyn L. Barrow  
 Robert Sherman Barry  
 Philip Howard Barton  
 Tom Cornelius Francis Bastock  
 Leslie William Bayley  
 Gustave Arnold Becker  
 Leslie Percival Frederick Bedford  
 Sydney Hector Bell  
 Albert Philip Belton  
 Gordon Bennett Bennett  
 Vivian Jack Bensusan  
 Brook Anthony Bernacchi  
 Alfred Reginald Betteridge  
 Cecil Trevor Beynon  
 Henry Waite Bigelow, Jr.  
 Charles Samuel Bingle  
 Oliver Frederick Binks  
 Alfred John Bird  
 Alan Cameron Bishop  
 William Henry Charles Bishop  
 Harvey John Bixler  
 Derek Percy Blanchard  
 Paul Blattman  
 Henry George Blizzard  
 William C. Block  
 William Stanley Blofield  
 Arthur Edmund Blunden  
 William Edgar Boggis  
 Keith Alexander Booth  
 Percy Bower  
 William Herbert Bowers  
 Job Bradley  
 William Arthur Bramwell  
 George Thomas Brewer  
 Sydney G. Brooks  
 Alexander Brown

Andrew Walter Brown  
 Joseph William Brown  
 Lawrence Benjamin Brown  
 Erasmus Robert Buggé  
 Hugo Bunzl  
 Glenn B. Burbach  
 Eric Burn  
 Arthur Burnand  
 Walter Levingston Burton  
 John T. Bush  
 F. A. Butler  
  
 F. W. Cadman  
 Pier Gino Calcina  
 Leland Oren Carey  
 A. L. Carol  
 Robert Franklin Casey  
 A. Warren Cate  
 Edgar Gray Chadwick  
 Edgar Alexander Charlesworth  
 Archibald Aubrey Chase  
 Frank Walter Cheshire  
 Jay Finley Christ  
 David James Clark  
 George Howard Clarke  
 Dr. Marcus Thokas Clegg  
 Bruce Robert Clements  
 Herbert Edward Clive  
 Leonard Gordon Clugston  
 Thomas Rudolph Clunie  
 William Cohen  
 Edward George Henry Coles  
 Edward Philip Comber  
 Eric Scott Cooper  
 Walter Pownall Corry  
 Roy William Cowan  
 Arthur Cronk  
 Erik Gustaf Cronvall  
 George Roland Cross  
 Archibald Ernest Currie  
  
 Uno Dahl  
 Victor Edward Dark  
 Philip W. Dasch  
 Waldemar Augusto Da Silva  
 George Stanley Davies  
 Owen Orvil Davis  
 William Henry Davis  
 G. Peter Daynes  
 Wilfred Deacon  
 Fred. W. De Camp  
 Frederick W. De Camp, Jr.  
 Edward Delve  
 J. H. J. Dewey  
 Joel Disher  
 Alfred Leslie Disney  
 Charles Philip Dixon  
 Stuart P. Dobbs  
 Stanley Boone Dodman  
 James Edward Dodsworth  
 Reginald Bertram Dodsworth  
 William Lindsay Dominy  
 L. E. Doughan  
 David Ralph Lewis Dowsett

Stanley Drake  
 Jack Lodewyk Charles Dribbell  
 Edmund Maxwell Dring  
 Frederick MacLeod Driscoll  
 F. F. Duckworth  
 Gerald Allen Dudley  
 Frederick Edward Voisey Duncan

I. Bernard Edelstein  
 Henry Lewis Edwards  
 John Edwardson  
 Geoffrey Philip Eisen  
 Robert Ellis  
 Joseph Elton  
 John M. Evans

Fung Ping Fan  
 William Kenneth Farraday  
 Deane Silas Farrar  
 Arthur Feinson  
 George P. Feros  
 Frank Cyril Fildes  
 Edward Alton Flannigan  
 W. H. Floyd  
 Reginald Philip Foden  
 Samuel Fox  
 Ernest M. French  
 Dr. Charles Friedman  
 Albert Henry Frisbee  
 Robert G. Frye  
 Rickman Penney Furmage

Norman H. Gagen  
 Dr. Ramon Gonzalez de la Gandara  
 Richard Arnold Garman  
 Laurence Norton Garrett  
 Herbert Oakley Giffen  
 Solomon Glickman  
 Arthur Godman  
 Robert Gold  
 Arthur Golson  
 Theodore Samuel Gordon  
 Ludvig Carl Waldemar Gothgen  
 Hartley Frederick Patterson Grafton  
 David Graham  
 John Graham  
 Bertram Arthur Graver  
 Alan Jared Gray, Jr.  
 Ransome Coote Green  
 Ernest V. Greenwood  
 Alfred Greer  
 Edmund Neill Gregory  
 George C. Grimaldi  
 Albert Grosvenor  
 Thomas Henry Arthur Gwillam

Ervin Gustave Haack  
 John D. Hallor  
 Wynford Laurel Hamer  
 Rex Dressel Hanley  
 Henry Raymond Hanna  
 Alex. Clarkson Niven Hardie  
 Claude Frederick Harlow  
 Francis Gordon Harper  
 Edwin Redrup Harris  
 Paul M. Hart

Fred B. Hartman  
 Solomon Hartz  
 Edward James Hayward  
 Howard L. Henrich  
 Leslie Rupert Herbert  
 Major David C. Heron-Watson  
 Richard Frederick Herzog  
 Harold Wilton Hewis  
 Robin Henry David Hewitt  
 Harry Joseph Hicks  
 Raymond Hill  
 John Thomas Cook Hillman  
 Orval David Hinman  
 Herbert Harry Hirst  
 Hans Heinrich Hoffmann  
 Robert R. Hogan  
 Charles Leonard Hollidge  
 Victor Sydney Hollow  
 Emil Holmblad  
 Verl Alred Holton  
 Stanley Lawrence Hooker  
 Roy A. Hopwood  
 Alexander Horne  
 Frank E. Hoskins  
 Raymon H. Houst  
 Edmund James Glanville Howe  
 Philip Baden Howell  
 Jesse Huggins  
 Sydney Herbert Hughes  
 Albert John Hunt  
 Robert Charles Walker Hunter  
 Chester Lee Huston

Clifford Hailey Ives

George Martin Jarvis  
 Herbert Jenkins  
 Leonard Albert Johns  
 Affel R. Johnson  
 Horace Anthony Johnson  
 William Raymon Johnson  
 Norris W. Johnson  
 Campbell Stanley Johnston  
 Arthur Jones  
 Wilfred Esmond Jones  
 Joseph Edward Archibald Jones  
 Percy Carter Jones  
 Isidore Joseph

Russell P. Kantor  
 William James Kay  
 Handel Keate  
 Dugald Keith Kerr  
 Frank A. Kenyon, Jr.  
 Wesley J. Ketz  
 George V. King  
 Sir John Kinloch, *Bart.*  
 Philip Francis Kinsey  
 Harold John Kitch  
 Howard Klein  
 Charles Reginald Knight  
 Howard Knight  
 Stanley William Knowles  
 John Knox  
 William Wallace Knox  
 Harry Peter Krummes

Morris Kutner

Frederick Leslie Lancaster

Guy L. Lane

Ernest Sidney Larkin

Clyde Cecil Latchford

Ronald George Ledieu

Richard Charles Lee

Henri Robert Le Helloco

C. A. Leinam

Cyril Leonard

Arnold Douglas Levene

Harold Maurice Levermore

Rupert Robert Lewis

Richard William Lewis

Rowland Liddiard

Harry Lidsky

George David Lind

Lionel Tom Locke

W. G. Long

John Clare Loomer

Baldwyn Lowick

James Loynd

Dalby William Lusty

James Edward McCabe

Earl Daniel McDonald

*Dr.* Lindsay MacDougall

William McGill

Angus McIntyre

John Hutchinson Mackay

Daniel Stuart Clink McNeill

Eric Allen McNeilly

Arthur Victor Magnus

Richard Mallams

Frank William Mallitt

John William Mann

Edward Marberry

George Emil Marden

John Markle

Isaac B. Marquart

James McLean Marshall

Albert Victor Martin

Harry C. Mealman, Jr.

Arthur L. Meek

Erich Meister

Jesse Merritt

John Richard Merritt

Reginald Metcalfe

J. Meyer

H. C. E. Miller

Samuel Peretz Miller

Dennis M. Milstone

Bent Mirner

*Lt.-Col.* E. J. R. Mitchell, *O.B.L.*

Hing Sheng Mok

Ulises C. Molina

William Herbert Moore

Harold O. Morneweck

Victor Thomas Charles Morris

Jerome Aaron Moss

Mentor F. Muniz

William Murphie

Hermann Neeser

Frank Arthur Newman

Francis Alfred Nixon

Harry Noble

Alfred Austin Northacker

J. Chris Nungesser

Victor John Nunn

F. W. W. Oakley

George M. Orchard

Reginald Hambleton Ormerod

Charles Robert Oswin

Francis William Owens

Edwin Argyle Oxner

Henry George Packer

Aristomenes Joseph Pappadakis

Pierre Joseph Paris

Frederick Thomas Parker

Ishwarbhai Vithalbai Patel

Francis Burdett Peach

Herbert Reginald Pearce

Kenneth V. Perry

Walter Lewis Gwyn Phillips

Clarence MacLeod Pitts

George Ernest Pittwood

Harold Pollard

Harold Herbert Ponsford

Reginald Idris Vaughan Powell

John Prashker

Walter Leonard Presgrave

Richard Newman Price

Henry Prince

A. Prismall

William John Purser

Charles Edward Purslow

Eric Hubert Quick

Thomas Quick

George Rainsford, *O.B.E.*

Motupalli Surya Prakasa Rao

Roy Redman

Andrew Ree

*Capt.* James Arthur Reeves

Nathan Alexander Reid

Bernt Reinhardt

Arthur Shepherd Richardson

Hal Richey Riviere, Sr.

Harold John Roberts

William Robert Clement Robertson

John Robinson

Alan Benson Rogers

Cecil William Rogers

Alfred James Rowter

George Griscom Rudisill

Dorecton O. Ruenes

Roy Rugen

Charles William Ruse

Alan Winwood Russell

Edgar J. Rutter

Richard Saville Sagar

Albert Salem

Sydney Salmon

James Neveling Sanville, Jr.

Sidney Albert Scarlett

Royal Charles Schofield

Leslie Thomas Bazell Scott	Frederick George Tranter
Harry Seager	Frederick Trethewey
Kenneth Arthur Seals	Louis P. Troeger
Raymond H. Segur	George V. Tudhope
Charles Henry Sell	Charles H. Tuell
Seymour Harry Sendall	Warren R. Tyler
Harry Handel Sewell	
John Walter Sharpe	George Edgar Ude
Samuel Robertson Shephard	
Frederick Spencer Sheppard	Jozef Jacob van der Laan
Rev. Raymond Gordon Sherrer	Ernest Spry Vincent
Samuel Shirley	
Louis Seidle	Clifford J. Wahl
William John Simmons	Alwyn Waite
Arthur Harcourt Slade	Claude James Walker
Arnold John Robinson Slaney	Philip Lewis Coates Walker
William Morton Smale	David Robert Waller
W. N. A. Smalley	<i>Lt.-Col.</i> Eric Ward, <i>T.D.</i>
C. Roy Smith	William Robert Fancourt Welton Ward
Henry Lester Smith	Rowland George Warner
John Marquis Smith	Edwin William Waterfield
Reginald Walter Smith	Ernest Burley Watkin
Arthur Smurthwaite	Sydney Felgate Watson
Archibald William Snaith	Rupert Hewitt Webb
Robert James Soddy	Walter Albert Webb
Trevor Percy Solomon	Stanley A. Weeks
William Benjamin Sorrells	Aubrey Robert Weir
James d'Edicoat Southerton	Sidney Welch
William Spencer	Oliver Mandeville Weller
Arnold Lyon Squiers	<i>Col.</i> Stanley Q. Wentz, <i>C.B.E.</i>
Thomas Leslie Stafford	David West
Porter Stanley	John Clifford Whitacre
Charles Edwin Stansfield	Edwin George Gregory White
Harry Ernest Stapleton	Paul A. White
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